



THE PROPHET JESUS (AS)

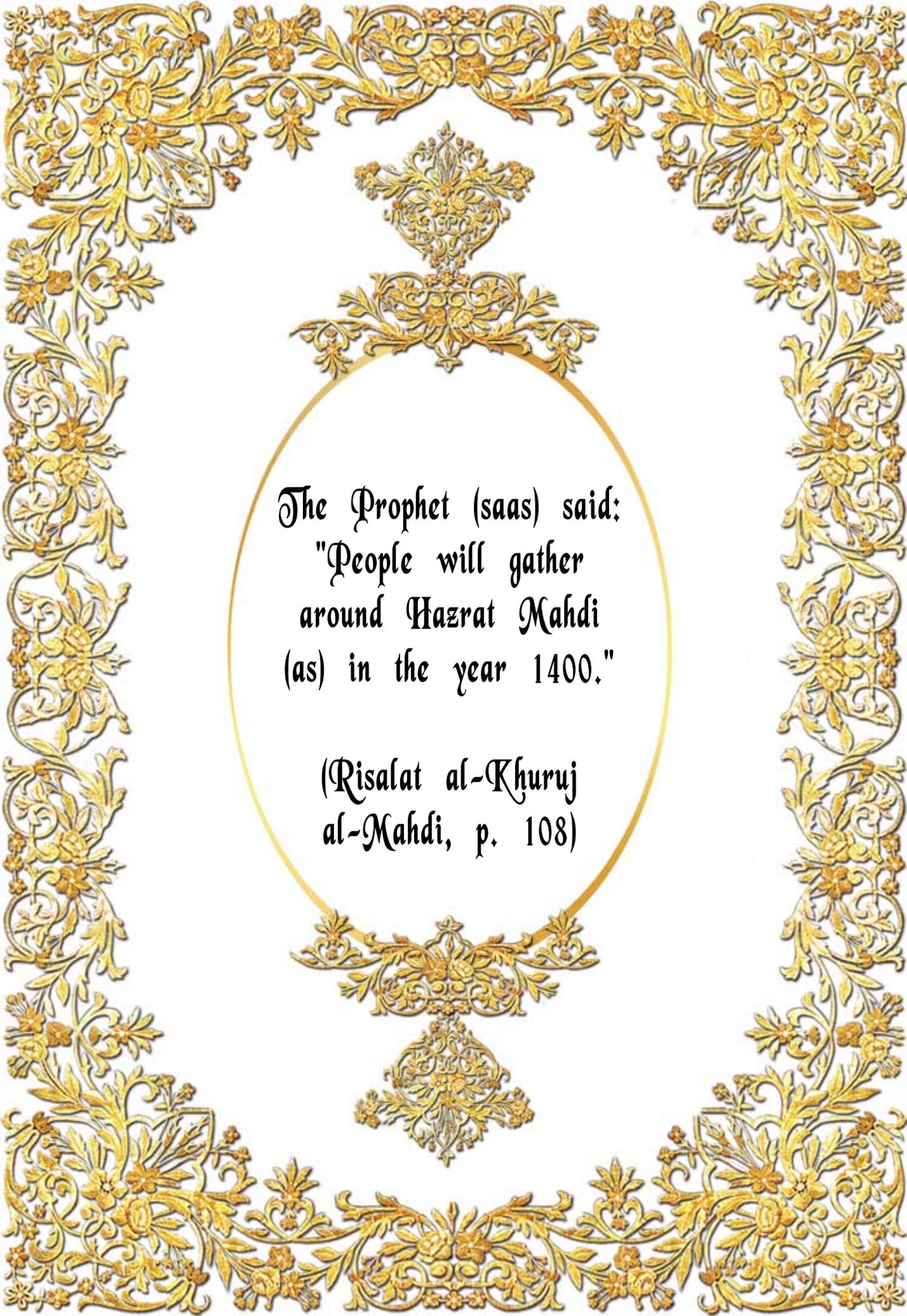
AND

HAZRAT MAHDI (AS)

Will Come

This Century

HARUN YAHYA
(ADNAN OKTAR)

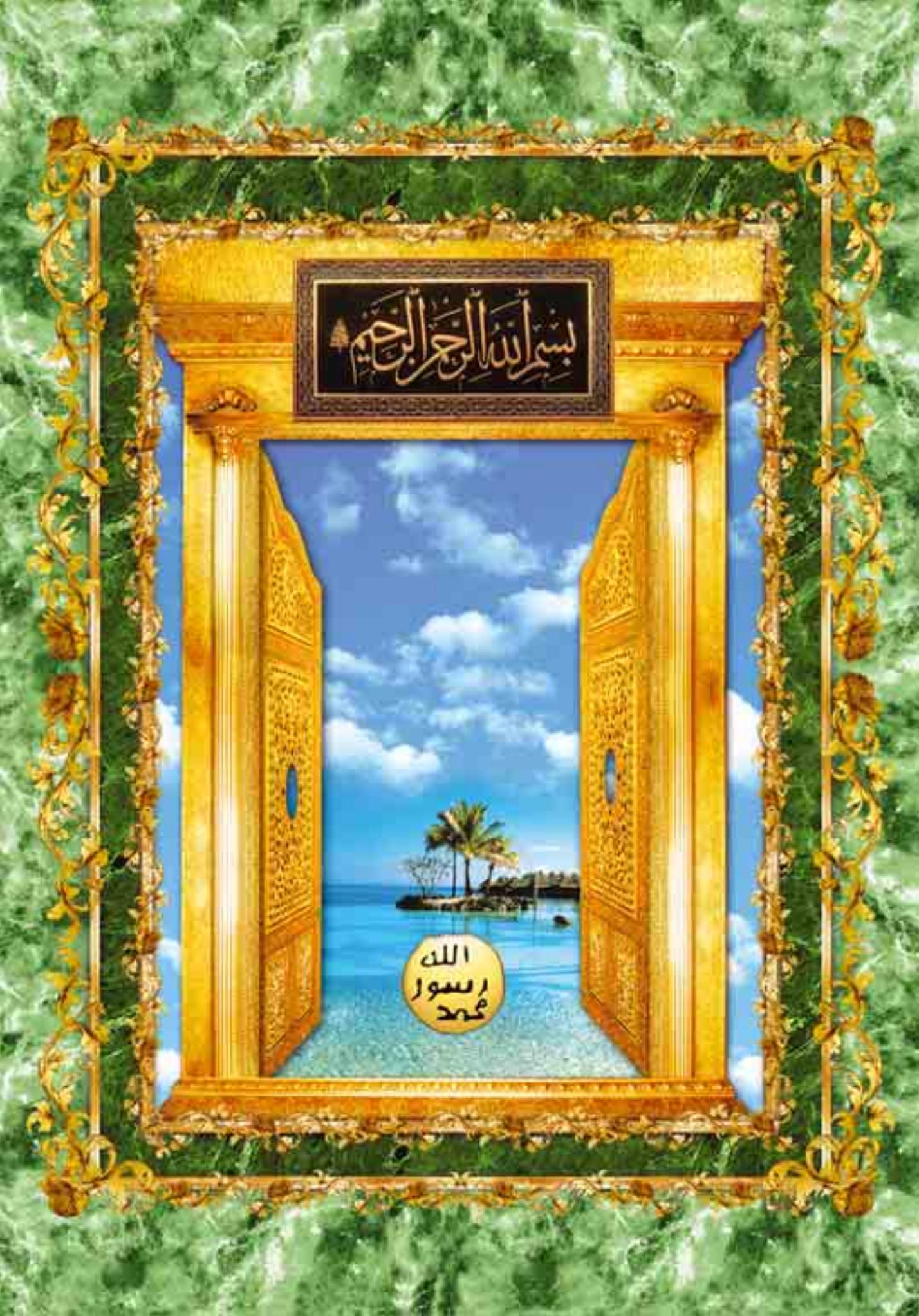
The page is framed by a highly detailed, golden floral border. The border consists of intricate scrollwork, leaves, and small flowers, creating a rich, textured appearance. In the center of the page, there is a large, empty oval shape, also outlined in gold. Inside this oval, the text is centered. Above and below the oval are decorative golden flourishes that mirror the style of the border, adding to the overall ornate aesthetic of the page.

The Prophet (saas) said:
"People will gather
around Hazrat Mahdi
(as) in the year 1400."

(Risalat al-Khuruuj
al-Mahdi, p. 108)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُ
رَسُولُ
مُحَمَّدٌ



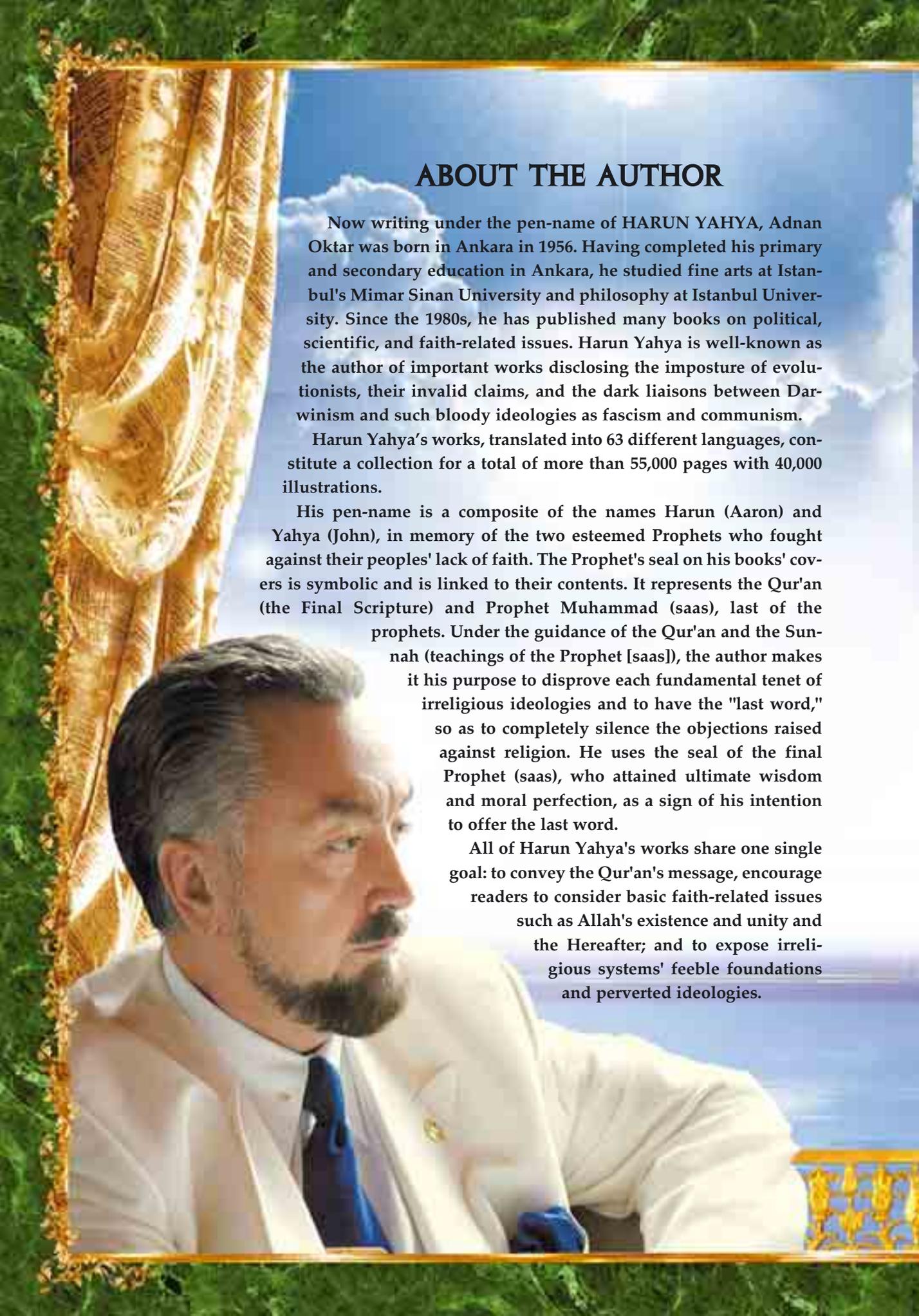


THE PROPHET
JESUS (AS) AND
HAZRAT MAHDI (AS)
WILL COME
THIS CENTURY



HARUN YAHYA (ADNAN OKTAR)



A man with a beard and mustache, wearing a white suit jacket, white shirt, and blue tie, is shown in profile, looking out a window. The window has heavy, gold-colored curtains with a fringed edge. The background outside the window is a bright blue sky with white clouds. The entire scene is framed by a gold border.

ABOUT THE AUTHOR

Now writing under the pen-name of HARUN YAHYA, Adnan Oktar was born in Ankara in 1956. Having completed his primary and secondary education in Ankara, he studied fine arts at Istanbul's Mimar Sinan University and philosophy at Istanbul University. Since the 1980s, he has published many books on political, scientific, and faith-related issues. Harun Yahya is well-known as the author of important works disclosing the imposture of evolutionists, their invalid claims, and the dark liaisons between Darwinism and such bloody ideologies as fascism and communism.

Harun Yahya's works, translated into 63 different languages, constitute a collection for a total of more than 55,000 pages with 40,000 illustrations.

His pen-name is a composite of the names Harun (Aaron) and Yahya (John), in memory of the two esteemed Prophets who fought against their peoples' lack of faith. The Prophet's seal on his books' covers is symbolic and is linked to their contents. It represents the Qur'an (the Final Scripture) and Prophet Muhammad (saas), last of the prophets. Under the guidance of the Qur'an and the Sunnah (teachings of the Prophet [saas]), the author makes it his purpose to disprove each fundamental tenet of irreligious ideologies and to have the "last word," so as to completely silence the objections raised against religion. He uses the seal of the final Prophet (saas), who attained ultimate wisdom and moral perfection, as a sign of his intention to offer the last word.

All of Harun Yahya's works share one single goal: to convey the Qur'an's message, encourage readers to consider basic faith-related issues such as Allah's existence and unity and the Hereafter; and to expose irreligious systems' feeble foundations and perverted ideologies.

Harun Yahya enjoys a wide readership in many countries, from India to America, England to Indonesia, Poland to Bosnia, Spain to Brazil, Malaysia to Italy, France to Bulgaria and Russia. Some of his books are available in English, French, German, Spanish, Italian, Portuguese, Urdu, Arabic, Albanian, Chinese, Swahili, Hausa, Dhivehi (spoken in Maldives), Russian, Serbo-Croat (Bosnian), Polish, Malay, Uygur Turkish, Indonesian, Bengali, Danish and Swedish.

Greatly appreciated all around the world, these works have been instrumental in many people recovering faith in Allah and gaining deeper insights into their faith. His books' wisdom and sincerity, together with a distinct style that's easy to understand, directly affect anyone who reads them. Those who seriously consider these books, can no longer advocate atheism or any other perverted ideology or materialistic philosophy, since these books are characterized by rapid effectiveness, definite results, and irrefutability. Even if they continue to do so, it will be only a sentimental insistence, since these books refute such ideologies from their very foundations. All contemporary movements of denial are now ideologically defeated, thanks to the books written by Harun Yahya.

This is no doubt a result of the Qur'an's wisdom and lucidity. The author modestly intends to serve as a means in humanity's search for Allah's right path. No material gain is sought in the publication of these works.

Those who encourage others to read these books, to open their minds and hearts and guide them to become more devoted servants of Allah, render an invaluable service.

Meanwhile, it would only be a waste of time and energy to propagate other books that create confusion in people's minds, lead them into ideological confusion, and that clearly have no strong and precise effects in removing the doubts in people's hearts, as also verified from previous experience. It is impossible for books devised to emphasize the author's literary power rather than the noble goal of saving people from loss of faith, to have such a great effect. Those who doubt this can readily see that the sole aim of Harun Yahya's books is to overcome disbelief and to disseminate the Qur'an's moral values. The success and impact of this service are manifested in the readers' conviction.

One point should be kept in mind: The main reason for the continuing cruelty, conflict, and other ordeals endured by the vast majority of people is the ideological prevalence of disbelief. This can be ended only with the ideological defeat of disbelief and by conveying the wonders of creation and Qur'anic morality so that people can live by it. Considering the state of the world today, leading into a downward spiral of violence, corruption and conflict, clearly this service must be provided speedily and effectively, or it may be too late.

In this effort, the books of Harun Yahya assume a leading role. By the will of Allah, these books will be a means through which people in the twenty-first century will attain the peace, justice, and happiness promised in the Qur'an.

TO THE READER

A special chapter is assigned to the collapse of the theory of evolution because this theory constitutes the basis of all anti-spiritual philosophies. Since Darwinism rejects the fact of creation—and therefore, Allah's existence—over the last 150 years it has caused many people to abandon their faith or fall into doubt. It is therefore an imperative service, a very important duty to show everyone that this theory is a deception. Since some readers may find the opportunity to read only one of our books, we think it appropriate to devote a chapter to summarize this subject.

All the author's books explain faith-related issues in light of Qur'anic verses, and invite readers to learn Allah's words and to live by them. All the subjects concerning Allah's verses are explained so as to leave no doubt or room for questions in the reader's mind. The books' sincere, plain, and fluent style ensures that everyone of every age and from every social group can easily understand them. Thanks to their effective, lucid narrative, they can be read at one sitting. Even those who rigorously reject spirituality are influenced by the facts these books document and cannot refute the truthfulness of their contents.

This and all the other books by the author can be read individually, or discussed in a group. Readers eager to profit from the books will find discussion very useful, letting them relate their reflections and experiences to one another.

In addition, it will be a great service to Islam to contribute to the publication and reading of these books, written solely for the pleasure of Allah. The author's books are all extremely convincing. For this reason, to communicate true religion to others, one of the most effective methods is encouraging them to read these books.

We hope the reader will look through the reviews of his other books at the back of this book. His rich source material on faith-related issues is very useful, and a pleasure to read.

In these books, unlike some other books, you will not find the author's personal views, explanations based on dubious sources, styles that are unobservant of the respect and reverence due to sacred subjects, nor hopeless, pessimistic arguments that create doubts in the mind and deviations in the heart.

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HARUN YAHYA
(ADNAN OKTAR)



THE PROPHET
JESUS (AS) AND
HAZRAT MAHDI (AS)
WILL COME
THIS CENTURY



CONTENTS

FIRST BOOK THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) WILL COME THIS CENTURY

FOREWORD:41

**PART ONE:
THE TIMING OF THE COMING OF THE PROPHET JESUS (AS)
AND HAZRAT MAHDI (AS)46**

HAZRAT MAHDI (AS) WILL APPEAR IN HIJRI 1400S, IN OTHER WORDS,
IN THIS CENTURY 47

BEDIUZZAMAN INDICATED THAT HAZRAT MAHDI (AS) WILL
APPEAR AT HIJRI 1400.....59

THE LIFE SPAN OF THE WORLD IS 7000 YEARS86

SUYUTI RELATES TRUSTWORTHY HADITHS REGARDING THAT
THE LIFE OF THE WORLD LASTS 7000 YEARS.....90

WHICH GREAT ISLAMIC SCHOLARS HAVE SAID, ON THE BASIS OF
THE HADITHS OF OUR PROPHET (SAAS), THAT THE LIFE-SPAN OF
THE WORLD IS 7000 YEARS?95

MASS REALIZATION OF THE PORTENTS OF THE END TIMES IN
THE LAST 30 YEARS CONFIRMS THAT THE LIFE SPAN OF THIS
WORLD IS 7000 YEARS.....100

THE DAY OF JUDGMENT IS CLOSE AFTER THE MESSENGER
OF ALLAH (SAAS)101

IT IS IMPOSSIBLE FOR THE DAY OF JUDGMENT TO BE 120 YEARS
AFTER THE SUN HAS RISEN FROM THE WEST102

**PART TWO:
CHARACTERISTICS OF HAZRAT MAHDI (AS)
IN THE HADITHS107**

HAZRAT MAHDI (AS) WILL DEFINITELY APPEAR108

THE IMPORTANCE OF THE GLAD TIDINGS OF HAZRAT MAHDI (AS)
BEING IMPARTED AMONG MUSLIMS108

HAZRAT MAHDI (AS) WILL DEFINITELY APPEAR108

HAZRAT MAHDI (AS) WILL BEGIN COMMUNICATING
THE RELIGION IN HIJRI 1400 (1980 AD)109

THE WALAYAT (SAINTSHIP) WILL COME TO AN END WITH
HAZRAT MAHDI (AS)110

HAZRAT MAHDI'S (AS) BIRTH AND LINEAGE111

HAZRAT MAHDI (AS) IS DESCENDED FROM THE LINE OF
THE PROPHET (SAAS)111

ONE CHARACTERISTIC THAT WILL ESTABLISH HAZRAT
MAHDI'S (AS) IDENTITY IS HIS DESCENT FROM
HAZRAT HASSAN (RA)112

HAZRAT MAHDI (AS) WILL BE BORN AT HOME113

HAZRAT MAHDI (AS) WILL BE BORN IN A BIG CITY AND
THEN COME TO ISTANBUL114

HAZRAT MAHDI (AS) WILL COME FROM THE CAUCASUS.....117

HAZRAT MAHDI (AS) WILL HAVE FEW BROTHERS117

HAZRAT MAHDI (AS) WILL BE SINGLE117

HAZRAT MAHDI'S (AS) NAME118

OUR PROPHET'S (SAAS) LINE OF DESCENT120

HAZRAT ALI REVEALS IN THE QASIDA AR-ARJUZA THAT
OUR PROPHET'S (SAAS) NAME IS ADNAN122

THE TITLES OF HAZRAT MAHDI (AS)122

OUR PROPHET'S (SAAS) ADDRESSES TO HAZRAT MAHDI (AS).....124

ONE OF HAZRAT MAHDI'S (AS) NAMES WILL BE
"ARSLAN" (THE LION)125



THE PHYSICAL FEATURES OF HAZRAT MAHDI (AS).....126

ASTONISHING IDENTIFICATORY DETAILS IN HAZRAT MAHDI'S (AS) EXTERNAL APPEARANCE	126
HAZRAT MAHDI (AS) IS BEAUTIFUL AND RADIANT	127
HAZRAT MAHDI'S (AS) FACE WILL BE PEARLY WHITE, RADIANT AND CLEAN	129
HAZRAT MAHDI (AS) WILL BE ARAB IN COMPLEXION, IN OTHER WORDS, HE WILL BE DARKISH WHITE	129
HAZRAT MAHDI (AS) WILL HAVE A FAIR COMPLEXION AND HE WILL HAVE TWO MARKS THE SAME COLOR AS THOSE OF OUR PROPHET (SAAS)	131
HAZRAT MAHDI (AS) HAS THE "SEAL OF PROPHETHOOD" ON HIS SHOULDER	131
HE WILL HAVE A MOLE SHAPED LIKE A LEAF ON HIS BACK	133
HAZRAT MAHDI (AS) WILL RESEMBLE THE CHILDREN OF ISRAEL IN APPEARANCE	134
HAZRAT MAHDI'S (AS) FEET WILL POINT OUTWARD AS HE WALKS.....	134
HAZRAT MAHDI (AS) WILL USE HIS HAND TO EMPHASIZE WHAT HE IS SAYING.....	134
HAZRAT MAHDI (AS) WILL BE OF MEDIUM STATURE.....	135
HAZRAT MAHDI (AS) IS A MAJESTIC INDIVIDUAL	135
HAZRAT MAHDI'S (AS) BEARD WILL BE COPIOUS AND THICK.....	136
HAZRAT MAHDI (AS) WILL HAVE A LIGHT BEARD AT THE SIDES AND LONG AT THE FRONT	136
HAZRAT MAHDI'S (AS) TEETH WILL BE VERY BRIGHT	137
HAZRAT MAHDI (AS) WILL BE SOMEONE WITH GREEN EYES AND WHOSE BEARD IS SPARSE AT THE SIDES	138
HAZRAT MAHDI (AS) WILL HAVE SLANTED EYES	138
HAZRAT MAHDI'S (AS) WHOLE BODY WILL BE WIDE.....	139
HAZRAT MAHDI'S (AS) STOMACH WILL BE WIDE.....	140
HAZRAT MAHDI'S (AS) THIGHS WILL BE BROAD	140
HAZRAT MAHDI'S (AS) BROW WILL BE BROAD AND OPEN.....	141
HAZRAT MAHDI (AS) WILL HAVE A SMALL AND THIN NOSE.....	141
HAZRAT MAHDI'S (AS) EYEBROWS WILL BE CURVED	143
HAZRAT MAHDI (AS) WILL HAVE BLACK HAIR.....	143
HAZRAT MAHDI (AS) WILL HAVE STRIKINGLY BEAUTIFUL HAIR.....	144

HAZRAT MAHDI (AS) WILL HAVE A BLACK MARK ON HIS RIGHT LEG	144
HAZRAT MAHDI (AS) WILL HAVE A MOLE ON HIS FOREHEAD.....	145
HAZRAT MAHDI (AS) WILL HAVE A MARK (SCAR) ON HIS FOREHEAD	145
HAZRAT MAHDI'S (AS) FOREHEAD WILL BE BRIGHT.....	146
THERE WILL BE A MOLE ON HAZRAT MAHDI'S (AS) CHEEK.....	146
THE MOLE ON HAZRAT MAHDI'S (AS) CHEEK WILL RESEMBLE THAT OF THE PROPHET MOSES (AS).....	147
HAZRAT MAHDI (AS) WILL HAVE A CLEAN AND PEACEFUL COUNTENANCE.....	147
HAZRAT MAHDI'S (AS) AGE.....	148
HAZRAT MAHDI (AS) WILL HAVE A SLIGHT CONCAVITY ON HIS FOREHEAD.....	148
HAZRAT MAHDI'S (AS) SKIN WILL BE BRIGHT	149
HAZRAT MAHDI (AS) WILL HAVE A SMALL DIP BETWEEN HIS EYEBROWS.....	149
HAZRAT MAHDI (AS) WILL LOOK YOUNG EVEN IN ADVANCED AGE.....	149
CERTAIN FEATURES OF HAZRAT MAHDI (AS) THAT RESEMBLE OUR PROPHET (SAAS)	150

SIGNS OF THE APPEARANCE OF HAZRAT MAHDI (AS) 154

PORTENTS OF HAZRAT MAHDI'S (AS) COMING TAKING PLACE ONE AFTER THE OTHER	157
THE PROLIFERATION OF CORRUPTION.....	158
WIDESPREAD SLAUGHTER BEFORE HAZRAT MAHDI (AS) COMES.....	163
THE GLOBAL PERVASIVENESS OF DISORDER AND CONFLICT.....	166
STRIFE IN WHICH EVEN WOMEN AND CHILDREN ARE SLAUGHTERED.....	167
FINANCIAL CRISIS IS ONE OF THE SIGNS OF HAZRAT MAHDI (AS).....	170
THE INCREASED OPPRESSION OF MUSLIMS.....	171
THE DESTRUCTION OF MASJIDS AND MOSQUES.....	172
RELIGIOUS PROHIBITIONS (HARAM) GAIN ACCEPTANCE.....	172
THE OPEN DENIAL OF ALLAH (SURELY ALLAH IS BEYOND THAT).....	173
THE IRAN-IRAQ WAR.....	174
THE OCCUPATION OF AFGHANISTAN.....	177
STOPPING THE FLOW OF THE EUPHRATES	179

SOLAR AND LUNAR ECLIPSES DURING RAMADAN.....	183
THE RISE OF A COMET.....	185
STORMING THE KAABA AND THE SUBSEQUENT BLOODSHED.....	188
SIGHTING A FLARE IN THE EAST.....	191
THE EXPLOSION OF THE TANKER "INDEPENDENTA" IN 1979 IN ISTANBUL.....	196
AN INCREASE IN THE NUMBER OF FALSE PROPHETS.....	198
THE USE OF RELIGION FOR PERSONAL ENDS.....	199
THE OCCURRENCE OF GREAT AND ASTONISHING EVENTS.....	199
A SIGN OUT OF THE SUN.....	208
THE DESTRUCTION OF GREAT CITIES.....	209
AN INCREASE IN THE NUMBER OF EARTHQUAKES.....	212
THE TAKING PLACE OF A MAJOR EVENT.....	218
EMERGENCE OF A TWO-TAILED COMET.....	220
AN IMAGE SHAPED LIKE A HAND IN SPACE.....	225
SEVERE FLOODS.....	227
BIRD AND SWINE FLU.....	235
A RISE IN LIGHTNING STRIKES.....	236
THE DESTRUCTION OF BAGHDAD BY FLAMES.....	238
VANISHING OF IRAQI ARMY IN THE DESERT.....	239
THE IRAQIS WILL BE LEFT PENNILESS.....	240
SANCTIONS AGAINST IRAQ AND SHAM.....	242
THE RECONSTRUCTION OF IRAQ.....	243
CORRUPTION IN SHAM.....	244
THE KILLING OF INNOCENT CHILDREN.....	244
THE PEOPLE OF IRAQ FLEEING NORTHWARDS TO SHAM.....	245
DISORDER IN SHAM, IRAQ AND ARABIA.....	246
A GREAT WAR BETWEEN THE TIGRIS AND EUPHRATES.....	247
DIVISION OF IRAQ INTO THREE.....	248

**LOSS OF HOPE IN THE COMING OF HAZRAT MAHDI (AS)
IS ONE OF THE PORTENTS OF HIS COMING250**

HAZRAT MAHDI (AS) WILL APPEAR WHEN HOPE OF HIS COMING IS LOST.....	250
---	-----

HAZRAT MAHDI (AS) WILL APPEAR SECRETLY AND SUDDENLY251

**THE DEGENERATION THAT WILL APPEAR IN SOCIETY
BEFORE THE COMING OF HAZRAT MAHDI (AS)252**

AT THE TIME WHEN HAZRAT MAHDI (AS) APPEARS, THE MAJORITY
OF PEOPLE WILL NOT PERFORM THE PRAYER (SALAT) AND WILL EVEN BE
UNAWARE THAT WINE IS UNLAWFUL (HARAM) IN ISLAM.....252

SLANDER AND FALSE WITNESS WILL BE WIDESPREAD PRIOR
TO THE APPEARANCE OF HAZRAT MAHDI (AS)252

THERE WILL BE A RISE IN DRUG-RELATED DEATHS AND
KILLINGS BEFORE THE COMING OF HAZRAT MAHDI (AS)253

LOVELESSNESS AMONG PEOPLE IN THE END TIMES IS A
PORTENT BOTH OF THE DAY OF JUDGMENT AND OF
THE COMING OF HAZRAT MAHDI (AS)253

IT IS NARRATED THAT WHEN HAZRAT MAHDI (AS) IS
ABSENT "EVERYTHING ON EARTH WILL BE CORRUPTED"254

HAZRAT MAHDI (AS) WILL APPEAR AT A TIME WHEN
"PEOPLE ARE SCATTERED IN DIFFERENT PLACES"256

HAZRAT MAHDI (AS) WILL APPEAR WHEN PEOPLE ARE
LEAST AMICABLE AND MOST AT CONFLICT WITH ONE ANOTHER256

HAZRAT MAHDI (AS) WILL APPEAR AT A TIME WHEN PEOPLE
ARE SICK OF EVIL, CRIME AND OPPRESSION.....257

VIOLENCE AND ANARCHY IN SOCIETY AND PKK TERROR WILL APPEAR
DURING HAZRAT MAHDI'S (AS) OCCULTATION.....257

ONE OF THE PORTENTS OF THE COMING OF HAZRAT
MAHDI (AS) IS PEOPLE'S LEAVING THE PATH OF GUIDANCE.....258

HAZRAT MAHDI (AS) WILL APPEAR FOLLOWING
A TIME OF TROUBLES259

OUR PROPHET (SAAS) GAVE US THE NEWS THAT IN THE END
TIMES THERE WILL BE OPPRESSION IN PALESTINE.....259

BECAUSE OF THE PRESSURE ENVIRONMENT PRIOR TO THE
APPEARANCE OF HAZRAT MAHDI (AS), NOBODY WILL BE ABLE
TO SPEAK THE NAME OF ALLAH WITH EASE.....260

HAZRAT MAHDI (AS) WILL APPEAR AT A TIME WHEN PEOPLE
COMPLAIN ABOUT THE TROUBLES AND OPPRESSION THEY SUFFER260

ADMINISTRATIVE SYSTEMS WILL BE DESTROYED AND THERE
WILL BE ECONOMIC COLLAPSE BEFORE THE APPEARANCE OF
HAZRAT MAHDI (AS)261



HAZRAT MAHDI (AS) WILL APPEAR IN A PERIOD WHEN PEOPLE CANNOT EVEN FIND ONE SINGLE PERSON TO LEAD THEM	262
PEOPLE WILL LOOK FOR SOLUTIONS, BUT WILL FINALLY ATTAIN SALVATION (BY ALLAH'S LEAVE) THROUGH HAZRAT MAHDI (AS)	263
PEOPLE'S APPEARANCES WILL BE IMPAIRED AND UGLY IN THE END TIMES.....	263
SOME PEOPLE WHO BELIEVE THAT THEY ARE DESCENDED FROM APES BY WAY OF EVOLUTION WILL ASSUME THE APPEARANCE OF APES AND PIGS	264
SOME SO-CALLED RELIGIOUS SCHOLARS WHO ESPOUSE DARWINISM WILL BE LIKE APES AND PIGS.....	265
THE "RAINING DOWN OF STONES AND THE LIKE" DESCRIBED IN THE HADITH IS TAKING PLACE IN PRESENT DAY WITH BOMBINGS TARGETING MANY PLACES IN THE WORLD.....	266

**HAZRAT MAHDI (AS) WILL INITIALLY NOT BE
RECOGNIZED BY THE GREAT MAJORITY OF PEOPLE267**

PEOPLE WILL SEE HAZRAT MAHDI (AS) IN THEIR HOMES AND ON THE STREETS AND WILL FREQUENTLY WATCH HIM; BUT THEY WILL NOT REALIZE HE IS HAZRAT MAHDI (AS)	267
HAZRAT MAHDI (AS) WILL NOT SAY, "I AM HAZRAT MAHDI (AS)" BUT HE WILL PERMIT THEM TO GRASP "THE TRUTH OF THE MAHDI" BY LIFTING THE FOG OF UNAWARENESS FROM THEIR EYES	268
ONE OF THE PIECES OF WISDOM BEHIND PEOPLE'S INABILITY TO RECOGNIZE HAZRAT MAHDI (AS) IS THAT HE IS UNDER ALLAH'S PROTECTION	269
HAZRAT MAHDI (AS) WILL INITIALLY BE RELUCTANT FOR HIS NAME TO BE KNOWN	270
HAZRAT MAHDI (AS) WILL BE VISIBLE TO PEOPLE, BUT ALLAH WILL FOR LONG CONCEAL THE FACT THAT HE IS HAZRAT MAHDI (AS)	270
SINCERE MUSLIMS WILL LOVE AND APPRECIATE HAZRAT MAHDI (AS) AND HIS FOLLOWERS IN TIME.....	271
HAZRAT MAHDI'S (AS) NAME AND RENOWN WILL CONSTANTLY SPREAD BEFORE HIS COMING.....	272

**HAZRAT MAHDI (AS) WILL ENCOUNTER DIFFICULTY
AND HARDSHIP274**

HAZRAT MAHDI (AS) BEING SUBJECTED TO TROUBLES AND DIFFICULTIES.....	274
HAZRAT MAHDI (AS) WILL BE SUBJECTED TO PLOTS AND SLANDERS FROM THE UNBELIEVERS, LIKE ALL THE PROPHETS AND TRUE MUSLIMS.....	276
HAZRAT MAHDI (AS) WILL BE FOLLOWED AND WATCHED AND THEY WILL TRY TO PRESSURIZE HIM.....	278
HAZRAT MAHDI (AS) BEING OUT OF PEOPLE'S SIGHT.....	279
THERE WILL BE NEGATIVE PROPAGANDA ABOUT HAZRAT MAHDI (AS).....	279
HAZRAT MAHDI (AS) WILL HAVE TWO OCCULTATIONS.....	280
HAZRAT MAHDI (AS) WILL BE CHAINED HAND AND FOOT.....	280
HAZRAT MAHDI'S (AS) STRUGGLE AGAINST THE SYSTEM OF THE ANTICHRIST IN THE END TIMES IN THE HADITHS.....	281
HAZRAT MAHDI (AS) WILL BE UNAFFECTED BY CERTAIN PEOPLE AND HE WILL NEVER COMPROMISE FROM ABIDING BY THE QUR'AN.....	283
ALLAH WILL CLEAR HAZRAT MAHDI (AS) OF SLANDERS POINTED AT HIM.....	284
AS HE DID WITH THE PROPHET ABRAHAM (AS), ALLAH WILL LEAD HAZRAT MAHDI (AS) TO SAFETY FROM ALL THE DENIERS' SNARES.....	285
HAZRAT MAHDI (AS) WILL CONTINUE HIS WORK EVEN DURING THE TIME OF HIS OCCULTATION.....	286
THERE WILL BE NO INFORMATION AGAINST HAZRAT MAHDI (AS), AND ALL THE TRAPS SET FOR HIM WILL FAIL.....	286
ALL THE PRESSURES AND ATTACKS WILL FURTHER STRENGTHEN HAZRAT MAHDI (AS).....	287
HAZRAT MAHDI (AS) WILL ESTABLISH THE DOMINION OF ISLAMIC MORAL VALUES UNDER VERY DIFFICULT CONDITIONS.....	288
HAZRAT MAHDI (AS) WILL NEVER BE DEFEATED IN ANY WAY; NOBODY WILL BE ABLE TO HARM HAZRAT MAHDI (AS).....	289

HAZRAT MAHDI (AS) WILL APPEAR IN TURKEY AND BE ACTIVE IN ISTANBUL.....290

HAZRAT MAHDI (AS) WILL SPIRITUALLY CAPTURE ISTANBUL.....	290
THE CURRENTLY FRAGMENTED TURKISH STATES WILL UNITE AND HELP HAZRAT MAHDI (AS).....	292



THE NATION AMONG WHOM HAZRAT MAHDI (AS) SERVES.....	293
VERSE 79 OF SURAT AL-KAHF CONTAINS REFERENCES TO THE TANKER "INDEPENDENTA" THAT SANK IN 1979 IN ISTANBUL AND THE CLIMATE OF ANARCHY THAT BEGAN IN THE SAME YEAR.....	293
DURING HAZRAT MAHDI'S (AS) STRUGGLE THAT WILL BEGIN IN ISTANBUL THERE WILL BE A MECCAN PERIOD, A JERUSALEM PERIOD AND A ROMAN PERIOD.....	295
HAZRAT MAHDI (AS) WILL SPREAD THE MORAL VALUES OF ISLAM IN A CITY WITH GIANT SHOPPING CENTERS CONTAINING THOUSANDS OF STORES.....	301
HAZRAT MAHDI (AS) WILL ENLIGHTEN THE TURKISH NATION WITH HIS DEEP KNOWLEDGE.....	301
HAZRAT MAHDI (AS) WILL FIRST APPEAR IN TURKEY WITH THE TURKISH FLAG; HE WILL THEN ASSUME THE SPIRITUAL LEADERSHIP OF OTHER COUNTRIES WITH GREEN FLAGS	302
HAZRAT MAHDI (AS) WILL APPEAR FROM TURKEY AND WILL NEVER LEAVE UNTIL THE END OF HIS SPIRITUAL STRUGGLE.....	302
THE TURKS WILL POSSESS GREAT POWER IN THE END TIMES.....	303

HAZRAT MAHDI (AS) WILL APPEAR WITH HOLY RELICS304

HAZRAT MAHDI (AS) WILL APPEAR WITH THE SIGNS OF THE PROPHETS.....	304
OUR PROPHET'S (SAAS) STANDARD WILL BE BESIDE HAZRAT MAHDI (AS), AND THAT BANNER WILL INCREASE THE FEAR OF ENEMIES BUT DEEPEN THE FAITH OF SINCERE MUSLIMS.....	305
HAZRAT MAHDI (AS) WILL HAVE THE STAFF OF THE PROPHET MOSES (AS) AND THE PROPHET SULAYMAN'S (AS) RING	306
HAZRAT MAHDI (AS) WILL UNEARTH THE ARK OF THE COVENANT	307
HAZRAT MAHDI'S (AS) APPEARANCE WITH THE HOLY RELICS.....	308
HAZRAT MAHDI'S (AS) BANNER.....	308
HAZRAT MAHDI (AS) WILL USE THE SEAL OF OUR PROPHET (SAAS).....	310

HAZRAT MAHDI'S (AS) SPIRITUAL FEATURES AND SUPERIOR MORAL VIRTUES311

HAZRAT MAHDI'S (AS) MORALITY IS SIMILAR TO THAT OF OUR PROPHET (SAAS)	311
HAZRAT MAHDI (AS) POSSESSES THE FORBEARANCE OF THE PROPHET DAVID (AS), THE PATIENCE OF THE PROPHET JOB (AS).....	312

HAZRAT MAHDI (AS) WILL BE THE MOST VIRTUOUS PERSON IN THE WORLD.....	312
BELIEVERS ADOPT HAZRAT MAHDI'S (AS) MORAL VIRTUE AS A ROLE MODEL.....	313
ALLAH WILL PURIFY HAZRAT MAHDI (AS) IN ONE NIGHT	313
ALLAH WILL BESTOW A GREAT BLESSING AND POWER ON HAZRAT MAHDI (AS) IN A SINGLE DAY	315
HAZRAT MAHDI (AS) IS ONE OF THE SAYYIDS (MASTERS) OF THE DWELLERS OF PARADISE.....	315
HAZRAT MAHDI (AS) IS LIKE A SUN, ILLUMINATING PEOPLE.....	316
HAZRAT MAHDI (AS) LOVES ALLAH MORE THAN ANYTHING IN THE WORLD AND HAS A PROFOUND AWE AND RESPECT FOR HIM.....	316
THE NAME OF ALLAH WILL BE MUCH REMEMBERED IN HAZRAT MAHDI'S (AS) HOME.....	317
HAZRAT MAHDI (AS) IS VERY COMPASSIONATE.....	318
HAZRAT MAHDI (AS) HAS A POWERFUL URGE TO DEFEND ISLAM	319
HAZRAT MAHDI (AS) WILL UPHOLD THE TRUTH AGAINST CRUELTY	319
HAZRAT MAHDI'S (AS) GRATITUDE IS ONLY TO ALLAH.....	319
HAZRAT MAHDI (AS) WILL NOT TELL PEOPLE OF HIS NEEDS.....	320
HAZRAT MAHDI'S (AS) BENEVOLENCE TOWARD PEOPLE.....	320
HAZRAT MAHDI'S (AS) BEING VERY GENEROUS.....	320
HAZRAT MAHDI (AS) WILL BE VERY COMPASSIONATE AND AFFECTIONATE.....	321
HAZRAT MAHDI (AS) BEARS THE TITLES OF COURAGE, FORTITUDE, LOYALTY AND SOLIDARITY	324
HAZRAT MAHDI (AS) WILL BE RECOGNIZED BY HIS POWERFUL FAITH, GRANDEUR, DIGNITY, NOBLE BEHAVIOR AND THE DESCRIPTIONS GIVEN BY OUR PROPHET (SAAS)	325
THERE WILL BE NO SHAME OR CRUELTY IN HAZRAT MAHDI'S (AS) WORK.....	327
HAZRAT MAHDI (AS) KNOWS WHAT IS LAWFUL (HALAL) AND UNLAWFUL (HARAM)	327
HAZRAT MAHDI (AS) IS THE MOST AUSPICIOUS PERSON ON THE EARTH AT HIS TIME.....	327
HAZRAT MAHDI'S (AS) INSIGHT, FORESIGHT AND UNDERSTANDING IS VERY POWERFUL	328
ALLAH WILL INSPIRE HAZRAT MAHDI (AS) WITH THE TRUEST LAW	329

THE BOUNTY OF ALLAH'S TITLE OF "HADI," "THE GUIDE" IS UPON HAZRAT MAHDI (AS).....	330
HAZRAT MAHDI'S (AS) LOVE OF PLANTS AND ANIMALS.....	330
HAZRAT MAHDI (AS) WILL LOVE AND UNDERSTAND ANIMALS.....	331
HAZRAT MAHDI (AS) HAS NO GOODS OR PROPERTY.....	332
HAZRAT MAHDI (AS) IS THE ONE WHO HAS THE MOST KNOWLEDGE AMONG PEOPLE AND HE IS THE BEST FRIEND FOR PEOPLE.....	332
HAZRAT MAHDI (AS) WILL PREACH THE MORAL VALUES OF ISLAM USING THE MOST SINCERE WORDS	333
HAZRAT MAHDI (AS) WILL RESOLVE MATTERS VERY FAST	333
HAZRAT MAHDI (AS) WILL KNOW PEOPLE VERY WELL THROUGH ALLAH'S INSPIRATION; HIS DECISIONS WILL REQUIRE NO WITNESSES.....	334
HAZRAT MAHDI (AS) WILL HAVE SUPERIOR FORESIGHT AND, BY ALLAH'S WILL, POSSESS SECRET KNOWLEDGE.....	334
ALMIGHTY ALLAH WILL GUIDE HAZRAT MAHDI (AS) WITH HIS WISDOM, KNOWLEDGE AND THE GUIDANCE.....	335
HAZRAT MAHDI (AS) WILL POSSESS "KNOWLEDGE KNOWN TO NONE"	335
HAZRAT MAHDI (AS) WILL KNOW THE SCIENCE OF ABJAD (NUMEROLOGY).....	336
HAZRAT MAHDI (AS) WILL POSSESS SECRET KNOWLEDGE LIKE THE HIDDEN KNOWLEDGE (ILM AL-LADUN) FROM THE PRESENCE OF ALLAH	336
HAZRAT MAHDI (AS) WILL NOTICE SOMETHING EXTRAORDINARY.....	337
INSPIRED BY ALLAH, HAZRAT MAHDI (AS) WILL KNOW "THE BEST BEHAVIOR FOR EARNING ALLAH'S APPROVAL" AND WILL ACT ACCORDINGLY.....	337
HAZRAT MAHDI (AS) WILL IMMEDIATELY TELL FRIEND FROM FOE.....	338
HAZRAT MAHDI (AS) WILL BE KNOWN BY HIS PERFECT MANAGEMENT OF WORKS AND PEOPLE.....	338
EVERYONE'S MINDS WILL OPEN AND THEY WILL POSSESS GREATER KNOWLEDGE IN THE TIME OF HAZRAT MAHDI (AS).....	338
THE SINCERE STYLE IN HAZRAT MAHDI'S (AS) PREACHING STYLE OF THE MORAL VALUES OF THE QUR'AN WILL BE INSTRUMENTAL IN PEOPLE HAVING A PROFOUND FAITH IN ALLAH.....	339
HAZRAT MAHDI (AS) WILL BE AN INSTRUMENT OF ABUNDANCE.....	339
HAZRAT MAHDI (AS) WILL BE SOMEONE WHOSE REASON AND FAITH ARE GREATLY TO BE TRUSTED, AND SINCERE PEOPLE WHO	

RECOGNIZE HAZRAT MAHDI (AS) WILL FOLLOW HIM.....	340
HAZRAT MAHDI (AS) WILL HAVE A VERY POWERFUL BODY AND VOICE; AT THE SAME TIME HIS WORDS AND SPEECH WILL HAVE A GREAT IMPACT ACROSS THE WORLD	340
WHEN THE PROPHET MOSES (AS) LEARNED OF THE VIRTUE OF HAZRAT MAHDI (AS), HE PRAYED TO ALLAH TO BE HAZRAT MAHDI (AS).....	341
HIS ASSUMPTION OF ALL RESPONSIBILITY	341
VARIOUS CHARACTERISTICS OF HAZRAT MAHDI (AS)	342

HAZRAT MAHDI'S (AS) CHARACTERISTICS WHICH RESEMBLE THE PROPHETS AND THE WALIS (SAINTS).....343

HAZRAT MAHDI (AS) WILL RULE THE WORLD, JUST LIKE DHU'L QARNAYN (AS) AND THE PROPHET SOLOMON (AS).....	343
HAZRAT MAHDI'S (AS) CHARACTERISTICS ARE MENTIONED IN THE HOLY BOOKS REVEALED TO THE PROPHETS.....	344
HAZRAT MAHDI (AS) WILL RESEMBLE THE PROPHETS IN MANY WAYS.....	346
HAZRAT MAHDI (AS) WILL POSSESS THE KNOWLEDGE OF ALL THE PROPHETS.....	348
HAZRAT MAHDI (AS) WILL BE LONG-LIVED, LIKE THE PROPHET NOAH (AS) AND THE PROPHET ADAM (AS).....	348
HAZRAT MAHDI (AS) WILL RESEMBLE KHIDR (AS) AND DHU'L-QARNAYN (AS)	348
THE NAME OF DHU'L-QARNAYN (AS) THAT APPEARS IN THE QUR'AN WILL CONTAIN SIGNS OF HAZRAT MAHDI (AS) OF THE END TIMES.....	349

HAZRAT MAHDI (AS) WILL BE MUCH LOVED352

HAZRAT MAHDI (AS) WILL BE MUCH LOVED BY PEOPLE.....	352
HAZRAT MAHDI (AS) WILL BE SPOKEN OF EVERYWHERE	353
IN THE TIME OF HAZRAT MAHDI (AS), ALL THE ENTITIES IN THE WORLD WILL BE CONTENT WITH HIM.....	354
BELIEVERS WOULD WAIT FOR THE EMERGENCE OF HAZRAT MAHDI (AS) WITH ASPIRATION.....	354
THE IMPORTANCE OF PEOPLE RUNNING TO HAZRAT MAHDI (AS) BY ALL POSSIBLE MEANS, FOLLOWING AND NEVER ABANDONING HIM.....	355



HAZRAT MAHDI (AS) WILL BE THE BENEFACITOR OF ALL MUSLIMS; PLENTIFUL GOODS AND GIFTS WILL BE DISTRIBUTED TO PEOPLE IN HIS TIME.....	356
GREAT LOVE WILL BE SHOWN FOR HAZRAT MAHDI (AS) WHEN HE APPEARS	357
IN THE ACCOUNTS IT IS REVEALED THAT EVERYONE MUST FOLLOW HAZRAT MAHDI (AS) WHEN HE APPEARS	358
HAZRAT MAHDI (AS) WILL EARN PEOPLE'S LOVE AND CONCERN, EVEN AT TIME WHEN HE IS UNKNOWN TO THEM, AND HE WILL NEVER LEAVE THEIR MINDS.....	358

THE CHARACTERISTICS OF HAZRAT MAHDI'S (AS) COMMUNITY.....359

HAZRAT MAHDI'S (AS) COMMUNITY WILL BE FEW IN NUMBERS.....	359
HAZRAT MAHDI'S (AS) FOLLOWERS ARE YOUNG	364
MOST PEOPLE IN THE END TIMES WILL KEEP THEIR DISTANCE FROM HAZRAT MAHDI'S (AS) COMMUNITY	365
VERY FEW PEOPLE WILL BELIEVE IN HAZRAT MAHDI (AS) IN THE TIME OF HIS OCCULTATION, AND EVERYONE ELSE WILL HARBOR DEEP SUSPICIONS ABOUT HIM	365
HAZRAT MAHDI (AS) WILL HAVE A WORKING GROUP OF 30 PEOPLE.....	366
HAZRAT MAHDI'S (AS) FOLLOWERS WILL HAVE NO MATERIAL OR SPIRITUAL INTEREST IN WORLDLY THINGS.....	367
SUPERIOR CHARACTERISTICS OF THE FOLLOWERS OF HAZRAT MAHDI (AS)	367
THE GREAT MAJORITY OF PEOPLE IN THE END TIMES WILL FAIL TO APPRECIATE THE WORTH OF HAZRAT MAHDI'S (AS) FOLLOWERS.....	368
THE SPIRITUAL SIDE OF HAZRAT MAHDI'S (AS) FOLLOWERS WILL BE VERY POWERFUL	368
HAZRAT MAHDI'S (AS) FOLLOWERS WILL BE VERY SELECT	369
ONLY SOME OF HAZRAT MAHDI'S (AS) FOLLOWERS WILL SPEAK ARABIC	369
ALLAH HAS MADE HAZRAT MAHDI (AS) AND HIS FOLLOWERS SPIRITUALLY POWERFUL AND EFFECTIVE; BY ALLAH'S WILL, THEY WILL BE INSTRUMENTAL IN THE NAME OF ALLAH BEING CALLED ON ALL OVER THE WORLD	370
HAZRAT MAHDI'S (AS) FOLLOWERS WILL HAVE A VERY POWERFUL FAITH.....	371

HAZRAT MAHDI'S (AS) FOLLOWERS WILL NOT FEAR THE PRESSURE PUT UPON THEM.....	371
HAZRAT MAHDI'S (AS) FOLLOWERS WILL RAISE NO DIFFICULTIES REGARDING THE DECISIONS HE MAKES.....	372
DIFFICULTIES AND OPPRESSION WILL NOT WEAR HAZRAT MAHDI'S (AS) FOLLOWERS DOWN.....	373
SOME CHARACTERISTICS OF HAZRAT MAHDI'S (AS) FOLLOWERS.....	374
SOME OF THE YOUNG FOLLOWERS OF HAZRAT MAHDI (AS) WILL BREAK AWAY FROM AND ABANDON THEIR FAMILIES WHICH HAVE BECOME CAUGHT UP IN THE CORRUPTION OF THE ANTICHRIST DUE TO THE PRESSURE AND INTIMIDATION THEY SUBJECT THEM TO	375
HAZRAT MAHDI (AS) AND HIS FOLLOWERS WILL BE HIGHLY EFFECTIVE THROUGH THE POWER BESTOWED ON THEM BY ALLAH.....	382
THOSE WHO LISTEN TO HAZRAT MAHDI'S (AS) LECTURES WILL RISE AS LEARNED IN THE MORNING	384
HAZRAT MAHDI'S (AS) FOLLOWERS WILL MAKE USE OF TECHNOLOGY IN THE END TIMES.....	385
HAZRAT MAHDI'S (AS) FOLLOWERS WILL BE MADE UP OF THOSE BELIEVERS FROM WHOM ALLAH TAKES A MONUMENT IN QALU BALA	386
ANY MUSLIM WHO WISHES TO BE ONE OF THE PEOPLE OF HAZRAT MAHDI (AS) MUST POSSESS FORTITUDE, TAQWA AND MORAL VIRTUE.....	386
PEOPLE WHO LOVE HAZRAT MAHDI (AS) WILL HEAR HIS WORDS THROUGH TELEVISION AND RADIO BROADCASTS IN DIFFERENT PARTS OF THE WORLD; THEY WILL SWIFTLY COME TO HAZRAT MAHDI'S (AS) SIDE, BY PLANE OR BY OTHER FAST MEANS.....	387
THE FOLLOWERS OF HAZRAT MAHDI (AS) WILL BE ABLE TO COMMUNICATE WITH WHEREVER IN THE WORLD THEY WISH WITHIN A FEW MINUTES BY WAY OF THE INTERNET	388
THE FOLLOWERS OF HAZRAT MAHDI (AS) WILL CROSS THE BOSPHORUS BRIDGE AND TRAVEL BY PLANE	388
THE FOLLOWERS OF HAZRAT MAHDI (AS) WILL COMPARE FOSSILS OF DEAD PLANTS AND ANIMALS AND SHOW THEM TO PEOPLE; IN THIS WAY, AND BY ALLAH'S LEAVE, THEY WILL INTELLECTUALLY NEUTRALIZE DARWINISM AND MATERIALISM.....	388

THE HYPOCRITES IN THE TIME OF HAZRAT MAHDI (AS) WILL BE THE WORST THERE HAVE EVER BEEN.....389



THE COMMUNITY OF HAZRAT MAHDI (AS) WILL RESEMBLE "PURE AND FERTILE WHEAT." HYPOCRITES, WHO LEAVE THEM, ON THE OTHER HAND, WILL BE LIKE "VILE AND LOATHSOME WEEVILS IN THIS WHEAT"	389
HAZRAT MAHDI (AS) WILL RECOGNIZE PEOPLE WITH HYPOCRITICAL NATURES FROM THEIR APPEARANCES	390
ON THE SUBJECT OF THE COMING OF THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS), THERE WILL BE THOSE WHO SAY, 'ALLAH AND HIS MESSENGER HAVE PROMISED US NOTHING MORE THAN AN EMPTY DECEPTION'	391
THE HYPOCRITES WILL BE FEARFUL OF HAZRAT MAHDI (AS).....	393
HYPOCRITES BEING THE TROUBLEMAKERS AND COLDHEARTED	393
HOW THE HYPOCRITES IN HAZRAT MAHDI'S (AS) COMMUNITY FOLLOW THE ANTICHRIST	394
THE APPEARANCE OF HAZRAT MAHDI (AS) AFTER THE HYPOCRITES HAVE LEFT	394
HAZRAT MAHDI (AS) AND HIS FOLLOWERS WILL NOT BE HARMED BY THOSE WHO LEAVE THEM.....	395
THE CLEANSING OF HAZRAT MAHDI'S (AS) COMMUNITY FROM THE HYPOCRITES	395
HAZRAT MAHDI (AS) WILL STRUGGLE AGAINST THE HYPOCRITES, WHO WILL OCCUPY THE VERY LOWEST LEVEL OF THE FLAMES	396
THE HYPOCRITICAL CHARACTER FROM THE HADITHS OF THE PROPHET (SAAS)	398
VERSES IN THE QUR'AN ABOUT HYPOCRITES	401

THE SO-CALLED RELIGIOUS SCHOLARS IN THE TIME OF HAZRAT MAHDI (AS).....409

THERE WILL BE FALSE RELIGIOUS SCHOLARS WHO DEMAND MONEY TO SERVE THE RELIGION IN THE END TIMES.....	409
CERTAIN SHAVEN-HEADED, FALSE SCHOLARS WILL APPEAR IN THE TIME OF HAZRAT MAHDI (AS) AND DEVIATE FROM THE MORAL VALUES OF ISLAM BY THEIR STATEMENTS.....	410
IN THE END TIMES SOME SHAVEN-HEADED PEOPLE, WHO KNOW THE QUR'AN VERY WELL, WILL EMERGE AND THEY WILL STRUGGLE AGAINST THE MORAL VALUES OF THE QUR'AN	411
SEVENTY THOUSAND SCHOLARS WEARING TURBANS WILL SUPPORT THE ANTICHRIST AGAINST HAZRAT MAHDI (AS)	412

THE POSITION OF SOME IGNORANT SCHOLARS IN THE TIME OF HAZRAT MAHDI (AS)	413
BEDIUZZAMAN HAS DESCRIBED PEOPLE WHO REJECT THE IDEA OF MAHDISM AS “WEAK IN BELIEF” BUT “STRONG IN EGOTISM”	413

IN THE TIME OF HAZRAT MAHDI (AS) NO BLOOD WILL BE SPILLED, THE MORALITY OF ISLAM WILL DOMINATE THE ENTIRE WORLD BY MEANS OF SCIENTIFIC WORKS.....415

HAZRAT MAHDI (AS) WILL NOT SPILL BLOOD	415
HAZRAT MAHDI'S (AS) WEAPONS ARE FAITH AND LOVE.....	416
HAZRAT MAHDI (AS) WILL CAUSE ISLAMIC MORAL VALUES TO PREVAIL THROUGH HIS INTELLECTUAL ACTIVITIES	418
HAZRAT MAHDI (AS) WILL SPIRITUALLY CONQUER THE WORLD	418
HAZRAT MAHDI (AS) AND HIS FOLLOWERS WILL CAUSE THE MORAL VALUES OF ISLAM TO RULE THE ENTIRE WORLD	420
WHEN HAZRAT MAHDI (AS) CAUSES THE MORAL VALUES OF THE RELIGION TO RULE THERE WILL BE NOBODY LEFT TO DENY THAT OUR PROPHET (SAAS) IS THE LAST PROPHET.....	420
HAZRAT MAHDI (AS)'S “YELLOW-WHITE FLAGS ON WHICH IS WRITTEN THE NAME OF ALLAH” WILL FLY ALL OVER THE WORLD	421
HAZRAT MAHDI'S (AS) WORKS OF FAITH-RELATED ISSUES WILL BE INSTRUMENTAL IN PEOPLE ATTAINING SALVATION IN THE END TIMES.....	422
HAZRAT MAHDI (AS) WILL PROVE ALLAH'S EXISTENCE, CREATION, THE UNIVERSE, THE QUR'AN AND THE END TIMES USING VERY STRONG EVIDENCE AND NONE WILL HAVE ANY COUNTER-EVIDENCE TO OFFER	423
IN HIS INTELLECTUAL STRUGGLE AGAINST DARWINISM AND MATERIALISM, HAZRAT MAHDI (AS) WILL SHOW PEOPLE THE PROOFS OF CREATION, AND WILL POINT TO THE VERSES OF THE QUR'AN AND TRUSTWORTHY HADITHS HANDED DOWN FROM OUR PROPHET (SAAS) AS EVIDENCE IN HIS LECTURES	423
HAZRAT MAHDI (AS) WILL PROVE THE FACT OF CREATION TO PEOPLE BY MEANS OF FOSSILS.....	424
HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN THE WHOLE WORLD ATTAINING SALVATION.....	425



HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN PEOPLE LIVING THE MORAL VALUES OF THE QUR'AN IN THE MOST PERFECT MANNER	426
HAZRAT MAHDI (AS) WILL ILLUMINATE THE WHOLE WORLD LIKE THE SUN, AND WILL BE INSTRUMENTAL IN ALL "GRIEF AND OPPRESSION" COMING TO AN END.....	426
HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN PEOPLE LIVING BY "TRUE AND DEEP LOVE"	426
HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN PEOPLE HAVING FAITH AND A PROFOUND FEAR OF ALLAH.....	428
HAZRAT MAHDI (AS) WILL SHOW PEOPLE THE TRUE PATH OF THE QUR'AN AND THE SUNNAH OF OUR PROPHET (SAAS).....	428
ALLAH WILL MAKE HAZRAT MAHDI (AS) HIS INSTRUMENT TO PREPARE PERFECT BOOKS THAT INFLUENCE HIS TIME AND THE ENTIRE WORLD	429
HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN EVERYWHERE BECOMING PLACES IN WHICH ALLAH IS WORSHIPPED.....	429
HAZRAT MAHDI (AS) WILL UNDERSTAND AND EXPLAIN THE QUR'AN AND THE HADITHS VERY WELL	430

IN THE TIME OF HAZRAT MAHDI (AS) THE MORALITY OF ISLAM WILL BE RESTORED TO ITS TRUE FORM, ALL RELIGIOUS SCHOOLS WILL BE REMOVED.....431

IN THE TIME OF HAZRAT MAHDI (AS) THE MORALITY OF ISLAM WILL BE RESTORED TO ITS TRUE FORM, ALL RELIGIOUS SCHOOLS WILL BE REMOVED	431
HAZRAT MAHDI (AS) WILL DISCLOSE TRUE ISLAMIC MORAL VALUES	432
WHEN HAZRAT MAHDI (AS) APPEARS, ALL THE SECTS WILL SWEAR ALLEGIANCE TO HIM, BECAUSE HAZRAT MAHDI (AS) IS THE GREATEST GUIDE OF THE ISLAMIC WORLD.	433
HAZRAT MAHDI (AS) WILL NOT BE INFLUENCED BY ANYONE, BY ANY IDEA OR ANY SECT.....	433
HAZRAT MAHDI (AS) WILL NOT BE TIED TO ANY SECT, AND ALL SCHOOLS WILL SWEAR ALLEGIANCE TO HIM WHEN HE COMES.....	434
HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN PEOPLE ATTAINING MORAL PERFECTION AND SINCERITY	435
HAZRAT MAHDI (AS) WILL DISTANCE ISLAM FROM IRRELIGIOUS CURRENTS AND INNOVATIONS, AND WILL CALL ON PEOPLE TO HAVE FAITH	436

HAZRAT MAHDI (AS) WILL PURGE THE SUBSEQUENT INNOVATIONS
IN ISLAM AND GUIDE PEOPLE TO LIVE BY THE QUR'AN AND THE
SUNNAH OF OUR PROPHET (SAAS)438

HAZRAT MAHDI (AS) WILL APPLY THE SUNNAH OF OUR
PROPHET (SAAS), RID ISLAM OFF SUPERSTITION ADDED TO
IT SUBSEQUENTLY AND RESTORE THE FAITH TO ITS TRUE
FORM AS IN THE TIME OF OUR PROPHET (SAAS)439

HAZRAT MAHDI (AS) WILL ENABLE PEOPLE TO THINK AND
ACT ON ALL MATTERS ACCORDING TO THE QUR'AN; THAT IS,
HE WILL ENCOURAGE THEM TO BEHAVE IN THE BEST, MOST
ACCURATE, CONSISTENT AND RATIONAL MANNER439

**THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) WILL
STRUGGLE TOGETHER, AND THE PROPHET JESUS (AS) WILL
FOLLOW HAZRAT MAHDI (AS)440**

THE PROPHET JESUS (AS) WILL FOLLOW HAZRAT MAHDI (AS)
AND HAZRAT MAHDI (AS) WILL LEAD THE PROPHET JESUS (AS)
IN PRAYER (SALAT)440

THE PROPHET JESUS (AS) WILL HELP HAZRAT MAHDI (AS) AND
WILL EXPRESS HIS DEVOTION TO HAZRAT MAHDI (AS)441

WHEN THE PROPHET JESUS (AS) RETURNS TO EARTH, HE WILL
PREACH THE MORAL VALUES OF ISLAM WITH BOOKS WITH SEAL
UPON THEM.....441

THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) WILL
RESEMBLE ONE ANOTHER IN TERMS OF APPEARANCE AND
MORAL VALUES442

WHEN THE PROPHET JESUS (AS) RETURNS TO EARTH,
HAZRAT MAHDI (AS) WILL ACT AS IMAM (PRAYER LEADER)
TO THE PROPHET JESUS (AS)442

THE "TWO ORPHANS" IN SURAT AL-KAHF REFER TO THE PROPHET
JESUS (AS) AND HAZRAT MAHDI (AS)443

THE OATH OF ALLEGIANCE TO HAZRAT MAHDI (AS).....445

THERE WILL BE NO SUCCESSOR (SPIRITUAL LEADER)
WHEN HAZRAT MAHDI (AS) APPEARS445

HAZRAT MAHDI (AS) WILL ACCEPT NO CLAIMS REGARDING
HIS BEING HAZRAT MAHDI (AS); PEOPLE WILL SWEAR ALLEGIANCE
TO HIM AGAINST HIS WILL.....447

WHERE ALLEGIANCE WILL BE SWORN TO HAZRAT MAHDI (AS)449



THE SPIRITUAL LEADERSHIP OF MUSLIMS WILL COME TO HAZRAT MAHDI (AS) WHILE HE IS SITTING AT HOME	451
WHEN HAZRAT MAHDI (AS) APPEARS, EVERYONE WILL UNITE UNDER HIS SPIRITUAL LEADERSHIP	451

**HAZRAT MAHDI (AS) WILL BE THE SAVIOR OF THE
MUSLIM WORLD AND ALL MANKIND452**

HAZRAT MAHDI (AS) WILL BESTOW FREEDOM ON MUSLIMS AND NEUTRALIZE THE DEVILISH TEACHINGS OF ATHEIST ZIONISTS AND ATHEIST MASONS.....	452
HAZRAT MAHDI (AS) WILL ELIMINATE DIVISION AMONG MUSLIMS AND UNIFY THE ISLAMIC WORLD.....	453
HAZRAT MAHDI (AS) WILL ELIMINATE ALL STRIFE, CONFLICT AND DIVISION BETWEEN MUSLIMS AND MAKE MUSLIMS BROTHERS.....	454
HAZRAT MAHDI (AS) WILL CALL ON PEOPLE TO FRIENDSHIP AND ALLIANCE.....	455
HERETICAL SYSTEMS WILL BE DESTROYED IN THE TIME OF HAZRAT MAHDI (AS)	455
HAZRAT MAHDI (AS) WILL FREE THE WORLD FROM EVILS AND OPPRESSIVE SYSTEMS, AND WILL CAUSE LOVE AND PEACE TO REIGN AMONG PEOPLE.....	456
HAZRAT MAHDI (AS) WILL SOLVE ALL OF PEOPLE'S PROBLEMS, COME TO THE RESCUE OF EVERYONE	456
ALLAH WILL ELIMINATE BOTH VIOLENCE AND THE PHILOSOPHY OF VIOLENCE THROUGH HAZRAT MAHDI (AS).....	457
THE REIGN OF THE OPPRESSORS WILL COME TO AN END IN THE TIME OF HAZRAT MAHDI (AS).....	457

OTHER CHARACTERISTICS OF HAZRAT MAHDI (AS)458

THE SIGNIFICANCE OF THE YEAR 1956 IN TERMS OF THE END TIMES.....	458
HAZRAT MAHDI (AS) WILL NOT KNOW ARABIC.....	460
HAZRAT MAHDI (AS) WILL SPIRITUALLY CONQUER ROME, THERE WILL BE A GREAT EARTHQUAKE IN VATICAN	461
A GROUP FROM THE EAST WILL PREPARE THE WAY FOR THE COMING OF HAZRAT MAHDI (AS)	461
EARTHQUAKES WILL STOP BY VIRTUE OF ALLAH'S LOVE FOR HAZRAT MAHDI (AS)	462

THE COMPANIONS OF THE CAVE WILL BE HAZRAT MAHDI'S (AS) FOLLOWERS	462
DIFFERENT OPINIONS CONCERNING HAZRAT MAHDI (AS) WILL BE PUT FORWARD BUT THESE OPINIONS WILL THEN BE UNITED.....	462
SOME IMPORTANT EVENTS TO TAKE PLACE DURING THE TIME OF HAZRAT MAHDI (AS)	463
HAZRAT MAHDI (AS) WILL MAKE USE OF THE RISALE-I NUR IN HIS WORK.....	464
HAZRAT MAHDI (AS) WILL EXPOUND HADITHS OF OUR PROPHET (SAAS) ABOUT THE END TIMES IN THE TRUEST MANNER.....	466
THERE WILL BE A CROOKED OLD MAN BETWEEN OUR PROPHET (SAAS) AND HAZRAT MAHDI (AS)	466
REFERENCES IN THE HADITHS TO THE YEARS 1997 AND 1999	467

HAZRAT MAHDI'S (AS) FOOD, CAR AND CLOTHES.....468

HAZRAT MAHDI (AS) WILL EAT PLAIN FOOD.....	468
HAZRAT MAHDI'S (AS) CLOTHES AND SKIN WILL BE BRIGHT.....	468
LIKE OUR PROPHET (SAAS) HAZRAT MAHDI (AS) WILL WEAR WHITE, BRIGHT AND VERY CLEAN CLOTHES.....	469
THE FEATURES OF HAZRAT MAHDI'S (AS) CAR.....	470

THE JEWS IN THE TIME OF HAZRAT MAHDI (AS)471

HAZRAT MAHDI (AS) WILL BRING OUT THE REAL TORAH AND A JEWISH COMMUNITY WILL BECOME MUSLIM THROUGH HIM.....	471
MANY JEWS WILL BECOME MUSLIMS BY VIRTUE OF HAZRAT MAHDI (AS)	472
THERE WILL BE PEOPLE FROM THE CHILDREN OF ISRAEL WITH HAZRAT MAHDI (AS)	472
HAZRAT MAHDI (AS) WILL RULE THE JEWS WITH THE LAWS OF THE PROPHET DAVID (AS) AND THE PROPHET SOLOMON (AS).....	472

VERSES OF THE QUR'AN REFERRING TO THE END TIMES, TO THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) AND TO THE GLOBAL DOMINION OF ISLAMIC MORAL VALUES474



OUR PROPHET (SAAS) REVEALED IN VERSE 55 OF SURAT AN-NUR THAT HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN THE GLOBAL DOMINION OF ISLAMIC MORAL VALUES	474
ALLAH WILL CAUSE ISLAMIC MORALITY TO RULE THE WORLD, EVEN IF THE UNBELIEVERS ARE UNWILLING	480
VERSE IO OF SURAH TA HA REFERS TO THE COMING OF HAZRAT MAHDI (AS)	481
THE LIFE OF THE PROPHET JOSEPH (AS) CONTAINS REFERENCES TO HAZRAT MAHDI (AS)	483
OTHER VERSES OF THE QUR'AN REFERRING TO THE GLOBAL DOMINION OF ISLAM	493
SOME VERSES REGARDING HAZRAT MAHDI (AS) AND THE END TIMES SOME NUMEROLOGICAL CALCULATIONS.....	523

TECHNOLOGIES IN THE END TIMES REPORTED BY OUR PROPHET (SAAS).....543

HAZRAT MAHDI (AS) WILL TELL THE WHOLE WORLD OF THE MORAL VALUES OF THE QUR'AN AND THE SIGNS LEADING TO FAITH BY MEANS OF THE TECHNOLOGICAL MEANS OF THE END TIMES.....	543
INFORMATION ABOUT THE STRUCTURE OF THE EARTH AND THE UNIVERSE WILL BE OBTAINED IN THE TIME OF HAZRAT MAHDI (AS).....	543
HAZRAT MAHDI (AS) WILL MAKE USE OF TECHNOLOGY IN OBTAINING.....	544
PEOPLE IN MANY DIFFERENT CITIES WILL BE ABLE TO HEAR HAZRAT MAHDI (AS) PREACH THE WORD AT THE SAME TIME	545
ELECTRONIC COMMUNICATIONS IN THE TIME OF HAZRAT MAHDI (AS) ..	545
A PERSON'S VOICE SPEAKING TO HIM.....	546
A SOUND RECEIVER INSERTED INTO A SHOE HEEL	547
HAZRAT MAHDI (AS) WILL BE KNOWN ALL OVER THE WORLD BY WAY OF THE INTERNET, TELEVISION AND THE RADIO.....	548
IN THE TIME OF HAZRAT MAHDI (AS) COMMUNICATIONS WILL BE ESTABLISHED USING VIDEOPHONE AND COMPUTER SYSTEMS	550
ALL THE CITIES OF THE WORLD CAN BE SEEN IN GREAT DETAIL USING SATELLITE TECHNOLOGY OVER THE INTERNET.....	551
WITH ADVANCING TECHNOLOGY AND THE SPREAD OF THE INTERNET IN THE TIME OF HAZRAT MAHDI (AS), INFORMATION WILL BECOME EASILY ACCESSIBLE	552

IN THE TIME OF HAZRAT MAHDI (AS), PEOPLE IN MANAGEMENT POSITIONS WILL COMMUNICATE AND RESEARCH MATTERS OF WHICH THEY ARE IGNORANT WITH PALM COMPUTERS AND COMPUTERIZED TELEPHONES	553
THE REFERENCES IN THE HADITH TO "A HAND REACHING OUT FROM THE SKY" AND SAYING "THIS IS HAZRAT MAHDI (AS), FOLLOW HIM." SUGGEST THAT HAZRAT MAHDI'S (AS) HAND WILL BE SEEN ON THE INTERNET AND TV	554
HAZRAT MAHDI (AS) WILL PREACH FROM HIS OWN HOME	556
HAZRAT MAHDI (AS) WILL SPEAK TO PEOPLE OVER LIVE INTERNET, TELEVISION AND RADIO CONNECTIONS	556
THE WHOLE WORLD WILL WATCH HAZRAT MAHDI (AS) ON TELEVISION AND COMPUTERS	557
CARS IN THE TIME OF HAZRAT MAHDI (AS)	558
THERE WILL BE FAST MEANS OF TRANSPORTATION IN THE TIME OF HAZRAT MAHDI (AS)	559
SIGNS TO TECHNOLOGY IN THE END TIMES FROM THE HADITHS ABOUT THE ANTICHRIST	560
A REFERENCE TO RAILROAD TRANSPORT	564
A REFERENCE TO NARCOSIS USE	565
A REFERENCE TO MASS DINING SYSTEMS	565
A REFERENCE TO RAPID TRANSPORT TECHNOLOGY	566
A REFERENCE TO RADIO AND TELEVISION BROADCASTS	566
A REFERENCE TO THE USE OF SOLAR ENERGY	567
DARWINISTS' USE OF RECONSTRUCTIONS	567
THE SPREAD OF ATHEISM IN THE END TIMES	568
THE SPREAD OF DARWINISM IN THE END TIMES	568
THE SPREAD OF MATERIALISM IN THE END TIMES	569
A REFERENCE TO THE ECONOMIC CRISIS	570
A REFERENCE TO MEDICAL TECHNOLOGY	571
CLOUD SEEDING	571
INCREASE IN MILK PRODUCTION	573
THE TREASURE DETECTOR	574
TRAWL NETS	575
DISCOVERY OF SOLAR COOKERS	576



CLOUDS OF SMOKE	577
THE FLOWING OF RIVERS THROUGH ARAB LANDS	578
DABBAT AL-ARDH DESCRIBED IN THE QUR'AN AND THE HADITH DENOTE TO COMPUTER AND INTERNET TECHNOLOGY (ALLAH KNOWS THE TRUTH)	579

**PART THREE: THE PROPHET JESUS (AS) WILL RETURN
TO EARTH IN THIS CENTURY.....585**

ALLAH FOILED THE UNBELIEVERS' PLOT AGAINST THE PROPHET JESUS (AS)	586
HOW ARE PROPHETS' DEATHS RECOUNTED IN THE QUR'AN?.....	589
THE RETURN OF THE PROPHET JESUS (AS) TO EARTH	605
THE RETURN OF THE PROPHET JESUS (AS) TO EARTH IN THE HADITH.....	620

**PART FOUR: HAZRAT MAHDI'S (AS) TIME AND
THE GOLDEN AGE.....624**

UNPRECEDENTED ABUNDANCE IN THE GOLDEN AGE.....	625
THERE WILL BE WEALTH.....	628
GOODS WILL BE GIVEN WITHOUT BEING COUNTED.....	628
IT WILL RAIN IN ABUNDANCE.....	629
HAZRAT MAHDI (AS) WILL POSSESS A HITHERTO UNSEEN CONCEPTION OF JUSTICE.....	629
THERE WILL BE PEACE AND SECURITY	640
ALL CONFLICTS AND DISAGREEMENTS WILL END.....	640
LOVE AND UNITY WILL PREVAIL.....	641
LIVES WILL BE LONGER.....	642
THE DEAD WILL ENVY THE LIVING.....	646
HAZRAT MAHDI (AS) WILL RESTORE AND BEAUTIFY THE WORLD	647
HAZRAT MAHDI (AS) WILL SPREAD JOY AND CONTENTMENT ACROSS THE WORLD.....	647
ALL WARS, OPPRESSION AND CORRUPTION WILL COME TO AN END IN THE TIME OF HAZRAT MAHDI (AS).....	648
HAZRAT MAHDI (AS) WILL BRING FORTH THE TREASURES OF THE EARTH.....	648
HAZRAT MAHDI (AS) WILL DISTRIBUTE GOODS AND BLESSINGS IN A	

JUST MANNER; THE WHOLE WORLD WILL BE FILLED WITH PLENTY AND ABUNDANCE.....	649
ISLAM IS THE RELIGION OF PEACE AND LOVE: THE TIME OF THE COMING OF THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) WILL BE ONE OF PEACE AND SECURITY.....	652
IN THE TIME OF HAZRAT MAHDI (AS) THE BLIND WILL GET VISION, THE SICK WILL BE CURED, LONGEVITY WILL PREVAIL.....	656
SUCH GOODNESS AND BEAUTY WILL BE CREATED IN THE TIME OF HAZRAT MAHDI (AS) THAT EVEN THOSE WHO FEEL THEMSELVES TO BE SPIRITUALLY DEAD WILL BE FILLED WITH A ZEST FOR LIFE.....	656
HAZRAT MAHDI (AS) WILL ENSURE EQUALITY AMONG COUNTRIES.....	657
IN THE TIME OF HAZRAT MAHDI (AS) HEARTS WILL BE FREE OF GRIEF AND SORROW.....	657
IN THE TIME OF HAZRAT MAHDI (AS) PEOPLE'S HEARTS WILL BE FILLED WITH THE DESIRE OF MUTUAL LOVE AND UNITY, LOVE AND KINDNESS WILL PERVADE ALL THE NOOKS AND CORNERS OF THE EARTH.....	658
IN THE TIME OF HAZRAT MAHDI (AS), PEOPLE'S EYES WILL SHINE WITH JOY.....	658

PART FIVE: THE HADITHS CONCERNING THE END TIMES AND HAZRAT MAHDI (AS) MUST BE INTERPRETED IN A MANNER COMPATIBLE WITH REASON AND THE LAW OF ALLAH659

IT IS AN ERROR TO EXPLAIN THE HADITHS REGARDING THE ADVENT OF HAZRAT MAHDI (AS) IN A SUPERSTITIOUS MANNER.....	660
BY HOW MANY MEANS IS THE COMING OF HAZRAT MAHDI (AS) CONCEALED?	668
HAZRAT MAHDI (AS) WILL NOT COME WITH UNBELIEVABLE CHARACTERISTICS, CONTRARY TO THE LAW OF ALLAH; HE WILL COME LIKE ALL THE PROPHETS, IN AGREEMENT WITH THE LAW OF ALLAH.....	670
TO KNOW ARABIC DOES NOT MEAN ONE IS A PERFECT MUSLIM AND THAT ANYONE WHO DOES NOT KNOW IT IS FLAWED.....	678
A RESPONSE TO THE CLAIM THAT 'ONE MUST KNOW ARABIC AND THE PROPER RECITATION OF THE QUR'AN IN ORDER TO UNDERSTAND THE QUR'AN AND THE HADITHS: 'HAZRAT MAHDI (AS) WILL USE INTERNET KNOWLEDGE	679
OUR PROPHET (SAAS) RECEIVED NO MADRASSA EDUCATION AND HAZRAT MAHDI (AS) WILL RECEIVE NO MADRASSA EDUCATION, AND HE WILL SIMPLY RULE WITH SPECIAL KNOWLEDGE IMPARTED TO HIM	691
HAZRAT MAHDI (AS) WILL NOT BE KNOWN WHEN HE FIRST APPEARS.....	691

INFORMATION IN THE HADITHS REFERRING TO THE DATE OF THE DAY OF RECKONING THAT MIGHT APPEAR CONTRADICTORY IS ACTUALLY TRANSCRIPTION ERRORS, ONE MUST LOOK FOR THE COMMON POINTS INWHAT THE HADITHS RELATE	696
THERE WILL BE SO-CALLED RELIGIOUS SCHOLARS WHO OPPOSE HAZRAT MAHDI (AS) IN THE END TIMES.....	699
HADITHS, ACCOUNTS AND STATEMENTS REFERRING TO IGNORANT SCHOLARS IN THE TIME OF HAZRAT MAHDI (AS)	702
RELIGIOUS SCHOLARS OF WEAK FAITH IN THE END TIMES.....	705
THE QUALITIES OF RELIGIOUS SCHOLARS OF WEAK FAITH IN THE END TIMES	706
SOME EVIDENCE OF THE COMING OF HAZRAT MAHDI (AS) IN THE HIJRI 1400S, THE CENTURY WE ARE LIVING IN NOW, RATHER THAN IN IMAM RABBANI'S TIME	708
HAZRAT MAHDI (AS) IS EXPECTED TO APPEAR 1000 YEARS AFTER THE DEATH OF OUR PROPHET (SAAS), NOT 1000 YEARS AFTER THE DEATH OF IMAM RABBANI.....	720
THE MAHDISM IS A SUBJECT NEEDING TO BE WIDELY BROADCAST RATHER THAN KEPT HIDDEN.....	722

PART SIX: THE SUBJECT OF HAZRAT MAHDI (AS) IS BASED ON SOLID EVIDENCE.....737

ACCOUNTS REGARDING HAZRAT MAHDI (AS) ARE "MUTAWATIR"738

ACCOUNTS BY SCHOLARS THAT THE HADITHS REGARDING HAZRAT MAHDI (AS) ARE MUTAWATIR	739
RASUL AL-HUSAYN AL-BARZANJI.....	739
ALA AL-DIN ALI IBN HUSAM MUTTAQI AL-HINDI.....	739
ABD AL-MUHSIN IBN HAMAD AL-ABBAD	740
MUHAMMAD NASIRUDDIN AL ALBANI.....	740
SHAMSUDDIN MUHAMMAD IBN AHMAD AL-SAFFARANI.....	740
ABU ABDULLAH MUHAMMAD IBN JAFAR IDRISI AL-KATANI.....	741
AHMAD IBN MUHAMMAD AL-GHUMARI.....	741
HASANAYN MUHAMMAD MAKHLUF AL-MISRI.....	741
ABU AL-HASAN MUHAMMAD IBN AL-HUSAIN ABURI.....	741
ABU MUHAMMAD AL-HASAN IBN ALI AL-BARBAHARI AL-HANBALI.....	741
SAID HAWWA	742

MUHAMMAD IBN ALI ASH-SHAWKANI	742
SHEIKH HASAN ADWI HAMZAWI	742
SIDDIQ KHAN AL-QANUJI.....	742
IBN TAYMIYYAH.....	742
ZAHID AL-KAWTHARI.....	742
MUHAMMAD IBN HASAN AL-HASNAWI.....	743

**THE REQUIREMENT OF BELIEVING MUTAWATIR HADITHS
ACCORDING TO THE AHL AL-SUNNAH BELIEF743**

SHIHABUDDIN IBN HAJAR AL-ASQALANI.....	743
MUHAMMAD JAMAL AL-DIN AL-QASIMI AL-DIMASHQI.....	743
NUR AD-DIN ITR.....	744
ABU ABD-ALLAH MUHAMMAD IBN JAFAR AL-IDRISI AL-KATANI.....	744
ABU'S-SADAT MUHAMMAD IBN MUHAMMAD ABU SHAHBA.....	744
AN-NAWAWI.....	744

**AHL AL-SUNNAH SCHOLARS WHO HAVE RULED THAT
REJECTION OF MUTAWATIR HADITHS IS EQUIVALENT TO
DENIAL745**

JALALUDDIN AS-SUYUTI.....	745
ABU AL-FADL ABD ALLAH IBN MUHAMMAD AL-IDRISI.....	745
MUHAMMAD AL-MAKKI.....	745
SOME EXAMPLES OF FATWAS ISSUED ON THE SUBJECT OF HAZRAT MAHDI (AS).....	747

**THE SOURCES OF THE HADITHS ABOUT HAZRAT
MAHDI (AS)749**

**AHL-AL SUNNAH SOURCES PUBLISHED ABOUT HAZRAT
MAHDI (AS)750**

AL-MUSANNAF	750
SUNAN IBN MAJAH	750
SUNAN ABU DAWUD	751
SUNAN AL-TIRMIDHI	751

KITAB AL-BADI WA AT-TARIKH.....	751
AL-MU'JAM AL- KABEER.....	752
MA'ALIM AL-SUNAN SHARH KITAB SUNAN ABU DAWUD	752
MASABIH AL-SUNNAH	752
JAMI' AL-USUL MIN AL-HADITH AL-RASUL	753
AL- FUTUHAT AL-MAKKIYYAH.....	753
MATALIB AS-SA'WUL FI MANAQIB AL-RASUL	753
TADHKIRAT AL-KHAWASS AL-'UMMAH.....	754
SHARH AL-NAHJ AL-BALAGAH.....	754
MUKHTASAR SUNAN ABU DAWUD.....	754
TADHKIRAT AL-QURTUBI.....	754
WAFAYAT AL-A'AYAN.....	755
DHAKHA'IR AL-UQBA	755
FARA'ID AL-SAMTAIN.....	755
MISHKAT AL-MASABIH	756
KHARIDAT AL-AJAIB WA FARIDAT AL-GHARAIB	756
AL-MANAR AL-MUNIF FI AL-SAHIH WA AL-DHA'IF.....	757
KITAB AL-NIHAYA (AL-FITAN WA AL-MALAHIM).....	757
MAWADDAT AL-QURBA.....	757
SHARJ AL-MAQASID	757
AL-FUSUL AL-MUHIMMA.....	758
AL-ARF AL-WARDI FI AKHBAR AL-MAHDI.....	758
AIMMA AL-ISNA ASHAR	758
AL-YAWAGIT WA AL-JAWAHIR	759
AS-SAWAIQ AL-MUHRIQA.....	759
KANZ AL-UMMAL	759
AKHBAR AD-DUWAL WA-ATHAR AL-UWAL	759
RISALAT MASHRAB AL-WARDI.....	760
AL-ASHARATUL FI ASHARAT AL-SA'AA	760
FATH AL-MANAN, SHARH AL-FAWZI WA AL-AMAN	760
LAWAIH AL-ANWAR AL-ILAHIIYYA.....	760
ISAF AL-RAGIBIN	761
NUR AL-ABSAR.....	761
AL-FAYD AL-QADIR, SHARH AL-JAMI AL-SAGHIR	761
MASHARIQ AL-ANWAR.....	762

AL-IZA'A LIMA KANA WA MA YAKUNU	762
GHAYAT AL-MAWAIZ.....	762
AWN AL-MA'BUD	762
NAZM AL-MUTANATHIR MIN AL-HADITH AL-MUTAWATIR	763
TUHFAT AL-AHWADHI.....	763
NAZRAT FI AHADITH AL-MAHDI.....	763
AL-TAJ AL-JAMI' LI AL-USUL.....	763
IBRAZ AL-WAHM AL-MAKNUN MIN KALAM IBN KHALDUN.....	764
HUWA AL-MAHDI	764
AKHIDAT AL-AHL AL-SUNNAH FI AL-MAHDI	764

**STATISTICS REGARDING THE HADITH AND
ACCOUNTS ABOUT HAZRAT MAHDI (AS)765**

**PART SEVEN: THE VIEWS OF ISLAMIC SCHOLARS
REGARDING HAZRAT MAHDI (AS)771**

SOME HADITHS CONCERNING THE MAHDI (AS) IN THE AL-KUTUB AS-SITTAH (SIX BOOKS).....	772
SAHIH BUKHARI.....	772
SAHIH MUSLIM.....	779
SUNAN TIRMIDHI.....	788
SUNAN ABU DAWUD.....	792
SUNAN IBN MAJAH.....	799
HAZRAT ALI (RA)	807
IMAM RABBANI.....	807
MUHAMMAD B. RASUL AL-HUSAYN AL-BARZANJI.....	810
M. MUHYIDDIN IBN 'ARABI	817
IBN KATHIR.....	819
IMAM ASH-SHARANI.....	820
IBN HAJAR AL MAKKI.....	822
ALI IBN ABD-AL MALIK HUSAM AL-DIN AL-MUTTAQI AL-HINDI.....	825
SHEIKH MANSOOR ALI NASIF.....	827
KADIZADE.....	828
ABD AL-HAMID IBN ABI AL-HADID AL-MU'TAZILI.....	828
IBRAHIM HALVETI OF KUSADASI	828

MUHAMMAD IBN MAHMUD AL-HAFIZI AL-BUKHARI	
AL-NAQSHBANDI, KNOWN AS KHWAJA PARSA	829
ISMAIL HAQQI AL-BURUSAWI.....	830
ALI HAYDAR EFENDI.....	831
SHEIKH NAZIM ADIL AL-QUBRUSI AL-HAQQANI.....	832
NIMETULLAH HODJA.....	833

THE VIEWS OF CONTEMPORARY WRITERS AND COMMENTATORS

FETHULLAH GULEN.....	834
HEKIMOGLU ISMAIL (OMER OKCU)	837
HUSEYIN HILMI ISIK.....	843
MAWDUDI.....	845
MAHMUD ESA'D COSAN.....	846

BOOK II
WHY WILL THE PERSONAGES OF THE END TIMES NOT BE
RECOGNIZED?

FOREWORD:	
WHO ARE THE PERSONAGES OF THE END TIMES?	849

PART ONE:	
THE APPEARANCE OF THE PROPHET JESUS (AS),	
HAZRAT MAHDI (AS) AND THE ANTICHRIST HAS	
BEEN REPORTED IN RELIABLE HADITHS.....	853

WHY WILL THE PROPHET JESUS (AS) NOT BE RECOGNIZED	
WHEN HE RETURNS TO EARTH?.....	858

The Appearance of False Messiahs Will Hinder the Recognition of the Prophet Jesus (as).....	859
--	-----

The Suggestion That He Will Return Not As a Person But As a “Collective Personality” Will Prevent the Prophet Jesus (as) Being Recognized	860
---	-----

As in the Past, the Presence around Him of People Who Tend towards Disbelief Will Prevent the Prophet Jesus (as) from Being Recognized.....	864
--	-----

The Pressure Placed on Society by Eminent Individuals Will Prevent the Prophet Jesus (as) Being Recognized.....	865
The Fact That Christianity Has Become Corrupted Will Prevent the Prophet Jesus (as) from Being Recognized.....	867
The Fact That the Prophet Jesus (as) Will Rule with the Qur'an Will Prevent Him from Being Recognized.....	869
In the Past the So-Called Men of Religion Also Failed to Recognize the Prophet Jesus (as)	871
The Fact That He Comes in Human Form Will Prevent Some People from Recognizing the Prophet Jesus (as).....	873
Those Who Propagandize the Error That the Prophet Jesus (as) Is Dead Will Be One Reason Why He Is Not Recognized	876

THE PROPHET JESUS (AS) WILL HAVE FEW FOLLOWERS WHEN HE RETURNS TO EARTH.....877

Very Few People Will Recognize the Prophet Jesus (as) When He Returns to Earth	877
The Numbers of the Prophet Jesus' (as) Community Will Be Very Small.....	878

WHY WILL HAZRAT MAHDI (AS) NOT BE RECOGNIZED WHEN HE APPEARS?880

Injustice and Slander Will Prevent Hazrat Mahdi (as) Being Recognized	881
The Prophets Sent Throughout History Have Been Subjected to Slanders.....	885
The Same Slander Techniques Were Also Employed Against Bediuzzaman Said Nursi	893
Excuses Stemming from Worldly Desires Will Prevent People Following Hazrat Mahdi (as)	898
The Fact That He Appears at A Time When People Are Completely Distanced from the Moral Values of the Qur'an Will Prevent Hazrat Mahdi (as) Being Recognized	900
The Claim That Hazrat Mahdi (as) Is A Collective Personality Will Prevent Him Being Recognized.....	903



**HAZRAT MAHDI (AS) WILL HAVE FEW FOLLOWERS
WHEN HE APPEARS.....907**

Although the Superior Moral Values and Incomparable Actions of Hazrat Mahdi (as) Will Be Evident, Very Few People Will Support Him907

Hazrat Mahdi (as) Will Have Around 300 Followers909

Some People Will Leave Hazrat Mahdi's (as) Community911

**THE PROPHETS SENT IN THE PAST WERE ALSO NOT
RECOGNIZED BY THEIR COMMUNITIES.....916**

**THE NUMBERS OF PEOPLE BELIEVING IN THE PROPHETS
IN THE PAST WERE ALWAYS VERY SMALL918**

**THE ANTICHRIST: THE NEGATIVE FORCE OPPOSED
TO THE PROPHET JESUS (AS) AND HAZRAT
MAHDI (AS) IN THE END TIMES.....921**

**THE ANTICHRIST WILL NOT BE RECOGNIZED
EITHER WHEN HE FIRST APPEARS923**

**THE PROPAGANDA OF THE ANTICHRIST WILL PLAY
A MAJOR ROLE IN THE PROPHET JESUS (AS) AND
HAZRAT MAHDI (AS) NOT BEING RECOGNIZED.....924**

The Antichrist's Influence over the Majority of People Will Prevent the Prophet Jesus (as) and Hazrat Mahdi (as) Being Recognized928

The Antichrist's Violent and Oppressive Practices Will Prevent People Following the Prophet Jesus (as) and Hazrat Mahdi (as).....930

The Antichrist Will Prevent the Recognition of the Prophet Jesus (as) and Hazrat Mahdi (as) by Depicting Truth as Falsehood and Falsehood as Truth932

The Antichrist Will Prevent People Following the Prophet Jesus (as) and Hazrat Mahdi (as) by Pretending to Want the Best for Them934

The Antichrist Will Influence People by Addressing Their Worldly Desires, and Thus Prevent the Recognition of the Prophet Jesus (as) and Hazrat Mahdi (as).....936

The Antichrist Will Prevent the Recognition of the Prophet Jesus (as) and Hazrat Mahdi (as) by Whispering to People.....938

The Antichrist Will Use People’s Feelings of Envy and Pride to Prevent the Prophet Jesus (as) and Hazrat Mahdi (as) from Being Recognized.....940

The Antichrist Will Gather Support by Offering Material Benefits, Thus Preventing the Prophet Jesus (as) and Hazrat Mahdi (as) from Being Recognized.....943

The Antichrist Will Threaten Those Who Follow the Prophet Jesus (as) and Hazrat Mahdi (as) with Material Losses, and This Will Prevent Their Being Recognized.....947

The Antichrist Will Prevent the Prophet Jesus (as) and Hazrat Mahdi (as) from Being Recognized by Supporting Materialist Ideologies against Them ...949

The Antichrist Will Attempt to Prevent the Prophet Jesus (as) and Hazrat Mahdi (as) from Being Recognized by Using Indoctrination, Hypnosis and Similar Deceptive Methods.....951

The Antichrist Will Conceal His True Face and Prevent the Recognition of the Prophet Jesus (as) and Hazrat Mahdi (as) by Using Technology.....955

The Antichrist Will Prevent the Recognition of the Prophet Jesus (as) and Hazrat Mahdi (as) by Deceiving People with Various Extraordinary Powers.....957

THE AUSPICIOUS AND WISE ASPECTS OF THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) NOT BEING RECOGNIZED965

THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) WILL APPEAR WHEN ALL HOPE OF THEIR COMING HAS BEEN ABANDONED967

THE PROPHET JESUS (AS) WILL ELIMINATE THE FITNAH OF THE ANTICHRIST969

**CONCLUSION:
THE GOLDEN AGE THAT WILL BE ENJOYED IN THE TIME OF THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS).....973**



BOOK III
THE TRUTH ABOUT THE PROPHET JESUS (AS) AND
HAZRAT MAHDI (AS) IN THE RISALE-I NUR COLLECTION

FOREWORD	1004
EXTRACTS FROM THE BOOK 'THE WORDS'	1006
EXTRACTS FROM THE BOOK 'THE RAYS'	1012
PASSAGES FROM THE KASTAMONU ADDENDUM	1037
PASSAGES FROM THE EMIRDAG ADDENDUM.....	1048
EXTRACTS FROM THE BARLA ADDENDUM.....	1070
EXTRACTS FROM TILSIMLAR MAGAZINE	1080
EXTRACTS FROM THE BOOK 'LETTERS'	1094
CONCLUSION.....	1126
BEDIUZZAMAN'S IDEAS ARE HIS WORKS.....	1132

THE ERROR OF THE COLLECTIVE PERSONALITY
CONCERNING THE PROPHET JESUS (AS) AND
HAZRAT MAHDI (AS)

THE ERROR OF THE COLLECTIVE PERSONALITY CONCERNING THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS).....	1113
THE PROPHET JESUS (AS) WILL RETURN TO EARTH.....	1115
HAZRAT MAHDI (AS) WHO WILL COME IN THE END TIMES IS NOT ACOLLECTIVE PERSONALITY	1120
THE PERSON AND THE COLLECTIVE PERSONALITY COMPRISE A SINGLE WHOLE.....	1131
The Person and the Collective Personality Are Like the Body and Soul.....	1131
The Question of the Collective Personality Must Not Cause Any Disquiet	1133
Hazrat Mahdi (as) Is Known by His Service	1135
CONCERN OVER THE IMPAIRMENT OF THE ESTABLISHED ORDER.....	1136
CONCLUSION.....	1137
HAZRAT MAHDI (AS) WILL NOT SAY "I AM THE MAHDI." THE RANK OF MAHDI IS A GOOD OPINION THAT IS HELD	1138

Appendix

THE DECEPTION OF EVOLUTION	1141
NOTES	1167

FOREWORD



“HEAR THE
GLAD TIDINGS OF
HAZRAT MAHDI (AS).

**He is one from the Quraysh
and from my Ahl al-Bayt.”**

*(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi
Akhir az-Zaman, p. 13)*



**" HEAR THE GLAD
TIDINGS OF HAZRAT MAHDI
(AS). He is one from the Quraysh
and from my Ahl al-Bayt."**

*(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat
al-Mahdi Akhir az-Zaman, p. 13)*



"The subject of the Mahdi" is one that has always occupied an important place in the Islamic world, ever since the Age of Bliss. Hoping that Hazrat Mahdi (as) will be instrumental in making the afflictions Muslims have been going through, the intellectual systems based on denial, unfair and unjust practices, conflicts and wars pervading the world to come to an end, believers have always awaited the coming of this blessed individual in their own times and sincerely prayed to Allah for it to come about.

The hadiths of our Prophet (saas) speak of Muslims eagerly awaiting the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) ever since the time of the Ashab al-Kiram (Companions of the Prophet [saas]) and of their **"begging Allah to be among the living at that time."** We are told that the old **"will beg Allah to be young"** in order to live to see the age of the Prophet Jesus (as) and Hazrat Mahdi (as). In the hadiths, our Prophet (saas) also tells the believers who will live in that time **"to find and follow Hazrat Mahdi (as), even by crawling over ice,"** and advises those who live to see this happy age to strive to be worthy of this blessing from Allah:

Ibn Abi Shayba and Nuaim Ibn Hammad in Kitab Al-Fitan, and Ibn Majah and Abu Na'im quoted from Ibnu Mas'ud. He said that:

"... He [Hazrat Mahdi (as)] owns the earth and fills the earth with justice which was previously filled with oppression and violence. WHOEVER OF YOU LIVES TO SEE HIM, LET HIM CRAWL OVER SNOW TO HIM AND JOIN HIM. Because he is Hazrat Mahdi (as)." (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14)

"In his [Hazrat Mahdi's (as)] time, ADULTS WILL SAY "WISH I WAS YOUNGER," AND YOUNGER ONES WILL SAY "WISH I WAS GROWN UP." (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 48; Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 17)

"... THE LIVING (FOR OTHERS TO SEE THE GRACES THEY ENJOY) WILL WISH THE DEAD WERE ALIVE." (Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 437)

Nuaim Ibn Hammad quoted from Ibn Abbas: "Hazrat Mahdi (as) is a young man from the Ahl al-Bayt. OUR OLD MEMBERS WILL NOT LIVE TO SEE HIM, WHILE OUR YOUNG PEOPLE HOPE FOR HIM." (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 23)

Nuaim Ibn Hammad reported from Tawus: "I WISH I WOULD NOT DIE UNTIL HAZRAT MAHDI (AS) WERE TO APPEAR. For then, in his period the good become even better, and even the wicked ones are treated well." (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 17)

"His [Hazrat Mahdi's (as)] time will be one of such justice that THE DEAD IN THE GRAVES WILL ENVY THE LIVING..." (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 22)

This blissful time, for which people have been deeply longing for hundreds of years will, according to the indications in the hadiths, last **"for more than half a century."** And little time now remains until these historic glad tidings, of such great importance to the Islamic world, finally come about. By Allah's leave, the

timing given by the Prophet (saas) in the hadiths for the coming of Hazrat Mahdi (as) is now imminent. The century we are living in, or “Hijri 1400s”, is “**the century of the Mahdi,**” by Allah’s leave. “**The coming of the Prophet Jesus (as) and Hazrat Mahdi (as),**” that people have been keenly awaiting and praying for over the centuries will, by **His leave, take place in this century.** Sincere Muslims living in this century and who eagerly, hopefully and enthusiastically await the coming of these historic individuals will, insha’Allah, be able to enjoy the honor of being among the Prophet Jesus’ (as) and Hazrat Mahdi’s (as) helpers, friends and close followers. They will be able to support the Prophet Jesus (as) and Hazrat Mahdi (as) in their intellectual struggle against irreligious movements, in spreading the moral values of Islam across the world, in uniting the Islamic world and in causing the Christian world to follow the Qur’an and the true faith. Being among the supporters of these holy individuals, they will have the honor of being among those instrumental in the Muslim world attaining the peace, happiness, plenty and abundance for which it has longed for the last 14 centuries.

The hadiths of our Prophet (saas), books written by great Sunni scholars, and all the statements by worthy scholars who were *mujaddids* (revivers) and *mujtahids* (scholars who derive legal rulings) of their own times, all point to the present century. Almost all the events known as “**The Portents of the End Times**” have come about one after the other “**like the beads on a necklace.**” The developments taking place in the world on an almost daily basis show that we are living in “The End Times” and that “**the Prophet Jesus (as) and Hazrat Mahdi (as) will appear in this age, and the age that they will be instrumental in its being a most holy one is approaching.**”

Everyone, whether or not they take a great interest in this reality, is by now well aware of it; the subject of Hazrat Mahdi (as) is being discussed on domestic and foreign television and radio stations, on chat programs, in newspapers and magazines, at conferences and on web sites. There is no doubt that this is an important sign revealed in the hadiths and foretelling the coming of Hazrat Mahdi (as):

“HAZRAT MAHDI (AS) WILL APPEAR, EVERYONE WILL SPEAK ONLY OF HIM, DRINK OF HIS LOVE AND SPEAK OF NOTHING ELSE.” (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 33*)

One of the aims in the preparation of this book is to enable both Muslims excitedly awaiting the Prophet Jesus (as) and Hazrat Mahdi (as) and everyone interested in the subject to obtain the most accurate information and access the most trustworthy sources; it is for them to be able to learn important facts regarding these holy individuals from valuable hadiths that have been scrupulously transmitted from the Prophet (saas) and down the centuries to the present day. In this way, Muslims, the Islamic world and everyone on Earth will be able to follow these significant events of such great importance for human happiness and to ready themselves for these historic events both better and faster.

People have not had the honor of seeing a "Prophet" for the last 14 centuries. They have been unable to meet and see such a holy person and to witness his deep faith, fear of Allah and superior moral virtues. **By Allah's leave, this time is now the age when people will be honored by a "Prophet" after 1400 years.** Allah will send the Prophet Jesus (as) back to Earth to support Hazrat Mahdi (as) in his struggle against denial. On this second coming, the Prophet Jesus (as) will adhere to the Qur'an and will be instrumental in the whole Christian world also obeying the Qur'an. The Prophet Jesus (as) will follow Hazrat Mahdi (as) and they will establish the global dominion of Islamic moral values under Hazrat Mahdi's (as) spiritual leadership. This is a great blessing from Allah for people living in the current century.

The "Mahdi of the End Times" awaited for hundreds of years will only come once, and people in this century will have the honor of seeing this Great Person. Our Prophet (saas) reveals in the hadiths that **"Hazrat Mahdi (as) will be the most virtuous person of his age."** We are told that his good manners and conduct will resemble those of our Prophet (saas). **It is a great blessing from Allah for a believer to live in the same age as such a virtuous and holy figure. A Muslim must strive to find someone described as "the most virtuous person in the world" of his own day.**

Allah's sending two such superior figures chosen by and beloved of Him at the same time is a great blessing. The information in this book will, by Allah's leave, be instrumental in Muslims having a better understanding of this great mercy and these glad tidings from Allah, and getting ready in a much better way for the dominion of the moral values of Islam after so many centuries.

Part-1



**THE TIMING OF THE
COMING OF THE
PROPHET JESUS (AS)
AND
HAZRAT MAHDI (AS)**

HAZRAT MAHDI (AS) WILL APPEAR IN HIJRI 1400, IN OTHER WORDS, IN THIS CENTURY

I. A mujaddid (reviver) will come in every century. The great mujaddid of the End Times who will come in Hijri 1400 is Hazrat Mahdi (as).

It is revealed in the hadiths handed down from our Prophet (saas), in the work known as the Sunan Abu Dawud by Abu Dawud, in the hadiths included in Imam Rabbani's *Maktubat (Letters)* and the *Risale-i Nur Collection* by Said Nursi, the mujaddid of the Hijri 1300s and the greatest scholar and mujaddid of the last 1000 years, that a person will come to rid Islam of innovations that have entered it subsequently and who will be instrumental in reviving the moral values and virtue of Islam and the Sunnah of our Prophet (saas). Our Prophet (saas) has given a date of Hijri 1400 for the appearance of Hazrat Mahdi (as) and said that people would start collecting around him as of then. Said Nursi also said that Hazrat Mahdi (as) would come one century after Hijri 1300 and will eliminate the system of oppression that rules the world at that time.

According to Abu Hurairah's account, the Messenger of Allah (saas) said: Allah will raise for this community **AT THE BEGINNING OF EVERY HUNDRED YEARS** the one who will revive its religion for it. (*Sunan Abu Dawud 5/100*)

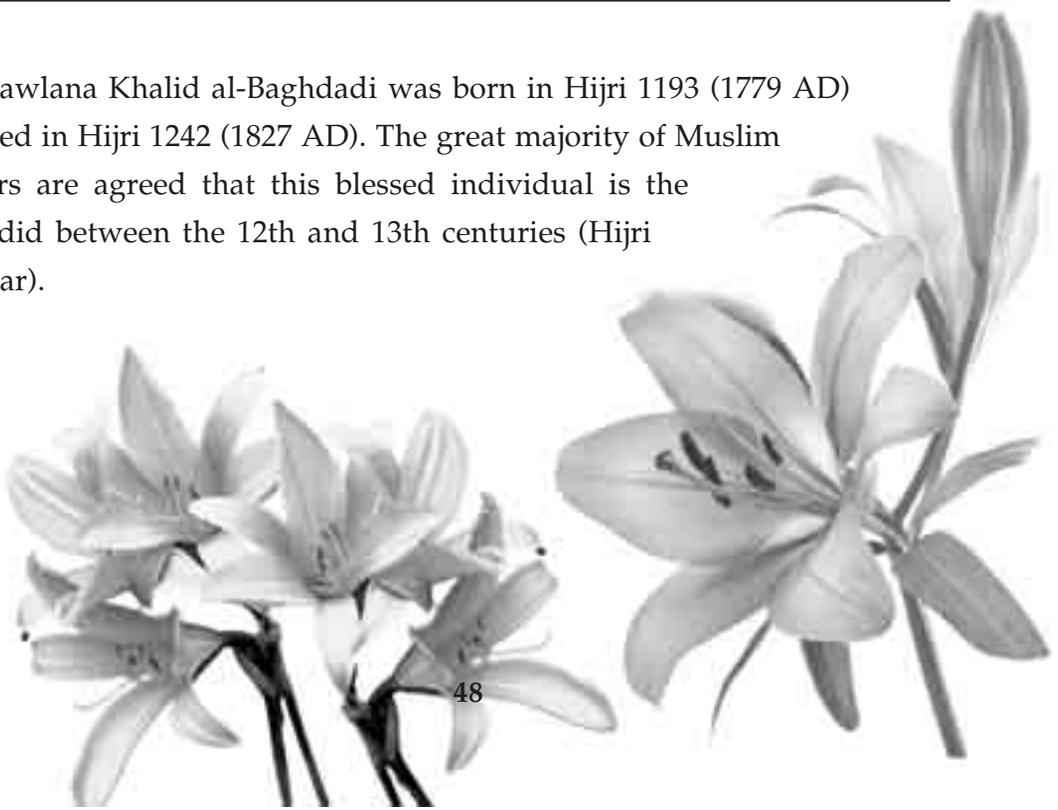
AT THE HEAD OF EACH CENTURY, ALLAH SENDS A MUJADDID among the scholars of this community who revives the Law of Allah [the essence of Qur'anic moral values and the Sunnah of our Prophet (saas)]. (*Imam Rabbani, Letters of Rabbani, 1/520*)

ONCE IN EVERY CENTURY, ALLAH SENDS A MUJADDID [SOMEONE WHO REVIVES RELIGION]. (*Bediuzzaman Said Nursi, Barla Addendum, p. 119*)

Bediuzzaman states that the mujaddid of the 1200s was Mawlana Khalid.

Allah sends someone to revive the faith **AT THE BEGINNING OF EVERY CENTURY**, Mawlana is the mujaddid of the year 1200, in other words, of the 12th century. (*Bediuzzaman Said Nursi, Barla Addendum, p. 120*)

Mawlana Khalid al-Baghdadi was born in Hijri 1193 (1779 AD) and died in Hijri 1242 (1827 AD). The great majority of Muslim scholars are agreed that this blessed individual is the mujaddid between the 12th and 13th centuries (Hijri calendar).



Bediuzzaman Said Nursi Is the Mujaddid of the Hijri 1300s

Immediately after saying that Mawlana Khalid is the mujaddid of Hijri 1200, Bediuzzaman Said Nursi then states quite explicitly that he and his works serve as the mujaddid exactly one century later, in Hijri 1300:

Exactly **AFTER A CENTURY**, the parts of the **RISALE-I NUR APPEAR ALL AROUND AND SERVE TO THE VERY SAME PURPOSE...** With the meaning fortified by the clear expression of the hadith, it is our conviction that, in terms of reviving the religion, the Risale-i Nur is **IN THE POSITION OF A MUJADDID**. (*Bediuzzaman Said Nursi, Barla Addendum, p. 121*)

BEDIUZZAMAN INDICATED THAT HAZRAT MAHDI (AS) WILL APPEAR AT HIJRI 1400

It now occurs to mind that if each of the letters "mim" and "lam" bearing the gemination mark are counted as two, **THE PEOPLE WHO WILL DISSOLVE THE OPPRESSIONS A CENTURY LATER MAY BE THE DISCIPLES OF HAZRAT MAHDI (AS)**. (*Bediuzzaman Said Nursi, Rays, The First Ray, p. 85*)

[They] suppose[d] a fact that would occur **IN THE FUTURE OF THE WORLD ONE THOUSAND FOUR HUNDRED YEARS LATER** to be close to their century. (*Bediuzzaman Said Nursi, Words, Twenty-Fourth Word - Third Branch, Eight Principle*)

The facts revealed in the address of Damascus that glance at the destiny of the Islamic world after the Hijri 1371... **maybe not now but 30-40 years later**, in order to fully equip science and, knowledge acquired through arts, science and skills, the goodness of civilization and those three forces, and to overcome the nine obstacles, He sent inclination for investigating the truth, moderation and love for human beings to the fronts of those nine foes. **By Allah's Will, He will demolish them AFTER HALF A CENTURY.** (*Bediuzzaman Said Nursi, The Damascus Sermon, p. 25*)

IN [13]71, THE SUN BEGAN TO RISE (*al-Fajr as-Sadiq*) or will begin to rise. Even if this is only the initial redness in the horizon (*al-Fajr al-Kazib*), **IN 30-40 YEARS AL-FAJR AS-SADIQ WILL APPEAR.** (*Bediuzzaman Said Nursi, The Damascus Sermon, p. 23*)

$$1371 + 30 = 1401 = 1981$$

$$1371 + 40 = 1411 = 1991$$

It appears from this truth that; **THIS BLESSED PERSON WHO WILL COME LATER WILL DISSEMINATE AND IMPLEMENT THE RISALE-I NUR AS A PROGRAM ...** (*Bediuzzaman Said Nursi, The Ratifying Stamp of the Unseen, p. 9*)



I believe I am A **SERVANT OF THIS WONDROUS PERSON WHO WILL APPEAR IN THE FUTURE**, A REAR-GUARD TO SET A BACKGROUND FOR HIM, and A PIONEERING SOLDIER OF THAT GREAT COMMANDER ... (*Barla Addendum, p. 162*)

IN THE END TIMES, THE TRUE LORDS OF THE BROAD SPHERE OF LIFE, IN OTHER WORDS HAZRAT MAHDI (AS) AND HIS FOLLOWERS, WILL COME WITH ALLAH'S LEAVE, WILL BROADEN THAT SPHERE, and THOSE SEEDS WILL FLOURISH. WE, ON THE OTHER HAND, SHALL WATCH FROM OUR TOMBS AND GIVE THANKS TO ALLAH. (*Bediuzzaman Said Nursi, Kastamonu Addendum, p. 99*)

It now occurs to mind that if each of the letters "mim" and "lam" bearing the gemination mark are counted as two, the people **WHO WILL DISSOLVE THE OPPRESSIONS A CENTURY LATER MAY BE THE DISCIPLES OF HAZRAT MAHDI.** (*Bediuzzaman Said Nursi, Rays, First Ray, p. 85*)

(Bediuzzaman wrote The First Ray in 1936)

There are such intellectual trends at that time that even **IF THAT PERSON [HAZRAT MAHDI (AS)] WHO IS TRULY AWAITED AND WILL COME IN A CENTURY'S TIME** comes at that time... (*Bediuzzaman Said Nursi, Kastamonu Addendum, p. 57*)

One hadith revealing that Hazrat Mahdi (as) will come in Hijri 1400 has come down from our Prophet (saas) as follows:

People will gather around Hazrat Mahdi (as) in the year 1400.

(Risalat al-Khuruaj al-Mahdi, p. 108)

Imam Rabbani reveals that Hazrat Mahdi (as) will appear “**between the first and second millennium**” following the death of our Prophet (saas):

It is expected that, **AFTER 1000 YEARS**, this secret administration will be renovated. It will be granted with superiority... This way, genuine virtue will emerge and cover the degradation... **AND IT IS EXPECTED THAT HAZRAT MAHDI (AS), THE SUPPORTER, WILL COME.** May Allah be pleased with him. *(Imam Rabbani, Letters of Rabbani, vol. 1, p. 569)*

The confirmation of the religious law, the renovation of people takes place **IN THIS SECOND THOUSAND**. The just witnesses of the truthfulness of this cause are **THE EXISTENCE** of the Prophet Jesus (as) and **HAZRAT MAHDI (AS) IN THIS THOUSAND**. *(Imam Rabbani, Letters of Rabbani, vol. 1, p. 611)*

Those among the nation of Allah's Messenger (saas) are highly perfected in faith. It does not matter whether they are few in number, even a thousand years passes after the death of the Messenger of Allah (saas). **THE COMING OF HAZRAT MAHDI (AS) AFTER 1000 YEARS SERVES THIS PURPOSE.** The Messenger of Allah (saas), the last Messenger, gave the glad tidings of his coming. Even the Prophet Jesus (as) will come down after 1000 years. *(Imam Rabbani, Letters of Rabbani, vol. 1, p. 440)*

A thousand years after the death of our Prophet (saas), people enter the second millennium. According to Imam Rabbani, quoted above, Hazrat Mahdi (as) and the Prophet Jesus (as) will come during the time between the first millennium and the second. He expresses it quite explicitly that Hazrat Mahdi (as) will come in the second millennium.

Hazrat Mahdi (as) is the Great Mujaddid of the End Times who will appear in Hijri 1400. In the same way that Allah has sent a mujaddid at the start of every Hijri century to revive Islamic moral values and virtues and rid the religion off innovations that have entered it subsequently, so He will definitely send a guide, a holy person, in Hijri 1400, as well. This person, who will cause Muslims to forget the troubles, pains and oppression they have suffered for hundreds of years and who will bring peace, happiness, justice, good governance, love and brotherhood to all mankind, is Hazrat Mahdi (as). However, in contrast to the mujaddids who have appeared in other centuries, Hazrat Mahdi (as) will be the Great Mahdi of the End Times and will intellectually destroy all systems based on oppression and false beliefs and philosophies at a time when the system of the antichrist is at its most depraved.

2. Hazrat Mahdi (as) will not be recognized immediately after his appearance in Hijri 1400. It will take some 40 years for him to be fully recognized.

For a long time after Hazrat Mahdi (as) begins work after his appearance in the early Hijri 1400s, only a very few people will know that he is Hazrat Mahdi (as). Our Prophet (saas) received the prophethood at the age of 40, but very few people knew that he was a prophet at that time. The same thing applies to many prophets.

Bediuzzaman Said Nursi also says that Hazrat Mahdi (as) will not be recognized when he first appears. He says that initially even Hazrat Mahdi (as) himself will be unaware that he is the Mahdi of the End Times. In this passage, he says that only a very few believers of deep faith can recognize the Prophet Jesus (as), Hazrat Mahdi (as) and the antichrist, whom he refers to as the personages of the End Times.

However, as we said, this world is the arena of trial. The door is opened to the reason, but the will is not taken from the hand. **SO, WHEN THOSE INDIVIDUALS,** and even the terrible antichrist, **APPEAR, MANY PEOPLE AND EVEN HIMSELF WILL NOT KNOW TO START WITH THAT HE IS THE ANTICHRIST. THOSE INDIVIDUALS OF THE END OF TIME WILL BE KNOWN THROUGH THE INSIGHT AND THE LIGHT OF BELIEF.** (*Bediuzzaman Said Nursi, Words / Twenty-Fourth Word - Third Branch, p. 355*)

The great scholar and mujaddid Sayyid Muhammad ibn Rasul al-Hussein al-Barzanji of Medina makes the following statement in his expanded work “*Al-Isha’at ul Ishraat us Saa’at*” (Portents of the Judgment Day), referring to *Al-Qawl al-Mukhtasar* by Ibn Hajar al-Haythami: “**ALL THESE TRADITIONS ARE TRUE IN TERMS OF THEIR OCCURRENCE AND SOUNDNESS.**” In other words, **ALL THE DIFFERENT TIMINGS SET OUT IN THE HADITHS ARE TRUE, AND THESE TIMINGS REFER TO DIFFERENT PERIODS IN THE LIFE OF HAZRAT MAHDI (AS), WHO, BY ALLAH’S LEAVE, WILL HAVE A LONG LIFE, as reported by the Prophet (saas).**

Hazrat Mahdi (as) will possess certain characteristics of earlier prophets. Among these is his being long-lived, **LIKE THE PROPHET ADAM (AS) AND THE PROPHET NOAH (AS).**”(*Bihar al-Anwar, Vol. 51, Ansariyan Publications, collected by: Muhammad Baqr al-Majlisi, Iran-Qum, 2003, p. 217*)

The following account is the statement on pages 185 and 186 of the Turkish edition of Sayyid al-Barzanji’s *Portents of the Judgment Day* and notes the different periods of service during Hazrat Mahdi’s (as) tenure:

Muhammad ibn Rasul al-Hussein al-Barzanji makes the following important statements:

First, the Prophet (saas) says much about his community, the Ahl al-Bayt.

He has described how they will be rescued from all kinds of oppression and persecution. This is dependent on a justice that will be applied over a long period. Short times such as seven or nine years are insufficient.

Second, just like Dhu'l Qarnayn (as) and Solomon (as), Hazrat Mahdi (as) will rule the whole world. He will establish mosques and buildings in other countries, and a short time such as nine years will be inadequate for his intellectual struggle and other activities.

Third, life spans will be extended in his time. **THE PROLONGATION OF LIFE SPANS MEANS THAT HE WILL ALSO BE LONG-LIVED...** Otherwise, the extension of life spans would be meaningless.

Fourth, he will make a four-year peace treaty with the people of Rum. Under that he will live in Constantinople for seven years. His going to and leaving there twice will of course take years. The same applies to his intellectual struggle against the Sufyan. Because as described above, the Sufyan will abrogate the treaty three years after swearing allegiance to him, after which he will have to struggle him on the level of ideas.

His spiritual conquest of India and other countries will naturally take many years. What I have described is also found in various traditions.

All these things show that the period of his sovereignty will last longer than nine years. That being the case, **SEVEN YEARS ARE TOTALLY RESTRICTED TO HIS FULL RULE OVER ALL COUNTRIES, AND NINETEEN YEARS TO HIS INTELLECTUAL STRUGGLE AGAINST THE SUFYAN, HIS INTELLECTUAL DEFEAT OF HIM, HIS [SPIRITUAL AND INTELLECTUAL] CONQUEST OF COUNTRIES AND ALL PEOPLE COMING UNDER HIS COMMAND...** (in other words, the time involved in this is a period of nineteen years...)

I have stated above: **He will make nine years of peace with the Rum, his intellectual struggle against and victory over them will take approximately ten years. His entry into Sham, the Sufyan swearing allegiance to him, and then retracting that allegiance three years later, and his thus embarking on an intellectual struggle against him and the passage of a**

number of years thereafter will take up a total of twenty-four years... His entry into Mecca, his demolition of the intellectual system of the Amr of Mecca, and therefore HIS SPIRITUAL AND INTELLECTUAL CONQUEST OF ALL THE COUNTRIES OF THE HEJAZ WILL TAKE SOME FORTY YEARS... Then, his spiritual and intellectual conquest of all countries and the appearance of Hasheem of Khorasan will take no little time! ... It is likely that he will then rule for nine years or less following the descent of the Prophet Jesus (as)... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, pp. 185-186*)

As we have seen, the great Islamic scholar Muhammad Ibn Rasul al-Hussain al-Barzanji describes various periods during Hazrat Mahdi's (as) time of service and says it will take this great mujaddid some 40 years to cause the moral values and virtues of the Qur'an and the Sunnah of the Prophet (saas) to rule the world. During that time, Hazrat Mahdi (as) will be occupied with plots and conspiracies against him, and imprisonment, and there will be a period of *ghaybah* (absence, concealment). In addition, the hadiths say he will have a group of 313 followers, and he will sincerely work to bring them together and strengthen their faith. Hazrat Mahdi (as) will also go through a period of imprisonment, after which he will put an end to the captivity of Muslims and eliminate all the pain, suffering and oppression they face. He will also strive to establish the Qur'anic moral values among people and to set up the Turkish-Islamic Union. However, none of these activities will be completed in as short a time as 7 or 10 years, and each one will take a very long time.

Hazrat Mahdi (as) will also engage in construction work in countries across the world and erect buildings and masjids where Muslims can worship freely. However, this work will be accomplished over a much longer period of time than 9 years. On the other hand, he will be engaged in an intellectual struggle against the system of the Sufyan, and his spiritual campaign against the hypocrites who make that system up will last for many years. In fact, it will take the next 24 years. It will also take him a very long time to achieve the spiritual conquest of the countries of the world, in other words, to bring about the acceptance of the moral values and virtues of the Qur'an and the Sunnah of our Prophet (saas). Al-Barzanji says that Hazrat Mahdi (as) will strive for 40 years to bring about the global dominion of Islamic moral values as a result of these activities.

This is significant evidence that Hazrat Mahdi (as) will certainly not be recognized the moment he appears in Hijri 1400 and that all these activities listed above will take a very long time, at least 40 years; in other words, 40, 50 or 60 years.

3. The fact that our Prophet (saas) has given various timings regarding Hazrat Mahdi (as) in the hadiths indicates that there will be various periods in Hazrat Mahdi's (as) life, intellectual struggle and spiritual dominion based on the moral values of the Qur'an.

Terms in the hadith of our Prophet (saas) about the End Times, such as "Hazrat Mahdi (as) will live 14 years," "Hazrat Mahdi (as) will have a life of 30 years" and "Hazrat Mahdi (as) will remain on Earth for 40 years ..." **refers to various phases in Hazrat Mahdi's (as) life, intellectual struggle and spiritual dominion based on the moral values of the Qur'an.**

Much detailed information about Hazrat Mahdi (as) is provided in the hadiths and important stages in his life are suggested.

For example, the hadiths describe how Hazrat Mahdi (as) will be subjected to terrible oppression, assaults and slanders before he emerges openly. Times of imprisonment, detention and oppression will represent one very important stage in his life. Like Hazrat Mahdi (as), his followers will also be persecuted by the unbelievers of the time and be put through severe tests. The intellectual struggle of Hazrat Mahdi (as) and his followers against the unbelievers, the hypocrites of the End Times, various scholars of religious law and the antichrist of the End Times is another of these time frames. It is also revealed in the hadiths that the number of Hazrat Mahdi's (as) followers will be 313. That number gives a good idea that it will take some time for that many people to gather around Hazrat Mahdi (as), to be educated and to grow in faith. All these developments show that there will be a long term between Hazrat Mahdi's (as) appearance and assumption of spiritual sovereignty, and that there will be various phases within it.

These periods in Hazrat Mahdi's (as) term of duty are narrated from our Prophet (saas) as follows:

The Messenger of Allah (saas) said: "Hazrat Mahdi (as) will emerge from my community, and **HE WILL RULE FOR 5 OR 9 YEARS**. A man will come to him and say: O Mahdi! Give me goods. And he will spread out his robe and fill it with as much as he can carry." (*Mar'i Ibn Yusuf Ibn Abi baqr Ibn Ahmet Ibn Yusuf al-Maqdi'si "Feraidu Fawaidi'l Fiqr Fi'l Imam Al-Mahdi Al-Muntazar"*)

... He will divide goods and act according to the Sunnah of the Prophet, he will reveal Islam to neighboring countries and **REMAIN FOR 7 YEARS**, after which he will die and Muslims will perform his funeral prayer. (*Ali Ibn Sultan Muhammad al-Qaari al-Harawi al-Hanafi, Risalat Mashrab al Vardi fi Mazhabi 'l Mahdi*)

According to an account from Abu Abdullah Husayn Ibn Ali; **Hazrat Mahdi (as) will rule for 19 YEARS**. (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam ve'l Qamal*)

According to al-Tabarani and Abu Nuaym's accounts from Abu Said Al-Khudri; the Messenger of Allah (saas) said: "A man will appear from my Ahl al-Bayt. He will speak of my Sunnah. Allah will send rain from the sky to serve him. The earth will give forth its bounty (by Allah's command). He will fill a world that was previously full of oppression and injustice with truth and justice instead. **HE WILL APPLY THAT SUNNAH FOR 7 YEARS**." (*Mar'i Ibn Yusuf Ibn Abi baqr Ibn Ahmet Ibn Yusuf al-Maqdi'si "Feraidu Fawaidi'l Fiqr Fi'l Imam Al-Mahdi Al-Muntazar"*)

According to an account from Hazrat Ali; **Hazrat Mahdi (as) will eliminate all subsequent innovations from the faith and restore all the Sunnah.** He will (spiritually) conquer Constantinople, China and Mount Daylam. **HAZRAT MAHDI (AS) WILL REMAIN IN THIS STATE FOR 7 YEARS.** Each year of his will be like 10 of yours. *(Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam ve'l Qamal)*

According to Al-Daraqutni and Tabarani's accounts from Abu Hurayra; the Messenger of Allah (saas) said: "Hazrat Mahdi (as) will be in my community. **EVEN IF FOR AS LITTLE AS 7 OR 8, OR LESS THAN 9 YEARS,** everyone in my community, sinner or non-sinner, will be blessed in a way never seen before..." *(Mar'i Ibn Yusuf Ibn Abi baqr Ibn Ahmet Ibn Yusuf al-Maqdi'si "Feraidu Fawaidi'l Fiqr Fi'l Imam Al-Mahdi Al-Muntazar")*

According to Nuaym's account from Dhuhri; Hazrat Mahdi (as) will live for **14 YEARS,** after which he will die normally. *(Mar'i Ibn Yusuf Ibn Abi baqr Ibn Ahmet Ibn Yusuf al-Maqdi'si "Feraidu Fawaidi'l Fiqr Fi'l Imam Al-Mahdi Al-Muntazar")*

According to Nuaym's account from Bukya Ibn Walid; **HAZRAT MAHDI'S (AS) LIFE IS 30 YEARS.** *(Mar'i Ibn Yusuf Ibn Ebi baqr Ibn Ahmet Ibn Yusuf al-Maqdi'si "Feraidu Fawaidi'l Fikr Fi'l Imam Al-Mahdi Al-Muntazar")*

According to Nuaym's account from Dinar ibn Dinar; Hazrat Mahdi (as) **WILL REMAIN ON EARTH FOR 40 YEARS.** (*Mar'i Ibn Yusuf Ibn Ebi baqr Ibn Ahmet Ibn Yusuf al-Maqdi'si "Feraidu Fawaidi'l Fikr Fi'l Imam Al-Mahdi Al-Muntazar"*)

It appears from the hadiths that Hazrat Mahdi's (as) intellectual and spiritual dominion over all nations will take a very long time. As Islamic scholars have also stated, it will take time for countries to be spiritually and intellectually conquered by Hazrat Mahdi (as). Al-Barzanji even said that it would take Hazrat Mahdi (as) 40 years to bring about the dominion of Islamic moral values. This shows that it will take at least 40 years after his appearance for people to recognize Hazrat Mahdi (as).

... HIS SPIRITUAL AND INTELLECTUAL CONQUEST OF ALL THE COUNTRIES OF THE HEJAZ WILL TAKE SOME FORTY YEARS... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 186*)

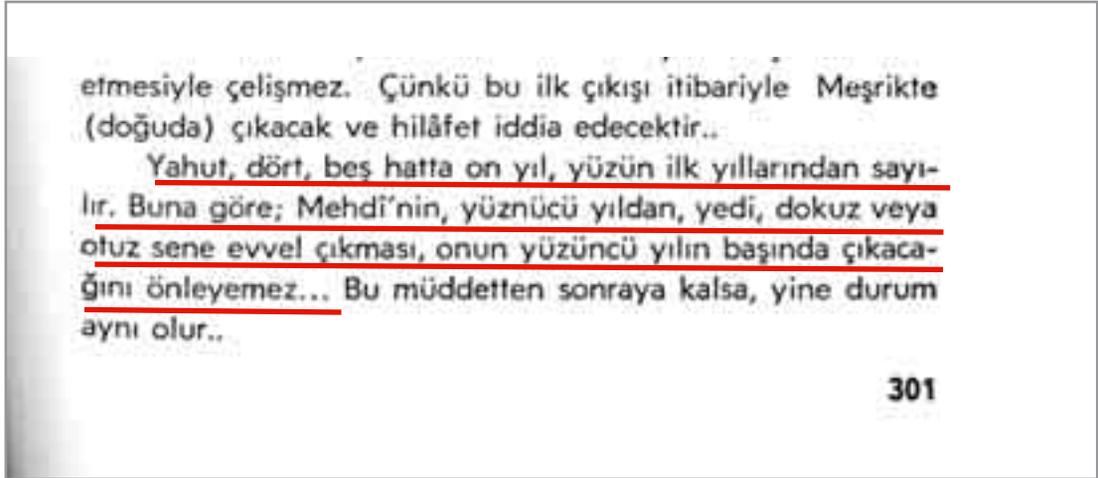
4. Saying that Hazrat Mahdi (as) will appear at the beginning of the Hijri 1400s does not mean that he will be recognized as soon as he appears.

Since we are now in Hijri 1430, 30 years have passed since the Hijri date provided by our Prophet (saas). In other words, as al-Barzanji describes, there are at least another 10 years until Hazrat Mahdi (as) is recognized and until his spiritual and intellectual dominion over the world.

The way that some people suggest, on the basis of no reliable evidence and no hadiths, that "Hazrat Mahdi (as) will be immediately recognized as of Hijri 1400, and everyone will at once know that he is Hazrat Mahdi (as)" is a complete contravention of the ideas of Sunni scholars. Anyone making such a claim is

opposing the belief of the Ahl al-Sunnah. That is because, for instance, the great Sunni scholar Al-Barzanji made this statement about the time needed for Hazrat Mahdi (as) to be recognized following his appearance:

(The following extract is from page 301 of the 10th Turkish edition of Muhammad Ibn Rasul al-Hussain al-Barzanji's *Al-Isha'ah li-ashrat al-sa'ah* translated into Turkish by Naim Erdogan.)



FOUR, FIVE OR EVEN TEN YEARS ARE REGARDED AS THE FIRST YEARS OF THE CENTURY. ACCORDINGLY, THAT HAZRAT MAHDI (AS) WILL APPEAR SEVEN, NINE OR THIRTY YEARS BEFORE THE HUNDREDTH YEAR IS NO OBSTACLE TO HIS COMING AT THE BEGINNING OF THE CENTURY... THE SAME APPLIES IF HIS APPEARANCE IS AFTER THAT PERIOD. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 301*)

Al-Barzanji thus states that even 4, 5 or 10 years after the year 1400 according to the Islamic calendar can be accepted as the early 1400s. Indeed, as Imam Rabbani says;

AT THE HEAD OF EACH CENTURY, ALLAH SENDS A MUJADDID among the scholars of this community who revives the Law of Allah [the essence of Qur'anic moral values and the Sunnah of our Prophet (saas)]. (*Imam Rabbani, Letters of Rabbani, 1/520*)

That **HAZRAT MAHDI (AS) WILL BE RECOGNIZED 7, 9 OR EVEN 30 YEARS BEFORE OR AFTER THE HIJRI YEAR 1400** is no obstacle to his coming in the year 1400. Even if these situations do prevail Hazrat Mahdi (as) will still have emerged at the beginning of Hijri 1400.

This statement by Al-Barzanji, a reliable Sunni scholar, is an exceedingly significant reply to those to seek to cover up, shroud or conceal the coming of Hazrat Mahdi (as) by making irrational and illogical claims along the lines of "Since Hazrat Mahdi (as) was not immediately identified by people in Hijri 1400, he has not appeared, and although 30 years have passed since Hijri 1400 the great portents have still not come about, meaning that Hazrat Mahdi (as) will not be coming in this century but will happen in some other century..." Even if Hazrat Mahdi (as) appears before Hijri 1400 or 7, 9 or 30 years after it, he is still the awaited Great Mahdi (as). By Allah's leave, none of these cases can alter this truth revealed in trustworthy hadiths of our Prophet (saas).



(The caption below is the relevant section from pp. 88, 89 and 90 of Dr. Suat Arusan's Turkish translation of Al-Muttaqi al-Hindi's *Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*)

X . BÖLÜM HÂTİME

1 — DÜNYANIN ÖMRÜ

(Burada insanlık tarihinin ömrü kast edilmektedir.)

□ Dünyanın ömrünün yedi bin yıl olduğu

H. 2 — *İbni Asakir diyor ki: Ebu Said Ahmed b. Muhammed Bağdadi (aradaki ravi silsilesi ile) rivayet etti. Enes b. Malik (r.a.)'dan O dedi ki, Resulullah (s.a.v.) buyurdu: Kim bir din kardeşinin Allah yolunda bir ihtiyacını görürse, Allah Tealâ onun için, gündüzlerini oruçla, gecelerini de ibadetle geçirmişçesine şu dünyanın yedi bin yıllık ömrü müddetince sevap yazar.*

H.3 — *İbni Adıyy diyor ki: Ebu Ishak, İbrahim b. Abdullah Nebti, (aradaki ravi silsilesi ile) Enes Malik'den tahrir etti. O dedi ki, Resulullah (s.a.v.) buyurdu: Dünyanın ömrü, ahiret günlerinden yedi gündür. Allah Tealâ buyurdu ki: "Senin Rabbinin yanındakı birgün, sizin saydığınız bin yıl gibidir."*

H. 7 — *İbni Ebi Dünya, Zemmül Emel'inde diyor ki; Ali b. Said, Hamza b. Hişan'dan, O da Said b. Cübeyr'den rivayet ettiler ki; Dünya, ahiret haftalarından bir haftadır.*

H.5 — *İbni Ebi Hatem, Tefsir'inde İbni Abbas'dan rivayet etti ki: Dünya, ahiret haftalarından bir hafta olup, yedi bin senedir ve bunun altı bini geçmiştir.*

H. 6 — İbni Abbas'dan sahih olarak nakledilen şöyle bir rivayet vardır: O dedi ki: Dünya yedi gündür. Her bir gün bin yıl gibidir. Ve Resulullah (s.a.v.)'de onun sonunda gönderildi.

□ **Ashabı Kiramın gördüğü bir rüya**

H.4 — Tabarani Kebir'inde diyor ki, Ahmed b. Nadr el-Askeri ve Cafer b. Muhammed-ül Feryabi nakletmişler ki: (Ravi silsilesi ile) Dakkak b. Zeyd-ü Cüheni'den rivayet ettiler. O dedi ki: Ben gördüğüm bir rüya'yı Resulullah (s.a.v.)'e anlattım. Bu rüyada Peygamber (s.a.v.) yedi basamaklı bir minberin en üst basamağında idi. O buyurdu ki: Yedi basamaklı gördüğün minber şu dünyanın ömrü olan yedi bin senedir. Ben de Onun son bininde olacağım.

H. 8 — İbni Abd-il Hamid, Tefsir'inde diyor ki: Muhammed b. Fadl, Hammad b. Zeyd'den, O da Yahya b. Atik'den, O da Muhammed b. Sirin'den, O da müslüman olmuş kitab ehli birisinden rivayet ettiler ki: Allah, gökleri ve yerleri altı günde yaratmıştır. Rabbimin yanında bir gün, sizin dünya hayatında saydığınız bin yıl gibidir. Ve dünyanın eceli altı gündür, yedinci günde kıyamet kopacaktır. Altı gün gitmiştir ve siz yedinci göndesiniz.

□ **Peygamber (s.a.v.) zamanında, Adem (a.s.)'dan beri 5600 yıl geçmiş olduğu**

H.28 — Ahmed İbni Hanbel İle'inde nakletti. İsmail b. Abdülkerim, Abdüssamed'den O da Vehb'den rivayet etti: Dünyadan beş bin altı yüz yıl geçmiştir.

Müellifin görüşü: Bu hadis-i Şerifte gösteriyor ki, Ümmet-i Muhammed 'in ömrü en az 1400 yıl olacaktır

□ **Yahudilerin Cehennemde kalış müddetleri hakkındaki zanlar**

H.9 — Ebu İshak diyor ki: Muhammed b. Ebi Muhammed İkrime'den, O da Said b. Cübeyr'den, O da İbni Abbas'dan

rivayet ettiler ki: Yahudiler şöyle dediler. "Dünyanın müddeti yedi bin yıldır. O yüzden biz dünyanın her bin senesi karşılığında, bir gün Cehennemde kalacağız, ki hepsi yedi gündür, sonra bizden azab kesilecektir." Allah işte şu meâldeki ayeti onlar hakkında inzal buyurdu: "Yahudiler, ateş bize ancak sayılı günler dokunacaktır derler. Siz Allah'ın indinde bir sözleşme mi yaptınız? Allah Tealâ hiçbir zaman sözüne muhalefet etmez. Yoksa siz Allah'a karşı bilmediklerinizi mi söylüyorsunuz? Hayır, kim ki günah işleyip günahı onu kaplarsa, O Cehennem ehlinin ta kendisidir, ve orada ebedi kalacaktır."

Bu hadisi İbni Cüreyr, İbni Munzır, İbni Ebi Hatem rivayet etmiştir. Ayrıca, Abd b. Humeyd, Sebbabe'den, O da Varaka b. Ebi Nech'den, O da Mücahid'den yukarıki hadisin benzerini aynen rivayet etmişlerdir.

2 — Hz. İSA (a.s.)'İN DÜNYADA 40 YIL KALIŞI

□ Deccal'in bir hicri yüzyıl başlarında çıkacağı

H.10 — İbni Ebi Hatem Tefsir'inde, Yahya b. Abdullah el-Kazvuni'den (ravi silsilesi ile) Abdullah b. Amr b. As'dan rivayet ettiler ki, Peygamber (s.a.v.) buyurdu: Dünya kurulduğundan beri her yüz'ün başında önemli bir olay olmuştur. Bir yüzün başlarında da Deccal çıkar ve İsa b. Meryem (a.s.) nüzul ederek onu öldürür.

□ Hz. İsa (a.s.)'nın Deccal'i öldürdükten sonra yeryüzünde kırk yıl kalacağı

H.13 — İmam Ahmed, Müsned'inde Hz. Aişe'den tahrir etti. Dedi ki: Resulullah (s.a.v.) buyurdu: Deccal çıkar, Hz. İsa İbni Meryem onu öldürür. İsa (a.s.) adil bir imam ve Hâkim olarak yeryüzünde kırk yıl kalır.

5. Our Prophet (saas) revealed that the life span of the world was 7000 years

It is made clear in works by great and reliable Sunni scholars, such as the Sunan Abu Dawud and the Letters of Imam Rabbani, that every 100 years Allah sends a person to cleanse the moral values of the religion and purge them of subsequent innovations. The timing of the appearance of Hazrat Mahdi (as), whose coming in the End Times is foretold in hadiths handed down from our Prophet (saas), is given as Hijri 1400. Within a certain time frame inside this 100-year period the moral values of Islam will rule the whole world and the system of the antichrist that opposes them will be entirely eliminated. However, following this rise, which will last for approximately 100 years, the world will enter a new phase of degeneration, coinciding with the Hijri 1500s. In one hadith narrated by many scholars, including Imam Ahmad ibn Hanbal, a hadith scholar, our Prophet (saas) provides important information about the beginning of human history by saying that 5600 years of the life span of the world had passed by his day:

Ahmad Ibn Hanbal transmitted in his *'Ilal*: **FIVE THOUSAND SIX HUNDRED YEARS HAVE PASSED FROM THIS WORLD.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 89*)

(The caption below is the relevant section from p. 89 of Dr. Suat Arusan's Turkish translation of Al-Muttaqi al-Hindi's *Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*.)

□ Peygamber (s.a.v.) zamanında, Adem (a.s.)'dan beri 5600 yıl geçmiş olduğu

H.28 — Ahmed İbni Hanbel İle'inde nakletti. İsmail b. Abdülkerim, Abdüssamed'den O de Vehb'den rivayet etti: Dünyadan beş bin altı yüz yıl geçmiştir.

Müellifin görüşü: Bu hadis-i Şerifte göstertiyor ki, Ümmet-i Muhammed'in ömrü en az 1400 yıl olacaktır.

□ Yahudilerin Cehennemde kalış müddetleri hakkındaki zanları

H.9 — Ebu İshak diyor ki: Muhammed b. Ebi Muhammed İkrime'den, O da Said b. Cübeyr'den, O da İbni Abbas'dan

Many other hadiths contain clear references to the total life span of the world being 7000 years:

Anas Ibn Malik narrates that the Messenger of Allah (saas) said: THE LIFE SPAN OF THE WORLD IS SEVEN DAYS IN THE DAYS OF THE HEREAFTER. Almighty Allah has said: ONE DAY IN THE SIGHT OF YOUR LORD IS LIKE A THOUSAND OF YOUR YEARS. ALLAH WILL ASCRIBE THE EQUIVALENT OF GOOD DEEDS OF THE SEVEN THOUSAND YEARS OF THE AGE OF THIS WORLD to the one who meets the need of any of his brothers in the faith on the path of Allah as if he spends his days in fasting and his nights in worship. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 88*)

Narrated from Daqqaq Ibn Zaid Al-Juhani: I told the Messenger of Allah (saas) of a dream I had had. In that dream the Messenger of Allah (saas) was at the top step of a seven-stepped pulpit. He said: THE SEVEN-STEPPED PULPIT YOU SEE IS THE SEVEN THOUSAND YEARS OF AGE OF THIS WORLD. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 89*)

According to these hadiths, which appear in the book *Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman* by Al-Muttaqi al-Hindi, one of the greatest Sunni scholars, our Prophet (saas) put the life span of the world at 7000 years. Hadiths putting the life span of the world at 7000 years also appear in the works of many other Sunni scholars, including Al-Muttaqi's *Kanz al-Ummal*, hadith no. 16459, Muhammad Tahir Ibn Ali al-Hindi's *Tadhkirat al-Mawduat*, I/223, Imam Sakhawī's *al-Maqasid al-Hasana* (transmitted by Daylami), I/693, hadith no. 1243, Al-Munawi's *Fayz al-Qadir*, III/547, hadith no. 4278 (transmitted by Daylami) and Bayazid Bistami's *Miftah al-Jifr*. This is clear evidence that Sunni scholars are in complete agreement on the subject.

Said Nursi, the mujaddid of the Hijri 1300s and the greatest one of the last millennium, cited the Hijri 1500s as the period of dominion of Islamic moral values. He stated that Muslims would enjoy a time of clear and explicit victory up until then. He said that in the years after that, the rise of the moral values of Islam would come to an end and that the Last Day would break for the unbelievers in the Hijri year 1545. (Allah knows the truth.)

“A group from my community will remain in truth until Allah’s command [the Judgment Day].”

The abjad calculation of the clause “A group from my community...” which is **1542 (2117) implies its [the community’s] time of survival. The abjad calculation of the clause “will remain in truth” (when the gemination mark is counted) gives 1506 (2082); it indicates until that date it will continue its work of enlightenment evidently and obviously, and maybe victoriously;** then until 1542 (2117) in secrecy and defeat. **The abjad calculation of the clause “until Allah’s command” (when the gemination mark is counted) suggests that THE JUDGMENT DAY WILL BEFALL the unbeliever in 1545 (2120).** (*Kastamonu Addendum, p. 33*)

In several trustworthy hadiths our Prophet (saas) has revealed that even if the world had only one day of life remaining, Allah would prolong that day and cause Hazrat Mahdi (as) to appear. This is an exceedingly important statement. That is because the people who reject the hadiths, saying that Hazrat Mahdi (as) will not appear in Hijri 1400, despite our Prophet’s (saas) accounts, are obviously also ignoring these other hadiths. The fact is, through these hadiths, the Prophet (saas) is explicitly stating how important the coming of Hazrat Mahdi (as), and the global dominion of Islamic moral values in which he will be instrumental, are for mankind.



(The following passage comes from page 299 of the Turkish expanded 9th edition of Muhammad Ibn Rasul al-Hussain al-Barzanji's (Hijri 1040-1103) *Al-Isha'ah li-ashrat al-sa'ah* translated into Turkish by Naim Erdogan.)



indirecek sanki o bir Tal gibidir. Ondan Beni Adem'in cesedleri ot gibi bitecek, sonra bir nefha daha üfürülecek; bir de ne göreceksin: herkes ayağa kalkmış etrafa bakar vaziyette olacaklar.. Sonra kendilerine şöyle nida edilecek: «Haydi Rabbinize gelin; huzurunda siz sorguya çekileceksiniz!»

Allah'tan afv ve mağrifet dileriz, kendimize anne babamıza ve bütün din kardeşlerimize.. Merhamet edenlerin en çok merhamet edenidir O! Amin..

SONUÇ : DÜNYANIN YEDİ BİN SENE ÖMRÜ OLDUĞUNA DÂİR

Bu kitaba, okurların tam mânasiyle istifadelerini temin etmek için, büyük alim Celâlettin Suyutînin (El-Keşfu Fi mücâvezeti hâzilhil-ümmeti el-elfe ellezi dellet aleyhil-Âsar..) adlı eserinden bazı bilgiler vererek son verelim.

Bu ümmetin ömrü bin seneyi geçecek, fakat binbeşyüz seneyi aşmıyacaktır.. Çünkü muhtelif tariklerden varid olduğuna göre, dünyanın ömrü, Adem aleyhisselâmdan kıyamete kadar yedi bin senedir. Peygamber sallellâhü aleyhi ve sellem, altıncı binin sonunda gönderilmiştir.. Haberde varit olmuştur:

Deccal yüzüncü senenin başında çıkacak, İsa Aleyhisselâm inip onu öldürecek, sonra kırk sene kalacak.. İnsanlar güneş batıdan doğduktan sonra yüz yirmi sene yaşayacak. İki nefha (Sûr üfürüşü) arasında kırk yıl olacak.. İşte bu iki yüz senedir mutlaka o da lâzımdır! Müddetin binbeşyüz yıl olması asla mümkin değildir.. Sonra bu hususu aydınlatacak bir çok hadîsler serd etti.

İkinci kısımda zikrettiğimiz hadîslerden şu anlaşılır: Mehdî yeryüzünde kırk sene kalacak, İsa Aleyhisselâm Decaldan sonra kırk sene kalacak..

It is narrated from Abdullah (ra) that: the Messenger of Allah (saas) said: A person from the Ahl al-Bayt whose name is compatible with mine will assume the leadership ... **IF THERE WERE ONLY ONE DAY LEFT FOR THIS WORLD, ALLAH WOULD LENGTHEN IT UNTIL HE [HAZRAT MAHDI (AS)] TOOK POWER.** (*Tirmidhi, 4/92*)

According to Hazrat Ali, the Messenger of Allah (saas) said: IF THERE WERE ONLY ONE DAY LEFT FOR THE WORLD, THAT DAY WOULD BE LENGTHENED UNTIL A MAN FROM AMONG THE PEOPLE OF MY HOUSEHOLD WAS SENT. (*Sunan Abu Dawud, 5/92*)

Ibn Majah and Abu Naim relate an account from Abu Huraira, saying that the Prophet (saas) said: **IF ONLY ONE DAY REMAINS TO THE WORLD ALLAH WILL PROLONG THAT DAY AND MAKE ONE FROM MY AHL AL-BAYT LORD.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, 10; Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadharr, 27; Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 437*)

For that reason, these people who make illogical and fantastical statements, not based on the hadiths, that the first quarter of Hazrat Mahdi's (as) appearance has gone by, for which reason he will be coming in some other century, should reflect on and consider the hadiths once again.

The words of our Prophet (saas), who says that Allah "**will prolong that day if only one day remains to the world and cause Hazrat Mahdi (as) to appear,**" suggest that if necessary, time will be extended for Hazrat Mahdi's (as) coming. That means that the coming of Hazrat Mahdi (as) will not be moved from this century and deferred to some other – as these people maintain – and that, on the contrary, Hazrat Mahdi's (as) coming is still to be anticipated in the Hijri 1400s.

This is very important, as it covers the period right up to the last day of Hijri 1499.

If Allah does extend the time frame for the coming of Hazrat Mahdi (as) that will be up until the Hijri 1500s, and Hazrat Mahdi (as) will continue his work of spreading the moral values and virtues of Islam and the Sunnah of our Prophet (saas) in a variety of ways. But our Prophet (saas) says that after the extension in question, which will not exceed the 7000-year life span of the world, the influence of Islamic moral values over the world will begin to decline, not suddenly, but gradually and in such a way as not to eliminate all possibility of doubt. As Bediuzzaman Said Nursi says, the Day of Judgment that will take place at the end of the 7000-year life span of the world will, by Allah's leave, may be expected as of the Hijri 1500s. (Allah knows the truth).

The great Sunni scholar Al-Barzanji states that the life span of the world will not exceed Hijri 1600, in other words, that by Allah's leave The Judgment Day will take place some time in the 1500s. (Allah knows the truth.)

THE LIFE OF THIS COMMUNITY WILL EXCEED 1000 YEARS, YET BE LIMITED TO 1500 YEARS... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 299*)

As-Suyuti's statement made on the basis of the hadith handed down from our Prophet (saas) is as follows:

THE LIFE OF MY COMMUNITY WILL NOT EXCEED 1500 YEARS. (*As-Suyuti, Al-Kashf 'an Mujawizat Hazih al-Ummah al-Alf; As-Suyuti, Al-Hawi Lil-Fatawi, 2/248; Tafsir Ruh al-Bayan. Burusawi 4/262; Ahmad ibn Hanbal, Kitab al-'Ilal, p. 89*)

In that case, if the people we have been addressing throughout this discus-

sion say that they have no doubts concerning Sunni belief and are totally loyal to the belief of Ahl al-Sunnah, and that even the teachers who taught them have issued explicit declarations on the subject, then they must also agree with the views that these two great and lofty Sunni scholars have expressed in their own works. They must not distract Muslims with statements that totally contradict the common opinion of these great scholars and are based on no reliable hadiths at all. They should evaluate and then notify their opinions on the age we are living in by agreeing with the profound views, research and scholarship of As-Suyuti and Al-Barzanji, who occupy such an important place among Sunni scholars, and in the light of trustworthy hadiths transmitted from the Prophet (saas).

What must not be forgotten that on such issues Muslims must attach absolute credence to hadiths from our Prophet (saas) that Sunni scholars unanimously regard as completely trustworthy. Muslims would attach no credence to the words of someone who produces an irrational logic, based on no verses or hadiths, to defer the coming of Hazrat Mahdi (as) to some other century and explicitly reject all the hadiths that speak of **“the appearance of an individual from among the Muslims at the beginning of every century who will rid the religion of subsequent innovations”** that scholars such as Imam Rabbani, Abu Dawud, As-Suyuti, Al-Barzanji and Said Nursi unanimously accept.

6. The signs of the End Times taking place one after the other are significant portents of the coming of Hazrat Mahdi (as)

The signs of the End Times that have taken place and are taking place one after the other, **“like the beads of a rosary,”** in the words of the hadiths, some of which are cited below, completely refute some people’s claims that Hazrat Mahdi (as) will be coming in another century.

The Messenger of Allah (saas) said: **“... let them expect portents taking place one after the other like the beads of a necklace whose string has snapped.”** (*Abu Hurairah (ra), Tirmidhi*)

The signs of the Last Day will follow one another. Like beads strung out one behind the other. (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, 277/6; Al Jami As Sagir, 3/167*)

The way these hadiths concerning the End Times are visibly taking place, in all their details, in the Hijri 1400s in which we are living, shows that Hazrat Mahdi (as) awaited in the End Times, has appeared. (Allah knows the truth.)

The portents of the End Times constitute a single whole, and their coming about tells us that we are living in the End Times that our Prophet (saas) spoke of, and also of the coming of Hazrat Mahdi (as) awaited with such hope and excitement by all Muslims. For that reason, all of the signs, known as major and minor signs, are exceedingly important for Muslims. Seeing any of these signs taking place reinforces Muslims' hopes and increases their excitement and fervor many times over.

All the signs that have been taking place for the last 30 years are far too important to be ignored. However, since it is impossible and illogical for all these portents to take place simultaneously or collectively in a day or a week, it will take months, years or decades for them all to come about. This lengthy period in which the portents will take place one after the other shows that Hazrat Mahdi (as) will not be recognized immediately after his appearance, and that these signs, that prove we are in the End Times, have to take place in order for him to be recognized.

- Just as described by our Prophet (saas), the waters of the River Euphrates were stopped by a dam built in Hijri 1400.

Soon the river Euphrates will uncover the treasure (the mountain) of gold (under it), so whoever will be present at that time should not take anything of it. (*Sahih Bukhari, Vol. 9, Book 88, 235; Sahih Muslim, Book 41, 6921*)

The first stopping of the waters is sufficient for us to regard the hadith as having taken place. In terms of the hadith, subsequent stopping of the waters is

irrelevant. In that case, a repetition of the phenomenon in a later century is irrelevant as regards the taking place of the hadith because the waters of the Euphrates were first stopped in Hijri 1400.

- Our Prophet (saas) also spoke of the invasion of Afghanistan:

Pity poor Taliqan [a region in Afghanistan]. At that place are treasures of Allah. These are not of gold and silver, but consist of people who have recognized Allah as they should have. They are Hazrat Mahdi's (as) followers. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 59*)

This hadith also came true when the Soviets invaded Afghanistan in 1979 (Hijri 1400). Even if Afghanistan were also to be invaded in another century, it is the first invasion in 1979 that fulfils the hadith.

There are two signs for Hazrat Mahdi (as)... The first one is the lunar eclipse on the first night of Ramadan, and the second is the solar eclipse in the middle of this month. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 49*)

There will be two solar eclipses in Ramadan before Hazrat Mahdi's (as) advent. (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 440*)

... The solar eclipse in the middle of the fasting month, and the lunar eclipse at the end... (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 37*)

There will be two lunar eclipses in Ramadan before Hazrat Mahdi (as) emerges. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 200*)

Eclipses of the Sun and Moon took place during the month of Ramadan in the Hijri 1400, in 1981 and 1982. The fact this happened two years in succession shows that the hadith has been fulfilled. A similar phenomenon may also take place in subsequent centuries, but that is inapplicable in terms of the hadith.

- Halley's Comet, which passes by the Earth once every 76 years, also passed by in 1986 (Hijri 1406), in complete agreement with the description given by our Prophet (saas) in the hadith:

A comet will be appearing in the East, giving out illumination before he arrives. (*Ibn Hajar al-Haythami, Al-Qawol al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 53*)

- One hadith of our Prophet's (saas) says:

... A FIRE WILL CERTAINLY APPEAR FROM AZERBAIJAN. And nothing will be able to stand in its way. Stay in your homes when this happens. ... (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 311*)

This hadith also came true as described by the Prophet (saas) with the invasion of the Azeri territory of Nagorno-Karabagh by Armenians in 1988. No subsequent invasion of Azeri territory will be of any significance in terms of the hadith.

- One hadith of the Prophet (saas) narrated by Imam Rabbani refers to a two-tailed star resembling a horn, and says that this is also a portent of the coming of Hazrat Mahdi (as).

When Abbasi Malik arrives at Khorasan, one of the signs of the coming of the promised Mahdi (as), A DOUBLE-TOOTHED LIGHT SHEDDING HORN WILL APPEAR IN THE EAST.

(Imam Rabbani, Letters of Rabbani, 381st Letter, p. 1184)

The two-tailed comet Lulin, which completely matches the above description, came closest to the earth on 24 February, 2009. This comet, which is estimated to pass by next in thousands of years' of time, is in total agreement with the descriptions in the hadith. The date of its passage equates to Hijri 1430.

- A huge massacre took place at the Kaaba during the Hajj in 1979 (Hijri 1 Muharram, 1400). The incident took place on the first day of the Hijri year 1400. Thirty people lost their lives. In one hadith the Prophet (saas) says:

THE YEAR IN WHICH HE [HAZRAT MAHDI (AS)] WILL EMERGE, people will perform hajj together and gather without an amr. The Hajjis will be looted and there will be a battle at Mina in which many will be slain and blood will flow until it runs over the Jamra al-'Aqaba. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 168-169)

He refers to an important event at the Kaaba “in the year in which Hazrat Mahdi (as) will emerge.” This expression is highly significant because this points to 1979 as year of Hazrat Mahdi's (as) appearance. Seven years after this incident that took place in 1979, another even bloodier event occurred. This time, 402 people were killed. But in contrast to the first incident, the second took place alongside the Kaaba rather than inside it. These two incidents took place in complete agreement with the “attack on the Kaaba and bloodshed in the Kaaba” described in the hadith as portents of the coming of Hazrat Mahdi (as). As we have seen, this incident, in complete harmony with the details given in the hadith, has already taken place and it is irrational and illogical to expect such an event to occur again in another century.

In addition, since the Hijri year 1400 has already come and gone, it is impossible for certain people to base their claim that Hazrat Mahdi (as) will appear in another century on this hadith.

- Another of the portents of the coming of Hazrat Mahdi (as) is a major economic crisis in the End Times. The hadith speaks of a time of stagnation during which people will complain of such economic difficulties as **“low earnings, stagnation in the markets, and business going badly.”**

Everyone complaining of low earnings... the rich respected for their money... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 146*)

Stagnation in the markets, a reduction in earnings... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 148*)

Everyone will complain, “I cannot sell, buy or earn money.” (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 152*)

An economic crisis is taking place across the world in which major economies such as America, China and Germany have suffered severe damage and which has caused world-famous companies, banks and industries to collapse. World Bank President Robert Zoellick says of this economic crisis:

“There is a widespread recognition that THE WORLD FACES AN UNPRECEDENTED ECONOMIC CRISIS, poor people could suffer the most, and that we must continue to act in real time to prevent a human catastrophe.”¹

1 <http://web.worldbank.org/WBSITE/EXTERNAL/NEWS/0,,contentMDK:22157110~pagePK:64257043~piPK:437376~theSitePK:4607,00.html>

He thus set out the true scale of the current crisis. As is clear from that statement, this important hadith has also been fulfilled in the form of this economic

crisis, another of the portents of the coming of Hazrat Mahdi (as) in the End Times.

Hundreds more such trustworthy hadiths have been taking place one after the other since the Hijri year 1400.

The way that all these portents have taken place one after the other in the same century is exceedingly significant because these hadiths prove both that we are in the End Times and also that Hazrat Mahdi (as), awaited with great fervor by all Muslims, has made his appearance. (Allah knows the truth.) The fact these astonishing events are taking place one after the other is sufficient for Muslims to know they are in the End Times and to anticipate the coming of Hazrat Mahdi (as). All the awaited portents, with no exceptions, have taken place in the Hijri 1400s, and it is meaningless and illogical to expect them to take place again in another century.

7. It is revealed in verses of the Qur'an and hadiths that the moral values and virtues of the Qur'an and the Sunnah of the Prophet (saas) will rule the world.

Allah reveals in the Noble Qur'an that He will cause the moral values of the Qur'an to rule the world, that He will bestow power, dominion, strength and superiority on His true servants, that after a life full of troubles and oppression Muslims will be granted ease:

Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and will firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. ... (Surat an-Nur, 55)

[Their Lord revealed to them,] "We will leave you the land to live in after them. That is the reward of those who fear My station and fear My threat." They asked for Allah's victory, and every obdurate tyrant failed. (Surah Ibrahim, 14-15)

When Allah's help and victory have arrived and you have seen people entering Allah's religion in droves, then glorify your Lord's praise and ask His forgiveness. He is the Ever-Returning. (Surat an-Nasr, 1-3)

In the hadiths transmitted from the Prophet (saas), we are told that Hazrat Mahdi (as) will appear in Hijri 1400 and will cause the moral values of Islam to rule the world. There will be a glorious climate in his day, in which peace, calm, justice, sovereignty, plenty, well-being and happiness prevail across the world. Some of the hadiths transmitted from our Prophet (saas) concerning the time of Hazrat Mahdi (as) read as follows:

PEOPLE WILL GATHER AROUND HAZRAT MAHDI (AS) IN THE YEAR 1400. (*Risalat al-Khuruaj al-Mahdi, p. 108*)

Miqdad ibn al-Aswad says: I heard the Messenger of Allah (saas) say, "**there will be nowhere that Islam has not entered, not a house made out of mud or a tent (in the desert).**" (*Abu Ali Fadal ibn Hassan ibn al-Fadl al-Tabarsi, Majma' al-Bayan fee Tafsir al-Qur'an, from the commentary on verse 33 of Surat at-Tawba*)

... Hazrat Mahdi's (as) Qur'anic sovereignty [the dominion of Qur'anic moral values] **WILL PERVADE THE EAST AND WEST OF THE EARTH...** (*Al-Mahdiyy al-Maw'ud, Vol. 1, p. 254- 255*)

... He [Hazrat Mahdi (as)] will possess the Earth and **fill it with justice, just as it has been filled with oppression and corruption.** So whoever reaches him ought to come and join him, even if crawling on the snow, since he is Hazrat Mahdi (as). (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14*)

Below is the short biography of the great Sunni scholar Muhammad ibn 'Abd al-Rasul al-Barzanji:

MÜELLİFİN HÂL TERCEMESİ

Müellif; Tanınmış imamların imamı, Faziletli kişilerin önderi Hüc-cetül-İstâfâ, Muhakkıkların son miski, doğu ve batıda eşi görülmemiş bir âlim, ilimde ve amelde asrının teki, Takvaya erenlerin güneşi, pek değerli ve çok muhterem Es-Seyyid Muhammed B. Abdurresûl el-Berzancı'dır.

1040 H. yılının Rebiül-Evvel ayının onikinci gecesinde Berzenç köyünde doğmuştur. Babasının yanında yetişmiş, fazilet pınarlarından içerek çeşitli ilimler tahsil etmiştir. Sonra Molla Zeyrek ve Allâme Molla Şerif Es Sıddık el-Gürânî gibi devrin alimlerinden ders almıştır. Aldığı bu derslerle yetinmiyerek tahsilini daha da artırmak için, Mardin, Haleb, Yemen, Şam, Mısır ve Bağdat'a gitmiştir. Bu şehirlerde en meşhur alimlerden ders okumuş ve nihayet dedesi Ebuz Zehrâ (S.A.V.)'in ülkesine (Medineyi Münevvereye) gidip yerleşmiş; Orada el-Arif Er-Rabbânî Allâme Şeyh İbrahim El Gürânî ve El Arif Billâh Es Şeyh Ahmed El Kaşâşî gibi ülemanın sohbetinde bulunmuş, kendisine fazilet tacı ve irtan libası giydirilmiştir.

Bilâhare kendisi de parmakta gösterilen alimlerden olmuş, Ravza-ı Mutahharede tadrîs makamına geçerek ders okutmaya başlamıştır. Avâm ve Havâsı; her sınıf halk ondan ders okumuştur.

Bir çok alimler, onun biyografisini bütün arap ve acem alimlerini hayrete düşürecek ve imrendirecek şekilde altın sayfeler içinde yazmışlardır. Meselâ büyük bilgin Ez Zeheri (Nefehat)'ında, El Ayaşî (Rihle)'sinde ve Hamevî (Netalcur-rihle ve levâidus-seler)'inde, ondan uzun uzun bahs etmişlerdir.

Hattâ bazı alimler onun müceddidlerden olduğuna hüküm vermiş, içlerinden bir tanesi de bu gerçeği manzûm olarak şöylece dile getirmiştir :

«Onbirinci müceddit Berzancı oldu...
Şartları gayet açık ve seçik oldu!»

Şurası da bir hakikattir ki O, fazlıyla, ilmiyle, hilmîyle ve ileri görürlüğüyle eşsiz bir bilgindi. Son derece zeki ve anlayışlıydı... İlmin derinliklerine dalıp, mantık ve mefhum ilimlerini diplerden çıkarmasını başarmıştır...

Süretî ve sıretî güzel, lisanı gayet fasih idi.

Ders takrir ederken bütün kalb ve gözler ona çevrilirdi... Yazı yazdığında, akıl ve fikirleri de şaşkına çevirirdi... Nesir olarak yazdığında, yıldızlar bile mahcub olurdu... Manzûmları sanki bir mücevher dizisiydi! Birisiyle bir meseleyi tartıştığı zaman, mutlaka üstün çıkardı. Hülâsa her yönü ve yanıyla, alim, fâdil, zahid, halim, selim ve son derece şahsiyyetli bir insandı...

Mekke egrahından Sultan İbrahim Han tarafından Mısır'a kadı olarak tayin edilmiş, yedi sene bu vazifeyi dikkat ve itina ile ifa ettikten sonra, sırf kendini daha iyi Allah'a verebilmek, ahirete daha mükemmel bir hazırlıkta bulunabilmek için Kadılığı bırakmış, münzevi bir hayata çekilmiştir.

Osmanlı Devletinin vezirleri ve devlet adamlarının bir çoğu hep onun elinden yetişmiştir.

Dört mezheb üzerine ülkelerden ona fetvalar gelir ve gayet kolaylıkla, en seri bir biçimde fetvaları hal eder, sahiplerine gönderirdi...

ESERLERİ :

Uzun-kısa, Manzûm-nesir olarak 90 küsur eser vermişlerdir. Bu eserlerden bazıları şunlardır: Envârussabil Fi şerhi esma'tenzilî, Ed-Dâvî ala subhi fatihâtil-Beydâvî, elmustalahu ala efiyetis-suyuti, en-Nevaluz Lirrevahd, Mirkûtus-Suud fitefsiri evâilil-ukûd, el-İşaatu li egratiessaa, el-Cazibulğâybi İla canibil-Garbi, Hallaut-tahîs, Tahsilul İmam, Ennefhatul-fatîha, Sedaduddini fidderecatı, Ennecatu lilvâlideyn...

VEFATI: 1103 H. yılında Medine-i Münevverede vefat etmişlerdir... Bakî'de, Berzanc büyüklerinin kabristanında defn edilmiş ve orada kendisine büyük bir türbe yapılmıştır.

BERZANC: Yedinci dedesi Kutburebbani esseyid İsa el-Gûranî'nin, gördüğü bir rüyada Peygamber (S.A.V.)'in işaretleriyle kurmuş olduğu bir köyün adıdır... Kardeşi Musa'nın yardımıyla orada gayet güzel bir mescid de inşa etmiştir... (Allah onlardan ve benzerlerinden razı olsun... Amin...)

Ve sallallahu alâ soybidinâ Muhammedin ve alâ âlihî ve eshâbihî ve itretihî ve shâbihî ecmeîn...

... He [Hazrat Mahdi (as)] will fill the world that is full of oppression and evils with justice and mercy. (*Sunan Abu Dawud and Tirmidhi*)

His [Hazrat Mahdi's (as)] justice will cover all places and he will rule among people with the Sunnah of the Prophet (saas). (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 20*)

... He will fill the earth with truth and justice, just as it is now filled with cruelty and torture. (*Sunan Abu Dawud, 5/93*)

His [Hazrat Mahdi's (as)] justice will be as such that he will not wake a sleeping person or even shed one drop of blood. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 29*)

Like the cup fills with water, so will earth fill with peace. There will be no enmity left between any people. All hostility, fighting, and envy will disappear. ... (*Sahih Muslim, 1/136*)

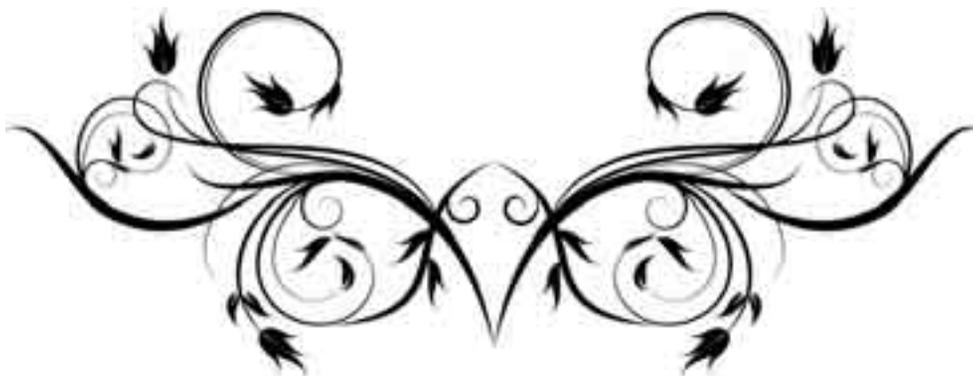


Once the earth is full of cruelty and enmity, one [Hazrat Mahdi (as)] from my Ahl al-Bayt will emerge. He will fill the earth with justice, just as it was previously filled with oppression and enmity. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 11)

... Security will permeate all over earth and even a few women will be able to fulfill their hajj without the company of men. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 47)

Hazrat Mahdi (as) will emerge from my community. Almighty Allah will send him to make people rich. My community will be blessed in that time, animals will live in plenty and the Earth will give forth many goods, Hazrat Mahdi (as) will justly distribute many, many goods among people. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23)

He [Hazrat Mahdi (as)] will generously distribute goods among people without weighing or counting them. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23)



... Due to the prevailing abundance none will accept them.

(Sunan Ibn Majah, 10/340)

If, however, there is still anyone who denies that the moral values of Islam will rule the world in this century, despite the verses of the Qur'an and the hadiths of our Prophet (saas) in which Allah reveals His promise, then that person has to prove his logic, which is the reason for his denial, to Muslims using verses and trustworthy hadiths in the same way. He would have to explain to Muslims why Hazrat Mahdi (as) will not be instrumental in the global dominion of Islamic moral values in this century and why they should abandon any such hopes, using clear evidence, and an accessible and uncomplicated language, as well as the trustworthy hadiths narrated from the Prophet (saas).

But if he says; "Islamic moral values will prevail this century" then he must also say "There must be someone who will cause the moral values of Islam to rule the world, and that is the Great Mahdi (as) of the End Times who will appear in Hijri 1400."

There is no doubt that, as Allah foretells in His verses and as the Prophet (saas) explicitly states in the hadiths, Hazrat Mahdi (as) will be instrumental in the rule of Islamic moral values, by Allah's leave. No matter how much some people with evil intentions may seek to conceal, cover up or prevent this, their devilish efforts will serve no purpose. Nobody will ever be able to interfere with the law of Allah, and in the same way that a saintly figure, a guide, came in previous centuries to purge the religion of subsequent innovations, so Allah had given that duty to Hazrat Mahdi (as) in this century and, by His leave, he will perform this great task of the End Times.

THEY DESIRE TO EXTINGUISH ALLAH'S LIGHT WITH THEIR MOUTHS. BUT ALLAH REFUSES TO DO OTHER THAN PERFECT HIS LIGHT, EVEN THOUGH THE UNBELIEVERS DETEST IT. (SURAT AT-TAWBA, 32)

THE LIFE SPAN OF THE WORLD IS 7000 YEARS

I. The hadiths transmitted from the Prophet (saas) reveal that the life span of the earth is 7000 years.

Anas ibn Malik narrates that the Messenger of Allah (saas) said: THE LIFE SPAN OF THE WORLD IS SEVEN DAYS IN THE DAYS OF THE HEREAFTER. Almighty Allah has said: ONE DAY IN THE SIGHT OF YOUR LORD IS LIKE A THOUSAND OF YOUR YEARS. ALLAH WILL ASCRIBE THE EQUIVALENT OF GOOD DEEDS OF THE SEVEN THOUSAND YEARS OF THE AGE OF THIS WORLD to the one who meets the need of any of his brothers in the faith on the path of Allah as if he spends his days in fasting and his nights in worship. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 88*)

We informed ibn Zayd about Amr ibn Yahya. May Allah be pleased with him, he said: The Messenger of Allah (saas) said: THE LIFE SPAN OF THE WORLD IS SEVEN DAYS IN THE AFTERLIFE DAYS. Almighty Allah said that a day in the Sight of your Lord is like a thousand of your years. (*As-Suyuti, Al-Kashf 'an Mujawizat Hazihi al-Ummah al-Alf, p. 10*)



At-Tabarani says in *al-Mujam-ul-kabir*: We told Ahmad ibn an-Nadril as-Qari and Jafar ibn Muhammad al-Aryani (or Uryani) and they both said; We told al-Walid ibn Abd al-Malik ibn Sarh al-Sahrani and we told Sulayman ibn Ata al-Quraysh al-Harbi, and ad-Dahhaq ibn Zaml al-Jahni said of Amr ibn ab al-Shajarat ibn Rabi al-Jahni and Sullamatu ibn Abdullah al-Jahni:

I had a dream and told it to the Messenger of Allah (saas). He spoke his words: O Messenger of Allah, I am with you on a seven-stepped pulpit, and you are on its highest degree. He (saas) said: As for the seven-stepped pulpit, I am on the highest step, **THE LIFE OF THE WORLD IS SEVEN THOUSAND YEARS ...** (*As-Suyuti, Al-Kashf 'an Mujawizat Hazih al-Ummah al-Alf, p. 10*)

They narrated from Daqqaq ibn Zaid al-Juhani: I told the Messenger of Allah (saas) of a dream I had had. In that dream the Messenger of Allah (saas) was at the top step of a seven-stepped pulpit. He said: **THE SEVEN-STEPPED PULPIT YOU SEE IS THE SEVEN THOUSAND YEARS OF AGE OF THIS WORLD.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 89*)

According to these hadiths, which appear in the book *Al-Burhan fi 'Alamat al-Mahdi Akhir az-Zaman* by al-Muttaqi, one of the greatest Sunni scholars, the Prophet (saas) put the life span of the world at 7000 years. Hadiths putting the life span of the world at 7000 years also appear in the works of many other Sunni scholars, including al-Muttaqi's *Kanz al-Ummal*, hadith no. 16459, Muhammad Tahir Ibn Ali al-Hindi 's *Tadhkirat al-Mawduat*, I/223, Imam Sakhawi's *al-Maqasid al-Hasana* (transmitted by Daylami), I/693, hadith no. 1243, Al-Munawi's *Fayz al-Qadir*, III/547, hadith no. 4278 (transmitted by Daylami) and Bayazid Bistami's *Miftah al-Jifr*. This is clear evidence that scholars of the Ahl al-Sunnah are in complete agreement on the subject.

2. According to a hadith narrated by many scholars, including Imam Ahmad ibn Hanbal, the great hadith scholar and founder of the Hanbali school, the Prophet (saas) refers to the beginning of a certain calendar, saying, the time that had passed in the world up until him was 5600 years:

Ahmad ibn Hanbal transmitted in his *'Ilal*: **FIVE THOUSAND SIX HUNDRED YEARS HAVE PASSED FROM THIS WORLD.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 89*)

These dates, which our Prophet (saas) reveals as the world having a life span of 7000 years and 5600 years having passed up until his time, need to be evaluated within a specific calendar. They must very definitely not be evaluated as the beginning of human history when the Prophet Adam (as) was sent down to Earth. Just as the hijrat of our Prophet (saas) from Mecca to Medina is considered the beginning of the Islamic calendar, or the birth of the Prophet Jesus (as) of the Christian calendar, and today eras are reckoned from these dates, it appears that this 7000-year period described by the Prophet (saas) may have been given according to the date of an event which was accepted as a landmark during his time. It may be a reference to many important dates that have occurred throughout the lives of the prophets, for example the birth of the Prophet Abraham (as) or the Prophet Noah (as), or the prophethood being bestowed on the Prophet Abraham (as), or the Prophet Abraham (as) migrating from one place to another or the beginning of the flood when the Prophet Noah (as) boarded the Ark, or the flood's end, or many other similar events that have taken place in the lives of other prophets. The important thing here is that our Prophet (saas) makes a calculation based on the beginning of the calendar in question and puts the life span of the world at 7000 based on that calendar, saying that 5600 years have passed between the beginning of that calendar and himself.

The great Sunni scholar **Al-Barzanji** states that the life span of the community will not exceed the Hijri year 1500. (Allah knows the truth.)

THE LIFE OF THIS COMMUNITY WILL EXCEED 1000 YEARS, YET BE LIMITED TO 1500 YEARS... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 299*)

As-Suyuti's statement made on the basis of the hadith handed down from the Prophet (saas) is also that the life of the community will not go past the Hijri year 1500:

THE LIFE OF MY COMMUNITY WILL NOT EXCEED 1500 YEARS. (*As-Suyuti, Al-Kashf 'an Mujawizat Hazih al-Ummah al-Alf; As-Suyuti, Al-Hawi Lil-Fatawi, 2/248; Tafsir Ruh al-Bayan. Bursawi 4/262; Ahmad ibn Hanbal, Kitab al-'Ilal, p. 89*)

The life span of the community is one thing and that of the world another. Said Nursi, the greatest mujaddid of the last 1000 years, says that Muslims will remain on the true path until a command comes from Allah, and will be victorious until around 1506 with the Judgment Day probably taking place in 1545 (Allah knows the truth):

"A group from my community will remain in truth until Allah's command."

The abjad calculation of the clause "A group from my community..." which is 1542 (2117) implies its [the community's] time of survival. The abjad calculation of the clause "will remain in truth" (when the gemination mark is counted) gives 1506 (2082); it indicates until that date it will continue its work of enlightenment evidently and obviously, and maybe victoriously; then until 1542 (2117) in secrecy and defeat. The abjad calculation of the clause "until Allah's command" (when the gemination mark is counted) suggests that **THE JUDGMENT DAY WILL BEFALL the unbeliever in 1545 (2120)**. (*Bediuzzaman Said Nursi, Kastamonu Addendum, p. 33*)

According to the statements from the Sunni scholars Al-Barzanji and Imam As-Suyuti and from Bediuzzaman Said Nursi, based on the hadiths of our Prophet (saas), the life of the Muslim community will not exceed the Hijri 1500s.

SUYUTI RELATES TRUSTWORTHY HADITHS REGARDING THAT THE LIFE OF THE WORLD LASTS 7000 YEARS

1

Ibn Asaqir says: Abu Said Ahmed ibn Muhammad Baghdadi (with the full history of its transmission) narrated. He said from Anas ibn Malik (ra) that The Messenger of Allah (saas) said:

Allah will ascribe the equivalent of good deeds of the seven thousand years of the age of this world to the one who meets the need of any of his brothers in the faith on the path of Allah as if he spends his days in fasting and his nights in worship.

2

Ibn Abiyy says: Abu Ishak narrated from Ibrahim b. Abdullah Nabt (with the full history of that transmission) narrated. He said from Anas ibn Malik (ra) that The Messenger of Allah (saas) said:

The life span of the world is seven days in the afterlife days. Almighty Allah said, "a day with your Lord is equivalent to a thousand years in the way you count".

3

Ibn Abi ad-Dunya says that: Ali ibn Said narrated from Hamza ibn Hisham and he from Said ibn Jubair that,

The world is one week of the weeks of the Hereafter.

4

Ibn Abi Hatam narrates from Ibn Abbas in the Commentary that:

The world is one week of the weeks of the Hereafter, it is seven thousand years, of which six thousand have already gone by.

5

There is this account reliably narrated from Ibn Abbas:

He said: The world is seven days. Each day is like a thousand years. And The Messenger of Allah (saas) was sent at the end of that.

6

At-Tabarani in al-Mu'jam al-Kabir says: Ahmad ibn Nadr al-Askari and Jaffar Ibn Muhammad al-Faryabi (with the full history of its transmission) narrated. They said from Daqqaq Ibn Zaid Al-Juhani that,

I had a dream and told it to Messenger of Allah (saas). He spoke the words inside him: O Messenger of Allah, I am with you on a seven-stepped pulpit, and **you are on its highest degree.** He (saas) said: **As for the seven-stepped pulpit, I am on the highest step, the life of the world is seven thousand years.** And I shall be in the last thousand.

7

Ibn Abd al-Hamid says in the Commentary; Muhammad ibn Fadl narrates from Hammad bin Zayd, and he from Yahya ibn Atik, and he from Muhammad ibn Sirin and he from one of the People of the Book who became a Muslim that,

Allah created the earth and sky in six days. A day with your Lord is equivalent to a thousand years in the way you count. And the life span of the world is six days, and the Day of Reckoning will fall on the seventh. Six days have gone by, and you are in the seventh.

8

According to a hadith narrated by many scholars, including Imam Ahmad ibn Hanbal, the great hadith scholar and founder of the Hanbali school, in his 'Ial, our Prophet (saas) refers to the beginning of a new calendar, saying, the time that had passed in the world up until him was 5,600 years. Ismail bin Abdul Karim said from Abdussamed and he from Vahb that:

Five thousand six hundred years have passed from this world.

X . BÖLÜM HÂTİME

1 — DÜNYANIN ÖMRÜ

(Burada insanlık tarihinin ömrü kast edilmektedir.)

□ Dünyanın ömrünün yedi bin yıl olduğu

H. 2 — İbni Asakir diyor ki: Ebu Said Ahmed b. Muhammed Bağdadi (aradaki ravi silsilesi ile) rivayet etti. Enes b. Malik (r.a.)'dan O dedi ki, Resulüallah (s.a.v.) buyurdu: Kim bir din kardeşinin Allah yolunda bir ihtiyacını görürse, Allah Tealâ onun için, gündüzlerini oruçla, gecelerini de ibadetle geçirmişçesine şu dünyanın yedi bin yıllık ömrü müddetince sevap yazar.

H.3 — İbni Adıyy diyor ki: Ebu İshak, İbrahim b. Abdullah Nebti, (aradaki ravi silsilesi ile) Enes Malik'den tahrir etti. O dedi ki, Resulullah (s.a.v.) buyurdu: Dünyanın ömrü, ahiret günlerinden yedi gündür. Allah Tealâ buyurdu ki: "Senin Rabbinin yanındaki birgün, sizin saydığınız bin yıl gibidir."

H. 7 — İbni Ebi Dünya, Zennil Emel'inde diyor ki; Ali b. Said, Hamza b. Hişan'dan, O da Said b. Cübeyr'den rivayet ettiler ki; Dünya, ahiret haftalarından bir haftadır.

H.5 — İbni Ebi Hatem, Tefsir'inde İbni Abbas'dan rivayet etti ki: Dünya, ahiret haftalarından bir hafta olup, yedi bin senedir ve bunun altı bi. . geçmiştir.

H. 6 — *İbni Abbas'dan sahih olarak nakledilen şöyle bir rivayet vardır; O dedi ki: Dünya yedi gündür. Her bir gün bin yıl gibidir. Ve Resulullah (s.a.v.)'de onun sonunda gönderildi.*

□ **Ashabı Kiraman gördüğü bir rüya**

H.4 — *Tabarani Kebir'inde diyor ki, Ahmed b. Nadr el-Askeri ve Cafer b. Muhammed-ül Feryabi nakletmişler ki; (Ravi silsilesi ile) Dakkak b. Zeyd-i Cüheni'den rivayet ettiler. O dedi ki: Ben gördüğüm bir rüya'yı Resulullah (s.a.v.)'e anlattım. Bu rüyada Peygamber (s.a.v.) yedi basamaklı bir minberin en üst basamağında idi. O buyurdu ki: Yedi basamaklı gördüğün minber şu dünyanın ömrü olan yedi bin senedir, Ben de Onun son bininde olacağım.*

H. 8 — *İbni Abd-il Hamid, Tefsir'inde diyor ki; Muhammed b. Fadl, Hammad b. Zeyd'den, O da Yahya b. Atik'den, O da Muhammed b. Sirin'den, O da müslüman olmuş kitab ehli birisinden rivayet ettiler ki: Allah, gökleri ve yerleri altı günde yaratmıştır. Rabbimin yanında bir gün, sizin dünya hayatında saydığınız bin yıl gibidir. Ve dünyanın eceli altı gündür, yedinci günde kıyamet kopacaktır. Altı gün gitmiştir ve siz yedinci göndesiniz.*

□ **Peygamber (s.a.v.) zamanında, Adem (a.s.)'dan beri 5600 yıl geçmiş olduğu**

H.28 — *Ahmed İbni Hanbel İlel'inde nakletti. İsmail b. Abdülkerim, Abdüssamed'den O da Vehb'den rivayet etti: Dünyadan beş bin altı yüz yıl geçmiştir.*

• Müellifin görüşü: Bu hadis-i Şerifte gösteriyor ki, Ummet-i Muhammed'in ömrü en az 1400 yıl olacaktır.

□ **Yahudilerin Cehennemde kalış müddetleri hakkındaki zanları**

H.9 — *Ebu İshak diyor ki: Muhammed b. Ebi Muhammed İkrime'den, O da Said b. Cübeyr'den, O da İbni Abbas'dan rivayet ettiler ki: Yahudiler şöyle dediler. "Dünyanın müddeti yedi bin yıldır. O yüzden biz dünyanın her bin senesi karşılığında, bir gün Cehennemde kalacağız, ki hepsi yedi gündür, sonra bizden azab kesilecektir." Allah işte şu meâldeki ayeti onlar hakkında inzal buyurdu: "Yahudiler, ateş bize ancak sayılı günler dokunacaktır derler. Siz Allah'ın indinde bir sözleşme mi yaptınız? Allah Tealâ hiçbir zaman sözüne muhalefet etmez. Yoksa siz Allah'a karşı bilmediklerinizi mi söylüyorsunuz? Hayır, kim ki günah işleyip günahı onu kaplarsa, O Cehennem ehlinin ta kendisidir, ve orada ebedi kalacaktır."*

Bu hadisi İbri Cüreyr, İbri Munzar, İbri Ebi Hatem rivayet etmiştir.

Ayrıca, Abd b. Humeyd, Sebbabe'den, O da Varaka b. Ebi Nech'den, O da Mücahid'den yukarıki hadisin benzerini aynen rivayet etmişlerdir.

WHICH GREAT ISLAMIC SCHOLARS HAVE SAID, ON THE BASIS OF THE HADITHS OF OUR PROPHET (SAAS), THAT THE LIFE-SPAN OF THE WORLD IS 7000 YEARS?

**BEDIUZZAMAN SAID NURSI – AT-TABARI –
AL-BARZANJI - AD-DAYLAMI - BISTAMI - AHMAD IBN
HANBAL - AS-SUYUTI - MANAWI – IBN KATHIR**

1) BEDIUZZAMAN SAID NURSI STATED THAT THE LIFE SPAN
OF MANKIND WAS 7000 YEARS:

"... THERE ARE SEVEN THOUSAND YEARS, DESCRIBED AS
QUR'ANIC DAYS, FROM THE TIME OF ADAM TO THE
DAY OF RECKONING..." (*Barla Addendum, p. 286*)

**"A GROUP FROM MY COMMUNITY WILL REMAIN IN
TRUTH UNTIL ALLAH'S COMMAND."**

The abjad calculation of the clause "A group from my commu-
nity..." which is 1542 (2117) implies its (the community's) time of
survival. The abjad calculation of the clause "will remain in
truth" (when the gemination mark is counted) gives 1506 (2082)

it indicates until that date (2082) it will continue its work of enlightenment evidently and obviously, and maybe victoriously until 1542 (2117) in secrecy and defeat. The abjad calculation of the clause **“UNTIL ALLAH’S COMMAND” (WHEN THE GEMINATION MARK IS COUNTED) SUGGESTS THAT THE DAY OF JUDGMENT WILL BEFALL THE UNBELIEVER IN 1545 (2120).** (*Kastamonu Addendum, p. 33*)

Said Nursi says that the life of the Ummah will last until the year Hijri 1506:

“The first sentence refers to the last period of a community striving on the path of Allah in the End Times in ONE THOUSAND FIVE HUNDRED - (1500) and the second sentence to the victory of the struggle (waged on the path of Allah) in ONE THOUSAND FIVE HUNDRED AND SIX (1506). (...)It suggests it will continue in a visible and manifest, and perhaps victorious form, until this date (1506).” (*The Ratifying Stamp of the Unseen, p. 46*)

2) TABARI STATED THAT THE LIFE SPAN OF THE WORLD WAS 7000 YEARS:

"... In Abdullah ibn Abbas' account there are 2256 years from the Prophet Adam (as) to the Prophet Noah (as), 1079 years from Prophet Noah (as) to Prophet Abraham (as), 506 years from the Prophet Moses (as) to the Prophet Solomon (as) building the Temple, 220 years from him to Alexander and 369 years from Alexander to the Prophet Jesus (as). There are 551 years from the Prophet Jesus (as) to our Prophet (saas). The intervening 434 years were counted from the Interregnum. However, it is stated that the Disciples dispersed around and did this **AND THE LIFE OF THE WORLD WAS MADE 7000 YEARS...**" (*from the Tabari translation, pp. 289-290*)

3) IN *Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, IT IS STATED THAT THE LIFE SPAN OF THE WORLD IS 7000 YEARS:

Anas Ibn Malik narrates that the Messenger of Allah (saas) said:

The life span of the world is seven days in the days of the Hereafter. Almighty Allah has said: "A day with your Lord is equivalent to a thousand years in the way you count".

Allah will ascribe the equivalent of good deeds of **THE SEVEN THOUSAND YEARS OF THE AGE OF THIS WORLD** to the one who meets the need of any of his brothers in the faith on the path of Allah as if he spends his days in fasting and his nights in worship. (*Al-Burhan fi Alamat al-Mahdi Akhir al-zaman*, p. 88)

Ibn Abbas cites the Prophet (saas) as saying: **THE WORLD IS SEVEN DAYS LONG, EACH DAY IS LIKE A THOUSAND YEARS, and the Messenger of Allah (saas) was sent at the end of that.** (*Al-Burhan fi 'Alamat al-Mahdi Akhir az-Zaman*, 89)

They narrated from Daqqaq Ibn Zaid Al-Juhani: I told the Messenger of Allah (saas) of a dream I had had. In that dream the Messenger of Allah (saas) was at the top step of a seven-stepped pulpit. He said: **THE SEVEN-STEPPED PULPIT YOU SEE IS THE SEVEN THOUSAND YEARS OF AGE OF THIS WORLD.** (*Al-Burhan fi 'Alamat al-Mahdi Akhir az-Zaman*, p. 89)



4) THE LIFE SPAN OF THE WORLD IS PUT AT 7000 YEARS IN COLLECTIONS OF HADITHS:

THE LIFE OF THE WORLS AND MANKIND FROM ADAM TO THE DAY OF RECKONING IS 7000 YEARS.

Kanz al-Ummal, hadith no: 16459.

Muhammad Tahir ibn Ali al-Hindi, Tadhkirat al-Mawduat, I/223.

Al-Sakhawi in al-Maqasid al-Hasana (transmitted by Daylami), I/693, hadith no: 1243.

Al-Munawi, Fayz al-Qadir, III/547; hadith no: 4278 (transmitted by Daylami)

"... SABEANS AND MEMBERS OF THE OTHER THREE REVEALED FAITHS ARE AGREED THAT THE LIFE SPAN OF THE WORLD IS 7000 YEARS..."

(Bayazid Bistami's Miftah al-Jifr)

5) OUR PROPHET (SAAS) REVEALED THAT THE LIFE OF MY COMMUNITY (UMMAH) WILL NOT EXCEED 1500 YEARS:

"The life of my community WILL NOT EXCEED 1500 YEARS."

(Suyuti, Al-Kashf 'an Mujawizat Hadhihi al-Ummah al-Alf, 'Al-Hawi lil-Fatawi', Suyuti. 2/248, Tafsir Ruh al-Bayan. Bursawi 4/262, Ahmad ibn Hanbal, Kitab al-'Ilal, p. 89)

Suyuti's statement made on the basis of the hadith handed down from our Prophet (saas) is also that **THE LIFE OF THE UMMAH WILL NOT GO PAST THE YEAR 1500:**

*The life of this community will exceed 1000 years, yet be limited to 1500 years...
(Muhammad ibn `Abd ar-Rasul Barzanji, Al-Isha`ah li Ashrat as-Sa`ah, p. 299)
(Transmitted by Jalaluddin As-Suyuti's Al-Kashf 'an Mujawizat Hadhihi al-Ummah al-Alf, 'Al-Hawi lil-Fatawi')*

6) OUR PROPHET'S (SAAS) HADITH SAYING THAT
"I CAME AT THE AFTERNOON PRAYER OF MANKIND:"

I CAME AT THE AFTERNOON PRAYER OF MANKIND.
(Ahmad ibn Hanbal. Kitab al-`Ilal p.89)

Considering this hadith together with that reading, "The life of my community will not exceed 1500 years";

WHEN WE TAKE THE TIME FROM AFTERNOON TO EVENING, ONE FOURTH OR ONE FIFTH OF THE DAY, AS 1500 YEARS, THEN THE LIFE SPAN OF MANKIND EMERGES AS BETWEEN 6000 AND 7500 YEARS. (Allah knows the truth.)



MASS REALIZATION OF THE PORTENTS OF THE END TIMES IN THE LAST 30 YEARS CONFIRMS THAT THE LIFE SPAN OF THIS WORLD IS 7000 YEARS.

In 8 authentic hadiths said by our Prophet (saas) and narrated by Imam Suyuti who is one of the greatest hadith imams it is notified that the life span of the world is 7000 years and 5600 years of this have passed until the time of our Prophet (saas).

When we extract 5600 from 7000, 1400 years is left.

In another hadith, our Prophet (saas) said that “the life span of my community will not exceed 1500 years.”

Since we are in the year of Hijri 1430 now and calculate that we are in the Hijri 14th century till the year of Hijri 1500, then it is a certain fact that Hazrat Mahdi (as) has to come within this century.

Because there is no other century left for Hazrat Mahdi (as) to come.

The realization of almost all the portents of the End Times narrated by our Prophet (saas) in the hadiths one after the other since the beginning of the Hijri 1400, clearly shows that we are in the End Times and Hazrat Mahdi (as) will come within this century.

Further the fact that all of the portents have been realized in the last 30 years confirms the hadiths that the life span of the world is 7000 years, 5600 years of this have passed till the time of our Prophet (saas) and the life span of this community will not quite pass 1500 years. (In the following pages, these portents are explained in detail.)

THE DAY OF JUDGMENT IS CLOSE AFTER THE MESSENGER OF ALLAH (SAAS)

The Messenger of Allah (saas) said: "I was sent at the same hour appointed for the Day of Judgment. But, just like this passing that, I came not long ago passing the hour appointed for the Day of Judgment!" and showed His middle finger and index finger.

[(Al-Kutub as-Sittah, narrated by Mustawrid ibn Shaddad Fihri, hadith no 5026) Tirmidhi, Fitan 39, (2214).] [50]

The Messenger of Allah (saas) said: "**I was sent even though the Day of Judgment is so close!**" and showed his index finger and middle finger.

[(Al-Kutub as-Sittah, narrated by Sehl Ibn Sa'd, hadith no 5025) (Bukhari, Rikak 39, Commentary, Nâziat 1, Talaq 25; Muslim, Kitab al-Fitan 132, (2950)] [49]

I went down to Abdullah Ibn Hawwala al-Azdi (ra). He told me: "The Messenger of Allah (saas) sent us on foot so that we can get prizes. We turned back but could not get any prize. He understood our fatigue from our faces, straightened up and said: "Oh my Lord, don't depute me to them; I'm unable to assume responsibility for them! Don't depute them to themselves; they are also unable to do that! Don't depute them to other people; they would prefer themselves over them!" Then he put his hand over my head and said: "Ibn Hawwala, if you see that the Caliphate has taken its abode (from Madina) in the holy land (Syria), then the earthquake, the tribulations and great events are at hand, and the Day of Judgment on that day will be closer to people than my hand is to your head.." *(Al-Kutub as-Sittah, narrated by Ibnu Zughb al-Ayadi)*

The Hour [Day of Judgment] will not be established until ... earthquakes will be very frequent. (*Ramuz al-Ahadith*, 476/11)

There are two great events before the Day of Judgment ... and then years of earthquakes. (*Ramuz al-Ahadith*, 187/2)

The Day of Judgment will not take place until these things come to pass... Death and slaughter will be widespread... (*al-Suyuti, al-Jami al-Saghir*, 3:211; *Musnad*, 2:492, 4:391, 392)

The Messenger of Allah (saas) said: "The Hour will not take place before time shrinks. One year will be like a month, one month will be like a week, a week will be like a day, and a day will be like an hour; and an hour will be like a burning flame. (*Ahmad ibn Hanbal, Musnad*)

IT IS IMPOSSIBLE FOR THE DAY OF JUDGMENT TO BE 120 YEARS AFTER THE SUN HAS RISEN FROM THE WEST

Our Prophet (saas) reports in one hadith that one of the great omens of Day of Judgment is the Sun rising in the West.

"The Sun will rise in the West, people will believe en masse, but the faith of those who had no faith before will benefit them nothing." (*Al-Tajrid al-Sarih Translation*, XII 307; *Muslim, Kitab al-Fitan*, 118)

Said Nursi, the great mujaddid (reviver) of the Hijri 13th century, described in his *Rays* how this miraculous event might take place:

The sun rising in the west and the emergence from the earth of the Beast (Dabbat al-Ardh). The sun rising in the west will be a self-evident sign of the end of the world, and because it is self-evident, it will be a heavenly event which closes the door of repentance, which is tied to the will and reason. Its meaning is therefore clear, and is in no need of interpretation. One may just say the following:

Allah knows the truth, its apparent cause will be this: with the disappearance from the head of the earth of the Qur'an, which is like its intelligence, the earth will go mad. With Divine permission, on another planet colliding with it, its rotation will be reversed. Through Divine will, its journeying from west to east will be reversed to from east to west, and the sun will start to rise in the west. Yes, the Qur'an is 'the firm cord of Allah' which binds the earth to the sun, and the ground to the Divine Throne. If its gravity is broken, the string holding the earth would be undone, it would become dizzy and deranged, and with its reversed uncontrolled motion, the sun would rise in the west. There is another interpretation, which is that due to a collision, Day of Judgment would break forth at the Divine command. (*The Rays / The Fifth Ray - Second Station, Twentieth Matter - p. 113*)

Bearing in mind Said Nursi's statements regarding the phenomenon described in the hadith, it appears that this great sign that will appear immediately before the Day of Judgment will probably arise as the result of a comet striking the Earth and causing it to change the direction of its rotation. Following this major change, there will be successive strong earthquakes and powerful storms and tsunami, gravity will be impaired, the atmosphere will be destroyed, the ozone layer will disappear and many other natural disasters will take place. As a result, all the harmful radiation in space will reach the Earth and many other such natural disasters will arise. That is in all likelihood how the Day of Judgment process will take place. Since it will be impossible to live in such an environment in which all the laws of physics have been suspended, **THE TEST WILL ALSO COME TO A TOTAL END**. Bediuzzaman described this major and glorious phenomenon as "a Divine phenomenon that closes the door of repentance," thus indicating that the test will come to an end after the Sun has risen from the West.

TO CLAIM THAT DAY OF JUDGMENT WILL TAKE PLACE 120 YEARS AFTER THE SUN RISES FROM THE WEST CONTRADICTS ALL THESE STATEMENTS.

Allah has created the Earth to be compatible with the test. Allah does not permit events to take place that might leave no more room for free will, because there would then be no need for the test. Allah produces the phenomena He creates miraculously in the world in such a way as to be explained in another way. As a result, Allah distinguishes between those people who believe in Him and can see the profundity, wisdom and fineness in the phenomena He creates from those who do not believe or who harbor doubts. Allah does not create events in such a way as to put true believers in the same position as those who lack sincerity and whose reason and faith are weak, in other words, in such a visible way as to oblige people to believe by eliminating all need of free will, independent thought and judgment.

The Sun rising in the West is a most miraculous phenomenon that will leave no room for independent judgment. Once this phenomenon takes place the test will come to an end, by Allah's will there will be no more room for repentance and Day of Judgment will commence.

Master Said Nursi describes the wisdom in this in his Fifth Ray:

Since belief and accountability are a test, a trial, a competition within the bounds of man's will, theoretical issues that are obscure, profound, and in need of careful study and experiment cannot be obvious. They should not be so compelling that everyone has to affirm them willy-nilly. For in this way the Abu Baqr's may rise to the highest of the high and the Abu Jahl's descend to the lowest of the low. If there is no will, there is no accountability. It is because of this mystery and wisdom that miracles are displayed only rarely, and in this realm of accountability, like some allegorical verses of the Qur'an, the signs of the end of the world, which will be visible and seen, are obscure and open to interpretation. **SINCE WHEN THE SUN RISES IN THE WEST IT WILL BE SO CLEAR EVERYONE WILL BE COMPELLED TO AFFIRM IT, THE DOOR OF REPENTANCE WILL BE CLOSED AND REPENTANCE AND BELIEF WILL NO LONGER BE ACCEPTED.** (*The Rays / The Fifth Ray - p. 99*)

The idea that life will survive for another 120 years after the Sun has risen in the West is clearly false in two regards. First, it is incompatible with the law of Allah for life to survive in an environment in which there is no test or repentance. Second, the phenomena of the Day of Judgment that will follow one another after the Sun has risen in the West will make life impossible. **IT IS IMPOSSIBLE FOR LIFE TO SURVIVE 120 HOURS, LET ALONE 120 YEARS, IN AN ENVIRONMENT IN WHICH MAJOR EARTHQUAKES TAKE PLACE, THE SEAS ARE DIVIDED IN TWO, THERE ARE TSUNAMI AND SEVERE STORMS, IN WHICH NO ATMOSPHERE REMAINS, THE OZONE LAYER HAS DISAPPEARED AND IN WHICH MANY OTHER EXTRAORDINARY NATURAL DISASTERS TAKE PLACE.** In such a devastating climate, in which Allah will also manifest His magnificent glory in such a wondrous way, **LIFE WILL SURVIVE FOR 120 MINUTES AT MOST. BUT THE INTENSITY OF THESE PHENOMENA WILL MAKE THAT TIME FEEL LIKE 120 YEARS.**

However Our Prophet's (saas) reference to "the Sun rising in the West" can also be interpreted figuratively. then, it is also a reference to the coming of Hazrat Mahdi (as). In this hadith, the Sun may refer to Hazrat Mahdi (as) himself. Just as Hazrat Mahdi (as) is likened to the Sun in another hadith related from our Prophet (saas).

HAZRAT MAHDI (AS) IS THE SUN WHO WILL ELIMINATE ALL GRIEFS AND CRUELTY. He is abundant rain in a time of blessing. (*Muhammad Ibn Rasul Al Hussain Al Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 188*)

The figurative meaning of the reference to the West in terms of the rising of the Sun can be clarified by examining this hadith in the light of other hadiths. Another hadith related from our Prophet (saas) does indeed speak of Hazrat Mahdi (as) appearing from the West:



In the hadith related by Hafidh Abu Nuaym, our Prophet (saas) said: "There will be (days of) disorder, **CORRUPTION AND FEAR IN THE MAGHREB** (west) (It is said that) at that time one who is descended from the revered daughter of our Prophet (saas), Fatima, will appear in the furthest region of the Maghreb (west). That person who will rise up in the End Times is Hazrat Mahdi (as). And the coming of Hazrat Mahdi (as) is the first of the portents of the Hour." (*Jalaluddin al-Suyuti, Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 16*)

The hadith says that Hazrat Mahdi (as) will appear "from the furthest of the countries of the West." Turkey is the westernmost Islamic country. The information in the hadith suggests that Hazrat Mahdi (as) will come from Turkey. Bearing this hadith in mind, it is possible that the information in the hadith referring to the Sun rising in the West may also indicate that Hazrat Mahdi (as) will come from the West.

Therefore, if on the basis of other hadith of our Prophet (saas) we take the year Hijri 1400 as that of the coming of Hazrat Mahdi (as), then the reference to the Day of Judgment beginning 120 years after the rising of the Sun in the West corresponds to the year 1520. Said Nursi says that in the years around 1520 Muslims will begin to weaken and that the system of disbelief will rule the whole world. According to Said Nursi's account, the Day of Judgment may be anticipated 20-25 years after these years. (Allah knows the truth)



Part-2



**CHARACTERISTICS OF
HAZRAT MAHDI (AS)
IN THE HADITHS**

HAZRAT MAHDI (AS) WILL DEFINITELY APPEAR

THE IMPORTANCE OF THE GLAD TIDINGS OF HAZRAT MAHDI (AS) BEING IMPARTED AMONG MUSLIMS

By saying, “Hear the glad tidings of Hazrat Mahdi (as),” (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 12*) our Prophet (saas) noted the importance of awaiting the coming of Hazrat Mahdi (as) with fervor and enthusiasm and of preparing the way for this holy person. The love and devotion that believers must feel toward Hazrat Mahdi (as) is described as follows in another hadith:

So whoever reaches him ought to come and join him, even if crawling on the snow, since he is Hazrat Mahdi (as). (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14*)

HAZRAT MAHDI (AS) WILL DEFINITELY APPEAR

Even if only one day of the world remained, Allah would extend that day until he [Hazrat Mahdi (as)] takes power. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 10*)

If it were the last day of life, Allah would prolong that day until **He sends a man [Hazrat Mahdi (as)] from my Household**. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 10*)

Hazrat Mahdi (as) will come from among my community...

In his time, my community will be blessed with a blessing the like of which has never been seen before. Much rain will fall down from the sky, and the plants of the ground will hold back nothing. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 9*)

Even if only one night remained for the world, Allah would extend it, so that one from my House would come and rule the world. His name matches mine, and his father's name my father's name. Just as the world was filled with cruelty, he will fill it with justice. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 11*)

HAZRAT MAHDI (AS) WILL BEGIN COMMUNICATING THE RELIGION IN HIJRI 1400 (1980 AD)

PEOPLE WILL GATHER AROUND HAZRAT MAHDI (AS) IN THE YEAR 1400. (*Risalat al-Khuruaj al-Mahdi, p. 108*)

This hadith makes it clear that Hijri 1400 will be the year when Hazrat Mahdi (as) begins his work in Istanbul and people first start collecting around him. In addition, Bediuzzaman also states in his works that Hazrat Mahdi (as) will begin communicating the religion in the Hijri year 1400:

... [THEY] SUPPOSE[D] A FACT [the coming of Hazrat Mahdi (as)] THAT WOULD OCCUR IN THE FUTURE OF THE WORLD ONE THOUSAND FOUR HUNDRED YEARS LATER TO BE CLOSE TO THEIR CENTURY... (*Bediuzzaman Said Nursi, Words, 'The Twenty-fourth Word: Third Branch, Eight Principle*)

In addition, Bediuzzaman has also revealed that Hazrat Mahdi (as) will begin communicating the word in Hijri 1400:

COUNT TWO OR THREE DECADES AFTER THE YEAR/DECADE OF HIJRI 1400. AT THAT TIME, HAZRAT MAHDI (AS) EMERGES... (*Asmal Masalik Lieyyam Mahdiyy Maliki Li Kull-id Dunya Biemrillah-il Malik, Qalda bin Zayd, p. 216*)

THE WALAYAT (SAINTSHIP) WILL COME TO AN END WITH HAZRAT MAHDI (AS)

In his work "al-Jawab al-Mustaqim," written as an answer to questions posed by al-Hakim al-Tirmidhi in his "Hatm'al-awliya," Muhyiddin Ibn Arabi writes: "The age of property will come to an end with him, [Hazrat Mahdi (as)], and walayat will end with him..." (*Muhyiddin Ibn Arabi, al-Jawab al-Mustaqim amma Seele anhu al-Hakim al-Tirmidhi, Bayazid, no: 3750, sheet 242b*)

HAZRAT MAHDI'S (AS) BIRTH AND LINEAGE

HAZRAT MAHDI (AS) IS DESCENDED FROM THE LINE OF THE PROPHET (SAAS)

Narrated by Ali (ra), the Messenger of Allah (saas) said:
Even if there remains only one day for the world, **Allah, the Exalted, will send a man from the Ahl al-Bayt (People of the House)**. (*Sunan Abu Dawud, 5:92*)

Days and nights will not end **until one [Hazrat Mahdi (as)] from my Ahl al-Bayt** rules the entire world. (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)

Hazrat Mahdi (as) is from the line of my daughter Fatima.
(*Sunan Ibn Majah, 10:348*)

Hear the glad tidings of Hazrat Mahdi (as). He is one from the Quraysh and **from my Ahl al-Bayt**. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 13*)

Hazrat Mahdi (as) is one of my children. His face is like a star shining in the sky. (*Ali Ibn Sultan Muhammad al-Qaari al-Harawi al-Hanafi, Risalat Mashrab al Vardi fi Mazhabi 'l Mahdi*)

All prophets are related to one another. Hazrat Mahdi (as) will also be of

that line. These descendants are popularly known as *sayyid*. Hazrat Mahdi (as) will also be *sayyid*.

Allah refers in the Qur'an to messengers all related to one another. These verses indicate that Hazrat Mahdi (as) will share that same line of descent.

Allah chose Adam and Noah and the family of Abraham and the family of Imran over all other beings – descendants one of the other. Allah is All-Hearing, All-Knowing. (Surah Al 'Imran, 33-34)

“Our Lord, make us both Muslims submitted to You, and our descendants a Muslim community submitted to You. Show us our rites of worship and turn towards us. You are the Ever-Returning, the Most Merciful.” (Surat al-Baqara, 128)

And some of their forebears, descendants and brothers; We chose them and guided them to a straight path. (Surat al-An'am, 87)

ONE CHARACTERISTIC THAT WILL ESTABLISH HAZRAT MAHDI'S (AS) IDENTITY IS HIS DESCENT FROM HAZRAT HASSAN (RA)

“HAZRAT MAHDI (AS) IS A CHILD OF FATIMA AND DESCENDED FROM HASSAN.” *(Sunan Abu Dawud, Hazrat Mahdi (as), 1)*

Abd al-Ghafir al-Farisi in his book *Majma al-Gharaib* and Ibn al-Jawzi in *fi Garib al-Hadith* and Ibn al-Athir in *al-Nihayah* have stated that Hazrat Ali (ra) said this about the hadith: **HAZRAT MAHDI (AS) IS DESCENDED FROM HAZRAT HASSAN.** *(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 22)*

Tammam in his *Fawa'id* and Ibn al-Athakir relate from Abd-Allah ibn Amr that he said: **A CHILD OF HASSAN [HAZRAT MAHDI (AS)]** will appear from the east, and even if mountains stand against him, he will crush them and use those mountains as roads. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 22*)

According to another hadith that has come down from Hazrat Ali, he looked at his son Hazrat Hassan one day and said: "As named by the Prophet (saas), this son of mine is a sayyid. **Someone [Hazrat Mahdi (as)] known by the name of the Prophet WILL COME FROM THE LINE OF HASSAN, and will resemble him [the Prophet (saas)] in moral values, but not in his nature (physical and body features).**" (*Al-Taj V, 363*)

HAZRAT MAHDI (AS) WILL BE BORN AT HOME

Imam Zayn al-'Abidin (as) said: "Our Qaim [Hazrat Mahdi (as)] will resemble the messengers of Allah in various ways. He will individually resemble the Prophets Noah (as), Abraham (as), Moses (as), Jesus (as), Job (as) and Muhammad (saas). He will resemble Noah (as) in being long-lived, **ABRAHAM (AS) IN HIS BIRTH BEING CONCEALED [AT HOME]** and away from the public eye ... " (*Sheikh al-Saduq, Kamal al-Din, p. 322, chapter 31, hadith 3*)

Ali bin Hussain Zayn al-'Abidin (as) says: "**HIS [HAZRAT MAHDI'S (AS)] BIRTH WILL BE HIDDEN FROM PEOPLE...**" (*Bihar al-Anwar, Vol. 51, p. 135*)

HAZRAT MAHDI (AS) WILL BE BORN IN A BIG CITY AND THEN COME TO ISTANBUL

The Messenger of Allah (saas) said: "... a man [Hazrat Mahdi (as)] of the people of Medina (a big city) will come forth to Mecca. People will bring him out against his will and swear allegiance to him between the Corner and the Maqam. ... (Mari' bin Yusuf Karami Hanbali, *Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*)

And on 69th page of *Risalat al-Khuruaj al-Mahdi*, it is mentioned that Hazrat Mahdi (as) "**will come from the village of Kara.**" (*Risalat al-Khuruaj al-Mahdi*, p. 69)

The word "medina" is used in a metaphorical sense in the hadiths handed down from the Prophet (saas). In other words, our Prophet (saas) uses the word medina to mean very different things. There are many large cities or "medinas" in the Islamic world. For that reason, one can only tell in what sense the word medina is being used by looking at other accounts on the subject.

In the hadith cited above, our Prophet (saas) says that Hazrat Mahdi (as) will come from medina, whereas in another hadith he says that Hazrat Mahdi (as) "**will come from the village of Kara.**" Imam al-Qurtubi's *at-Tazkirah* refers to **Hazrat Mahdi (as) coming from the western part of the Islamic countries.** This statement shows that the large city in which Hazrat Mahdi (as) will be born is in the western part of the Islamic nations.

In another hadith, our Prophet (saas) tells his interlocutor that Hazrat Mahdi (as) will perform the spiritual capture of medina, in other words, a big city. In the account, because there were many medinas (or big cities), the person speaking to the Prophet (saas) was uncertain which medina, in other words which big city, Hazrat Mahdi (as) would achieve the spiritual conquest of. He therefore asked the Prophet (saas) which medina (or big city) he meant.

The Prophet (saas) answered that this medina (city) was Constantinople (Istanbul).

Narrated by ibn Amr, who said: "... The Messenger of Allah (saas) said, 'Six things will happen to this community: ... The sixth is the conquest of medina.' I asked, 'O Messenger of Allah, which medina?' He said, 'Constantinople [Istanbul].'"

[This is the spiritual conquest of Istanbul by Hazrat Mahdi (as).] (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah*, p. 204; *Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith* 1/296)

Therefore, the word medina is used by the Prophet (saas) in this hadith in the sense of a great city in order to refer to Istanbul. Another hadith reveals that Hazrat Mahdi (as) will emerge from the city that contains the sacred relics, including the sacred banner of our Prophet (saas). The banner and other sacred relics of the Prophet (saas) are currently kept in a special section of Istanbul's Topkapi Palace.

It is related from Abdullah ibn Shurafa that: Hazrat Mahdi (as) will have the banner of our Prophet (saas) with him. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 65)

He [Hazrat Mahdi (as)] will appear with the camel hair banner of the Prophet (saas). That banner has four corners, is unstitched and black in color. There is a halo on it. It has not been unfurled since the death of the Messenger of Allah (saas), but it will be opened when Hazrat Mahdi (as) appears. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 23)

As for signs, he [Hazrat Mahdi (as)] will have with him the shirt, the sword, and the banner of the Messenger of Allah (saas). That banner has never been unfurled since the death of the Prophet (saas). And, it will not be unfurled until the appearance of Hazrat Mahdi (as). (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 164*)

It appears from the above hadiths that the sacred relics of our Prophet (saas) are where Hazrat Mahdi (as) is, and that the banner will be opened up when he appears. Since the sacred relics are in Istanbul, it is clear that Hazrat Mahdi (as) will be in Istanbul, too.

However, one can also see from looking at other accounts that the city of Hazrat Mahdi's (as) birth and the city in the west of the Islamic world is a different medina or city from the one that he will spiritually conquer. For example, it can be seen from the description in this hadith that the city that Hazrat Mahdi (as) will capture, Istanbul, is one in which a dry path will be opened up in the sea, in other words, in which a bridge system will be used.

During the conquest of Constantinople he [Hazrat Mahdi (as)] **will plant a standard** when he goes to make ablution for the morning prayer, **and the water will divide in two and withdraw from him. He will cross to the other side through this path that opens** and say, "O people, learn from this. The sea has parted its waters for us, just as it did for the tribe of Israel." They will utter the *takbir* again and again and with twelve *takbirs* the twelve towers of the city will collapse. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 57*)

The hadith also states that Hazrat Mahdi (as) will plant a standard in this city, making it clear that the city is the one that contains the sacred banner of our Prophet (saas).

HAZRAT MAHDI (AS) WILL COME FROM THE CAUCASUS

Sayyid Ahmad Husamaddin (ra) added such a note about Hazrat Mahdi's (as) birthplace in his *Istihracname*:

An individual [Hazrat Mahdi (as)] will come from the Muslims, and the honor of that individual will shed light like the rays of the Sun from THE HIGHEST PEAK OF THE CAUCASUS. (*Osman Yuksel Serdengecti, Mabedsiz Sehir [The City with No Temple], Serdengecti Publication: VI, p. 107*)

HAZRAT MAHDI (AS) WILL HAVE FEW BROTHERS

He will have few brothers ... (*Risalat al-Mahdi, p. 161*)

HAZRAT MAHDI (AS) WILL BE SINGLE

Al-Mas'udi narrates: "When Ali ibn Hazm, Ibn Siraj and Ibn Abi Said came into the presence of Imam Reza (as) on one occasion Ali ibn Hazm asked the Imam: 'O son of the Messenger of Allah, we have related from you (the imams of the Ahl al-Bayt) that; **EVERY IMAM WILL SEE HIS CHILD BEFORE HE DIES**. (Is this true?)" The Imam (as) replied: 'Have you added this to the account? **APART FROM THE QAIM [HAZRAT MAHDI (AS)]?**' (*Al-Mas'udi, Ithbat al-Wasiyyah, p. 201*)

HAZRAT MAHDI'S (AS) NAME

The hadiths of our Prophet (saas) state that Hazrat Mahdi's (as) name will be compatible with that of our Prophet (saas) and that Hazrat Mahdi's (as) father's name will be compatible with that of the father of the Prophet (saas).

According to Abu Dawud and at-Tirmidhi's accounts from Ibn Mas'ud (ra), the Messenger of Allah (saas) said: **"His name will be compatible with mine, and his father's name with my father's name..."** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, pp. 159-160*)

According to Abu Hurairah's (ra) account;

The Messenger of Allah (saas) said: Even if only one day is left to the life of this world, Allah will certainly prolong that day until the coming of **a man [Hazrat Mahdi (as)] from the Ahl al-Bayt whose name is compatible with mine.** (*Ahmad ibn Hanbal, Musnad*)

According to Abdullah Ibn 'Umar's (ra) account;

The Messenger of Allah (saas) said: "The world will not come to an end until **a man [Hazrat Mahdi (as)] from my Ahl al-Bayt whose name is compatible with mine** imposes his rule over all the Arabs."

According to another account, he said:

“Even if only one day remains from the life of this world, Allah will certainly prolong that day until He sends a **man [Hazrat Mahdi (as)] from my Ahl al-Bayt whose name is compatible with mine**. He will fill the world that was previously filled with cruelty and oppression with truth and justice instead.” (*At-Tirmidhi, Sunan Abu Dawud, An-Nasai, Al-Bayhaqi and Abu 'Amr ad-Dani*)

Again according to Abdullah Ibn 'Umar's (ra), he said:

“The world will not come to an end until a **man [Hazrat Mahdi (as)] from my Ahl al-Bayt whose name is compatible with mine** establishes dominion (on earth). He will fill the world that was previously filled with cruelty and oppression, with truth and justice instead.” (*At-Tabarani, al-Mu'jam as-Saghir; Tirmidhi, al-Jami` and Sunan Abu Dawud*)

The hadiths emphasize that these names will be “compatible with one another.” In other words, one must not expect Hazrat Mahdi (as) to be directly called “Ahmad” or “Muhammad,” nor his father to go by the name of “Abdullah.” (Allah knows the truth.)

Ahmad Muhammad Hazrat Mahdi (as) is the name Allah gives to one who will come in the End Times. In other words, his birth name will not be “Ahmad Muhammad Mahdi.” This is a name given him by Allah. Our Prophet (saas) does not say “his name will be the same as mine” in the hadiths; he says “it will be compatible with mine.” In the same way, he says, “His father's name will be compatible with my father's name.” There is a sign and a secret in this.

We must also consider this: If someone does not want the children in his family to be Hazrat Mahdi (as) he can supposedly prevent their being Hazrat Mahdi (as) by giving them another name. In the same way, he can supposedly

guarantee that his son will be Hazrat Mahdi (as) by calling him "Ahmad Muhammad." That is obviously totally illogical. Allah has selected the person He chooses in destiny and has given him the name "Ahmad Muhammad Mahdi." Some being given or not being given that name cannot change situation in the slightest.

OUR PROPHET'S (SAAS) LINE OF DESCENT

ADNAN had two sons, **MAAD** and 'Akk. **MAAD** had four sons:

NIDHAR, Quda'a, Qunus and Iyad. **NIDHAR** had three sons. Their names were:

MUDAR, Rabia and Anmar. **MUDAR** had two sons:

ILYAS and Aylan. **ILYAS** had three sons. Their names were:

MUDRIKA, Tabiha and Kamaa. **MUDRIKA** had two sons:

KHUZAYMA and Hudhayl. **KHUZAYMA** had four sons. These were:

KINANAH, Asad, Asada and Hun. He known as **KINANAH** had four sons:

NADR, Malik, Abd Manaf and Milkan. **NADR** had two sons. Their names were:

MALIK and Yakhlud. **MALIK** had just one son. His name was **FIHR**. This person had four sons. Their names were:

GHALIB, Muharib, Harith and Asad. **GHALIB** had two sons. These were:

LU'AYY and Taym. **LU'AYY** had four sons, whose names were:

KA'B, Amir, Sama and Awf. **KA'B** had three sons. They were:

MURRAH, Adiy and Husayn. **MURRAH** had three sons, whose names were:

KILAB, Taym and Yaqazah. **KILAB** had two sons:

QUSAYY and Zuhrah. **QUSAYY** had four sons and two daughters. The sons' names were:

ABD MANAF, Abd ad-Dar, Abduluzza and Abd Qusayy, and the girls were called Tahmur and Barra. **ABD MANAF** had four sons. Their names were:

HASHIM, Abd Shams, Muttalib and Nawfal. **HASHIM** had four sons and five daughters. The sons were called:

ABD AL-MUTTALIB (SHAYBA), Asad, and Abu Saifi, and the daughters Ash-Shifa, Khalida, Da'ifa, Ruqyah and Jannah. The Prophet's (saas) grandfather, Abd al-Muttalib, had ten sons and six daughters. Since these were not all born of the same mother, we are listing them by their mothers:

ABDULLAH, Abu Talib, Zubair, Umm Hakim Baydha, Atikah, Arwa and Barra. Their mother was Fatima. Abbas and Dharar. The mother of these two sons was Nutayla. The mother of the sons Hamza, Muqawwim, and Hadhi and of the daughter Safiyya was Hala. The mother of the son called Kharis was Samra. Abu Lahab's (Abd-l Uzza) mother was Lubni.

Hazrat Amina's mother was Barra. Her father was Wahb, his father was Abd Manaf, and his father was Zuhrah. The paternal line of Hazrat Abdullah has already been shown above. His mother was Fatima, her mother was Sahra, and their mother was Tahmur. Both lines come together in **KILAB**.

HAZRAT ALI REVEALS IN AL-QASIDAT AL-URJUZAH THAT OUR PROPHET'S (SAAS) NAME IS ADNAN

(It is narrated that following one event Hazrat Ali addressed our Prophet (saas), who gave him the title of Abu Turab, as "The Prophet Mustafa Adnan the Hadi.")

I therefore came to have two names. And there is the title I had never heard before. He gave me this title, Abu Turab: **The Prophet Mustafa Adnan the Hadi...**

THE TITLES OF HAZRAT MAHDI (AS)

AL-MAHDI: He who has been rightly guided

AL-HADI: He who guides, leads to the true path

AL-QA'IM: He who arises for truth

AL-HUJJAT: Definitive proof that cannot be denied

AL-MUNTADHAR: The awaited one

MAHDI AL-MUNTADHAR: The awaited Mahdi

IMAM AL-MUNTADHAR: The awaited imam (spiritual leader)

KHALAF AL-SALIH: The righteous successor (spiritual leader)

MANSUR: Divinely aided

SAHIB AL-AMR: The one who is entrusted with the Divine command

SAHIB AZ-ZAMAN: The master of the age

WALI AL-'ASR: The guardian and sole guide of the era

MAHDI AL-MAWUD: The promised Mahdi

IMAM AL-'ASR: Imam (spiritual leader) of the era

SAHIB AD-DAR: The master (spiritual leader) of the abode

BAQIYATULLAH: Last guide and spiritual leader of Allah remaining on Earth

QA'IM AL-MUHAMMAD (AS): A member of the Prophet's (saas) family who would rise

AL-KHATIM: One who terminates, the last one

NAHIYAT AL-MUQADDAS: Sacred path

Abd al-Malik al-Shafi'i al-Makki al-'Isami (1111): A well-known historian living in Mecca. In his four-volume work known as the *Simt al-Nujum al'awali* he writes: "Among the names of Hazrat Mahdi (as) are **HUJJAT, KHALAF AL-SALIH, QA'IM, MUNTADHAR, SAHIB AZ-ZAMAN AND, BEST KNOWN OF ALL, HAZRAT MAHDI (AS)...**" (*Simt al-Nujum al'awali*, Vol. 4, p. 138)

Al-Qaraghulli writes in his *Jawharat al-Kalam*: "... **The names of Hazrat Mahdi (as) are THE MAHDI, QA'IM, MUNTADHAR, SAHIB AZ-ZAMAN, HUJJAT...**" (*Al-Qaraghulli, Jawharat al-Kalam fee Madh as-Sadah al-A'lam*, p. 157)

Al-Arif Abdul Rahman Sufi is the author of the Persian-language book *Mir'at al-Asrar*. Shah Wali Allah Dahlawi, father of Abdul Aziz Dahlawi, author of the book *Ithna Ashariya*, quotes from him in his *Al Intibah Fi Salasil e Awliya Allah*, saying this of the Imam az-Zaman [Hazrat Mahdi (as)]: ... **[THE NAMES OF HAZRAT MAHDI (AS)] ARE THE MAHDI, HUJJAT, QA'IM, MUNTADHAR AND SAHIB-AZ ZAMAN.**

Umar ibn Zahir relates:

"Someone asked Imam Jaffar Sadik, 'Can we address the Qaim [Hazrat Mahdi (as)] as the Amir al-Muminin (Commander of the Faithful)?' The imam replied; 'No...' The man then asked, '**HOW CAN I GREET HIM?**' **HE ANSWERED: 'GREETINGS TO YOU O BAQIYATULLAH.'**"



OUR PROPHET'S (SAAS) ADDRESSES TO HAZRAT MAHDI (AS)

Hazrat Mahdi (as) is the peacock (adornment) of the Paradise. (*Bihar al-Anwar, Vol 51, p. 105*)

Hazrat Mahdi (as), one of my children, comes into being, by the blessing of Allah, upon the approach of the Day of Judgment; the weakening of the believers' hearts because of death, hunger, fitnah and the disappearance of the Sunnah; and the emergence of innovations and the loss of means by which to enjoin the right and forbid the wrong. His justice and prosperity will ease the believers' hearts, and friendship and love will settle between the non-Arab and the Arab nations. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 66*)

Imam Hussain (as) is reported as saying: "When Hazrat Mahdi (as) appears, people will not recognize him. Then **HE [HAZRAT MAHDI (AS)] WILL COME HAVING A BEAUTIFUL VISAGE...**" (*Iqduḍ Durar, p. 41*)

A MAN CALLED **AL-HARITH IBN HARRATH (LION)** WILL COME FORTH FROM MA WARA AN-NAHR (TRANSOXIANA). His army will be led by a man called Mansur who will establish or consolidate things for Muhammad's family as Quraysh consolidated them for the Messenger of Allah (saas). Every believer must help him. (*Sunan Abu Dawud, Book 36, 4277; Narrated Ali ibn AbuTalib; At-Taj al-jami' lil 'usul fi ahadith al-Rasul, Mansur 'Ali Nasif, Vol. 5, p. 617*)



ONE OF HAZRAT MAHDI'S (AS) NAMES WILL BE “ARSLAN” (THE LION)

A MAN CALLED AL-HARITH IBN HARRATH (LION) WILL COME FORTH FROM MA WARA AN-NAHR (TRANSOXIANA). His army will be led by a man called Mansur who will establish or consolidate things for Muhammad's family as Quraysh consolidated them for the Messenger of Allah (saas). Every believer must help him.

(Sunan Abu Dawud, Book 36, 4277; Narrated Ali ibn AbuTalib; At-Taj al-jami' lil 'usul fi ahadith al-Rasul, Mansur 'Ali Nasif, Vol. 5, p. 617)

* Haris means lion.

“O Master of believers, tell us about Hazrat Mahdi (as).”
And the Master of believers said "... HAZRAT MAHDI (AS) IS A WELL-PREPARED, VICTORIOUS LION WITH AN EXTENSIVE IMPACT..." *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, [Bihar al-Anwar, Vol. 51], Ansariyan Publications, Collected by: Muhammad Baqir Majlisi, Iran-Qum, 2003, p. 184)*



THE PHYSICAL FEATURES OF HAZRAT MAHDI (AS)



In addition to Hazrat Mahdi's (as) good manners and intellectual struggle, our Prophet (saas) has also described his physical characteristics in great detail. The Prophet's (saas) descriptions of Hazrat Mahdi (as) are so detailed and explicit that people seeing Hazrat Mahdi (as) when he appears will immediately recognize him.

It is revealed in one verse that the People of the Book will recognize our Prophet (saas) **"as they recognize their own sons:"**

Those We have given the Book recognize it as they recognize their own sons. Yet a group of them knowingly conceal the truth. (Surat al-Baqara, 146)

This verse is also a figurative reference to the recognition of Hazrat Mahdi (as). When Hazrat Mahdi (as) appears, people will recognize him in the light of our Prophet's (saas) descriptions, as they recognize their own sons. Despite this, however, some people will still pretend not to recognize this blessed individual, and will deny him.

ASTONISHING DETAILS REGARDING HAZRAT MAHDI'S (AS) PHYSICAL APPEARANCE AND HOW TO RECOGNIZE HIM

In the hadiths, our Prophet (saas) provides for no other person or event that will appear after him such detailed and comprehensive information as he does about Hazrat Mahdi (as). We are told in the hadiths that the Prophet Jesus (as) will also return to earth and the antichrist will appear in the End Times,

together with Hazrat Mahdi (as). However, neither the Prophet Jesus (as) nor the antichrist are the subject of so much amazing and detailed information as Hazrat Mahdi (as).

The hadiths contain very detailed descriptions of the physical features of Hazrat Mahdi (as), as well as of his moral virtues, life and activities. Putting all this together, it is clear that these features being seen together in one person cannot be unintended.

This also reveals how important it is for Muslims to be able to accurately recognize Hazrat Mahdi (as). When Hazrat Mahdi (as), whose coming is close at hand, is encountered, by Allah's leave, all Muslims will personally see the accuracy of these astonishingly detailed descriptions of Hazrat Mahdi's (as) physical characteristics.

In the hadiths, our Prophet (saas) reveals separate places for each of the detailed signs on Hazrat Mahdi's (as) body, using separate descriptive terms for each. He sometimes refers to a **MOLE**, or a **MARK**, a **SIGN** or a **SEAL** and likens these to a **LEAF**, **PEARL** or **STAR**.

In addition to all these, Hazrat Mahdi's (as) complexion, hair and beard color, stature, build, the general outline of his face, the shape of his head and forehead and features such as his eyebrows, nose and teeth are all described in the most astounding detail.

For example, in one hadith the Prophet (saas) says "**Hazrat Mahdi (as) will have a BLACK MARK on his RIGHT leg.**" He does not just speak of a mark, but provides specific and distinctive detail, saying it will be **BLACK** and on his **RIGHT LEG**. Examination of the hadiths below will show that our Prophet (saas) has provided a detailed physical description of Hazrat Mahdi (as).

HAZRAT MAHDI (AS) IS BEAUTIFUL AND RADIANT

He [Hazrat Mahdi (as)] is a beautiful young man, with a beautiful face. **THE LIGHT OF HIS FACE** rises to his head and the blackness of his hair. (*Ibrahim Suleymanoglu, Mehdilik ve Imamiye [Mahdism and Imamate], p. 153; Iqdud Durar*)

His face is **RADIANT LIKE A SHINING STAR**. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 33; Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 22*)

The Prophet (saas) said: "Hazrat Mahdi (as) is a man of 40 from my line. His face is **LIKE A STAR SHINING** in the heavens." (*Ali Ibn Sultan Muhammad al-Qaari al-Harawi al-Hanafi, Risalat Mashrab al Vardi fi Mazhabi 'l Mahdi*)

Hazrat Mahdi (as) is one of my children. **His face is like a bright star**. (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)

HE IS BEAUTIFUL OF FACE. THE LIGHT OF HIS COUNTENANCE BESTOWS GRANDEUR ON HIM. (*Mari' bin Yusuf Karami Hanbali, Fawa'id Fawa'id al-Fikr fil Mahdi al-Montazar*)

He [Hazrat Mahdi (as)] is a young man of medium stature and **A BEAUTIFUL FACE. ... THE LIGHT OF HIS FACE SHINES LIKE DAY over the blackness of his hair, beard and head,** and gives him grandeur. (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)

It is related from Humran bin A'ayan that Imam Muhammad Baqir (as) was told: "... Hazrat Mahdi (as) will have a mark on his forehead, and **HIS FACE WILL BE BEAUTIFUL.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 253*)

HAZRAT MAHDI'S (AS) FACE WILL BE PEARLY WHITE, RADIANT AND CLEAN

**HAZRAT MAHDI (AS) IS AN INDIVIDUAL FROM MY
LINE. HIS FACE IS LIKE THE PEARL STAR.** (*Sunan Abu
Dawud, Mahdi 1; Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 155*)

HAZRAT MAHDI (AS) WILL BE ARAB IN COMPLEXION, IN OTHER WORDS, HE WILL BE DARKISH WHITE

The coloring of the Arab race is a reddish-white complexion like that of our Prophet (saas). The Prophet's (saas) complexion is described as follows in accounts:

Hazrat Mahdi (as) is Arab in coloring... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 15-75*)

Hazrat Mahdi's (as) coloring is Arab. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163*)

The Arab complexion is a mixture of red and white.

Our Prophet (saas) had a reddish-white complexion. However, the visible parts of his skin were nearer to dark because of the Sun and the wind. Hazrat Mahdi (as) will be the same color as the Prophet (saas), whose complexion is described thus:

- *Anas ibn Malik (ra) narrates: "Our Prophet (saas) was of medium height; he was not tall and not short; he had a pleasant appearance. His hair was neither curly nor straight. The color of his mubarak [something on which Divine goodness has been bestowed] face was a saintly white." (At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, p. 7-8)*

- Hazrat Hassan (ra) narrates: "The Messenger of Allah (saas) was innately imposing and majestic. His hair was between curly and straight; if it was parted in two, he hang it down on either side of his head, if not, he did not. If he allowed it to grow, it passed the fleshy part of his ears. **Our Prophet's (saas) coloring was whitish and bright, that is saintly white.** His forehead was clear. His eyebrows were crescent-like, thick and close to one another. His neck had a silvery transparency like that of statues made of pure marble. All his limbs were in proportion and very handsome..." (At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, p. 18-22-23)

- Anas ibn Malik (ra) narrates: "The Messenger of Allah (saas) was neither tall, nor short. **His complexion was neither pure white, nor too dark.** His hair was neither straight nor curly. ... When he bade farewell to this mortal world, there were not 20 white hairs in his hair and beard." (Sunan at-Tirmidhi, Vol. 4, p. 201)

- "Our Master was a whitish pink in color. His eyes were black and his eyelashes thick and long." (Hazrat Ali (ra), Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, Vol. 2, p. 519/4)

- Anas ibn Malik said this about the Prophet's (saas) complexion: **He was white, but a darkish white.** (Ibn Kathir, Shamail ar-Rasul, p. 28)



HAZRAT MAHDI (AS) WILL HAVE A FAIR COMPLEXION AND TWO MARKS THE SAME COLOR AS THOSE ON OUR PROPHET (SAAS)

His Eminence, Abu Ja'far, Imam Muhammad Baqir (as) through his forefathers has narrated from the chief of Ahl al-Bayt, His Eminence, Commander of the Believers (as) that His Eminence proclaimed from the pulpit, "IN THE LAST AGE A MAN FROM MY PROGENY [HAZRAT MAHDI (AS)] WOULD RISE, HAVING A FAIR COMPLEXION THAT HAS SOME REDNESS (HUE) ... AND HE WOULD HAVE TWO BEAUTY SPOTS ONE OF WHOM SHALL BE THE COLOR OF THE PROPHET. HE SHALL RISE UP."

(Allama Baqir Sharif al-Qurashi, The Life of Imam al-Mahdi (as), p. 47)

Hazrat Mahdi (as) is one of my grandchildren. ... **HIS COMPLEXION RESEMBLES THAT OF THE ARABS AND HIS BODY RESEMBLES THOSE OF THE PEOPLE OF ISRAEL...** [Abu Abdillah Muhammad bin Yusuf Ganji Shafei, *Al-Bayan Fi Akhbar Sahib az-Zaman*]

HAZRAT MAHDI (AS) HAS THE "SEAL OF PROPHETHOOD" ON HIS SHOULDER

We understand from the hadiths that Hazrat Mahdi (as) will have a clear sign on his back, between his shoulders, as in the Prophet's (saas). This sign is known as the "the Seal of Prophethood."

Hazrat Mahdi (as) will have the sign of prophethood on his shoulder as the Prophet (saas) did. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 41*)

The sign of the Prophet (saas) is on his shoulder. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 165; Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 23*)

The mark of the Prophet (saas) is on his shoulder. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163*)

Our Prophet (saas) has revealed that there will be **A SIGN BELONGING TO OUR PROPHET (SAAS)** on Hazrat Mahdi's body. Other hadiths state that **THIS SIGN IS THE PROPHET'S SEAL OF PROPHETHOOD** and this is compared to the **PROPHET'S MARK**. This is yet another astonishing detail about Hazrat Mahdi (as).

As we know, **THE SEAL IS DARK IN COLOR** and **COVERS THE SURFACE**.

In addition, the location of this mark on Hazrat Mahdi's (as) back is pinned down by the provision of specific coordinates. Accounts state that every prophet has the seal of prophethood on his right hand. The seal of our Prophet (saas) is described as being "at the level of his heart on the skin of his left shoulder blade." The reference in the hadiths to Hazrat Mahdi (as) having the seal of prophethood of our Prophet (saas) on his shoulder shows that he will also have **"A DARK MARK AT THE LEVEL OF HIS HEART ON HIS BACK, ON HIS LEFT SHOULDER BLADE."**

Our Prophet's (saas) Seal of the Prophethood

Jabir ibn Samurah (ra) relates: **"I saw the seal of prophethood between the Messenger of Allah's (saas) shoulder blades."** (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, Vol. 1, Hilal Press, Ankara, 1976, p. 36*)

Abu al-Saib bin Yazid relates: **"My eye saw the seal of the Prophet (saas) between his shoulders."** (*Sunan at-Tirmidhi, 6:126*)

Ibrahim bin Muhammad, one of the grandsons of Hazrat Ali, relates: "In describing the characteristics of our Prophet (saas), my grandfather Hazrat Ali would relate all the hadith about the physical appearance of the Messenger of Allah (saas) at length and say:

'There was the seal of prophethood between his shoulder blades. And he is the last of the prophets.'" (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shama'il Sharif, Vol 1. Hilal Press, Ankara, 1976, p. 38*)

HE WILL HAVE A MOLE SHAPED LIKE A LEAF ON HIS BACK

Abu Bashir says: Imam Muhammad Baqir (as) or Jaffar Sadik (as) said: "... **THERE IS A LEAF BELOW AND TO THE LEFT OF HIS [Hazrat Mahdi's (as)] LEFT SHOULDER BLADE, JUST LIKE THE LEAF OF THE MYRTLE.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 253*)

The hadith provides detailed information about the location of this mole on the back of Hazrat Mahdi (as): that it is **BETWEEN HIS SHOULDERS; BELOW AND TO THE LEFT OF HIS LEFT SHOULDER**. It is also referred to as a **LEAF-SHAPED** one, so it appears the reference is to one that will be the color of skin, with distinct edges and raised above the level of the skin, thus resembling a leaf in shape and of the color of a faded leaf.



HAZRAT MAHDI (AS) WILL RESEMBLE THE CHILDREN OF ISRAEL IN APPEARANCE

Hazrat Mahdi's (as) stature and posture resemble those of the People of Israel. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, pp. 36-29.*)

His body is an Israelite one. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 24*)

Hazrat Mahdi (as) is like one of the People of Israel. [His demeanor resembles theirs, it is majestic and wise.] (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 23-30*)

Abdullah bin Harith says: **HAZRAT MAHDI (AS) will rise at the age of forty and will RESEMBLE THE CHILDREN OF ISRAEL (in terms of appearance).** (*Al-Hawi lil-fatawi, vol. 2, p. 135*)

HAZRAT MAHDI'S (AS) FEET WILL POINT OUTWARD AS HE WALKS

One feature of his is that as he walks there is a space between his thighs, and they are at a distance from one another. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 32*)

HAZRAT MAHDI (AS) WILL USE HIS HAND TO EMPHASIZE WHAT HE IS SAYING

Hazrat Mahdi (as) will use his hands when he talks; he will move his hand as he wishes to emphasize what he is saying and that people will see those motions:

Hazrat Mahdi (as) will **STRIKE HIS LEFT KNEE WITH HIS RIGHT HAND** when he speaks slowly and steadily. (*Jalaluddin as-Suyuti, Kiyamet alametleri, Olum ve Dirilis [Portents of the Judgment Day, Death and Resurrection], p. 174*)

HAZRAT MAHDI (AS) WILL BE OF MEDIUM STATURE

Hazrat Mahdi (as) will be of **average height**. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 41*)

According to accounts by Abu Abdullah Nuaim Ibn Hammad from Abu Ja'far bin Muhammad bin Ali al-Baqir, Hazrat Ali was asked about the attributes of Hazrat Mahdi (as) and he replied: "He [Hazrat Mahdi] is **of medium height** and a young man with a beautiful face..." (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)

Our Prophet (saas) is also described as being of medium height in accounts:

Anas bin Malik stated that: "**The Messenger of Allah (saas) was of middling height.**" (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamil Sharif, p. 15*)

HAZRAT MAHDI (AS) IS A MAJESTIC INDIVIDUAL

He [Hazrat Mahdi (as)] is a **majestic individual**. (*Iqdud Durar*)

Hazrat Mahdi (as) is like one of the People of Israel.

[His demeanor resembles theirs, **it is majestic and wise.**]

(*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, pp. 23-30*)

HAZRAT MAHDI'S (AS) BEARD WILL BE COPIOUS AND THICK

His (HAZRAT MAHDI'S (AS)) beard will be copious and thick. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23*)

His [Hazrat Mahdi's (as) beard is thick. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163*)

... He [Hazrat Mahdi (as)] has black hair. **His beard is black.** (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*)

... The light of his [Hazrat Mahdi's (as)] face **shines like day over the blackness of his hair, beard and head,** and gives him grandeur. (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)

Hazrat Mahdi (as) has a thick beard... (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*)

HAZRAT MAHDI (AS) WILL HAVE A LIGHT BEARD AT THE SIDES AND LONG AT THE FRONT

... [HAZRAT MAHDI (AS) IS] A MAN OF AVERAGE HEIGHT, DARK, WITH A LIGHT BEARD AT THE SIDES AND LONG IN THE FRONT; ... ONE WHO WILL BE KNOWN AS SHUAYB IBN SALEH. HE WILL HAVE WHITE CLOTHES, A BLACK BANNER AND 4000 PEOPLE UNDER HIS COMMAND... (*Ibn Hajar al-Haythami, al-Fatawa al-Hadithiyya, p. 41*)

One of the details our Prophet (saas) supplies about Hazrat Mahdi (as) is to do with his beard. The Prophet (saas) has said in several hadiths that Hazrat Mahdi (as) will be bearded, and in this hadith he provides detail about the shape of his beard. He says that the texture of his beard will be light and thin at the sides while the lower part is long.

In this hadith the Prophet (saas) addresses Hazrat Mahdi (as) as **Shuayb ibn Saleh**. In interpreting this hadith, the great Islamic scholar al-Haythami said that the word **Shuayb** used for Hazrat Mahdi (as) means a **small division**, meaning that the number of Hazrat Mahdi's (as) followers waging an intellectual struggle against unbelievers with him will be very low. He also explained that the term **ibn Saleh** notes that Hazrat Mahdi's (as) father will also be a very righteous man. On the basis of the trustworthy hadiths about Hazrat Mahdi (as), who the Prophet (saas) says will wear white clothes, al-Haythami has provided a further piece of information, saying that Hazrat Mahdi (as) will also bear the name of **al-Harith**, meaning Lion.

HAZRAT MAHDI'S (AS) TEETH WILL BE VERY BRIGHT

Narrated Hazrat Ali (ra):

“... His [Hazrat Mahdi's (as)] **front teeth are bright ...**”

Hazrat Mahdi's (as) **teeth are bright...** (*Jalaluddin as-Suyuti, Kiyamet alametleri, Olum ve Dirilis [Portents of the Judgment Day, Death and Resurrection], p. 174*)



HAZRAT MAHDI (AS) WILL BE SOMEONE WITH GREEN EYES AND WHOSE BEARD IS SPARSE AT THE SIDES

HE [HAZRAT MAHDI (AS)] IS A YOUNG MAN WITH GREEN EYES, CURVED EYEBROWS, A SNUB NOSE AND A THICK BEARD THOUGH BEARDLESS TOWARD THE RIGHT CHEEK. (*Reports coming in about the Mahdi, (Nurul Ebsar) The Ahl Al-Bayt and the Twelve Imams, Chiefs of the Saints and Stories of the Imams of the Schools (1250), Translated by: Saim Gungor, (Pamuk Publications, April 2004 Vol: 628 77 93) pp. 588-589*)

Hadiths transmitted from our Prophet (saas) provide important information about Hazrat Mahdi's (as) external appearance.

1. HE [HAZRAT MAHDI (AS)] IS A YOUNG MAN... WITH GREEN EYES.

According to hadiths concerning Hazrat Mahdi (as), he will have green eyes.

2. HE [HAZRAT MAHDI (AS)] IS A YOUNG MAN... WITH A SNUB NOSE.

According to the hadith revealed by our Prophet (saas) the nose of Hazrat Mahdi (as) will be small and smooth with a slight protrusion in the middle part:

"HAZRAT MAHDI (AS) has thick hair, a broad brow and a slight cavity on his brow. HIS NOSE IS SMALL AND THERE IS A SMALL PROTRUSION ON THE CENTER OF HIS NOSE..." (*Bihar al-Anwar, Vol. 13*)

HAZRAT MAHDI (AS) WILL HAVE SLANTED EYES

Humran bin A'ayan says: I asked Imam Muhammad Bakir (as): ... **Hazrat Mahdi (as) will have SLANTED EYES...** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 252*)

HAZRAT MAHDI'S (AS) WHOLE BODY WILL BE WIDE

Among the information delivered by the Prophet (saas) about Hazrat Mahdi (as), who is the Imam of the End Times and spiritual leader of the time, his physical features are also told in great details. One of these features is the fact that Hazrat Mahdi's (as) body is wide and majestic just like the Prophet's (saas). In the hadiths it is pointed out that Hazrat Mahdi (as) is broad shouldered and has a wide stomach. Besides it is also understood that Hazrat Mahdi's (as) eyebrows are close to one another, that he walks fast, meaning he has a lively creation.

He [Hazrat Mahdi (as)] is **large of body**. (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)

From Yahya bin Nufal, indeed Musa ibn Ja'far (as) raises his hands and supplicates after afternoon prayer, I inquire from him saying, "For whom did you offer prayer?" He said: "For Al-Mahdi (as) among the family of Muhammad (saas)" and continued: "**HE IS HAVING WIDE STOMACH, HIS LEGS ARE VERY ENERGETIC, HIS SHOULDERS ARE WIDE ... HIS NIGHT SHALL GUARD THE STARS BY HIS BOWING DOWN AND PROSTRATION TO ALLAH, HE WHOM THE BLAMES OF THOSE THAT BLAME SHALL NOT AFFECT HIM BEFORE ALLAH, HE IS THE LUMINOUS CANDLE, HE SHALL RISE WITH THE COMMAND OF ALLAH.**" (*Bihar al-Anwar, 86-81*)

His Eminence, Abu Ja'far, Imam Muhammad Baqr (as) through his forefathers has narrated from the chief of Ahl al-Bayt, His Eminence, Commander of the Believers (as) that His Eminence proclaimed from the pulpit, "**IN THE LAST AGE A MAN FROM MY PROGENY [HAZRAT MAHDI (AS)] WOULD RISE, ... HAVING A CLEAR AND WIDE BELLY AND HIS THIGHS WOULD BE BROAD AND HIS BONES SHALL BE LONG (BIG) AND PROMINENT ...**" (*Allama Baqir Sharif al-Qurashi, The Life of Imam al-Mahdi (as), p. 47*)

In another hadith, Hazrat Ali (as) again mentions about Imam Mahdi (as) in the following words: **“HE SHALL HAVE A WIDE FOREHEAD... AND A CLEAR AND WIDE BELLY, BROAD THIGHS ...”** (*Yanabee'-al-Mawadda*, p. 423)

His [Hazrat Mahdi's (as)] **stomach large, and the space between his thighs is open ...** (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*, p. 13)

His [Hazrat Mahdi's (as)] ... **brow is wide.** (The hadith indicates that Hazrat Mahdi's (as) head will also be large.) (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 22)

HAZRAT MAHDI'S (AS) STOMACH WILL BE WIDE

His [Hazrat Mahdi's (as)] **stomach large, and the space between his thighs is open. ...** (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*, p. 13)

HAZRAT MAHDI'S (AS) THIGHS WILL BE BROAD

Since Hazrat Mahdi (as) will have a wide stomach, his thighs will naturally be broad, as well.

His [Hazrat Mahdi's (as)] **brow is open... his stomach large, and the space between his thighs is open. ...** (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*, p. 13)

THERE IS A SPACE BETWEEN HIS THIGHS... (*Mar'i ibn Yusuf al-Maqdisi "Fera Idu Fevaidi'l Fiqr Fi'l Imam al-Mahdi al-Muntadhar*)

HAZRAT MAHDI'S (AS) BROW WILL BE BROAD AND OPEN

The hadiths relate that Hazrat Mahdi's (as) brow will be open and broad, and that his head will be proportionately large.

Hazrat Mahdi (as) is one of my people ... **His brow is open.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 21*)

Allah will send a son of my line [Hazrat Mahdi (as)], with **a clear brow**, who will fill Earth with justice and distribute goods and property in abundance. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23*)

Certain it is that Allah will send **a person [Hazrat Mahdi (as)]** from my line **with a clear brow.** (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar, p. 11*)

He [Hazrat Mahdi (as)] will have **a clear brow...** (*Jalaluddin as-Suyuti, Kiyamet alametleri, Olum ve Dirilis [Portents of the Judgment Day, Death and Resurrection], p. 174*)

Hazrat Mahdi (as) has **a clear brow.** (*This hadith is narrated in Sunan Abu Dawud and Mustadrak al-Hakim.*)

HAZRAT MAHDI (AS) WILL HAVE A SMALL AND THIN NOSE

He will have a broad brow, **his nose will be thin.** (*Tirmidhi; Al-Rudani, Jam' al-Fawa'id, Vol. 5, p. 365*)

He [Hazrat Mahdi (as)] is someone with ... **a small nose** ...
(*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah*, p. 163)

Hazrat Mahdi (as) is from my line. He will have a clear brow and **A THIN NOSE...** (*Ahmad ibn Hanbal II-291, III-17; Sunan Abu Dawud, Vol. 14, Samil Press, K. al-Mahdi (35), p. 404*)

He [Hazrat Mahdi (as)] has thick hair, a broad brow and a slight concavity on his forehead. **HIS NOSE IS SMALL** and there is a small protrusion right on the bridge. There is also a protruding mole on his cheek. (*Bihar al-Anwar, Vol. 13*)

According to Abu Sa'id al-Khudri's (ra) account, the Messenger of Allah (saas) said: "Hazrat Mahdi (as) is from my line. He will have a clear brow and **A FINE NOSE...** (*Ahmad ibn Hanbal II-291, 111-17; Sunan Abu Dawud, Samil Press, 14/403-404*)

Abd al-Malik al-'Isami (1111) is a well-known historian residing in Mecca. In his four-volume work of history known as *Simt al-Nujum al'awali* he says: "... **HE [HAZRAT MAHDI (AS)] IS A TEMPERATE YOUNG MAN WITH A BEAUTIFUL FACE AND HAIR, A FINE NOSE AND BROAD FACE.**" (*Abd al-Malik al-Shafi'i al-Makki al-'Isami, Simt al-Nujum al'awali, Vol 4, p. 138; Abdullah Turan, Hz. Mehdi Aleyhisselam [Hazrat Mahdi (as)], Al-i Taha Press, p. 157*)

According to what Imam Abu Ya'la and Al-Diya' al-Maqdisi narrate in *al-Mukhtara* from Abu Sa'id, the Prophet (saas) said: "The Judgment Day will not take place until someone from my Ahl al-Bayt, with straight hair, a clear brow and **A FLAWLESS NOSE** fills the world that was filled with oppression before him, with justice instead." (*Muhammad ibn Yusuf Salih, Subul al-huda wa-al-rashad fi sirat Khayr al-Ibad (al-Sirah al-Nabawiyah)*, p. 202)

HAZRAT MAHDI'S (AS) EYEBROWS WILL BE CURVED

His [Hazrat Mahdi's (as)] **eyebrows are curved**. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah*, p. 163)

HAZRAT MAHDI (AS) WILL HAVE BLACK HAIR

According to accounts narrated by Abu Abdullah Nuaim Ibn Hammad from Abu Jaffar ibn Muhammad ibn Ali Al-Baqir, Hazrat Ali (as) was asked of the characteristics of Hazrat Mahdi (as) and he answered as follows:

The light of his [Hazrat Mahdi's (as)] face rises to his head and **the blackness of his hair**. (*Ibrahim Suleymanoglu, Mehdilik ve Imamiye [Mahdism and Imamate]*, p. 153; *Iqdud Durar*)

... His [Hazrat Mahdi's (as)] hair hangs over his shoulders. The light of his face gives him grandeur. **He has black hair**. He has a black beard. (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*)

The light of his [Hazrat Mahdi's (as)] face shines like day over the **blackness of his hair, beard and head**, and gives him grandeur. (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)



HAZRAT MAHDI (AS) WILL HAVE STRIKINGLY BEAUTIFUL HAIR

We are told in the hadith that Hazrat Mahdi (as) will have “a beautiful face and beautiful hair.” In addition, we are told that Hazrat Mahdi (as), described above as having “a wide face” and in other hadiths as having “a broad forehead,” will also have a largish head, like the holy head of the Prophet Muhammad (saas).

Al-Qirmani al-Dimashqi (1019), a famous Sunni scholar, writes in his *Akhbar al-Duwal*:

“... He [Hazrat Mahdi (as)] WILL BE OF MEDIUM HEIGHT WITH A BEAUTIFUL FACE AND HAIR...” (*Al-Qirmani al-Dimashqi, Akhbar al-Duwal, p. 117 - printed in 1382 AH*)

Abd al-Malik al-'Isami (1111) is a well-known historian residing in Mecca. In his four-volume work of history known as *Simt al-Nujum al'awali* he says: **“... He [Hazrat Mahdi (as)] IS A TEMPERATE YOUNG MAN WITH A BEAUTIFUL FACE AND HAIR, A FINE NOSE AND BROAD FACE.”** (*Abd al-Malik al-Shafi'i al-Makki al-'Isami, Simt al-Nujum al'awali, Vol 4, p. 138; Abdullah Turan, Hz. Mehdi Aleyhissalam [Hazrat Mahdi (as)], Al-i Taha Press, p. 157*)

HAZRAT MAHDI (AS) WILL HAVE A BLACK MARK ON HIS RIGHT LEG

[Hazrat Mahdi (as)] WILL HAVE A BLACK MARK on his right leg. (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 251*)

HAZRAT MAHDI (AS) WILL HAVE A MOLE ON HIS FOREHEAD

Abu Bashir says: Imam Muhammad Baqir (as) or Jaffar Sadik (as) said: "There are two signs of the Qaim [Hazrat Mahdi (as)]. **There will be A MOLE and a mark ON THE HEAD and a mole between the shoulders.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 253*)

HAZRAT MAHDI (AS) WILL HAVE A MARK (SCAR) ON HIS FOREHEAD

Humran bin A'ayan says: I asked Imam Muhammad Baqir (as): ... **THERE WILL BE A MARK ON HIS [Hazrat Mahdi's (as)] FOREHEAD, and a mole on his face.** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 252*)

Humran bin A'ayan quotes Imam Muhammad Baqir (as) that he said: "... Hazrat Mahdi (as), **WILL HAVE A MARK ON HIS FOREHEAD, and his face will be beautiful...**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 252-253*)

Abu Bashir says: Imam Muhammad Baqir (as) or Jaffar Sadik (as) said: "There are two signs of the Qaim [Hazrat Mahdi (as)]. **There will be a mole and A MARK ON THE HEAD ...**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 253*)

This mark on Hazrat Mahdi's (as) forehead is probably A SCAR. In addition, the use of the word "mark" in the hadiths, instead of "mole," suggests that the mark will be lighter in color than a mole.

HAZRAT MAHDI'S (AS) FOREHEAD WILL BE BRIGHT

Abu Sa'id al-Khudri narrates from the Messenger of Allah (saas) that he said, "Indeed, Almighty Allah will raise from my progeny and Ahl al-Bayt a man, who would ... **HAVE A BRIGHT FOREHEAD** so that he may fill the earth with justice, welfare and economic equality." (*Iqdud Durar*, p. 101)

THERE WILL BE A MOLE ON HAZRAT MAHDI'S (AS) CHEEK

It appears from the accounts that the mole on Hazrat Mahdi's (as) cheek will resemble a pearl and be as bright as a star, in other words very light in color:

There is a mark on his [Hazrat Mahdi's (as)] cheek, reminiscent of a pearl, illuminating his face like a star. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah*)

Hazrat Mahdi (as) has a thick beard, bright front teeth, a **mole on his face**, and a broad forehead. (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*)

He [Hazrat Mahdi (as)] will have a mole on his face. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar*, p. 41)

There is a **mole on his [Hazrat Mahdi's (as)] face.** (*Al-Muttaqi al-Hindi*)

The presence on the cheek of **A SIGN ENLIGHTENING** the face **LIKE A STAR, REMINISCENT OF A PEARL**, of Hazrat Mahdi (as) has been reported in the hadiths. Not only the word "mole" is used for this feature of Hazrat Mahdi (as), as all the features of this mole have been described. Terms such as "reminiscent of a pearl," "like a star" and "illuminating" provide great detail about its

shape and color. All this information shows that **THIS MOLE WILL BE THE COLOR OF SKIN** and not dark.

THE MOLE ON HAZRAT MAHDI'S (AS) CHEEK WILL RESEMBLE THAT OF THE PROPHET MOSES (AS)

The hadith notes that the Prophet Moses (as) had a similar mole on his cheek to the light-colored one on the cheek of Hazrat Mahdi (as). Hazrat Mahdi (as) is descended from our Prophet (saas) and comes from the same line as all the prophets. Allah has used this blood bond to create similarities between the other prophets and Hazrat Mahdi (as).

Hazrat Mahdi (as) will have a dip at the beginning of his straight nose, between his eyebrows. **As with the Prophet Moses (as), the mole on his cheek will protrude slightly and be bright like a star.** His complexion is very bright. (*Bihar al-Anwar, Vol. 13, p. 243 [Farsi translation]*)

HAZRAT MAHDI (AS) WILL HAVE A CLEAN AND PEACEFUL COUNTENANCE

The prominent and acknowledged poet, Agha Sayyid Hasan has thus mentioned about His Eminence [Hazrat Mahdi (as)]: **"THE ELEGANCE CAME UP (AROSE) THROUGH HIS CLEAR FACE. THE MORNING BREEZE SPREAD FROM HIS CALMING COUNTENANCE."** [*Minanur Rahman, 2/237*]

Hazrat Mahdi (as) is one of my grandchildren. **HIS FACE IS BRIGHT LIKE A STAR ...** Everything living in the earth and sky, even the birds, will be delighted with his rule and happy with his success. He will rule for twenty years." [*Abu Abdillah Muhammad bin Yusuf Ganji Shafei, Al-Bayan Fi Akhbar Sahib az-Zaman*]

HAZRAT MAHDI'S (AS) AGE

The ages stated in hadiths as those at which Hazrat Mahdi (as) will be sent are those at which he starts work, and at which people will recognize him and witness his activities.

He [Hazrat Mahdi (as)] **will be sent when he is between 30 and 40 years old...** Hazrat Mahdi (as) is one of my children. **He is around 40.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 41*)

Hazrat Mahdi (as) is one of my line. **He is 40 years old.** His face is like a bright star... (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*)

He [Hazrat Mahdi (as)] is a young man. (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*)

HAZRAT MAHDI (AS) WILL HAVE A SLIGHT CONCAVITY ON HIS FOREHEAD

His [Hazrat Mahdi's (as)] hair is thick, his forehead is broad and **there is a slight concavity on his forehead. His nose is small, and there is a very small protrusion right on the bridge.** A small mole protrudes on his cheek. (*Bihar al-Anwar, Vol. 13*)

The hadith notes the presence of a small concavity on Hazrat Mahdi's (as) broad forehead. There will be an almost unremarkable protrusion in the middle of his small, straight nose. The hadith also says that the mole on Hazrat Mahdi's (as) cheek will be protruding.

HAZRAT MAHDI'S (AS) SKIN WILL BE BRIGHT

The color of his face is described variously as shining like a gold-bronze coin; **so bright that it is almost impossible to recognize the real color.** (*Bihar al-Anwar, Vol. 13, p. 263*)

The hadith draws attention to the beauty of Hazrat Mahdi's (as) skin. Many hadiths reveal that Hazrat Mahdi (as), who will appear to be aged around 40 even when he is older, will have strikingly bright, beautiful and healthy skin.

HAZRAT MAHDI (AS) WILL HAVE A SMALL DIP BETWEEN HIS EYEBROWS

Hazrat Mahdi (as)... **WILL HAVE A SMALL DIP BETWEEN HIS EYEBROWS...** (*Bihar al-Anwar, Vol. 13, p. 243*
[Farsi translation])

In this hadith of the Prophet (saas), it is said that Hazrat Mahdi (as) **WILL HAVE A NATURAL BROW FURROW LINE (IN THE FORM OF A SINGLE LINE)** between his eyebrows.

HAZRAT MAHDI (AS) WILL LOOK YOUNG EVEN IN ADVANCED AGE

Hazrat Mahdi (as) will grow older in years along with everyone else. But he will always remain youthful in appearance. He will always have the appearance of a man of around 40. The reason why the hadith draws attention to his youthful appearance as a distinguishing feature is that people will age quickly in the End Times. Indeed, in the End Times in which we are living, it is notable how many young people undergo a rapid physical collapse. Many young people develop wrinkly skin very early, with lines constantly developing around their eyes and signs of aging rapidly manifesting themselves. Allah will preserve Hazrat Mahdi's (as) youthful appearance, and he will look 40 even in advanced years.

And ONE OF HIS [HAZRAT MAHDI'S (AS)] SIGNS IS THAT HE WILL NOT AGE WITH THE PASSAGE OF DAYS AND NIGHTS. (*Lutfullah Saafi Gulpaygani, Muntakhab al-Asar Fee Al Imam al-Saani al-Ashar, p. 285*)

All the information given in the hadiths is highly detailed. Nobody else is described in such detail in the hadiths of the Prophet (saas). The fact that, like all the information provided about the life of Hazrat Mahdi (as), all the characteristics of his physical appearance are so distinguishing is an important sign and also a blessing for all Muslims awaiting him with great love and excitement and who are eager to be able to recognize him.

Together with all the other signs we are given, such as the fact that Hazrat Mahdi (as) will assume the spiritual leadership of all Muslims by being instrumental in unifying the Islamic world, that he will establish Islamic moral values on the world by neutralizing irreligious ideologies, that he will perform the prayer (salat) with the Prophet Jesus (as) and be a means whereby the whole Christian world turns to Islam, a consideration of all the details in his physical appearance will leave no room for doubt as to the identity of Hazrat Mahdi (as) when, by Allah's leave, he appears.

CERTAIN FEATURES OF HAZRAT MAHDI (AS) THAT RESEMBLE OUR PROPHET (SAAS)

1. "The Messenger of Allah (saas) was very handsome and attractive. His holy face shone like the full moon on the fourteenth of the month... **HIS NOSE WAS VERY HANDSOME...** He had a thick beard, large eyes and flat cheeks. His mouth was wide and **HIS TEETH AS BRIGHT AS PEARLS...** His neck was like a silver beam... **THE SPACE BETWEEN HIS SHOULDERS WAS BROAD,** and the ends of his shoulder bones were thick..." (*Al-Rudani, Jam' al-Fawa'id, Vol. 5, p. 31*)

2. Anas bin Malik (ra) narrates:

"The Messenger of Allah (saas) was neither tall, nor short. **HIS COMPLEXION WAS NEITHER PURE WHITE, NOR TOO DARK. HIS**

HAIR WAS NEITHER STRAIGHT NOR CURLY. ... When he bade farewell to this mortal world, there were not 20 white hairs in his hair and beard." (*Sunan at-Tirmidhi, Yunus Emre Press, Istanbul, Vol. 4, p. 201*)

3. "THE MESSENGER OF ALLAH (SAAS) WAS WHITE, ATTRACTIVE AND TEMPERATE (slow and moderate)." (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, Vol. 2, Hilal Press, Ankara, 1976, pp. 7-8*)

4. Anas bin Malik (ra) relates: "Our Prophet (saas) was of MEDIUM STATURE; he was neither tall, nor short; he had an attractive appearance. His hair was neither curly, nor straight. **THE COLOR OF HIS HOLY FACE WAS A LUMINOUS WHITE."** (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, Vol. 2, Hilal Press, Ankara, 1976, pp. 7-8*)

5. Al-Bara' bin Azib (ra) relates: "I never saw anyone more BEAUTIFUL than the Messenger of Allah (saas). **HIS HAIR WAS OVER HIS SHOULDERS. THE SPACE BETWEEN HIS SHOULDERS WAS WIDE. HE WAS NEITHER TALL, NOR SHORT."** (*Sunan at-Tirmidhi, Yunus Emre Press, Istanbul, Vol. IV, p. 210*)

6. Ibrahim bin Muhammad, one of the grandsons of Hazrat Ali, relates: "My grandfather, Hazrat Ali, described our Prophet (saas) thus: 'Our Prophet (saas) was NEITHER EXCESSIVELY TALL, NOR VERY SHORT; HE WAS OF MEDIUM STATURE AMONG THOSE IN HIS COMMUNITY. HIS HAIR WAS NEITHER CURLY, NOR STRAIGHT; IT WAS SLIGHTLY WAVY. HIS HOLY FACE WAS A PINKISH WHITE; HIS EYES WERE BLACK, AND HIS EYELASHES THICK AND LONG; THE TOPS OF HIS SHOULDERS WERE VERY SOLID. He was the most generous-hearted of all men, the gentlest and the friendliest. THOSE WHO SAW HIM UNEXPECTEDLY WERE COMPLETELY TAKEN ABACK BY HIS MAJESTY; THOSE PRESENT WHO KNEW HIS QUALITIES AND WERE PRESENT DURING HIS CONVERSATIONS loved him above all else..." (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, Vol. 1, Hilal Press, Ankara, 1976, pp. 18-19*)

7. Hazrat Hassan (ra) narrates: "THE MESSENGER OF ALLAH (SAAS) WAS MAJESTIC AND GLORIOUS BY NATURE. HIS HOLY FACE RADIATED LIGHT LIKE THAT OF THE FULL MOON. HE WAS ABOVE AVERAGE HEIGHT, THOUGH SHORTER THAN TALL. His

hair was between straight and curly; if parted in two it hang down on both sides of his head, if not, it would not. When allowed to grow it would pass his ear lobes. **OUR PROPHET'S (SAAS) COMPLEXION WAS WHITE AND BRIGHT, A LUMINOUS WHITE. HIS FOREHEAD WAS CLEAR. HIS EYEBROWS WERE LIKE CRESCENTS, THICK AND CLOSE TO ONE ANOTHER.** His neck was of the brilliance of statues made of pure marble. All the parts of his body were in proportion to one another, **AND HE HAD A HANDSOME BUILD...**" (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, Vol. 1, Hilal Press, Ankara, 1976, p. 18-22-23*)

8. Abu Hurairah (ra) relates: **"THE PROPHET (SAAS) WAS OF A LUMINOUS WHITE, AS IF MADE OF SILVER; HIS HAIR WAS LIGHTLY WAVY."** (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, Vol. 1, Hilal Press, Ankara, 1976, pp. 28-29*)

9. **"OUR PROPHET (SAAS) WAS BETWEEN WHITE AND PINK IN COLOR..."** (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, Vol. 2, Gonca Press, Istanbul, 1997, p. 519/4*)

10. **"THE MESSENGER OF ALLAH (SAAS) HAD A BROAD BROW AND CURVED AND THICK EYEBROWS.** The space between his eyebrows was clear, like pure silver... **HIS BEARD WAS THICK. HIS NECK WAS VERY LOVELY, IT WAS NEITHER TALL NOR SHORT. THAT PART OF HIS NECK OPEN TO THE SUN AND WIND WAS VERY BRIGHT, SUCH AS TO REFLECT THE REDNESS OF GOLD AND THE WHITENESS OF SILVER LIKE AN EWER MADE OF GOLD AND SILVER. HIS CHEST WAS BROAD, AND THE FLATNESS OF HIS CHEST SUGGESSTED THAT OF A MIRROR AND THE WHITENESS OF HIS CHEST SUGGESTED THAT OF THE MOON. HIS SHOULDERS WERE BROAD. HIS ARMS AND SHOULDERS WERE LARGE.** His palms were softer than silk." (*Hujjat-ul-Islam, Imam Ghazzali, Ihya Ulum-id-din, Vol. 2, Huzur Press, Istanbul 1998, p. 820*)

11. ..."He had a bright face **AND WAS VERY ATTRACTIVE; HE WAS NOT THIN.** ... His hair, eyelashes and mustache were thick. His voice was thick. When silent, he was majestic, **WHEN HE SPOKE, HE WAS ALSO MAJESTIC.** Looked at from afar he was the loveliest and most attractive of men; looked at from close up he looked sweet and pleasant. He spoke very sweetly. **HE WAS OF AVERAGE STATURE;** an onloo-

ker regarded him as neither tall, nor short. **HE WAS THE MOST ATTRACTIVE AND RADIANT AMONG THREE PEOPLE.**" (*Ibn Sa'd, at-Tabaqat-ul-kubra, I, 230-231; Tabarani, al-Mu'jam al-Kabir, IV, 49, no: 3605, VII, 105, no: 6510; Mustadrak al-Hakim, III, 9-10; Al-Bayhaqi, Dala'il al-Nubuwwa, I, 276-284; Ibn al-Athakir, Tarih al-Damascus, III, 314-336, Prof. Dr. Ali Yardim, Peygamberimizin Semaili [Shamail ar-Rasul], Damla Press, 3rd edition, Istanbul, 1998, p. 48*)

12. Jabir ibn Samurah (ra) narrates: "**I SAW THE SEAL OF PROPHETHOOD BETWEEN THE SHOULDER BLADES OF THE MESSENGER OF ALLAH (SAAS)...**" (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, Vol. 1, Hilal Press, Ankara, 1976, p. 36*)

13. Abu Nadr (ra) relates: " I asked Abu Sa'id al-Khudri about the Messenger of Allah's (saas) **SEAL OF PROPHETHOOD**. He said there was **A PIECE OF FLESH ON HIS HOLY BACK, LIKE A ROSE BUD.**" (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, Vol. 1, Hilal Press, Ankara, 1976, p. 42*)

14. Abu Hurairah (ra) narrates: "I never saw anyone more attractive than the Messenger of Allah (saas); it was as if the Sun was shining in his face. **I NEVER SAW ANYONE WALK FASTER THAN OUR PROPHET (SAAS)**; when he walked, it was as if the earth folded for him. **WHEN WE FOLLOWED BEHIND HIM, WE HAD TO WORK HARD NOT TO BE LEFT BEHIND.**" (*At-Tirmidhi, Imam Abu `Isa Muhammed ibn `Isa Tirmidhi, Shamail Sharif, Vol. 1, Hilal Press, Ankara, 1976, p. 157*)

15. From Abu Ataba (ra): "**HE WALKED WITH POWERFUL STRIDES.**" (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, Vol. 2, Gonca Press, Istanbul, 1997, 541/2*)

16. The Messenger of Allah (saas) was the finest spoken of men, **HE SPOKE PERFECTLY AND THE FINEST WORDS** (honey dripped from his lips)! He said: "I am the finest speaker among the Arabs." (*At-Tabarani, Al-Hakim; Hujjat-ul-Islam, Imam Ghazzali, Ihya Ulum-id-din, Vol. 2, Huzur Press, Istanbul, 1998, p. 800*)

17. From Abu Umama (ra): "**HE WAS THE MOST SMILING AND AGREEABLE OF MEN.**" (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, Vol. 2, Gonca Press, Istanbul, 1997, 545/4*)

SIGNS OF THE APPEARANCE OF HAZRAT MAHDI (AS)



here are many hadiths of our Prophet (saas) concerning the signs of the coming of Hazrat Mahdi (as). Many of these hadiths have come down to us in the books of great Islamic scholars. This part of the book looks at the links between the hadiths in question and the present day. We will see that these hadiths miraculously describe the climate and conditions of the age we are living in and various critical events that have taken place one after the other in the recent past. As has been stated in previous chapters, the coming of Hazrat Mahdi (as) refers to a specific time in which signs concerning the Day of Resurrection take place one after the other. And the fact that all these signs **began taking place consecutively as of the beginning of the Hijri 14th century (1979-1980) shows very clearly that the period we are living in corresponds with the years of Hazrat Mahdi's (as) time on Earth.**

To ignore these portents, just some of which are cited below, that have all come about one after the other is equivalent to maintaining that one should expect them to happen again, one after the other. The fact is that these portents have already happened once, and in a given order. And this is sufficient for Muslims to realize that they are living in the End Times foretold by our Prophet (saas). To say, in the face of the hundreds of portents in question that have taken place, "the same portents must happen all over again" is definitely irrational and illogical. It is enough for a genuine Muslim to see that these portents have taken place once in the manner foretold by our Prophet (saas) to believe that we are living in the End Times and that, insha'Allah, Hazrat Mahdi (as) has come.

Let us now examine some of the signs of the coming of Hazrat Mahdi (as) as revealed in the hadiths under various main headings. Only some of the signs given by our Prophet (saas) are included, though he actually revealed hundreds and **they all began coming true as of Hijri 1400.**

- 1) Portents of Hazrat Mahdi's (as) Coming Taking Place One After the Other**
- 2) The Proliferation of Corruption**
- 3) Widespread Slaughter Before Hazrat Mahdi (as) Comes**
- 4) The Global Pervasiveness of Disorder and Conflict**
- 5) Strife In Which Even Women and Children Are Slaughtered**
- 6) Financial Crisis Is One of the Signs of Hazrat Mahdi (as)**
- 7) The Increased Oppression of Muslims**
- 8) The Destruction of Masjids and Mosques**
- 9) Religious Prohibitions (Haram) Gain Acceptance**
- 10) The Open Denial of Allah (Surely Allah Is Beyond That)**
- 11) The Iran-Iraq War**
- 12) The Occupation of Afghanistan**
- 13) Stopping the Flow of the Euphrates**
- 14) Solar and Lunar Eclipses During Ramadan**
- 15) The Rise of a Comet**
- 16) Storming the Kaaba and the Subsequent Bloodshed**
- 17) Sighting a Flare In the East**
- 18) The Explosion of the Tanker "Independenta" In 1979 In Istanbul**
- 19) An Increase In the Number of False Prophets**
- 20) The Use of Religion for Personal Ends**
- 21) The Occurrence of Great And Astonishing Events**

- 22) A Sign Out of the Sun**
- 23) The Destruction of Great Cities**
- 24) An Increase In the Number of Earthquakes**
- 25) The Taking Place of a Major Event**
- 26) Emergence of a Two-Tailed Comet**
- 27) An Image Shaped Like a Hand In Space**
- 28) Severe Floods**
- 29) Bird and Swine Flu**
- 30) A Rise In Lightning Strikes**
- 31) The Destruction of Baghdad by Flames**
- 32) Vanishing of Iraqi Army In the Desert**
- 33) The Iraqis Will be Left Penniless**
- 34) Sanctions Against Iraq and Sham**
- 35) The Reconstruction of Iraq**
- 36) Corruption In Sham**
- 37) The Killing of Innocent Children**
- 38) The People of Iraq Fleeing Northwards to Sham**
- 39) Disorder In Sham, Iraq And Arabia**
- 40) A Great War Between the Tigris and Euphrates**
- 41) Division Iraq Into Three**

I) Portents of Hazrat Mahdi's (as) Coming Taking Place One After the Other

Those hadiths that reveal the portents of Hazrat Mahdi's (as) coming describe them as occurring one after the other "like the dots on a prayer-beads." We can see that this is the case, for as stated in the hadiths, turmoil and anarchy are on the rise all over the world, strife is growing, slaughter and terrible catastrophes are taking place in many lands, poverty and hunger are increasing, and people are suffering terribly. The fact that these portents are coming to pass at one particular time shows that Hazrat Mahdi (as), the blessed person for whom Muslims have awaited for centuries, has already come. (Allah knows the truth)

I asked Abu Abdullah Husain ibn Ali: "Are there portents of this?" – in reference to Hazrat Mahdi's appearance. He said: "Yes." I asked: "What are they?" He said: "The destruction of the [tribe of the] Bani Abbas, the emergence of the Sufyani (Abu Sufyan), and sinking in Bayda." I said: "I am afraid this will all take a long time," to which he replied: "These things will happen one after the other, like the dots on a prayer beads."

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 34)

Signs of the Day of Judgment follow one another, like the pieces of a prayer beads falling one after the other when its string is cut. (Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, 277/6; Tirmidhi Hadiths)

Painful situations and grievous sights will be seen. Strife will go on and on... (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 36)

Corruptions (fitna) will follow one another in the near future. Then, there will be other corruptions and even more following them. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 26)

2) The Proliferation of Corruption

The word fitna (strife, corruption) describes events, environments, and conditions in which all people, especially believers, face intensified tests of their faith. Such tests, in which living conditions are difficult and efforts are made to weaken or destroy people's faith, are all described as corruption in Islamic sources.

The following hadith describes how believers' faith will weaken prior to Hazrat Mahdi's (as) coming and the causes thereof:

Hazrat Mahdi (as), one of my children, comes into being, by the blessing of Allah, when the Day of Judgment approaches and the believers' hearts weaken because of death, hunger, the disappearance of the Sunnah, the emergence of innovations, and the loss of the means by which to enjoin the right and forbid the wrong. His justice and prosperity will ease the believers' hearts, and friendship and love will settle between the non-Arab and the Arab nations. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, p. 66)

To summarize, the following events will take place before Hazrat Mahdi (as) appears:

1) Death: Public security will disappear in the face of anarchy, widespread slaughter, and the ensuing tension.

2) Hunger: The high cost of living, as well as catastrophes and natural disasters, will cause a rise in hunger and famine.

3) Fitnas (strife): Sin will be encouraged and spread, and all kinds of immoral actions will take place before people's eyes.

4) Appearance of innovations (bid`at): Customs that have no place in true Islam and that were added on and gradually came to be accepted as a true part of it, will emerge.

5) Being Unable to Preach the Religion: An emptiness caused by being unable to make communication (tabligh) by enjoining the right and forbidding the wrong.

Strife enables strong believers to enhance their faith and fortitude, as well as their degree in the Hereafter, whereas they lead those with weak and shallow faith to become further removed from faith, and to lose it altogether. Hazrat Mahdi (as) will appear at a time when such a climate of corruption is being experienced in its fullest and most violent form.

▼ İSTE SUÇ BİLANÇOSU

The crime toll

Suç	Olay	Oran
Öldürme	384	-5.2
Gasap	672	-12.5
Meskeni saldırı	309	-16.5
İzla geçmek	182	-7.4
Fuhuşta teşvik	1255	-31.4
Adamı kaçırmak	75	-10.7
Çocuk kaçırmak	28	-36.9
Kız kaçırmak	871	-26.3
Darp	5642	-23.2
Yaralama	5422	-3.9
Tehdit	630	-34.9
Belendinciçik	1914	-13.7
Ölü hızıslığı	14258	-3.8
Diğer hızıslık	56023	-14.7

Corruption up, adultery down

Rüşvet arttı zina azaldı

Kalkınmamızın en büyük düşmanı rüşvettir.

Fuhuşta kalkınma hızı yüzde 400 oldu

We have given ourselves over to drink

Kendimizi içkiye vurduk

ALKOL SUÇU neden oluyor

Alcohol is leading to crime

Their life disgraces young people

Yaşadıkları hayat gençliğin yüzkarası

400 gay and lesbian couples marry in Finland

Finlandiya'da 400 eşcinsel ve lezbiyen çift evlendi

Alcoholism is spreading

Alkolizm yaygınlaştı

Theft is everywhere

Hırsızlığın girmediği yer kalmadı

There are 1 million alcoholics

1 milyon alkolik var

Revolt against the interest system

FAİZ İSYANI

Şok Gazetesi 03.10.2002

7 yılda 62 misli arttı Fahişelik çığ gibi

Ege Üniversitesi Sosyoloji Bölümü ile DYP'nin hazırladığı araştırmalara göre, vesikalı kadın sayısı 7 yılda 5 bin 400'den 338 bine yükseldi

Fuhuş kâbusu

The scourge of prostitution

An avalanche of prostitution

Hırsızlık suçlarında büyük artış

A huge rise in crimes of theft

Children in Holland start drinking alcohol at 13

Hollanda'da çocuklar 13'ünde alkole başlıyor

Yeniçağ 14.06.2007

H.O Tercüman,
19.01.2007

A solution is being sought to the crime explosion

Suç patlamasına çare aranıyor

Emniyet Genel Müdürlüğü'nün açıkladığı son aylık raporu, suçla mücadelede yeni çareler aranması gerektiğine dikkat çekiyor.

Her yerden hırsızlık cetesi fışkırıyor

Gangs of thieves popping up everywhere

A record in prison population!

Cezaevleri nüfusunda rekor!

11 Ağustos 2009 itibarıyla tutuklu ve hükümlü sayısı 111 bin 709 kişiye ulaştı. 104 bin 272'si erkek, 7 bin 998'i kadın, 3 bin 339'u suçlu olan tutuklu ve hükümlü sayısı 100 bin 425'i aidi.

Milliyet,
13.06.2009

Milli Gazete,
30.09.2009

He killed his daughter to avoid paying compensation

Nafaka vermemek için kızını öldürdü

KAZA SAKINMETİ
Vicdanınas titir

A father who cut off his daughter's head and went to play cards in the coffee house stuns prosecutor

Kızının başını kesip kahveye oynama giden baba, savcıyı da şaşırttı

Yeni Asya 02.2007

Radikal 08.09.2009

Posta, 08.08.2009

Bugün, 24.07.2006

Toplum CİNNET geçiriyor

Society is going mad

Radikal, 29.07.2005

Blast in Prostitution

Fuhuşta patlama var

Fuhuş en büyük sektör oldu

Gözcü,

Prostitution now the biggest sector

Uyuşturucu yaşı 9'a indi

Drug age falls to 9

A native American high school student kills 9 people and then commits suicide

Amerika'da lise öğrencisi 9 kişiyi öldürdükten sonra intihar etti

Zaman, 23.05.2005

11 YAŞINDAKİ ÖĞRENCİ OKULA SİLAHLA SALDIRI

11-year old pupil opened gunfire to school

Hazrat Mahdi (as) will come at a time when corruption appears. (Imam Rabbani, The Letters of Rabbani, 2-258)

Another hadith imparts the tidings that there will be confusion, strife, and fear in the “west”:

Disorder, strife, and fear will emerge in the Magrib (west)... Strife will proliferate. (Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 440)

Another hadith reveals that Hazrat Mahdi (as) will come when strife is everywhere:

A kind of corruption will surface from which no party will be able to protect itself, and spread immediately in every direction. This situation will persist until one comes and says: “O people, from now on your leader is Hazrat Mahdi (as).” (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23)

The hadith refers to a corruption that will spread swiftly and affect everyone. In other words, a strife that opposes faith in Allah will target people’s faith. Today, the biggest and worldwide movement opposes the existence of Allah is materialist philosophy, the supposed scientific basis of which is “Darwin’s theory of evolution”. Although it is completely irrational, unscientific, and devoid of any scientific or logical proof, materialist circles are seeking to impose this theory on every society through intensive propaganda, deception, and misrepresentation.

Today there is almost no home that the theory of evolution has not accessed by means of both press and television and no one who has never heard of the theory of evolution. This state holds true for the entire Western world as well as some of the Muslim countries.

Blast in ordinary crimes

Social insanity

Toplumsal cinnet

Ölmeye, ölmeye gitti
2000'e

298 percent increase in Drug Crimes

Uyuşturucu suçunda yüzde 298 artış

'Toplumsal olaylarda patlama var'

'Adi suç'larda patlama

20

Türkiye'nin asayiş durumu

Frightening public order

Asayiş ürkütüyor

Gambling, drugs and prostitution are rocketing

Blast in social events

Milliyet Pazartesi 4 Mayıs 1998

We all go through insanity

Cinnet geçiriyoruz!

Uzmanlar, aile içinde başlayan şiddetin ekonomik dengesizlikle beslendiğini ve tehlikeli boyutlara ulaştığını söylüyor.

Thieves and perverses do not improve

150 million people tapped by drugs

Hırsız ve sapıklar ıslah olmuyor

150 milyon kişi uyuşturucuya esir

1269 murders in 10 months

10 ayda 1269 cinayet işlendi

1997 yılı 10 aylık döneminde cinayet işlenişlerinde yüzde 10,3 oranında artış kaydedildi.

'Çocuklarla fuhuş turizmle arttı'

Child prostitution got on the rise with tourism

Children forced to delinquency on the rise

Suçta itilen çocuklar artıyor!

Varoşlarda suç patlaması

Crime blast in suburbs

Criminal actions doubled in a decade

Adem kayıpları	21	28
Mevkime kayıpları	746	779
Derp kayıpları	1894	1700
Ruhsuzluk kayıpları	3452	1719
Düzensizlik kayıpları	1772	1431
Keşif kayıpları	2008	2152
Toplam	7996	6107
Oran	130,2	115,1

Poverty drives Crime

Suçu yoksulluk azdırıyor

Ceza davaları on yılda iki kat arttı

Örgütlü suçların ürkütücü yükselişi

Scary rise in organized crimes

Forming a part of most science and other textbooks, it is imposed upon children from the early grades through constant repetition, such as its most famous fallacies: that everything comes into being by blind chance and people are descended from a common ancestor with apes. Young people are fed these evolutionist lies from primary school to the university.

In addition, as it is referred to in the hadiths narrated by our Prophet (as) the corruption can only become so widespread through modern-day technological means (e.g., the press, publishing, the Internet, and satellite communications). Indeed, such widespread strife, which opposes the existence of Allah, Creation and religious morality, has never been seen before today. All of these are important signs that Hazrat Mahdi's (as) coming coincides with our own time. The hadiths also state that this sedition will end when Hazrat Mahdi (as) comes.

3) Widespread Slaughter Before Hazrat Mahdi (as) Comes

The hadiths reveal that violence and turmoil will affect the great majority of people before Hazrat Mahdi (as) comes and that much blood will be shed:

*Judgment Day will not take place until these things come to pass... Death and **slaughter will be widespread...** (Jalaluddin as-Suyuti, Al Jami As Sagir, 3:211; Ahmad ibn Hanbal, Musnad, 2:492, 4:391, 392)*

*There will be cries of war in Shawwal and war and carnage in Dhu al-Hijjah. Again in Dhu al-Hijjah, pilgrims will be plundered and the roads will be filled with blood... **The bloodshed will continue and increase.** (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 37)*

*People make pilgrimage without an imam leading them. Big wars break out when they come down to Mina, and they are entwined just the way dogs entwine, and tribes attack each other. **This strife is so widespread that legs are buried in lakes of blood.** (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 35)*

Dünyanın dört bir yanında 27 savaş sürüyor

Kan, barut ve gözyaşı atlası

Yeni Gündem 18 Ocak 1987

An atlas of blood, gunpowder and tears

5.5 million people are at war

2. Dünya Savaşı'ndan bu yana

çeşitli çatışmalarda 10 milyon kişi öldü

Son 40 yıl içinde pek çok ülkede meydana gelen bağımsızlık savaşları, işgaller kanlı hükümet darbeleri ve ayaklanmalardan oluşan sosyal nitelikli savaşlar üçüncü bir dünya sa-

Since the World War II 10 Million People have died in various conflicts

ğede savaş en kanlı oluyor. BM yetkilileri savaşın insanlığı tehdit eden boyutlarının hızla geliştiğini ve tehlikeli gelişmeyi durduracak yeterli çabaların harcanmadığını kaygı ile belirtiyorlar.

Külliyyet 16 Kasım 1986

5.5 milyon insan savaşıyor

Sabah 6 Ağustos 1987

DÜNYANIN BASAĞRISI TERÖR

Milyet 25 Ağustos 1987

Terror, the world's greatest scourge

There will be a war in Mina in which many will die, to such an extent that so much blood will flow as to leave the stones there in a lake of blood." (Al-Muttaqi al-Hindi, Al-Burhan fi `Alamat al-Mahdi Akhir az-Zaman, p. 31)

There will emerge widespread strife that seems impossible to ever end... (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 55)

Such a strife will appear that nowhere will be spared. When it ends in one place, it will immediately spread to another... (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, pp. 21-22)

Violence is all over the world



Şiddet dünyayı sardı
 11 Eylül saldırılarının üzerinden 7 yıl geçti... ABD yönetimi çıkışlı "terörle savaş" politikası ise terörü daha da artırdı

11 Eylül 2001'de Amerikalı teröristlerin New York'taki Dünya Ticaret Merkezi'ne saldırmasıyla başlayan terörle savaşın 7 yıl geçti. Bu süreçte dünya genelinde binlerce insanın hayatını kaybettiği, milyarlarca doların harandığı bir süreç yaşandı. ABD yönetiminin terörle savaş politikasının, terörü daha da artırdığına inanılıyor.

Cumhuriyet, 11.09.2008

Bugün, 20.12.2004

We are being wiped out by wars



Savaşlarda tükeniyoruz
 20'nci yüzyılda meydana gelen savaşlarda 72 milyon kişi, sadece 2000 yılında ise 310 binden fazla kişi savaşlarda hayatını kaybetti

DÜNYANIN PARASI ÖLDÜRMEK İÇİN HARCANIYOR

20'nci yüzyılda meydana gelen savaşlarda 72 milyon kişi, sadece 2000 yılında ise 310 binden fazla kişi savaşlarda hayatını kaybetti. Savaşların insanlığı tüten bir süreç olduğu vurgulanıyor.



Dünya terörle yatıp kalkıyor

Terörün dünya genelinde yaygınlaştığı ve insanların hayatını tehdit ettiği belirtiliyor. Terörün sadece bir bölgeye sınırlı olmadığı vurgulanıyor.

The world is unceasingly afflicted by terror

Military expenses do not ease down



Askeri harcamalar hız kesmiyor
 Dünyada askeri harcamaların son 10 yılda yüzde 37 oranında arttığı açıklandı.

Askeri harcamaların hız kesmediği ve dünya genelinde arttığı belirtiliyor. Savaşların bitmediği vurgulanıyor.



Hani savaşlar sona erecekti?

Savaşların bitmediği ve dünya genelinde yaygınlaştığı vurgulanıyor. Savaşların insanlığı tüten bir süreç olduğu belirtiliyor.

Wars were supposed to be going to end

NTV msnbc, 12.06.2007

Cumhuriyet, 18.10.2005

Vakit, 17.07.2005

By means of the technology in the End Times will make everyone aware of this corruption and disasters. Even though there may only be few people present at the scene, the whole world will learn what is happening instantaneously. This is a portent of the improvement and widespread use of means of communication at the End Times. Radio, television, newspapers, and the Internet will broadcast bloodshed, injustice, and oppression to the whole world and all these corruptions will be known widely by all the people in the world.

4) The Global Pervasiveness of Disorder and Conflict

At a time when the world will be in harj u marj, corruption will appear, people will be attacked, the old will not have mercy on the young, and the young will not show respect to the old, Allah will send someone [Hazrat Mahdi (as)] to eradicate hostility, conquer the castles of perversion, uphold faith in the End Times just as I upheld it formerly; someone who will fill this Earth with justice where violence prevailed before. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 12)

* Harj u marj: A messy environment of fitnah, corruption, turmoil and disorder

Rather than describing one particular place, the hadith refers to corruption (e.g., conflict, war, slaughter, and terror) spreading all over the world. Indeed, as depicted by the hadith, great riots, wars, massacres and terrorist incidents occur on the five continents of the world today. This is the time when every day hundreds of people are killed or exiled for no fair reason.



5) Strife In Which Even Women and Children Are Slaughtered

Even women, children, the elderly, and the innocent will be massacred before Hazrat Mahdi (as) comes:

In this case, killing a woman will be as easy as wielding a whip. This event will spread twenty-four miles from Madinah. Then the swear of allegiance will be taken to Hazrat Mahdi (as). (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 34)

Hazrat Mahdi (as) will not appear until innocent people are killed... (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 35)

The last of this strife will be the killing of innocent people, and then Hazrat Mahdi (as) will appear, to the approval of all. (Jalaluddin as-Suyuti, Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 38)

Hazrat Mahdi (as) will not appear until innocent people are slaughtered. He will appear when those on Earth and in the skies can no longer bear the killing... (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 37)

They will kill mothers, fathers, daughters, men, everyone, and inflict great suffering on the [Muslim] community by conquering Persia and Iraq. Among these there will be strife, violence, destruction, and flight. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 36)



Kosovan Muslims were subjected to genocide before the eyes of the world

The long-years of war in Bosnia ended in the martyrdom of thousands of Muslims.



Massacre in Palestine

Not a stone was left standing

Almost every day news of massacres come from Palestine. Innocent women and children are continuously murdered.

Vatan Gazetesi, 28.12.2008



Türkiye, 01.07.2009



What is being done to the Uighur Turks is GENOCIDE

Lynch in pictures

During the last 60 years nearly 35 million Muslims are martyred.

Radikal, 09.07.2009



6) Financial Crisis Is One of the Signs Of Hazrat Mahdi (as)

*The convergence of bazaar and market is a sign of the End Times. "What does the convergence of bazaars mean?" It means: **Everyone will complain of low earnings...**" (from Ibn Mardawayh Abu Huraira (ra)...) (Muhammad ibn 'Abd al-Rasul Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 146)*

*In a hadith narrated by Naim ibn Hammad from ibn Masud, the period preceding the appearance of Hazrat Mahdi (as) is described as "the time **when TRADE and roads are CUT and strife increases.**" The hadith goes on to report that this will come to an end in the time of Hazrat Mahdi (as):*

*"... We came to seek that person (Hazrat Mahdi (as)) **BY WHOSE HAND STRIFE WILL BE EXTINGUISHED. CONSTANTINOPLE (ISTANBUL) WILL BE CAPTURED THROUGH HIM.** (In other words, Hazrat Mahdi (as) will spiritually capture hearts and establish a huge cultural intellectual impact.) We recognize him by his name, and his mother and father's names, and his army..." (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 52)*

***Business being slack.** Everyone will complain, "I cannot sell, buy or earn money." (Muhammad ibn 'Abd al-Rasul Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 148) [Before Hazrat Mahdi (as) appears] "THE MARKETS BEING STILLED, A DECREASE IN EARNINGS..." (Muhammad ibn 'Abd al-Rasul Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 148)*

*Everyone **COMPLAINING OF LOW EARNINGS...** the rich respected for their money... (Muhammad ibn 'Abd al-Rasul Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 146)*

*Before Hazrat Mahdi (as) appears, **TRADE AND ROADS** between nations **WILL BE CUT** and strife among people will grow. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar, p. 39-40)*



7) The Increased Oppression of Muslims

During the end times, the hadiths state that Muslim societies will suffer from the conflict, war, and injustice aimed at them. The conflicts and climate of turmoil and corruption experienced in parts of the Islamic world, both now and in the recent past, as well as the oppression that has led to dictatorial regimes in certain Muslim countries, are some of the proofs that this time has begun.

Everyone bowing (ruqu`) and prostrating (sajda) themselves in prayer will be punished. Cruelty, malice, and vice will be produced; scholars and ascetics murdered; and many cities conquered. There will be hostility to the Prophet Muhammad (saas), bloodshed and destruction will be legitimate. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 37)

There will be caliphs after me, amirs after the caliphs, and cruel tyrants after the amirs. Finally, one from Ahl al-Bayt will appear. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 84)

Woe to this community because of those tyrannical rulers. These cruel ones frighten even the silent and submissive, apart from those who obey them. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 13)

Every one out of three Muslim will be killed... (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 73)

Hatred of Islam at a peak



Vakit, 13.02.2008

No permission for the ADHAN in Switzerland!



Vakit, 09.11.2009

Hollanda'da İslâm düşmanlığı had safhada
İnternet yoluyla Müslümanlara ırkçı saldırılar arttı

Hostility towards Islam at a peak in Holland - Racist attacks on Muslims over the net increasing

Vakit, 03.05.2005

8) The Destruction of Masjids and Mosques

The Sufyani will emerge from a dry valley and form an army from the Kalb tribe consisting of grim-faced and hard-hearted men who will oppress all people. He will destroy madrassas (Islamic Schools) and masjids, and punish everyone bowing (ruqu`) and prostrating (sajda) themselves in prayer. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 35)

9) Religious Prohibitions (Haram) Gain Acceptance

Today, although such harmful activities as prostitution, alcohol consumption, usury, and bribery are unlawful or religiously forbidden in many lands, more and more people are indulging in them. Even more, some those who engage in them are praised and encouraged, whereas those who do not are disparaged and belittled. Lifestyles that know no bounds, that care nothing for what the scriptures allow and forbid, and that regard all forms of excess as permissible have spread far and wide during the last few decades. The hadiths describe this dark age, a herald of Hazrat Mahdi's (as) coming, as follows:

Strife will be seen, and more will follow. Such a level of strife will come that the first will spur the last to clashes of swords, and after this there will be such strife that what is forbidden is regarded as lawful. Then the caliphate will come to Hazrat Mahdi (as), the most auspicious individual on Earth, while he is sitting at home. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 26)

*Hazrat Mahdi (as) will not emerge until **unbelief invades everywhere and is openly committed in public**. What rules in such times is... the invasion by unbelief. That is its power. (Imam Rabbani, Letters of Rabbani, 2:259)*

*Hazrat Mahdi (as) will emerge after the appearance of such vile corruption, whereby **all prohibitions are regarded as lawful**. (Al-Haythami, Al-Qawol al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23)*

10) The Open Denial of Allah (Surely Allah Is Beyond That)

Hazrat Mahdi (as) will not come until Allah is openly and flagrantly denied. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 27)

This hadith indicates that many people will either be atheists or agnostics and that they will relay their denial to everyone through the press and declare it openly. This state of affairs clearly exists today, since those who deny Allah are highly esteemed for their supposed “modern and contemporary” attitude. Moreover, the public is encouraged to emulate them.

ALLAH IS BEYOND THAT

Hürriyet, 22.10.2008

Londra'ya ateist otobüs

Atheist bus for London



The Europa Church has lost its way

Avrupa Vatan,
13.06.2003

Avrupa kilisenin YOLUNU UNUTTU

Avrupa'da İsa'nın kiliseye ya da evlerine ya da dışarıya gitmesi. Hıristiyanlar artık hane içine gitme talimatında kurtulmuş kurtulmuş.

Oğrencilere 'ateist olun' baskısı

Rusya'da Moskova'da bir okulda öğrencilere Allah'ın ismi anılmaması isteniyor. Okulda bulunan bir öğretmen öğrencileri bu şekilde baskı yapıyor.

Pressure made on students: Become atheist

Bugün, 13.03.2008

Atheist slogans to travel by bus

Ateist sloganlar otobüsle yolculuk edecek

Atheist slogans to travel by bus



Milliyet, 22.10.2008

Atheists who, with their mediocre intellect, reject Allah's clear existence will make obvious propaganda at the End Times.

II) The Iran-Iraq War

The hadith reports that a major war will take place in the End Times:

There will be tumult in Shawwal, talk of war in Dhu al-Qa`dah, and the outbreak of war in Dhu al-Hijjah.
(Muhammad ibn `Abd al-Rasul Barzanji, *Al-Isha'ah li Ashrat as-Sa`ah*, p. 166)

These three months match the dates of the developmental stages of the Iran-Iraq war: Tumult in Shawwal ...

Iran and Iraq are publishing war bulletins



The army in Iran opens fire on the public



Officers joining the uprising in Iran

Uprising in the month of Shawwal...

The first uprising against the shah took place on 5 Shawwal 1398 (8 September 1976), as indicated by the hadith.

Talk of war in Dhu al-Qa`dah, and the outbreak of war in Dhu al-Hijjah...

A full-blown war broke out between Iran and Iraq in Dhu al-Hijjah 1400 (October 1980).

Another hadith describes the details of this war as follows:

A tribe will come from the Farsi direction, saying: "You Arabs! You have been too zealous! If you don't give them their due rights, nobody will have an alliance with you... It must be given to them one day and to you the following day, and mutual promises must be kept..." They will be going up Mutekh; Muslims will be coming down to the plain ... Mus-hrikun [idolaters] will be standing over there on the bank of a black river [Rakabeh] on the other side. There will be a war between them. Allah will deprive both armies of a victory ... (Muhammad ibn `Abd al-Rasul Barzanji, Al-Isha'ah li Ashrat as-Sa`ah, p. 179)



- **Those coming from the Farsi direction:** Those coming from the Iranian side,

- **Farsi:** Iran, Iranian,

- **Coming down to the plain:** Coming down to the Iraqi plain,

- **Mutekh:** Name of a mountain in the region, and

- **Rakabeh:** A region where the oil wells are concentrated.

"You Arabs! You have been too zealous! If you don't give them their due rights, nobody will have an alliance with you..."

This hadith may draw attention to the outbreak of a racial dispute that will cause both sides to come down to the plain and wage war. (Iraqi plain)

Allah will deprive both armies of a victory...

The Iran-Iraq war lasted for 8 years and, despite the enormous number of casualties, neither side could claim victory.

The war is hotting up



**Bir ileri bir geri
işte İran-İrak savaşı**

The Iran-Iraq War; one step forward, one step back



12) The Occupation of Afghanistan

Pity poor Taliqan [a region in Afghanistan]. At that place are treasures of Allah. These are not of gold and silver. This place consists of people who have recognized Allah as they should have. They are Hazrat Mahdi's (as) servants.

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 59)

Pity poor Taliqan...

The hadith may refer to the invasion of Afghanistan during Hazrat Mahdi's (as) time. Indeed, the Soviets invaded Afghanistan in 1979 (Hijri 1400) the beginning of a new Islamic century. The hadiths state that Hazrat Mahdi (as) will appear at the beginning of a new Islamic century. The fact that many portents coincided with Hijri 1400 and the beginning of Hijri 14th century shows that these dates are an important sign of Hazrat Mahdi's (as) coming.

Hürriyet, 29.12.1979

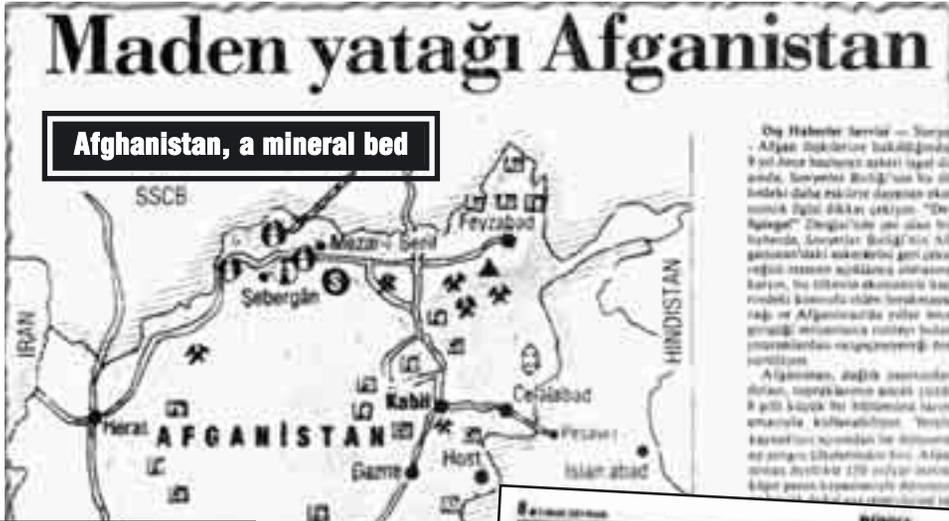


The Soviets have taken over Afghanistan



... at that place are treasures of Allah. But these are not of gold and silver...

This hadith also draws attention to Afghanistan's material riches. Today, large oil deposits, iron basins, and coal mines that have not yet been commercially exploited have been detected there.



Öz Haberler Servisi - Sürat
 - Afganistan'da bulunan maden yatakları, özellikle bakır, demir, kobalt, gümüş, kurşun, çinko, tuz ve diğer mineraller açısından zengin. Bu minerallerin keşfi, Afganistan'ın ekonomik kalkınması için büyük bir fırsat olabilir. Ancak, bu kaynakların doğru şekilde değerlendirilmesi ve çıkarılması için uygun politikaların uygulanması gerekmektedir.

Yeni Şafak, 02.12.2001



The Day, 14.06.2010



The reason of the long years' war in Afghanistan: MINERAL WEALTH

Vakit, 15.06.2010



13) Stopping The Flow of the Euphrates

The blocking and stopping of the Euphrates' water is another portent of Hazrat Mahdi's (as) coming:

One of the portents of Hazrat Mahdi (as)'s coming is **the stopping of the Euphrates**. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 39*)

Milliyet, 05.11.1973



KEBAN DAM
The Euphrates dries up for the first time...



The Keban Dam opens tomorrow

Milliyet, 08.09.1974

Notes: The great Euphrates came to a halt right from its source

Other hadiths provide more details:

The Euphrates will soon disclose the treasure [the mountain] of gold. Whoever will be present at that time should not take any of it (because the end of the old world has come). (*Sahih Bukhari, 12:305*)

The Prophet (saas) said: **The last day will not come until the Euphrates discloses a gold mountain.** Men will wage war for it. Ninety-nine out of every hundred will be killed, and every man will wish he had been the one to be saved. (*Sahih Muslim, 11:320*)



The river's water has been blocked by the Keban Dam.

USA's dream of the Euphrates

ABD'nin Fırat rüyası

Savaşların anası Fırat'tan çıkacak

**The mother of wars will
arise from the Euphrates**

Fırat altın deposu

FIRAT nehrinin suyunu yakın zamanda belirli ölçüde çekmesi, kuruması, önüne kurulacak barajlar sonucu su seviyesinin düşmesi veya yönünün değiştirilmesi durumunda altın rezervlerinin küçük tepcikler halinde herkesin görebileceği şekilde ortaya çıkacağı belirtiliyor.

The Euphrates is a storage of gold

The Prophet said: **"The Euphrates will soon disclose a gold mountain.** Let no one who is there take anything from it. *(Sahih Muslim, 11:320)*

The Prophet said: **"The Euphrates will soon disclose a golden treasure.** Whoever is present, let him take nothing from it. *(Sunan Abu Dawud, 5:116)*

The Prophet said: **"It [the Euphrates] will uncover a mountain of gold."** *(Sunan Abu Dawud, 5:116)*

The time when the Euphrates will disclose its golden treasure as **its waters withdraw** is approaching. Whoever is present at that time, let him take nothing from that treasure. Otherwise, he will die or be killed. *(Narrated by Sahih Bukhari and Sahih Muslim, 3:332)*

As we have seen, stopping the Euphrates' water is an important sign. In addition, many hadiths say that a treasure as valuable as gold will emerge. Let's examine these signs in hadiths further:

Allah's Messenger (saas) said: "The Hour will not come to pass before (1) the Euphrates dries up to (2) unveil the mountain of gold, (3) for which people will fight. Ninety-nine out of one hundred will die [in the fighting], and every man among them will say: 'Perhaps I may be the only one to remain alive.'" (Sahih Bukhari and Sahih Muslim, 3: 332)

1) ... the Euphrates dries up...

As-Suyuti calls this the "stopping of the water." The Keban Dam did, in fact, accomplish this feat.

2) ... unveils the mountain of gold...

Thanks to this dam, the newly exposed land became "worth its weight in gold," for the resulting increased production of electricity made it possible to irrigate more land and facilitated transport.

As is also seen in the schematic drawing above the dam reminds a giant mountain of concrete. From this dam (according to the analogy of the hadith, "from the mountain") flows a wealth worth of golden. Consequently the dam acquires the feature of a "golden mountain." (Allah knows the truth)

3) ... for which people will fight.

Due to the widespread anarchy and killing in the region, anyone asserting ownership of land in that area may kill or be killed, just as the hadith states.

I4) Solar and Lunar Eclipses During Ramadan

There are two signs for Hazrat Mahdi (as)... **The first one is the lunar eclipse in the first night of Ramadan, and the second is the solar eclipse in the middle of this month.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 49*)

A lunar eclipse will occur in the first night of Ramadan. In the middle of Ramadan, a solar eclipse will occur. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 199*)

During his [Hazrat Mahdi's (as)] reign, **on the fourteenth of the Ramadan, a solar eclipse will occur. On the first of that month, the Moon will darken...** (*Imam Rabbani, Letters of Rabbani, 2:1163*)

... The solar eclipse in the middle of Ramadan, and the lunar eclipse at the end... (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 38*)

There will be two lunar eclipses in Ramadan before Hazrat Mahdi (as) emerges. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 200*)

There will be two solar eclipses in Ramadan before Hazrat Mahdi (as)'s advent. (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 440*)

The most important points here are the solar eclipse in the middle of Ramadan and that the Sun and Moon cannot be eclipsed twice in one month under normal conditions. However, other portents can happen as a result of certain causes and can be comprehended.

Close inspection of the phenomena described in these hadiths reveals various differences between the accounts. According to the first, second, and third

Fri, July 18, 1981

1981
17
TEMMUZ
CUMA

İST.	İST. E.
İstanbul 3.26	İstanbul 8.44
Çarşamba 3.38	Çarşamba 8.56
Çiğli 12.20	Çiğli 4.20
İzmit 17.15	İzmit 8.58
Akşam 20.42	Akşam 12.00
Yeni 22.36	Yeni 1.35

ANKARA 3.18 5.20 13.05 19.57 20.23 22.15
İZMİR 3.31 5.33 13.27 17.17 20.42 22.29
ADANA 3.25 5.24 12.58 19.42 20.08 21.49

KİMİN AY TUTULMASI

FAZİLE TAKVİMİ

Fri, July 31, 1981

1981
31
TEMMUZ
CUMA

İST.	İST. E.
İstanbul 2.47	İstanbul 7.27
Çarşamba 2.59	Çarşamba 7.41
Çiğli 12.20	Çiğli 4.50
İzmit 17.13	İzmit 9.42
Akşam 20.39	Akşam 12.50
Yeni 22.27	Yeni 1.49

ANKARA 2.39 4.39 12.05 16.52 20.13 21.57
İZMİR 2.52 4.54 12.27 17.15 20.31 22.12
ADANA 2.47 4.35 12.58 19.40 20.08 21.39

KİMİN AY TUTULMASI

FAZİLE TAKVİMİ

Tue, July 6, 1982

1982
6
TEMMUZ
SALI

İST.	İST. E.
İstanbul 2.12	İstanbul 4.15
Çarşamba 2.24	Çarşamba 4.44
Çiğli 12.20	Çiğli 4.23
İzmit 17.15	İzmit 8.28
Akşam 20.47	Akşam 12.50
Yeni 22.40	Yeni 1.39

ANKARA 2.06 4.20 13.04 16.52 20.28 22.24
İZMİR 2.19 4.40 13.26 17.17 20.45 22.27
ADANA 2.13 4.18 12.58 19.42 20.08 21.38

KİMİN AY TUTULMASI

FAZİLE TAKVİMİ

Tue, July 20, 1982

1982
20
TEMMUZ
SALI

İST.	İST. E.
İstanbul 3.20	İstanbul 6.81
Çarşamba 3.40	Çarşamba 7.01
Çiğli 12.20	Çiğli 4.51
İzmit 17.14	İzmit 8.34
Akşam 20.39	Akşam 12.50
Yeni 22.32	Yeni 1.45

ANKARA 3.22 5.25 13.05 16.57 20.25 22.21
İZMİR 3.34 5.35 13.27 17.19 20.40 22.25
ADANA 3.28 5.23 12.58 19.40 20.08 21.49

KİMİN AY TUTULMASI

FAZİLE TAKVİMİ

accounts, the Moon will be eclipsed on the first day of Ramadan, and according to the fourth it will be eclipsed on the last day. The correct course of action here is to find the common ground in these accounts. Accordingly the common results deduced from the overall hadith reports above are the following:

1. There will be lunar and solar eclipses in Ramadan.
2. These eclipses will be equidistant, at intervals of 14-15 days.
3. These eclipses will be repeated twice.

In line with these calculations, the Moon was eclipsed on Hijri 15 Ramadan 1401 (1981) and the Sun on Hijri 29 Ramadan 1401 (1981). And, the Moon was again eclipsed on Hijri 14 Ramadan 1402 (1982)) and the Sun on Hijri 28 Ramadan 1402 (1982).

Significantly, this hadith declares that the Moon should be eclipsed in the middle of Ramadan as a FULL MOON. This is noted as being a portent.

The fact that these events took place in the same period as the other portents

of Hazrat Mahdi's (as) coming and were miraculously repeated twice at the beginning of the Hijri 1400s strengthens the assumption that the hadiths are pointing toward these events.

15) The Rise of a Comet

A star with a luminous tail will rise from the east before Hazrat Mahdi (as) emerges. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 200*)

Before he arrives, a comet will appear in the east, giving out an illumination. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 53*)

The star's rise will occur after the eclipse of the Sun and the Moon. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 32*)

As stated in the hadiths:

- Comet "Halley" passed close to Earth in 1986, at the beginning of Hijri 1400s (Hijri 1406 ah). This comet was



Curiosity over Halley



- a bright, shining star
- moved from east to west
- and appeared after the lunar and solar eclipses of 1981-82 (Hijri 1401-02).

The fact it was born at the same time as the other portents of the coming of Hazrat Mahdi (as) confirms that Halley's Comet is the celestial body referred to in the hadith.

Throughout history, whenever this comet has passed by, events that represent significant turning points with regard to Muslims have taken place. Some of these are revealed in the accounts narrated by our Prophet (saas). According to these accounts, when the comet was seen:

- The people of Noah (as) were destroyed,
- Prophet Abraham (as) was cast into the fire,
- Pharaoh and his tribe were destroyed,
- Prophet John (as) was killed,
- Prophet Jesus (as) was born,
- Our Prophet (saas) began receiving the first revelation,

- The Ottoman Empire made its appearance, and
- Constantinople (Istanbul) was captured by Sultan Mehmet the Conqueror.

Some Interesting Figures Linked to Halley's Comet

Interestingly, some figures pertaining to the comet are multiples of 19. For example, Halley's Comet appears every 76 years

$$(19 \times 4 = 76)$$

and was last seen in Hijri 1406

$$(19 \times 74 = 1406)$$

Surat al-Muddaththir, which refers to the miracle of 19 in the Qur'an, is the seventy-fourth surah. Moreover, its thirtieth verse reveals that 19 is a means of mercy for believers and of fitna for unbelievers.

As is known, it is stated in verse 30 of Surat al-Muddaththir (surah 74) that the number "19" is instrumental in being a mercy for believers while being a fitnah for unbelievers.

This miraculous relation of Halley comet to the number 19 may point at giving the good news of it being a strife for unbelievers while being a mercy for believers.

In Surat al-Muddaththir 74:1-2, Allah commands our Prophet (saas): "**O YOU WHO ARE ENVELOPED IN YOUR CLOAK, ARISE AND WARN.**" The meaning is clear. Yet, they may be a hidden meaning: "(THE ONE) ENVELOPED IN CLOAK" may well refer to the Hazrat Mahdi (as), who is from our Prophet's (saas) lineage and whose appearance will be signaled by the rise of Halley's Comet in 1406 AH.

74- Surat al-Muddaththir

1. O you who are enveloped in your cloak!

2. Arise and warn.

Muddaththir: means enveloped, covered, encloaked.

Another great miracle and sign is that the appearance of Halley's Comet in 1986 is the **19th APPEARANCE** since 607 AD, when the Prophet Muhammad (saas) was charged with the prophethood.

16) Storming the Kaaba and the Subsequent Bloodshed

The year in which he (Hazrat Mahdi (as)) will emerge, people will perform hajj together and gather without an imam. The Hajjis will be looted, and there will be a battle at Mina in which many will be slain and blood will flow until it runs over the Jamra al-'Aqaba. [Jamra: a stone pillar representing satan that is stoned during the pilgrimage.] (Narrated by `Amr ibn Shu`ayb, al-Hakim and Nu`aym ibn Hammad, Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 169)

People make pilgrimage without an imam leading them. Big wars break out when they come down to Mina, and they are entwined just the way dogs entwine, and tribes attack each other. This strife is so widespread that legs are buried in lakes of blood. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 35)

The phrase "the year in which he will emerge" draws attention to a massacre that will occur on the date of Hazrat Mahdi's (as) emergence. In 1979, a mas-



Armed attack in Kaaba**Reprehensible Incursion to Haram Sharif****The Haj is in bloodshed****Haj Terror: 402 dead in Kaaba****Terror in Kaaba**

sacre very like this one occurred during the raid on the Kaaba, which took place during the pilgrimage month on the first day of Hijri 1400 (21 November 1979).

The hadiths also mention bloodshed. The killing of 30 people during the clashes between Saudi soldiers and militants during the raid confirms the rest of this hadith.

Seven years after this attack, an even bloodier event took place during the Hajj on Hijri 1407: 402 people were killed in attacks on pilgrims demonstrating in the streets, and much blood was spilled. Muslims committed terrible sins by killing each other (the Saudi troops and the Iranian pilgrims) beside al-Bayt-al Mu`addham (the Kaaba). These bloody incidents bear a close resemblance to the climate described in the relevant hadiths:

The Prophet (saas) said: "There will be a voice in Ramadan, a noise in Shawwal, and war between the tribes in the month of Dhu al-Qa`dah. Pilgrims will be despoiled. There will be a war in Mina in which many will die, to such an extent that so much blood will flow as to leave the stones there in a lake of blood." (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 31)

There will be a voice in Ramadan, and a voice in Shawwal. In Dhu al-Qa`dah, the tribes will fight one another. In Dhu al-Hijjah, pilgrims will be despoiled. In Muharram, there will be a shout from the sky: "Take heed. Such a person is of the auspicious ones of the people of Allah. Listen to and obey him." (Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, 2:518, no. 5)

There will be rebellion in Shawwal, talk of war in Dhu al-Qa`dah, and an act of war in Dhu al-Hijjah. Pilgrims will be despoiled, and their blood will flow [over the Kaaba]. (Al-Barzanji, Al-Isha`ah li-ashrat al-sa`ah, p. 166)

In the month of Dhu al-Qa`dah, the tribes will wage war, pilgrims will be kidnapped, and there will be bloody wars. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 34)

There come the cries of war in [the month of] Shawwal with the outbreak of war, massacre, and carnage in [the month of] Dhu al-Hijjah. The pilgrims are plundered in this month, the streets cannot be crossed because of the [amount of] blood shed, and religious prohibitions are violated. Great sins are committed near al-Bayt al-Mu`addham [the Kaaba]. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 37)

"... Great sins will be committed in Bayt al-Muaddham."

This hadith draws attention to the incidents that will occur not in **Bayt al-Muaddham** (Kaaba) but close to it. The incidents during the month of Dhul al-Hijja (pilgrimage season) of the Hijri year 1407 actually took place near the

Kaaba, and not inside it, unlike the event of Hijri 1400. The first incident that we narrated at the beginning occurred on Hijri Muharram 1, 1400 in Bayt al-Muaddham (Kaaba) itself. Both incidents happened just as the hadiths indicated that they would.

It is no mere coincidence that two such major events as bloodshed in the Kaaba and the killing of pilgrims, as reported in the hadiths, are taking place one after the other in the period when all portents regarding Hazrat Mahdi (saas) are coming true.

When we analyse the expressions in the hadith, it is seen that there are portents regarding important events related to the same period.

"[There will be] act of war and carnage in [the month of] Dhu al-Hijja."

The fact that this war and conflict is discussed together with the killing of pilgrims shows that these events will take place in the same period of time. During that same period, the Iran-Iraq war broke out, and the world saw the worst fighting and disorder in the Middle East.

- There come the cries of war in [the month of] Shawwal...

This may be a reference to tension in the Persian Gulf, heightened tension between Iran and the United States, and a state of war.

I 7) Sighting a Flare In the East

... the emergence of a big flare, which is seen in the east, in the sky for three nights; The sighting of an extraordinary redness, not as red as the usual color of the dawn; and its spread over the horizon. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 32)

A big flame will occur in the east for 3 or 7 days in a row, followed by darkness in the sky. A brand new redness, unlike the usual color of red, will spread over the sky. A proclamation will be heard in a language Earth can understand. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 166)

I swear that a flame will engulf you. That flame is presently in an extinguished state in the valley called Berehut. That flame swallows up people with terrible pain inside it, burns down and destroys people and property, and spreads all over the world by flying like a cloud with the assistance of winds. Its heat at night is much higher than its daytime temperature. By going as deep as the center of Earth from above the heads of people, that flame becomes a terrible noise, just like the lightning between the ground and the sky." (Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 461) (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 289)

Here, we give a brief explanation of this flame:

Some people wait for this flame as a sign that comes suddenly and for no particular reason, that never goes out, and that everyone can see. Since the trial continues during the occurrence of these signs, just because people will see them does not mean that they will understand them. Thus, people will make their decisions by using their intellect, mind, conscience, and will. If the End Time signs had been narrated in full detail (e.g., how, when, and where they will occur), everybody would have had to accept them. Thus, no differences of degree would be left among the people. For this reason, these hadiths have been communicated in a semi-implicit manner.

The sign concerning the flame must be evaluated in this manner. A flame is the result of either an accident due to neglect or to a deliberate action. The hadiths do not say that it must occur as a very strange and extraordinary sign. What really counts is its occurrence in compliance with the properties of the flame described in the hadiths and the time of its occurrence. To do this, first we must consider its properties.

In July 1991, after Iraq invaded Kuwait, a huge fire spread throughout Kuwait and the Persian Gulf as the Iraqis fired Kuwait's oil wells. This is how this fire was covered in the media:

- The burning oil in Kuwait led to the deaths of people and animals. According to experts, half a million tons of oil went up into the atmosphere as smoke.

Every day, more than 10,000 tons of soot, sulfur, carbon-dioxide and large quantities of hydrocarbons with their carcinogenic properties hang suspended over the Gulf. It is not just the Gulf but, on its behalf, the world is burning. (M. Necati Ozfatura, *Kurtlar Sofrasında Ortadoğu*, p.175)

- Two wells that were set alight produced as much oil as Turkey does in one day, and the smoke from them were even seen from Saudi Arabia, 55 kilometers away. (*Daily Hurriyet, January 23, 1991*)

- Hundreds of oil wells set alight in Kuwait are still burning fiercely. Experts say it will be "exceedingly difficult to put those fires out," and it is said that the fires may affect a wide area from Turkey to India for the next 10 years.

The fire and smoke coming from the wells constantly polluted the atmosphere. Daytime resembled night in Kuwait. The brown smoke that rose together with the flames reminded one of the sky as the autumn turns into winter... It has been stated that it would take at least a year for Kuwait to be completely habitable again. The smoke that rises with the flames is visible from miles away, totally blocking out the sky and making the country unfit to live in. The wealthy are abandoning Kuwait.



**One of the portents of the End Times is “the rise of a fire in the East”.
During the Gulf War the fire started in oil wells.**

According to a statement by Abdullah Dabbagh, director of the research institute in Dhahran, in the New York Times, 106 species of fish, 180 species of mollusk, and 450 animal species living in the region struggled to survive because of the pollution in the Persian Gulf. It has been stated that smoke rising from 600 oil wells has spread to neighboring countries, and that smoke containing such carcinogenic substances as sulfur has turned into acid rain and reduced agricultural productivity. (*M. Necati Ozfatura, Kurtlar Sofrasinda Ortadogu, p. 171*)

*I swear that a fire will enfold you. That fire is currently lying extinguished in the valley known as **Berehut** (Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 461, Qamus Translation, 1:550)*

[Berehut: the name of a valley or a well].

The hadith's first part says that the flame "is presently in an extinguished state." Given that the flame is the result of burning an inflammable substance, what waits in an extinguished state is not the flame itself but rather the material to be burned by the flame.

In this context, this may mean underground oil. Berehut is the name of a well. This can be considered an oil well. When the time comes, oil extracted from these wells will become a fire ready to be burned.

"That flame swallows up people with terrible pain inside it." This flame is not merely a burning flare, but also one that deprives people of their lives and possessions, making them miserable and sorrowful, and contaminates the surrounding environment.

"That flame ... burns up and destroys people and property." This flame causes the death of people. In addition, it burns up property, causing material damage, and, by polluting the surrounding environment, destroys what people need in order to live.

"... spreads all over the world in eight days by flying like a cloud with the assistance of winds." This particular element is the smoke that the flame produ-



Gulf War, 1991

ces. Thus, this metaphor indicates that the smoke will reach as high as the clouds and spread in all directions due to the wind.

"Its heat at night is much higher than its daytime temperature." In other words, the flame will burn around the clock.

"By going as deep as the center of Earth from above the heads of people, that flame makes a terrible noise, just like the thunder between the ground and the sky." Attention is drawn to the facts that the flame will climb very high into the air and cause a very strong noise and explosions resembling a thunder.

"... a brand new redness, unlike the usual color of red, spreading over the sky..." This part of the hadith points out that the incident will occur at night, for the flames of a large nighttime explosion lead to a very strong illumination. The red illumination caused by such red flames is very different from the red "dawn" redness with which people are familiar. Such an illumination at night, which is very similar to daylight, is an extraordinary phenomenon.

18) The Explosion of the Tanker “Independenta” In 1979 In Istanbul

It is narrated from Hussein Ibn Ali that:

“WHEN YOU SEE A GREAT FIRE FROM THE EAST IN THE SKY ILLUMINATE THE NIGHT, THAT MOMENT IS THE TIME OF THE COMING OF HAZRAT MAHDI (AS).”

(Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar)

It is narrated from Abu Jaffar ibn Muhammad ibn Ali that:

“Expect the coming of the family of Muhammad [Hazrat Mahdi (as)] when you see a fire from the East for three or seven days, and insha' Allah an angel from the sky will call out the name of Hazrat Mahdi (as) from the sky, and everyone in East and West will hear. So much that those asleep will wake in fear, those standing will fall down, and those sitting will spring to their feet.” *(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 32)*

This great explosion and subsequent fire that this hadith of our Prophet (saas) is referring to is the explosion of the heavily laden petrol tanker the **Independenta** off the Kadikoy coast in Istanbul in 1979, in other words Hijri 1400.

On 15 November, 1979 (Hijri 1400), the world's fourth largest tanker, the 150,000 gross ton Romanian “Independenta” struck a Greek steamer as it came to Istanbul, the last center of the Islamic world, ran aground and sank following a blaze lasting several days. Our Prophet (saas) openly states that the time of this great event that took place in Istanbul is that of the coming of Hazrat Mahdi (as) to Istanbul in the words; **“... THAT MOMENT IS THE TIME OF THE COMING OF HAZRAT MAHDI (AS)”**

According to the information provided in the hadith, this is an event that took place during the days when Hazrat Mahdi (as) set foot in Istanbul. Through this event, the coming to Istanbul of Hazrat Mahdi (as) was announced as glad tidings in such a way that everyone in the world could hear, both the human world and the world of the djinn. People were thus told by Allah that Hazrat



Hürriyet, 16.11.1979

Tercüman, 17.11.1979

Mahdi (as) had come to Istanbul, both by a noise as loud as thunder, a giant flame that blazed for several days, by light and smoke, and by further explosions that took place from time to time.

In addition, Said Nursi, the greatest restorer of the faith of the last 1000 years, also says in his collection that Hazrat Mahdi (as) will appear in the year 1979 (Hijri 1400)

[THEY] SUPPOSED A FACT THAT WOULD OCCUR IN THE FUTURE OF THE WORLD ONE THOUSAND FOUR HUNDRED YEARS LATER TO BE CLOSE TO THEIR CENTURY ... (Bediuzzaman Said Nursi, The Words, The Twenty-fourth Word: Third Branch, Eight Principle, p. 318)

19) An Increase In the Number of False Prophets

The appearance of false prophets is another portent of the Hazrat Mahdi (as)'s coming. Many people claiming to be Prophet Jesus have emerged in recent times.

The Hour will not be established until about thirty liars appear, and each one of them will claim that he is Allah's Apostle... (Muslim, Kitab al-Fitan p. 43; Sunan Abu Dawud)

The appearance of 60 liars, each of who claims that Allah, the One Allah, has sent them as a prophet. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 36)



20) The Use of Religion for Personal Ends

When the learned acquire knowledge solely to make money... when they sell the religion for the sake of this world ...when they sell the laws... then the last day will be at hand. (Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 480)

*Such men will appear in the end times that **they will sell their religion for worldly gain.** (Tirmidhi, Zuhd, p. 60)*

*Whoever reads the Qur'an, let him seek it (his reward) from Allah, because in the End Times many **who read the Qur'an will seek their reward from men.** [Son Zamanla İlgili Hadisler (Hadiths Regarding the End Times), p. 9]*

21) The Occurrence of Great and Astonishing Events

Great phenomena will happen in his time. (Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al- Muntadhar, p. 27)

So many appalling incidents will occur in his time. (Imam Rabbani, Letters of Rabbani, 2:258)

The signs of his emergence resemble those preparatory signs that earlier gave an indication of our Allah's Messenger. (Imam Rabbani, Letters of Rabbani, 2:258)

Great and extraordinary events preceded the Prophet Muhammad's (saas) birth. For example, a new star rose on that night, 14 towers of the Iranian emperor's palace collapsed, the Magians' (fire worshippers') sacred fire that had burned for 1,000 years in Iran went out, the Samawah Valley was flooded, and the

Sawa Lake dried up. As indicated in the hadiths above, Hazrat Mahdi's (as) emergence will also be marked by great and miraculous phenomena.

Some of the remarkable phenomena that took place during the twentieth century are as follows:

- **The Kaaba was raided, and many Muslims were killed,**
- The 2,500-year-old Iranian monarchy collapsed, and Shah Mohammad Reza Pahlavi fled and died in exile,
- **A gas leak in a Bombay factory killed 20,000 people,**
- War broke out between two Muslim nations: Iran and Iraq,
- **The Soviet Union occupied Afghanistan,**
- **Invasion of Azerbaijan in 1990,**
- On September 19, 1985, Mexico City was devastated by an earthquake,
- **The Nevado del Ruiz volcano erupted, wiping the town of Armero off the map and killing 25,000 people,**
- Floods in Bangladesh killed 25,000 people,
- **Rome, the heart of the Catholic Church, was flooded,**
- The worst forest fire in history broke out in China,
- **Indian Prime Minister Indira Gandhi and her successor Rajiv Gandhi, along with President Anwar al-Sadat of Egypt and Swedish Prime Minister Olaf Palme, were assassinated,**
- Pope John Paul II was shot,
- **The AIDS virus, identified in 1980, has so far killed tens of thousands of people and is known as the "Plague of the Age,"**
- The *Challenger* space shuttle exploded after take-off in 1986,
- **The worst nuclear accident in history occurred when the Chernobyl Nuclear Reactor, located in the Soviet Union, exploded on 26 April 1986 and affected many European countries by the released radiation,**
- A hole was discovered in the ozone layer and it effected world climate negatively
- **The Soviet Union collapsed, thanks to Gorbachev, and the newly independent states of Central Asia emerged,**



Saudi Arabistan'ın dünya ile irtibatı kesildi
 İran'lı militanlarla şiddetli çarpışmalar
 oluyor 30 ölü var! 90 kişi rehin alındı..

Mekke işgal edildi

Mecca was invaded



The Persian Empire of 2500 years was demolished. Reza Shah Pahlavi passed away.

200 bin kişilik bir kuvvetle iki koldan büyük bir saldırıya geçtiler

İran, Irak'a girdi

Iran invaded Iraq

KARDEŞ KAVGASINI YENİDEN ALEVLENDİ

A war broke out between two Muslim countries, Iran and Iraq



Pope Jean Paul II was shot by Mehmet Ali Agca



Russians invaded Afghanistan



Mexico City is laid waste by an earthquake



The President of Egypt Anwar al Sadat, the President of Sweden Olof Palme, and Indian Prime Minister Indira Gandhi were assassinated.

- The Gulf War broke out, Iraq annexed and then fled Kuwait
- **The United States and Britain occupied Iraq in 2003,**
- An earthquake in Armenia reduced cities to rubble, causing 500,000 people to leave their homes and more than 40,000 people to lose their lives,
- **The Chinese government sent its tanks into Tiananmen Square during 1989 to crush a student movement demanding greater freedom; 2,000 students died,**
- The Berlin Wall, which for 28 years had symbolized the cold war, was torn down,
- **More than 1,400 pilgrims were killed in a stampede at a tunnel in the Kaaba in 1990,**
- Approximately 139,000 people died from flooding in Bangladesh in 1991, and 10 million were left homeless,
- **Hundreds of thousands of Muslims were killed in the atrocities in Bosnia and Kosovo, and hundreds of thousands more were exiled,**
- The Ebola virus led to the deaths of tens of thousands, and
- **The hurricanes, tornadoes, whirlwinds, and floods caused by El Niño led to the deaths of thousands of people, to millions fleeing their homes, and to billions of dollars worth of damage.**
- The 13-year research known as the Human Genome Project was completed in April, 2003. The approximately 30,000 genes in human DNA were thus identified and the human genome map produced.
- Mars was closer to Earth in August 2003 than at any other time in the past 60,000 years.
- In August 2007 the financial markets in the United States of America started to collapse and the economic crisis continued to intensify, beginning to spread across the whole world.

**Shock and sorrow in the world
"Disaster of the Age"**

Challenger explodes as horrified nation watches



The space shuttle Challenger exploded soon after it was launched in 1986.



In 1986 the greatest nuclear disaster in history occurred in Chernobyl, Ukraine.



The hole in the ozone layer negatively affected the seasons



Great student upheavels occurred in China



After Iraq's annexation of Kuwait the Gulf War that would last for years started.



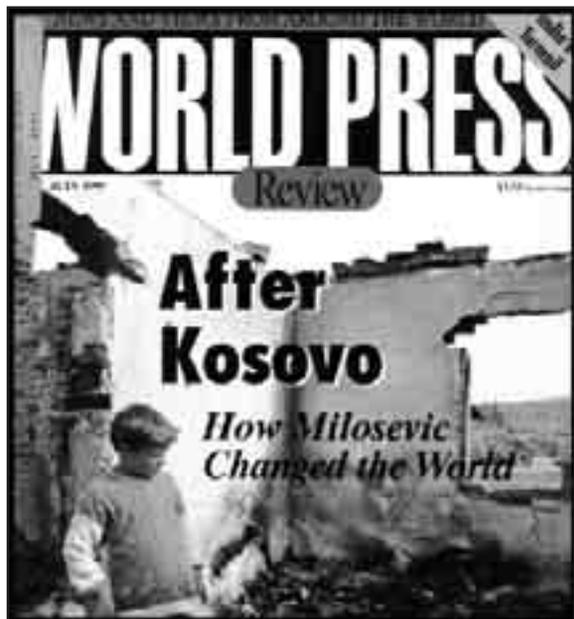
USSR collapsed



Independent states appeared



El-Nino caused great climate changes around the world



100 million tons of snow fell on Istanbul in only 6 days

Istanbul'a altı günde 100 milyon ton kar yağdı!

Yeni Yüzyıl, 5 Mart 1987

Istanbul under flood

Istanbul'u sel aldı

Milliyet, 19 Haziran 1987

17 gündür sürdürülen yağış 200 köprün ölmüne 600 bin hektar ormanı kül olmasına sebep oldu

ÇİN YANIYOR

China burning

4 thousands dead, thousands of wounded

Deprem, Mexico City'yi cehenneme çevirdi

4 bin ölü, binlerce yaralı

Milliyet, 21 Eylül 1985

EN KURAK KIŞ!

The most arid winter

Sözcüman, 9 Aralık 1986

Doğal bir çöküşün sonucu meydana gelen çöküş, bir ilkinde, bir kabarmaya sebep oldu

En az 50 ölü
Korkunç heyelan

Cumhuriyet, 24 Haziran 1989

Scary landslide

1985 became a year of disasters

1985 felaket yılı oldu

Güneş, Kasım 1985

We have not seen such for a century

Yüz yıldır böylesini görmedik!

17 günde sürülen yağışın kar yağışı İstanbul'u 600 bin hektar ormanı kül olmasına sebep oldu

Murderous cyclone

Hortum ölüm saçtı

Güneş, 2 Ağustos 1986

Hurricane disaster

Kasırga faciası

The Hell of Greece: 1100 dead

Yunanistan cehennemi:

1100 ÖLÜ

SARAYLAR ve diğer binaların 1100 ölü ve yaralı olduğu, jandarmaların tahminleri, can kaybını belirleyen sorular oldu. Hastaneler acık vaziyette hastalarıyla dolmuştu

Güneş, 30 Temmuz 1987

The severest rains of the century

Yüzyılın en şiddetli yağışları

doğu yağmurları hayatı tehdit etti, canı kayıpları çıktı

Avrupa'yı sel aldı

Güneş, 20 Ağustos 1987

Flood in Europe

Ivan laid to waste



Tercüman, 08.09.2004



Cumhuriyet, 20.01.2007



This century has been the one in which great disasters and events took place and the events narrated by our Prophet (saas) occurred one after another. The pain and disasters people went through in this century are important portents of the coming of Hazrat Mahdi (as), which is heralded by our Prophet (saas). Our Prophet (saas) told that these portents would occur one after another, like the dots on a prayer beads. Indeed, starting from the beginning of Hijri 1400, all these events occurred one after another.

22) A Sign Out of the Sun

He [Hazrat Mahdi (as)] will not come unless a sign emerges out of the Sun. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al- Muntadhar, p. 49)

Hazrat Mahdi (as) will not emerge unless the Sun rises as a sign. (Ibn Hajar al-Haythami, Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 33)



Such a great explosion in the Sun occurred for the first time within the century in which we live.



Eclipse of the Sun

The solar eclipse of 11 August 1999 was the final eclipse of the Sun during the twentieth century. This was the first time that so many people could actually watch and investigate such an event for an extended period of time. One noteworthy aspect of this eclipse was that it could be seen in Turkey in some 12 cities and 100 districts.

It is no coincidence that so many signs have taken place one after the other in such a short space of time. Each of these portents represents glad tidings for believers.



The eclipse of the Sun could be seen along the line shown in the picture. Turkey is one of the countries in which the eclipse of the Sun could be seen for longest.

23) The Destruction of Great Cities

Great cities will be ruined, and it will be as if they had not existed the day before. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 38)

The hadith indicates that certain large cities will be destroyed as a result of wars and various natural disasters. Several large cities were indeed destroyed or severely damaged during the Hijri 1400s. These events are major signs of Hazrat Mahdi’s (as) coming. The atomic bombs dropped by the United States on Hiroshima and Nagasaki in 1945 killed innumerable people and razed both cities to the ground.

In the Qur’an, Allah states that many peoples have been destroyed.



Nagasaki before and after the atomic bomb.



Hiroshima before and after the atomic bomb explosion.



The twentieth century's wars totally ruined many great cities (e.g., Berlin, Hamburg, Warsaw, Leningrad, Bucharest, Beirut, and London). It took years to rebuild them.



Like many other cities of Italy, Anzio was also laid waste after the World War II.



The Swedish Embassy in Berlin which was ruined by a bombing.

Katrina left the perished city, and the corruption started.

Mürriyat

Yok olan kentte Katrina dindi, KAOS başladı

Katrina kasırganının ardından sulara gömülen ve ABD Başkanı Bush'un "yıkılmış" dediği New Orleans kenti, şimdi de kere peşpeşe. Kurbanları çözümlenmiş ve kurtarılmış kentler için yardım kampanyaları başlatıldı. Başlıca olarak çözümlenmiş yasa dışı kentler için yardım kampanyaları başlatıldı. Başlıca olarak çözümlenmiş yasa dışı kentler için yardım kampanyaları başlatıldı.



Yıkılan kentte...

Hurricane disaster in USA

ABD'de kasırga felaketi

Siddetli bakarlardan daha yüksek olan Çarlı Kasırganının hız, zaman zaman saatte 233 km hızla ilerlerken, ABD Başkanı George W. Bush, kasırganın etkilerine karşı Florida eyaletini felaket bölgesi ilan etti.



ABD'de Kasırga Felaketi

Katrina kasırganının ardından sulara gömülen ve ABD Başkanı Bush'un "yıkılmış" dediği New Orleans kenti, şimdi de kere peşpeşe. Kurbanları çözümlenmiş ve kurtarılmış kentler için yardım kampanyaları başlatıldı. Başlıca olarak çözümlenmiş yasa dışı kentler için yardım kampanyaları başlatıldı.

Hurricanes, cyclones and floods that occurred during the last 20 years in USA caused great disasters.



24) An Increase In the Number of Earthquakes

The Last Day will not come until earthquakes multiply, strife appears, and murders increase. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 109)

Our Prophet (saas) stated in the above hadith that “a rise in the number of earthquakes” will be a sign that the End Times is nigh. Indeed, this century went down in history as one in which many thousands of people lost their lives in earthquakes. The devastating earthquake in Kobe (Japan), and those that followed one after the other in Turkey, Taiwan, Greece, and Mexico, are important signs.



Thousands of people lost their lives during the earthquakes occurred in 1989 in San Francisco and thousands of others were left homeless. Damage is worth billions of dollars.



A 7.6 earthquake struck Taiwan

Hürriyet, 21.09.1999



7.4 earthquake shook Mexico

Milliyet, 01.09.1999



Cumhuriyet, 22.08.1999

In 1977 thousands of buildings in Romania were reduced to pieces.

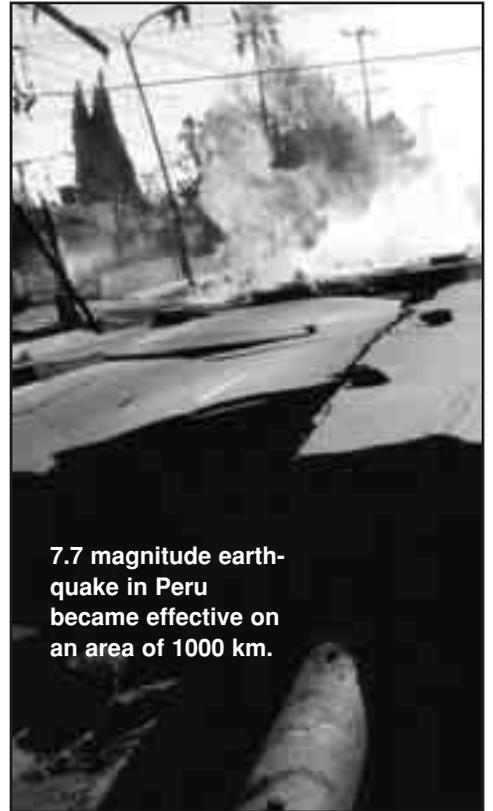


San Francisco earthquake occurred at 05:04 am, ruining thousands of buildings in only 15 seconds.



9.2 magnitude earthquake in Alaska caused huge cracks on earth

There will be earthquakes in my community. Ten thousand, twenty thousand, thirty thousand people will die. Allah will make this a counsel for the taqwa, a mercy on believers and a suffering for unbelievers. [Ibn 'Asakir, Gelecegin Tarihi 1 (History of the Future 1), Orhan Baytan, Mevsim Publishings, p. 81]



7.7 magnitude earthquake in Peru became effective on an area of 1000 km.

The earthquake that happened in China in 1976 was the greatest of the 20th century. The death toll was 240,000 and the number of wounded was 164,000.



In 1995, an earthquake reduced Kobe to rubble even though it lasted only 12 seconds. The Kobe earthquake caused a damage of 147 billion dollars.

The days when you can find no homes to shelter you or animals to carry you have come close. Earthquakes will demolish your houses... (Al-Barzanji, Al-Isha`ah li Ashrat as-Sa`ah, p. 146)

The Day of Judgment will not take place until knowledge vanishes, earthquakes multiply, time is shortened, strife appears, and murders flourish. (Al-Barzanji, Al-Isha`ah li-ashrat al-sa`ah, p.108)



The 10-magnitude earthquake in Sicily reduced some cities into rubble.



The financial worth of the 6.7 magnitude earthquake that hit California on January 17, 1994 exceeded 40 billion dollars.

The severe earthquake that occurred in Mexico in 1985 left 1 million homeless, 9000 dead and 30,000 wounded behind. (Right) Harapolan Benito Juarez Hospital



Everywhere became flat

Radikal, 28.01.2001

Her yer dümdüz oldu

Son 50 yılın en şiddetli depremiyle sarımsın Hindistan'da ölenlerin sayısı 24 saatte 15 bine çıktı. Hindi yetkililere göre ölü ve yaralıların çoğu pahalı kaçak binalardan

The world is rocked - The world is shaking

DÜNYA SALLANIYOR

Geçtiğimiz dört bir yarımda meydana gelen depremler herkesin yüreğini ağzına getirdi. Önceki gün Cezayir ardından Kazakistan ve daha sonra da Filipinler ile Elazığ sallandı

Değerlendirildiği üzere, son 50 yılın en şiddetli depremiyle sarımsın Hindistan'da ölenlerin sayısı 24 saatte 15 bine çıktı. Hindi yetkililere göre ölü ve yaralıların çoğu pahalı kaçak binalardan...
ELAZIĞ
Elazığ'da meydana gelen deprem, bölgedeki binaların çoğunu çökürdü. Yaralıların sayısı 100'ü geçti. Ölenlerin sayısı ise 15'e ulaştı.
KAZAKISTAN
Kazakistan'da meydana gelen deprem, bölgedeki binaların çoğunu çökürdü. Yaralıların sayısı 100'ü geçti. Ölenlerin sayısı ise 15'e ulaştı.



Newsweek, 02.07.1990



Not one day passes without an earthquake

Sabah, 17.10.1999

Depremsiz gün yok

TÜRKİYE, TAYVAN, MEKSİKA VE ŞİMDİ DE AMERİKA SALLANDI 7/3 Saat üçe taktı

And now Taiwan: Earthquake 7.6

DEPREM: 7.6

Sarsıntılar Uzakdoğu'ya kayıyor

Turkey, Thailand, Mexico and now America shook The three o'clock syndrome

Sabah, 21.09.1999

PEŞ PEŞE FELAKET

1100 KİŞİ ÖLDÜ

Ayda başlıyan felaket bütün dünyayı sardı. Endonezya'da 7.8 büyüklüğünde bir deprem daha çıktı. ABD ve Rusya da sarsıldı

Endonezya'da meydana gelen deprem, bölgedeki binaların çoğunu çökürdü. Yaralıların sayısı 100'ü geçti. Ölenlerin sayısı ise 15'e ulaştı.



Bugün, 02.10.2009

First a 8.3 earthquake, then a tsunami struck

Önce 8.3'lük deprem sonra tsunami vurdu

Radikal, 30.09.2009

Tercüman, 24.05.2003

Ortadoğu, 07.01.2000

When the generations that follow my community insult those who went before (with various pretexts and excuses), expect red winds, earthquakes and changes of appearance. (Tirmidhi Hadiths, Muslim, Kitab al-Fitan, s. 39)

The number of lost people in China: 100 thousand



The great earthquake in China in 2008 led to tens of thousands losing their lives and many being crippled.

Earthquakes became increasingly frequent and intense in the 1990s and 2000s. The great earthquake in Kobe was followed by others in Turkey, Athens, Taiwan and Mexico.

Yeni Çağ, 16.05.2008

PAIN becomes more severe in Italy



Chile collapsed with 8.8



Türkiye, 08.04.2009



The successive great earthquakes that occurred in Haiti and Chile in 2010

25) The Taking Place of a Major Event

“(1) Before the coming of Hazrat Mahdi (as), (2) there will be a great event (3) when pitch-black stones (4) in Medina (5) will vanish in blood. In that event it will be as easy to kill a woman (6) as to wave a whip. And this phenomenon will spread for 2 km, and the oath of allegiance will be taken to Hazrat Mahdi (as). (Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 41)

(1) Before the coming of Hazrat Mahdi (as)... The fact that the hadith begins like this also shows that this is one of the signs of the coming of Hazrat Mahdi (as). According to the hadiths and great Islamic scholars, the coming of Hazrat Mahdi (as) should take place in early Hijri 1400 (1979-80 AD). The term in the hadith “before the coming of Hazrat Mahdi (as)” suggests shortly before Hazrat Mahdi (as) will appear there will be this great event.

(2) ... there will be a great event... The hadith may be referring to 1 May, when many people were killed in Taksim Square in Istanbul and much blood was spilled during a period of anarchy.

(3) ... when pitch-black stones ... will vanish in blood... This part of the hadith describes the ground being covered in blood. It refers to a bloody incident taking place on black stones, in other words on tarmac.

- In the Taksim Square incident of May 1, 1977, 34 people died and 200 were injured. Blood was shed over black stones (tarmac) and spread into the road.

Tarmac road: Made up of small stones mixed in with asphalt.

When this mixture is laid out on a road it looks like a single piece of black stone.

(4) in Medina ... The word Medina in Arabic is also used to mean a large city. The hadith below is an example of this.



Cumhuriyet, Mayıs 1977

DISK's meeting in Taksim is smeared with blood



It is narrated from Ibn Amr that Messenger of Allah (saas) said:

O Ummah! There are six things that the Day of Resurrection will not happen before... The sixth is the capture of Medina.

He was asked: Which city? He replied: Constantinople. (Istanbul)

(This is the spiritual conquest of Istanbul to be performed by Hazrat Mahdi (as)).

(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 204; Ramuz al-Ahadith 1/296)

(5) ... **will vanish in blood** ... The tarmac will be totally covered in blood in some places, and the tarmac itself will be invisible.

(6) ... **as easy** ... **as to wave a whip** ... The metaphor here notes that killing will be a very easy matter. In the same way that a whip can be waved around in all directions with a flick of the wrist, so a gun can be waved around and used to kill someone just by pulling the trigger.

26) Emergence of a Two-Tailed Comet

In his work *The Letters of Rabbani*, the great Sunni scholar Imam Rabbani gives two important conditions regarding the coming of Hazrat Mahdi (as).

1st CONDITION

The first of these conditions is that Hazrat Mahdi (as) will appear after one thousand years from our Prophet (saas).

This is revealed on page 1/569 of his *Letters of Rabbani*:

However, what is anticipated is this; the renewal of this concealed state AFTER ONE THOUSAND YEARS HAVE PASSED. His being given superiority, finding water and increase... The original of such virtues (perfections) will appear and cover its abasement... **AND LET HAZRAT MAHDI (AS) who values devotion to might COME.** May Allah be pleased with him. (*Imam Rabbani, The Letters of Rabbani, 1/569*)

We are now in the year Hijri 1430. This date shows that 1000 years have passed since our Prophet (saas) and Hazrat Mahdi (as) will appear during Hijri 1400s, the century we are living now, as stated in the hadiths. It also proves that the first of Imam Rabbani's conditions necessary for the appearance of Hazrat Mahdi (as) has come about.

2nd CONDITION

The second great measure that Imam Rabbani provides regarding the appearance of Hazrat Mahdi (as) is the condition of a "double-toothed, light-shedding star" passing close by the Earth.

Gaste, 25.02.2009



According to his Companions, the Messenger of Allah (saas) said:

"When Abbasi Malik arrives at Khorasan, one of the signs of the coming of the promised Mahdi, A DOUBLE-TOOTHED (1) LIGHT SHEDDING (2) HORN (3) WILL APPEAR IN THE EAST."

"A TAILED STAR (COMET) WILL BE BORN IN THE EAST AND SHED ITS LIGHT."

That comet has been born. But is it that one, or another similar one?

-That this star is called a comet, is probably based on the following:

-The course of the constant IS FROM MAGRIB (WEST) TO MASRIQ (EAST) (4)...

The situation of this star follows this course. In other words, its head faces east and its tail faces west. The long white part is in its rear. Therefore:

-It is appropriate for it to be described as having a tail.
ITS DAILY PASSAGE, ON THE OTHER HAND, IS FROM MASRIQ (EAST) TO MAGRIB (WEST). (5)

SubhanAllah knows the truth.

(Imam Rabbani, Letters of Rabbani, Letter 381, p. 1184)

(1) ... double-toothed...:

The fact that the tail of the comet Lulin is forked completely matches the term double-toothed in the hadith.

(2) ... light-shedding...:

The term light-shedding in the hadith refers to the brightness of the comet Lulin, which exceeded that of six stars as it approached the Earth.

(3) ... a horn...:

The main distinguishing feature between Lulin and other comets is that as well as the comet having a tail in the rear of its body, it also has a tail in the front. Examination of photographs of Lulin and its two tails immediately put one in mind of a horn.

The comet Lulin entering the Solar System

11.02.2009 ntvmsnbc.com

Lulin kuyruklu yıldızı Güneş Sistemi'ne giriyor

Yeşil rengi ile görülebilen Lulin kuyruklu yıldızı Güneş Sistemi'nin içine ilk defa giriyor.



NTV-MSNBC
Görüntüleme: 24.05.2009 11:30:00 Çarşamba

Güneş ,
23.02.2009

Yeşil kuyruklu yıldız dünya'ya teğet geçti

Yeşil kuyruklu yıldız dünya'ya teğet geçti. Lulin kuyruklu yıldızı Güneş Sistemi'nin içine ilk defa giriyor. Yeşil rengi ile görülebilen Lulin kuyruklu yıldızı Güneş Sistemi'nin içine ilk defa giriyor. Yeşil rengi ile görülebilen Lulin kuyruklu yıldızı Güneş Sistemi'nin içine ilk defa giriyor. Yeşil rengi ile görülebilen Lulin kuyruklu yıldızı Güneş Sistemi'nin içine ilk defa giriyor.



The Green comet was very close to the world

Kıyamet yıldızı hızla yaklaşıyor

Comet of the Last Day approaching fast

ÇİNLİ gök bilimcilerin 11 Ağustos 2007'de keşfettiği C/2007 N3 (Lulin) kuyruklu yıldızı hızla dünyaya yaklaşıyor. Çok zehirli gazlar taşıyan ve evrendeki diğer gök cisimlerinin aksi yönünde hareket eden kıyamet yıldızı, yarın dünyaya en yakın mesafeden geçecek.

(4) The course of the constant is from Magrib (west) to Mashriq (east)...

The hadith goes on to say that "The course of the constant is from Magrib (west) to Mashriq (east)..." This refers to the movement of heavenly bodies, which information is in full agreement with the astronomical findings of the 20th century. Indeed, all heavenly bodies travel from MAGRIB (WEST) to MASHRIQ (EAST).

(5) Its daily passage, on the other hand, is from mashriq (east) to magrib (west). ...:

Here the expression “Its daily passage, on the other hand, ...” indicates that the comet Lulin, as opposed to all other heavenly bodies, travel from east to west.

The reference to a “**double-toothed, light shedding**” horn, cited in the hadith of our Prophet (saas) as a portent of the appearance of Hazrat Mahdi (as) whose coming is anticipated in the End Times, and described in detail by Imam Rabbani, indicated the comet Lulin, which passed closest to the Earth on **February 24, 2009, that is the year Hijri 1430.**

Another highly significant feature of this comet is that scientists say that it will next pass by the Earth **AFTER at least another 1000 YEARS.**

This timing given by scientists shows that it is impossible, according to the dates given on the basis of the hadith of our Prophet (saas) by Sunni scholars regarding the life span of the Earth and Day of Judgment, for the comet to pass by the Earth again. Because the hadith narrated from our Prophet (saas) reveal that the life span of the Earth is 7000 years.

Anas Ibn Malik narrates that the Messenger of Allah (saas) said: **THE LIFE SPAN OF THE WORLD IS SEVEN DAYS IN THE DAYS OF THE HEREAFTER.** Almighty Allah has said: ONE DAY IN THE SIGHT OF YOUR LORD IS LIKE A THOUSAND OF YOUR YEARS.

ALLAH WILL ASCRIBE THE EQUIVALENT OF GOOD DEEDS OF THE SEVEN THOUSAND YEARS OF THE AGE OF THIS WORLD to the one who meets the need of any of his brothers in the faith on the path of Allah as if he spends his days in fasting and his nights in worship.

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-zaman, p. 88)

In one hadith narrated from our Prophet (saas) by many scholars, such as Imam Ahmad Ibn Hanbal, the time passing up until our Prophet (saas) is out at 5600 years,

Ahmad Ibn Hanbal, in his Kitab al-`Ilal, says:

Five thousand, six hundred years have passed from this world.

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-zaman, p. 89)

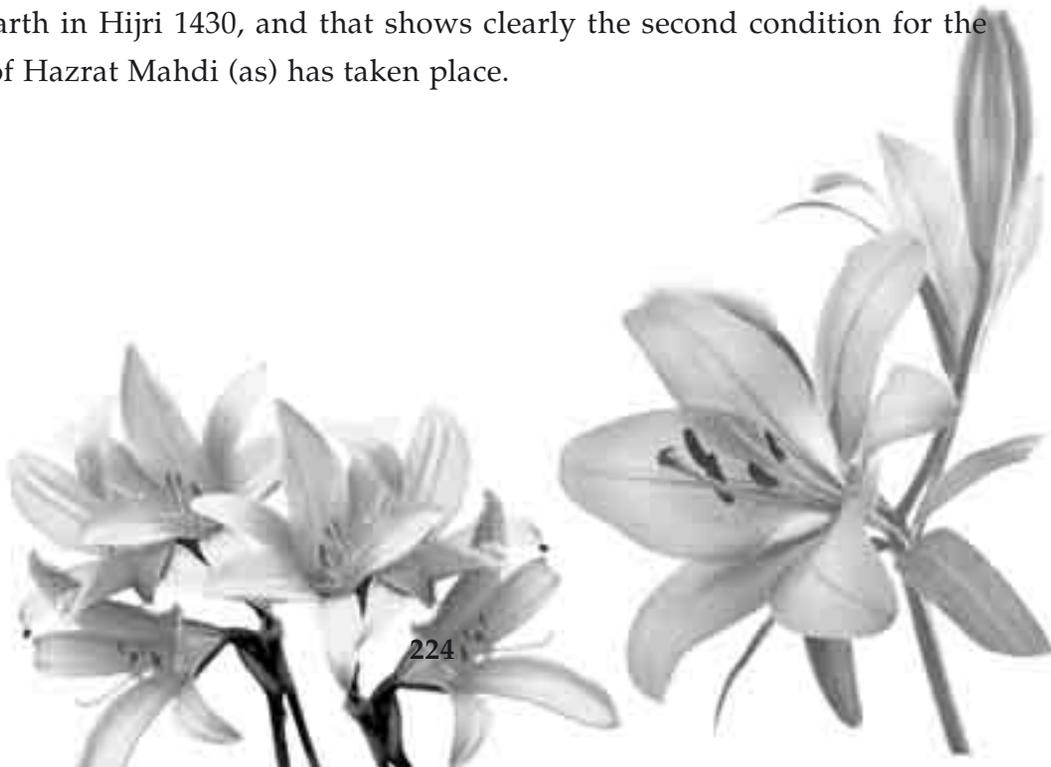
The great Sunni scholar Suyuti says this about the life span of the Ummah:

THE LIFE OF MY COMMUNITY WILL NOT EXCEED 1500 YEARS.

(As-Suyuti, Al-Kashf an Mujawazat Hadhihi al-Umma al-Alf, Al-Hawi Lil-Fatawi, Suyuti. 2:248, Tafsir Ruh-ul Bayan. Bursawi 4/262, Ahmad ibn Hanbal, Kitab al-`Ilal, p. 89)

Analysis of all this information handed down from our Prophet (saas) confirms that the life span of the Earth will not extend past the 1500s. It is therefore impossible, according to authentic hadiths and the common views of Sunni scholars, for the comet Lulin to pass by the Earth in another 1000 years' time. (Allah knows the truth.)

This is a clear indication that the information that the "double-toothed, light shedding star" in Imam Rabbani's *Letters* refers to the comet Lulin that passed by the Earth in Hijri 1430, and that shows clearly the second condition for the coming of Hazrat Mahdi (as) has taken place.



27) An Image Shaped Like a Hand In Space

... Asma bint Umays says: **THE PORTENT OF THAT DAY [THE COMING OF HAZRAT MAHDI (AS)] IS A HAND EXTENDING FROM THE SKY AND PEOPLE TURNING TO LOOK AT IT.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 69*)

... **AT THAT TIME [OF THE APPEARANCE OF HAZRAT MAHDI (AS)] A HAND WILL BE SEEN REVEALING ITSELF FROM THE SKY...** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 51*)

Conflict and disputes will persist until **A HAND APPEARS FROM THE SKY** and a voice cries "Hazrat Mahdi (as) is your amir." **THE SIGN OF THAT DAY: A HAND WILL EXTEND FROM THE SKY** and people will look at and see it.

(*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 53*)

These hadith transmitted from our Prophet (saas) speak of a "hand" being seen





A photograph taken by NASA's Chandra X-ray Observatory. It is seen as if a pulsar in the shape of a hand, referred by NASA as "God's Hand," grasps another pulsar.

Uzayda esrarengiz el 15.04.2009, stanbulhaber

13 Nisan 2009 / 11:45

NASA el şeklinde yeni ve güçlü bir gök cismini keşfetti. Bu küçük ve yoğun 12 mil kalınlığındaki nesne, 150 ışık yılı uzaklığında bir

buluntu olmaktadır.

Bu küçük ve yoğun 12 mil kalınlığındaki nesne, 150 ışık yılı uzaklığında bir tuz bulutu olmaktadır.

Ne olduğu tam olarak bilinmeyen gök cismi, PSR B1509-58 ya da kısa adıyla B1509 olarak biliniyor.

Hızlı bir şekilde uzaya enerji fırlatan gök cismi, başta bir şekilde kozmik bir şekli andırıyor.

AAB Ulusal Havacılık ve Uzay Dairesi NASA tarafından yayınlanan bu fotoğraf büyük bir tartışma yarattı. Fotoğraf Chandra-Röntgen Gözlem evrimde çekildi. Fotoğraf bir ele benzediği için NASA'nın araştırmacıları tarafından "Tanrı'nın el" olarak adlandırıldı.

**The mysterious hand that shocked scientists
NASA discovered a celestial body in the
shape of a hand**

Mysterious hand in the sky



NASA Uzayda el şeklinde bir gök cismini keşfetti. 15.04.2009 hurriyetport

in the sky, and say that this is a portent of the coming of Hazrat Mahdi (as). It appears that disputes will continue until that time and that Hazrat Mahdi (as) will constantly be a matter of discussion, i.e. through means of communication such as radio, television and the Internet.

A picture of space taken by NASA's Chandra X-Ray Observatory shows a mass of neutron stars shaped like a hand appearing to close round another star mass. The reference to a hand in the hadith may be suggestive of this image in the indicated meaning, described by NASA as the "hand of God," giving rise to a celestial phenomenon. (Allah knows the truth.)

The shape of a hand formed by the stellar mass is in complete agreement with the description of its extension as given in the hadith. The photograph taken by NASA shows a hand stretching out somewhere. In addition, the way that people were able to see and observe this celestial phenomenon by means of telescopes thanks to the advanced space and astronomical technology in the time of Hazrat Mahdi (as) is also in complete agreement with the expressions employed in the hadith.

As stated in another hadith, the portents of the coming of Hazrat Mahdi (as)

"... may be expected to take place one after the other like beads on a necklace whose string has snapped" (Abu Huraira (ra), Tirmidhi) and have been taking place one after the other over the last 30 years, and are still going on today. The latest, which happened when the two-tailed comet Lulin came closest to the Earth on 24 February, 2009, also appears to match a hadith narrated by Imam Rabbani: "a double-toothed light shedding horn will appear in the East" This, followed now by a celestial phenomenon in the shape of a hand referred to in the hadith in terms of "a hand extending from the sky," is all evidence that Hazrat Mahdi (as) has already appeared and begun his work, and that he will soon be recognized by people. (Allah knows the truth.)

28) Severe Floods

Flooding due to intense rain is one of the signs of the End Times before the Day of Reckoning. The recent reports of floods in various parts of the world confirm that we are living in the End Times.

Our Prophet (saas) revealed 1400 years ago in the hadiths that increasing rain would lead to major disasters:

Every day we watch on television and read reports in the newspapers of more disasters than have ever happened before in history. It is a statistical fact that natural disasters have increased in number as well as in size in recent years. The natural disasters in our day have affected millions of people in many countries of the world and caused incalculably huge physical damage. Looking at the losses caused by floods in recent years we can clearly see that one of the major signs of the End Times is taking place.

In 2008 more than 1000 people died in flooding caused by rain in India between June and September. The city of Wing Chuen was the epicenter of a powerful earthquake in China in May 2008, and was subjected to heavy rains. Serious flooding and landslides have occurred in various regions. Some 1.88 million people have been affected by these disasters, and 8 have died. Seven people died in a flood disaster caused by fierce rains in China last month. Twenty-two people died as the result of flooding and landslides caused by heavy rains in northern parts of Vietnam at the beginning of this month. Various European countries have also been affected by flooding. Strong rains and flooding affected northern England lately. Many people died as a result of flooding caused by

Tercüman, 16.06.2008



Yeniçağ, 23.06.2008

heavy rain in the Czech Republic in the final week of last month. Torrential rain affected the southern part of the country in particular. One million people were left homeless by flooding in Mozambique in 2000. Some 1000 people died in disasters caused by seasonal monsoon rains in India, Nepal and Bangladesh in 2002. In China in 2003, 2000 people died in torrential summer rains, and 300,000 were made homeless. More than 120,000 people died as a result of floods in Bangladesh in 1991, and millions were left homeless. Floods caused the deaths of 216 people in Asia in 2007, and made 20 million homeless. Two hundred fourteen people died and 80 were made homeless in flooding caused by torrential rains in North Korea in 2007. And in Mexico in 2007, 500,000 people were made homeless when flooding demolished their houses.

The Hour will not come until there has been rain which destroy all dwellings. (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 253*)

The Hour does not come until all mud-brick buildings, except for the stone ones, collapse. (*Ibn Ahmad Hanbal, Musnad vol. 13, p. 291, no. 7554*)

There will be treacherous years in which **RAINS ARE PLENTIFUL**, but fertility is low. In that time, the liar will be believed and **THE TRUTHFUL PERSON DISBELIEVED, AND THE TRUSTWORTHY PERSON WILL BE REGARDED AS UNRELIABLE AND THE UNRELIABLE PERSON WILL BE TRUSTED...** (*Ibn Majah: 4036*)

The famine would not break out because of drought, but there would be famine **DESPITE HEAVY RAINFALL** as **NOTHING WOULD GROW FROM THE EARTH.**

(*Sahih Muslim, Book 41, 6937*)

... THEN ALLAH WOULD SEND OR HE WOULD CAUSE TO SEND RAIN WHICH WOULD BE LIKE DEW and there would grow out of it the bodies of the people. (*Sahih Muslim, Book 41, 7023*)

THE APPEARANCE OF A DOUBLE-TAILED COMET DROUGHT THREE YEARS BEFOREHAND AND FLOODING AFTERWARD:

At Hazrat Mahdi's (as) coming, **A DOUBLE-TAILED COMET WILL APPEAR AND WILL BE SO BRIGHT THAT IT WILL SHINE LIKE THE FULL MOON.** After the appearance of this **COMET THERE WILL BE SUCH RAIN THAT GREAT DAMAGE WILL BE CAUSED.**

But people will welcome that rain. Because **NO RAIN WILL HAVE FALLEN FOR THE PREVIOUS 3 YEARS.**

(*Murtadha Lakha, R &K Tyrell Publishers, London, 1993*)

❖ The comet "*Lulin*" came closest to the Earth on 24 February, 2009.

Death toll is more than 1000

Ölü sayısı bini geçti



Canada under flood

600'den fazla ölü, milyonlarca evsiz

More than 600 dead, millions of homeless



Tercüman, 16.04.2009

Kanada'yı sel aldı



France under flood

Fransa'yı SEL ALDI



Vatan, 05.12.2003

Etiyopya'yı sel aldı: 72 kişi öldü

Ethiopia under flood: 72 dead

The greatest flood disaster of the last 6 decades: 200 dead, 200 lost



60 yılın en büyük sel faciası: 200 kişi öldü, 200 kayıp var

20.05.2003

Şok, 07.08.2006

DÜNYAYI SEL ALDI



Türkiye, 2007

World under flood

Flood disaster in China: 75 dead



Kıbrıs Gazetesi, 07.07.2009

Çin'de sel felaketi: 75 ölü

Giresun is again hit by flood

GİRESUN'U YİNE SEL VURDU



Yeni Şafak, 09.07.2009

The flood took hostage



3 thousand houses under water



3 BİN EV SULAR ALTINDA!

Türkiye, 22.07.2009

Türkiye, 17.07.2009

- ❖ It has two tails, just as described in the hadith, and is six times brighter than other stars.
- ❖ As it is stated in the hadith 3 years before the appearance of the comet, there has been a considerable decline in rainfall in the world as a whole and that drought appeared in many regions.

The Day of Judgment is very close

Kıyamet çok yakın



UN's shocking climate report

According to the Intergovernmental Climate Change Panel's "Climate Change 2007" report, regions receiving no rainfall will become even more arid in 2007 and the following few years, and hunger and disease will rise in those areas.

- ❖ The hadith goes on to speak of damage caused by heavy rainfall following the sighting of the comet. Just as described in the hadith, in March 2009 the walls of the Dim Dam broke under heavy pressure, forcing thousands of people from their homes.



The flood in Mecca in 2009

DROUGHT 3 YEARS BEFORE THE APPEARANCE OF DOUBLE-TAILED COMET

The highest temperatures of the last 400 years

Son 400 yılın en yüksek sıcakları

Bilimadamlarının raporuna göre, önümüzdeki yüzyılda dünya büyük bir felakete doğru gidiyor. En büyük...

JUNE 2006

Winter without water

SUSUZ KIŞ!

DECEMBER 2006

FELAKETİN ESİĞİ

İstanbul'da yaşanan aşırı kuraklık nedeniyle şehirde felakatin esigi...

The Earth is getting warm, disasters are close

Dünya ısınıyor âfetler kapıda

ABD'nin bilim adamlarının hazırladığı rapora göre, son 400 yılın en sıcak dönemini yaşıyoruz. Küresel ısınma, insanların hayatlarından dolayı felakete sebep oluyor. Yani, kuzeyde gibi felakete sebep oluyor...

JUNE 2006

Turkey drying

Türkiye kuruyor!

Türkiye'de yaşanan kuraklık yaşamı olumsuz etkiliyor. Göller, ırmaklar kuruyor, barajlarda sular çekiliyor

JULY 2007

Barajlar kuruyor

Dams drying up

İstanbul'da yaşanan aşırı kuraklık nedeniyle şehirde felakete sebep oluyor. Yani, kuzeyde gibi felakete sebep oluyor...

Yaralı askerleri taşıyan minibüse hain saldırı

JUNE 2008

The scary melting in Greenland

Grönland'da korkutan erime!

Çok hızlı ve çok fazla eriyor. Grönland buzullarının erimesi nedeniyle 4-5 cm'ye kadar su seviyesi artıyor. Bu durum, dünya genelinde su seviyesinin artmasına sebep oluyor...

FEBRUARY 2006

Drought Everywhere

Her yerde kuraklık var



JULY 2007



Barajlar bu hale geldi

Dams are in such a condition

2007

BURASI BARAJ!

This is a dam



JULY 2008

❖ 9 SEPTEMBER 1979: A GREAT FLOOD TOOK PLACE IN ISTANBUL

As revealed in the hadiths, the coming of Hazrat Mahdi (as) equates to the year Hijri 1400, or 1979 AD.

“People will gather around Hazrat Mahdi (as) in the year (Hijri) 1400.” (*Risalat al-Khuruuj al-Mahdi*, p. 108)

❖ 9 SEPTEMBER 2009: THE FLOODING DISASTER



Bugün, 10.09.2009



Yeni Şafak, 10.09.2009



Like Noah's Flood

Vatan, 09.09.2009



Bugün, 09.09.2009



29) Bird and Swine Flu

Fourteen hundred years ago, our Prophet (saas) revealed that two epidemics would spread during the End Times. In addition, the detailed information provided by our Prophet (saas) about these diseases makes it possible to identify them very easily. The diseases in question are bird and swine flu, both fatal epidemics that emerged one after the other during the years in which the signs of the End Times are taking place on an intensive basis. (Allah knows the truth.) Some hadiths on the subject read:

“Six things will happen before the Day of Judgment... Then many people will die. Two deadly sickness will spread among you, that kill in a moment and drip from the noses of sheep.”

(Sahih Bukhari, vol. 2:278 Fath al-Bari)

“Hazrat Mahdi (pbuh) will not appear until people are terrified. Earthquakes and corruption will afflict people first, and plagues will be seen... Hazrat Mahdi (as) will appear at that time. Glad tidings for those who will live to see him and be his helpers. Woe to those who oppose him [Hazrat Mahdi (as)] and reject his commands.”

(Mari' bin Yusuf Karami Hanbali, Fawa'id Fawa'id al-Fikr fil Mahdi al-Montazar)

Watch out the swine flu



Milli Gazete, 04.05.2009

Swine Flu: The world is on alarm



Yeni Şafak, 27.04.2009

Bird flu epidemic

Star, 21.02.2005

KUŞ GRİBİ SALGINI



Mısır, ülkedeki domuzları itlaf etmeyi düşünüyor

Egypt considers killing swines

Migratory birds bring death

Sabah 27.01.2004

Göçmen kuşlar ölüm saçıyor



Kuş gribi AIDS'ten hızlı öldürüyor

Bird flu kills more rapidly than AIDS

Vatan 24.02.2005

The A/H1N1 swine flu and AH5N1 bird flu viruses settle in the cell receptors in animals' respiratory passages. The fact that birds and pigs are the cause of these epidemics, as revealed by our Prophet (saas) and despite their having been in existence for millions of years, is further evidence that we are living in the End Times. This state of affairs has spread just as Hazrat Mahdi (as) has appeared by Allah's command.

30) A Rise In Lightning Strikes

Anas (ra): "There will be much lightning as the Judgment Day approaches..."

"LIGHTNING WILL SO MULTIPLY AS THE JUDGMENT DAY APPROACHES THAT people will say (to one another): "WHO WAS STRUCK BY LIGHTNING YESTERDAY?" AND THEY WILL ANSWER, "LIGHTNING STRUCK THIS AND THAT PERSON YESTERDAY." (al-Khakim, Mustadrak, 4:444)

(Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, 256:13)

Earthquakes will demolish your homes, AND LIGHTNING WILL BURN YOUR LIVESTOCK AND TURN THEM INTO COAL. (Nuaym Ibn Hammad; Gelecegin Tarihi (History of the Future) 4, p. 69)

One of the most interesting phenomena caused by lightning bolts was that which struck a football pitch in the Congo in 1998, resulting in the deaths of 11 players. Similarly, six people lost their lives when lightning struck a football pitch in Mexico in 2001. In addition, lightning continues to kill many people across the world and to cause enormous damage to livestock and property.

Bugün, 14.08.2009

Lightning struck a mom and her two kids



YILDIRIM uçağı vurdu

Meksika'nın başkenti Mexico City'deki havaalanında parkta bekleyen bir uçağı yıldırım çarptı. İfade edilen uçağın isabet ettiği sırada, uçakta sadece personelden 4 kişi bulunduğunu, bu kişilerin yaralanmasına yıldırım çarpmasından daha çok

Lightning strikes plane

Bugün, 06.09.2009

Milliyet, 26.10.2008

Lightning struck; 52 cows perished



Yıldırım düştü, 52 inek telef oldu

Lightning struck: 4 dead

Yıldırım çarptı: 4 ölü

Sinop'ta yağmurdan kaçarak sığınıklan kulübeye yitiren düşmesi sonucu ayra aalden 4 kişi ölü, 4 kişi de yaralandı



Türkiye, 07.08.2009

23 günde 16 kişi öldü

16 dead in 23 days

Milli Gazete, 01.07.2009

31) The Destruction of Baghdad By Flames

Baghdad is destroyed by fire in the End Times ...
(Risalat al-Khuruuj al-Mahdi, vol. 3, p. 177)



Just as an atomic bomb

Baghdad is burning

Habertürk 22.03.2003



Baghdad Burning: America showered bombs on Iraq, Saddam's palaces are reduced to rubble



Irak alev alev yanıyor

Irak is burning in flames



32) Vanishing of Iraqi Army In the Desert

There are five portents of Hazrat Mahdi (as): a cry from Sufyani, Yemani, and Sama, the **sinking of an army in Bayda**, and the killing of the innocent. *(Narrated by Nu`aym ibn Hammad)*

... An army will be sent to him. **This army will be leveled while it is somewhere in the desert.** *(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 22)*

An army comes to fight. **Once they enter the desert, the one in the front and the back disappear, and the ones in the middle cannot save themselves.** *(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 21)*

Saddam Disappeared, so did his men



Vatan, 11.04.2003

Yeni Şafak, 11.04.2003

Saddam's junta is lost



Türkiye, 13.08.2003

Hürriyet, 11.04.2003

Muhafızlara ne oldu?

CUMHURİYET Muhafızları, muhtemelen savaşın en büyük mülklerinden biriydi. Muhafızların bir kısmı Medine Tümeni (güneybatı), Hamurals Tümeni (batı), El Nkda Tümeni (doğu) ve diğerleri adeta buharlaşıp ortadan kayboldular.

1990'lı yıllardan itibaren Saddam'ın düzenli ordusu haline gelen Cumhuriyet Muhafızları'nın sayısının 65 bin ile 70 bin arasında

olduğu söyleniyordu. De zı manize ve üç piyade 100 sayıyordu. Bir rivayete göre Cumhuriyet Muhafızları Musul ile Tikrit bölgesi Kimine göre ise Saddam'ın yobandaki söylentiler yrd muhafızlar savaşmam verdiler. Iraklıların te tanklarda bulunması ti yarım kalmış yiyecek muhafızların sivil y yağmurlar aramına olabileceği kuskul

What happened to the guards?

Many of Saddam's planes found buried in the sand

Did Saddam's guards flee?

Vatan, 11.04.2003

Muhafızları kaçtı mı?

■ 40 bin Cumhuriyet Muhafızı Musul ve Kerkük'te... Bazıları ise halka karıştı

SAVAS başlamadan önce Bağdat evraklarında silahlarıyla donatıp Saddam'ı ölümüne koruyacakları yemini eden, gövde gösterisi yapan Cumhuriyet Muhafızları böylelikle çatışmaya girmek ve esir alınmaktan kurtulmayı amaçlıyorlar. Askerlerin kalın koruması ise yaklaşık 40 bin kişi) petrol kentleri Musul ve Kerkük ile Tikrit'e gittiği, buradaki korumayı

Sabah, 10.04.2003



Iraklılar şaşkın: Bağdat niye direnmedi?



Iraqis are confused: Why did Baghdad not resist?

Vakit, 10.04.2003

33) The Iraqis Will Be Left Penniless

The Iraqis will be left with no weighing equipment, and no money will be left to them with which to buy and sell.

(Al Muttaqi al-Hindi, Kanz al-Ummal, vol. 5, p. 45)

Even if Iraqis have money at the moment, it is still hard for them to find anything to buy.

From now on Iraqis will use dollars

Iraklılar artık dolar kullanacak

KUVEYT ABD'İ yetkililere göre, Iraklılar yeni bir yolumun kervanına kadir, başta ABD Doları olmak üzere, diğer para birimlerini kullanacaklar.

Kuveytten açıklananlara istinaden ABD'li yetkililer, gazetemize yazdığı

Milli Gazete, 17.04.2003

Irak, şimdi de 'dinar' çıkmazında



■ SADDAM rejimi ve savanan arındıran, Iraklılar ölmenin ölmesi parayı okuytu ve büyük beğeniler geldiler. Amerikan finans çevrelerinin gazetesi Wall Street Journal (WSJ), savaşın önce "1 dolar=400 dinar" olan paritenin, savaşın sonra 1 dolar karşılığı 10-15 bin dinara kadar düştüğünü bildirdi. Bu arada, ülkede özellikle masullere ekono...

Hüseyin'in resmi bakanın 10.000 dinarlık banknotların 6 ay içinde çıkmasını istediği bir ortamda, zıtlığı bildirilen 10.000 dinarlık banknotların iptal edileceği kıldılar, bu paranın kimse tarafından kabul edilmesine yol açtı. Gazetemin haberine göre, her türlü sıkıntıya ek olarak, Iraklılar şimdi ellerinde para olsa bile, bu parayı birşey satın

Iraq at an impasse over "dinar"

Even if they have money Iraqis have difficulty to buy anything with that money. (Hürriyet, 16.04.2003)

Iraq dinar will be withdrawn from circulation

Tedavülden kalkacak



Irak'ın Saddam rejimine devredilen parası K. Irak'taki Kürt bölgelerinde kullanılacak. "Irak'ın dinar" para para birimi olarak kullanılacak. 1991'den beri kullanılan Iraklı dinarın...

Vatan, 10.04.2003

Farewell to the money with Saddam



Saddam'lı paralara veda

Vatan, 12.10.2003

Iraq is deep in debt

Irak borç batağında



Tercüman, 15.04.2003

Iraqis are in the clutches of poverty and misery

Iraklı açlık ve sefaletin pençesinde



Milli Gazete, 24.09.2003

34) Sanctions Against Iraq and Sham

Abu Nadra reported:" We were in the company of Jabir b. 'Abdullah that he said it may happen that the people of Iraq may not send their qafiz and dirhams (their measures of food stuff and their money). We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of Syria may not send their dinar and mudd. We said: Who would be responsible for it? He said This prevention would be made by the Romans. (Sahih Muslim, Book 041, Number 6961)

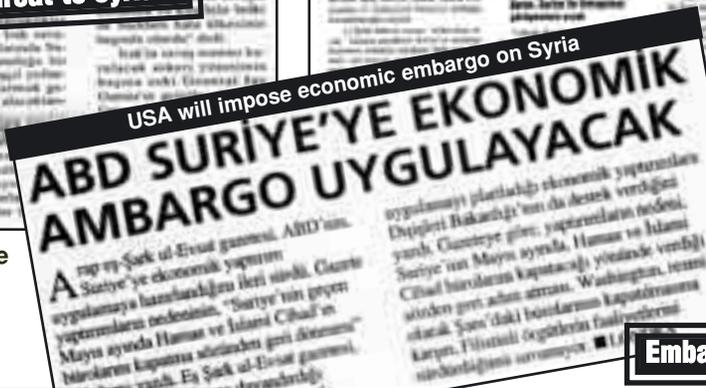


Another threat to Syria



Embargo threat on Syria

Milli Gazete, 16.05.2003,



USA will impose economic embargo on Syria

Milli Gazete
08.04.2003



Yeni Şafak,
14.09.2003

Embargo is extended

American launches embargo on Syria



Yeni Şafak, 12.05.2004,



Zaman, 02.06.2001



USA has stuck on Syria's regime

Milliyet, 09.04.2003

36) Corruption In Sham

The tribulation in Sham will calm down on the one hand and flare up again on another. This corruption will not end until an angel from the sky calls: "Hazrat Mahdi (as) is your leader. Hazrat Mahdi (as) is your successor."

(Risalat al-Khuruuj al-Mahdi, p. 63)

Habertürk, 11.04.2003



Milliyet, 29.03.2003



Tercüman, 13.05.2004



Yeni Şafak, 05.04.2003

37) The Killing of Innocent Children

When an innocent child of the community of Muhammad is killed, an angel from the sky will cry: "Allah is with him [Hazrat Mahdi (as)] and with those who are with him."

(Muhammad ibn Ali al-Sabban, Is'af al-Raghibin, p. 154)



Hürriyet, 3.04.2003

Yeniçağ, 26.09.2003

Türkiye, 23.03.2003

38) The People of Iraq Fleeing Northwards To Sham

The innocent and clean people of Iraq will flee to Sham.

(Risalat al-Khuruaj al-Mahdi, p. 210)

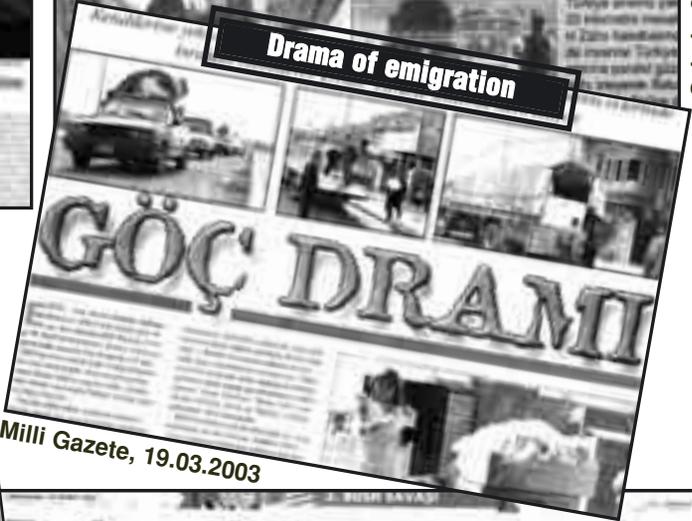
Migration is just before us



Zaman, 05.11.03.2003



Sabah, 20.03.2003



Milli Gazete, 19.03.2003



Habertürk, 19.03.2003



Sabah, 19.03.2003

39) Disorder In Sham, Iraq and Arabia

Our Prophet (saas) said: "There will be such troubles and calamities that nobody will be able to find a place of shelter. **These woes will move around Sham, fall upon Iraq, and tie the hands and feet of the Arabian Peninsula.** The community of Islam will fight against troubles in the steppes. Nobody will feel any sympathy for them or even say: "Alas!" As they try to remedy their woes on the one hand, they will emerge again on the other." (*Al Muttaqi al-Hindi, Kanz al-Ummal, vol. 5, pp. 38-39*)

... woes will move around Sham,



... fall upon Iraq,

Hürriyet, 11.04.2003



... tie the hands and feet of the Arabian Peninsula.



40) A Great War Between the Tigris and Euphrates

There will be a city called Zawra [Baghdad] between the Tigris and the Euphrates. There will be a great battle there. Women will be taken prisoner, and men will have their throats cut like sheep. (*Al Muttaqi al-Hindi, Kanz al-Ummal, vol. 5, p. 38*)

What will happen to the Iraqi prisoners of war



Ortadoğu, 11.04.2003

If photographs are like this...



Milliyet, 10.04.2003



First torture and then massacre

41) Division of Iraq Into Three

According to our Prophet (saas), the people of Iraq will be divided into three groups. One part will join the looters. One group will flee, leaving their families behind. And one group will fight and be killed. Prepare yourselves for The Day of Judgment when you see this.

(Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar)

The people of Kufa will be divided into three: One part will join the army of the Sufyani... one part will fight against them... and one part will join the looters...

(Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal)

one part will join the looters

Milliyet, 12.04.2003



They loot in Mosul and carry the goods to Arbil

Musul'da yağmalayıp Erbil'e taşıyorlar



YAĞMA VE KAOS

Yeni Şafak, 12.04.2003

Loot and disorder



Yeni Şafak, 12.04.2003

Loot started

YAĞMA BAŞLADI

Amerikan birlikleri Bağdat'ın merkezini terk ederken, kentte yağma başladı. Princi, yağ, şeker gibi gıda maddelerine bulaşmış ticaret Bakanlığı deposu da yağmalandı. BM'nin tahminine göre yağmacılar, 100 ton değerinde kaptırdılar.



Vakit, 10.04.2003



Ne bulurlarsa yağmalıyorlar

They loot whatever they find

Milliyet, 10.04.2003

One group will flee, leaving their families behind

People flee in masses

Tercüman, 19.03.2003



one group will fight and be killed.

Hürriyet, 08.04.2003



Milli Gazete, 04.04.2003

LOSS OF HOPE IN THE COMING OF HAZRAT MAHDI (AS) IS ONE OF THE PORTENTS OF HIS COMING

HAZRAT MAHDI (AS) WILL APPEAR WHEN ALL HOPE OF HIM IS LOST

"ALLAH WILL SEND HAZRAT MAHDI (AS) when people are in despair and say, "THERE IS NO MAHDI"... (*al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, p. 55*)

HE (HAZRAT MAHDI (AS)) WILL APPEAR AT THE MOMENT THE PEOPLE LOSE HOPE OF HIS COMING! How happy those who live to help him will be! Woe to those who harbor enmity toward him (Hazrat Mahdi (as)), who oppose him or his commands and to his enemies! (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 301*)

"... HAZRAT MAHDI (AS) WILL APPEAR with the flag of the Messenger of Allah (saas), when people are widely afflicted AND WHEN ALL HOPE OF HIS COMING HAS BEEN LOST... (*al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, p. 55*)

Dawud ibn Kathir Riqqi says: I asked Imam Abu Abdullah: ...He [Hazrat Mahdi (as)] is long in coming, our hearts are saddened and we are dying from a profound sorrow. He said: **"HIS COMING WILL TAKE PLACE WHEN THERE IS EVEN GREATER DESPAIR AND SORROW."** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 208*)

... HE (HAZRAT MAHDI (AS)) WILL APPEAR AT THE MOMENT OF DESPAIR AND HOPELESSNESS. (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 274*)

HAZRAT MAHDI (AS) WILL APPEAR SECRETLY AND SUDDENLY

Imam Riza said: "... It is related from my fathers that **HAZRAT MAHDI (AS) WILL APPEAR SECRETLY AND SUDDENLY.**" (*Yanabee'-al-Mawadda, Vol. 2, p. 197*)

THE DEGENERATION THAT WILL APPEAR IN SOCIETY BEFORE THE COMING OF HAZRAT MAHDI (AS)

AT THE TIME WHEN HAZRAT MAHDI (AS) APPEARS, THE MAJORITY OF PEOPLE WILL NOT PERFORM THE PRAYER (SALAT) AND WILL EVEN BE UNAWARE THAT WINE IS UNLAWFUL IN ISLAM

According to Hudhayfa, the Prophet of Allah (saas) said:

“O Hudhayfa! On that day (when Hazrat Mahdi (as) appears), they will have departed the faith. **THEY WILL THINK THAT WINE IS LAWFUL AND WILL NOT PERFORM THE PRAYER (SALAT).**” (*Al-Uqayli "An-Najm al-saqib fi Bayan Anna al-Mahdi min Awladi Ali Ibn Abi Talib Ale't-Temam wa al-qamal*)

SLANDER AND FALSE WITNESS WILL BE WIDESPREAD PRIOR TO THE APPEARANCE OF HAZRAT MAHDI (AS)

Verily, in the presence of the Last Hour,... there will be false testimony and concealing evidence. (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, 1/121*)

The spread of false accusation is one of the portents of the Day of Reckoning. (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 450*)

THERE WILL BE A RISE IN DRUG-RELATED DEATHS AND KILLINGS BEFORE THE COMING OF HAZRAT MAHDI (AS)

Ali (as) says: "THERE WILL BE RED DEATH AND WHITE DEATH BEFORE THE COMING OF HAZRAT MAHDI (AS)..." (*Iqduḍ Durar*, p. 98, *al-Ghaybah al-Numani*, p. 397, *Sheikh al-Tusi, Kitab al-Ghayba*, p. 267, *Bihar al-Anwar*, Vol. 52, p. 211)

This hadith notes that killings will intensify in society prior to the coming of Hazrat Mahdi (as). As can clearly be seen from the hadith, **WHITE DEATH** will take place as described **THROUGH WHITE POISON** (all kinds of narcotics), and will kill people both physically and spiritually. The reference to **RED DEATH (the color of blood)** indicates that bloody murders will be committed in the time of Hazrat Mahdi (as). This rise in the number of **RED AND WHITE DEATHS** is one of the portents of the coming of Hazrat Mahdi (as).

LOVELESSNESS AMONG PEOPLE IN THE END TIMES IS A PORTENT BOTH OF THE DAY OF JUDGMENT AND OF THE COMING OF HAZRAT MAHDI (AS)

The Day of Judgment will not take place... UNTIL GREETINGS ARE EXTENDED ONLY TO ACQUAINTANCES, not to people in general. (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi*, p. 461, no. 845)



Amr ibn Nufayl says: I heard the Imam Hussein (as) say: **“The one you await (Hazrat Mahdi (as)) will not appear until you say you are distanced from one another, until you spit in one another’s faces and accuse one another of denial and until you curse one another.”** I asked, “Then there is nothing auspicious at that time?” He replied: **“All the auspiciousness is in that period. Our Qaim (Hazrat Mahdi (as)) will appear and put an end to all that.”** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 241*)

Umayra, daughter of Nufayl, relates: “I heard the daughter of Hasan say: **“This matter you expect (the coming of Hazrat Mahdi [as]) will not happen until SOME OF YOU STAND FAR APART FROM OTHERS AND CURSE EACH OTHER.** (*Bihar Al-Anwar, Vol. 52, p. 211*)

IT IS NARRATED THAT WHEN HAZRAT MAHDI (AS) IS ABSENT "EVERYTHING ON EARTH WILL BE CORRUPTED"

Abu Hamza says: “I asked Imam Sadik (as), **“CAN THE WORLD REMAIN PERMANENT WITH NO IMAM [HAZRAT MAHDI (AS)]?”** THE IMAM SAID, **“IF THE EARTH IS LEFT WITHOUT AN IMAM THERE WILL BE TOTAL UPHEAVAL.”** (*Usul al-Kafi, Islamiya edition, 1381, Vol. 1, p. 334*)



Al-Washa says: "I asked Imam Riza (as), 'Can the world be left with no imam?' The imam (as) answered, "No," and then went on to say, **"the world cannot be left with no imam [Hazrat Mahdi's (as)], otherwise there will be complete upheaval."** (*Usul al-Kafi, Vol. 1, p. 334*)

Mufazzal ibn Omar, commander of the faithful: He spoke from the pulpit in the city of Qufa: **"KNOW THAT THE EARTH CANNOT SURVIVE IN THE ABSENCE OF THE HUJJAT [HAZRAT MAHDI (AS)] OF ALLAH... IF ALLAH SUDDENLY TAKES THE HUJJAT [HAZRAT MAHDI (AS)] AWAY, THE EARTH WILL COLLAPSE OVER PEOPLE."** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 162*)

Allah has always made use of Messengers who preach His faith in preventing corruption in the world and in the well-being and happiness of people. The person whom Allah will make an instrument in the peace and salvation of the whole world in the End Times is Hazrat Mahdi (as). Indeed, it is indicated in the hadith that the world will be devastated and ruined by various catastrophes in an environment from which Hazrat Mahdi (as) is lacking. The hadith then suggest that terrible anarchy and disorder will arise in the world. Indeed, the fact that the time of Hazrat Mahdi's (as) appearance has approached can be seen from the terror, war and slaughter in many parts of the world during this time.

Bediuzzaman Said Nursi also notes this attribute of Hazrat Mahdi (as) in his works:

His [Hazrat Mahdi's (as)] Second duty:

To resuscitate the essence of the moral values of Islam with this title of the Successor of Muhammad (saas) (in other words as Muslims' spiritual leader). To establish the union of the Islamic world as his foundation and TO SAVE MANKIND FROM MATERIAL AND SPIRITUAL DANGERS AND FROM THE WRATH OF ALLAH...

(*Bediuzzaman Said Nursi, Emirdag Addendum, p. 259*)

According to Bediuzzaman's account, as the spiritual leader of the Islamic world, Hazrat Mahdi (as) will free mankind, which is suffering from the corruption and disorder of the End Times, from all physical and spiritual dangers, and will teach people to avoid the wrath of Allah and will thus be instrumental in their salvation in this world and in the Hereafter.

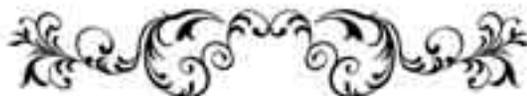
HAZRAT MAHDI (AS) WILL APPEAR AT A TIME WHEN "PEOPLE ARE SCATTERED IN DIFFERENT PLACES"

Abu'l Hijaf narrates that the Prophet (saas) three times said: "Glad tidings on the subject of Hazrat Mahdi (as) for you. **HAZRAT MAHDI (AS) WILL APPEAR AT A TIME WHEN PEOPLE ARE SCATTERED AND WHEN** troubles manifest themselves... (*Bihar Al-Anwar, Vol. 51, p. 74*)

This account reveals that people "will be scattered" before the coming of Hazrat Mahdi (as). This shows that people will split up from one another and go to foreign countries for such purposes as work or to earn money.

HAZRAT MAHDI (AS) WILL APPEAR WHEN PEOPLE ARE LEAST AMICABLE AND MOST AT CONFLICT WITH ONE ANOTHER

Mufazzal Ibn Omar says: Imam Abu Abdullah Jaffar Sadik said: ... And **HE [HAZRAT MAHDI (AS)] WILL APPEAR WHEN PEOPLE ARE MOST EVILLY DISPOSED TO ONE ANOTHER.** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 187*)



HAZRAT MAHDI (AS) WILL APPEAR AT A TIME WHEN PEOPLE ARE SICK OF EVIL, CRIME AND OPPRESSION

Salama Ibn Zufar says: "One day, when someone said, 'Hazrat Mahdi (as) has appeared' in the hearing of Hudhayfa, he replied: "If Hazrat Mahdi (as) has appeared, you are near the time of the Messenger of Allah and the companions are still living among you. You are therefore really happy people. But, no, this is not true. **HAZRAT MAHDI (AS) WILL APPEAR AT A TIME WHEN PEOPLE ARE SICK OF EVIL, CRIME AND OPPRESSION** and when nobody living in reclusion is as saintly or as loved as him. (*As-Suyuti, Al-Hawi Lil-Fatawi, Vol. 2, p. 159*)

VIOLENCE AND ANARCHY IN SOCIETY AND PKK TERROR WILL APPEAR DURING HAZRAT MAHDI'S (AS) OCCULTATION

There will be a time of occultation when Hazrat Mahdi (as) will be unseen by people. During this time, people will think that Hazrat Mahdi (as) has vanished, and some even think that he is dead. This is revealed in the hadith handed down from our Prophet (saas):

THERE WILL BE TWO OCCULTATION OF THE QAIM [HAZRAT MAHDI (AS)]. ONE WILL BE LONGER THAN THE OTHER... (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 199*)

The lord of this rising [Hazrat Mahdi (as)] will have two occultation. **ONE OCCULTATION (PERIOD OF IMPRISONMENT) WILL BE SO LONG** that they will say, "He is dead." Some will say, "He has been killed." Others will say, "He has gone..." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, 198*)

... EVENTUALLY, ONE OF MY CHILDREN [HAZRAT MAHDI (AS)] WILL OCCULT FROM PEOPLE'S SIGHT. PEOPLE WILL SAY THAT HE HAS DISAPPEARED, BEEN KILLED OR DIED. THEN CORRUPTION WILL BE BORN AND SCOURGES WILL APPEAR. TRIBAL BIGOTRY WILL BE RESURRECTED, AND PEOPLE WILL LOSE THE WAY OF THE RELIGION. (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 163*)

Our Prophet's (saas) words: "... THEN CORRUPTION WILL BE BORN AND SCOURGES WILL APPEAR. ETHNIC BIGOTRY WILL BE RESURRECTED, AND PEOPLE WILL LOSE THE WAY OF THE RELIGION" refer to a time around Hijri 1400 (1979-1980), of great disorder and corruption in society, when people turn aside from religious moral values and deviate into Marxist, communist, atheist and Darwinist thinking. Indeed, the 1980s were a time, especially in Turkey, of great anarchy, terror, disorder and insecurity, when people were afraid for their lives and property, and when they turned their backs on Islam. PKK terror was responsible for great corruption in the form of Kurdish-Turkish divisions, giving birth to a spirit of tribalism in society. People were turned away from the warm, peaceful and loving spirit of Islam and encouraged to adopt Darwinist thinking. With the appearance of Hazrat Mahdi (as), however, Allah will intellectually annihilate these ideologies, and belief in Allah will spread rapidly throughout the world.

ONE OF THE PORTENTS OF THE COMING OF HAZRAT MAHDI (AS) IS PEOPLE'S LEAVING THE PATH OF GUIDANCE

Hazrat Ali (ra) says: **THEY TOOK TO THE RIGHT AND THE LEFT PIERCING THROUGH TO THE WAYS OF EVIL AND LEAVING THE PATHS OF GUIDANCE.** (*Nahj al-Balaghah, Sermon 150*)

HAZRAT MAHDI (AS) WILL APPEAR FOLLOWING A TIME OF TROUBLES

Abu'l Hijaf narrates how the Prophet (saas) three time reiterated: "Glad tidings of Hazrat Mahdi (as) for you. **HE WILL APPEAR** when people are dispersed **AND TROUBLES RISE...**" (*Bihar Al-Anwar, Vol. 51, p. 74*)

OUR PROPHET (SAAS) GAVE US THE NEWS THAT IN THE END TIMES THERE WILL BE OPPRESSION IN PALESTINE

Our Prophet (saas) gave us the news that in the End Times, there would be disorder, conflicts, bloodshed, and tribulations (fitna) caused by the system of the antichrist in various regions of the world. He also related that Muslims would be subjected to various hardships in this difficult environment. One of the regions where our Prophet (saas) told that the system of the antichrist's tribulation would be effective is Palestine. The term "Bayt al-Maqdis" mentioned in the hadith means a place close to the Dome of the Rock, that is to say, the region of Palestine. Just as how our Prophet (saas) said, in our day Palestinian Muslims are under a great siege. They are tested by hunger, poverty and all sorts of suffering.

Na'im narrated from Qa'ab:

Antichrist **BESIEGES THE BELIEVERS** at "Bayt al-Maqdis" (the place close to the Dome of the Rock, the Palestine) **AND SUCH A SEVERE HUNGER IS INFLICTED ON THEM (THE BELIEVERS)** that they will be obliged to eat beams of the archs. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir alaz-Zaman, p. 48*)

BECAUSE OF THE PRESSURE ENVIRONMENT PRIOR TO THE APPEARANCE OF HAZRAT MAHDI (AS), NOBODY WILL BE ABLE TO SPEAK THE NAME OF ALLAH WITH EASE

In Sheikh Tusi's book Al-Amali: "The whole world will be filled with devastation. **NOBODY WILL BE ABLE TO SAY ALLAH.** Then Almighty Allah will send an individual [Hazrat Mahdi (as)] descended from me and my family. He [Hazrat Mahdi (as)] will fill the world with justice as those before him will fill it with injustice." [(Kitab al-Ghayba [Muhammad Baqir Majlisi, Bihar al-Anwar, Vol. 51], p. 120)

In Sheikh Tusi's book Al-Amali: "The world will be so full of oppression and injustice that **NOBODY WILL BE ABLE TO SPEAK THE NAME OF ALLAH EXCEPT IN SECRET.** Then Allah will bring a virtuous community (the community of Hazrat Mahdi (as)) who will fill the world with honesty and justice in the same way it was filled with oppression and injustice before." [(Kitab al-Ghayba [Muhammad Baqir Majlisi, Bihar al-Anwar, vol.51], p. 186)

HAZRAT MAHDI (AS) WILL APPEAR AT A TIME WHEN PEOPLE COMPLAIN ABOUT THE TROUBLES AND OPPRESSION THEY SUFFER

Abu'l Hijaf narrates that our Prophet (saas) said the following **three times**: "Let there be glad tidings for you regarding Hazrat Mahdi (as). **HE WILL APPEAR WHEN THE PEOPLE ARE DISPERSED AND TROUBLES ARISE. HE WILL FILL THE WORLD THAT IS FULL OF OPPRESSION AND LAMENTATION WITH JUSTICE INSTEAD. HE WILL INSTALL SERVITUDE TO ALLAH IN THE HEARTS OF HIS SERVANTS AND HIS JUSTICE WILL ENFOLD ALL PLACES.** [Peygamberin Ehl-i Beytinden Olan Hz. Mehdi (a.s.) (Hazrat Mahdi (as) from the Ahl al-bayt of our Prophet (saas)), p. 16; Bihar al-Anwar, vol. 51, p. 74]

The hadith reports that Hazrat Mahdi (as) will appear when there are sectarian differences, when people form groups and turn away from one another, when there is racial sectarianism, when there are economic problems and when there is an increase in terror and anarchy. Our Prophet (saas) repeated this hadith for three times. He also stated that this period would be one of economic crisis, in which people constantly complain of high prices and the material and spiritual troubles afflicting them and the oppression they are subjected to.

ADMINISTRATIVE SYSTEMS WILL BE DESTROYED AND THERE WILL BE ECONOMIC COLLAPSE BEFORE THE APPEARANCE OF HAZRAT MAHDI (AS)

All these (portents of the End Times) **WILL BE REALIZED IN A PERIOD WHEN COUNTRIES WILL CHANGE, HUMAN BEINGS WILL FALL INTO A DECLINE AND ABANDON ALL HOPE FOR THE COMING OF HAZRAT MAHDI (AS).** Then **THE QAIM (HAZRAT MAHDI (AS))** who is from by my descent, **WILL EMERGE WITH A NATION AND ALLAH WILL MAKE THE TRUTH PREVAIL THROUGH THIS NATION AND CRUSH THE SUPERSTITIOUS BY SWORDS OF KNOWLEDGE...** Oh people, joy with the coming of the Mahdi (as). Because the word of Allah is true, it does not come to anything. His Command is not averted. He does everything with wisdom and He knows everything. **ALLAH'S CONQUER IS CLOSE.**

(Yanabee' al-Mawadda, p. 440)

Our Prophet (saas) told in his hadiths for the End Times about some events and developments that will happen before the coming of Hazrat Mahdi (as). These hadiths comprise very important portents in order to understand that we are living in the End Times. In this hadith, our Prophet (saas) described a period when people will abandon all hope for the coming of Hazrat Mahdi (as) and that some so-called religious scholars will make comments like, "Hazrat Mahdi (as) is a collective personality, he has already come and gone, don't wait for the coming of Hazrat Mahdi (as), Hazrat Mahdi (as) will not come in this century, he will come centuries later so the morality of Islam will not prevail in this century..." He told about the crises that the whole world will go through and

informed that political regimes in some countries will change. So indeed in this period that we live in, government systems of a great many countries ruled by the communist regime have changed and the world has experienced grand economic crises consecutively. And now the world is going through a big economic crisis, which seriously penetrated the whole world since the year 2007 and which will continue for 7 years as forecasted by the most reputable economic institutions. Besides, epidemics that take hold of the world and cultural breakdowns are experienced one after the other. These portents being realized one after the other like the broken off beads of a necklace indicate that Hazrat Mahdi (as) has come and begun his work. (Allah knows the truth.) As it is also seen in other hadiths, the nation from which Hazrat Mahdi (as) will arise is the Turkish nation. Allah will make His religion prevail over all other religions through wisdom, knowledge and science with the hand of Hazrat Mahdi (as) and the courageous Turkish nation. In the time of Hazrat Mahdi (as), insha'Allah, The Turkish-Islamic Union will be established under the leadership of Turkey.

HAZRAT MAHDI (AS) WILL APPEAR IN A PERIOD WHEN PEOPLE CANNOT EVEN FIND ONE SINGLE PERSON TO LEAD THEM

Before the appearance of Hazrat Mahdi (as), various people from all sections of the society in which he lives will have assumed power, but they will have failed to establish the justice, peace, ease and security that people are looking for. But with Hazrat Mahdi (as), the religion of Allah and the moral values of the Qur'an will rule the entire world. Following the appearance of Hazrat Mahdi (as), nobody will be able to claim, "If we had assumed power and formed a government we would have behaved justly." By Allah's leave, Hazrat Mahdi (as) will rule with the moral values of the Qur'an and the Sunnah of our Prophet (saas), by his means the justice, peace and spirit of love and compassion bestowed by Islamic moral values will rule the world.

Hisham Ibn Salim narrates that Imam Sadik said:

**"HAZRAT MAHDI (AS) WILL NOT APPEAR UNTIL ALL
SECTIONS OF THE PEOPLE HAVE ASSUMED POWER."**

Thus nobody will say **"IF WE WERE IN POWER AND
HAD FORMED A GOVERNMENT WE WOULD HAVE
BEHAVED JUSTLY."** (*Bihar al-Anwar, Vol. 52, p. 244*)

PEOPLE WILL LOOK FOR SOLUTIONS, BUT WILL FINALLY ATTAIN SALVATION (BY ALLAH'S LEAVE) THROUGH HAZRAT MAHDI (AS)

Jaffar Sadik (a.s) narrates: **People will set about seeking (a savior) everywhere. Failing to find one in anybody else, they will flock to him (Hazrat Mahdi (as)).** (*Bihar al-Anwar, Vol. 52, p. 326*)

Hazrat Baqr (a.s) told Aban ibn Taglib: The Imamate is a monument come down to us from the Messenger of Allah... **Hazrat Mahdi (as) is one of us and will protect the faith in the End Times.** (*Al-Hurr al-Amili, Ithbata al-Hudat, vol. 2, p. 559*)

PEOPLE'S APPEARANCES WILL BE IMPAIRED AND UGLY IN THE END TIMES

In the hadiths our Prophet (saas) reveals that people's appearances will change in the End Times. They will become ugly and no longer look "human," they will become as unattractive as pigs and apes, their faces will become lightless, devoid of expression and common, they will lose all human form, and will become joyless and soulless.

From Aysha (ra): **«AT THE END OF THIS COMMUNITY, it will collapse AND CHANGE APPEARANCE and stones will rain down...»** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 111*)

In the End Times there will be collapse and stones will rain down **AND PEOPLE WILL NO LONGER LOOK HUMAN.** (*Sahl Ibn Saad, Ramuz Al Ahadith, Vol. 2, p. 302/8*)

(Ibn Majah) from Abi Umama: «**ONE GROUP FROM MY COMMUNITY** will eat, drink amuse themselves and in the morning **THEY WILL RISE AS APES AND PIGS...**»

(At-Tabarani) (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 111)

SOME PEOPLE WHO BELIEVE THAT THEY ARE DESCENDED FROM APES BY WAY OF EVOLUTION WILL ASSUME THE APPEARANCE OF APES AND PIGS

Accounts indicate that in the End Times there will be some people who imagine that Allah did not create human beings and that they were created by chance. (Surely Allah is beyond that) And these people will maintain that they and others are all descended from apes. The hadith describe how these people, who believe they were created through evolution and that they themselves are a kind of ape or animal, **“will physically resemble apes.”** People’s physical attractiveness will be impaired, and they will assume a dark, repulsive and pathological appearance, and their beauty and splendor in people’s eyes will disappear.

It also appears from the hadith that these people, described by our Prophet (saas) as **“apes”** and **“resembling apes,”** will actually **“imagine themselves to be apes and will have the characters of apes.”**

I swear by the great power of the breath of Muhammad (saas) that **A COMMUNITY FROM MY PEOPLE... WILL RISE IN THE MORNING IN THE FORM OF PIGS AND APES...** *(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, 459/2)*

“I swear that SOME PEOPLE FROM MY COMMUNITY... WILL TURN INTO APES AND SWINE (PIGS).”
(Ramuz al-Ahadith, Hadith no: 5711)

(Ibn Majah) from Abi Umama: «**A GROUP FROM MY COMMUNITY** will eat and drink and amuse themselves and then retire, but in the morning **THEY WILL RISE AS APES AND PIGS...**» (*At-Tabarani; Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 111*)

According to what is narrated from Ali Ibn Abu Talib and Abu Huraira, the Messenger of Allah (saas) said:
«... **EXPECT THEIR APPEARANCES TO BECOME THOSE OF APES OR PIGS**, and expect stones and the like to rain down from the sky!» (*Tirmidhi*) (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 114*)

SOME SO-CALLED RELIGIOUS SCHOLARS WHO ESPOUSE DARWINISM WILL BE LIKE APES AND PIGS

Terrible things will happen in my community and **PEOPLE WILL APPROACH SCHOLARS FOR COMFORT AND WILL SUDDENLY SEE THEY HAVE TURNED INTO APES AND PIGS.** (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 470*)

In the End Times, some supposed religious scholars will espouse Darwinism and believe that they themselves appeared by way of evolution. Since they claim to be apes, in other words a kind of animal, our Prophet (saas) has described such people as “apes” and says “**they will become like apes.**”

The hadith also indicates that some so-called religious scholars “**will be as stubborn, coarse, loveless, aggressive, eager to eat anything, unaffectionate and soulless as pigs.**”

THE "RAINING DOWN OF STONES AND THE LIKE" DESCRIBED IN THE HADITH IS TAKING PLACE IN PRESENT DAY WITH BOMBINGS TARGETING MANY PLACES IN THE WORLD

From Aysha (ra): **"AT THE END OF THIS COMMUNITY, there will be collapse AND A CHANGE IN APPEARANCE AND STONES WILL RAIN DOWN..."** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 111*)

According to what is narrated from Ali Ibn Abu Talib and Abu Huraira, the Messenger of Allah (saas) said:

"... EXPECT TO SEE CATASTROPHES OF EARTHQUAKES AND COLLAPSE, people's appearances turning into those of apes or pigs, AND STONES AND THE LIKE RAINING DOWN FROM THE SKY!" (*Tirmidhi*) (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 114*)

IN THE END TIMES THERE WILL BE COLLAPSE AND STONES WILL RAIN DOWN, and people will no longer look human. (*Sahl Ibn Saad, Ramuz Al Ahadith, Vol. 2, p. 302/8*)

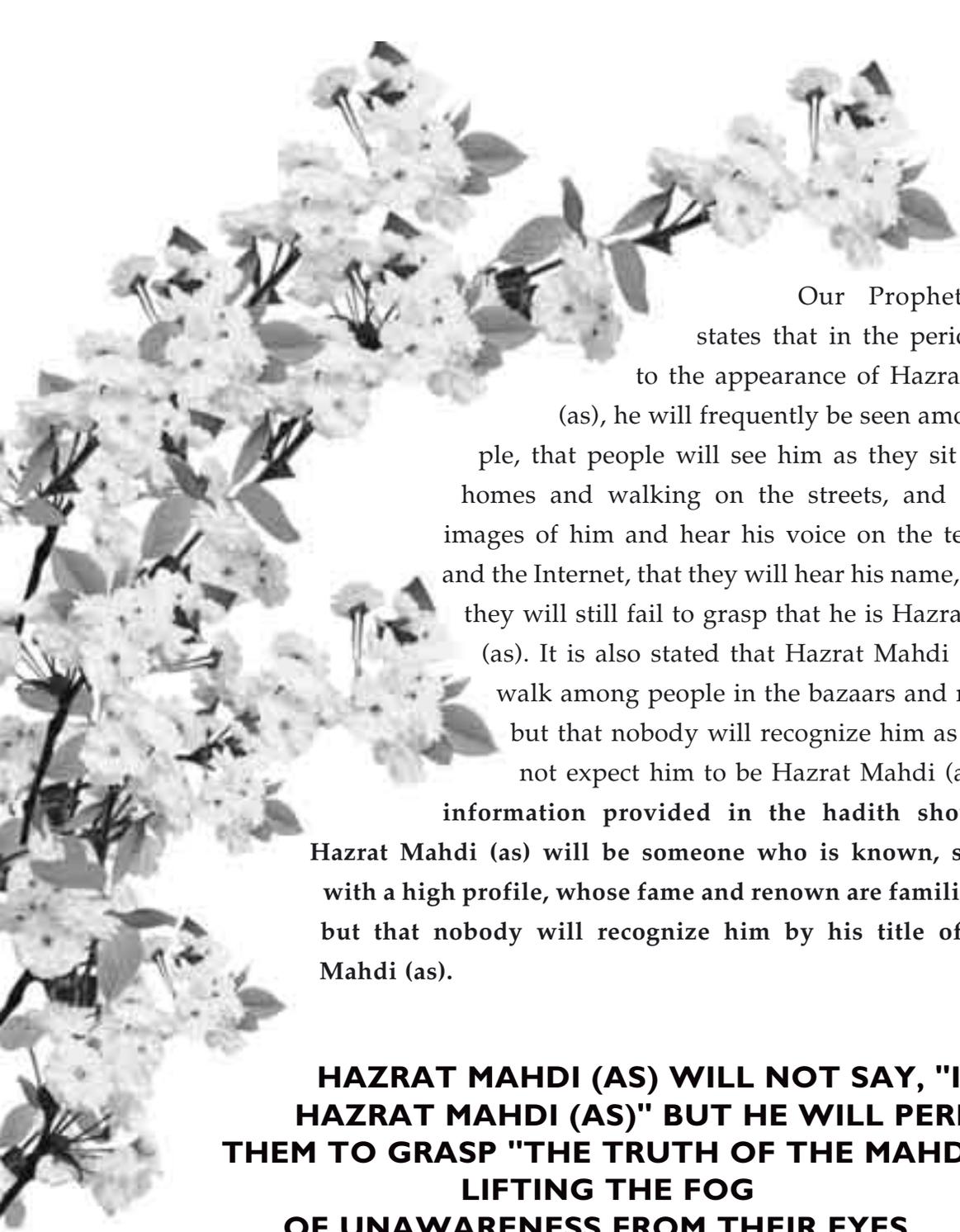
In the hadith our Prophet (saas) speaks of **"stones and the like raining down from the sky," "earthquakes," "catastrophe and collapse."** In our century stones are raining down in many parts of the world in the face of bombing attacks. Bombs falling to ground shower people with earth and stones – **"stones and the like will rain down,"** in the words of the hadith – resulting in catastrophes in which people die en masse.

HAZRAT MAHDI (AS) WILL INITIALLY NOT BE RECOGNIZED BY THE GREAT MAJORITY OF PEOPLE

PEOPLE WILL SEE HAZRAT MAHDI (AS) IN THEIR HOMES AND ON THE STREETS AND WILL FREQUENTLY WATCH HIM; BUT THEY WILL NOT REALIZE HE IS HAZRAT MAHDI (AS)

Sadr al-Sayrafi says: I heard from Imam Abu Abdullah Jafar Sadik that: ... Our modest imam and the owner of this [occultation] [HAZRAT MAHDI (AS)], who is deprived of his rights and denied **WILL MOVE AMONG THEM AND WANDER THROUGH THEIR MARKETS AND WALK WHERE THEY WALK. BUT THEY WILL NOT RECOGNIZE HIM [HAZRAT MAHDI (AS)]** until Allah lets them to know him, just as with the Prophet Joseph (as). (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 189*)

Amr ibn Sa'd relates from Commander of the Faithful Ali ibn Abi Talib (as): "... I swear by Ali's Lord that hujjat [HAZRAT MAHDI (AS)] **WILL BE UP AND WALK IN THE PATHS OF THIS WORLD, AND WILL ENTER HOMES AND PALACES, AND WILL TRAVEL IN THE EAST AND THE WEST OF THIS PLACE, AND HIS WORDS WILL BE HEARD AND HE WILL SEE AND GREET THE COMMUNITY,** but he will not be known until the promised time and until this voice comes from the sky." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 167*)



Our Prophet (saas) states that in the period prior to the appearance of Hazrat Mahdi (as), he will frequently be seen among people, that people will see him as they sit in their homes and walking on the streets, and will see images of him and hear his voice on the television and the Internet, that they will hear his name, but that they will still fail to grasp that he is Hazrat Mahdi (as). It is also stated that Hazrat Mahdi (as) will walk among people in the bazaars and markets, but that nobody will recognize him as they do not expect him to be Hazrat Mahdi (as). **This information provided in the hadith shows that Hazrat Mahdi (as) will be someone who is known, someone with a high profile, whose fame and renown are familiar to all, but that nobody will recognize him by his title of Hazrat Mahdi (as).**

HAZRAT MAHDI (AS) WILL NOT SAY, "I AM HAZRAT MAHDI (AS)" BUT HE WILL PERMIT THEM TO GRASP "THE TRUTH OF THE MAHDI" BY LIFTING THE FOG OF UNAWARENESS FROM THEIR EYES

Hazrat Mahdi (as) will never say, "I am Hazrat Mahdi (as)." Allah will reveal him to people through the signs described through the mouth of our Prophet (saas). One of these signs is that **"HAZRAT MAHDI (AS) IS AGAIN THE PERSON WHO BEST DESCRIBES HAZRAT MAHDI (AS)."** Hazrat Mahdi (as) will present Hazrat Mahdi (as) in the best possible way, through his

work and by his wise and accurate interpretation of the hadiths of our Prophet (saas) and statements of Islamic scholars. One hadith reveals that Hazrat Mahdi (as) will be someone who has personal knowledge of the information about the End Times imparted by our Prophet (saas), for which reason he will be the only person best able to interpret the hadith of our Prophet (saas) concerning the End Times:

Abu Bashir says: I heard Imam Muhammad Baqr say: "... He said: When Hazrat Mahdi (as) appears he will follow in the path of the Messenger of Allah (saas). **ONLY HE [HAZRAT MAHDI (AS)] CAN EXPLAIN THE WORKS OF THE MESSENGER OF ALLAH...**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 191*)

Hazrat Mahdi (as) will sharpen people's foresight and understanding through these wise accounts. He will not openly say, "I am Hazrat Mahdi (as)." But he will spiritually clear the fog of unawareness in front of people's eyes by indicating the existence and power of Hazrat Mahdi (as), thus enabling them to see "the truth of Hazrat Mahdi (as)." The more Hazrat Mahdi (as) speaks about Hazrat Mahdi (as), the more people will form a definite opinion regarding him and wish to follow him spiritually.

ONE OF THE PIECES OF WISDOM BEHIND PEOPLE'S INABILITY TO RECOGNIZE HAZRAT MAHDI (AS) IS THAT HE IS UNDER ALLAH'S PROTECTION

BUT ALLAH WILL HIDE HIM (HAZRAT MAHDI (AS)) FROM PEOPLE AGAINST THE OPPRESSION, CRUELTY AND WASTE OF PEOPLE'S EARTHLY DESIRES.
(*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 162*)

HAZRAT MAHDI (AS) WILL INITIALLY BE RELUCTANT FOR HIS NAME TO BE KNOWN

It appears from the information provided by the hadith of our Prophet (saas) that Hazrat Mahdi's (as) name will not be well-known in the run-up to his coming. The only way for his name not to be well-known is the use of a pseudonym. For that reason, Hazrat Mahdi (as) will conceal his own name in the early days of his activities, and will use another name rather than his own.

Mufaddal ibn Umar says: I was in the presence of Imam Abu Abdullah Jaffar-i Sadik, and there were others with me, too. The imam told us, **"NEVER MAKE THE NAME OF HAZRAT MAHDI (AS) WELL-KNOWN..."** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 174*)

Our sheikh Muhammad ibn Ya'qub al-Kulayni relates the same hadith: May Allah increase your salvation, **WHAT DOES THE IMAM SAY IN THE HADITH ABOUT THE NAME OF HAZRAT MAHDI (AS) NOT BEING MADE WELL-KNOWN? "DO NOT MAKE HIS (HAZRAT MAHDI'S (AS)) NAME WELL-KNOWN..."** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 175*)

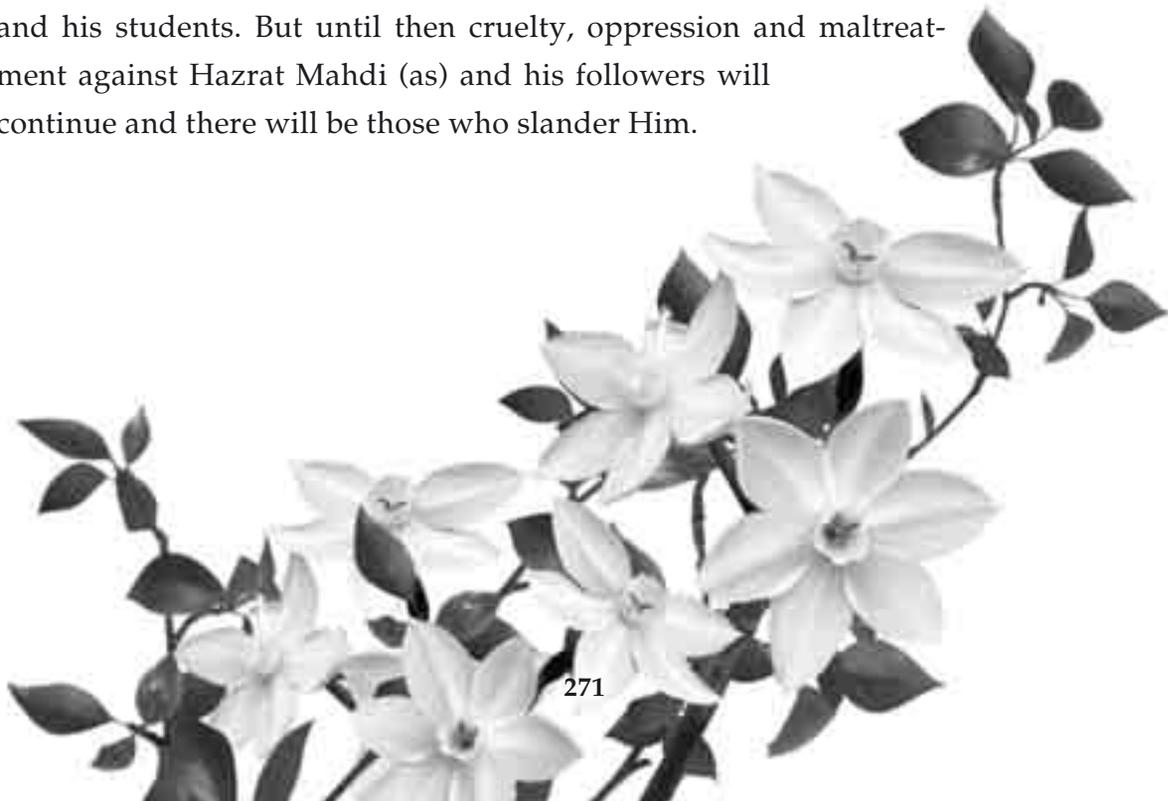
HAZRAT MAHDI (AS) WILL BE VISIBLE TO PEOPLE, BUT ALLAH WILL FOR LONG CONCEAL THE FACT THAT HE IS HAZRAT MAHDI (AS)

Almighty Allah will draw a veil between him [Hazrat Mahdi (as)] and other people, and they will see but not recognize him. (*Qamal ud-din Vol. 2, p. 351*)

SINCERE MUSLIMS WILL LOVE AND APPRECIATE HAZRAT MAHDI (AS) AND HIS FOLLOWERS IN TIME

... Hazrat Prophet (saas)... said this: Jibril told me that, my Ahl al-Bayt [my Descendants] will be oppressed after me. This oppression will last until Hazrat Mahdi (as) who is one of them will appear, **UNTIL THEIR [HAZRAT MAHDI (AS) AND HIS STUDENTS] GLORY IS EXALTED AND MUSLIM COMMUNITY WILL UNITE IN LOVING THEM. IN THAT TIME, THOSE WHO REVILE AGAINST THEM WILL DECREASE, THOSE WHO DO NOT LOVE THEM WILL BE DENIGRATED AND THOSE WHO PRAISE THEM WILL INCREASE.** [*Hidayet Önderleri, Hz. Muhammed Mustafa, (The Pioneers of Salvation, The Prophet Muhammed Mustafa (saas)), 1st Volume, p. 314*]

In the End Times; before the emergence of Hazrat Mahdi (as), Muslims will be subjected to severe oppression, violence and suffering. However people will understand that Hazrat Mahdi (as) has come by the successive manifestation of the portents of the End Times. In this period, the names of Hazrat Mahdi (as) and his followers who are devoted to Allah with sincere faith will begin to be mentioned a lot. Their reputation will spread all around the world. Then Islamic community will slowly begin to unite in loving Hazrat Mahdi (as) and his students. But until then cruelty, oppression and maltreatment against Hazrat Mahdi (as) and his followers will continue and there will be those who slander Him.



However in time the number of these people will decrease – except for those who repent and change their intentions – and these people will fall into a despicable and inferior position. The number of people who love and praise Hazrat Mahdi (as) will greatly increase in time.

HAZRAT MAHDI'S (AS) NAME AND RENOWN WILL CONSTANTLY SPREAD BEFORE HIS COMING

One of the important clues in the recognition of Hazrat Mahdi (as) is that **“Hazrat Mahdi’s (as) name and renown will constantly spread worldwide before his coming.”** Even if they do not realize that he is Hazrat Mahdi (as), they will, in various ways set out in the hadith, frequently see Hazrat Mahdi (as), hear his voice, learn his ideas, follow his work and activities and make frequent reference to him. The hadith describe this time, when everyone makes frequent reference to Hazrat Mahdi (as), mentions his name, speaks about him and will feel great love and affection for him:

HAZRAT MAHDI (AS) WILL APPEAR AND EVERYONE WILL SPEAK OF HIM, ABSORB HIS LOVE AND TALK OF NOTHING ELSE. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 33*)

When Hazrat Mahdi (as) comes, **PEOPLE WILL EMBRACE HIM WITH LOVE AND AFFECTION.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 37*)

Hazrat Mahdi (as) is the most auspicious of people (in his time). His followers and those who swear allegiance to him... will have Gabriel before them and Michael behind. **HE [HAZRAT MAHDI (AS)] WILL BE LOVED BY ALL LIVING THINGS.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 58*)

Salama Ibn Zufar says: “... HAZRAT MAHDI (AS) WILL APPEAR AT A TIME WHEN PEOPLE HAVE HAD ENOUGH OF EVIL, CRUELTY AND OPPRESSION, AND WHEN NO PERSON LIVING IN OCCULTATION WILL BE AS LOVED AND ADORED AS HIM.” (*Al-Hawi lil-fatawi*, Vol. 2, p. 159)

Certain it is that he [Hazrat Mahdi (as)] will not appear UNTIL HE IS THE MOST BELOVED OF ALL because of the evils that people face. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 27)

ALLAH WILL FILL EVERYONE’S HEARTS WITH LOVE OF HIM [HAZRAT MAHDI (AS)]. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar*, p. 42)



HAZRAT MAHDI (AS) WILL ENCOUNTER DIFFICULTY AND HARDSHIP

HAZRAT MAHDI (AS) BEING SUBJECTED TO TROUBLES AND DIFFICULTIES

All of the Messengers sent to warn peoples living far removed from religious moral values and to call them to the true path have been rejected by the peoples to whom they were sent and subjected to various false accusations and slanders. We are told in hadiths that Hazrat Mahdi (as), who will be from Ahl al-Bayt [descended from the line of the Prophet (saas)], will also encounter such troubles and difficulties.

Hazrat Mahdi (as) is among us, one from the Ahl al-Bayt... We are such a household that, for us, Allah preferred the Hereafter over this world. **After me, my Ahl al-Bayt will surely be subjected to trouble, abduction and banishment. After me, my Ahl al-Bayt will meet trouble and torment, and be subjected to expulsion.** (*Al-Muttaqi al-Hindi, al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14*)

The following hadith of the Prophet Muhammad (saas) also refers to such a situation, "**During the oath of allegiance, Hazrat Mahdi (as) will announce he had been subjected to many injustices and troubles**":

... Mahdi (as) will emerge at a time when, one after another, disasters befall people and people lose hope of his appearance. He perform two rakaats of prayer (salat). When he returns from the prayer he says: **“People! The Community of Muhammad and especially his Ahl al-Bayt have undergone many troubles and we have undergone suffering and injustice...”** (*Al-Muttaqi al-Hindi, al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55*)

The following hadith reveals that Hazrat Mahdi (as), who will spiritually capture Istanbul, and his follower will suffer various troubles before that spiritual conquest, and that these will be eliminated afterward.

Allah will capture Constantinople [Istanbul] through his beloved friends [Hazrat Mahdi (as)]. ... **He will lift sickness and sorrow from them.** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 181*)

Allah has revealed in the Qur'an that many prophets were rejected by their societies, falsely accused of magic and sorcery and subjected to many attacks and much oppression. The messengers remained steadfast in the face of all these attacks and responded to them in the finest manner:

Messengers before you were also denied... (Surat al-An'am, 34)

... We will be steadfast however much you harm us.... (Surah Ibrahim, 12)

But then they turned away from him and said, 'He is an instructed madman!' (Surat ad-Dukhan, 14)

Equally, no Messenger came to those before them without their saying, "A magician or a madman!" (Surat adh-Dhariyat, 52)

But he turned away with his forces, saying, 'A magician or a madman!' (Surat adh-Dhariyat, 39)

He (Pharaoh) said, 'If you take any god other than me, I will certainly throw you into prison.' (Surat ash-Shu'ara', 29)

You who have iman! do not be like those who abused Moses... (Surat al-Ahzab, 69)

They said, 'Build a pyre for him and fling him into the blaze!' (Surat as-Saffat, 97)

Then, after they had seen the Signs, they thought that they should still imprison him for a time. (Surah Yusuf, 35)

... Those who are unbelievers all but strike you down with their evil looks when they hear the Reminder and say, 'He is quite mad.' (Surat al-Qalam, 51)

HAZRAT MAHDI (AS) WILL BE SUBJECTED TO PLOTS AND SLANDERS FROM THE UNBELIEVERS, LIKE ALL THE PROPHETS AND TRUE MUSLIMS

Since some people claim that Hazrat Mahdi (as) will be a being with extraordinary powers and that he will therefore be invulnerable to tanks, guns and even the atom bomb, they ignore the various troubles that will probably befall Hazrat Mahdi (as) as described in the hadiths. The fact is, however, that our Prophet (saas) has stated in the hadiths that Hazrat Mahdi (as) will resemble the Prophets in various ways and that, like them, he will have to strive against difficulties. Like the Prophets, Hazrat Mahdi (as) will be slandered, tested by false allegations, various troubles and afflictions, and will confront all the snares set by the unbelievers. Hadith transmitted from our Prophet (saas) state:



Imam Zayn al-Abidin stated:

"OUR QAIM [HAZRAT MAHDI (AS)] WILL RESEMBLE THE MESSENGERS OF ALLAH IN VARIOUS WAYS. HE WILL INDIVIDUALLY RESEMBLE NOAH (AS), ABRAHAM (AS), MOSES (AS), JESUS (AS), JOB (AS) AND MUHAMMAD (SAAS) AND THE OTHER PROPHETS. He will resemble Noah (as) in being long-lived, Abraham (as) in his birth being concealed [at home] and away from the public eye, to Moses (as) in his state of fear [the intensity of dangers directed to Hazrat Mahdi (as); his being face to face to all kinds of danger like murder, plotting, arrest, taking into custody and exile] and his constantly spending his life hiding; to Jesus (as) in people being in conflict about him [some people will say Hazrat Mahdi (as) will come while others will say he will not]; to Job (as) in being delivered to salvation after trouble [Hazrat Mahdi (as) will also suffer many difficulties, diseases and trouble; however just like the Prophet Job (as) he will be saved by Allah's mercy)]; to Muhammad (saas) in his appearing with his sword [our Prophet's (saas) holy relics will be with Hazrat Mahdi (as)]. (*Qamal ud-din p. 322, Chapter 31, Hadith no. 3*)

Imam Mahdi (as) possesses the **FORBEARANCE OF THE PROPHET DAVID (AS)** and the **PATIENCE OF THE PROPHET JOB (AS)**. (*Kefaayah al-Asar, p. 43*)

All the Prophets have been tested with various difficulties, false accusations and sicknesses. All them have been subjected to the pressure and snares of the deniers. The deniers have sought to kill them, and they have been called "sorcerers" and even "mad." When our Prophet (saas) read them the Qur'an, they said that "He is quite mad." (Surat al-Qalam, 51) The Prophet Hud (as) was accused of being "a fool and a liar." (Surat al-A'raf, 66) The Prophet Joseph (as) spent years in prison despite having committed no crime, the Prophet Moses (as) was called "a magician or a madman." (Surat al-Dhariyat, 39) The Prophet Abraham (as) was thrown into the flames by the leading members of his community

(Surat al-Anbiya', 68). And as our Prophet (saas) tells us in the hadiths, Hazrat Mahdi (as) will be subjected to difficulties and the snares of the deniers, like all the Prophets. He will struggle against corruption and false accusations and will lead a life full of hardship and troubles.

That is our Prophet's (saas) description of the "Mahdi" in the hadiths. There is absolutely no question of our Lord creating Hazrat Mahdi (as), whom He will appoint as a Qutb al-A'zam, with superhuman characteristics unique to the angels. No such reference appears in any trustworthy hadith. On the contrary, many hadiths state that Hazrat Mahdi (as) and his followers will have difficult and troubled lives, and that many people will oppose them because they are Muslims and live by the moral values of the Qur'an.

HAZRAT MAHDI (AS) WILL BE FOLLOWED AND WATCHED AND THEY WILL TRY TO PRESSURIZE HIM

In Abu Said Al-Khudri's account, the Messenger of Allah (saas) said: When the antichrist appears, a man [Hazrat Mahdi (as)] from among the believers will oppose him. **MANY PEOPLE CARRYING ARMS, PEOPLE BEARING ARMS IN THE CENTERS OF SURVEILLANCE OF THE ANTICHRIST, WILL MOVE AGAINST THAT BELIEVER.** (*Ibrahim Suleymanoglu, Mehdilik ve Imamiye [Mahdism and Imamate], 37; Sahih Muslim, 11/393*)

In this hadith of our Prophet (saas), we are told that Hazrat Mahdi (as) will be watched by armed men of the antichrist, that he will be followed and that efforts will be made to neutralize him in this way. In the Qur'an Allah also reveals that similar efforts were made to impede those messengers preaching the true faith by placing them under surveillance in the same way:

He is nothing but a man possessed so wait a while and see what happens to him. (Surat al-Muminun, 25)

However, as our Prophet (saas) has said, these activities on the part of the antichrist will serve no purpose; on the contrary, they will be instrumental in Hazrat Mahdi's (as) influence and strength increasing still further and of his fame and glory spreading ever wider across the world.

HAZRAT MAHDI (AS) BEING OUT OF PEOPLE'S SIGHT

He will be busy with worship at night and **will be secret in the day...** (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)

THERE WILL BE NEGATIVE PROPAGANDA ABOUT HAZRAT MAHDI (AS)

When that Muslim personage (Hazrat Mahdi (as)) sees the antichrist, he says: "People! This is the antichrist of whom the Prophet (saas) mentioned." Antichrist gives his order about him right away and that person is laid upon his stomach and from his back it is said: "Take him and beat him." Then **that person's back and stomach is broadened by beating.** (*Ibrahim Suleymanoglu, Mehdilik ve Imamiye [Mahdism and Imamate], p. 40; Sahih Muslim*)

The reference in the hadith to Hazrat Mahdi's (as) "back and stomach being broadened by beating" is a figurative one. The author of the book *The Mahdism and Imamate* says, in reference to this passage, that "Hazrat Mahdi's (as) fame will constantly be announced and spread all around." But since this will be done by the supporters of the antichrist, this propaganda will be intended to denigrate Hazrat Mahdi (as).

In the time of our Prophet (saas), the enemies of Islam used poets, the equivalent of the publishing organs of the day, to underestimate him, in their own eyes. Poets uttered ignorant false accusations about him in the streets and markets, calling him mad and a sorcerer. And in the End Times, too, the supporters of the antichrist, the enemies of Islam, will also underestimate Hazrat Mahdi (as), in their own eyes, and seek to damage his prestige in the public eye.

The hadiths describe how Hazrat Mahdi's (as) first years will be ones of

struggle filled with troubles and difficulties. The “Golden Age” refers to Hazrat Mahdi’s (as) final years. Hazrat Mahdi (as) and Muslims will only attain ease, peace and plenty in that time, and only then will they live lives of love, peace and brotherhood.

HAZRAT MAHDI (AS) WILL HAVE TWO OCCULTATIONS

It is related from Abu Abdullah Hussain ibn Ali that he said: **The lord of this rising [Hazrat Mahdi (as)] will have two occultation. ONE OCCULTATION (PERIOD OF IMPRISONMENT) WILL BE SO LONG** that they will say, **“He is dead.”** Some will say, **“He has been killed.”** Others will say, **“He has gone...”** Neither those who love him nor the others will know where he is. Only his close servant will know his location. (*Al-Barzanji, Al-Isha’ah li-ashrat al-sa’ah, p. 93, Egyptian edition*)

HAZRAT MAHDI (AS) WILL BE CHAINED HAND AND FOOT

When that Muslim personage (Hazrat Mahdi (as)) sees the antichrist, he says: “People! This is the antichrist of whom the Prophet (saas) mentioned.” Antichrist gives his order about him right away and that person is laid upon his stomach and from his back it is said: “Take him and beat him.” Then **that person’s back and stomach is broadened by beating.** This time **THE ANTICHRIST WILL CATCH HIM [HAZRAT MAHDI (AS)] BY HIS TWO HANDS AND FEET AND CAST HIM AWAY.** People will imagine the antichrist has cast him into the fire. But he has actually been cast into a Paradise. (*Ibrahim Suleymanoglu, Mehdilik ve Imamiye [Mahdism and Imamate], p. 40*)

Our Prophet (saas) notes in this hadith that in the End Times the antichrist will chain Hazrat Mahdi's (as) hands and feet. It appears from this information in the hadith that at the time when Hazrat Mahdi's (as) hands and feet are bound by chains he will be thrown into prisons and mental asylums.

HAZRAT MAHDI'S (AS) STRUGGLE AGAINST THE SYSTEM OF THE ANTICHRIST IN THE END TIMES IN THE HADITHS

WHEN THE ANTICHRIST APPEARS, A MAN [HAZRAT MAHDI (AS)] FROM AMONG THE BELIEVERS WILL OPPOSE HIM. MANY PEOPLE CARRYING ARMS, PEOPLE BEARING ARMS IN THE CENTERS OF SURVEILLANCE OF THE ANTICHRIST, WILL MOVE AGAINST THAT BELIEVER. (*Ibrahim Suleymanoglu, Mehdilik ve Imamiye [Mahdism and Imamate], p. 37; Sahih Muslim, 11/393*)

When the believer [Hazrat Mahdi (as)] sees the antichrist, he will say, 'O People! This is the antichrist of whom the Messenger of Allah (saas) spoke.' The antichrist will immediately issue his command regarding him, and that personage will be spread out on his stomach, and from behind him, he will say, 'Hold and wound him.' That personage's back and stomach will then be broadened by beating. This time he (the antichrist) will seize him by both hands and feet and cast him away. People will think the antichrist has cast him into the fire. But he will have been actually cast into paradise. (*Ibrahim Suleymanoglu, Mehdilik ve Imamiye [Mahdism and Imamate], p. 40*)



A SECTION OF MY COMMUNITY WILL CONTINUE TO FIGHT FOR THE RIGHT AND OVERCOME THEIR OPPONENTS TILL THE LAST OF THEM FIGHTS WITH [WAGES INTELLECTUAL STRUGGLE AGAINST] THE ANTICHRIST. (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith 4/72; Ahmad ibn Hanbal, Musnad; at-Tabarani; al-Hakim; Sunan Abu-Dawud*)

... We are such a people of the house that Allah has preferred the Hereafter over this world for us. **It is certain that after me my Ahl al-Bayt will suffer scourges, abductions and exile. After me, my Ahl al-Bayt will suffer tribulations and troubles, and will receive heavy blows.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 14*)

... Mahdi (as) will emerge at a time when, one after another, disasters befall people and people lose hope of his appearance. He perform two rakaats of prayer (salat). When he returns from the prayer he says: **“People! The Community of Muhammad and especially his Ahl al-Bayt have undergone many troubles and we have undergone suffering and injustice...”** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 55*)

A GROUP FROM MY COMMUNITY will strive [wage an intellectual struggle] for the truth and overcome their opponents until the The the Day of Judgment [until the struggle with the antichrist]. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 80*)



HE WILL HAVE WITH HIM A MOUNTAIN OF BROTH, COOKED MEAT THAT NEVER COOLS, A FLOWING RIVER, A FOREST OF BRIGHT GREEN GARDENS, A MOUNTAIN OF SMOKE AND FIRE... AND HE WILL SAY TO PEOPLE, this is my paradise and that is my hell... BEHOLD FOOD AND DRINK, HE WILL SAY... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 214*)

“SOME PEOPLE WILL CONVERSE WITH THE ANTICHRIST. And they will say: WE KNOW HE IS AN UNBELIEVER; WE ARE HIS FRIENDS IN ORDER TO EAT HIS FOOD AND ENJOY HIS TREE. When the wrath of Allah comes, it will come to the antichrist and all of them... (*Nuaim ibn Hammad; Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 231*)

HAZRAT MAHDI (AS) WILL BE UNAFFECTED BY CERTAIN PEOPLE AND HE WILL NEVER COMPROMISE FROM ABIDING BY THE QUR'AN

Hazrat Ali (ra) says this about what the appearance of Hazrat Mahdi (as) will bring:

HE WILL NOT HEED PEOPLE'S INDIVIDUAL OPINIONS AND JUDGMENTS; HE WILL BEGIN ACTING BY THE PROVISIONS OF THE QUR'AN.

(*Mikyaal al-Makaarem Vol. 1, p. 81*)

Hazrat Ali (ra) says of the events that will take place with the coming of Hazrat Mahdi (as): “Hazrat Mahdi (as) will take no notice of people's individual opinions and comments, and will be unaffected by them.” Hazrat Mahdi (as) will be unaffected by the hostile words and accounts of some people who speak against him. His sole criterion will be the provisions of the Qur'an and the Sunnah of our Prophet (saas), and will begin to apply these pronouncements.

ALLAH WILL CLEAR HAZRAT MAHDI (AS) OF SLANDERS POINTED AT HIM

Al-Mahdi [Hazrat Mahdi (as)] who is among the family of Muhammad (saas)... has a wide stomach, his eyebrow are very close, his legs are very energetic, his shoulders are wide... his night shall guard the stars by his bowing down and prostration to Allah. **He whom the blames of those that blame him will not affect him before Allah, he is a luminous candle...** (*Bihar al-Anwar*, pp. 86-91)

In the hadith, it is mentioned that Hazrat Mahdi (as) will be descended from the line of our Prophet (saas). The physical features of Hazrat Mahdi (as) that his having a wide stomach, his eyebrows being not far from but close to one another, Hazrat Mahdi's (as) legs being very energetic and his shoulders being wide are mentioned in the hadith. In the hadiths, it is pointed out that Hazrat Mahdi (as) will spend his nights by praying and carrying out scholarly activities for the sake of Allah. **In addition it is also mentioned that there will be people who unjustly accuse Hazrat Mahdi (as). But inshaAllah Allah will clear Hazrat Mahdi (as) of slanders pointed at him.** Hazrat Mahdi (as) will be like a candle casting a heavenly light with his pure Islamic morality, which instantly shines out among the dark features of morality experienced by society in general.

AS HE DID WITH THE PROPHET ABRAHAM (AS), ALLAH WILL LEAD HAZRAT MAHDI (AS) TO SAFETY FROM ALL THE DENIERS' SNARES

As with the Prophet Abraham (as), Imam Mahdi (as) will also **EMERGE SAFELY FROM THE BURNING FLAMES.**

(Mikyaal al-Makaarem, Vol. 1, p. 181)

As part of the test to which sincere Muslims are subjected to in this world, all prophets have been exposed to pressure, difficulties and sufferings from deniers in order to bear witness to their love of and loyalty to Allah and the profundity of their faith. When we look at the lives of the Prophets Noah (as), Moses (as), Joseph (as), our Prophet (saas) and the other Prophets, we see that on Allah's path they have been exposed to snares, slanders, false accusations and death threats and threatened with exile by deniers. This is the secret of the test created by Allah in order to distinguish sincere Muslims who believe in Him unreservedly and place their trust in Him, from dishonest people of weak faith and hypocritical natures and who harbor sickness in their hearts.

In accordance with the verses, **"For truly with hardship comes ease; truly with hardship comes ease."** (Surat al-Inshirah, 5-6), Allah always makes things easy for people who have a great love for Him and who live for His approval alone, and makes His mercy, love and protection felt at all times by helping them in their difficulties.

For example, the Prophet Abraham (as) wished to save the society he lived in from its heretical beliefs, and was exposed to severe pressure from the tribe for calling on them to adopt the religion of Allah and proper moral values. Indeed, the hostility of the community reached such a level that they elected to cast the Prophet Abraham (as) into the flames and burn him. But Allah saved him from this ruthless snare by commanding the fire to **"be peaceful and cool for Abraham!"** (Surat al-Anbiya', 69)

By saying **"As with the Prophet Abraham (as), Imam Mahdi (as) will also EMERGE SAFELY FROM THE BURNING FLAMES"** in this hadith, our Prophet (saas) compares Hazrat Mahdi (as) to the Prophet Abraham (as) as someone who will, **WITH ALLAH'S HELP, EMERGE SAFELY FROM THE MOST DANGEROUS SNARES, THE WORST ACCUSATIONS, SLANDERS AND EVILS.**

HAZRAT MAHDI (AS) WILL CONTINUE HIS WORK EVEN DURING THE TIME OF HIS OCCULTATION

The hadith indicates that Hazrat Mahdi (as) will continue working even during the time of his occultation. There will be strong pressure on Hazrat Mahdi (as) from unbelievers because of his preaching the moral values of Islam and successful activities. For that reason, Hazrat Mahdi (as) will at times be imprisoned or else be concealed from public gaze. Our Prophet (saas) has revealed that during these times Hazrat Mahdi (as) will continue to strengthen people's faith and tell them of the existence of Allah.

Asked "What use will the existence of Hazrat Mahdi (as) during the time of his occultation be?" The Messenger of Allah (saas) replied "**I swear to Allah Who sent me as His Prophet that during the time of his occultation they will benefit from him as they benefit from the Sun when it is behind a cloud.**" (*Bihar al-Anwar, Vol. 52, p. 93*)

THERE WILL BE NO INFORMATION AGAINST HAZRAT MAHDI (AS), AND ALL THE TRAPS SET FOR HIM WILL FAIL

From Nahjul al-Balaga: The lord of believers (saas) said: He [Hazrat Mahdi (as)] will hide from people, **AND EVEN IF TRACKERS LOOK FOR HIM THEY WILL FIND NO TRACE OF HIM...** (*Kitab al-Ghayba; Muhammad Baqir Majlisi, Bihar al-Anwar, vol. 51, p. 186*)

The hadith says that **AS A RESULT OF TIP-OFFS BY THE HYPOCRITES**, described as "vile and loathsome entities like the weevils that try to damage the wheat from the inside," **TRAPS WILL BE SET FOR HAZRAT MAHDI (AS)**. But

even if trackers seek to gather information in order to arrest, exile or imprison Hazrat Mahdi (as), they will never succeed. **THEY WILL BE UNABLE TO UNEARTH ANY INFORMATION AGAINST HIM AND THEIR TRAPS WILL NEVER WORK.**

ALL THE PRESSURES AND ATTACKS WILL FURTHER STRENGTHEN HAZRAT MAHDI (AS)

When the believer [Hazrat Mahdi (as)] sees the antichrist, he will say, 'O People! This is the antichrist of whom the Messenger of Allah (saas) spoke.' The antichrist will immediately issue his command regarding him, and that personage will be spread out on his stomach, and from behind him, he will say, 'Hold and wound him.' **THAT PERSONAGE'S BACK AND STOMACH WILL THEN BE BROADENED BY BEATING.** This time he (the antichrist) will seize him by both hands and feet and cast him away. **PEOPLE WILL THINK THE ANTICHRIST HAS CAST HIM INTO THE FIRE. BUT HE WILL HAVE BEEN ACTUALLY CAST INTO PARADISE.** (*The Mahdism and Imamate, Sahih Muslim, p. 40*)

The analogical expression '**that personage's back and stomach will be broadened by beating**' shows that the Hazrat Mahdi's (as) fame and honor will spread still further as a result of the pressure and attacks against him and figuratively, indicates that his effect will increasingly spread across the world.

The reference in the hadith to "**the antichrist has cast Hazrat Mahdi (as) into the fire**" shows that although the antichrist wishes to do harm to Hazrat Mahdi (as), he will actually strengthen him. The supporters of the system of the antichrist will claim that they will burn Hazrat Mahdi (as), like the Prophet Abraham (as), in a spiritual fire. But Allah will make those flames cool and healthy. And He will thwart the snares of the deniers and will make every move they make instrumental in increasing the glory and influence of Hazrat Mahdi (as).

HAZRAT MAHDI (AS) WILL ESTABLISH THE DOMINION OF ISLAMIC MORAL VALUES UNDER VERY DIFFICULT CONDITIONS

From Abdurrahman ibn Salid; Imam Hussain ibn Ali ibn Abu Talib narrated "... IT IS HE [HAZRAT MAHDI (AS)] WHO WILL APPEAR WITH THE TRUTH. ALLAH WILL BRING THE EARTH BACK TO LIFE, BY MEANS OF HIM, AFTER IT HAS DIED, AND ALLAH WILL MAKE HIS RELIGION VICTORIOUS OVER ALL OTHER RELIGIONS, WHETHER THE IDOLATERS WISH IT OR NOT... THEY WILL BE OPPRESSED AND TOLD, "IF YOU ARE TELLING THE TRUTH, WHEN WILL THIS PROMISE BE MADE GOOD?" **Know that, DISPLAYING FORTITUDE IN THE FACE OF OPPRESSION AND WOES DURING HIS OCCULTATION IS LIKE STRUGGLING WITH THE SWORD (KNOWLEDGE) ALONGSIDE THE MESSENGER OF ALLAH (SAAS).**" (*Ibn Qutaybah, Uyun al-akhbar, vol. 1, p. 68*)

The verses of the Qur'an contain references to Hazrat Mahdi (as). In one account handed down by Hazrat Hussain, our Prophet (saas) said that verse 17 of Surat al-Hadid referred to Hazrat Mahdi (as). He said the words "**Know that Allah brings the earth to life after it was dead...**" in the verse "**Know that Allah brings the earth to life after it was dead. We have made the Signs clear to you so that hopefully you will use your intellect**" were a reference to Hazrat Mahdi (as).

And the religion will certainly be restored to life through Hazrat Mahdi (as), who will appear in the End Times, and Muslims will begin to live by the moral values of the Qur'an and the Sunnah of our Prophet (saas). The number of Muslims will increase and Islamic moral values will rule the world. In the next part of this hadith Hazrat Hussain also says that verse 33 of Surat at-Tawba refers to Hazrat Mahdi (as), and that **in the time of Hazrat Mahdi (as) Islam will be superior, whether the idolaters wish it or not.**

The same hadith also says that Hazrat Mahdi (as) and his followers will be mistreated, imprisoned, slandered and defamed by the deniers, and that the hypocrites will be suspicious of Hazrat Mahdi (as), that they will have worldly

expectations of him and will fail to exhibit fortitude on the subject of Islamic moral values ruling the world.

This hadith also described how Hazrat Mahdi (as) and his followers will keep on refuting these claims in other words continue to speak the truth in the face of these slanders and this oppression. Our Prophet (saas) says that opposing all the slander and oppression visited on Hazrat Mahdi (as) and his followers will be as difficult as struggling with the sword alongside the Prophet (saas). It appears from this part of the hadith that Hazrat Mahdi (as) and his followers will spread Islam under very difficult conditions and that their lives will be subjected to all kinds of danger.

HAZRAT MAHDI (AS) WILL NEVER BE DEFEATED IN ANY WAY; NOBODY WILL BE ABLE TO HARM HAZRAT MAHDI (AS)

By Allah's leave, Hazrat Mahdi (as) will cause Islamic moral values to rule the world, wage a great and glorious intellectual struggle and achieve a hitherto unseen victory. On the intellectual plane, he will eliminate ideologies such as Darwinism and materialism that turn people away from religious moral values and lead to denial, and will lead people to live by religious moral values in great numbers. During this great intellectual struggle, the system of the antichrist will set innumerable snares for Hazrat Mahdi (as), will imprison him unjustly, seek to wear him down with false accusations and even attempt to take his life. But Hazrat Mahdi (as) is under Allah's protection, and by His leave, no trap will do him any harm. Even situations that may seem on the surface to represent troubles and difficulties will be instrumental in Hazrat Mahdi (as) growing even stronger and increasing his global influence. **HAZRAT MAHDI (AS) WILL NEVER BE DEFEATED BUT WILL ALWAYS, BY ALLAH'S LEAVE, EMERGE VICTORIOUS.** One verse that alludes to his never suffering any defeat reads:

IF ALLAH HELPS YOU, NO ONE CAN VANQUISH YOU. If He forsakes you, who can help you after that? So the muminun should put their trust in Allah. (Surat Al 'Imran, 160)

HAZRAT MAHDI (AS) WILL APPEAR IN TURKEY AND BE ACTIVE IN ISTANBUL

HAZRAT MAHDI (AS) WILL SPIRITUALLY CAPTURE ISTANBUL

... Many scholars from various countries will set out, unknown to one another, in order to seek Hazrat Mahdi (as) and 310 people will accompany each scholar... When they meet in Mecca and ask one another, "Why have you come here?" they will all answer "We seek Hazrat Mahdi (as), who will prevent this corruption and **[spiritually] capture Constantinople**, because we have learned his name, those of his mother and father and of his army.' (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 40*)

Hazrat Mahdi (as) **will [spiritually] conquer Constantinople** and Mount Daylam. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 27*)

The Hour will not come until Almighty Allah ensures the **[spiritual] conquest of Constantinople [Istanbul]**, the center of the Roman Empire, by His believing servants with tasbih [praise Allah] and takbir [declaration of the greatness of Allah]. (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, p. 478*)

The Hour will not come until Almighty Allah ensures the **[spiritual] conquest of Constantinople [Istanbul] and the Roman (lands) for believers through tasbih and takbir.** (*Daylami, al-Firdaws, 5/82, no: 7524; at-Tabarani, al-Mu`jam al-Kabir, 17/15,21*)

Our Prophet (saas) stated: **“They will [spiritually] conquer Constantinople with tasbih and takbir, and they will obtain booty the like of which has never been seen...”** (*Ibn Majah, Kitab Al-Fitan, p. 35*)

Allah will purify him in a night. **He will [spiritually] capture the Roman city [Istanbul] with takbir...** (*Muhyiddin ibn al-Arabi, al-Futuh al-Makkiyah, section 366, Vol. 3, p. 327- 328*)

Followers in far distant places will swear allegiance to Hazrat Mahdi (as). He will intellectually neutralize oppression and oppressors, and will stabilize countries, **AND ALMIGHTY ALLAH WILL CAUSE HIM TO [SPIRITUALLY] CAPTURE ISTANBUL.”**

(*Al-Uqayli An-Najm al-saqib fi Bayan Anna al-Mahdi min Awladi Ali Ibn Abi Talib Ale't-Temam wa al-qamal*)

The Prophet of Allah (saas) said:

“The Day of Judgment will not take place until a man from my Ahl al-Bayt, Hazrat Mahdi (as) rules [the world] **HE [HAZRAT MAHDI (AS)] WILL [SPIRITUALY] CAPTURE ISTANBUL AND THE ,DJEBEL [ITS SEVEN HILLS].”** (*Mari' bin Yusuf Karami Hanbali, Fawa'id Fawa'id al-Fikr fil Mahdi al-Montazar*)

When Hazrat Mahdi (as) appears, even Muslims living in distant countries will express their love for and devotion to him. Our Prophet (saas) reveals in the hadith that Hazrat Mahdi (as) will spiritually capture Istanbul and its djebel. The term DJEBEL, or mountain, in the hadith refers to the seven hills of Istanbul. One of Istanbul's distinguishing features is that it was built on seven hills. The idea of "7 hills" is a well-known one that immediately puts people in mind of Istanbul.

THE CURRENTLY FRAGMENTED TURKISH STATES WILL UNITE AND HELP HAZRAT MAHDI (AS)

... Ibrahim ibn Ubaydullah ibn Alâ narrates that his father said that Imam Jaffar Sadik said: Hazrat Ali (ra) spoke of events that would take place after him to the appearance of the Qaim ... **AND DISPERSED TURKISH FLAGS WILL APPEAR AND HELP MY SON (HAZRAT MAHDI (AS)) IN EVERY NOOK AND CRANNY.** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 323*)

... Allah will **CAUSE HIM [HAZRAT MAHDI (AS)] TO CONQUER** Rum, Deylem, Sind, India, Kabul and the Caspian. (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 274*)



THE NATION AMONG WHOM HAZRAT MAHDI (AS) SERVES

According to the information in the hadiths, Hazrat Mahdi (as) will work among the Turkish nation.

"HAZRAT MAHDI (AS) WILL NEVER LEAVE RUM, THE TURKS [because Turkey used to be known as region of Rum.]" (Narrated from *Ish'afu'r-Ragibin* by Tilsimlar, Bediuzzaman Said Nursi, p. 212)

VERSE 79 OF SURAT AL-KAHF CONTAINS REFERENCES TO THE TANKER INDEPENDENTA THAT SANK IN 1979 IN ISTANBUL AND THE CLIMATE OF ANARCHY THAT BEGAN IN THE SAME YEAR

On 15 November, 1979, the 150,000 gross ton Independenta, a Romanian tanker and the fourth largest in the world, carrying 95,350 tons of crude oil, had an accident while approaching Istanbul, ran aground and sank following a blaze lasting several days.

Verse 79 of Surat al-Kahf contains various references to this event. The verse describes how Hazrat Khidr (as) told the Prophet Moses (as) about a boat and how he wished to damage and sink it in order to protect the people in it:

"AS FOR THE BOAT, IT BELONGED TO SOME POOR PEOPLE WHO WORKED ON THE SEA. I WANTED TO DAMAGE IT BECAUSE A KING WAS COMING BEHIND THEM, COMMANDEERING EVERY BOAT."
(Surat al-Kahf, 79)

The Prophet Moses' (as) question in verse 71, **"Did you scupper it so that its owners would be drowned?"** also tells us that the boat sank as a result of Hazrat Khidr's (as) action:

“They continued UNTIL THEY BOARDED A BOAT AND HE SCUPPERED IT. Then Moses said, ‘DID YOU SCUPPER IT SO THAT ITS OWNERS WOULD BE DROWNED? This is truly a dreadful thing that you have done!’” (Surat al-Kahf, 71)

It appears from this verse that the boat referred to by Hazrat Khidr (as) was run aground and sank. This incident reported in the Qur’an very probably refers to the Roman tanker *Independenta* that ran aground in the Bosphorus in 1979 in the wake of an accident and eventually sank after burning for a long time.

In many of his hadith our Prophet (saas) has also said that the Companions of the Cave will be Hazrat Mahdi’s (as) helpers in the End Times, for which reason Surat al-Kahf contains references to events that will take place in the End Times, and he recommended that people read the verses of this Surat:

Whoever of you lives to see the antichrist, **LET HIM READ THE BEGINNING OF SURAT AL-KAHF**, for that Surat is your salvation from the corruption of the antichrist. (*Sunan Abu Dawud, 5/121*)

THE COMPANIONS OF THE CAVE WILL BE HAZRAT MAHDI’S (AS) FOLLOWERS. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 59*)

A second matter addressed in the verse is the information that Hazrat Khidr (as) provides about the social circumstances of the time. Hazrat Khidr (as) refers to **“people commandeering every boat,”** saying that his aim was to rescue the people on the boat from them.

The year 1979 was a time when terror and persecution reached terrible levels. Banks, factories, workplaces and state bodies were occupied and taken over

by force. Homes were entered by force and their contents stolen and people with money in the bank were robbed. The time was literally one of terror and extremism.

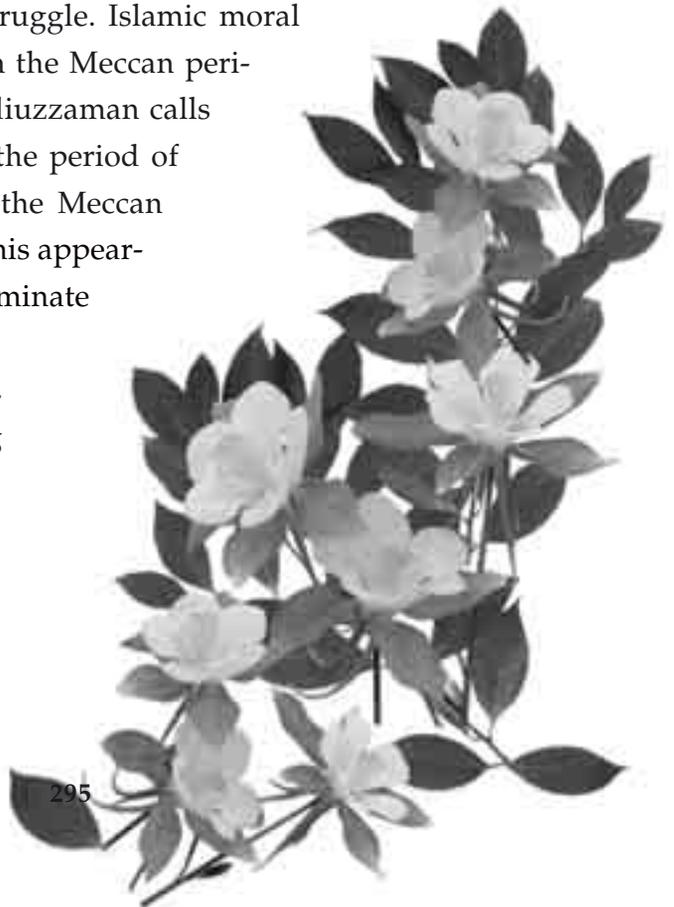
The verse thus also refers to the formation of a despotic climate of terror and anarchy in 1979.

DURING HAZRAT MAHDI'S (AS) STRUGGLE THAT WILL BEGIN IN ISTANBUL THERE WILL BE A MECCAN PERIOD, A JERUSALEM PERIOD AND A ROMAN PERIOD

It also appears from the hadith narrated from our Prophet (saas) and from statements by Bediuzzaman Said Nursi that it is Istanbul where Hazrat Mahdi (as) will intellectually demolish the system of perversion and the antichrist, the system of the ignorant and the philosophies of the antichrist such as Darwinism, materialism and atheism that oppose the moral values of the Qur'an.

The time when Hazrat Mahdi (as) is in Mecca will be an important one in terms of the moral values of the Qur'an coming to rule the world. The time when leading Muslims express their spiritual love and devotion on behalf of all Muslims is that when he will be in Mecca. But the Meccan period comes toward the final years of Hazrat Mahdi's (as) struggle. Islamic moral values will come to rule the world in the Meccan period, the final years of his coming. Bediuzzaman calls this period of Hazrat Mahdi (as) as the period of politics and administration. During the Meccan years which will be the final years of his appearance, the morality of Islam will dominate the world.

Following his time in Mecca, Hazrat Mahdi (as) will live for a long time in Jerusalem. He will rebuild the Masjid of the Prophet Solomon (as) in Jerusalem and will rule Christians with the



Gospels, Jews with the Torah and Muslims with the moral values of the Qur'an. As the hadith make clear, in the final period, Hazrat Mahdi (as) will also bring Rome under his spiritual control.

HADITHS REGARDING THE SUBJECT

Hazrat Mahdi (As) Will Be Born At Home

Imam Zayn-ul Abidin (as) said: "Our Qaim [Hazrat Mahdi (as)] will resemble the Messengers of Allah in various ways. He will individually resemble Noah (as), Abraham (as), Moses (as), Jesus (as), Job (as) and Muhammad (saas) and the other Prophets. HE WILL RESEMBLE Noah (as) in being long-lived, ABRAHAM (AS) IN HIS BIRTH BEING CONCEALED [AT HOME] and away from the public eye...

(Qamal ud-din, p. 322, Chapter 31, Hadith 3)

Ali Ibn Hussain Zaynal Abidin (as): "HIS [HAZRAT MAHDI'S (AS)] BIRTH WILL BE HIDDEN FROM PEOPLE..." *(Bihar al-Anwar, Vol. 51, p. 135)*

Hazrat Mahdi (As) Will Emerge From Istanbul That Contains Our Prophet's (Saas) Sacred Relics

It is related from Abdullah ibn Shurafa that: The standard of our Prophet (saas) will be adorned, together with Hazrat Mahdi (as). *(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 65)*

He will appear with the camel hair standard of our Prophet (saas). That standard has four corners, is unstitched and black in color. There is a halo on it. It has not been unfurled since the death of our Prophet (saas), but it will be opened when Hazrat Mahdi (as) appears. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 22*)

As for signs, **he will have with him the shirt, the sword, and the standard of our Prophet (saas).** That standard has never been unfurled since the death of our Prophet (saas). And, it will not be unfurled until the appearance of Hazrat Mahdi (as). (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 164*)

Hazrat Mahdi (as) Will Come To Istanbul By Crossing A Bridge From The Large City He Was Born

“During the spiritual conquest of Constantinople he [Hazrat Mahdi (as)] will plant a standard when he goes to make ablution for the morning prayer, and the water will divide in two and withdraw from him. He will cross to the other side through this path that opens and say, “O people, learn from this. The sea has parted its waters for us, just as it did for the tribe of Israel.” Then they will utter the takbir again and again and with twelve takbirs the twelve towers of the city will collapse. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 57*)

People Will Swear Allegiance To Hazrat Mahdi (as) In Mecca

The Messenger of Allah (saas) said: "... a man of the people of **Medina [A GREAT CITY]** [Hazrat Mahdi (as)] will come to Mecca. **Some of the people of Mecca will come to him, bring him out and swear allegiance to him against his will between the Corner and the Maqam.**" (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*)

Nuaim Ibn Hammad narrates from Abu Jaffar; "Hazrat Mahdi (as) will appear in Mecca in the evening with the standard, mantle, sword, signs, light and beautiful expression of our Prophet (saas). When he performs the evening prayer he will issue this call in a loud voice..." (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*)

People will eventually come to Hazrat Mahdi (as) will swear allegiance to him, between the Corner and the Maqam, against his own wishes. If you refuse, we will strike you on the neck," they will say. The dwellers of the earth and sky will be content with him. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 31*)

... A group from the people of Mecca will bring him out (from where he is), against his wishes. They will swear allegiance to him between Al-Hajar al-Aswad and Abraham's Maqam. (*Sunan Abu Dawud, p. 5/94; Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 20*)

... And then he will accept their oaths of allegiance, albeit reluctantly. If you live to see him, swear allegiance to him. Because he is the Mahdi (as) in the Earth and sky. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 35*)

Jerusalem Period of Hazrat Mahdi (as)

Nuaim Ibn Hammad, narrated from Artah: **HAZRAT MAHDI (AS) WILL DESCEND TO BAYT AL-MAQDIS [JERUSALEM] AND THE NATION WILL LIVE FOR A LONG TIME WITH THOSE WHO COME FROM HIS AHL AL-BAYT...** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 77*)

When Hazrat Mahdi (as) is performing the morning prayer with the believers at the Bayt al-Maqdis [Jerusalem], he will introduce the Prophet Jesus (as) who has appeared, and the Prophet Jesus (as) will place his hands on his shoulder and say, "The call to the prayer has been issued for you, so you must lead it," and finally Hazrat Mahdi (as) will lead the Prophet Jesus (as) and the believers in prayer. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 25*)

Abu Amr and Dani in the Sunan related from Jabir Ibn Abdullah that he said: The Messenger of Allah (saas) said: **During the dawn of the new day, one from my community [Hazrat Mahdi (as)] will [spiritually] struggle for the true faith in Bayt al-Maqdis [Jerusalem] until the coming of the Prophet Jesus (as).** Hazrat Mahdi (as) will then say: "O Prophet of Allah, come to the front and lead us in prayer." **The Prophet Jesus (as) will say, "One of this community [Hazrat Mahdi (as)] is the commander of the others.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, p. 80*)



Hazrat Mahdi (as) Will Rule The Jews With The Torah And The Christians With The Gospel

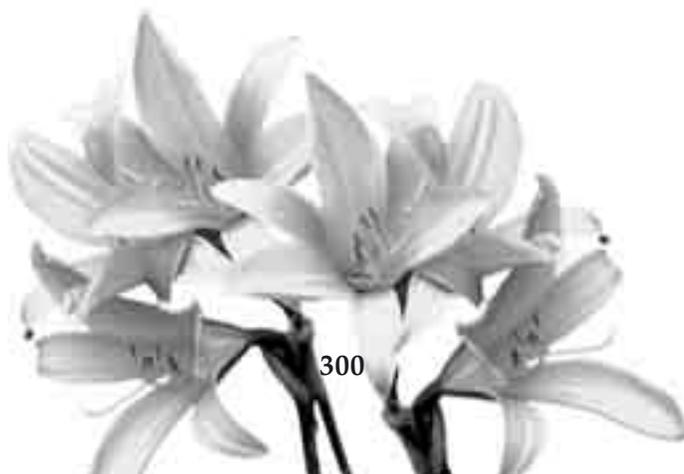
Jabir ibn Yazid al-Jo'fi narrates from Imam Muhammad Baqir:

"... The reason why Hazrat Mahdi (as) is known as Hazrat Mahdi (as) is this; he will be directed toward a secret matter, will extract the Torah and other Divine books from a cave in Antioch and will **RULE AMONG JEWS WITH THE TORAH AND AMONG CHRISTIANS WITH THE GOSPEL.** (*Al-Mahdi al-Maw'ud, Vol. 1, p. 254-255*)

"The reason why he is called Hazrat Mahdi (as) is that he will head to one of the mountains in Damascus. From there **HE WILL FIND THE [TRUE] BOOKS OF THE TORAH ...**" (*As-Suyuti, Al-Hawi lil-fatawi, II. 81*)

Hazrat Mahdi (as) Will Take Rome In His Spiritual Control

"... Hazrat Mahdi (as) and his students will...capture Rome with tasbih [praise Allah] and takbir [declaration of the greatness of Allah] of Allah's greatness..." (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 204*) (*As-Suyuti, Al-Hawi lil-fatawi, II. 81*)



HAZRAT MAHDI (AS) WILL SPREAD THE MORAL VALUES OF ISLAM IN A CITY WITH GIANT SHOPPING CENTERS CONTAINING THOUSANDS OF STORES

He [Hazrat Mahdi (as)]... WILL COME TO A CITY WITH MARKETS, AND WITH A THOUSAND STORES IN EACH MARKET,... (Imam as-Suyuti. From Hazrat Ali (ra)), (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 367)

Evaluated together with other hadiths transmitted from our Prophet (saas), this city is apparently Istanbul. (Allah knows the truth.)

HAZRAT MAHDI (AS) WILL ENLIGHTEN THE TURKISH NATION WITH HIS DEEP KNOWLEDGE

... A NATION WILL BE HONED AS A METALSMITH HONES THE TIP OF AN ARROW – THEIR EYES WILL BE ENLIGHTENED WITH REVELATION, THEIR EARS FILLED WITH ANALYSIS AND BOWLS OF KNOWLEDGE WILL BE RAISED TO THEM NIGHT AND DAY. (Kitab al-Ghayba [Muhammad Baqir Majlisi, Bihar al-Anwar, vol.51], p. 186)

This hadith refers to HAZRAT MAHDI (AS), who will appear in Turkey, EDUCATING THE TURKISH NATION DAY AND NIGHT WITH INTENSIVE KNOWLEDGE AND CULTURE, RAISING ITS ENTHUSIASM AND ENABLING ITS HEART TO BE WARMED BY ISLAM. Hazrat Mahdi (as) will enlighten the Turkish nation by intensively communicating knowledge and faith. In his time, the minds of the members of the Turkish nation will be cleared, their reason will be strengthened and their foresight and understanding will

increase. The Turkish nation's possession of knowledge on all matters will be made possible by the deep knowledge of Hazrat Mahdi (as).

**HAZRAT MAHDI (AS) WILL FIRST APPEAR IN TURKEY
WITH THE TURKISH FLAG; HE WILL THEN ASSUME
THE SPIRITUAL LEADERSHIP OF OTHER COUNTRIES
WITH GREEN FLAGS**

In that year the occultation of MY SON [HAZRAT MAHDI (AS)], WHO WILL HAVE THE RED FLAG AND AFTERWARDS GREEN FLAGS, will be announced. (Sheikh Muhammad ibn Ibrahim Numani, *al-Ghaybah al-Numani*, p. 170)

According to this hadith of our Prophet's (saas), Hazrat Mahdi (as) will first appear from Turkey with the Turkish flag and will then become the spiritual ruler of other Islamic countries with their green flags. He will be instrumental in the founding of the Turkish-Islamic Union and will assume the spiritual leadership of it.

**HAZRAT MAHDI (AS) WILL APPEAR FROM TURKEY AND
WILL NEVER LEAVE UNTIL THE END OF HIS SPIRITUAL
STRUGGLE**

"HAZRAT MAHDI (AS) WILL NEVER LEAVE RUM, THE TURKS [because Turkey used to be known as region of Rum.]" (Narrated from *Ish'afu'r-Ragibin* by Tilsimlar, Bediuzzaman Said Nursi, p. 212)

THE TURKS WILL POSSESS GREAT POWER IN THE END TIMES

According to Samura's account the Messenger of Allah (saas) said:

"ALLAH WILL FILL YOUR PALMS WITH THE AJAM [TURKS]. HE WILL THEN MAKE LIONS OF THEM AND THEY WILL WAR [WAGE AN INTELLECTUAL STRUGGLE] WITH YOUR ENEMIES [UNBELIEVERS] AND WILL ENJOY YOUR SPOILS." (Ahmad, Bazzar, At-Tabarani, Abu Nuaim, al-Haqim) (*Ismail ibn Yusuf Nabhani, Allah's Proof to the Worlds Regarding the Lord of Messengers, the Miracles of Our Prophet, Vol. 2, Translated by: Abdulhalı Duran, p. 759, no: 1840*)

The reference in the hadith to **"Allah will fill your palms with the Turks"** indicates that **"the Turks will be a great force"** against atheist zionists and atheist masons in the End Times. The reference to **"Allah will make lions of them"** reveals that the Turks will be noted for their courage and activity in this period and that they will show this to the whole world with their courageous speech. It appears from the information provided in the hadith that the Turks will be like lions in the End Times and will wage a highly effective intellectual struggle against all heretical elements of the time, such as atheist zionists and atheist masons.

The reference in the hadith to **"the Turks enjoying your spoils"** indicates that the Turks will possess great power as a result of the establishment of the Turkish-Islamic Union, and that thanks to the means at the disposal of this union the Turks will become very wealthy and will also enrich the whole Islamic world.



HAZRAT MAHDI (AS) WILL APPEAR WITH HOLY RELICS

HAZRAT MAHDI (AS) WILL APPEAR WITH THE SIGNS OF THE PROPHETS

Many hypocrites will appear during the time of Hazrat Mahdi's (as) occultation, the times when he is not to be seen among people, when he is not known or recognized, when he suffers imprisonment, exile, slander, oppression and cruelty. These people will fall into depravity because of the mistreatment towards Hazrat Mahdi (as) and his followers and the difficult conditions stemming from the world not being ruled by the moral values of Islam. However, when the time appointed by Allah comes, Hazrat Mahdi (as) will appear with various signs that have come down from the prophets to the present day. One of these is the Holy Mantle and the Battle Standard of our Prophet (saas) which are now in Topkapı Palace in Istanbul.

Salih ibn Uqba related from his father, and he from Imam Muhammad Baqir, and he from his fathers that the Messenger of Allah (saas) said: "Hazrat Mahdi (as) is one of my children, **THERE WILL BE A TIME WHEN HE DISAPPEARS. DURING THAT TIME, MANY OF THE COMMUNITY WILL FALL INTO MADNESS. HE WILL COME WITH THE SIGNS OF THE PROPHETS...** (*Qamal ud-din, Vol. 1, p. 287 and Bihar al-Anwar, Vol. 51, p. 72*)

**OUR PROPHET'S (SAAS) STANDARD WILL BE BESIDE
HAZRAT MAHDI (AS), AND THAT BANNER WILL
INCREASE THE FEAR OF ENEMIES BUT DEEPEN THE
FAITH OF SINCERE MUSLIMS**

The standard brought during the Battle of Badr for the MESSENGER OF ALLAH (SAAS) BY HAZRAT JIBRIL (AS) WILL BE RAISED BY IMAM AZ-ZAMAN [HAZRAT MAHDI (AS)]. THE SPECIAL ATTRIBUTE OF THIS STANDARD IS THAT IT WILL INSTIL FEAR IN THE HEARTS OF ENEMIES all around at a month's distance. Equally important, IT WILL INCREASE THE CONTENTMENT AND HEALTH IN BELIEVERS' HEARTS. (*Bihar al-Anwar*, Vol. 51, p. 135; Vol. 52, p. 328 from *Kaamil Al-Ziyaaraat*; Vol. 52, p. 360; *Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani*, Vol. 78, p. 391; *Yawm al-Khalaas*, p. 288; *Mikyaal al-Makaarem*, Vol. 1, p. 241)



HAZRAT MAHDI (AS) WILL HAVE THE STAFF OF THE PROPHET MOSES (AS) AND THE PROPHET SOLOMON'S (AS) RING

From Abdullah Ibn Sinan: I heard Imam Jaffar Sadik say: **"Moses' staff was the branch of one of the trees of Paradise, which Jibril gave to Moses (as) when he wished to go to the city of Madyan. THAT STAFF IS IN LAKE TIBERIAS TOGETHER WITH THE COFFIN OF THE PROPHET ADAM (AS). THEY NEITHER DECAY NOR ALTER. WHEN THE QAIM [HAZRAT MAHDI (AS)] EVENTUALLY APPEARS, HE WILL BRING THEM BOTH FORTH."** *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 278)*

From Abul Jarud Ziyad Ibn Mundhir:
Imam Abu Jaffer Muhammad Ibn Ali said: **"WHEN THE QAIM [HAZRAT MAHDI (AS)] COMES, HE WILL APPEAR WITH THE FLAG OF THE MESSENGER OF ALLAH (SAAS), THE RING OF SOLOMON (AS), AND THE STAFF AND STONE OF MOSES (AS)..."** *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 279)*

... HE [HAZRAT MAHDI (AS)] WILL HAVE THE STAFF OF MOSES AND THE RING OF SOLOMON. ...Allah will keep him hidden from sight until He wills. Then he will appear and fill the Earth with justice, in the same way it was formerly filled with oppression. *(Bihar Al-Anwar, Vol. 52, p. 32; Al-Hurr al-Amili, Ithbat al-Hudat, Vol. 6, p. 19)*

The reason he is called Hazrat Mahdi (as) is that he shows the way to a hidden thing. **HE WILL BRING FORTH THE ARK (ARK OF THE COVENANT) IN A PLACE KNOWN AS ANTIOCH.** (*As-Suyuti, Al-Hawi li al-Fatawa, II. 82*)

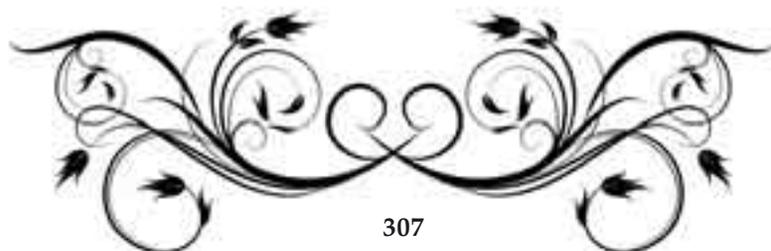
HAZRAT MAHDI (AS) WILL BRING THE ARK OF THE COVENANT OUT OF THE CAVE OF ANTIOCH. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, 54*)

HAZRAT MAHDI (AS) WILL UNEARTH THE ARK OF THE COVENANT

The reason he is called Hazrat Mahdi (as) is that he shows the way to a hidden thing. He will **bring forth the Ark (Ark of the Covenant) in a place known as Antioch.** (*As-Suyuti, Al-Hawi li al-Fatawa, II. 82*)

He [Hazrat Mahdi (as)] will **bring forth the Ark of the Covenant from the cave of Antioch.** (*Nuaim Ibn Hammad, Kitab Al-Fitan*)

"Hazrat Mahdi (as) will **bring the Ark of the Covenant out of the cave of Antioch.**" (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, 54*)



HAZRAT MAHDI'S (AS) APPEARANCE WITH THE HOLY RELICS

Hazrat Mahdi (as) will appear in the evening time with the standard, mantle, sword, signs, light and beautiful expression of our Prophet (saas). *(Ali ibn Sultan Muhammad al-Qaari al-Hanafī, 'Risalat al-Mashrab al Vardi fi Mazhabi 'l Mahdi)*

He will produce the treasures of Jerusalem, the Ark of the Covenant, the table of the People of Israel and the tablets, the robe (jubba) of the Prophet Adam (as), the staff of the Prophet Solomon (as) and the milk-white glove sent by Allah to the People of Israel. *(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi 'Alamat al-Mahdi al-Muntadhar, p. 33)*

HAZRAT MAHDI'S (AS) BANNER

Hazrat Mahdi's (as) banner is the standard of our Prophet (saas):

He will appear with the woolen standard of our Prophet (saas). That standard has four corners, is unstitched and black in color. There is a halo on it. **It has not been unfurled since the death of our Prophet (saas), but it will be opened when Hazrat Mahdi (as) appears.** *(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 22)*

The features of Hazrat Mahdi's (as) banner are described as follows in other hadiths:

Certain it is that in the End Times one known as the Hazrat Mahdi (as) will emerge from the furthest part of the country of Magrib (West). And help will go 40 miles before him. **Hazrat Mahdi's (as) flags are striped and white and yellow. The great name of Allah is written upon them. No unit under his banner will be defeated.** (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 438*)

"Obedience is to Allah" is written on Hazrat Mahdi's (as) banner. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 65*)

The hadiths also note the city that Hazrat Mahdi (as) will spiritually conquer with his banner. It is said he will plant his banner in Constantinople, in other words in Istanbul:



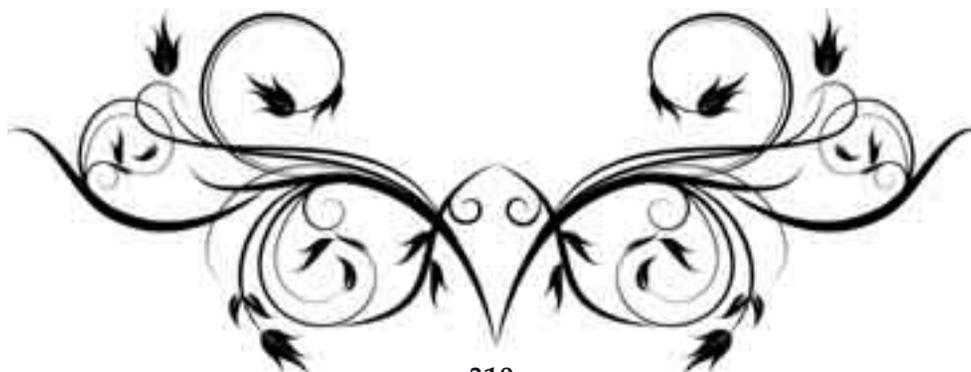
During the [spiritual] conquest of Constantinople he [Hazrat Mahdi (as)] will plant a standard when he goes to make ablution for the morning prayer, and the water will divide in two and withdraw from him. He will cross to the other side through this path that opens... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 57*)

HAZRAT MAHDI (AS) WILL USE THE SEAL OF OUR PROPHET (SAAS)

It appears from the information provided in the hadith that Hazrat Mahdi (as) will use the seal of our Prophet (saas) in his works and in everything auspicious, excellent and useful that he does.

It is particularly noted in this hadith that this seal will be golden, in other words, that a gold-colored seal will be used.

Jaffar Sadik says: "It is as if I literally see Qaim [Hazrat Mahdi (as)]. HE WILL TAKE THE SEAL OF THE PROPHET'S (SAAS) GOLD-SEALED agreement OUT OF HIS POCKET and READ ALOUD to people." (*Bihar al-Anwar, Vol. 52, p. 326*)



HAZRAT MAHDI'S (AS) SPIRITUAL FEATURES AND SUPERIOR MORAL VIRTUES

HAZRAT MAHDI'S (AS) MORALITY IS SIMILAR TO THAT OF OUR PROPHET (SAAS)

Hazrat Mahdi (as) is extremely submissive towards Allah.
In moral terms, he is like the Prophet (saas). (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p.163*)

A child of mine whose morality is similar to me will emerge. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 21*)

Allah reveals our Prophet's (saas) superior moral virtues in the Qur'an thus:

And, doubtlessly, you are blessed with a great moral character. (Surat al-Qalam, 4)

HAZRAT MAHDI (AS) POSSESSES THE FORBEARANCE OF THE PROPHET DAVID (AS), THE PATIENCE OF THE PROPHET JOB (AS)

THE MORALITY OF IMAM MAHDI (AS) IS THAT OF THE MESSENGER OF ALLAH (SAAS). Allah the Almighty has addressed the Messenger of Allah (saas) as the great morality. (*Surah Qalam: Verse 4; Mikyaal al-Makaarem, Vol. 1, p. 84; Iqdud Durar, p. 31; A'laam al-Waraa, p. 291; Muntakhab al-Asar, p. 183* narrating from *Al-Malaahem wa-al-Fetan*)

Imam Mahdi (as) possesses the **FORBEARANCE OF THE PROPHET DAVID (AS) and the PATIENCE OF THE PROPHET JOB (AS).** (*Kefaayah al-Asar, p. 43*)

HAZRAT MAHDI (AS) WILL BE THE MOST VIRTUOUS PERSON IN THE WORLD

Imam Mahdi (as) is **THE MOST CALM, FORBEARING, PIOUS, GENEROUS, BRAVE AND DEVOTED OF ALL PEOPLE.** (*Ehqaq al-Haqq, Vol. 13, p. 367*)

Imam Mahdi (as) is **FREE AND PURE FROM ALL SINS, DEFECTS, UNCLEANNES AND ERRORS.** (*Bihar al-Anwar, Vol. 53, p. 187*)



BELIEVERS ADOPT HAZRAT MAHDI'S (AS) MORAL VIRTUE AS A ROLE MODEL

He attains Divine virtue. He receives knowledge of the faith and **exemplary moral virtue from Allah.** (*Al-Qunawi, Risalat al-Mahdi, p. 161 B*)

In the Qur'an it is revealed that our Prophet (saas) is the finest possible role model for true believers:

You have an excellent model in the Messenger of Allah, for all who put their hope in Allah and the Last Day and remember Allah much. (Surah al-Ahzab, 21)

ALLAH WILL PURIFY HAZRAT MAHDI (AS) IN ONE NIGHT

Al-Mahdi (as) is one of us, from the Ahl al-Bayt. **Allah will purify him in one night [in other words, He will accept his repentance or equip him with spiritual knowledge and wisdom].** (*Sunan Ibn Majah, Kitab al-Fitan, Kahraman Press, Vol. 10, Ch. 34, p. 348*)

Islamic scholars interpret this hadith as follows:



... The betterment of Hazrat Mahdi (as) in a single night refers to his being given eminent status. He cannot obtain this status by work or endeavor. As stated by Almighty Allah in the Qur'an, this blessing bestowed on the Prophet (saas) has also been given to Hazrat Mahdi (as). In verse 52 of Surat ash-Shura, Almighty Allah has said: "Accordingly We have revealed to you a spirit (Ruh) by Our command. You had no idea of what the Book was, nor belief. Nonetheless, We have made it a Light by which We guide those of Our servants We will. Truly you are guiding to a Straight Path." Hazrat Mahdi (as) is the most virtuous and the most perfect person of his time in matters of religion. This shows his greatness, the exalted nature of his status, and the greatness of his rank. *(Mulla Ali Qari, Al-Mashrab al-Wardi fi Mazhab al-Mahdi)*

Bediüzzaman Said Nursi also refers to Hazrat Mahdi (as) in this way:

He will send a radiant person as both the **GREATEST INTERPRETER OF THE LAW**, and the **GREATEST RENEWER**, and **RULER**, and the **MAHDI**, and as **GUIDE**, and **SPIRITUAL POLE**, and that person will be from the Family of the Prophet... *(Bediuzzaman Said Nursi, Letters / Twenty - Ninth Letter - Seventh Section, p. 515)*

ALLAH WILL BESTOW A GREAT BLESSING AND POWER ON HAZRAT MAHDI (AS) IN A SINGLE DAY

Imam Muhammad at-Taqi (as) said to Abdul Azim Hasani (as): "Qaim is the promised Hazrat Mahdi (as). He must be awaited when absent and obeyed when he comes... I swear to Allah Who choose the Prophet Muhammad (saas) that even if one day remains until the Day of Judgment, Allah will send Hazrat Mahdi (as) and prolong that day so that he can fill the world that is full of oppression with justice instead. **HE WILL ORDER HIS RULE, AS WITH THE RULE OF THE PROPHET MOSES (AS), IN ONE DAY.** Moses (as) went to collect fire for his wife. But returned with the office of a messenger and prophet." (*Imam Muhammad at-Taqi*) (*Bihar al-Anwar*, Vol. 51, p. 156; *Al-Hurr al-Amili, Ithbat al-Hudat*, Vol. 6, p. 420) (*The imam narrates five hadiths on this subject.*)

HAZRAT MAHDI (AS) IS ONE OF THE SAYYIDS (MASTERS) OF THE DWELLERS OF PARADISE

Hakim, Ibn Majah and Abu Na'im reported from Anas bin Malik that: "I have heard from the Messenger of Allah (saas), he said, **"WE ARE -- THE SEVEN CHILDREN OF ABD AL MUTTALIB -- THE MASTERS OF THE DWELLERS OF PARADISE.** Myself, Hamza, Ali, Jaffar, Hassan, Hussain and **AL MAHDI.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 19)

HAZRAT MAHDI (AS) IS LIKE A SUN, ILLUMINATING PEOPLE

In the same way that people benefit from the Sun when clouds cover its face, so people will benefit from him [Hazrat Mahdi (as)]. (*Yanabee'-al-Mawadda*, p. 477)

At times when Allah keeps Hazrat Mahdi (as) hidden from people and when they do not even know that he is Hazrat Mahdi (as), he will illuminate people with his knowledge, sincerity, moral virtue and profound devotion to Allah, and will warm their hearts toward Allah and the Qur'an.

HAZRAT MAHDI (AS) LOVES ALLAH MORE THAN ANYTHING IN THE WORLD AND HAS A PROFOUND AWE AND RESPECT FOR HIM

HAZRAT MAHDI (AS) IS HE WHO IS REVERENT, GREATLY REVERENT BEFORE THE GREATNESS OF ALLAH; like an eagle who spreads his wings and lowers his head, plunging to earth from the peak of the sky. **HAZRAT MAHDI (AS) HAS REVERENCE AND VENERATION BEFORE ALMIGHTY ALLAH.** Allah has manifested Himself and His greatness in His body, and he has been subsumed in the existence of Allah. (*Al-Mahdi al-Maw'ud*, Vol. 1, pp. 280, 300)

Hazrat Mahdi (as) is a person who, as the SHAKING OF A BIRD'S WINGS, HAS A DEEP FEAR FOR ALLAH. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 23)

Hazrat Mahdi (as) is just, holy and immaculate. **HE OVERLOOKS NOT EVEN A SPECK OF THE TRUTH. ALLAH WILL MAKE ISLAM GREAT BY HIS HAND... HAZRAT MAHDI (AS) BEARS THE FEAR OF ALLAH IN HIS HEART AT ALL TIMES.** But he never grows proud because of his rank in Allah's Sight. (*Al-Mahdi al-Maw'ud, Vol. 1, pp. 280, 300*)

Hazrat Mahdi (as) is **extremely submissive towards Allah.** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163*)

HAZRAT MAHDI (AS) HAS THE MOST PROFOUND TAQWA. "HE IS ONE WHO HAS A GREAT FEAR OF ALLAH. HE FEARS ALLAH IN THE SAME WAY THE WINGS OF THE VULTURE TREMBLE." (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 53*)

Nuaim ibn Hammad narrated from Kab. He said:
HAZRAT MAHDI (AS) IS ONE WHO FEARS ALLAH AS THE WINGS OF THE VULTURE TREMBLE. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 23*)

THE NAME OF ALLAH WILL BE MUCH REMEMBERED IN HAZRAT MAHDI'S (AS) HOME

From Mufaddal: I heard Imam Jaffar Sadik say: **"THE COMMANDER OF THE FAITHFUL WILL HAVE A HOME, AND THAT HOUSE WILL BE KNOWN AS THE 'HOME OF THANKS'."** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 216*)

Hazrat Mahdi's (as) home will be a place where many thanks are given to Allah, where He is worshiped, where His approval is observed, and where people abide scrupulously by the moral values of the Qur'an.

HAZRAT MAHDI (AS) IS VERY COMPASSIONATE

Tawus: ... **HAZRAT MAHDI (AS) WILL BE VERY COMPASSIONATE TOWARD THE HELPLESS.** (*As-Suyuti, Al-Hawi Lil-Fatawi, vol. 2, p. 150*)

Hazrat Mahdi (as) will be so compassionate that no one will be woken up from their sleep or have a bleeding nose. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 42*)

His **compassion for the poor** is one of the signs of Hazrat Mahdi (as). (*Mari' bin Yusuf Karami Hanbali, Fawa'id Fawa'id al-Fikr fil Mahdi al-Montazar*)

He has **great compassion** for the wronged. (*Nuaim ibn Hammad, vr. 50b; Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)

Al-Qaraghulli writes in his *Jawharat al-Kalam*: **HE [HAZRAT MAHDI (AS)] WILL BE A WARM-BLOODED AND ATTRACTIVE YOUNG MAN...** (*Al-Qaraghulli, Jawharat al-Kalam fee Madh as-Sadah al-A'lam, p. 157*)

As indicated in the following hadith, one important characteristic of Hazrat Mahdi (as) is that he will be exceptionally compassionate toward the needy and will provide them with opportunities by encouraging all kinds of social initiatives so they can live in comfort and at peace.

Imam Mahdi (as) will distribute large amounts of wealth. **HE WILL BE VERY LENIENT TOWARDS THE POOR AND THE NEEDY.** (*Lutfullah Saafi Gulpaygani, Muntakhab al-Asar Fee Al Imam al-Saani al-Ashar, p. 311*)

HAZRAT MAHDI (AS) HAS A POWERFUL URGE TO DEFEND ISLAM

In the hadiths it is revealed that Hazrat Mahdi's (as) protective instincts are very powerful. He will respond to every word spoken and neutralize every action taken against Islam.

Even a single word spoken against Islam will offend him. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 30*)

HAZRAT MAHDI (AS) WILL UPHOLD THE TRUTH AGAINST CRUELTY

Hazrat Mahdi (as) will defend the truth against the oppressors. Indeed, he will extract the molar tooth [anything unjustly held] of a [cruel] person and restore it to its rightful owner. (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)

HAZRAT MAHDI'S (AS) GRATITUDE IS ONLY TO ALLAH

He is from my community, a man who **does not lower himself** [who feels gratitude only to Allah]. (*As-Suyuti, Al-Hawi Lil-Fatawi, 2/24*)

HAZRAT MAHDI (AS) WILL NOT TELL PEOPLE OF HIS NEEDS

Hussain was asked:

“With what signs will Hazrat Mahdi (as) be known?” He replied, “... People will need him, **but he will express his needs to no one.**” (*Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar*)

HAZRAT MAHDI'S (AS) BENEVOLENCE TOWARD PEOPLE

A man called Hazrat Mahdi (as) will come at a time when systems have changed and **his benevolence will be plentiful and beautiful.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14*)

He will come at a time when corruption has appeared and **his benevolence will be unconditional.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 24*)

HAZRAT MAHDI'S (AS) BEING VERY GENEROUS

Tawus: ... **HAZRAT MAHDI (AS) IS VERY GENEROUS IN DISTRIBUTING GOODS.** (*As-Suyuti, Al-Hawi Lil-Fatawi, Vol. 2, p. 150*)

There will be a successor in the End Times who **will distribute goods without counting or calculating them.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 15*)

A leader will come from your leaders, and **he will not count goods. Whenever he is asked for something, he will say: "Take it." That person will then lay out his shirt and fill it.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 15*)

HAZRAT MAHDI (AS) WILL BE VERY COMPASSIONATE AND AFFECTIONATE

With his love, affection and compassion Hazrat Mahdi (as) will be someone whom everyone loves, approves of and is sincerely devoted to. Love, compassion and affection will be so extensive, joy will be so widespread, wealth will so increase and there will be such peace and calm that "In his day, the old will say 'I wish I was young' and the young will say 'I wish I was older'." (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 48*) Through Hazrat Mahdi's (as) love, compassion, moral virtue and profound faith, his time will be one when "the goodness of good people increases, and even the wicked are treated well." (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 17*)

In the hadith our Prophet (saas) describes how Hazrat Mahdi (as) will be full of love and affection and will gather everyone around him with great love and fervor, how not just other people but even the fish in the sea and the birds in the air will be content with him, and how he will be a source of joy for all.

HAZRAT MAHDI (AS) WILL BE SO COMPASSIONATE THAT no one will be woken up from their sleep or have a bleeding nose. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 42*)

Hazrat Mahdi's (as) services will be so significant and very great that **IT IS SAID THAT NOT JUST OTHER PEOPLE, BUT ALL THE DWELLERS IN THE EARTH AND SKY WILL BE CONTENT WITH HIM.** (*Muhammad ibn Ali al-Sabban, Is'afur Raghbin, p.146; As-Suyuti, Al-Hawi Lil-Fatawi, 2:66, 67*)

HIS COMING WILL BE A SOURCE OF JOY, NOT JUST FOR BELIEVERS, BUT FOR ALL THE PEOPLES OF THE EARTH AND SKY. So much so that even birds, wild animals and the fish in the sea will rejoice. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, pp. 162, 163*)

Everybody shall sit round him like affectionate father to his dear children, or sitting of a merciful king with those under him, showing the introduction to the cheerful verses and glad tidings in the everlasting house of felicity that those present shall witness for those absent. (*Sayyid Murtada Mujtahidi Sistani, Selected Supplications from al-Sahifah al-Mahdiyah Selected Supplications, Nashr Almas, p. 257*)

The hadith refers to Hazrat Mahdi's (as) love and affection toward people. Hazrat Mahdi (as) will treat everyone with love and compassion, and everyone will find peace and repose with him. The hadith also refers to the way Hazrat Mahdi (as) will impart glad tidings. When Hazrat Mahdi (as) comes, he will lead people out of the difficult situation they find themselves in with the light of the Qur'an and will cause troubled people to rejoice with his glad tidings.

PEOPLE WILL SEEK REFUGE IN HAZRAT MAHDI (AS) AS HONEY BEES CLUSTER AROUND THEIR SOVEREIGN. He will fill the world that was once full of cruelty, with justice. His justice will be as such that he will not wake a sleeping person or even shed one drop of blood. The Earth will return to the Age of Bliss. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 29*)

[Hazrat Mahdi (as)] will follow the way of the Prophet (saas). He will not wake up a sleeping person or shed blood.... The world will be filled with justice instead of oppression and torture. He [Hazrat Mahdi (as)] will distribute all things with equal measures of truth and justice. **THUS IN THE SAME WAY THAT THE INHABITANTS OF THE EARTH AND SKY BE PLEASED WITH HIM, SO THE BIRDS IN THE AIR, SAVAGE ANIMALS IN THE FORESTS AND EVEN FISH IN THE SEA WILL BE DELIGHTED WITH HIM.** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163*)

[IN THE AGE OF HAZRAT MAHDI (AS)] THE SHEEP WILL GRAZE WITH THE WOLF" AND "CHILDREN WILL PLAY WITH SNAKES AND SCORPIONS BUT WILL COME TO NO HARM." One will sow a handful of seed and reap 700 handfuls... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 43*)

Hazrat Mahdi's (as) love, affection and compassion will be instrumental in people treating one another with love, affection and compassion. This is revealed as follows:

In the time of Hazrat Mahdi (as), as in the Age of Bliss, **WITHERED EMOTIONS WILL FLOURISH AND FLOWER AGAIN.** (*As-Suyuti, Al-Hawi Lil-Fatawi, pp. 67-68; 'Abdul Qadir ar-Rahbawi, Al Yawm Al Akher, pp. 162, 163*)

BY ALLAH'S LEAVE, HE [HAZRAT MAHDI (AS)] WILL BE ABLE TO SOFTEN HEARTS THAT HAVE BECOME HARDENED, MAKE DIAMONDS OUT OF SOULS THAT ARE LIKE COAL and resurrect the dead with the radiance of his faith... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 24; Saban Dogen, Mehdi ve Deccal [The Mahdi and the Antichrist], pp. 194-195*)

These hadiths tell us that before Hazrat Mahdi (as), people will lack love and compassion that some people's hearts will be hardened and some people will lack depth and that beauty of soul will decline, but with the coming of Hazrat Mahdi (as), virtues such as love, compassion, affection and warmth will again come to life in people's souls.

HAZRAT MAHDI (AS) BEARS THE TITLES OF COURAGE, FORTITUDE, LOYALTY AND SOLIDARITY

The days and nights will not end until a man from the Family of my House [Hazrat Mahdi (as)], **who will easily prevent disorder and who will not be dissuaded from doing so even by threatened to be killed**, appears. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 13*)

Hazrat Mahdi (as) will be dedicated to his work. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 175*)

He will continue his struggle until people return to the truth. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23*)

Hazrat Mahdi (as) will perform his duties scrupulously and will not go back on his word. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 24*)

Even if mountains rise up before him he will crush and cross them, and he will find a path for himself in those mountains. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 39*)

"O lord of believers, tell us of your Mahdi (as)!" And the lord of believers said: "... **HE [HAZRAT MAHDI (AS)] WILL NOT FEAR WHEN DEATH COMES; he will not move away and turn his back when believers surround him; HE WILL HAVE NO FEARS WHEN WARRIORS OPPOSE HIM... HE IS GENEROUS AND BOLD...**" (*Kitab al-Ghayba, [Bihar al-Anwar, Vol. 51], Ansariyan Publications, Collected by: Muhammad Baqir Majlisi, Iran-Qum, 2003, p. 184*)

Allah speaks of His messengers' excellent moral values and valiant natures in many verses. They responded to their peoples' denial, mockery, snares, and assaults in the finest possible manner and always overcame them, with Allah's help.

Therefore, carry out the orders given to you and disregard the idol worshippers. (Surat al-Hijr, 94)

**HAZRAT MAHDI (AS) WILL BE RECOGNIZED
BY HIS POWERFUL FAITH, GRANDEUR, DIGNITY,
NOBLE BEHAVIOR AND THE DESCRIPTIONS GIVEN BY
OUR PROPHET (SAAS)**

Hazrat Mahdi (as) will be recognized by his faith, nobility, gravity, dignity, noble behavior and excellent moral values, by the fact he accepts gifts from none but rather gives them away, that he preaches Islam without demanding any fee from anyone, by the fact he expects no reward for his Qur'anic service and the way that everything he does benefits Islam. Muslims everywhere will speak of these virtues of his, described by the Prophet (saas), and this will represent further evidence enabling Hazrat Mahdi (as) to be recognized.

... Abu'l Jarud says:

When I asked Imam Muhammad Baqir (as), "... HOW WILL THE IMAM [HAZRAT MAHDI (AS)] BE KNOWN? he replied:

"BY HIS SPIRITUAL GUIDANCE AND GRANDEUR AND BY THE GREAT MUHAMMAD'S REPETITION OF HIS [HAZRAT MAHDI'S (AS)] VIRTUES." (Sheikh Muhammad ibn Ibrahim Numani, *al-Ghaybah al-Numani*, p. 284)

Al-Harith ibn Mughirah al-Nasri says: When I asked Imam Jaffar Sadik, **“HOW WILL THE IMAM [HAZRAT MAHDI (AS)] BE RECOGNIZED?** he replied:

BY HIS GRANDEUR AND DIGNITY.

BY WHAT ELSE WILL HE BE RECOGNIZED? ALSO BY WHAT IS LAWFUL AND UNLAWFUL, BY THE PEOPLE’S NEED OF HIM AND BY HIS OWN NEED OF

NOBODY... (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 283*)

Al-Harith ibn Mughirah al-Nasri says: Asked, “How will the Imam [Hazrat Mahdi (as)] be known?” Imam Jaffar Sadik answered:

BY HIS DIGNITY AND MAJESTY.

“How else will he be known?”

Also by what is lawful and unlawful, he will be known by **PEOPLE’S NEED OF HIM AND HIS NEEDING NOBODY**, and the weapon [sword] of the Messenger of Allah (saas) will be at his side.

Abu’l Jarud says: Asked how the imam [Hazrat Mahdi (as)] who will come after any qaim imam from the Ahl al-Bayt will be recognized, Imam Muhammad Baqir answered:

“BY HIS DIGNITY AND MAJESTY and by the acknowledgment of Family of Muhammad of his actions...

(<http://www.al-shia.org/html/tur/books/book1/021.htm#link20>)



THERE WILL BE NO SHAME OR CRUELTY IN HAZRAT MAHDI'S (AS) WORK

I find Hazrat Mahdi (as) in the books of the prophets as follows: **“Neither cruelty nor shame does exist in Hazrat Mahdi’s (as) practices.”** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 21*)

HAZRAT MAHDI (AS) KNOWS WHAT IS LAWFUL (HALAL) AND UNLAWFUL (HARAM)

Hussain (ra) was asked: “By what signs will Hazrat Mahdi (as) be known?” He replied: “By his ease of heart and dignity, by **his knowing what is lawful and what is unlawful.**” (*Mari’ bin Yusuf Karami Hanbali, Fawa'id Fawa'id al-Fikr fil Mahdi al-Montazar*)

HAZRAT MAHDI (AS) IS THE MOST AUSPICIOUS PERSON ON THE EARTH AT HIS TIME

The personage, **the most auspicious of Muhammad’s (saas) community** and your guardian eliminating your difficulties... **He is Hazrat Mahdi (as).** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 57*)

... He [Hazrat Mahdi (as)] will be the **most auspicious person** on the Earth at his time. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 27*)

Hazrat Mahdi (as) is **the best of people** (of his time). (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 58*)

HAZRAT MAHDI'S (AS) INSIGHT, FORESIGHT AND UNDERSTANDING IS VERY POWERFUL

It is revealed in the hadiths that Hazrat Mahdi (as) will have a special power given to him by Allah:

He is called Hazrat Mahdi (as) because he has a secret power that cannot be known by anyone. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 19*)

Muhyiddin Ibn 'Arabi lists some of the characteristics of Hazrat Mahdi (as). The 9 main noteworthy characteristics of Hazrat Mahdi (as) in his account are set out below:

- 1) *He has foresight,*
- 2) *He understands the Holy Book,*
- 3) *He knows the meaning of verses,*
- 4) *He knows that state and actions of those he will assign,*
- 5) *He will still be compassionate and just even when angered,*
- 6) *He knows the classes of beings,*
- 7) *He knows the intricate aspects of affairs,*

Because no leader aware of these can go astray in the commands he issues. Hazrat Mahdi (as) possesses comparative knowledge to avoid it, not to rule with it. Because his commands will have the effect of a true inspiration. In other words, he will rule with Allah's law brought by the Prophet Muhammad (saas). It is for these reasons that in describing him our Prophet (saas) said, "He will follow my path and not fall into error." From this, we can see that the Hazrat Mahdi (as) will abide by the law rather than possessing it.

8) *He has a sound understanding of people's needs,*

Because Allah has chosen him over all other people in order to resolve their matters of all kinds. Leaders' behavior and actions must be more in the public's interest than their own... A leader who engages in activities contrary to the public interest and is unwilling to do what they want must be dismissed. Because there is no difference between him and anyone else.

The manifestation of secret things in his time, because only then will he be able to resolve any problems that may arise. (Signs of the Judgment Day, p. 189)

Hazrat Mahdi's (as) foresight, insight and understanding will be very powerful. He will sense plenty of matters by Allah's inspiration.

Imam Sadik said: **"HAZRAT MAHDI (AS) WILL REPORT EVERY NATION'S INSIDE INFORMATION [what they keep hidden], AND WILL DISTINGUISH FRIEND FROM FOE WITH GREAT FORESIGHT."** (*As-Sirat al-Mustaqim, Vol. 2, p. 254*)

ALLAH WILL INSPIRE HAZRAT MAHDI (AS) WITH THE TRUEST LAW

... Hazrat Mahdi (as) **WILL RULE WITH THE LAW OF THE PROPHET DAVID (AS)** and will seek no witness or evidence from anyone. Shaykh al-Mufid says: **"WHEN HAZRAT MAHDI (AS) APPEARS HE WILL RULE WITH THE SAME SECRET KNOWLEDGE AS THE PROPHET DAVID (AS),** and will rule with no need for witnesses. (*Shaykh al-Mufid, Kitab al-Irshad, pp. 365-366*)

IN HIS [HAZRAT MAHDI'S (AS)] TIME NO EVIL WILL BE DONE TO ANYONE. (*Al-Mahdi al-Maw'ud, Vol. 1, pp. 280, 300*)

THE BOUNTY OF ALLAH'S TITLE OF "HADI," "THE GUIDE" IS UPON HAZRAT MAHDI (AS)

After reading all his famous poems when he was with Imam Reza (as), Di'bal said:

"Hazrat Mahdi (as) will definitely appear: **He will appear with Allah's name and bounty.** [In other words, the coming of the imam is certain.] **He will come with Allah's name and bounty.** (*Yanabee'-al-Mawadda, Vol. 2, p. 197*)

Allah will reflect His title of "Hadi," in other words, "He Who guides to the true path" in Hazrat Mahdi (as). The name "Mahdi" also means: "he who leads to guidance." By Allah's leave, Hazrat Mahdi (as) will be instrumental in everyone all over the world coming to believe in Allah and to adopt the moral values of the Qur'an.

HAZRAT MAHDI'S (AS) LOVE OF PLANTS AND ANIMALS

When Hazrat Mahdi (as) **plants a dry tree, it will immediately grow green and give forth leaves.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 43*)

Hazrat Mahdi (as) will **plant a dry tree, and it will give forth leaves and grow green.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 67*)

This hadith indicates that Hazrat Mahdi (as) will love plants and take a personal interest in them. Another hadith reveals that:

When Hazrat Mahdi (as) **points to a flying bird, it will immediately fall to the ground by his command.** When he plants a dry tree, it will immediately flourish and put forth leaves. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 43*)

It is indicated in the hadith that Hazrat Mahdi (as) will take an interest in animals, and that animals will also love him. In another hadith it is indicated that, “*The people of the Earth and sky, birds and even the fish in the sea will approve...*” of Hazrat Mahdi (as):

The people of Earth and sky, all wild animals, birds, and even the fish in the sea will approve of his rule. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 31*)

HAZRAT MAHDI (AS) WILL LOVE AND UNDERSTAND ANIMALS

HAZRAT MAHDI (AS) IS A PERSON WHO IS APPROVED, SPEAKS THE LANGUAGE OF BIRDS AND OTHER ANIMALS. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 188*)

Hazrat Mahdi (as) will have a powerful love and affection for animals; he will understand them and their needs. In his time, like everything on earth, all the animals on the earth and in the sky will feel a great love for Hazrat Mahdi (as); they will all approve of him:

Hear the good news of Hazrat Mahdi (as)... **THE PEOPLE OF THE EAFRTH AND SKY APPROVE OF HIM...** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 13*)

UNDER HIS [Hazrat Mahdi's (as)] SPIRITUAL LEADERSHIP THE PEOPLE OF THE EARTH AND SKY AND EVEN THE BIRDS IN THE AIR WILL APPROVE OF HIM. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 26*)

THE PEOPLE OF EARTH AND SKY, ALL WILD ANIMALS, BIRDS, AND EVEN THE FISH IN THE SEA WILL APPROVE OF HIS RULE. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 31*)

HAZRAT MAHDI (AS) HAS NO GOODS OR PROPERTY

HE [Hazrat Mahdi (as)] WILL NOT BIND HIS HEART TO THIS WORLD, AND WILL [THEREFORE] NOT LAY BRICK ON BRICK. (*Al-Mahdi al-Maw'ud, Vol. 1, pp. 280, 300*)

HAZRAT MAHDI (AS) IS THE ONE WHO HAS THE MOST KNOWLEDGE AMONG PEOPLE AND HE IS THE BEST FRIEND FOR PEOPLE

He then listed the attributes of Hazrat Mahdi (as) and said: **"HE IS YOUR GREATEST REFUGE, THE ONE WHO HAS THE MOST KNOWLEDGE AMONG YOU AND THE MOST CONCERNED FOR HIS FRIENDS AND THOSE HE LOVES.** My Allah! Make his appearance a virtue for the elimination of sorrows and bring the fragmented community back together through him! If Allah grants you success, **RUN TO SWEAR ALLEGIANCE [TO JOIN] HIM AND NEVER ABANDON HIM. IF SUCCESSFUL, IF YOU REACH HIM AND ATTAIN THE PATH TO SALVATION, NEVER GIVE UP ON HIM.** And pointing to his chest he said 'How I wish to see him.' (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 252*)

HAZRAT MAHDI (AS) WILL PREACH THE MORAL VALUES OF ISLAM USING THE MOST SINCERE WORDS

Hazrat Mahdi's (as) **method of communication will be one that affects the bottoms of people's hearts and turns them toward Allah with the truest of hearts.** Those who have turned away from the religion will return to their religious obligations, satisfaction and security. (*Iqduḍ Durar*, p. 156; *Bihar al-Anwar*, Vol. 53, pp. 36, 280)

In the hadith it is described how Hazrat Mahdi (as) will employ a highly sincere method in telling people of the moral values of Islam. Allah will manifest His title of "Al-Hadi" (The Guide) and have them led to salvation through Hazrat Mahdi's (as) sincerity. In the time of Hazrat Mahdi (as), people will believe in Allah with sincere hearts, and those whose belief is weak will be strengthened in faith. One of the reasons for the emphasis on Hazrat Mahdi's (as) sincerity in describing the moral values of Islam, is that in his time people will not generally behave with any sincerity. In the hadith it is also noted that believers' hearts will be satisfied and that a climate of security will arise.

HAZRAT MAHDI (AS) WILL RESOLVE MATTERS VERY FAST

This will last for 7 years. **But one year for him will be like 20 for you.** (*Ibn Hajar al-Haythami*, *Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar*, p. 44)

In one hadith is reported that one year for Hazrat Mahdi (as) is like 20 years for other people. Hazrat Mahdi (as) will do very quickly what people had been unable to do for many years. He will find very quick, intelligent, wise and passing solutions to all matters.

HAZRAT MAHDI (AS) WILL KNOW PEOPLE VERY WELL THROUGH ALLAH'S INSPIRATION; HIS DECISIONS WILL REQUIRE NO WITNESSES

Imam Mahdi (as) will rule **IN LINE WITH DIVINE KNOWLEDGE**. He will know people **BY THEIR OWN TRUTHS AND THEIR OWN INNER STATES**. Like the rulings of the Prophet David (as) and the Prophet Solomon (as), **HIS DECISIONS WILL REQUIRE NO WITNESSES**. (*Sheikh al-Saduq's (ra) Al-Amaali, Session 92, p. 504; Bihar al-Anwar, Vol. 18, p. 341; Vol. 52, p. 325 related from Kamal al-Din & p. 339 and 389; Mikyaal al-Makaarem, Vol. 1, pp. 6, 83-84 and 145*)

In the hadith it is noted that Allah will inspire accurate decisions in Hazrat Mahdi's (as) heart. Hazrat Mahdi's (as) pronouncements will therefore be entirely just, exactly like those of the Prophets David (as) and Solomon (as). Hazrat Mahdi (as) will be inspired with knowledge of people's characters and true natures, and Hazrat Mahdi (as) will have no need for any evidence or witnesses when issuing rulings about people. The hadith indicates that Allah will cause Hazrat Mahdi (as) to know the true nature of events.

HAZRAT MAHDI (AS) WILL HAVE SUPERIOR FORESIGHT AND, BY ALLAH'S WILL, POSSESS SECRET KNOWLEDGE

Imam Sadik said: "Hazrat Mahdi (as) will report every nation's inside information [what they keep hidden], and will distinguish friend from the foe with great foresight."
(*As-Sirat al-Mustaqim, Vol. 2, p. 254*)

ALMIGHTY ALLAH WILL GUIDE HAZRAT MAHDI (AS) WITH HIS WISDOM, KNOWLEDGE AND THE GUIDANCE

Imam Reza (as) described how Almighty Allah will help Hazrat Mahdi (as):

Allah will give Hazrat Mahdi (as) **breadth of heart**. He will make his heart a fountain of truth and wisdom and will inspire him His knowledge for ever.

Allah opens his [Hazrat Mahdi's (as)] heart for the task, places in it the fountains of wisdom and inspires him with knowledge. He then never becomes tired of answering questions and never becomes confused to miss the right answer. He is infallible [by Allah's leave], Divinely supported, successful and guided. He is immune from sins and shortcomings and faults. Allah has granted him this exclusively so that he would serve as the Divine authority over His servant, as a witness over them and this is grace of Allah that He grant to whoever He wills and Allah's grace is the greatest. (*Usul al-Kafi, Vol. 1, p. 390*)

HAZRAT MAHDI (AS) WILL POSSESS "KNOWLEDGE KNOWN TO NONE"

"His [(Hazrat Mahdi's (as))] knowledge of fiqh (Islamic law) **IS THE EQUIVALENT OF THAT OF TEN SCHOLARS.**" (*Nuaim ibn Hammad, Kitab al-Fitan*)

Imam Sadik (as) says:

"KNOWLEDGE IS DIVIDED INTO TWENTY-SEVEN SECTIONS. Humanity has so far only been able to acquire **TWO SECTIONS.** **THE OTHER TWENTY-FIVE SECTION WILL EMERGE WHEN OUR QAIM [HAZRAT MAHDI (AS)] APPEARS** and will spread among humanity." (*Bihar al-Anwar, Vol. 52, p. 336*)

HAZRAT MAHDI (AS) WILL POSSESS GREATER KNOWLEDGE AND FOREBEARANCE THAN ANYONE ELSE. Hazrat Mahdi (as) bears the name of the Prophet (saas) and his moral values are those of the Prophet Muhammad (saas). (*Al-Mahdi al-Maw'ud, Vol. 1, pp. 281-282, 266, 300*)

Allah has strengthened in mind and body all the prophets and messengers He has made instruments of salvation. This feature is particularly noticeable in the time of Hazrat Mahdi (as), chosen by Allah as a guide to salvation in the End Times. Through Allah's blessing, Hazrat Mahdi (as) will possess much superior knowledge. But it would seem from the hadith and other accounts that this knowledge will consist more of wisdom, profundity, insight and foresight than of classic learning.

Because of this wisdom, insight, foresight, and the ability to interpret and draw conclusions from events possessed by Hazrat Mahdi (as), people will encounter a matchless intelligence in every question they put to him and on every matter for which they seek a solution. Through Hazrat Mahdi (as) they will learn and implement paths they had never thought of, solutions they had never seen and perspectives they had never imagined.

HAZRAT MAHDI (AS) WILL KNOW THE SCIENCE OF ABJAD (NUMEROLOGY)

Another aspect of Hazrat Mahdi's (as) knowledge bestowed by Allah is that he will know abjad calculation and its secrets. Taskopruluzade Ahmet Efendi has recorded in his *Mawduat-ul'Ulum* (Vol.11/ p. 246) that Hazrat Mahdi (as) will know the science of onomancy:

Some of them said this book that has reached maturity is attributed to the appearance of Hazrat Mahdi (as) who is expected to appear in the End Times. He is very competent of the science of jifr and its secrets. This knowledge is the kind of wisdom that reached from the books endowed to the prophets of the past. (*Ibrahim Suleymanoglu, Mehdilik ve Imamiye [Mahdism and Imamate], p. 252*)

HAZRAT MAHDI (AS) WILL POSSESS SECRET KNOWLEDGE LIKE THE HIDDEN KNOWLEDGE (ILM AL-LADUN) FROM THE PRESENCE OF ALLAH

Kab says, "The reason why he who is to come is named as Hazrat Mahdi (as) is because he is guided to secret matters." (*As-Suyuti, Al-Hawi Lil-Fatawi, Vol. 2, p. 148*)

HAZRAT MAHDI (AS) WILL NOTICE SOMETHING EXTRAORDINARY

The Messenger of Allah (saas) said: "Hazrat Mahdi (as) is one of the Ahl al-Bayt. **ALLAH WILL PURIFY [MATURE] HIM IN ONE NIGHT.**" (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 19*)

He is called the Mahdi **BECAUSE HE HAS A SECRET POWER THAT CANNOT BE KNOWN BY ANYONE.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 19*)

One account speaks of the blessed Mahdi (as) as "MATURING IN ONE NIGHT," while another reveals that "he possesses a special knowledge." These statements suggest that Hazrat Mahdi (as) "will attain extraordinary knowledge" "in that night." It appears Hazrat Mahdi (as) will further mature by way of that extraordinary knowledge he possesses and that his faith will be perfected.

This information imparted in the hadith indicate that in one respect the Hazrat Mahdi (as) will have ilm al-Ladun, while in another he will possess special knowledge not known to anyone else.

INSPIRED BY ALLAH, HAZRAT MAHDI (AS) WILL KNOW "THE BEST BEHAVIOR FOR EARNING ALLAH'S APPROVAL" AND WILL ACT ACCORDINGLY

I said: "HOW WILL HAZRAT MAHDI (AS) KNOW HOW TO EARN ALLAH'S APPROVAL?" AND HE SAID: "ALLAH WILL INSTALL HIS MERCY IN HIS HEART." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 191*)

HAZRAT MAHDI (AS) WILL IMMEDIATELY TELL FRIEND FROM FOE

HAZRAT MAHDI (AS) WILL BE AWARE OF EVERY GROUP'S SECRET PLANS AND WILL TELL THEIR PLANS TO THEM. HAZRAT MAHDI (AS) WILL TELL FRIEND FROM FOE AT A GLANCE. (*Shaykh al-Mufid, Kitab al-Irshad, pp. 365-366*)

HAZRAT MAHDI (AS) WILL BE KNOWN BY HIS PERFECT MANAGEMENT OF WORKS AND PEOPLE

Tawus: "ONE OF THE SIGNS OF HAZRAT MAHDI (AS) IS HIS CLOSE SUPERVISION OF THE OFFICIALS HE APPOINTS..." (*As-Suyuti, Al-Hawi Lil-Fatawi, Vol. 2, p. 150*)

EVERYONE'S MINDS WILL OPEN AND THEY WILL POSSESS GREATER KNOWLEDGE IN THE TIME OF HAZRAT MAHDI (AS)

Following the appearance of Hazrat Mahdi (as) there will be a rise in people's sincerity and reason. Hazrat Mahdi (as) will be instrumental in people maturing in terms of moral values and character, as a result of which people will have a greater power to understand and conception of Allah's verses.

Imam Baqir said: "When the Qaim [Hazrat Mahdi (as)] appears he will place his hand on the head of his servants and thus gather their wits together and lead them to perfection. Allah will strengthen their sight and hearing. So much so that there will be no veil/obstacle between them and the Qaim [Hazrat Mahdi (as)]..." (*Yawm al-Khalas, p. 269*)

IN THE TIME OF HAZRAT MAHDI'S (AS) GOVERNMENT, THEY WILL TEACH KNOWLEDGE AND WISDOM TO EVERYBODY, so much so that women will rule their homes with the book of Allah and the Sunnah of the Prophet (saas). (*Bihar al-Anwar, Vol. 52, p. 352*)

At that time, THE MENTAL POWER OF THE MASS OF THE PEOPLE WILL BE CONCENTRATED. By Allah's leave, HAZRAT MAHDI (AS) WILL BESTOW DIVINE KNOWLEDGE AND PERFECTION UPON THEM AND WILL GIVE RISE TO ENLIGHTENMENT IN EVERYONE.

(*Usul al-Kafi, Vol. 1, Kitab al-'Akl, Hadith: 21*)

THE SINCERE STYLE IN HAZRAT MAHDI'S (AS) PREACHING STYLE OF THE MORAL VALUES OF THE QUR'AN WILL BE INSTRUMENTAL IN PEOPLE HAVING A PROFOUND FAITH IN ALLAH

Imam Mahdi's (as) STYLE OF PREACHING WILL BE SUCH THAT PEOPLE WILL ACCEPT THE FAITH IN THE DEPTHS OF THEIR HEARTS AND WILL WORSHIP ALLAH WITH THE GREATEST SINCERITY. Those who have abandoned the faith will return to the abode of approval and security. (*Iqdud Durar, p. 156; Bihar al-Anwar, Vol. 53, p. 86; Vol. 52, pp. 36, 280*)

HAZRAT MAHDI (AS) WILL BE AN INSTRUMENT OF ABUNDANCE

... Everyone who goes there [to Hazrat Mahdi's (as) side] will obtain abundance from him. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 26*)

HAZRAT MAHDI (AS) WILL BE SOMEONE WHOSE REASON AND FAITH ARE GREATLY TO BE TRUSTED, AND SINCERE PEOPLE WHO RECOGNIZE HAZRAT MAHDI (AS) WILL FOLLOW HIM

"O lord of the believers, inform us about your Mahdi (as)..." The lord of the believers said: "... He [HAZRAT MAHDI (AS)] IS THE BEST REFUGE, THE MOST KNOWLEDGEABLE, AND THE KINDEST OF YOU ALL. O' Allah, make the pledge of allegiance to him the occasion of exit from affliction, AND UNITE THE DISPERSION OF THE UMMAH THROUGH HIM. When it is permissible for you, do it, BUT DO NOT TURN AWAY FROM HIM [HAZRAT MAHDI (AS)] if you find your way to him." (Kitab al-Ghayba, [Bihar al-Anwar, Vol. 51], Ansariyan Publications, Collected by: Muhammad Baqir Majlisi, Iran-Qum, 2003, p. 184)

HAZRAT MAHDI (AS) WILL HAVE A VERY POWERFUL BODY AND VOICE; AT THE SAME TIME HIS WORDS AND SPEECH WILL HAVE A GREAT IMPACT ACROSS THE WORLD

Hazrat Reza (as) replied to Rayyan Ibn Salti when he asked whether he were the commander of the faithful: Yes, I am also the commander of the faithful. But I am not the commander of the faithful who will fill the world with justice. The promised Qaim [Hazrat Mahdi (as)] will arise advanced in age, but will have a youthful appearance. HE WILL BE SO POWERFUL THAT IF HE STRETCHES HIS HAND OUT TO THE LARGEST TREE IN THE WORLD HE WILL UPROOT IT AND CAST IT AWAY, AND IF HE SHOUTS AMONG THE MOUNTAINS, HARD ROCKS WILL TURN INTO POWDER. He will have Moses' (as) staff and Solomon's (as) ring... Allah will keep him hidden from sight until He wills. He will then appear and will fill the world with justice where it was formerly filled with oppression. (Bihar al-Anwar, Vol. 52, p. 32; Al-Hurr al-Amili, Ithbat al-Hudat, Vol. 6, p. 19)

WHEN THE PROPHET MOSES (AS) LEARNED OF THE VIRTUE OF HAZRAT MAHDI (AS), HE PRAYED TO ALLAH TO BE HAZRAT MAHDI (AS)

From Salim al-Ashal:

“WHEN THE PROPHET MOSES (AS) SAW THE MIGHT BESTOWED ON AND THE VIRTUE OF THE QAIM OF MUHAMMAD (SAAS) [HAZRAT MAHDI (AS)] IN THE FIRST PART OF THE TORAH HE SAID” “MY LORD, MAKE ME HAZRAT MAHDI (AS).” This was told to him: The truth is that Hazrat Mahdi (as) is from the line of Ahmad [of our Prophet (saas)].

THEN LOOKING AT THE SECOND PART OF THE TORAH HE SAW THE SAME THING. HE REPEATED THE SAME WORDS AND WAS GIVEN THE SAME ANSWER. AND WHEN HE SAW THE SAME THING IN THE THIRD PART HE AGAIN REPEATED THE SAME WORDS AND WAS AGAIN GIVEN THE SAME ANSWER.” (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 280*)

So do not obey the kafirun but use this to battle against them with all your might. (Surah al-Furqan, 52)

Those who who did good and had taqwa among those who responded to Allah and the Messenger after the wound had been inflicted will have an immense reward. (Surah Al’Imran, 172)

HIS ASSUMPTION OF ALL RESPONSIBILITY

He assumes all duties and helps the weak and lowly. (*Muhyiddin Ibn ‘Arabi, Al-Futuhah al-Makkiyah, 366, Vol. 3, pp. 327-328*)

VARIOUS CHARACTERISTICS OF HAZRAT MAHDI (AS)

He said: O Commander of the Faithful! From whom does Hazrat Mahdi (as) come? He replied: He is from the Bani Hashim, from the peak of the Arabs' great mountain. **HE IS SUCH AN OCEAN THAT PEOPLE CAN ENDLESSLY GROW IN KNOWLEDGE AND MORALITY IN THIS SPIRITUAL OCEAN. HE IS A MERCY FOR THOSE WHO SHELTER IN HIM...** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 251*)

LET NOTHING PREVENT YOU FROM SWEARING ALLEGIANCE TO HIM [FROM BEING HIS FOLLOWER], those who hinder you are those who always shelter in corruption. If they speak, they speak evil, and if they are silent they are peccable and impious." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 252*)

He said: O Commander of the Faithful! From whom does Hazrat Mahdi (as) come? He said: He is from the Bani Hashim, from the peak of the Arab's great mountain. He is such an ocean that anyone entering it is lost. He is a mercy for those who shelter in him, **he is that makes people pure [clean] when they are filled with hate, when death appears he is not afraid, when death comes he is not shaken and he never withdraws from the field of struggle. HE IS EXPERIENCED, VICTORIOUS, INVINCIBLE, A LION, SOUND, THE PILLAR OF HIS PEOPLE, COURAGEOUS,** he is the wisdom sword of Allah, the leader, everyone gathers around him, he grew at home as a source of greatness and honor, and his greatness stems from the most noble greatness. (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 251*)

In the hadith it is said that there will be those who try to prevent the followers of Hazrat Mahdi (as) from going along with him. It is noted how these people are contrary and given to corruption, how they think of corruption when they speak and when they are silent, how curses pour from them and how they are immoral.

HAZRAT MAHDI'S (AS) CHARACTERISTICS WHICH RESEMBLE THE PROPHETS AND THE WALIS (SAINTS)

HAZRAT MAHDI (AS) WILL RULE THE WORLD, JUST LIKE DHU'L QARNAYN (AS) AND THE PROPHET SOLOMON (AS)

It is revealed in the Qur'an that Dhu'l Qarnayn (as) and the Prophet Solomon (as) caused Islamic moral values to prevail throughout the world. In the hadiths it is revealed that, just like them, Hazrat Mahdi (as) will do the same:

Four people became kings on Earth. Two are believers, two are unbelievers. The believers are Dhu'l-Qarnayn (as) and the Prophet Solomon (as); the unbelievers are Nimrod and Bakhtinasr (Nebuchadnezzar). **One from the people of my house [Hazrat Mahdi (as)] will come as the fifth, and he will be king on Earth.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 10*)

Hazrat Mahdi (as) will rule the world just like the Prophet Solomon (as) and Dhu'l-Qarnayn (as). (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 30*)



HAZRAT MAHDI'S (AS) CHARACTERISTICS ARE MENTIONED IN THE HOLY BOOKS REVEALED TO THE PROPHETS

In the accounts, it is stated the the characteristics and the signs of the emergence of the Hazrat Mahdi (as) are mentioned in the books revealed to the prophets. It means that information about the Hazrat Mahdi (as) are heralded in the Gospel, Torah, Psalm and the formerly revealed pages and the books.

It is pointed out **in the books on Prophets** that, "Hazrat Mahdi's (as) task is not cruelty and doing harm." (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 47*)

I find Hazrat Mahdi (as) **in the books of the Prophets as follows:** Neither cruelty nor shame does exist in Hazrat Mahdi's practices." (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 21*)

In the Qur'an it is revealed thus:

We wrote down in the Zabur, after the Reminder came: "It is MY RIGHTEOUS SERVANTS WHO WILL INHERIT EARTH." (Surat al-Anbiya', 105)

Islamic scholars interpret this verse as follows:

It is reported from Imam Baqir and Sadik that "the **RIGHTEOUS SERVANTS** here are **HAZRAT MAHDI (AS) AND HIS COMPANIONS.**" (*Al-Hussayni al-Shirazi, p. 113*)

In the Torah we find the following information:

A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the LORD will rest on him the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the Lord and he will delight in the fear of the Lord. He will not judge by what he sees with his eyes, or decide by what he hears with his ears; but with righteousness he will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist. The wolf will live with the lamb, the leopard will lie down with the goat, the calf and the lion and the yearling [a] together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the hole of the cobra, and the young child put his hand into the viper's nest. They will neither harm nor destroy on all my holy mountain, for the earth will be full of the knowledge of the LORD as the waters cover the sea. (Isaiah, 11:1-9)

In love a throne will be established; in faithfulness a man will sit on it one from the house [a] of David one who in judging seeks justice and speeds the cause of righteousness. (Isaiah, 16: 5)



HAZRAT MAHDI (AS) WILL RESEMBLE THE PROPHETS IN MANY WAYS

BUT HUJJAT [(HAZRAT MAHDI (AS)] WILL RECOGNIZE THE PEOPLE. BUT THE PEOPLE DON'T RECOGNIZE HIM. JUST LIKE THE PROPHET JOSEPH(AS). ALTHOUGH JOSEPH (AS) KNEW THE PEOPLE, THEY DENIED HIM. Then the blessed Ali read this verse, "Shame on the servants, they mocked the messenger when he came." *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 162)*

HE [(HAZRAT MAHDI (AS)] IS A MERCY ON THE WORLDS. HE HAS THE MATURITY OF MOSES (AS), THE WORTH OF JESUS (AS) AND THE PATIENCE OF JOB (AS)... *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, pp. 69-70)*

IN THE SAME WAY THAT ALMIGHTY ALLAH GAVE A BOOK, THE PROPHETHOOD, KNOWLEDGE AND WISDOM TO THE PROPHETS JESUS (AS), SON OF MARY, AND JOHN (AS), SON OF ZAKARIYYA (AS), SO HE GIVES KNOWLEDGE TO THIS IMAM [(HAZRAT MAHDI (AS)] FROM AN EARLY AGE.

The evidence for this lies in the words of our imam Jaffar Sadik: **HE RESEMBLES THOSE FOUR PROPHETS. ONE IS THE PROPHET JESUS (AS), SON OF MARY. BECAUSE IN THE SAME WAY THAT ALLAH GAVE HIM WISDOM, PROPHETHOOD, A BOOK AND KNOWLEDGE FROM AN EARLY AGE, SO HE GAVE THOSE TO HIM FROM AN EARLY AGE...** *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 213)*

... HAZRAT MAHDI (AS) WILL RULE WITH THE LAW OF DAVID AND THE LINE OF DAVID AND WILL SEEK NO WITNESS OR PROOF FROM ANYONE. *(Shaykh al-Mufid, Kitab al-Irshad, pp. 365-366)*

Shaykh al-Mufid says: **"WHEN THE QAIM [(HAZRAT MAHDI (AS))] APPEARS HE WILL RULE WITH SECRET KNOWLEDGE, JUST LIKE THE PROPHET DAVID (AS), and will rule with no need for witnesses. ALLAH WILL INSPIRE HIM THE COMMAND AND HE WILL RULE ACCORDING TO THAT DIVINE INSPIRATION.** (*Shaykh al-Mufid, Kitab al-Irshad, p. 365-366*)

Aban Ibn Taglib says: I went to a mosque in Mecca with Imam Jaffar Sadik. He took my hand and said: "... He will then command a herald, and the herald will cry out: **HAZRAT MAHDI (AS) WILL RULE LIKE SOLOMON (AS) AND DAVID AS. HE WILL SEEK NO PROOF OR WITNESS IN HIS COMMAND.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 374*)

Imam Zayn al-Abidin said: **"THERE WILL BE MANY SIMILARITIES BETWEEN OUR QAIM [HAZRAT MAHDI (AS)] AND THE MESSENGERS OF ALLAH. HE FULLY MATCHES EACH ONE OF THE PROPHETS NOAH (AS), ABRAHAM (AS), MOSES (AS), JESUS (AS), JOB (AS) AND MUHAMMAD (SAAS). He resembles the Prophet Noah (as) in being long-lived; the Prophet Abraham (as) in the secrecy of his birth and his keeping away from people; the Prophet Moses (as) in his state of fear [intensity of the dangers facing Hazrat Mahdi (as) and his facing such threats as being killed, traps, arrest, detention and exile] and his living in constant hiding; the Prophet Jesus (as) in people falling into dispute regarding him [as some people say, 'Hazrat Mahdi (as) will come' and others say, 'He will not come.']; the Prophet Job (as) in finally being saved after tribulations [Hazrat Mahdi (as) will suffer many difficulties, sickness and woes but, like the Prophet Job (as), he will escape them all through Allah's mercy] and the Prophet Muhammad (saas) in appearing with a sword [Hazrat Mahdi possessing the sacred relics of our Prophet's (saas) holy standard, sword and shirt]."** (*Sheikh al-Saduq, Kamal al-Din, p. 322, 31st ch., 3rd hadith*)

HAZRAT MAHDI (AS) WILL POSSESS THE KNOWLEDGE OF ALL THE PROPHETS

Imam Mahdi (as) IS THE PROTECTOR OF THE REPOSITORY OF KNOWLEDGE, THE HEIR TO THE KNOWLEDGE OF ALL THE PROPHETS, AND IS AWARE OF ALL THINGS. (*Bihar al-Anwar*, Vol. 95, p. 378; Vol. 102, p. 67 and 117; *Mikyaal al-Makaarem*, Vol. 1, p. 49)

HAZRAT MAHDI (AS) WILL BE LONG-LIVED, LIKE THE PROPHET NOAH (AS) AND THE PROPHET ADAM (AS)

Hazrat Mahdi (as) will possess certain characteristics of earlier prophets. Among these is his being long-lived, LIKE THE PROPHET ADAM (AS) AND THE PROPHET NOAH (AS). (*Bihar al-Anwar*, Vol. 51, p. 217)

HAZRAT MAHDI (AS) WILL RESEMBLE KHIDR (AS) AND DHU'L-QARNAYN (AS)

Ahmad b. Ishaq says: "I went into the presence of Imam Askari ... who said:
... O, Ahmad b. Ishaq! HE [HAZRAT MAHDI (AS)] IS LIKE KHIDR (AS) AND DHU'L- QARNAYN (AS) IN THIS COMMUNITY... (*Sheikh al-Saduq, Kamal al-Din*, Vol. 2, p. 384; *Abdullah Turan, Hz. Mehdi Aleyhisselam [Hazrat Mahdi (as)]*, *Al-i Taha Press*, p. 157)

The information provided in the hadith shows that the stories in the Qur'an

about Khidr (as) and Dhu'l-qarnayn (as) are also applicable by analogy to Hazrat Mahdi (as).

It accordingly appears that Hazrat Mahdi (as) will have Khidr's (as) moral values and manners, will have his knowledge of the consciousness of Allah and will act in the light of that knowledge.

In addition, in the story of Khidr (as) in the Qur'an, in the same way that the Prophet Moses (as) reacted in ignorance of the wisdom behind Khidr's (as) actions, so in the End Times people will be unable to properly understand and appreciate the Hazrat Mahdi (as), who will act out of knowledge of the consciousness of Allah. People will misunderstand the Hazrat Mahdi (as) and will therefore react very strongly to him. In fact, however, all of Hazrat Mahdi's (as) actions will be full of secret knowledge and wisdom as a blessing from Allah.

In another hadith of our Prophet (saas) it is also revealed that from start to finish the story of Kahf refers, analogically, to Hazrat Mahdi (as), who will free mankind from the corruption of the antichrist. The hadith above and all those below regarding the story of Kahf regarding the End Times show that Hazrat Mahdi (as) will rule the world like Dhu'l-qarnayn (as), who is described in the story of Kahf:

Whoever of you lives to see the antichrist, **LET HIM READ THE BEGINNING OF SURA AL-KAHF IN HIM**, the end of this sura is your salvation from the corruption of the antichrist. (*Sunan Abu Dawud, 5/121*)

THE NAME OF DHU'L-QARNAYN (AS) THAT APPEARS IN THE QUR'AN WILL CONTAIN SIGNS OF HAZRAT MAHDI (AS) OF THE END TIMES

THEY WILL ASK YOU ABOUT DHU'L-QARNAYN. SAY, "I WILL TELL YOU SOMETHING ABOUT HIM."
(*Surat al-Kahf, 83*)

Many of the hadith of our Prophet (saas) report that Surat al-Kahf of the

Qur'an contains references to the End Times and to Hazrat Mahdi (as) bringing Islamic moral values to prevail across the world and his intellectual elimination of the antichrist. Looked at in the light of these signs in the story of Kahf, it does indeed appear that the events described also contain important information regarding the End Times. One such piece of information is concealed inside the name of Hazrat Dhu'l-qarnayn (as), who appears in the story.

Islamic reference sources provide the following information about the name Dhu'l-Qarnayn:

The word Dhu'l-Qarnayn is Arabic. It is made up of the words Dhu and Qarnayn. **DHU MEANS OWNER AND RULER. QARN MEANS FRINGE OR TASSEL, TIME AND SUN. QARNAYN MEANS TWO OF QARN.** (*Al Fairuzabadi, Al-Qamus al-Muhit, Cairo, 1332, IV, 257 vd*)

One of the names of Hazrat Mahdi (as) is "**SAHIB AZ-ZAMAN.**" That means "**OWNER OF TIME.**" The name Dhu'l-qarnayn consists of the words "**Dhu: Owner**", "**Qarn: Time**" and "**Qarnayn: Two times.**" The name Dhu'lqarnayn therefore means "**THE OWNER OF TWO TIMES.**" The fact that the names of Hazrat Mahdi (as) and Dhu'l-qarnayn (as) mean the same thing is an important indication that the events described in the Qur'an in the story of Dhu'l-qarnayn (as) also contain information about events in which Hazrat Mahdi (as) will be instrumental in his own time. Indeed, in one hadith our Prophet (saas) notes this fact by saying "The time of Hazrat Mahdi (as) will be like that of Dhu'l-qarnayn (as):"

Ahmad Ibn Ishaq says: "I approached Imam Asqari ...And he said, O Ahmad Ibn Ishaq! **HE [HAZRAT MAHDI (AS)] IS LIKE "KHIDR" (AS) AND "DHU'L-QARNAYN" (AS) TO THIS COMMUNITY...**" (*Sheikh al-Saduq, Kamal al-Din, Vol. 2, p. 384*)

All this information shows that Dhu'l-Qarnayn will be the owner of the time of the Prophet Jesus (as) and of his own time.

It is related from Madan ibn Abu Talha: "WHOEVER KNOWS 10 VERSES FROM THE FORMER PART OF THE SURAT AL-KAHF BY HEART, HE WOULD BE CERTAIN OF THE ANTICHRIST'S FITNAH."

Abu Dawud said: "Related from Dushtu Waida, Katada but he said so: "WHOEVER KNOWS 10 VERSES FROM THE LATTER PART OF THE SURAT AL-KAHF BY HEART; HOWEVER SHUBA NARRATED FROM KATADA: "FROM THE LATTER PART OF THE SURAT AL-KAHF." (*Sunan Abu Dawud, 5/122*)

Hazrat Abu Darda (ra) reported Allah's Messenger (saas) saying, "**Anyone who reads the first three verses of Surah Kahf, he will be protected from the trial of the antichrist.**" (*Sunan Tirmidhi, 5/30*)

Whoever of you lives to see the antichrist, **LET HIM READ THE BEGINNING OF SURA AL-KAHF IN HIM**, the end of this sura is your salvation from the corruption of the antichrist. (*Sunan Abu Dawud, 5/121*)

Related by Abu Umamah al-Bahili:

Whoever enters his [the antichrist'] Hell, let him seek refuge with Allah and **recite the opening verse of Surat al-Kahf**, and it will become cool and peaceful for him, as the fire became cool and peaceful for Abraham. (*Ibn Kathir*)



HAZRAT MAHDI (AS) WILL BE MUCH LOVED

HAZRAT MAHDI (AS) WILL BE MUCH LOVED BY PEOPLE

Certain it is that he Hazrat Mahdi (as) **will not appear until he is the most beloved of people** due to the evils they suffer. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 27*)

The people of the Earth and sky will approve of him [Hazrat Mahdi (as)]. (*Al-Haysami, Vol. VII, p. 313; from Abu Nuaim, as-Suyuti, Vol. II, p. 58; Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 31*)

Allah will fill everyone's hearts with love of him [Hazrat Mahdi (as)]. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 42*)

Hazrat Mahdi (as) will come to people and **they will embrace him with love and passion, like a new bride...** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 35*)

The people of Earth and sky, all wild animals, birds, and even the fish in the sea will approve of his [Hazrat Mahdi's (as)] rule. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 31*)

The last of this strife will be the killing of innocent people, and **then Hazrat Mahdi (as) will appear, to the approval of all.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 38*)

Allah will place his [Hazrat Mahdi's (as)] love in the people's hearts. Thus they will be a community who are lions by day and who worship by night. (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal*)

There will remain no individual who will not be pleased within the Community of Muhammad (saas). (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163*)

He is fair of face, fragrant, imposing, but **lovable and close to people.** (*Mehdi, Deccal, Mesih [The Mahdi, the Antichrist, the Messiah], p. 102*)

HAZRAT MAHDI (AS) WILL BE SPOKEN OF EVERYWHERE

In the hadiths it is stated that there will be much discussion of the name of Hazrat Mahdi (as) in his time. And this shows that the name of Hazrat Mahdi (as) will be known all over the world:

When a herald from the sky cries out, "Truth lies with the Family of Muhammad," **Hazrat Mahdi (as) will appear. Everyone will speak of him alone; they will absorb his love and speak of nothing else.** (*Al-Muttaqi al-Hindi, Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 33*)

After a herald from the sky has cried out, "Truth lies with the people of Hazrat Muhammed (saas)," love for Hazrat Mahdi (as) will settle in people's hearts and **they will talk of nothing else.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 20*)

IN THE TIME OF HAZRAT MAHDI (AS), ALL THE ENTITIES IN THE WORLD WILL BE CONTENT WITH HIM

Abu Said reports the Prophet (saas) as saying: ... **THE DWELLERS IN THE EARTH AND SKY WILL BE CONTENT WITH HIM [HAZRAT MAHDI (AS)]...** (*Al-Bayan, p. 72; Sawaiq al-Muhriqa, p. 161; Yanabee'-al-Mawadda, vol. 2, p. 177*)

BELIEVERS WOULD WAIT FOR THE EMERGENCE OF HAZRAT MAHDI (AS) WITH ASPIRATION

... the inhabitant of Heaven and earth will be in grief for missing him, **how many believing men and women that will be in regret and perplexing when he is missed.** (*Kifayat al-Athar: 158; Al-Bihar 36: 337; and 51: 109*)

Our Prophet (saas) let us know in his hadith that both believers and unbelievers, the living things in the heavens and on Earth would be waiting the emergence of Hazrat Mahdi (as). Emphasis has been made on the fact that the believers would have a constrained living under oppression. Besides, he informed us that the people would be in difficulty because of living in a world order where Darwinist and materialist system dominates. But still they would have hope of an environment of peace and tranquility, provided by the emergence of Hazrat Mahdi (as), who they miss deeply.

Truly the lovelessness, greed and spirit of enmity that will rule the world before the coming of Hazrat Mahdi (as), and the climates of disquiet, disorder and anarchy that this spirit will give rise to, will further strengthen believers' longing for Hazrat Mahdi (as).

THE IMPORTANCE OF PEOPLE RUNNING TO HAZRAT MAHDI (AS) BY ALL POSSIBLE MEANS, FOLLOWING AND NEVER ABANDONING HIM

It is related that our Prophet (saas) said: The Hour will not come until the Qaim [Hazrat Mahdi (as)], my descendant, appears. This will be a time permitted by Allah. Those who follow him will be saved, while those who hang back will be perished. O servants of Allah! Fear Allah: **WHEN HAZRAT MAHDI (AS) APPEARS, ABANDON EVERYTHING AND RUN TO HIM BY ALL POSSIBLE MEANS.** Because he is the caliph of Allah [Muslims' spiritual leader] and my heir. (*Bihar al-Anwar*, Vol. 51, P. 65; *Al-Hurr al-Amili, Ithbat al-Hudat*, Vol. 6, p. 382)

... If Allah permits you to see this **RUN TO SWEAR ALLEGIANCE TO HIM [FOLLOW HIM] AND NEVER ABANDON HIM. IF YOU ARE SUCCESSFUL, NEVER ABANDON HIM IF YOU REACH HIM AND FIND THE TRUE PATH.** Ah – and he pointed to his chest – how I long to see him.” (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani*, p. 252)

LET NOTHING HOLD YOU BACK FROM SWEARING ALLEGIANCE TO HIM [FROM BEING HIS FOLLOWER, FROM FOLLOWING HIM] those who hold you back are those who have always sought refuge in corruption. If they speak, they speak evil, and if they are silent, they are impious and perverse. *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 252)*

HAZRAT MAHDI (AS) WILL BE THE BENEFACOR OF ALL MUSLIMS; PLENTIFUL GOODS AND GIFTS WILL BE DISTRIBUTED TO PEOPLE IN HIS TIME

From Humran Ibn A'yan: "Imam Muhammad Baqr said: It is as if I see this faith of yours stirred up and stained with blood. And none but one from my Ahl al-Bayt [Hazrat Mahdi (as)] will be able to restore it. **HE WILL BRING YOU GIFTS TWICE A YEAR AND GIVE YOU SUSTENANCE TWICE A MONTH**, and knowledge and wisdom will be given you in his time. So much so that a woman in her own home will run it according to the book of Allah and the Sunnah of the Messenger of Allah (saas)." *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 216)*

It appears from the hadith that Hazrat Mahdi (as) will distribute goods and gifts to Muslims through the people he appoints; when he is among people, he will also distribute large quantities of goods and gifts by his own hand.

GREAT LOVE WILL BE SHOWN FOR HAZRAT MAHDI (AS) WHEN HE APPEARS

Salama ibn Zufar relates: "When one said 'Hazrat Mahdi (as) has appeared' one day when he was near Hudhayfa, Hudhayfa said: "If Hazrat Mahdi (as) has appeared, you are people close to the time of the Messenger of Allah (saas) and his companions are still living among you. In that case, you will be very happy and contented people. But no, this is not true, **HAZRAT MAHDI (AS) WILL APPEAR WHEN PEOPLE ARE WEARIED OF EVIL, SAVAGERY AND OPPRESSION AND WHEN NO PERSON LIVING IN RECLUSION IS AS GREAT OR LOVED AS HIM.**" (*As-Suyuti, Al-Hawi Lil-Fatawi, Vol. 2, p. 159*)

Certain it is that he (Hazrat Mahdi (as)) **WILL NOT APPEAR UNTIL HE IS THE MOST BELOVED OF PEOPLE** due to the evils they suffer. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 27*)

ALLAH WILL FILL EVERYONE'S HEARTS WITH LOVE OF HIM [HAZRAT MAHDI (AS)]. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 42*)



**IN THE ACCOUNTS IT IS REVEALED THAT
EVERYONE MUST FOLLOW HAZRAT MAHDI (AS)
WHEN HE APPEARS**

Imam Riza narrates: ... HE [HAZRAT MAHDI (AS)]
MUST BE OBEYED WHEN HE APPEARS... (*Yanabee'-al-
Mawadda, Vol. 2, p. 197*)

**HAZRAT MAHDI (AS) WILL EARN PEOPLE'S LOVE AND
CONCERN, EVEN AT TIME WHEN HE IS UNKNOWN TO
THEM, AND HE WILL NEVER LEAVE THEIR MINDS**

Even if he [Hazrat Mahdi (as)] is in occultation when all is
quiet, he will still never leave people's minds. (*Muntakhab
al-Asar, p. 277*)



THE CHARACTERISTICS OF HAZRAT MAHDI'S (AS) COMMUNITY

HAZRAT MAHDI'S (AS) COMMUNITY WILL BE FEW IN NUMBERS

As with the other prophets, Hazrat Mahdi (as) will have a long and trouble-filled life. There will be a time of occultation, and this period, when Hazrat Mahdi (as) is not recognized will be long, and the fact that his appearance takes longer than some people imagine will cause the hearts of some people weak in faith to harden. For that reason, the number of believers in Hazrat Mahdi (as) will be as low as 313. These will be people in whose hearts Allah has specially written, very honest people.

Abu Bashir says: Imam Abu Abdullah said: "There WILL BE VERY FEW PEOPLE from among the Arabs alongside the Qaim [Hazrat Mahdi (as)]."...

He said: "**The people will be cleansed. They will be cleansed and passed through a sieve. Many a people will be sieved.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 239*)

Fazl ibn Shadhan; Abdullah ibn Sinan relates that Imam Jaffar Sadik said:

"Those who disappeared from their beds (homes) are **three hundred thirteen people**. They will number as many as the people of Badr (the Muslims who fought in the Battle of Badr)... They are the companions of the Qaim Mahdi."

Their numbers will be those of the people of Badr (313). In the same way that those before them cannot pass beyond them, neither those who come after can reach them. Their number is as many as those who crossed the river with Saul. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, p. 57*)

They consist of a group, including women, of 314 people. They will overcome all tyrants. Their hearts are like iron, and they are lions by day and devout believers by night. Neither those before nor after them can match them in self-sacrifice. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, pp. 57-58*)

These 313 are devout believers by night and heroes by day. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 169*)

Hazrat Ali (ra) says: “... **ALLAH WILL PROTECT HAZRAT MAHDI'S (AS) FOLLOWERS, HE WILL ASSIST THEM WITH SIGNS AND PORTENTS** and **WILL GIVE THEM TOTAL VICTORY OVER EVERYONE ON EARTH.** Willingly or unwillingly, people will thus enter the true faith. **HE [HAZRAT MAHDI (AS)] WILL FILL THE EARTH WITH JUSTICE, LIGHT AND CLEAR PROOF.** All countries will obey him and bow their heads to him. So much so that all the unbelievers will believe and all the wicked will be sincere servants (wicked people will find salvation and be sincere Muslims.)” (*Al-Hurr al-Amili, Ithbat al-Hudat, Vol. 7, p. 49*)

Numani: Sulayman ibn Harun al-Ijli narrates: I heard Imam Hussain say: **"THE LORD OF THIS COMMAND [IMAM MAHDI (AS)] HAS A PROTECTED COMMUNITY.** Even if all the people abandon him, Allah will send these companions to to him: These are the ones described in a verse.

"They are the ones to whom We gave the Book, Judgment and Prophethood. If these people reject it We have already entrusted it to a people who did not." (*Surat al-An'am*, 89)

And He also says of them: **"You who believe! If any of you renounce your religion, Allah will bring forward a people whom He loves and who love Him, humble to the believers, fierce to the unbelievers, who strive in the Way of Allah and do not fear the blame of any censurer. That is the unbounded favor of Allah which He gives to whoever He wills. Allah is Boundless, All-Knowing."** (*Surat al-Ma'ida*, 54)

From Hassan ibn Salih al-Bazzaz: Hassan ibn Ali Askari (as) said: **"THE TRUTH IS THAT MY SON IS THE QAIM [HAZRAT MAHDI (AS)] AFTERWARD. THE SUNNAH OF THE PROPHETS WILL BE UPON HIM [HAZRAT MAHDI (AS)] IN HIS LONG LIFE AND OCCULTATION. SOME HEARTS WILL GROW AS HARD AS STONE AND SAY THAT THIS PERIOD HAS GONE ON TOO LONG. APART FROM THOSE IN WHOSE HEARTS ALLAH INSCRIBES FAITH AND SUPPORTS WITH HIS MERCY THERE WILL BE NO ONE WHO BELIEVES IN HIM [HAZRAT MAHDI (AS)]."** (*Sheikh al-Saduq, Kamal al-Din*, p. 526 and *Bihar al-Anwar*, Vol. 51, p. 224)

Imam Muhammad Bakr and Imam Jaffar Sadik said this about Hazrat Mahdi's (as) followers: **"They will take over the east and west. EACH WILL BE AS POWERFUL AS FORTY PEOPLE. THEIR HEARTS ARE LIKE IRON. SO MUCH SO THAT THE WORDS 'THERE IS NO DEITY BUT ALLAH AND MUHAMMAD IS HIS PROPHET' WILL BE ECHOED AND HEARD EVERYWHERE."** (*Bihar al-Anwar*, Vol. 52, p. 340)

Abdullah ibn Abu Yâfûr says, I heard Imam Abu Abdullah Jaffar Sadik say:

"Shame on the rebellion of the Arabs because of the approaching corruption." **I ASKED: "...HOW MANY PEOPLE FROM AMONG THE ARABS WILL BE WITH THE QAIM [HAZRAT MAHDI (AS)]?"** "VERY FEW" he said. I then asked: "I swear to Allah that there are many people who claim they will help Hazrat Mahdi (as)." He said: "The people will be purged. They will be cleansed and passed through a sieve. Many people will not pass through the sieve." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, pp. 239-240*)

Abu Bashir says: Imam Muhammad Bakr said: "**... THEY WILL BE CLEANSED AND WEEDED OUT, SO THAT A COMMUNITY REMAINS THAT CORRUPTION WITHIN THEM CAN NEVER HARM.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 245*)

"... So that no more than **KOHL ON THE EYE OR SALT IN FOOD WILL REMAIN** from you. And I shall give you an example: A man has a quantity of wheat. He cleans it and stores it in his house. When he returns to it a long time later, he sees it is full of weevils. He cleans it again and again puts it in his home. When he comes back to it after another long time, he sees it is again infested with weevils. He repeats the same processes. **WHAT EVENTUALLY REMAINS IS A VERY LITTLE HEALTHY WHEAT THAT WEEVILS CANNOT HARM.** You are like that. **AT THE END, A SMALL GROUP OF YOU WILL BE LEFT THAT CORRUPTION CAN NEVER HARM.**" (*Ahmad Ibn Muhammad Ibn Said also transmits the same hadith.*) (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 245*)

Mihzam ibn Abu Burda al-Asadi and others relate that Imam Jaffar Sadik said: "I swear to Allah that you will be shattered like glass is broken and shattered. When glass is broken it can be restored to its original form. But you will be shattered like a pitcher. And I swear to Allah that you will be so cleansed **THAT VERY FEW OF YOU REMAIN.**"
(*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 242*)

Safwan ibn Yahya says: Imam Reza said: "I swear to Allah that the Qaim you have been so awaiting will not appear (**HAZRAT MAHDI (AS) WILL NOT COME**) until you have been cleansed. **SUCH THAT VERY FEW OF YOU WILL REMAIN BEHIND.**" (*Sheikh Muhammad ibn Ibrahim Numani, Al-Ghaybah al-Numani, p. 243*)

VERSES FROM THE QUR'AN

So when Our command came, and water bubbled up from the earth, We said, 'Load into it a pair of every species, and your family – except for those against whom the Word was preordained – and all who believe.' But those who believed with him were only few. (Surah Hud, 40)

These people are a small group. (Surat ash-'Shuara', 54)

No one believed in Moses except for a few of his people out of fear that Pharaoh, and the elders, would persecute them. Pharaoh was high and mighty in the land. He was one of the profligate. (Surah Yunus, 83)



When Saul marched out with the army, he said, 'Allah will test you with a river. Anyone who drinks from it is not with me. But anyone who does not taste it is with me – except for him who merely scoops up a little in his hand.' But they drank from it – except for a few of them. Then when he and those who had iman with him had crossed it, they said, 'We do not have the strength to face Goliath and his troops today.' But those who were sure that they were going to meet Allah said, 'How many a small force has triumphed over a much greater one by Allah's permission! Allah is with the steadfast. (Surat al-Baqara, 249)

HAZRAT MAHDI'S (AS) FOLLOWERS ARE YOUNG

The hadith reveals that Hazrat Mahdi (as) will also have young followers. Due to the fact that most people in the End Times will be unbelievers and the frightening nature of the corruption of the antichrist, the majority of Hazrat Mahdi's (as) followers will be young.

Most of these followers [of Hazrat Mahdi (as)] ARE YOUNG while the old are very few. (*Bihar al-Anwar, vol: 52, p. 334*)

The followers of many prophets in history have been young people. Allah reveals this in verse 83 of Surah Yunus:

No one believed in Moses except for a few of his people out of fear that Pharaoh, and the elders, would persecute them. Pharaoh was high and mighty in the land. He was one of the profligate. (Surah Yunus, 83)

MOST PEOPLE IN THE END TIMES WILL KEEP THEIR DISTANCE FROM HAZRAT MAHDI'S (AS) COMMUNITY

The following hadith indicates that the great majority of people will keep their distance from Hazrat Mahdi (as). These people will be unable to appreciate the superior moral values of Hazrat Mahdi (as) and those around him and the great intellectual struggle they wage on Allah's path. It seems that many people in the End Times will be unwilling to approach Hazrat Mahdi (as) and his community, because they have turned away from religious moral values, because Hazrat Mahdi's (as) community has been exposed to many slanders, difficulties and troubles, or else because they fear this will damage their worldly interests.

He said: "Look for them at the edges of the world. THEIR LIVES ARE SIMPLE, THEIR HOMES ARE ON THEIR BACKS, EVEN IF PRESENT THEY ARE NOT RECOGNIZED, IF THEY ARE LOST NONE WILL LOOK FOR THEM, IF THEY ARE SICK NONE WILL VISIT THEM, AND IF THEY WISH TO MARRY NONE WILL COME TO THEM. IF THEY DIE, NONE WILL ATTEND THEIR FUNERALS. THEY SHARE THEIR POSSESSIONS EQUALLY AMONG THEM AND VISIT ONE ANOTHER'S GRAVES; THEIR WISHES ARE ALL THE SAME, EVEN IF THEY ARE IN DIFFERENT CITIES." *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 238)*

VERY FEW PEOPLE WILL BELIEVE IN HAZRAT MAHDI (AS) IN THE TIME OF HIS OCCULTATION, AND EVERYONE ELSE WILL HARBOR DEEP SUSPICIONS ABOUT HIM

... Know that the occultation of my son [Hazrat Mahdi (as)] WILL BE VERY LENGTHY. SO MUCH SO THAT APART FROM THOSE WHOSE FAITH IS PRESERVED BY ALLAH, EVERYONE WILL HARBOR SUSPICIONS ABOUT THIS MATTER. *(Bihar Al-Anwar, vol. 51, p. 160; Al-Hurr al-Amili, Ithbata al-Hudat, vol. 6, p. 427)*

HAZRAT MAHDI (AS) WILL HAVE A WORKING GROUP OF 30 PEOPLE

Our Prophet (saas) mentioned in his hadith that Hazrat Mahdi (as) will have 313 followers. But among these people, he will have a group of 30 people who assist him in his studies. Our Prophet (saas) has revealed that these people will assist Hazrat Mahdi (as) with the easy obtaining of information in preparing his works that communicate the existence and oneness of Allah and intellectually demolish such pagan conceptions as Darwinism and materialism and in matters requiring time and labor so that he does not have to spend his own valuable time on them. These people will be experts in their fields and will have the knowledge to assist Hazrat Mahdi (as) in those matters where he has not the time or means.

With the STRONG THIRTY ALLIES OF IMAM [Hazrat Mahdi (as)], he is not in lonely. (*Bihar al-Anwar*, 52:153)

These believers who will assist Hazrat Mahdi (as) in the performance of his three tasks will have powerful faith and conscience and will be intelligent, devout and pure. They will not leave Hazrat Mahdi (as) alone in his work of causing the moral values of Islam and the Sunnah of our Prophet (saas) to rule the world.

In addition this group will constantly support Hazrat Mahdi (as) in his work of intellectually demolishing Darwinism and materialism and bringing all Muslim countries together under the umbrella of the Turkish-Islamic Union, thus establishing a major power, and will never leave him alone.



HAZRAT MAHDI'S (AS) FOLLOWERS WILL HAVE NO MATERIAL OR SPIRITUAL INTEREST IN WORLDLY THINGS

O Abu Hurairah! This community [THE COMMUNITY OF HAZRAT MAHDI (AS)] will achieve the degree of the prophets by embarking on a hard and difficult road. **THEY WILL CHOOSE HUNGER ONCE ALLAH HAS FED THEM, NAKEDNESS AFTER HE HAS CLOTHED THEM, AND THIRST AFTER HE HAS GIVEN THEM TO DRINK; THEY WILL PLACE THEIR HOPES IN ALLAH AND ABANDON THESE. THEY WILL EVEN ABANDON WHAT IS LAWFUL OUT OF FEAR OF HIS RECKONING. THEY WILL SHOW INTEREST IN THIS WORLD ONLY WITH THEIR BODIES, AND THEY WILL OCCUPY THEMSELVES WITH NOTHING BELONGING TO IT.**

Even the angels and the prophets will be amazed at their obedience to our Lord. How happy they are! How happy they are! How I would have wished to see Allah unite me and them! ... (*Ibn al-Arabi, Al-Wasaya , no: 198/2, p. 486a*)

SUPERIOR CHARACTERISTICS OF THE FOLLOWERS OF HAZRAT MAHDI (AS)

The nature of his [Hazrat Mahdi's (as)] followers will be **PURE AND IMMACULATE. THEY WILL BE FREE FROM HYPOCRICY AND ALL OTHER CONTAMINATIONS.** (*Bihar al-Anwar, vol 52, p. 35*)

Their [Hazrat Mahdi's (as) followers'] **HEARTS WILL BE UNTAINTED AND UNADULTERATED FROM MALICE, JEALOUSY AND ENMITY.** (*Bihar al-Anwar, vol 52, p. 35*)

Their hearts will be **STRONGER THAN STEEL**. Each one of them will be equal to forty (40) powerful men. (*Mikyaal al-Makaarem, vol. 1, p. 65*)

The followers of Imam-e-Zamaan [Hazrat Mahdi (as)] will be **NOBLE, LEARNED AND RULERS OF THE EARTH**. (*'Al-Fetan Wa Al-Malahem for Ibn Kathir, p. 205*)

THE GREAT MAJORITY OF PEOPLE IN THE END TIMES WILL FAIL TO APPRECIATE THE WORTH OF HAZRAT MAHDI'S (AS) FOLLOWERS

Our Prophet (saas) said this regarding the followers of Hazrat Mahdi (as):

THEY STRIVE ON ALLAH'S PATH AND THE PROUD DESPISE THEM. THEIR WORTH IS UNKNOWN IN THIS WORLD, BUT THEY WILL BE RECOGNIZED IN THE HEREAFTER. (*Muntakhab al-Asar, p. 474*)

The hadith notes that the majority of people will fail to properly appreciate the followers of Hazrat Mahdi (as).

THE SPIRITUAL SIDE OF HAZRAT MAHDI'S (AS) FOLLOWERS WILL BE VERY POWERFUL

Their [followers of Hazrat Mahdi (as)] souls are **bright like lamps** and their hearts are lighted as well. (*Mikyaal al-Makaarem, vol. 1, p. 65*)

The hadith suggests that Hazrat Mahdi's (as) followers will have highly

developed spiritual sides and will be people with deep faith who sincerely turn to Allah. Hazrat Mahdi (as) will be instrumental in these people having a strong love and fear of Allah, and related to this, their human love, nobility and feelings of affection will all be distinguishing features of theirs. The followers of Hazrat Mahdi (as) will be people who have freed their souls of such negative attributes as selfishness, envy, hatred and insincerity by bringing all their earthly passions under control.

HAZRAT MAHDI'S (AS) FOLLOWERS WILL BE VERY SELECT

The hadith states that Hazrat Mahdi's followers will be well educated individuals. One reason why Hazrat Mahdi's (as) followers being well educated is a distinguishing feature is that people in their day will not exhibit nobility, courtesy or moral virtue. This will make the followers of Hazrat Mahdi (as) highly select individuals in the society they live in.

The followers of Hazrat Mahdi (as) will be **noble and well educated.** (*Al-Malaahem wa al-Fetan*, p. 205)

ONLY SOME OF HAZRAT MAHDI'S (AS) FOLLOWERS WILL SPEAK ARABIC

HAZRAT MAHDI'S (AS) FOLLOWERS WILL NOT BE ARAB. They will be from other nationalities. BUT THEY WILL SPEAK ARABIC. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah*)

The hadith relates that Hazrat Mahdi's (as) followers will not be Arab and that they will be from other nationalities. However it is evident that they will speak Arabic.

ALLAH HAS MADE HAZRAT MAHDI (AS) AND HIS FOLLOWERS SPIRITUALLY POWERFUL AND EFFECTIVE; BY ALLAH'S WILL, THEY WILL BE INSTRUMENTAL IN THE NAME OF ALLAH BEING CALLED ON ALL OVER THE WORLD

Imam Muhammad Bakr and Imam Jaffar Sadik said this about Hazrat Mahdi's (as) followers: "They will take over the east and west. **EACH WILL BE AS POWERFUL AS FORTY PEOPLE. THEIR HEARTS ARE LIKE IRON. SO MUCH SO THAT THE WORDS 'THERE IS NO DEITY BUT ALLAH AND MUHAMMAD IS HIS MESSENGER' WILL BE ECHOED AND HEARD EVERYWHERE.**" (*Bihar al-Anwar, Vol. 52, p. 340*)

Hazrat Mahdi's (as) followers will be men and women, made up of high quality, superior and effective people in good spiritual and physical condition, and each one will be perfect in terms of preaching power. With all these features, Hazrat Mahdi's (as) followers will have a striking appearance.

By the virtue of this preaching power of theirs, the impact of Hazrat Mahdi (as) and his followers will bring about a mass, global turning to faith. They will praise the name and glory of Allah everywhere and the moral values of Islam will rule the world.

The words "the words 'There is no deity but Allah and Muhammad is His Messenger' will be echoed and heard everywhere," indicate that Hazrat Mahdi's (as) preaching of Islamic moral values will be constantly be on the agenda everywhere, on the Internet, on radio and television, in newspapers and magazines.



HAZRAT MAHDI'S (AS) FOLLOWERS WILL HAVE A VERY POWERFUL FAITH

The followers of Imam az-Zamaan [Hazrat Mahdi (as)] **will not have an iota of doubt concerning Allah**, the Almighty and they will recognize Him as he ought to be recognized... (*Al-Bayaan Fi Akhbaar - e -Mahdi Aakher al-Zamaan (a.s.)* , chapter 5; *Mikyaal al-Makaarem*, vol. 1, p. 65)

The hadith refers to Hazrat Mahdi's (as) followers' depth of faith. Before the coming of Hazrat Mahdi (as) in the End Times, philosophies that deny Allah will be widely predominant. For that reason, there will be very few people who truly believe in Allah, fear Him and properly appreciate Him. But the followers of Hazrat Mahdi (as) will harbor a profound and unquestioning belief in Allah. This attribute will attract society's attention toward them.

HAZRAT MAHDI'S (AS) FOLLOWERS WILL NOT FEAR THE PRESSURE PUT UPON THEM

Imam az-Zaman [Hazrat Mahdi (as)] will rub his hands between his followers' chests and shoulders by which **they will not hesitate in any judgment. No decision will be difficult for them.** (*Bihar al-Anwar*, vol: 52, p. 345, '*Al-Fetan Wa Al-Malahem*; *Mikyaal al-Makaarem*, vol.1, p.144/235)

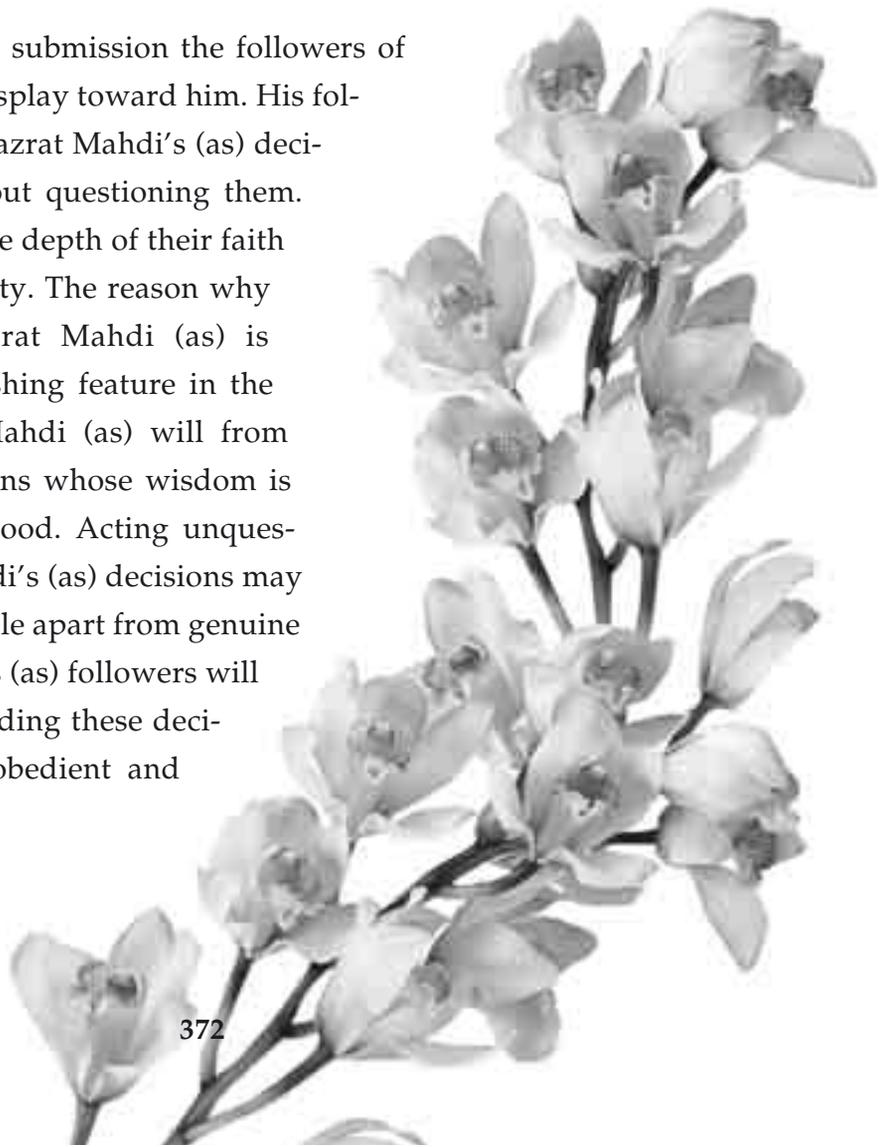
The hadith notes that Hazrat Mahdi's (as) followers may encounter pressure. Troubles similar to those that confront all believers who sincerely strive to spread the moral values of Islam will also be inflicted on Hazrat Mahdi's (as) followers. But Hazrat Mahdi's (as) followers will be fearless and resistant in the face of the pressure that may be brought to bear on them. The hadith suggests that court rulings may go against the followers of Hazrat Mahdi (as). But Hazrat

Mahdi's (as) followers will be unaffected by such decisions against them, and there will be no let up in their enthusiasm and the intellectual work they perform for Allah's approval.

HAZRAT MAHDI'S (AS) FOLLOWERS WILL RAISE NO DIFFICULTIES REGARDING THE DECISIONS HE MAKES

They [the followers of Hazrat Mahdi (as)] will always accompany him [Hazrat Mahdi (as)] during the struggles, they will defend Imam az-Zaman [**Hazrat Mahdi (as)**], **fulfill his desires and will be more obedient and submissive before him than a slave to his master.** (*Mikyaal al-Makaarem, vol:1, p. 65*)

The hadith notes the submission the followers of Hazrat Mahdi (as) will display toward him. His followers will implement Hazrat Mahdi's (as) decisions to the letter, without questioning them. This is an indication of the depth of their faith in Allah and their sincerity. The reason why their obedience to Hazrat Mahdi (as) is described as a distinguishing feature in the hadith is that Hazrat Mahdi (as) will from time to time take decisions whose wisdom is not immediately understood. Acting unquestioningly on Hazrat Mahdi's (as) decisions may be a difficult test for people apart from genuine believers. Hazrat Mahdi's (as) followers will raise no difficulties regarding these decisions, and will exhibit obedient and submissive behavior.



DIFFICULTIES AND OPPRESSION WILL NOT WEAR HAZRAT MAHDI'S (AS) FOLLOWERS DOWN

THE ONLY REASON THEY PUNISHED THEM WAS BECAUSE THEY BELIEVED IN ALLAH, THE ALMIGHTY, THE ALL-PRAISEWORTHY. (Surat al-Buruj, 8)

He said: "Look for them at the edges of the world. Their lives are simple, their homes are on their backs, even if present they are not recognized, **IF THEY ARE LOST NONE WILL LOOK FOR THEM, IF THEY ARE SICK NONE WILL VISIT THEM**, and if they wish to marry none will come to them. If **THEY DIE, NONE WILL ATTEND THEIR FUNERALS**. They share their possessions equally among them and visit one another's graves; their wishes are all the same, even if they are in different cities." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 239*)

Great pressure will be placed on Hazrat Mahdi (as) and his followers by the hypocrites, unbelievers and the the misguided people, and they will be subjected to torture and false accusations. But they will never be worn down or defeated.

They are hatching a plot. I too am hatching a plot. So bear with the unbelievers—bear with them for a while (Surat at-Tariq, 15-17)

Little time remains to the dominion of Islamic morality. The promised day is approaching:

... AND THE PROMISED DAY. (Surat al-Buruj, 2)

SOME CHARACTERISTICS OF HAZRAT MAHDI'S (AS) FOLLOWERS

THEY ARE THE GENUINE SERVANTS OF ALLAH. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah*)

Their **hearts are like iron**, and **they are lions by day** and devout believers by night. (*Al-Burhan fi Alamat al-Mahdi Akhir az-zaman, p. 57*)

It is certain they are **banners of the true path**. (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, 1/153*)

They are select Muslims **who will fear the condemnation of no critics on the path of Allah**. (*Sunan Ibn Majah, 10/259*)

His [Hazrat Mahdi's (as)] friends are heroic, select, pure and devout people, who strive hard in obedience. They are always victorious in whatever work they turn to... (*Bihar al-Anwar, Vol. 52, p. 279 and Vol. 53, p. 12; Sheikh al-Saduq, Kamal al-Din, Vol. 2, p. 367*)

Hukaim Ibn Sa'd says: I heard Hazrat Ali (ra), the commander of the faithful, say: The followers of the Qaim [Hazrat Mahdi (as)] are **young, and there are no elderly people among them**. They are as few in number as kohl on the eye or salt in victuals, and salt is the smallest component of victuals. (*Seikh Muhammad Ibn Ibrahim Numani, Ghaybah al Numani, p. 374*)

The force and spiritual army this duty depends on is some followers in full possession of titles of loyalty and solidarity. **No matter how few they may be, they are spiritually as powerful and valuable as an army**. (*Emirdag Addendum, p. 259*)

SOME OF THE YOUNG FOLLOWERS OF HAZRAT MAHDI (AS) WILL BREAK AWAY FROM AND ABANDON THEIR FAMILIES WHICH HAVE BECOME CAUGHT UP IN THE CORRUPTION OF THE ANTICHRIST DUE TO THE PRESSURE AND INTIMIDATION THEY SUBJECT THEM TO

Throughout the history devout young people who have adopted the true path they were called to by the messengers sent as a mercy from Allah, who have supported them and have believed in the divine scriptures sent down to them by Allah, have always been exposed to considerable pressure from the people around them, and particularly from their families. These young people will have a great love for Hazrat Mahdi (as), whose coming in the End Times is anticipated with great excitement. They will genuinely believe that he is a holy personage sent down from the Sight of Allah and they will live by the moral values of the Qur'an alongside him. These young people will be subjected to the kinds of tests that have befallen other Muslims throughout history, as a requirement of the verse: "did you suppose that you would enter the Garden without facing the same as those who came before you?" (Surat al-Baqara, 214) There will therefore be great similarities between the examples set out in the Qur'an and things that befall some of the followers of Hazrat Mahdi (as).

It is reported in one hadith that Hazrat Mahdi's (as) followers will have no friends other than one another, so much so that if they become lost, nobody will look for them. This also indicates the negative attitude of the society they live in and of their families and relatives toward them:

He said: "Look for them at the edges of the world. Their lives are simple, their homes are on their backs, even if present they are not recognized, **IF THEY ARE LOST NONE WILL LOOK FOR THEM, IF THEY ARE SICK NONE WILL VISIT THEM**, and if they wish to marry none will come to them. If **THEY DIE, NONE WILL ATTEND THEIR FUNERALS**. They share their possessions equally among them and visit one another's graves; their wishes are all the same, even if they are in different cities." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 239*)

The hadith notes that the followers of Hazrat Mahdi (as) will be few in number like the followers of the Prophet Moses (as), and the People of the Cave:

Hukaim Ibn Sa'd says: I heard Imam Commander of the faithful, Hazrat Ali (ra) say: "**THE COMPANIONS OF THE QAIM [HAZRAT MAHDI (AS)] ARE YOUNG, AND THERE ARE NO ELDERLY PEOPLE AMONG THEM.** They are as few in number as kohl on the eye or salt in victuals, and salt is the smallest component of victuals.." (Sheikh Muhammad ibn Ibrahim Numani, *al-Ghaybah al-Numani*, p. 374)

Other hadiths that indicate there will be young people around Hazrat Mahdi (as) read:

Hazrat Mahdi (as) **IS A YOUNG MAN** from the Ahl al-Bayt (from my line). Your elderly will not live to see him, but the young will hope to. Allah will do what He wills. (*Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 23)

Hazrat Mahdi's (as) flagman will be a small **YOUNG MAN** with a slight, yellow beard. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar*, p. 51)

His [Hazrat Mahdi's (as)] flagman **WILL BE A YOUNG MAN** from the line of Tamimi from the East. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar*, p. 26)

In the Qur'an, Allah refers to Muslims who abandon their families or the societies in which they live because of the pressure and oppression they are subjected to, as:

The People of the Cave:

When the young men **TOOK REFUGE IN THE CAVE** and said, "Our Lord, give us mercy directly from You and open the way for us to right guidance in our situation."
(Surat al-Kahf, 10)

... But he should go about with caution so that no one is aware of you, **FOR IF THEY FIND OUT ABOUT YOU THEY WILL STONE YOU OR MAKE YOU REVERT TO THEIR RELIGION** and then you will never have success.
(Surat al-Kahf, 19-20)

The young people who believed in the Prophet Moses (as):

NO ONE BELIEVED IN MOSES EXCEPT FOR A FEW OF HIS PEOPLE OUT OF FEAR that Pharaoh, and the elders, would persecute them. Pharaoh was high and mighty in the land. He was one of the profligate. (Surah Yunus, 83)



The Prophet Abraham (as) who separates himself from his father:

(His father) said, "Do you forsake my gods, Abraham? **IF YOU DO NOT STOP, I WILL STONE YOU.** Keep away from me for a good long time." (Abraham) said, "Peace be upon you. I will ask my Lord to forgive you. He has always honored me. **I WILL SEPARATE MYSELF FROM YOU AND ALL YOU CALL UPON BESIDES ALLAH** and I will call upon my Lord. It may well be that, in calling on my Lord, I will not be disappointed." (Surah Maryam, 46-48)

Abraham would not have asked forgiveness for his father but for a promise he made to him, and **WHEN IT BECAME CLEAR TO HIM THAT HE WAS AN ENEMY OF ALLAH, HE RENOUNCED HIM.** Abraham was tender-hearted and forbearing. (Surat at-Tawba, 114)

The Prophet Noah (as) separates himself from his son:

Noah called out to his Lord and said, "My Lord, my son is one of my family and Your promise is surely the truth and You are the Justest of Judges." (Surah Hud, 45)

He said, "**NOAH, HE IS DEFINITELY NOT OF YOUR FAMILY.** He is someone whose action was not righteous. Do not, therefore, ask Me for something about which you have no knowledge. I admonish you lest you should be among the ignorant." (Surah Hud, 46)



The Prophet Noah (as) and Lot (as) separate themselves from their wives:

ALLAH HAS MADE AN EXAMPLE FOR THOSE WHO DISBELIEVE: THE WIFE OF NOAH AND THE WIFE OF LOT. They were married to two of Our servants who were righteous but they betrayed them and were not helped at all against Allah. They were told, "Enter the Fire along with all who enter it." (Surat at-Tahrim, 10)

As we can see from these verses, if believers who believe in Allah and the prophets and who have decided to live for Allah's approval are subjected to pressure and oppression from their families and those around them, they turn their backs on them and live by the moral values of the faith, in peace and security with other believers. Allah praises this behavior in the Qur'an.

Some of the companions in the time of our Prophet (saas) were exposed to severe pressure from their families, imprisoned and subjected to violence, merely for believing in Allah and choosing a life compatible with the moral values of the Qur'an:

Umm Gulthum Bint Ukda was forced to live among the polytheists of Mecca for seven years because of pressure from her family. From the moment she swore allegiance to the Messenger of Allah (saas), she, like other Muslims, was subjected to various forms of mistreatment and pressure. She was exposed to pressure and cruelty from her father in particular and from other polytheists in order to force her to abandon the moral values of the faith... Despite all these troubles, she was an example to other believers **BY ABANDONING HER FAMILY AND SETTING OUT ON MIGRATION ALONE.**

Mus'ab ibn Umayr (ra) continued to visit our Prophet (saas) in secret, hiding the fact he was a Muslim from his family and friends. When his family learned he was secretly establishing prayer (*salat*) he was detained and imprisoned by his own relatives, and when the opportunity to migrate to Ethiopia arose **HE ABANDONED HIS FAMILY AND MIGRATED TO ETHIOPIA** with the first group in order to be more easily able to live according to the moral values of the faith.

Hazrat Salama is a companion who was for long subjected to mistreatment by his family because he believed in Allah. Although he and his brother Haris believed and followed our Prophet (saas), their other brothers, Abu Jahl, As and Khalid turned their backs on the religious moral values revealed by Allah and became the enemies of their brothers who believed. Salama was tortured for a long time by those closest to him. Since his brothers resorted to all possible means to make Salama renounce the moral values of the faith, **HE MIGRATED TO ETHIOPIA IN ORDER TO SAVE HIS LIFE AND TO BE ABLE TO LIVE FREELY BY THE MORAL VALUES OF ISLAM.**



It is clear in the hadith of our Prophet (saas) that the family and friends of some of the young people who will be with Hazrat Mahdi (as) in the End Times, in which the corruption of the antichrist reaches a peak, will call on them to take the path of the antichrist:

It is clear that some of the followers of Hazrat Mahdi (as) who have been pressurized will behave in a similar way to other believers exemplified in the Qur'an:

Part of his (the antichrist's) corruption is that he will say this to a Bedouin: "Will you bear witness that I am your Lord if I bring your mother and father back to life?" The Bedouin will say, "Yes." Two demons will then appear in the form of his mother and father and will say, "O MY CHILD, FOLLOW HIM. HE IS MOST CERTAINLY YOUR LORD." (*Tirmidhi*)

In the Qur'an, Allah commands people not to associate with but to turn their backs on those who seek to turn them from His path, even if they be their mothers, fathers, sons or brothers:

We have instructed man to honor his parents, but if they ENDEAVOR TO MAKE YOU ASSOCIATE WITH ME SOMETHING ABOUT WHICH YOU HAVE NO KNOWLEDGE, DO NOT OBEY THEM. It is to Me you will return and I will inform you about the things you did. (Surat al-'Ankabut, 8)

You who believe, DO NOT BEFRIEND YOUR FATHERS AND BROTHERS IF THEY PREFER DISBELIEF TO FAITH. Those among you who do befriend them are wrongdoers. (Surat at-Tawba, 23)

You who believe! Some of **YOUR WIVES AND CHILDREN ARE AN ENEMY TO YOU**, so be wary of them. (Surat at-Taghabun, 14)

You will not find people who believe in Allah and the Last Day having love for anyone who opposes Allah and His Messenger, **THOUGH THEY BE THEIR FATHERS, THEIR SONS, THEIR BROTHERS OR THEIR CLAN**. (Surat al-Mujadala, 22)

As can be seen from all these verses and hadith, **SOME OF THE YOUNG PEOPLE WHO LIVE IN THE TIME OF HAZRAT MAHDI (AS) AND FOLLOW THIS WORTHY GUIDE TO SALVATION** will suffer similar treatment from their families, who have fallen under the influence of the antichrist, to that inflicted on believers in the past, and they will choose the **“RENUNCIATION AND SEPARATION”** revealed by Allah in the Qur’an.

HAZRAT MAHDI (AS) AND HIS FOLLOWERS WILL BE HIGHLY EFFECTIVE THROUGH THE POWER BESTOWED ON THEM BY ALLAH

Hazrat Ali (ra) says: **“... ALLAH WILL PROTECT HAZRAT MAHDI’S (AS) FOLLOWERS, HE WILL ASSIST THEM WITH SIGNS AND PORTENTS and WILL GIVE THEM TOTAL VICTORY OVER EVERYONE ON EARTH.** Willingly or unwillingly, people will thus enter the true faith.

HE [HAZRAT MAHDI (AS)] WILL FILL THE EARTH WITH JUSTICE, LIGHT AND CLEAR PROOF. All countries will obey him and bow their heads to him. So much so that all the unbelievers will believe and all the wicked will be sincere servants (wicked people will be guided and be sincere Muslims.). (*Al-Hurr al-Amili, Ithbat al-Hudat, Vol. 7, p. 49*)

★ **We are told that Allah will assist Hazrat Mahdi (as) and his followers with “SIGNS AND PORTENTS.”** This means that all the physical signs and portents of the coming of Hazrat Mahdi (as) described in detail in the hadiths of the Prophet (saas) will be instrumental in people being convinced (with a strong possibility closest to the truth) that he is indeed Hazrat Mahdi (as). These signs will appear to be Hazrat Mahdi’s (as) own prediction (*karamat*) and a miracle from Allah. This will be instrumental in people acquiring a deeper faith, and these marvels will thus impart an entirely different force to Hazrat Mahdi’s (as) preaching of the word.

★ **Allah will assign Hazrat Mahdi (as) “TOTAL VICTORY OVER EVERYONE ON EARTH.”** Hazrat Mahdi (as) will totally overcome atheism, materialism and Darwinist philosophy. He will explain the Qur’an so well and issue such definitive and irrefutable statements against them that people will, by Allah’s will, enter the true faith in the face of Hazrat Mahdi’s (as) sincerity and the evidence he puts forth.

★ In the hadith, the Prophet (saas) tells us that **“His conception of JUSTICE will be Hazrat Mahdi’s (as) most important attribute.”** By Allah’s leave, with the appearance of Hazrat Mahdi (as) a justice that has never been seen before will prevail across the world.

★ We are told that **“Hazrat Mahdi (as) will fill the world with LIGHT.”** The Qur’an that Hazrat Mahdi (as) will follow is a light. There is a sign that the light of the Qur’an will fill the entire world. Hazrat Mahdi (as) himself is also luminous, as are his followers. Hazrat Mahdi (as) will shed light around him and will illuminate the whole world; he will spread love, affection and dialogue to all those around him.

This aside, there is also an implication to Bediuzzaman Said Nursi, the vanguard of Hazrat Mahdi (as) and the one who has laid the grounds for him and his wondrous work the Risale-i Nur Collection. That is because there is also the word “Light” in both his name and his works. His works are those with light. There is also a portent and reference to the spread of these works to the world and that they will emanate light to the world.

★ **Hazrat Mahdi (as) will offer the whole world “CLEAR PROOF.”** He will elucidate his works very clearly, with irrefutable scientific evidence and proofs from the Qur’an, and all atheistic intellectual systems will be vanquished in the face of that evidence.

THOSE WHO LISTEN TO HAZRAT MAHDI'S (AS) LECTURES WILL RISE AS LEARNED IN THE MORNING

“...[Thanks to his (Hazrat Mahdi's (as)) blessing] SOMEONE WHO IS IGNORANT, FEARFUL AND MEAN AT NIGHT WILL BE LEARNED, BRAVE AND GENEROUS IN THE MORNING. His (Allah's) help will go before him [Hazrat Mahdi (as)]...He will follow in the footsteps of the Messenger of Allah and make no errors; There will be an angel who supports him [Hazrat Mahdi (as)] without his seeing it, he will set the exhausted on their feet and help the weak, he will practice what he preaches and his words will match his actions.” (Muhyiddin Ibn 'Arabi, *Al-Futuh al-Makkiyah*, p. 6)

WHEN HAZRAT MAHDI (AS) APPEARS, Allah will so manifest the powers of sight and hearing in believers that **HAZRAT MAHDI (AS) WILL CALL TO THE WORLD FROM WHERE HE IS, AND THEY WILL HEAR AND EVEN SEE HIM WITHOUT ANY LETTER-CARRIER IN-BETWEEN.** (Saafi Gulpaygani, *Muntakhab al-Asar*, p. 483)

The imam (as) [Hazrat Mahdi (as)] will (spiritually) conquer the east and west of the world and bring Islam (Islamic moral values) to rule across the world... **ALMIGHTY ALLAH WILL GIVE PEOPLE SUCH A POWER THAT EVERYONE WILL HEAR HIS [HAZRAT MAHDI'S (AS)] VOICE FROM WHERE THEY ARE, and the imam (as) will give life to Islam...** (*Bihar al-Anwar*, Vol. 52, p. 279 and Vol. 53, p. 12 *Ikmal-ud-Din*, Vol. 2, p. 367)

The words “... **SOMEONE WHO IS IGNORANT, FEARFUL AND MEAN AT NIGHT WILL BE LEARNED, BRAVE AND GENEROUS IN THE MORNING...**” in the above hadith very probably indicate that Hazrat Mahdi (as) will

give public lessons at night by means of television channels and the Internet and thus educate people. Anyone participating in any one of these will be deeply influenced; if he starts the course as someone ignorant, fearful and mean he will become learned, brave and generous after listening to Hazrat Mahdi (as). In this hadith our Prophet (saas) emphasizes that Hazrat Mahdi's (as) lectures will have such an extraordinary influence.

HAZRAT MAHDI'S (AS) FOLLOWERS WILL MAKE USE OF TECHNOLOGY IN THE END TIMES

Hazrat Mahdi's (as) followers will have **the power to traverse the entire earth within moments.** (*Mikyaal al-Makaarem, vol:1, p. 144*)

The hadith refers to the technology of the End Times that Hazrat Mahdi's (as) followers will make use of. His followers will make use of the Internet and satellite imaging systems and will thus be able to immediately see anywhere in the world they want. Hazrat Mahdi's (as) followers will be modern ones who make full use of technology and science.

Nothing on earth will be hidden to the followers of Hazrat Mahdi (as). (*Mikyaal al-Makaarem, vol:1, pp. 235-236*)

The hadith refers to the followers of Hazrat Mahdi (as) having easy access to any information they need. That may be by means of today's Internet. Our Prophet (saas) indicated 1400 years ago that it would be easier and faster to communicate and obtain knowledge, and that Hazrat Mahdi's (as) followers will make use of that technology.

HAZRAT MAHDI'S (AS) FOLLOWERS WILL BE MADE UP OF THOSE BELIEVERS FROM WHOM ALLAH TAKES A MONUMENT IN QALU BALA

Ali ibn Abu Hamza says: Imam Abu Abdullah Jaffar Sadik said: "When the Qaim [Hazrat Mahdi (as)] appears, most people will deny him. Because he will appear as a young major. **ONLY THOSE BELIEVERS FROM WHOM ALLAH TAKES AN OATH IN THE WORLD OF SOULS WILL BELIEVE IN HIM.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 247*)

ANY MUSLIM WHO WISHES TO BE ONE OF THE PEOPLE OF HAZRAT MAHDI (AS) MUST POSSESS FORTITUDE, TAQWA AND MORAL VIRTUE

Imam Jaffar Sadik said:

WHOEVER WISHES TO BE ONE OF THE PEOPLE OF THE QAIM [HAZRAT MAHDI (AS)] MUST WAIT AND EXHIBIT TAQWA AND MORAL VIRTUE WHILE WAITING. (*Bihar al-Anwar, Vol. 52, p. 140, Hadith 5*)

Imam Jaffar Sadik, a descendant of our Prophet (saas) advised Muslims wishing to be close to and among the companions of Hazrat Mahdi (as) to behave in full compliance with the Qur'an while awaiting his appearance and exhibit moral virtues that will be pleasing to Allah while they wait.



PEOPLE WHO LOVE HAZRAT MAHDI (AS) WILL HEAR HIS WORDS THROUGH TELEVISION AND RADIO BROADCASTS IN DIFFERENT PARTS OF THE WORLD; THEY WILL SWIFTLY COME TO HAZRAT MAHDI'S (AS) SIDE, BY PLANE OR BY OTHER FAST MEANS

Allah has specially selected and prepared people who will be worthy followers of Hazrat Mahdi (as). In verse 68 of Surat al-Qasas, Allah reveals "Your Lord creates and chooses whatever He wills; the choice is not theirs." As it is clear from this verse, it is only possible for a person to believe and be a Muslim with taqwa by Allah choosing to bestow salvation upon him. **It is impossible for any human being to bestow salvation on one he loves, no matter how much he tries, unless Allah wills otherwise. It is people selected in the destiny ordained by Allah who will have the honor of being the followers of Hazrat Mahdi (as), whose appearance in the End Times is awaited with great enthusiasm and excitement, who is described in the hadiths as possessing the knowledge of all the prophets and being the most virtuous person in the world.**

This hadith narrated from our Prophet (saas) indicates that these people specially chosen and prepared by Allah **will hear the words of Hazrat Mahdi (as) through television and radio broadcasts in different parts of the world and will swiftly come to Hazrat Mahdi's (as) side, by plane or other fast means.**

Imam Sadik (as) said: He [Hazrat Mahdi (as)] will stand between the Corner and the Station of Abraham and will call out in a loud voice: "O my representatives, my special friends, **O THOSE WHOM ALLAH PREPARED IN THE WORLD IN ORDER TO HELP ME BEFORE I CAME**, obey and come to me." They **WILL HEAR THE VOICE OF IMAM MAHDI (AS), WHETHER THEY ARE IN EAST OR WEST, AT HOME OR AT THE MAHRAP (THE NICHE IN A MOSQUE INDICATING THE DIRECTION OF MECCA). His voice alone WILL REACH THE EARS OF ALL OF THEM AND THEY WILL ALL MOVE TOWARD HIM. THEY WILL ALL ENTER HIS PRESENCE BEFORE MUCH TIME HAS PASSED, IN THE BLINK OF AN EYE.** This (great assemblage) will take place between the Corner and the Station of Abraham (before sunrise)." (*Bihar al-Anwar, Vol. 53, p. 7*)

THE FOLLOWERS OF HAZRAT MAHDI (AS) WILL BE ABLE TO COMMUNICATE WITH WHEREVER IN THE WORLD THEY WISH WITHIN A FEW MINUTES BY WAY OF THE INTERNE

...They [the followers of Hazrat Mahdi (as)] will possess the power **TO TRAVEL THE WORLD IN MINUTES.** (*Bihar al-Anwar, Vol. 52, p. 318; Mikyaal al-Makaarem, Vol. 1, p. 148 from Basaaer al-Darajaat*)

THE FOLLOWERS OF HAZRAT MAHDI (AS) WILL CROSS THE BOSPHORUS BRIDGE AND TRAVEL BY PLANE

... [The followers of Hazrat Mahdi (as)] **WILL WALK ON WATER AND TRAVEL ABOVE THE CLOUDS...** (*Bihar al-Anwar, Vol. 52, p. 318; Mikyaal al-Makaarem, Vol. 1, p. 148 from Basaaer al-Darajaat*)

This hadith narrated from our Prophet (saas) indicates that the followers of Hazrat Mahdi (as) will cross the bridge over the Bosphorus and travel by plane.

THE FOLLOWERS OF HAZRAT MAHDI (AS) WILL COMPARE FOSSILS OF DEAD PLANTS AND ANIMALS AND SHOW THEM TO PEOPLE; IN THIS WAY, AND BY ALLAH'S LEAVE, THEY WILL INTELLECTUALLY NEUTRALIZE DARWINISM AND MATERIALISM

By Allah's leave they [the followers of Hazrat Mahdi (as)] **WILL BRING THE DEAD BACK TO LIFE...** (*Bihar al-Anwar, Vol. 52, p. 318; Mikyaal al-Makaarem, Vol. 1, p. 148 from Basaaer al-Darajaat*)

THE HYPOCRITES IN THE TIME OF HAZRAT MAHDI (AS) WILL BE THE WORST THERE HAVE EVER BEEN

THE COMMUNITY OF HAZRAT MAHDI (AS) WILL RESEMBLE "PURE AND FERTILE WHEAT." HYPOCRITES, WHO LEAVE THEM, ON THE OTHER HAND, WILL BE LIKE "VILE AND LOATHSOME WEEVILS IN THIS WHEAT."

Al-Asbagh ibn Nabata says: Ali, the Commander of the Faithful, said: "... No more will be left of you than kohl on the eye or salt in food. And I shall give you an example: A man had a quantity of wheat. He cleans it out and puts it indoors, but he returns after a long time he sees it is full of weevils. He again sieves and cleans it and brings it indoors. But when he returns after a long time it is again full of weevils. He cleans it again and repeats the operation. EVENTUALLY HE IS LEFT WITH A VERY SMALL AMOUNT OF HEALTHY WHEAT THE WEEVILS HAVE NOT HARMED. That is how you are. ONLY A VERY SMALL GROUP OF YOU WILL REMAIN UNTOUCHED BY CORRUPTION." (Ahmad bin Muhammad bin Said also relates the same hadith.)

(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 246)

The hadith tells us the hypocrites who emerge from the community of Hazrat Mahdi (as) resemble "loathsome weevils infesting wheat." The community

of Hazrat Mahdi (as) is compared to “a blessing that promised for the future that will be opened out and sowed like wheat, and will grow and flourish, and will bring abundance.” Hypocrites are described as “vile and loathsome entities like weevils that try to damage the wheat from the inside.”

The hadith describes how the wheat will be cleaned but will again be infested by weevils, and that its owner will keep repeating the process until no weevils are left. In the same way that the parasitic and loathsome weevils are removed from the wheat like filth, so the people of Hazrat Mahdi (as) will eventually be rid of the hypocrites and work as an immaculate community.

HAZRAT MAHDI (AS) WILL RECOGNIZE PEOPLE WITH HYPOCRITICAL NATURES FROM THEIR APPEARANCES

... From Abu Bashir:

Imam Jaffar Sadik said this about the verse, ‘You would know them by their mark...’ (Surah Muhammad, 30): **ALLAH KNOWS THEM, BECAUSE THIS VERSE IS NARRATED CONCERNING THE QAIM [HAZRAT MAHDI (AS)]. HAZRAT MAHDI (AS) WILL RECOGNIZE THEM (THE HYPOCRITES) BY THEIR APPEARANCES AND WILL (SPRITUALLY) SCATTER THEM TOGETHER WITH HIS COMMUNITY.**

(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 283)



ON THE SUBJECT OF THE COMING OF THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS), THERE WILL BE THOSE WHO SAY, 'ALLAH AND HIS MESSENGER HAVE PROMISED US NOTHING MORE THAN AN EMPTY DECEPTION.'

WHEN THE HYPOCRITES AND PEOPLE WITH SICKNESS IN THEIR HEARTS SAID, 'WHAT ALLAH AND HIS MESSENGER PROMISED US WAS MERE DELUSION'." (Surat al-Ahzab, 12)

In the Qur'an, Allah tells us that there will be people who say, "What Allah and His Messenger promised us was mere delusion." In the indicated meaning, this verse refers to the situation of those people who have lost hope of the coming of the Prophet Jesus (as) and the Hazrat Mahdi. These people "deny the coming of the Prophet Jesus (as) and the Hazrat Mahdi," which the Prophet (saas) reveals in the hadiths, and they claim that the Prophet's (saas) words on this subject are supposedly "unfounded." Many writings appear in many places today, saying that the Prophet Jesus (as) and Hazrat Mahdi (as) will not be coming and, even more important, even people known as Islamic scholars issue statements along those same lines.

The truth of the matter is, however, that the fact that these people believe that "the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) is untrue" and a supposedly "empty promise" is one of the things that our Prophet (saas) has promised us will happen. Because one of the portents of the End Times in the hadiths of our Prophet (saas) that the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) is close at hand is the widespread nature of words to the effect that "Hazrat Mahdi (as) will not come and there is no such person as Hazrat Mahdi (as)." Some of the hadith on the subject read:

"Allah will send Hazrat Mahdi (as) when people have despaired and say 'THERE IS NO SUCH PERSON AS HAZRAT MAHDI'." (Al-Muttaqi al-Hindi, *Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 55)

"... HAZRAT MAHDI (as) WILL COME, with the standard of the Messenger of Allah (saas), **WHEN HOPE OF HIS APPEARANCE HAS BEEN ABANDONED**, and when scourges rain down on people's heads..." (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55*)

... HIS [HAZRAT MAHDI'S (AS)] COMING WILL BE AT A TIME OF HOPELESSNESS AND DESPAIR. (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 274*)

HE [HAZRAT MAHDI (AS)] WILL APPEAR WHEN PEOPLE HAVE LOST ALL HOPE OF HIS COMING! How fortunate those who live in his time and help him will be! Woe to those who harbor enmity toward him, to those who oppose him and his commands, and to his enemies! (*Sheikh Muhammad ibn Ibrahim Nomani, al-Ghaybah al-Nomani, p. 301*)

Dawud ibn Kathir Riqqi says: "I asked Imam Abu Abdullah: ... This coming [of Hazrat Mahdi (as)] is taking so long that our hearts have shrunk and we are dying from profound sorrow. And he said, **'THAT APPEARANCE WILL TAKE PLACE WHEN PEOPLE ARE EVEN MORE DESPAIRING AND WHEN SORROW IS EVEN GREATER.'**" (*Sheikh Muhammad ibn Ibrahim Nomani, al-Ghaybah al-Nomani, p. 208*)

This period, in which the portents of the End Times are taking place one after the other, shows that the return of the Prophet Jesus (as) and the appearance of Hazrat Mahdi (as) are close at hand. By Allah's leave, these two holy personages will appear just as described in the hadiths of our Prophet (saas) and will cause Islamic moral values to prevail across the world.

THE HYPOCRITES WILL BE FEARFUL OF HAZRAT MAHDI (AS)

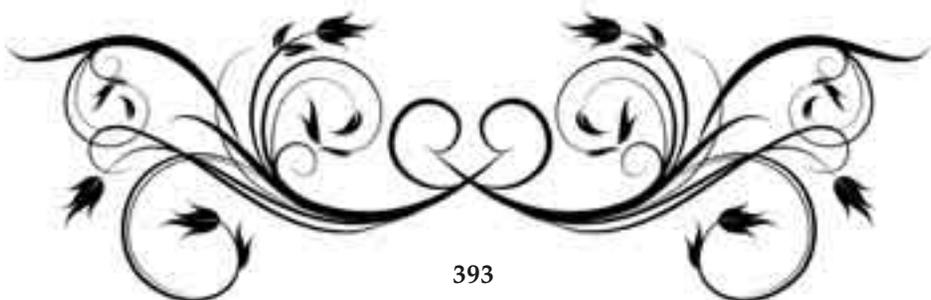
“MANY MORE PEOPLE WILL AVOID SINS OUT OF
FEAR OF HIM [HAZRAT MAHDI (AS)] RATHER
THAN OF THE QUR’AN...” (*Muhyiddin Ibn ‘Arabi, Al-Futuhah
al-Makkiyah, p. 6*)

Some people will be fearful of Hazrat Mahdi’s (as) powerful foresight, wisdom and intelligence. They will therefore have to behave as if they had faith and to live as Muslims. They will lack the strength and courage to be immoral.

HYPOCRITES BEING THE TROUBLEMAKERS AND COLDHEARTED

... but **THEIR HEARTS WILL BE HARD LIKE THE
HEARTS OF WOLVES.** (*Tirmidhi, Zuhd, 60*)

**LET NOTHING HINDER YOU FROM SWEARING
ALLEGIENCE (FROM BEING HIS FOLLOWER, FROM
FOLLOWING HIM) HIM, THOSE WHO HINDER YOU
ARE THOSE WHO ALWAYS SHELTER BEHIND COR-
RUPTION. IF THEY SPEAK, THEY SPEAK EVIL** and if
they are silent they are peccable and impious. (*Sheikh
Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 252*)



HOW THE HYPOCRITES IN HAZRAT MAHDI'S (AS) COMMUNITY FOLLOW THE ANTICHRIST

... Then THE CITY OF MEDINA AND ITS INHABITANTS WILL BE SHAKEN THREE TIMES, AT THIS NONE OF THE MALE AND FEMALE HYPOCRITES (IN MEDINA) WILL REMAIN, THEY WILL ALL GO TO HIS SIDE AND HE WILL THUS EXPEL THE FILTH (IMPIOUS PEOPLE) IN MEDINA, IN THE SAME WAY THE BLACKSMITH'S SHOVEL REMOVES FILTY IRON AND RUST, AND THAT DAY WILL BE CALLED THE DAY OF LIBERATION. (*Ibn Majah, Vol. 10, p. 331-335*)

THE APPEARANCE OF HAZRAT MAHDI (AS) AFTER THE HYPOCRITES HAVE LEFT

Sulayman ibn Bilâl says: Imam Jaffar Sadik narrates from his father, and he from his grandfather, that Hazrat Hussein said: One day, a man came to Ali, the Commander of the Faithful, and said: "O, Commander of the Faithful! Tell us of Hazrat Mahdi (as)." And he replied: "**HE IS THERE (HE WILL APPEAR IN A FAR-DISTANT PLACE) WHEN THOSE WHO MUST LEAVE GO, AND WHEN BELIEVERS ARE FEW AND THE TROUBLEMAKERS HAVE GONE.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 250*)



HAZRAT MAHDI (AS) AND HIS FOLLOWERS WILL NOT BE HARMED BY THOSE WHO LEAVE THEM

ahFrom Hazrat Muawiyah: "The Day Judgment will not take place until one from my community rules over everyone. **THEY WILL TAKE NO NOTICE OF BEING ABANDONED BY THOSE WHO LEAVE THEM** nor of those who help them. (*Ramuz Al-Ahadith, 472 - Ahmad ibn Hanbal, Musnad - Bukhari - Muslim*)

From Hazrat Jabir: **THIS WILL CONTINUE VICTORIOUSLY DESPITE THOSE WHO DEPART. HIS OPPONENTS AND THOSE WHO LEAVE HIM WILL DO HIM NO HARM...** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah*)

From Hazrat Savban: At Allah's command, **A COMMUNITY FROM MY UMMAH WILL CONSTANTLY AND HEROICALLY STRIVE AGAINST THE FOE, AND THEIR OPPONENTS WILL DO THEM NO HARM.** This will continue until the Judgment Day. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, 286*)

THE CLEANSING OF HAZRAT MAHDI'S (AS) COMMUNITY FROM THE HYPOCRITES

Abdullah ibn Umar Yamani relates from one account that Imam Muhammad Bakr said: **"YOU WILL BE CLEANSED AS KOHL IS CLEANSED FROM THE EYE, O SHIITES OF THE FAMILY OF MUHAMMAD.** And the owner of the eye knows when he will apply the kohl to his eye, but he does not know when he will remove it. **IN THE SAME WAY, HE WHO FOLLOWS OUR LAW AND COMMANDS IN THE MORNING WILL LEAVE IN THE EVENING. AND HE WHO FOLLOWS OUR LAW AND COMMANDS IN THE EVENING WILL LEAVE IN THE MORNING.** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 241*)

"... YOU WILL BE SIEVED OUT, IN THE SAME WAY GOLD IS SIEVED OUT, AND LIKE GOLD YOU WILL BE PURIFIED AND UNCONTAMINATED..." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 236*)

HAZRAT MAHDI (AS) WILL STRUGGLE AGAINST THE HYPOCRITES, WHO WILL OCCUPY THE VERY LOWEST LEVEL OF THE FLAMES

He [Hazrat Mahdi (as)] will depart from them for a time, and thus people of deviance will be separated. So that the ignorant will say: There is no need for the Family of Muhammad [one from the line of our Prophet (saas)] in order to reach Allah." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 161*)

Throughout human history, Allah has sent prophets and messengers to tell every people of the true faith, proper moral values, the existence of the Hereafter and the temporary nature of the life of this world. Allah makes these messengers as an instrument to call people to salvation and the true faith.

Hazrat Mahdi (as) is also a messenger, whose coming our Prophet (saas) says will take place in Hijri 1400, and who will lead people to salvation. By the hand of Hazrat Mahdi (as) Allah will also intellectually neutralize the system of the antichrist those satanic systems such as Darwinism, materialism, communism and fascism that inflict suffering, tensions and war on the world, drowning it in blood and tears. In the time of Hazrat Mahdi (as) people will believe in Allah, adopt the moral values of the Qur'an, live according to the Sunnah of the Prophet (saas) and dwell in peace, brotherhood, unity and security.

Before that climate, however, Hazrat Mahdi (as) and his followers will live out of sight for a time. During that time, hypocrites who seem to be Muslims on the surface but who do not in fact believe will emerge from among his followers

and abandon Hazrat Mahdi (as), saying things like; **“We have no need of anyone descended from the line of the Prophet (saas) in order to believe in Allah.”** In the same way that Allah’s prophets, messengers, mujaddids (revivers), mujtahids (scholar who derives legal rulings), great scholars and holy figures have been rejected by the deniers throughout the course of history, some hypocrites will also emerge from among his followers and reject Hazrat Mahdi (as):

If they deny you, those before them also denied the truth. (Surah Fatir, 25)

The fact is, however, that at times when people turn away from religious moral values and when evil, violence, injustice and immorality increase, Allah has always called people back to the moral values of the true religion by sending prophets, messengers, mujaddids, holy figures and pioneer of salvation to tell communities about the true faith, forbid them from unlawful and enjoin them the right.

Children of Adam! If Messengers come to you from among yourselves, recounting My signs to you, those who have faith and put things right, will feel no fear and will know no sorrow. (Surat al-A’raf, 35)

In the End Times, when corruption and evil have grown, when lawful things are regarded as unlawful, and unlawful things as lawful, **Allah will send Hazrat Mahdi (as), the greatest mujaddid (a great scholar sent at the beginning of every century in order to teach the truths of the faith according to the requirements of the time), judge, pioneer of salvation and Qutb al-A’zam (chief of Allah’s saints on Earth) of the End Times.** The master Said Nursi describes in his *Letters* how Hazrat Mahdi (as) will be sent at the time of the worst corruption of the End Times:

“...at the time of the greatest corruption at the end of time, Almighty Allah will send a luminous person as both the mujdahid (reviver), and mujaddid (great scholars and leaders who deduce decrees from the verses and hadiths), and ruler, and the Mahdi, and Murshid (guide), Qutb al-A’zam (the greatest leader of the time), and that person will be from Ahl al-Bayt, from the Family of the Prophet (saas).
(Bediuzzaman Said Nursi, *Letters*, 29th Letter, Seventh Section, p. 514)

Hazrat Mahdi (as) will rule among people with the Holy Qur'an and the Sunnah of our Prophet (saas). No matter how much the hypocrites and deniers seek to hinder him, Hazrat Mahdi (as) will, by Allah's leave, perform his duty in the finest manner possible.

The term "Family of Muhammad" also once again indicates that Hazrat Mahdi (as) will be descended from our Prophet (saas).

THE HYPOCRITICAL CHARACTER FROM THE HADITHS OF THE PROPHET (SAAS)

MANY MORE PEOPLE WILL AVOID SINS OUT OF FEAR OF HIM [HAZRAT MAHDI (AS)] RATHER THAN OF THE QUR'AN..." (*Muhyiddin Ibn 'Arabi, Al-Futuh al-Makkiyah, p. 6*)

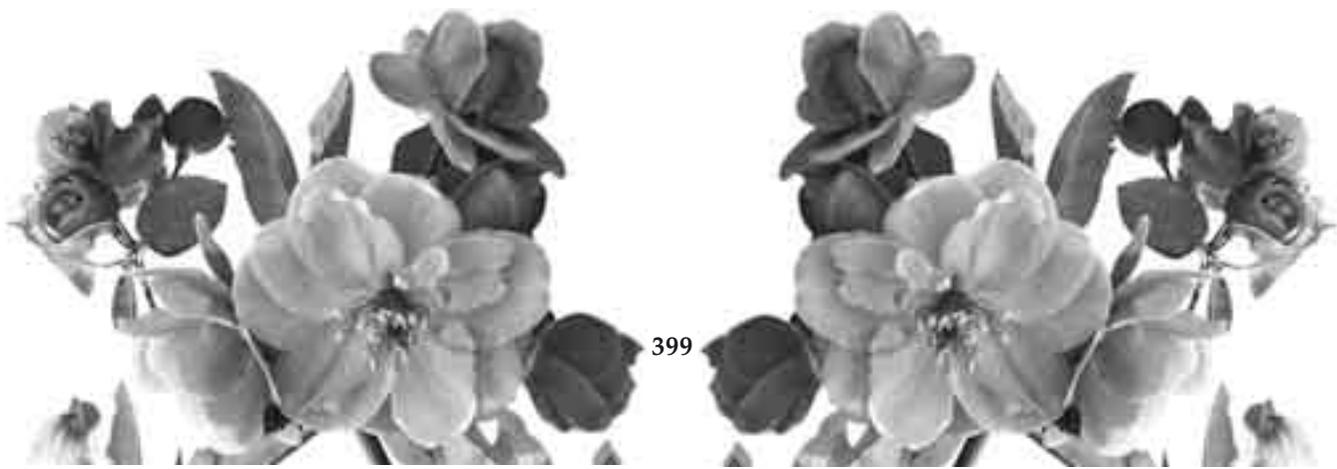
Asbag Ibn Nabata says: Ali, Commander of the faithful, said: "... No more you than kohl on the eye or salt in food will remain. And I shall give you an example: A man has a quantity of wheat. He cleans it and stores it in his house. When he returns to it a long time later, he sees it is full of weevils. He cleans it again and again puts it in his home. When he comes back to it after another long time, he sees it is again infested with weevils. He repeats the same processes. **WHAT EVENTUALLY REMAINS IS A VERY LITTLE HEALTHY WHEAT THAT WEEVILS CANNOT HARM.** You are like that. At the end, a small group of you will be left that corruption cannot harm." (*Ahmad Ibn Muhammad Ibn Said also transmits the same hadith.*) (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 246*)

Those who abandon or are opposed to him (Hazrat Mahdi (as)) will be able to do him no harm. He will continue on the path of victory despite those who abandon him. (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, p. 487; from Al-Tabarani's al-Mu'jam al-Kabir*)

... From Abu Bashir: Imam Jaffar Sadik said this about the verse: "You would know them by their mark" (Surah Muhammad, 30): **ALLAH KNOWS THEM, HOWEVER THIS VERSE HAS BEEN REVEALED CONCERNING THE QAIM [HAZRAT MAHDI (AS)]. HAZRAT MAHDI (AS) WILL KNOW THEM (THE HYPOCRITES) FROM THEIR FACES AND WITH HIS COMMUNITY, HE WILL (SPIRITUALLY) DESTROY THEM.** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 283*)

O people, Almighty Allah has certainly **FORBIDDEN YOU THE CRUEL, THE HYPOCRITES AND THEIR FOLLOWERS** and has made Hazrat Mahdi (as), the most auspicious of the community of Muhammad ... your commander, so join him. (*Ibn Hajar al-Haythami, Al-Qawol al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 31*)

From Nahj al-Balagha: The Lord of believers (saas) said: "When he [Hazrat Mahdi (as)] hides away from people, **NOT EVEN TRACKERS WILL BE ABLE TO SEE ANY TRACE OF HIM...**" (*Kitab al-Ghayba, [Bihar al-Anwar, Vol. 51], Ansariyan Publications, Collected by: Muhammad Baqir Majlisi, Iran-Q'um, 2003, p. 186*)



... at the end of time two currents of irreligion will gain strength:

One of them: Under the veil of duplicity, a fearsome individual named the Sufyan will deny the messengership of Muhammad (saas), and coming to lead the dissemblers, will try to destroy the Islamic Law [way of belief and practice]. To oppose him, a luminous individual called **MUHAMMAD MAHDI from the family of the Prophet** (saas) will come to lead the people of sainthood and perfection, who are bound to the luminous chain of the Family of the Prophet (saas), and **HE WILL NEUTRALIZE THE CURRENT OF HYPOCRITES**, which will be the collective personality of the Sufyan, and scatter it. (*Bediuzzaman Said Nursi, Letters, The Sixth Sign, Fifteenth Letter - p. 79*)

THIS WILL CONTINUE VICTORIOUSLY DESPITE THOSE WHO DEPART. HIS OPPONENTS AND THOSE WHO LEAVE HIM WILL DO HIM NO HARM... (*Transmitted by Hazrat Jabir (ra); Great Portents of the Judgment Day, 487/6*)

At Allah's command, A COMMUNITY FROM MY UMMAH WILL CONSTANTLY AND HEROICALLY STRIVE AGAINST THE FOE, AND THEIR OPPONENTS WILL DO THEM NO HARM. This will continue until the Judgment Day. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah*)

He [Hazrat Mahdi (as)] will depart from them for a time, and thus people of deviance will be separated. So that the ignorant will say: There is no need for the Family of Muhammad [one from the line of our Prophet (saas)] in order to reach Allah." (*Sheikh Muhammad ibn Ibrahim Nomani, al-Ghaybah al-Nomani, p. 161*)

VERSES IN THE QUR'AN ABOUT HYPOCRITES

THEY ENCOURAGE REBELLION AGAINST THE PROPHET

Do you not see those who were forbidden to confer together secretly returning to the very thing they were forbidden to do, and conferring together secretly in wrongdoing and enmity and disobedience to the Messenger? And when they come to you they greet you with words Allah has never used in greeting you, and say to themselves 'Why does Allah not punish us for what we say?' Hell will be enough for them! They will roast in it. What an evil destination! (Surat al-Mujadala, 8)

Conferring in secret is from Satan, to cause grief to those who believe; but it cannot harm them at all, unless by Allah's permission. So let the believers put their trust in Allah. (Surat al-Mujadala, 10)

They have already tried to cause conflict before, and turned things completely upside down for you, until the truth came and Allah's command prevailed even though they detested it. (Surat at-Tawba, 48)

They try to conceal themselves from people, but they cannot conceal themselves from Allah. He is with them when they spend the night saying things which are not pleasing to Him. Allah encompasses everything they do. (Surat an-Nisa', 108)

They have the word, 'Obedience!' on their tongues but when they leave your presence, a group of them spend the night plotting to do other than what you say. Allah is recording their nocturnal plotting. So let them be and put your trust in Allah. Allah suffices as a Guardian. (Surat an-Nisa', 81)

HYPOCRITES BEARING NEWS AND THEIR BRINGING NOTHING BUT HARM AND EVIL

If they had gone out among you, they would have added nothing to you but confusion. They would have scurried about amongst you seeking to cause conflict between you, and among you there are some who would have listened to them. Allah knows the wrongdoers. (Surat at-Tawba, 47)

Among the people there are some who say, 'We believe in Allah and the Last Day,' when they are not believers. They think they deceive Allah and those who believe. They deceive no one but themselves but they are not aware of it. There is a sickness in their hearts and Allah has increased their sickness. They will have a painful punishment on account of their denial. (Surat al-Baqara, 8-10)

The men and women of the hypocrites are as bad as one another. They command what is wrong and forbid what is right and keep their fists tightly closed. They have forgotten Allah, so He has forgotten them. The hypocrites are deviators. (Surat at-Tawba, 67)

HYPOCRITES ARE UNABLE TO APPRECIATE ALLAH'S MESSENGER AND BELIEVERS

But all might belongs to Allah and to His Messenger and the believers. But the hypocrites do not know this. (Surat al-Munafiqun, 8)

THEY CHOOSE TO STAY BEHIND

Those who were left behind were glad to stay behind the Messenger of Allah. They did not want to struggle with their wealth and themselves in the Way of Allah. They said, 'Do not go out to fight in the heat.' Say: 'The Fire of Hell is much hotter', if they only understood. (Surat at-Tawba, 81)

THEY ARE PEOPLE WHO ARE SCARED

They swear by Allah that they are of your number, but they are not of your number. Rather, they are people who are scared. If they could find a bolt-hole, cave or burrow, they would turn and scurry away into it. (Surat at-Tawba, 56-57)

... Like panicked donkeys, fleeing from a lion. (Surat al-Muddathir, 50-51)

THEY ARE FULL OF HATRED TOWARDS THE BELIEVERS

There you are, loving them when they do not love you, even though you have iman in all the Books. When they meet you, they say, 'We have iman.' But when they leave they bite their fingers out of rage against you. Say, 'Die in your rage.' Allah knows what your hearts contain. (Surah Al 'Imran, 119)

Or did those with sickness in their hearts imagine that Allah would not expose their malevolence? (Surah Muhammad, 29)

... They are indeed a disputatious people. (Surat az-Zukhruf, 58)

If something good happens to you, it galls them. If something bad strikes you, they rejoice at it. But if you are steadfast and guard against evil, their scheming will not harm you in any way. Allah encompasses what they do. (Surah Al 'Imran, 120)

If they come upon you, they will be your enemies and stretch out their hands and tongues against you with evil intent, and they would dearly love you to become unbelievers. (Surat al-Mumtahana, 2)

THEY SEEK TO SET BELIEVERS AGAINST ONE ANOTHER

As for those who have set up a mosque, causing harm and out of disbelief, to create division between the believers, and in readiness for those who previously made war on Allah and His Messenger, they will swear, 'We only desired the best.' But Allah bears witness that they are truly liars. (Surat at-Tawba, 107)

If it had been a case of easy gains and a short journey, they would have followed you, but the distance was too great for them. They will swear by Allah: 'Had we been able to, we would have gone out with you.' They are destroying their own selves. Allah knows that they are lying. (Surat at-Tawba, 42)

Among them are those who listen to you and then, when they leave your presence, say to those who have been given knowledge, 'What was that he just said?' They are those whose hearts Allah has sealed up and who follow their own desires. (Surah Muhammad, 16)

THEY BELIEVE THAT ALLAH'S PROMISE IS NOT CLOSE

At that point the believers were tested and severely shaken. When the hypocrites and people with sickness in their hearts said, 'What Allah and His Messenger promised us was mere delusion.' And a group of them said, 'People of Yathrib (Madina), Your position is untenable so return!' some of them asked the Prophet to excuse them, saying, 'Our houses are exposed,' when they were not exposed; it was merely that they wanted to run away. (Surat al-Ahzab, 11-13)

HYPOCRITES WILL SUFFER THE WORST PUNISHMENT

The hypocrites are in the lowest level of the Fire. You will not find any one to help them. (Surat an-Nisa', 145)

Give news to the hypocrites that they will have a painful punishment (Surat an-Nisa', 138)

THEY BREAK THEIR WORD AFTER GIVING IT

Those who break Allah's contract after it has been agreed, and sever what Allah has commanded to be joined, and cause corruption on the earth, it is they who are the lost. (Surat al-Baqara, 27)

You see many of them taking those who are unbelievers as their friends. What their lower selves have advanced for them is evil indeed, bringing

Allah's anger down upon them. They will suffer punishment timelessly, for ever. (Surat al-Ma'ida, 80)

If they had been overrun from every side, and had then been asked to revert to kufr, they would have done so and hesitated very little about it. Yet they had previously made a contract with Allah that they would never turn their backs. Contracts made with Allah will be asked about. (Surat al-Ahzab, 14-15)

VERSES OF THE QUR'AN CONCERNING HOW PAGANS, HYPOCRITES AND DENIERS WILL BE HOSTILE TO HAZRAT MAHDI (AS) AND HIS COMMUNITY

Anyone who is the enemy of Allah and of His angels, and of His Messengers and of Gabriel and Michael should know that Allah is the enemy of the unbelievers.' (Surat al-Baqara, 98)

Among the people there is someone whose words about the life of the world excite your admiration, and he calls Allah to witness what is in his heart, while he is in fact the most hostile of adversaries. (Surat al-Baqara, 204)

You who believe! Do not take any outside yourselves as intimates. They will do anything to harm you. They love what causes you distress. Hatred has appeared out of their mouths, but what their breasts hide is far worse. We have made the Signs clear to you if you use your intellect. (Surah Al 'Imran, 118)



Allah knows best who your enemies are. Allah suffices as a Protector; Allah suffices as a Helper. (Surat an-Nisa', 45)

When they come to you, they say, 'We believe.' But they entered with disbelief and left with it. Allah knows best what they were hiding. You see many of them rushing to wrongdoing and enmity and acquiring ill-gotten gains. What an evil thing they do! (Surat al-Ma'ida, 61-62)

In this way We have appointed as enemies to every Prophet satans from both mankind and from the jinn... (Surat al-An'am, 112)

Arm yourselves against them with all the firepower and cavalry you can muster, to terrify the enemies of Allah and your enemies, and others besides them whom you do not know. Allah knows them. Anything you spend in the Way of Allah will be repaid to you in full. You will not be wronged. (Surat al-Anfal, 60)

We brought the tribe of Israel across the sea and Pharaoh and his troops pursued them out of tyranny and enmity... (Surah Yunus, 90)

Then on the Day of Rising He will disgrace them, and say, 'Where are My partner gods for whose sake you became so hostile?' Those given knowledge will say, 'Today there is disgrace and evil for the unbelievers.' (Surat an-Nahl, 27)

In this way We have assigned to every Prophet an enemy from among the evildoers. But your Lord is a sufficient guide and helper. (Surat al-Furqan, 31)

They retort, 'Who is better then, our gods or him?'
They only say this to you for argument's sake.

They are indeed a disputatious people. (Surat az-Zukhruf, 58)

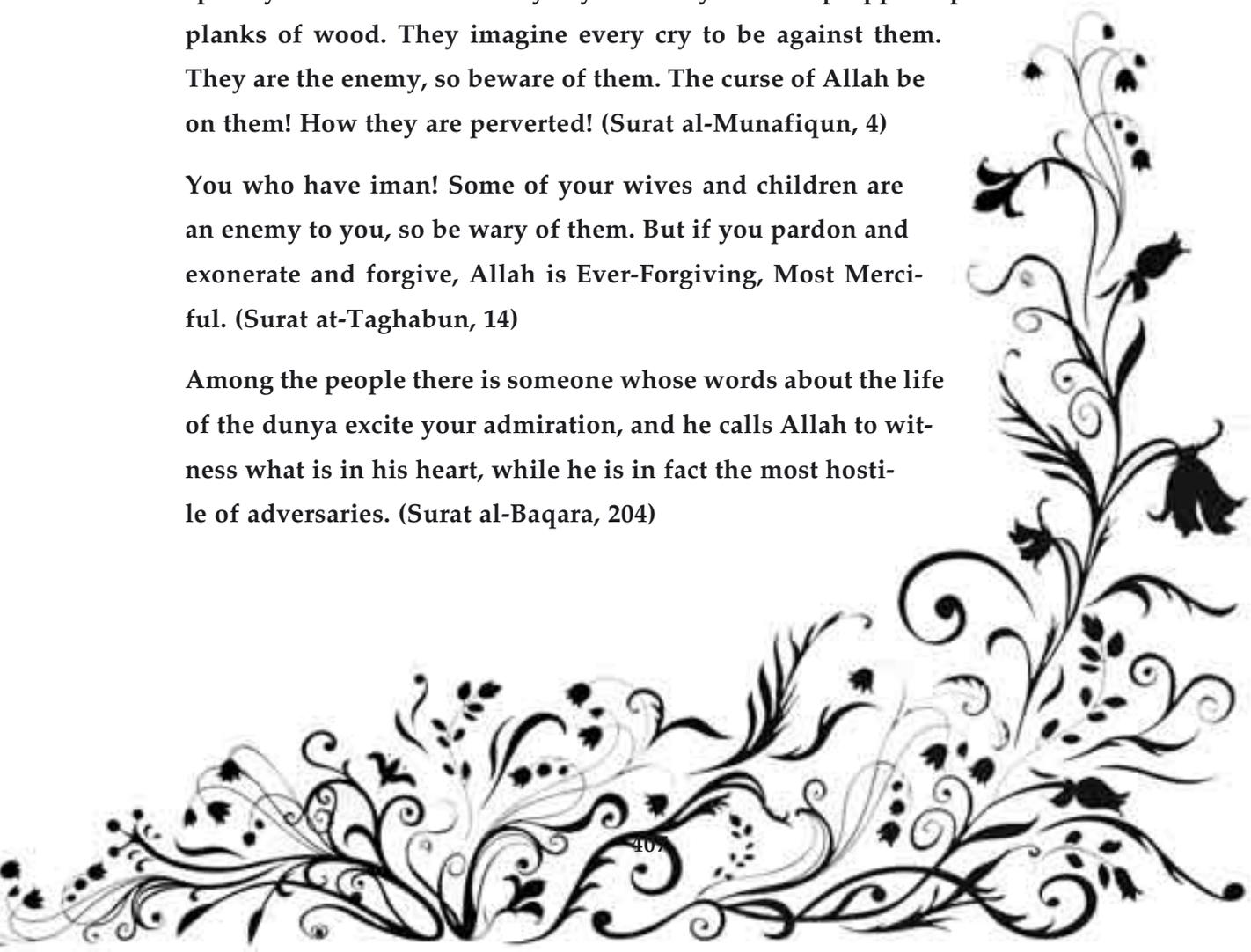
Do you not see those who were forbidden to confer together secretly returning to the very thing they were forbidden to do, and conferring together secretly in wrongdoing and enmity and disobedience to the Messenger? And when they come to you they greet you with words Allah has never used in greeting you, and say to themselves 'Why does Allah not punish us for what we say?' Hell will be enough for them! They will roast in it. What an evil destination! (Surat al-Mujadala, 8)

You who believe! Do not take My enemy and your enemy as friends, showing love for them when they have rejected the truth that has come to you, driving out the Messenger and yourselves simply because you believe in Allah your Lord... (Surat al-Mumtahana, 1)

When you see them, their outward form appeals to you, and if they speak you listen to what they say. But they are like propped-up planks of wood. They imagine every cry to be against them. They are the enemy, so beware of them. The curse of Allah be on them! How they are perverted! (Surat al-Munafiqun, 4)

You who have iman! Some of your wives and children are an enemy to you, so be wary of them. But if you pardon and exonerate and forgive, Allah is Ever-Forgiving, Most Merciful. (Surat at-Taghabun, 14)

Among the people there is someone whose words about the life of the dunya excite your admiration, and he calls Allah to witness what is in his heart, while he is in fact the most hostile of adversaries. (Surat al-Baqara, 204)



O Prophet, struggle against the unbelievers and hypocrites and be harsh with them. Their shelter will be Hell. What an evil destination! (Surat at-Tawba, 73)

Do not obey the unbelievers and hypocrites and disregard their abuse of you. Put your trust in Allah. Allah suffices as a Protector. (Surat al-Ahzab, 48)

If the hypocrites and those with sickness in their hearts and the rumour-mongers in the City do not desist, We will set you onto them. Then they will only be your neighbours there a very short time. (Surat al-Ahzab, 60)

There was a group of nine men in the city causing corruption in the land and not putting things right. They said, "Let us make an oath to one another by Allah that we will fall on him and his family in the night and then say to his protector, 'We did not witness the destruction of his family and we are telling the truth.'" They hatched a plot and We hatched a plot while they were not aware. (Surat an-Naml, 48-50)

He knows the eyes' deceit and what people's breasts conceal. (Surah Ghafir, 19)

Allah will defend those who believe. Allah does not love any thankless traitor. (Surat al-Hajj, 38)

When those who are unbelievers were plotting against you to imprison you or kill you or expel you: they were plotting and Allah was plotting, but Allah is the Best of Plotters. (Surat al-Anfal, 30)

They desired to trap him but We made them the losers. (Surat al-Anfal, 70)



THE SO-CALLED RELIGIOUS SCHOLARS IN THE TIME OF HAZRAT MAHDI (AS)

THERE WILL BE FALSE RELIGIOUS SCHOLARS WHO DEMAND MONEY TO SERVE THE RELIGION IN THE END TIMES

“There will be such times that common people will read the Qur’an, devote themselves to worship (but) they will be busy with the acts of the companions of innovation (bi’dah) and stray into polytheism unwittingly. **THEY WILL DERIVE PROFIT BY THEIR WORDS AND SCIENCE, GET WEALTH BY ABUSING RELIGION. HERE THEY ARE THE ACCOMPLICES OF THE ANTICHRIST, WHO IS BLIND IN ONE EYE.**” (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, Hadith no: 6255*)

In this hadith of our Prophet (saas), it is stated that in the End Times some people will follow some persons who will concoct superstitions and innovations (*bidah*) into the religion. In that period some false hodjas will emerge and misrepresent Islam to such an extent that people will believe what these persons tell are in the religion. Therefore they will not be aware that they are straying into polytheism and going afar from the religion.

Profiting by abusing the religion will be one of those false hodjas’ features. What that means is that they will not obey the morality that is stated in Surat al-An’am, 90 which instructs Muslims not to claim any fee for their services to the religion. Our Prophet (saas) also predicted that individuals with this kind of mindset would be subservient to the system of the antichrist that has waged a struggle against the Islamic moral values in the End Times. As it is known, our

Prophet (saas) predicted in one of his other hadiths that some so-called scholars would enter into the antichrist's service in the End Times.

“SOME SEVENTY THOUSAND TURBANED SCHOLARS OF MY COMMUNITY WILL BE SUBJECT TO THE ANTICHRIST.” (*Ahmad Ibn Hanbal, Musnad, p. 796*)

These hadiths clearly indicate that, in the period of the emergence of Hazrat Mahdi (as), which is Hijri 1400s, there will be malignant, so-called religious scholars who are afar from the Qur'anic moral values, have the intention to abuse religion to their own benefit, are against the dominion of the Islamic moral values and will support the system of the antichrist by striving to sneakily demotivate Muslims, concocting superstitions and innovations into the religion and causing mischief.

CERTAIN SHAVEN-HEADED, FALSE SCHOLARS WILL APPEAR IN THE TIME OF HAZRAT MAHDI (AS) AND DEVIATE FROM THE MORAL VALUES OF ISLAM BY THEIR STATEMENTS

From Hazrat Ali (ra):

Such a nation will appear in the End Times that **THEY WILL RECITE THE QUR'AN BUT IT WILL NOT PASS DOWN THEIR THROATS. THEY WILL BE ABJURED FROM RELIGION LIKE AN ARROW HURLED FROM A BOW. AND EVERY MUSLIM HAS A RIGHT TO STRUGGLE WITH THEM. THEY WILL HAVE SHAVEN HEADS...** (*Abu Abdur Rahman Ahmad Ibn Shu'aib an-Nasai, Hazrat Ali through the Hadiths, p. 142*)

Our Prophet (saas) refers in his hadiths to certain so-called religious scholars who will appear in the time of Hazrat Mahdi (as), in other words in the End

Times. One of the hadiths in question has been narrated from Hazrat Ali (ra). In this hadith, our Prophet (saas) stated that these people boast of speaking Arabic very fluently and properly and of reciting the Qur'an very accurately, but when it comes to implementing the commands of the religion and properly understanding the verses of the Qur'an, they are insincere. Our Prophet (saas) described their situation in the words, "... they will recite the Qur'an but it will not pass down their throats..." With their deeds and words, these false religious scholars will entirely deviate from the true path of the Qur'an. These people will not speak of the dominion of Islamic morality, and their intention will be to impair Muslims' enthusiasm and determination. They will depart from the state of mind of optimism and submission to Allah that is unique to Muslims, and will look at events through the superficial eyes of the ignorant. Their words will conflict with the Qur'an and the moral values of Islam. True Muslims, while striving against those who deny Allah and the religion, will in the meantime struggle against people with this mindset, who seek to conceal the global dominion of religious moral values, and to spread mischief among Muslims. Our Prophet (saas) revealed in the hadith that all Muslims have a duty to wage an intellectual struggle against such people. Our Prophet (saas) also provided a piece of information about the hairstyles of these people in the End Times, so that they can be recognized.

**IN THE END TIMES SOME SHAVEN HEADED PEOPLE,
WHO KNOW THE QUR'AN VERY WELL, WILL EMERGE
AND THEY WILL STRUGGLE AGAINST THE MORAL
VALUES OF THE QUR'AN**

"COMMUNITIES WITH SHAVEN HEAD WILL EMERGE FROM THE EAST AND WILL RECITE THE QUR'AN WITH THEIR TONGUES (BUT) IT WILL NOT PASS DOWN THEIR THROATS. THEY WILL BE ABJURED FROM RELIGION LIKE AN ARROW HURLED FROM A BOW." (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, Hadith no: 6294*)

Our Prophet (saas) presaged that, in the End Times some people with shaved head, who know the Qur'an very well, will emerge. Although they will pretend to praise the religion with their explanations and statements, they will be afar from Islam with their speech, statements, some innovations (bidah) that they concocted into the religion and their twisted way of religious behavior. With this twisted way of mindset they will struggle against the Qur'an and sincere Muslims.

SEVENTY THOUSAND SCHOLARS WEARING TURBANS WILL SUPPORT THE ANTICHRIST AGAINST HAZRAT MAHDI (AS)

1. The Messenger of Allah (saas) said: **The antichrist will emerge from among the Jews of Isphahan. He will have 70 thousand Jews wearing turbans with him.** (*Al-Qutub as-Sitta, Musnad Ahmad ibn Hanbal 3-4, Tunisia: Daru Sahnun, 1992. Vol. 22, p. 503, 447*)

2. 1816. According to what is narrated from Anas (ra), the Messenger of Allah (saas) said: **"Seventy thousand people from the Jews of Isphahan, all wearing turbans, (*shawls covering the head and neck. * the tip of the turban covering the head let loose over the shoulders*) will follow behind the antichrist."** (*Muslim, Vol. 8, p. 500*)

3. The Messenger of Allah (saas): **SEVENTY THOUSAND PEOPLE FROM MY COMMUNITY WEARING TURBANS WILL FOLLOW THE ANTICHRIST.** (*Musannaf of 'Abd ar-Razzaq Abu Bakr Abd ar-Razzaq ibn Hammam, XI, p. 393*)

The famous Islamic scholar As-Suyuti stated that although the round head cloth is a Jewish garment, the Messenger of Allah (saas) also wore a different type of head cloth. He penned a treatise called the *Al-Ahadith al-Hisan fi Fadl al-Taylasan* in order to prove his view.

THE POSITION OF SOME IGNORANT SCHOLARS IN THE TIME OF HAZRAT MAHDI (AS)

From Amr bin sad:

EVEN IF THE PEOPLE ARE INVITED TO BE WITH [SEEMINGLY] MY CHILD THEY WILL BE FAR DISTANT FROM HIM. THIS IS SUCH AN EVIL COMMUNITY THAT IT HAS NO MORAL VALUES. THEY ARE SCOURGES FOR DESPOTS, THEY TEACH CORRUPTION TO THE CRUEL AND MAKE JUDGES SHED BLOOD. (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 170*)

BEDIUZZAMAN HAS DESCRIBED PEOPLE WHO REJECT THE IDEA OF MAHDISM AS “WEAK IN BELIEF” BUT “STRONG IN EGOTISM”

Since the hadiths that speak of the signs of the end of time, the events at the end of time, and the merits and rewards of certain actions have not been well understood, **SOME SCHOLARS** who rely on their reason have pronounced some of them to be either weak or false. While some of the scholars **WHOSE BELIEF WAS WEAK BUT WHOSE EGOTISM WAS STRONG** have gone as far as denying them. (*Bediuzzaman Said Nursi, Words, Twenty-Fourth Word, Third Branch*)

Bediuzzaman Said Nursi reports that some ignorant religious scholars, who are strong in egotism but weak in faith and have strayed into materialist belief, will strive to convince people that Hazrat Mahdi (as) will never come. In the words “**whose egotism was strong,**” Bediuzzaman refers to these people as admiring their own intelligence, regarding themselves as very grand, perfect

and superior, and even making idols out of their own lower selves. (Allah is beyond this.) In the words **“whose belief was weak,”** he describes this state of mind of the religious scholars concerned as stemming from their belief in Allah being weak, harboring doubts about the religion and regarding the religion as a job or a means to prestige.

But these people’s belief that Hazrat Mahdi (as) will never come is one of the portents of his coming, and shows that the day of Hazrat Mahdi (as)’s appearance is close at hand.

In his hadiths, our Prophet (saas) has revealed that some people will say, “Hazrat Mahdi (as) will never come, there is no such person as Hazrat Mahdi (as)” before he appears, and that their rejection of the idea of Mahdism is one of the portents of his coming. One such hadith reads:

"Allah will send Hazrat Mahdi (as) at a time when people are in despair and say, ‘THERE IS NO SUCH THING AS HAZRAT MAHDI’..." (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55*)



IN THE TIME OF HAZRAT MAHDI (AS) NO BLOOD WILL BE SPILLED, THE MORALITY OF ISLAM WILL DOMINATE THE ENTIRE WORLD BY MEANS OF SCIENTIFIC WORKS

HAZRAT MAHDI (AS) WILL NOT SPILL BLOOD

People will seek refuge in Hazrat Mahdi (as) as honeybees cluster around their sovereign. **HE WILL FILL THE WORLD THAT WAS ONCE FULL OF CRUELTY WITH JUSTICE. HIS JUSTICE WILL BE AS SUCH THAT HE WILL NOT WAKE A SLEEPING PERSON OR EVEN SHED ONE DROP OF BLOOD. THE EARTH WILL RETURN TO THE AGE OF BLISS.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 29*)

Hazrat Mahdi (as) will follow the way of the Prophet (saas). He will not wake up a sleeping person or **SHED BLOOD.** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163*)

In the time of [Hazrat Mahdi (as)] no one will be woken up from their sleep **OR HAVE A BLEEDING NOSE.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 44*)

Those swearing allegiance to him [Hazrat Mahdi (as)] will swear allegiance between Rock and Pillar (around Ka'bah). **They never wake a sleeping person, NEVER SHED BLOOD.** (*Ibn Hajar al-Haythami, Al-Qawol al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 24*)

LIKE THE CUP FILLS WITH WATER, SO WILL EARTH FILL WITH PEACE. There will be no enmity left between any people. All hostility, fighting, and envy will surely disappear. (*Sahih Muslim, 1/136*)

... In the same way that Almighty Allah began Islam with us, so He will bring it to an end with him [Hazrat Mahdi (as)]. In the same way that they were freed from polytheism and enmity **and their hearts were filled with friendship and love through me, so it will be again with the coming of Hazrat Mahdi (as).** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 20*)

HAZRAT MAHDI'S (AS) WEAPONS ARE FAITH AND LOVE

Hazrat Mahdi (as) and his followers will defeat the irreligious mindset, meaning its system of ideas, with the Qur'an, science, reason, knowledge and faith. Victory will arise in belief and ideas and, insha'Allah, superstitious thinking, perversion and Darwinist, materialist and atheist thinking will all vanish.

Narrated from Hazrat Amr ibn Awf (ra):

The Day of Judgment will not come until Constantinople of the Rome is captured by Muslims with tasbih (praising of Allah) and takbir (proclamation of the greatness of Allah). (*Ramuz al-Ahadith, p. 478*)

In a hadith narrated by Imam Muslim from Abu Hurairah, our Prophet (saas) one day addressed the companions thus: "... When these strugglers come and settle in that land they will not wage war with weapons, and they will not fire arrows. **They will recite the takbir by saying *La ilaha illallahu akbar***. At this takbir, one of the ramparts on either side of the city will fall. Then they will recite a second takbir. Subsequently, the other side of the city will fall. They will then recite a third takbir. At this, breaches will open up in the ramparts and the army of Islam will enter and capture the city. (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 445-446*)

Muslims will not fight when they come to this city. The sea side of the city will fall when they recite the takbir, and the other side will fall when they recite the takbir again, when they recite the takbir for the 3rd time, the whole city will be captured. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p.30*)

Hazrat Mahdi (as) and his followers will capture Istanbul and a great many cities of the world by remembering Allah in a moral, intellectual and cultural way, and morally eradicate Darwinism and materialism. In this verse of the Qur'an, Almighty Allah points out intellectual eradication:

Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away! (Surat al-Anbiya', 18)



HAZRAT MAHDI (AS) WILL CAUSE ISLAMIC MORAL VALUES TO PREVAIL THROUGH HIS INTELLECTUAL ACTIVITIES

As revealed in the hadiths, in the time of Hazrat Mahdi (as), nobody's nose will bleed, nobody will get harmed and even a sleeping person will not be awakened. This also shows that Hazrat Mahdi (as) will wage an intellectual struggle. Hazrat Mahdi (as) will intellectually silence movements and systems incompatible with the moral values of the religion, and will establish the global dominion of Islam with his scholarly activities.

In the time of [Hazrat Mahdi (as)] **no one will be woken up from his sleep or have a bleeding nose.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 42*)

Hazrat Mahdi (as) ... **will walk in peace.** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 173*)

[Hazrat Mahdi (as)] will follow the way of the Prophet (saas). **HE WILL NOT wake up a sleeping person or shed blood.** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163*)

HAZRAT MAHDI (AS) WILL SPIRITUALLY CONQUER THE WORLD

Abu Bashir says: When I asked Imam Jaffar Sadik:"O son of the Messenger of Allah (saas)! Who is the Qaim of your Ahl al-Bayt?" he replied: ... **HAZRAT MAHDI (AS) WILL (SPIRITUALLY) CONQUER THE WORLD,** the Prophet Jesus (as) son of Mary will pray behind him. **AT THAT TIME THE WORLD WILL BE ILLUMINATED BY THE LIGHT OF ALLAH, AND EVERYWHERE IN WHICH AND EVERYWHERE IN WHICH BEINGS OTHER THAN**

ALLAH ARE WORSHIPPED WILL BECOME PLACES WHERE ALLAH IS WORSHIPED; AND EVEN IF THE POLYTHEISTS DO NOT WISH IT, THE ONLY FAITH ON THAT DAY WILL BE THE RELIGION OF ALLAH.” (*Bihar al-Anwar, Vol. 51, p. 146*)

The Prophet (saas) said to Hazrat Ali (ra): **“YOU ARE THE FIRST, AND THE LAST IS HAZRAT MAHDI (AS), UPON WHOM ALLAH WILL BESTOW THE (SPIRITUAL) CONQUEST OF THE ENTIRE WORLD.”** (*Bihar al-Anwar, Vol. 52, p. 378*)

HAZRAT MAHDI (AS) WILL (SPIRITUALLY) CONQUER THE EAST AND WEST OF THE WORLD AND BRING ISLAM (Islamic moral values) TO RULE ACROSS THE WORLD... Almighty Allah will give people such a power that everyone will hear his voice from where they are, and **HAZRAT MAHDI (AS) WILL GIVE LIFE TO ISLAM...** (*Bihar al-Anwar, Vol. 52, p. 279 and Vol. 53, p. 12; Sheikh al-Saduq, Kamal al-Din, Vol. 2, p. 367*)

“Those who act in haste will be destroyed, those who say his [Hazrat Mahdi’s (as)] coming is imminent will be saved, and this is rooted like the ramparts of a tower. A GREAT (SPIRITUAL) CONQUEST WILL TAKE PLACE AFTER SORROW.” (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 229*)



HAZRAT MAHDI (AS) AND HIS FOLLOWERS WILL CAUSE THE MORAL VALUES OF ISLAM TO RULE THE ENTIRE WORLD

Banu Amin narrates about the verse, from Muhammad al-Bakr: **"THESE ARE THE FRIENDS OF HAZRAT MAHDI (AS) WHO WILL [SPIRITUALLY] CONQUER THE EAST AND THE WEST IN THE END TIMES."** (*The Mahdi in the Qur'an According to Shiite Commentators, Ansariyan Press, Iran, p. 75, August 2008*)

Miqdad Ibn al-Aswad says:

I heard the Messenger of Allah (saas) say, **"There will be nowhere that the religion of Islam has not entered, not a house made out of mud or a tent (in the desert)."** (*Abu Ali Fadal ibn Hassan ibn al-Fadl al-Tabarsi, Majma' al-Bayan fee Tafsir al-Qur'an, from the commentary on verse 33 of Surat at-Tawba*)

WHEN HAZRAT MAHDI (AS) CAUSES THE MORAL VALUES OF THE RELIGION TO RULE THERE WILL BE NOBODY LEFT TO DENY THAT OUR PROPHET (SAAS) IS THE LAST PROPHET

Another hadith narrated from Imam Bakr reads: **THIS VICTORY AND SUPERIORITY WILL TAKE PLACE WHEN HAZRAT MAHDI (AS), FROM THE FAMILY OF MUHAMMAD (SAAS), APPEARS. SUCH THAT THERE WILL BE NONE LEFT TO DENY [THE PROPHETHOOD OF] THE PROPHET MUHAMMAD (SAAS)."** (*Tafseer al-Burhan, vol. 2, p. 121*)

HAZRAT MAHDI (AS)'S "YELLOW-WHITE FLAGS ON WHICH IS WRITTEN THE NAME OF ALLAH" WILL FLY ALL OVER THE WORLD

It is narrated that: "Certain it is that in the End Times one known as Hazrat Mahdi (as) will emerge from the furthest part of the country of Magrib (West). And help will go 40 miles before him. **HAZRAT MAHDI'S (AS) FLAGS ARE WHITE AND YELLOW. THE GREAT NAME OF ALLAH IS WRITTEN UPON THEM.** No union under his banner will be defeated. (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 438*)

We are told in the hadith that one of the characteristics that will identify Hazrat Mahdi (as) to people is that he will use "**yellow-white flags.**" In addition, it is told that "**there will be lines on these flags and the name of Allah will be written upon them.**"

It appears from the description in the hadith that these features refer to the books by which Hazrat Mahdi (as) communicates the moral values of Islam. These books will consist of white pages, with yellow/gold decoration, and there will be a text inside them, and borders of the edges of the pages will contain illustrations and diagrams. And the name of Almighty Allah will be written all over the books, which describe in detail the Greatness and Mightiness of Allah. In addition these books, likened to "flags" in the hadith, will be everywhere that Hazrat Mahdi (as) conquers in spritual, cultural and intellectual terms, everywhere he demolishes atheism, as literally the signs of the flags of an army, of his conquering everywhere they go.

The words in the hadith "**no unit under his flag will be defeated**" mean that these works of Hazrat Mahdi's (as) will have an impregnable impact everywhere they reach and will thus be instrumental in Islamic moral values ruling the world.

HAZRAT MAHDI'S (AS) WORKS OF FAITH-RELATED ISSUES WILL BE INSTRUMENTAL IN PEOPLE ATTAINING SALVATION IN THE END TIMES

Ali ibn Abu Talib says: "The Prophet (saas) said to me in a long will: "O Ali! The most astonishing ones among the people in terms of faith and the greatest people in terms of certitude are those who will come in the End Times. They have never seen the Prophet (saas) and the Imam [Hazrat Mahdi (as)] is hidden from them. **THEY HAVE FAITH BY MEANS OF BLACK LETTERS EMBROIDERED ONTO WHITE PAGES (WRITTEN DOCUMENTS).**" (*Man La Yahzuruhu 'l-Faqih, Vol. 1, p. 269*)

We are told that in the End Times books will be printed with black letters on white pages and that the followers of Hazrat Mahdi (as) will read these books prepared under his leadership. As it is known, Hazrat Mahdi's (as) followers will not be certain that he is Hazrat Mahdi (as), but they will hold positive thoughts about him because of the portents that can be seen.



HAZRAT MAHDI (AS) WILL PROVE ALLAH'S EXISTENCE, CREATION, THE UNIVERSE, THE QUR'AN AND THE END TIMES USING VERY STRONG EVIDENCE AND NONE WILL HAVE ANY COUNTER-EVIDENCE TO OFFER

Hazrat Mahdi (as) will tell people the existence of Allah, proofs of the universe and Creation with verses from the Qur'an. He will explain and prove the events occurring in the End Times and none will have any counter-evidence to offer.

Sheikh al-Tusi's *Kitab al-Ghayba* : "The dominion (authority) of Hazrat Mahdi (as) lies within the proofs about all that Allah has created; these are so numerous that his [Hazrat Mahdi's (as)] proofs will overcome (will be influential, will be dominant) everyone and nobody will have any counter-propositions against him." (*Kitab al-Ghaybat, [Bihar al-Anwar, Vol. 51], Ansariyan Publications, Collected by: Muhammad Baqir al-Majlisi, Iran-Qum, 2003, p. 70*)

IN HIS INTELLECTUAL STRUGGLE AGAINST DARWINISM AND MATERIALISM, HAZRAT MAHDI (AS) WILL SHOW PEOPLE THE PROOFS OF CREATION, AND WILL POINT TO THE VERSES OF THE QUR'AN AND TRUSTWORTHY HADITHS HANDED DOWN FROM OUR PROPHET (SAAS) AS EVIDENCE IN HIS LECTURES

The Qaim [Hazrat Mahdi (as)] will later appear among you with the truths; He will bring you the truths and act with evidence;... (*Selected Supplications from al-Sahifah al-Mahdiyah, Sayyid Murtadha Mujtahidi Sistani, p. 65, Al-Bihar 51: 131*)

HAZRAT MAHDI (AS) WILL PROVE THE FACT OF CREATION TO PEOPLE BY MEANS OF FOSSILS

SKELETON BONES, MORE THAN A THOUSAND YEARS OLD, WILL CONVERSE WITH HAZRAT MAHDI (AS). (*Mikyaal al-Makaarem, Vol. 1, pp. 223-224*)

The piece of information provided by the hadith indicates that Hazrat Mahdi (as) will deal with fossils, that he will prove the fact of Creation by means of fossils. He will abolish disbelief and deviance; irreligious, materialist and Darwinist system by means of these old fossils.

It is clearly understood that while proving the invalidity of materialism and Darwinism, Hazrat Mahdi (as) will benefit from bones older than a thousand years, that is, fossils dating back to millions of years. The hadith indicates that, literally by the language of their state, fossils will give the message, “Hujjat Mahdi (as), we are a proof from Allah; you can communicate people by showing us as proofs that we have not evolved, but remained the same, unchanged since the first Creation,” and Hazrat Mahdi (as) will explain this fact to people by means of photographs, essays, books, video films and documents in which unearthed fossils are used.

Another name of Hazrat Mahdi (as) is “the one who brings proof” that is “Hujjat”. Hujjat Mahdi (as) will speak with hujjat (proof). Allah will grant this opportunity to him and each one of the bones of living beings will become a proof (hujjat) for Hazrat Mahdi (as).

Hazrat Mahdi (as) will employ each one of these fossils against the atheist, materialist and Darwinists of that time, as irrefutable, absolute proof (hujjat) and thus will defeat Darwinists and completely abolish irreligious materialist system.

Bediuzzaman Said Nursi also mentioned in his works that the first duty of Hazrat Mahdi (as) is to demolish the “materialist and naturalist plague”, in other words the idea of materialism and Darwinism based on the denial of Allah and make it completely ineffective:

And he [Hazrat Mahdi (as)] will have three major duties; First: Under the effect of science and philosophy, and the contagious plague known as materialism and naturalism, and its SPREAD AMONG PEOPLE, HE WILL FIRST OF ALL SAVE THE FAITH IN SUCH A WAY AS TO SILENCE PHILOSOPHY AND MATERIALISM... (*Bediuz-zaman Said Nursi, Emirdag Addendum, p. 259*)

HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN THE WHOLE WORLD ATTAINING SALVATION

Hazrat Mahdi (as) WILL TRAVEL THE WORLD WITH A TORCH OF SALVATION AND WILL LIVE LIKE THE CHASTE. (*Al-Mahdi al-Maw'ud, Vol. 1, pp. 281-282 and 266 and 300*)

HAZRAT MAHDI (AS) WILL COME AFTER LOVE OF ALLAH BECOMES LOVE OF LOWER SELVES, AND HE WILL TURN LOVE OF LOWER SELVES INTO LOVE OF ALLAH; HAZRAT MAHDI (AS) WILL COME AFTER THE QUR'AN HAS BEEN FORCED TO MATCH OPINIONS AND IDEAS, AND WILL FORCE OPINIONS AND IDEAS TO MATCH THE QUR'AN.... (*Nahj al-Balaghah, Fayz al-Islam edition, pp. 424, 425*)



HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN PEOPLE LIVING THE MORAL VALUES OF THE QUR'AN IN THE MOST PERFECT MANNER

Imam Muhammad Bakr (as) has said: **WHEN** our Qaim [HAZRAT MAHDI (AS)] **APPEARS** he will rub his hands on the heads of servants and will concentrate their disparate ideas in one place. He will direct them toward an objective **AND WILL LEAD THEM TO THAT STATE OF MORAL PERFECTION WHICH IS APPROVED OF.** (*Bihar al-Anwar, Vol. 52, p. 336*)

HAZRAT MAHDI (AS) WILL ILLUMINATE THE WHOLE WORLD LIKE THE SUN, AND WILL BE INSTRUMENTAL IN ALL "GRIEF AND OPPRESSION" COMING TO AN END

HAZRAT MAHDI (AS) IS THE SUN WHO WILL DO AWAY WITH ALL GRIEF AND OPPRESSION. When he bestows goodness he is fertile rain. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 188*)

HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN PEOPLE LIVING BY "TRUE AND DEEP LOVE"

Hz. Ali b. Ebi Talib states: "When Hazrat Mahdi (as) appears, **HE WILL ROOT OUT ALL THE CAUSES OF ENMITY AND DISPUTE IN PEOPLE'S HEARTS.** The result will be general security and public order." (*Bihar al-Anwar, Vol. 52, p. 336*)

Abu Said relates that the Prophet (saas) said: In the End Times, my community will suffer tribulations from their rulers. Such a scourge that the like will never have been seen before. So much so that the world will be like a prison and full of oppression. **BELIEVERS WILL BE UNABLE TO FIND A REFUGE AND A SAVIOR TO ESCAPE THIS OPPRESSION...** (*Al-Bayan*, p. 72, *Al-Sawaiq Al-Muhariqa*, p. 161, *Yanabee'-al-Mawadda*, Vol. 2, p. 177)

Hear the glad tidings of Hazrat Mahdi (as)...**THE PEOPLE OF THE EARTH AND SKIES WILL BE PLEASED WITH HIM...** (*Al-Muttaqi al-Hindi*, *Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 13)

THUS IN THE SAME WAY THAT THE INHABITANTS OF THE EARTH AND SKY BE PLEASED WITH HIM, SO THE BIRDS IN THE AIR... (*Ibn Hajar al-Haythami*, *Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar*, p.26)

HIS [HAZRAT MAHDI'S (AS)] RULE WILL HAVE THE APPROVAL OF THE PEOPLES OF EARTH AND SKY, ALL WILD ANIMALS, BIRDS, AND EVEN THE FISH IN THE SEA. (*Ibn Hajar al-Haythami*, *Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar*, p. 31)

People will seek refuge in Hazrat Mahdi (as) **AS HONEY BEES CLUSTER AROUND THEIR SOVEREIGN.** He will fill the world that was once full of cruelty, with justice. His justice will be as such that he will not wake a sleeping person or even shed one drop of blood. The earth will return to the age of happiness. (*Ibn Hajar al-Haythami*, *Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar*, p. 29)

HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN PEOPLE HAVING FAITH AND A PROFOUND FEAR OF ALLAH

Abu'l Hijaf narrates that three times the Prophet (saas) said...
HAZRAT MAHDI (AS) WILL INSTILL SERVITUDE TO ALLAH IN THE HEARTS OF SERVANTS. (*Bihar al-Anwar, Vol. 51, p. 74*)

HAZRAT MAHDI (AS) WILL SHOW PEOPLE THE TRUE PATH OF THE QUR'AN AND THE SUNNAH OF OUR PROPHET (SAAS)

From Nahj al-Balaghah: The lord of believers (saas) said:
"They followed the wrong paths and went to the right and left, abandoning their guiding traditions...O people, this is the time when all promises will come true, when **THE COMING OF ONE UNKNOWN TO YOU [HAZRAT MAHDI (AS)] IS CLOSE AT HAND.** Note that he who has emerged from among you **[HAZRAT MAHDI (AS)] WILL OVERTAKE THEM WITH A BRIGHT LIGHT IN THESE MOST DIFFICULT TIMES...** (*Bihar al-Anwar, Vol. 51, p. 186*)

In this hadith narrated from our Prophet (saas) it is revealed that with the coming of Hazrat Mahdi (as), people will be enlightened by a radiance and reason stemming from the Qur'an, and that Hazrat Mahdi (as) will show people Allah's true path, the beauties of the Qur'an and the Sunnah of the Messenger of Allah (saas).

(Our Prophet's (saas) reference to "A BRIGHT LIGHT" is also suggestive of the **TELEVISION AND COMPUTER SCREEN** that Hazrat Mahdi (as) and his followers will use.)

ALLAH WILL MAKE HAZRAT MAHDI (AS) HIS INSTRUMENT TO PREPARE PERFECT BOOKS THAT INFLUENCE HIS TIME AND THE ENTIRE WORLD

Abu Bashir says: It is narrated from Imam Muhammad Bakr or Imam Jaffar Sadik that: **"HE WHO GIVES HIM [HAZRAT MAHDI (AS)] IMAMATE WILL GIVE HIM KNOWLEDGE AND BOOKS AND WILL NOT LEAVE HIM ALONE."** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 387*)

It transpires from the hadith that Hazrat Mahdi (as) will be constantly under the control of Almighty Allah, and that Allah will make Hazrat Mahdi (as) His instrument in preparing perfect books that will influence his time and the entire world.

HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN EVERYWHERE BECOMING PLACES IN WHICH ALLAH IS WORSHIPPED

Abu Bashir says: When I asked Imam Jaffar Sadik, "O son of the Messenger of Allah! Who is the Qaim of the Ahl al-Bayt?" he replied: ... Hazrat Mahdi (as) will (spiritually) conquer the world and Jesus (as), son of Mary, will pray behind him. **THEN THE WORLD WILL BE ILLUMINATED WITH THE LIGHT OF ALLAH, AND EVERYWHERE IN WHICH OTHERS THAN ALLAH ARE WORSHIPPED WILL BECOME PLACES IN WHICH ALLAH IS WORSHIPPED; EVEN IF THE POLYTHEISTS ARE UNWILLING, ON THAT DAY THE ONLY FAITH WILL BE THE FAITH OF ALLAH"** (*Bihar al-Anwar, Vol. 51, p. 146*)

HAZRAT MAHDI (AS) WILL UNDERSTAND AND EXPLAIN THE QUR'AN AND THE HADITHS VERY WELL

Iqmal ud Din:

Narrated from Muhammad Ibn Sinan, Amir Ibn Shamir, Jabir and Abu Jaffir:

"THE KNOWLEDGE OF ALMIGHTY ALLAH'S BOOK AND THE SUNNAH OF HIS MESSENGER (SAAS) GROW AND FLOURISH LIKE A PLANT IN OUR MAHDI'S HEART." (*Kitab al-Ghaybat, [Bihar al-Anwar, Vol. 51], Ansariyan Publications, collected by: Muhammad Baqr al-Majlis, Iran-Qum, 2003, p. 72*)

It appears from our Prophet's (saas) hadith that Hazrat Mahdi (as) will understand and explain the Qur'an and the hadiths very well.



IN THE TIME OF HAZRAT MAHDI (AS) THE MORALITY OF ISLAM WILL BE RESTORED TO ITS TRUE FORM, ALL RELIGIOUS SCHOOLS WILL BE REMOVED

**IN THE TIME OF HAZRAT MAHDI (AS) THE MORALITY
OF ISLAM WILL BE RESTORED TO ITS TRUE FORM,
ALL RELIGIOUS SCHOOLS WILL BE REMOVED**

HE [HAZRAT MAHDI (AS)] WILL DO EVERYTHING THAT THE MESSENGER OF ALLAH (SAAS) DID; HE [HAZRAT MAHDI (AS)] WILL DEMOLISH PREVIOUS FOUNDATIONS IN THE SAME WAY THAT THE MESSENGER OF ALLAH (SAAS) TORE DOWN THE FOUNDATIONS OF THE SYSTEM OF IGNORANCE, and he will restore Islam again from the beginning. (*Mikyaal al-Makaarem, Vol. 1, p. 57*)

When Hazrat Mahdi (as) appears he will intellectually vanquish all those atheist systems of the time that are built on denial, just as our Prophet (saas) did, and he will show people the invalidity of these systems' infrastructure, teachings, philosophies, superstitions and beliefs. Following that, he will be instrumental in people living by the original essence of Islam – purged of all subsequent innovations and unrealistic practices – again as in the time of our Prophet (saas).

HAZRAT MAHDI (AS) WILL DISCLOSE TRUE ISLAMIC MORAL VALUES

According to the hadiths, when Hazrat Mahdi (as) appears he will eliminate all the superstitious beliefs and practices that have entered Islam subsequently.

As revealed in the words, "... he will treat people with the Sunnah of the Prophet (saas)...," meaning he will follow the path of our Prophet (saas) and be instrumental in people truly living by the moral values of the religion, as in his time.

He [Hazrat Mahdi (as)] will sustain Islam in the end just as our Prophet (saas) sustained Islam in the beginning... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 27*)

... Hazrat Mahdi (as) will practice the religion to exactly as it was in the time of the Prophet (saas). He will remove the religious schools from the world. No school will be left apart from the true, pure religion. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, 186-187*)

Hazrat Mahdi (as) will leave no subsequent innovation of religion. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 43*)

Hazrat Mahdi (as) will leave no subsequent innovation of religion uneradicated. He will fully discharge the obligations of the religion in the End Times, in exactly the same way as our Prophet (saas)." (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 163*)

Innovation of religion (Bidah): Superstitious traditions that are incorporated into the religion even though they are not in the true essence of religion.

WHEN HAZRAT MAHDI (AS) APPEARS, ALL THE SECTS WILL SWEAR ALLEGIANCE TO HIM, BECAUSE HAZRAT MAHDI (AS) IS THE GREATEST GUIDE OF THE ISLAMIC WORLD

Hazrat Mahdi (as) is the greatest guide, saint and pole of the End Times. He is also the guide of Imam Rabbani, Abdulqadir Gaylani, all Sunni scholars and of the imams of all schools and of all sects. Therefore, Hazrat Mahdi (as) is also the guide of Mahmud Hodja Effendi. In one sermon, Cubbeli Ahmad prays to Allah, beseeching Him for the coming of Hazrat Mahdi (as). He begs Allah to be able to see Hazrat Mahdi (as).

This means that when Hazrat Mahdi (as) comes, both Mahmud Hodja and Cubbeli Ahmad and all the other sects and their members will follow Hazrat Mahdi (as) and accept his succession (spiritual leadership). There will be no community that rejects this oath of allegiance or maintains any other position when Hazrat Mahdi (as) appears.

Since Hazrat Mahdi (as) is the greatest guide, saint and pole of the End Times, all the sects will coalesce around him when he appears. Aware of this, and with our entrance into the End Times, many leaders of schools have abandoned the custom, which they had maintained for hundreds of years previously, of handing down the sacred trust of the succession (spiritual leadership) to the next person in line. For example, Ali Haydar Effendi relinquished his succession (spiritual leadership) to Hazrat Mahdi (as). Mahmud Hodja Effendi is currently Ali Haydar Efendi's deputy. As of Hijri 1400, the time of the coming of Hazrat Mahdi (as), all the schools have begun awaiting his coming and natural guide.

HAZRAT MAHDI (AS) WILL NOT BE INFLUENCED BY ANYONE, BY ANY IDEA OR ANY SECT

... Don't you know that except the Qaim (Hazrat Mahdi (as)) behind whom the Prophet Jesus (as), son of Mary will perform the prayer, all of us from the Ahl al-Bayt will have the oath of allegiance to that time's taghoot [every entity, power, demon that do not recognize the domination of Allah]

on them [irreligion will prevail during the time of Hazrat Mahdi (as), almost everyone will fall under this system]? Almighty Allah will conceal his appearance and hide his person. **THUS WHEN HE APPEARS NOBODY'S OATH OF ALLEGIANCE WILL LIE ON HIM...** (*Sheikh al-Saduq, Kamal al-Din, Vol.1, p. 305*)

Hasan ibn Munzir narrates from Zurara that Imam Jaffar Sadik stated: "I swear that your owner [Hazrat Mahdi (as)] will eventually appear **AND WILL HAVE NOBODY'S OATH OF ALLEGIANCE ON HIM.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 402*)

Ibrahim ibn Omar Yamani says: Imam Abu Abdullah stated: "When the Qaim [Hazrat Mahdi (as)] comes, **HE WILL APPEAR WITH NO-ONE'S OATH OF ALLEGIANCE ON HIM.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 218-219*)

HAZRAT MAHDI (AS) WILL NOT BE TIED TO ANY SECT, AND ALL SCHOOLS WILL SWEAR ALLEGIANCE TO HIM WHEN HE COMES

Our Prophet (saas) has related in the hadith that Hazrat Mahdi's (as) birth will be secret, in other words, he will be born in his own home. In addition, Hazrat Mahdi (as) will live for a long time in his home, far from people's eyes, and will not go out among them. Hazrat Mahdi (as) will not be a member of any sect, in other words, he will have no ties to the Nakhshibendi, Qadiriyyah or any other sect. On the contrary, all sects will be tied to him and Hazrat Mahdi (as) will be above all sects. Our Prophet (saas) has also revealed that Hazrat Mahdi (as) will be long-lived, and he will still look younger than 40 when he appears although he will be older.

From Abu Sa'id: Hasan ibn Ali (as) ... said: "... ALMIGHTY ALLAH WILL CONCEAL HIS BIRTH AND HIS PERSON. IN THAT WAY, NOBODY'S OATH OF ALLEGIANCE WILL BE ON HIM WHEN HE APPEARS... ALLAH WILL PROLONG HIS LIFE DURING HIS OCCULTATION, AND THEN HE WILL BRING HIM INTO THE OPEN, THROUGH HIS OWN MIGHT, LOOKING YOUNGER THAN 40 YEARS OF AGE and this is so all will know that Allah has power over all." (*Sheikh al-Saduq, Kamal al-Din, Vol. 1, p. 315*)

HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN PEOPLE ATTAINING MORAL PERFECTION AND SINCERITY

People's understanding will be perfected by the blessing of Imam Mahdi (as) and their morals will achieve unity. (*Bihar al-Anwar, Vol. 52, p. 328 and 336*)

[In the time of Hazrat Mahdi (as)] hearts will be filled with needlessness and self-sufficiency. (*Bihar al-Anwar, Vol. 52, p. 337; Iqdud Durar, p. 169; Musnad*)

[In the time of Hazrat Mahdi (as)] pomp and show will come to an end, and trustworthiness will become customary. (*Iqdud Durar, p. 159*)

[In the time of Hazrat Mahdi (as)] the elderly will be helpful and affectionate toward the young, and the young will respect the old. (*Bihar al-Anwar, Vol. 52, p. 385*)

[In the time of Hazrat Mahdi (as)] lie and slander will disappear. (*Misbaah al-Zaaer*, p. 217-219)

[In the time of Hazrat Mahdi (as)] Real friendship will exist and will be to such an extent that one believer will take the wealth of another without his permission, with the latter being unmindful of it. (*Bihar al-Anwar*, vol. 52, p. 372)

HAZRAT MAHDI (AS) WILL DISTANCE ISLAM FROM IRRELIGIOUS CURRENTS AND INNOVATIONS, AND WILL CALL ON PEOPLE TO HAVE FAITH

The Messenger of Allah (saas) says; **“THERE IS ALWAYS SOMEONE JUST FROM MY AHL AL-BAYT FOR MY COMMUNITY. THEY WILL KEEP THE CORRUPTIONS OF THE DISTORTERS, THE SUPERSTITIONS OF THE SUPERSTITIOUS AND THE INTERPRETATIONS OF THE IGNORANT AWAY FROM THE RELIGION; hear the truth that your imams are the messengers who will lead you to Allah, and so look and see who your messengers are.”**

(*Sawaiq al-Muhriqa*, Ibn Hajar, p. 148, *Muhammadiyah mat. and p. 90*, *Maymaniya mat. Mısır*. / *Yanabee'-al-Mawadda*, *al-Qunduzi al-Hanafi*, pp. 226, 326, 327, *Haydariye mat. pp. 191, 271, 273 and 297*, *Istanbul*. / *Dhahir al Uqba*, *Muhibbiddin Tabari Shafii*, p. 17)

In the hadith, our Prophet (saas) reveals that every century there will someone who will rule with justice among the sayyid. These people will strive against

whichever superstitious tendency dominates their own century, and they will call on people to live by religious moral values. They will wage an intellectual struggle against whichever superstitious religion (materialism, atheism, idolatry, Darwinism) influences society at that time or even against them all together. It is Hazrat Mahdi (as) who will wage this struggle and call people to the true path in Hijri 1400s. Hazrat Mahdi (as) will intellectually destroy the idols of Darwinism and materialism and will also rid the religion off all superstitious elements that bigots have included in it, thus enabling people to live the religion as it was in the time of our Prophet (saas). Master Said Nursi describes this intellectual struggle of Hazrat Mahdi (as) as follows:

First; under the influence of science and philosophy, and the spread of materialism, **DARWINISM AND ATHEISM EPIDEMIC SPREADING INTO HUMANITY, THE FIRST DUTY OF THE HAZRAT MAHDI (AS) IS FIRST OF ALL TO SAVE FAITH SO AS TO ENTIRELY SILENCE PHILOSOPHY AND MATERIALIST THINKING.**" (*Bediuzzaman Said Nursi, Emirdag Addendum, p. 259*)

The first duty of Hazrat Mahdi (as) will be to wage an intellectual struggle against materialism and Darwinism and to intellectually neutralize these two atheist trends, thus being instrumental in people coming to a concrete belief in Allah.

HAZRAT MAHDI (AS) WILL PURGE THE SUBSEQUENT INNOVATIONS IN ISLAM AND GUIDE PEOPLE TO LIVE BY THE QUR'AN AND THE SUNNAH OF OUR PROPHET (SAAS)

WHEN PEOPLE INTERPRET THE QUR'AN ACCORDING TO THEIR OWN LOWER SELVES, HAZRAT MAHDI (AS) WILL CORRECTLY TURN THEIR THOUGHTS TO THE QUR'AN AND PLACE THEM UNDER THE SERVICE OF THE TRUTHS OF THE QUR'AN. AFTER THAT HE WILL SHOW YOU HOW THE BOOK AND THE SUNNAH HAVE BEEN FORGOTTEN AND REVEAL THEIR LIVE MEANINGS. (*Nahj al-Balaghah, Sermon 134*)

In the End Times, when Hazrat Mahdi (as) appears, some people will interpret the Qur'an according to their own lower selves and interests, and will seek to turn people toward these interpretations. But Hazrat Mahdi (as) will reveal the true meanings of the verses of the Qur'an. In this time, when people have spiritually turned away from the verses of the Qur'an and the Sunnah of our Prophet (saas), he will expound the true meanings of the verses.



HAZRAT MAHDI (AS) WILL APPLY THE SUNNAH OF OUR PROPHET (SAAS), RID ISLAM OFF SUPERSTITION ADDED TO IT SUBSEQUENTLY AND RESTORE THE FAITH TO ITS TRUE FORM AS IN THE TIME OF OUR PROPHET (SAAS)

Abdullah ibn Ata says: I asked Imam Abu Jaffar Bakr: "SPEAK TO US OF THE QAIM [HAZRAT MAHDI (AS)]..." HE SAID: HE WILL FOLLOW THE PATH OF THE MESSENGER OF ALLAH (SAAS); HE WILL ELIMINATE PREVIOUS THINGS AND COME WITH NEW THINGS."

(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 216)

HAZRAT MAHDI (AS) WILL ENABLE PEOPLE TO THINK AND ACT ON ALL MATTERS ACCORDING TO THE QUR'AN; THAT IS, HE WILL ENCOURAGE THEM TO BEHAVE IN THE BEST, MOST ACCURATE, CONSISTENT AND RATIONAL MANNER

Imam Muhammad Bakr (as) said: "WHEN OUR QAIM [HAZRAT MAHDI (AS)] APPEARS HE WILL RUB HIS HAND ON THE HEADS OF THE SERVANTS AND CONCENTRATE THEIR DISPARATE IDEAS IN ONE PLACE. HE WILL TURN THEM TOWARD ONE OBJECTIVE and will lead their moral values to perfection." *(Bihar al-Anwar, Vol. 52, p. 336)*

Hazrat Imam Baqr (as) says: "When our Qaim [Hazrat Mahdi (as)] appears, HE WILL RUB HIS MERCIFUL HAND ON THE HEADS OF THE SERVANTS OF ALLAH AND WILL FOCUS THEIR ATTENTION AND PERFECT THEIR REASON." *(Bihar al-Anwar, Vol. 52, p. 328)*

THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) WILL STRUGGLE TOGETHER, AND THE PROPHET JESUS (AS) WILL FOLLOW HAZRAT MAHDI (AS)

THE PROPHET JESUS (AS) WILL FOLLOW HAZRAT MAHDI (AS) AND HAZRAT MAHDI (AS) WILL LEAD THE PROPHET JESUS (AS) IN PRAYER (SALAT)

Naim Abu Sa'id relates that the Messenger of Allah (saas) said: **The person behind whom the Prophet Jesus (as) son of Mary (as) will perform the Prayer (salat) is of my line [Hazrat Mahdi (as)].** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 78*)

Ibn Abi Shayba relates from Ibn Shirin in his Musannaf. He said: **Hazrat Mahdi (as) is of this community and will act as imam to the Prophet Jesus (as).** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 79*)

Naim ibn Hammad relates from Abdullah Ibn Amr. He said: **Hazrat Mahdi (as) is he who will descend upon the Prophet Jesus (as) son of Mary and behind whom he will perform the prayer (salat).** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 79*)

Bukhari and Muslim relate from Abu Huraira. He said: **What will you do when the Prophet Jesus (as) son of Mary descends among you and when your imam is Hazrat Mahdi (as)?** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 79*)

THE PROPHET JESUS (AS) WILL HELP HAZRAT MAHDI (AS) AND WILL EXPRESS HIS DEVOTION TO HAZRAT MAHDI (AS)

The Prophet Jesus (as) will descend from the sky **IN ORDER TO HELP THE IMAM AZ-ZAMAN [HAZRAT MAHDI (AS)], AND TO EXPRESS HIS DEVOTION TO HIM AND PRAY (SALAT) BEHIND HIM.** *(Sheikh Sadook, Al-Amaali, Session 39, p. 181. Iqdud Durar, pp. 157 and 230)*

WHEN THE PROPHET JESUS (AS) RETURNS TO EARTH, HE WILL PREACH THE MORAL VALUES OF ISLAM WITH BOOKS WITH SEAL UPON THEM

"The Prophet Jesus (as) will open it (the chest) and will find a thousand books with seal upon them and will preach Islam with those books." *(Ali ibn Sultan Muhammad al-Khari al-Hanafi "Risalatul Mashrab alvardi fi mazhabil Mahdi, p. 4, from the book Anis al-Julasji)*

It appears from the information provided in the hadith that the Prophet Jesus (as) will find books sealed with the seal of our Prophet (saas) and will communicate Islam with these perfect works.



THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) WILL RESEMBLE ONE ANOTHER IN TERMS OF APPEARANCE AND MORAL VALUES

Abdullah ibn Zamra narrates from Ibn Mati` al-Himyari (Ka'ab al- Akhbar) that he said: "... Hazrat Mahdi (as) who will appear (the Qaim) is from the line of Ali. He [Hazrat Mahdi (as)] will make the world an entirely different place. The Qaim [Hazrat Mahdi (as)] is descended from Ali. (He is a sayyid.) **HE [HAZRAT MAHDI (AS)] IS THE ONE WHO MOST CLOSELY RESEMBLES THE PROPHET JESUS (AS) IN GOODNESS, APPEARANCE AND MORALITY.** Allah will give the majesty He gives to the prophets to him as well. He will give him virtues and intellect... (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 169*)

WHEN THE PROPHET JESUS (AS) RETURNS TO EARTH, HE WILL DO SO AS A MUSLIM

The Prophet Jesus (as) will descend to be from the community of Muhammad (saas). In the true Bible, **THE PROPHET JESUS (AS) SAW THE SUPERIOR QUALITIES OF MUHAMMAD (SAAS) AND BEGGED TO BE FROM HIS COMMUNITY. HE PRAYED AND HIS PRAYER WAS HEARD.** Almighty Allah raised him alive to the sky. He will descend to earth at a time near the Judgment Day to be from the community of Muhammad (saas), and he will convert such corrupted faiths as Judaism and Christianity into Islam. (*The Faith Everyone Needs, Abu'l-Baha Ziyaaddin Mawlana Khalid ibn Ahmad Khalid Bagdadi, 1242/1827; Translated by: Kemahli Feyzullah Efendi, 6th edition, Istanbul, Ihlas Publications, 1989*)

IN THE GOSPEL, WHEN THE PROPHET JESUS (AS) SAW THE PRAISE-FILLED TITLES OF THIS COMMUNITY, HE PRAYED TO ALLAH TO BE ONE OF THEM, AND ALLAH ACCEPTED HIS PRAYER. That is why he will descend to earth as a mujaddid (reviver) when the day comes. (*Al-Qutub as-Sittah, Translation and Commentary, Feza Journalism, 1996, 14/74*)

HAZRAT MAHDI (AS) WILL ACT AS IMAM (PRAYER LEADER) TO THE PROPHET JESUS (AS)

The Messenger of Allah (saas) said: "A group within my community will strive intellectually to elevate the truth until the Judgment Day, and **JESUS (AS), SON OF MARY, WILL DESCEND TO EARTH. WHEN THEIR LEADER [HAZRAT MAHDI (AS)] TELLS HIM "LEAD US IN THE PRAYER (SALAT)", HE [JESUS (AS)] WILL SAY "NO" ... AND WILL BESTOW THE RANK OF IMAM ON THE "IMAM MAHDI."**" (*Sahih Muslim, vol. 1, p. 209*)

THE "TWO ORPHANS" IN SURAT AL-KAHF REFER TO PROPHET JESUS (AS) AND HAZRAT MAHDI (AS)

"As for the wall, **IT BELONGED TO TWO YOUNG ORPHANS** in the town and there was a treasure underneath it, belonging to them. **THEIR FATHER WAS ONE OF THE RIGHTEOUS** and your Lord wanted them to come of age and then to unearth their treasure as a mercy from Him. I did not do it of my own volition. That is the explanation of the things about which you were not able to restrain yourself..." (*Surat al-Kahf, 82*)

In the story of Hazrat Khidr (as) in Surat al-Kahf, “two young orphans” are mentioned. Allah states in the verse that “**their father was one of the righteous.**” With these expressions, the verse contains references to The Prophet Jesus (as) and Hazrat Mahdi (as). The hadiths tell us that Hazrat Mahdi (as) will lose his father and be orphaned at an early age:

HAZRAT MAHDI (AS) WILL BE AN ORPHAN.

(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 176)

As it is known, the Prophet Jesus (as) also has no father. He is therefore also an orphan. In addition, the Prophet Jesus (as) and Hazrat Mahdi (as) share the same line of descent. The Prophet Abraham (as) is thus the father of both. The words “**their father was one of the righteous**” refer to the **Prophet Abraham (as)**. In another verse of the Qur’an this characteristic of the Prophet Abraham (as) is described as follows:

We gave him (Abraham) good in this world and **IN THE HEREAFTER HE WILL BE ONE OF THE RIGHTEOUS.**

(Surat an-Nahl, 122)

THE OATH OF ALLEGIANCE TO HAZRAT MAHDI (AS)

THERE WILL BE NO SUCCESSOR (SPIRITUAL LEADER) WHEN HAZRAT MAHDI (AS) APPEARS

PEOPLE MAKE PILGRIMAGE WITHOUT AN IMAM (SUCCESSOR) (Muslims' spiritual leader) LEADING THEM... (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 35*)

Hassan ibn Munzir narrates from Zurara that Imam Jaffar Sadik stated: "I swear that your owner will eventually appear AND WILL HAVE NOBODY'S OATH OF ALLEGIANCE ON HIM. (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 402*)

Abu Sa'id relates that the Prophet (saas) said: "In the End Times, my community will suffer tribulations from their rulers. Such a scourge that one more severe has never been seen before. So much so that the world will be like a prison and full of oppression. **BELIEVERS WILL BE UNABLE TO FIND A REFUGE AND A SAVIOR TO ESCAPE THIS OPPRESSION...** (*Al-Bayan, p. 72, Al-Sawaiq Al-Muhariqa, p. 161, Yanabee'-al-Mawadda, Vol. 2, p. 177*)

THE YEAR IN WHICH HE [Hazrat Mahdi (as)] WILL EMERGE, PEOPLE WILL PERFORM PILGRIMAGE TOGETHER AND GATHER WITHOUT AN IMAM [SUCCESSOR (Muslims' spiritual leader)]... *(Narrated by `Amr ibn Shu`ayb, al-Hakim and Nu`aym ibn Hammad) (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 168-169)*

Ibrahim ibn Omar Yamani says: Imam Abu Abdullah stated: "When the Qaim (Hazrat Mahdi (as)) comes, **HE WILL APPEAR WITH NO ONE'S OATH OF ALLEGIANCE ON HIM.**" *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, pp. 218-219)*

... Don't you know that except the Qaim [Hazrat Mahdi (as)] behind whom the Prophet Jesus (as), son of Mary will perform the prayer, all of us from the Ahl al-Bayt will have the oath of allegiance to that time's tagut (every entity, power, demon that do not recognize the domination of Allah) on them (irreligion will prevail during the time of Hazrat Mahdi (as), almost everyone will fall under this system)? Almighty Allah will conceal his appearance and hide his person. **THUS WHEN HE APPEARS NOBODY'S OATH OF ALLEGIANCE WILL LIE ON HIM...** *(Sheikh al-Saduq, Kamal al-Din, Vol.1, p. 305)*

Hisham ibn Salim says: Imam Abu Abdullah stated: "When the Qaim [Hazrat Mahdi (as)] appears, **THE VOW, PROMISE OR OATH OF ALLEGIANCE OF NONE WILL LIE ON HIM.**" *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 219)*



HAZRAT MAHDI (AS) WILL ACCEPT NO CLAIMS REGARDING HIS BEING HAZRAT MAHDI (AS); PEOPLE WILL SWEAR ALLEGIANCE TO HIM AGAINST HIS WILL

In the hadiths, it is told that the oath of allegiance to Hazrat Mahdi (as) will be against his will. This shows that Hazrat Mahdi (as) will never announce himself as Hazrat Mahdi (as). People will recognize Hazrat Mahdi (as) from the signs that appear, and will say “You are the Mahdi” to him on the basis of them. But Hazrat Mahdi (as) will deny it. It also appears from the hadith that this will be repeated time and again. People will many times insist to Hazrat Mahdi (as) that “the signs of Hazrat Mahdi (as) are upon you” and “you are Hazrat Mahdi (as)” but Hazrat Mahdi (as) will deny it each and every time. He will agree to have Muslims swearing allegiance to him only after being “threatened by death”.

People will eventually come to Hazrat Mahdi (as) and ... **TAKE THE OATH OF ALLEGIANCE ON HIM AGAINST HIS WILL.** They say “if you do not accept, we will behead you.” All on earth and the sky will submit to him. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 31*)

[HAZRAT MAHDI (AS)] WILL ONLY CONSENT TO LEAD THROUGH COERCION. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 48*)

There will be conflict at the time of the successor’s death. One from the people of Madina will run to Mecca. A group of Meccans will bring him forth (from where he is) against his wishes and take an oath of allegiance to him between the Black Stone (Al-Hajar al-Aswad) in the Ka`bah and the Maqam Ibrahim (Station of Abraham). (*Sunan Abu Dawud, 5/94; Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 20*)

... And then he will reluctantly accept their oaths of allegiance. If you witness this, take the oath of allegiance to him, because he is the Mahdi in heaven and on earth. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 35*)

... They will again find him in Mecca and say: "You are the son of so-and-so, your mother is the daughter of so-and-so, you have the so-and-so portents. You escaped us once, but now hold out your hand so we may swear allegiance to you." At this, he will say: "I am not he whom you seek," and will return to Madina. Sought for in Madina, he will return to Mecca. In Mecca, they will find him at the Rock and will say: "If you do not accept our oaths of allegiance, if you do not protect us from the army of the Sufyan that is searching for us and led by one from Haddam, then let our sins be upon you and our blood on your hands." At this, Hazrat Mahdi (as) will sit between the Rock and the Pillar and hold out his hand to accept their oath of allegiance. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, pp. 39-40*)

At a time of bloodshed, people afflicted by strife will come to Hazrat Mahdi (as) as he sits at home and say: "Rise for us!" He will refuse, but will eventually rise after being threatened with death. No blood will be shed thereafter. (*Ibn Abi Sayba, c. VII, p. 531; Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, pp. 52-53*)

Hazrat Mahdi (as), who is from Fatima's line, will be brought forth in Mecca, and oaths of allegiance will be offered to him against his wishes. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zamani, pp. 52-53*)

THEIR OWNER [HAZRAT MAHDI (AS)] WILL BE RELUCTANT AND EVENTUALLY as many people as were at Badr will swear allegiance to him, **ALBEIT AGAINST HIS WILL.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 34*)

We are told in the Surah Yusuf that Prophet Joseph (as) was also elevated by Pharaoh on account of his honesty, justice, knowledge, and trustworthiness: When he had spoken with him, he declared:

"Today you are trusted, established in our sight." (Surah Yusuf, 54)

WHERE ALLEGIANCE WILL BE SWORN TO HAZRAT MAHDI (AS)

They will find him at the Corner in Mecca and say: "If you do not accept our oaths of allegiance, if you do not protect us against the army of the Sufyan, which is seeking us and has one from Haddam at its head, then may our sins be upon you and our blood on your head." **At this, Hazrat Mahdi (as) will sit between the Rock and the Pillar, and he will extend his hand and accept their oaths.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 39-40*)

Allegiance will be sworn to him between the Rock and the Pillar. Hazrat Mahdi (as) will be so compassionate that in his day, nobody will be woken from his sleep, and nobody's nose will be made to bleed." (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar-Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 42*)

Three or seven days, after you see a fire from the east, expect to see the appearance of line of Muhammad, a herald from the sky will **call out the name of Hazrat Mahdi (as), and everyone in East and West will hear that voice.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 32*)

When innocent people are killed and his brother is killed in Mecca, a voice will cry out from the skies: "This is your command. This is the Mahdi (as), who will fill the world with justice." (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 35*)

Widespread strife that seems unlikely to ever end will arise and last until the cry "The Mahdi is the leader, that is the truth" is heard three times from the skies. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 55*)

It is noted in the hadiths that a voice from the sky will tell the news of the coming of Hazrat Mahdi (as), in other words, that everyone will hear these glad tidings over the radio and television. We are told this voice will reach everyone in the East and West. It is even revealed that everyone will hear this voice in his own language:

There will be a voice from the sky to the people of the earth, such that everyone will hear it in his own language. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 37*)



News reports reach just about everyone in their own countries, translated into the language of that country, via radio, television and the Internet. People will be told of the coming of Hazrat Mahdi (as) in the same way.

THE SPIRITUAL LEADERSHIP OF MUSLIMS WILL COME TO HAZRAT MAHDI (AS) WHILE HE IS SITTING AT HOME

Hazrat Mahdi (as) will come after such a big strife of what is forbidden is regarded as lawful. The **SUCCESSION** (spiritual leadership of Muslims) will come to him **WHILE HE IS SITTING AT HOME**, and he will be the most auspicious individual on earth during his time. (*Ibn Hajar al-Haythami, Al-Qawol al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 37*)

WHEN HAZRAT MAHDI (AS) APPEARS, EVERYONE WILL UNITE UNDER HIS SPIRITUAL LEADERSHIP

Malik ibn Zamra says: Hazrat Ali (ra), the Commander of the Faithful, said to me:

... The most goodness is in that time, O Malik! **OUR QAIM [HAZRAT MAHDI (AS)] WILL APPEAR IN THAT TIME... AND ALLAH WILL THEN GATHER EVERYONE AROUND HIM.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 242*)

The lord of believers (saas) says: "... If you wait **UNTIL ALLAH MAKES ONE [HAZRAT MAHDI (AS)] COME FOR YOU WHO WILL UNIFY YOU AND BRING YOU TOGETHER WHEN YOU ARE FRAGMENTED...** you will be rewarded, and **you will understand with certainty that he [Hazrat Mahdi (as)] is the one who will take revenge (who will provide the requisite intellectual response to Darwinism, materialism and atheism) of you being wronged, and who will salvage your rights...**" (*Kitab al-Ghayba, [Bihar al-Anwar, Vol. 51], Ansariyan Publications, Collected by: Muhammed Baqrr al-Majlis, Iran-Qum, 2003, p. 182*)

HAZRAT MAHDI (AS) WILL BE THE SAVIOR OF THE MUSLIM WORLD AND ALL MANKIND

HAZRAT MAHDI (AS) WILL BESTOW FREEDOM ON MUSLIMS AND NEUTRALIZE THE DEVILISH TEACHINGS OF ATHEIST ZIONISTS AND ATHEIST MASONS

From Nahj al-Balaghah: The lord of believers (saas) said: ... **HE [HAZRAT MAHDI (AS)]** will follow the example of the most virtuous **IN ORDER TO LEAD THE CAPTIVE TO FREEDOM, FREE THE SLAVE, DISPERSE A MISLED NATION and UNIFY THE FOLLOWERS OF TRUTH.** (*Kitab al-Ghayba, [Bihar al-Anwar, Vol. 51], Ansariyan Publications, Collected by: Muhammad Baqr al-Majlisi, Iran-Qum, 2003, p. 186*)

In his own time, Hazrat Mahdi (as) **WILL LEAD TO FREEDOM ALL HIS MUSLIM BROTHERS MADE CAPTIVE IN VARIOUS ISLAMIC COUNTRIES THAT HAVE BEEN OCCUPIED. MOREOVER, HE WILL NEUTRALIZE ALL THE DEVILISH TEACHINGS SET UP BY ATHEIST ZIONISTS AND ATHEIST MASONS.** By Allah's leave, Hazrat Mahdi (as) will unify all those who turn to Allah and are on His straight path, and will bring about an environment of peace and security among people.

HAZRAT MAHDI (AS) WILL ELIMINATE DIVISION AMONG MUSLIMS AND UNIFY THE ISLAMIC WORLD

One of the features of the time in which Hazrat Mahdi (as) will appear is that the Islamic world will not be one and united. The fragmentation of the Islamic world, divisions, disagreements and even conflicts between Muslim societies and groups, are one of the portents of the coming of Hazrat Mahdi (as). Hazrat Mahdi (as) will totally eliminate that division when he appears and establish the unity of the Muslim world. All Muslims will unite around Hazrat Mahdi (as) in love and joy.

Amr ibn al-Nufail says: I heard Imam Hussein say: "He whom you await [Hazrat Mahdi (as)] will not come **UNTIL YOU SAY YOU ARE FAR REMOVED FROM ONE ANOTHER, UNTIL YOU SPIT IN ONE ANOTHER'S FACES AND ACCUSE EACH OTHER OF DENIAL AND UNTIL YOU CURSE ONE ANOTHER.** I said: So there will be nothing auspicious at that time? He said: "No, the most auspicious of all will be during that time. **HAZRAT MAHDI (AS) WILL APPEAR AND ELIMINATE ALL THESE THINGS.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 241*)



HAZRAT MAHDI (AS) WILL ELIMINATE ALL STRIFE, CONFLICT AND DIVISION BETWEEN MUSLIMS AND MAKE MUSLIMS BROTHERS

Naim ibn Hammad and Abu Naim relate from Hazrat Ali (ra) by way of Mekhul that he said: I asked **“O Messenger of Allah (saas), is Hazrat Mahdi (as) one of us, from the line of Muhammad, or is he not one of us?”** He replied: **“No, he is certainly one of us. In the same way that Allah began this religion with me, so He will end it with him. And in the same way they were freed from polytheism through me, so they will be freed from strife by him. In the same way Allah installed love and friendship in people’s hearts and made them brothers in religion by freeing them from paganism and enmity through me, so He will free them from strife and enmity and make them brothers through Hazrat Mahdi (as).**

Tabarani relates from Amr ibn Ali Tariqi and. Ali b. Ebi Talib in the Evsad: Hazrat Ali (ra) asked the Prophet (saas) **“O Messenger of Allah, is Hazrat Mahdi (as) one of us, or is he not?”** He replied: **He is certainly one of us.** In the same way Almighty Allah began Islam with me, so he will end it with him. In the same way that they were freed from polytheism and enmity **AND FRIENDSHIP AND LOVE ENTERED THEIR HEARTS through me, SO IT WILL BE AGAIN (WITH THE COMING OF HAZRAT MAHDI [AS]).** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 23*)

It is reported in the hadiths that Hazrat Mahdi (as) will eliminate all strife and division among Muslims, and will be instrumental in their becoming brothers by causing love and friendship to enter their hearts.

HAZRAT MAHDI (AS) WILL CALL ON PEOPLE TO FRIENDSHIP AND ALLIANCE

WHEN HAZRAT MAHDI (AS) APPEARS, ALL THINGS WILL BE IN FRIENDSHIP AND ALLIANCE...

(Al-Mufid, Al-'Ikhtisas, p. 24)

(IN THE TIME OF HAZRAT MAHDI (AS)) THE HATRED IN PEOPLE'S HEARTS WILL BE EXPELLED AND PEACE AND SECURITY WILL ENFOLD ALL PLACES. *(Bihar al-Anwar, Vol. 10)*

HERETICAL SYSTEMS WILL BE DESTROYED IN THE TIME OF HAZRAT MAHDI (AS)

Naim and Abu Naim narrated from Abu Sa'id: At a time of (systems) change, a man known as the Mahdi will come. He will be pure and beautiful. *(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14)*

Regimes all over the world have changed and are changing. Atheist, Marxist, fascist and imperialist systems have totally collapsed. It is a miracle of the Messenger of Allah (saas) that this should have happened in the century of Hazrat Mahdi's (as) appearance.



HAZRAT MAHDI (AS) WILL FREE THE WORLD FROM EVILS AND OPPRESSIVE SYSTEMS, AND WILL CAUSE LOVE AND PEACE TO REIGN AMONG PEOPLE

The Commander of the Faithful (ra) gives glad tiding in his sermon that the world shall be purified and reformed from the cursed ones, and the war against the tyrant shall last for eight months after than love and peace shall prevail. (*Select-ed Supplications from al-Sahifah al-Mahdiyah, Sayyid Murtadha Mujtahidi Sistani, p. 69*)

As a result of Hazrat Mahdi (as)'s intellectual struggle against Darwinism and materialism, which is one of his three great duties, vices that run contrary to human nature, such as cruelty, ruthlessness and lovelessness, the products of such philosophies, will all come to an end. Movements that prevent countries and people living by religious moral values, loving one another, feeling compassion, getting on with one another and treating one another in compliance with religious moral values will cease. These philosophies and their exponents, that encourage people to lead degenerate lives, with no faith in Allah and that have lost all spiritual values, will be intellectually neutralized by way of Hazrat Mahdi (as). There will be a climate of great peace and love across the world, and a profound spirit of friendship, mutual aid, unity and alliance will prevail among countries and individuals.

HAZRAT MAHDI (AS) WILL SOLVE ALL OF PEOPLE'S PROBLEMS, COME TO THE RESCUE OF EVERYONE

HAZRAT MAHDI (AS) IS HE WHO COMES TO HELP AND RENDER ASSISTANCE [TO THE ONE WHO CRIES FOR HELP]. ALLAH WILL SEND HIM TO ASSIST THE PEOPLE OF THE WORLD... (*Al-Mahdiyy Al-Maw'ud, Vol. 1, p. 264, 275, 277, 285, 287, 288, 311, 318, Vol. 2, p. 11*)

**ALLAH WILL ELIMINATE BOTH VIOLENCE AND
THE PHILOSOPHY OF VIOLENCE THROUGH
HAZRAT MAHDI (AS)**

Sheikh Tusi's Ghaybat: "Then there will be the rise of Hazrat Mahdi (as)... **THROUGH HIM [HAZRAT MAHDI (AS)], ALLAH WILL ELIMINATE ALL THE LIES. THROUGH HIM [HAZRAT MAHDI (AS)] HE WILL ELIMINATE VIOLENCE.** He [Hazrat Mahdi (as)] will lift the shame of of slavery off your necks." (*Kitab al Ghaybat, [Bihar al-Anwar, Vol. 51], Ansariyan Publications, Collected by: Muhammad Baqir al-Majlisi, Iran-Qum, 2003, p. 132*)

**THE REIGN OF THE OPPRESSORS WILL COME TO
AN END IN THE TIME OF HAZRAT MAHDI (AS)**

IN THE TIME OF HAZRAT MAHDI'S (AS) LEADERSHIP, THE REIGN OF TYRANTS AND OPPRESSORS AND THE POLITICAL DOMINATION OF HYPOCRITES AND TRAITORS WILL COME TO AN END. (*Al-Mahdiyy al-Maw'ud, Vol. 1, p. 252*)



OTHER CHARACTERISTICS OF HAZRAT MAHDI (AS)

THE SIGNIFICANCE OF THE YEAR 1956 IN TERMS OF THE END TIMES

In his *Risale-i Nur Collection*, the Hijri 13th century *mujaddid* (reviver) Bediuzzaman Said Nursi has placed particular emphasis on the year 1956. A look at the events that took place in 1956 shows how very surprising it is that Said Nursi especially points out this year.

In his "*Ma'ida al-Qur'an wa'l Khazanah al-Burhan*" written in 1950, the student of the *Risale-i Nur*, Ahmed Feyzi Kul calculated the abjad values of a number of verses. This work was adopted by Bediuzzaman Said Nursi and added to the end of his "*Tilsimler Magazine*." The verse in this work giving an abjad value of 1956 AD is verse 68 of Surah Ta Ha.

"We said, 'Have no fear, surely you will have the upper hand'..." (Surah Ta Ha, 68)

The abjad value of the word "surely you" in this verse is 1956 AD.

1956 is a highly significant date. Bediuzzaman Said Nursi and Ahmed Feyzi Kul both emphasize its importance. Bediuzzaman Said Nursi interpreted another verse with an abjad value of 1956 in his *Emirdag Addendum*:

"The hypocrites are in the lowest level of the Fire. You will not find any one to help them," (Surat an-Nisa', 145)

... If the shadda (gemination mark) is taken as two nun letters, and if silent signs and (ye) are counted, it makes (Hijri) 1376 (1956-1957 AD), this cruel dissension (this hypocritical system based on irreligiousness and oppression) will be reaching the silence degree (will be silenced)... (Bediuzzaman Said Nursi, Emirdag Addendum, Letter No. 15)

With the words, "**this cruel dissension will be reaching the silence degree,**" Bediuzzaman is telling us that **1956 IS THE BEGINNING** of the collapse of the **cruel system** of denial, of hypocrisy, of the Darwinist-materialist system. And indeed, great progress was observed in the Islamic world after 1956.

Another verse of the Qur'an giving an abjad value of the year 1956 is verse 81 of Surah Al 'Imran.

"Remember when Allah made a covenant with the prophets: "Now that We have given you a share of the Book and Wisdom, and then a messenger comes to you confirming what is with you, you must believe in him and help him." He asked, "Do you agree and undertake my commission on that condition?" They replied, "We agree." He said, "Bear witness, then. I am with you as one of the witnesses." (Surah Al 'Imran, 81)

The words "**... then a messenger comes to you confirming what is with you,**" give a numerological calculation of "**the year 1956.**" In fact, the ban on the *Risale-i Nur Collection* was lifted on that date. 1956 was a very significant year for the *Risale-i Nur*. Up until that date, it was forbidden to possess, read or distribute the *Risale-i Nur*, and 1,500 legal proceedings had been initiated concerning it. In 1956, however, with the conclusion of a court case that had lasted for 8 years in Afyon, this great legal struggle came to an end, and the court ruled that

the Risale was a work of faith with nothing criminal about it. In 1956 the Ministry of Religious Affairs, Board of Inspectors examined the whole of the Risale-i Nur Collection one by one, and issued a report with regard to each single Risale, saying that each was a positive and useful Qur'anic exposition, and the Afyon Court ruled in favor of acquittal for the Risale-i Nur, and it was thus made legal to publish it.

The significance of Bediuzzaman Said Nursi's emphasis on **THE YEAR 1956** in the Risale is apparent when we look at the great and minor events taking place in that year in Turkey and abroad.

VARIOUS GREAT EVENTS TOOK PLACE IN THE YEAR 1956:

3 January, 1956

Sudan declared its independence as a republic.

20 March, 1956

Tunisia achieved independence from France.

23 March, 1956

Pakistan became the world's first Islamic republic.

7 April, 1956

Morocco declared independence.

1956

Religion lessons were started to be taught in secondary schools.

HAZRAT MAHDI (AS) WILL NOT KNOW ARABIC

Muhyiddin ibn Arabi, in his book called "*al-Jawab al-Mustaqim*" (The Straightforward Answer) has written to answer the questions asked by Tirmidhi in his book of "*Khatm al-Awliya*" (Seal of the Saints):

He [Hazrat Mahdi (as)] does not speak Arabic very well, but he is no different to him in moral terms. He will be of medium height. The age of property will come to an end with him, and sovereignty will end with him. He [Hazrat Mahdi (as)] will have a helper called "alive". His essence is spiritual, his appearance is humane. (*Muhyiddin IbnArabi, al-Jawab al-Mustaqim amma Seele anhu al-Hakim al-Tirmidhi, Bayazid, no: 3750, leaf 242b*)

HAZRAT MAHDI (AS) WILL SPIRITUALLY CONQUER ROME, THERE WILL BE A GREAT EARTHQUAKE IN VATICAN

"...Hazrat Mahdi (as) and his followers will...capture Rome with tasbih (praising of Allah) and takbir (declaration of the greatness of Allah)...The walls of that city [THE VATICAN] will collapse... [by an earthquake]..."
(*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 204*)

The walls of the Vatican were damaged as a result of an earthquake in Italy. Many buildings in Rome collapsed.

A GROUP FROM THE EAST WILL PREPARE THE WAY FOR THE COMING OF HAZRAT MAHDI (AS)

Some people will come from the East and prepare the sultanate of Hazrat Mahdi (as). (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar , p. 21*)

A community will come from the East and assist the sultanate of Hazrat Mahdi (as). (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 60*)

... They will come down to Jerusalem and prepare the **sultanate for Hazrat Mahdi (as).** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 47*)

EARTHQUAKES WILL STOP BY VIRTUE OF ALLAH'S LOVE FOR HAZRAT MAHDI (AS)

I WILL STOP EARTHQUAKES FOR HIS [(HAZRAT MAHDI'S (AS)] SAKE. (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 70*)

THE COMPANIONS OF THE CAVE WILL BE HAZRAT MAHDI'S (AS) FOLLOWERS

The Companions of the Cave (Ashab al-Kahf) will be Hazrat Mahdi's (as) followers. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 59*)

DIFFERENT OPINIONS CONCERNING HAZRAT MAHDI (AS) WILL BE PUT FORWARD BUT THESE OPINIONS WILL THEN BE UNITED

Hadith refers to the rising of different opinions about Hazrat Mahdi (as). Many different opinions concerning Hazrat Mahdi (as) will gradually coincide in a single true opinion. Hadith accounts for the establishment of the rights of

Muslims, who are brothers, with an uphill struggle, by means of Hazrat Mahdi (as). It is understood by this expression that Muslims would be living in an environment of oppression in this period. By Allah's inducement of Hazrat Mahdi (as), there will be an environment of justice, compassion and security in the world. This expression tells us that before Hazrat Mahdi's (as) cause, injustice and lovelessness will rule the world. Allah's consent and gladness will rise by means of Hazrat Mahdi (as). Religion of Islam will turn to its roots and Islamic moral values will prevail.

The owner of the time **Al-Mahdi [Hazrat Mahdi (as)]**, whom **different views shall combine to follow, and shall join between various minds**, through him the **rights of your intimate friends shall be extracted**, through him you shall retaliate the evils of your enemies and fill the earth with good and justice, through him Allah shall expand His servant's favor and gratefulness. **The fact will be returned to its place with honor and praise and the religion shall be reestablished through his hand.** (*Selected Supplications from al-Sahifah al-Mahdiyah, Sayyid Murtadha Mujtahidi Sistani, Nashr Almas Publications, p. 343*)

SOME IMPORTANT EVENTS TO TAKE PLACE DURING THE TIME OF HAZRAT MAHDI (AS)

I said to him, **when will he [Hazrat Mahdi (as)] come out?** He said: **when you see armies from the city of Anbar in Iraq at the banks of Euphrates, Shiraz and Tigris, and the tower of Kufah is destroyed, and burning of some houses in Kufah**, when you see all this, Allah will act according to His wish, no one can subdue the commandment of Allah and no one can review His judgment. (*Falahi Sa'il: 199; and in Al-Misbaah: 51 and Al-Baladul Ameen: 35 with slight difference*)

In the hadith it is referred to the portents of Hazrat Mahdi (as)'s appearance. During the occupation of Iraq, which is one of the events in the End Times, the rule of American army in the city Anbar in Iraq has taken place widely in newspapers and television. The rise of terror near the banks of Euphrates and Tigris also took place in this period. Shiraz, which is mentioned in the hadith is the name of a city in Iran as well as the previous name for the city Tahran. The greatest conflicts in Iran took place in Tahran when Reza Shah Pehlevi was abdicated by a coup. In the hadith it is also referred to the conflicts in the city of Kufah in Iraq. Infights between the American rule and local resister groups have taken place frequently in the media. Our Prophet (saas) mentioned the important events to take place in the End Times, 1400 years beforehand. No one is able to hinder the events in the destiny, created by Allah, Allah will fullfill His order.

HAZRAT MAHDI (AS) WILL MAKE USE OF THE RISALE-I NUR IN HIS WORK

It appears from this truth that; **THIS BLESSED PERSON
WHO WILL COME LATER WILL DISSEMINATE AND
IMPLEMENT THE RISALE-I NUR AS A PROGRAM ...**

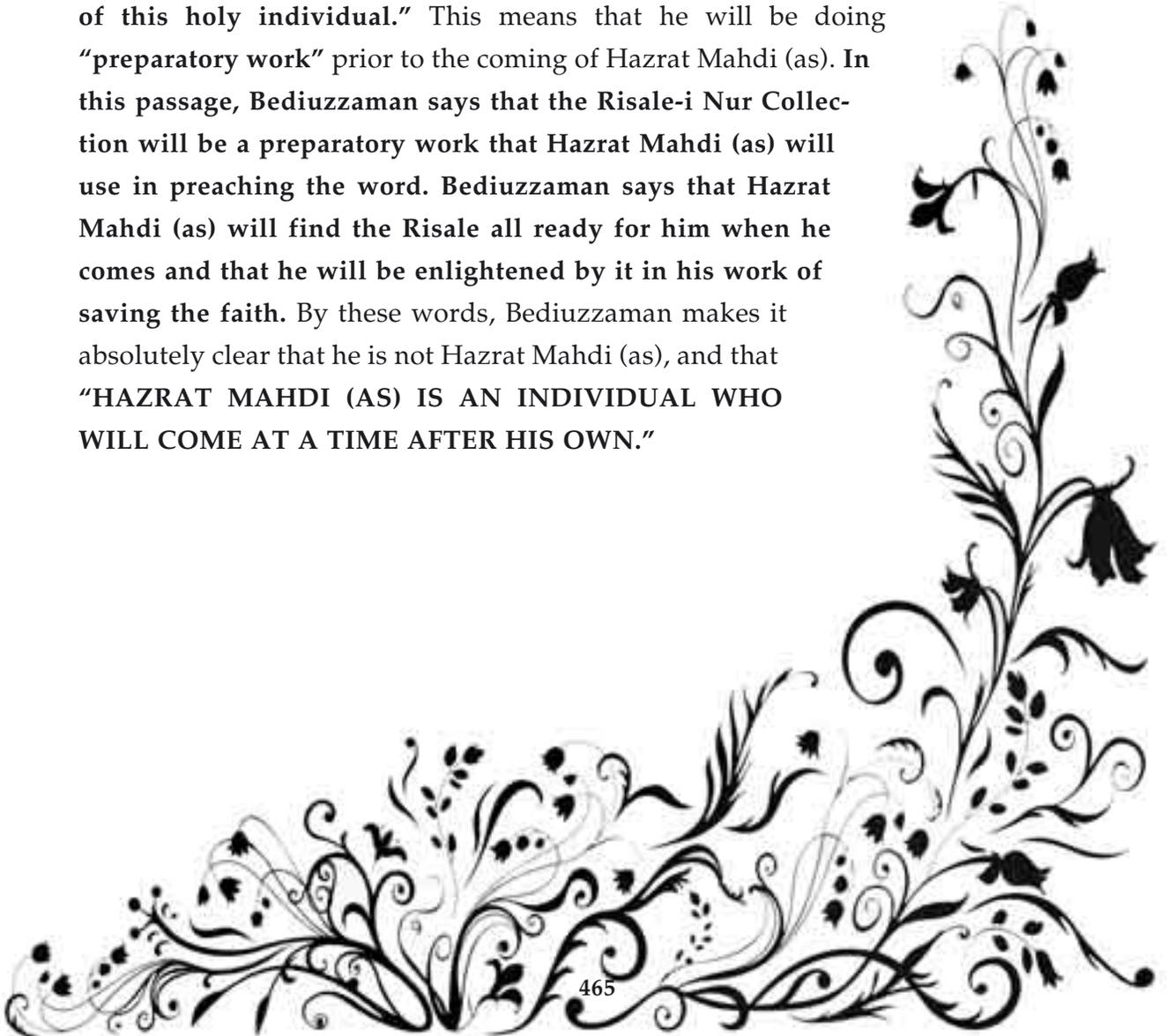
(Bediuzzaman Said Nursi, The Ratifying Stamp of the Unseen, p. 9)

In this extract, Bediuzzaman is once again expressing the glad tidings of the coming of Hazrat Mahdi (as) and saying that he will make use of the works of Bediuzzaman who describes himself as “**a forerunner preparing the way for Hazrat Mahdi (as).**”

Bediuzzaman also uses the term “**WILL COME**” here, which he repeats in a great many passages referring to Hazrat Mahdi (as). Bediuzzaman says in these passages that Hazrat Mahdi (as) had not come in the time of earlier mujaddids (revivers) or in Bediuzzaman's own day; he says that this holy individual will come “**AFTER**” them all. In addition, Bediuzzaman uses a very explicit language here, not only with a verb in the future tense, but reinforcing that with the word “**AFTER.**”

Bediuzzaman also specifies the word **“PERSON”** and sets out **“WHAT KIND OF PERSON”** Hazrat Mahdi (as) is. Bediuzzaman says Hazrat Mahdi (as) is a **“BLESSED PERSON.”** The word **“BLESSED”** means **“possessed of Divine goodness.”** With the title **“blessed”** he employs here, Bediuzzaman is praising Hazrat Mahdi’s (as) faith and the tasks he will perform. With all these details he provides, Bediuzzaman describes Hazrat Mahdi’s (as) moral virtues and struggle and describes how this individual with such superior virtues can be recognized.

In his works, Bediuzzaman describes himself as **“a forerunner of Hazrat Mahdi (as)”** and **“a pioneering soldier preparing the background for him,”** since he was the mujaddid (reviver) of the century preceding Hazrat Mahdi (as). In another extract he says that **“the seeds he sows will be developed by Hazrat Mahdi (as) and will be made to flourish by means of this holy individual.”** This means that he will be doing **“preparatory work”** prior to the coming of Hazrat Mahdi (as). In this passage, Bediuzzaman says that the Risale-i Nur Collection will be a preparatory work that Hazrat Mahdi (as) will use in preaching the word. Bediuzzaman says that Hazrat Mahdi (as) will find the Risale all ready for him when he comes and that he will be enlightened by it in his work of saving the faith. By these words, Bediuzzaman makes it absolutely clear that he is not Hazrat Mahdi (as), and that **“HAZRAT MAHDI (AS) IS AN INDIVIDUAL WHO WILL COME AT A TIME AFTER HIS OWN.”**



HAZRAT MAHDI (AS) WILL EXPOUND HADITHS OF OUR PROPHET (SAAS) ABOUT THE END TIMES IN THE TRUEST MANNER

Abu Bashir says: I heard Imam Muhammad Baqir say: "... He said: When Hazrat Mahdi (as) appears he will follow in the path of the Messenger of Allah (saas). **ONLY HE [HAZRAT MAHDI (AS)] WILL EXPLAIN THE WORKS OF THE MESSENGER OF ALLAH...**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 191*)

This hadith particularly refers to the End Times. Since it is Hazrat Mahdi (as) who will personally know the truth of these hadiths it is he who will most accurately elucidate the hadiths of our Prophet (saas) concerning the End Times.

THERE WILL BE A CROOKED OLD MAN BETWEEN OUR PROPHET (SAAS) AND HAZRAT MAHDI (AS)

Amr ibn al-'as related that: "Our prophet (saas) uttered so that: **"I AM THE FIRST OF THIS COMMUNITY. HAZRAT MAHDI (AS) IS IN THE MIDDLE OF THIS COMMUNITY. THE PROPHET JESUS (AS) IS THE LAST. AND THERE IS A CROOKED OLD MAN BETWEEN US."** (*Bihar al-Anwar, vol. 51, Kitab al-Ghaybah, Allama Muhammad Baqir al-Majlisi, p.132*)

In this hadith our Prophet (saas) referred to Darwin who is the mastermind behind the Darwinism, which set the foundations for the irreligious systems that cast the world into blood, atrocity and sorrow. As it is known, it is prophesied as the signs of the End Times in our Prophet's (saas) hadiths that, before the emergence of Hazrat Mahdi (as), the world would be in harj [utter confusion and disorder] where great wars, holocausts and devastations would be witnessed,

egoism, lovelessness, disbelief would reign, an epoch would be lived when people grow apart completely. Darwin and Darwinism, which arose from his ideas, have had a huge effect upon this atmosphere to take shape. But with the emergence of Hazrat Mahdi (as) all the irreligious ideologies like Darwinism, materialism, communism and fascism will collapse and the Prophet Jesus (as) will descend. Epochs of Hazrat Mahdi (as) and the Prophet Jesus (as) will be so that, people will live in peace and prosperity and flood into the religion of Allah and Islamic moral values will reign; effects of the Darwinism will vanish away. This Golden Age, as stated by Master Said Nursi, will last till Hijri 1506. (Allah knows the truth.)

REFERENCES IN THE HADITHS TO THE YEARS 1997 AND 1999

In one of the hadiths speaking of the portents of the coming of Hazrat Mahdi (as) the years 1997 and 1999 are indicated:

People will prosper until the ninety-fifth year, that is, their business will prosper. In the ninety-seventh and the ninety-ninth year, their possessions will go to waste... (*Ibn Hajar al-Haythami, Al-Qawol al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 54*)

The term “the ninety-fifth year” in the hadith in all probability refers to the year 1995. Until 1995, people led relatively easy lives, and conditions were not that hard. But after that, various difficulties began arising. Various political problems arose in 1997. The earthquakes in the Marmara region and across Turkey in 1999 led to the worst loss of life and property of recent years.



HAZRAT MAHDI'S (AS) FOOD, CAR AND CLOTHES

HAZRAT MAHDI (AS) WILL EAT PLAIN FOOD

He [Hazrat Mahdi (as)] **WILL EAT PLAIN FOOD**, like Ali, the Commander of the Faithful... (*Bihar al-Anwar*, V.52, p. 279)

Imam Sadik said: "... By Allah, **HAZRAT MAHDI'S (AS) FOOD HAS NOTHING ADDED TO IT.**" (*Bihar al-Anwar*, Vol. 52, p. 354)

HAZRAT MAHDI'S (AS) CLOTHES AND SKIN WILL BE BRIGHT

Imam Ali (ra) says: The Messenger of Allah (saas) told me: "**HE [HAZRAT MAHDI (AS)] WILL WEAR RADIANT CLOTHING...**" (*Bihar Al-Anwar*, Vol. 36, p. 337; Vol. 51, p. 108)

Hasan bin Mahbub-i Zerrâd says: Imam Riza (ra) told me: "... **HE [HAZRAT MAHDI (AS)] WILL WEAR RADIANT CLOTHING.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani*, p. 207)

The words “**he will wear radiant clothing**” indicate that Hazrat Mahdi’s (as) clothing will be very bright. ‘Radiance’ indicates ‘a source of light’ or ‘a reflection of light.’

In the Qur’an it is also indicated in the 16th verse of Surah Nuh that the Sun is a source of light and that the Moon reflects that light; **and placed the Moon as a light in them and made the Sun a blazing lamp?**

LIKE OUR PROPHET (SAAS) HAZRAT MAHDI (AS) WILL WEAR WHITE, BRIGHT AND VERY CLEAN CLOTHES

Aban ibn Taglib says: I heard Imam Jaffar Sadik say, “It is as if I can see the Qaim [Hazrat Mahdi (as)], **he will gird the white armor of the Messenger of Allah (saas) behind najaf, and after girding that armor, his body will expand, just like the body of the Messenger of Allah (saas). Clothing made from the silks of paradise will cover his armor ...** (Imam Mahdi, *Ali Irfan*, Velayet Press, p. 94)

Imam Jaffar Sadik, one of the grandsons of Hazrat Ali (ra), reveals in a hadith handed down from our Prophet (saas) regarding Hazrat Mahdi (as), who will appear in the End Times, that like the Prophet (saas) he will wear, white, clean and bright clothing. The reference to the silk of Paradise means it will look clean and bright. The reason for the use of the reference to the silks of Paradise is to emphasize the radiance and cleanliness of Hazrat Mahdi (as). Otherwise, the silk of Paradise is a fabric unique to Paradise alone. In addition, this hadith indicates that the body of Hazrat Mahdi (as) will be broad and majestic, like that of our Prophet (saas).



THE FEATURES OF HAZRAT MAHDI'S (AS) CAR

Hazrat Mahdi (as) is moderate of virtue and excellent of creation... **HIS STEED WILL SHINE LIKE A FULL MOON IN THE DARK. HE [HAZRAT MAHDI (AS)] WILL GO AT THE HEAD OF THE MOST AUSPICIOUS COMMUNITY.** They are enfolded by Allah's religion; they will seek to approach Allah with him... *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 171)*

In the hadith it is suggested that "cars" will be one of the technical vehicles available in the time of Hazrat Mahdi (as), and that these will have headlights and interior lighting. It appears from the information provided in the hadith that the headlights of Hazrat Mahdi's (as) car will also shine brightly.

In addition, the fact that it is emphasized in the hadith that Hazrat Mahdi's (as) steed will shine "like fullmoon" is an astonishing detail. The term indicates a large, oval and entirely illuminated source of light in Hazrat Mahdi's (as) car, a detailed description of its headlights.

The words "He will go at the head of the most auspicious community" indicate that Hazrat Mahdi (as)'s car will be at the head of a convoy consisting of his own students.

Alternatively, the term "he will go at the head" may refer to Hazrat Mahdi (as) being seated at the front of this vehicle.

Aban ibn Taglib says: I heard Imam Jaffar Sadik say: "It is as if I see the Qaim [Hazrat Mahdi (as)] at Najaf in Qufa ... **HE [HAZRAT MAHDI (AS)] WILL THEN MOUNT ON A BLACK AND WHITE STEED WITH THE SPACE BETWEEN HIS EYES SHINING LIKE A LIGHT...**" *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, Part 19, Hadith no: 4; <http://www.al-shia.org/html/tur/books/book1/027.htm#link28>)*

This hadith indicates two headlights on the two sides of the car and that Hazrat Mahdi (as) will use black and light-colored cars.

THE JEWS IN THE TIME OF HAZRAT MAHDI (AS)

HAZRAT MAHDI (AS) WILL BRING OUT THE REAL TORAH AND A JEWISH COMMUNITY WILL BECOME MUSLIM THROUGH HIM

"The reason why he is called Hazrat Mahdi (as) is that he will head to one of the mountains in Sham. From there he will bring out the books of the Torah and a Jewish community will become Muslim in his hand." (As-Suyuti)

"The reason why he is called Hazrat Mahdi (as) is that he will head to one of the mountains in Sham. From there **HE WILL BRING OUT THE [TRUE] BOOKS OF THE TORAH AND RAISE EVIDENCE AGAINST THE JEWS.**" (As-Suyuti, *Al-Hawi lil-fatawi*, II. 81)



MANY JEWS WILL BECOME MUSLIMS BY VIRTUE OF HAZRAT MAHDI (AS)

Naim narrates from Salman ibn 'Isa that he said: From what I have heard, the Ark of the Covenant found in the time of the Mahdi will be brought out of Lake Tiberias and brought before him in Bayt al-Maqdis. **When the Jews see that, all but a few will become Muslims.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 23*)

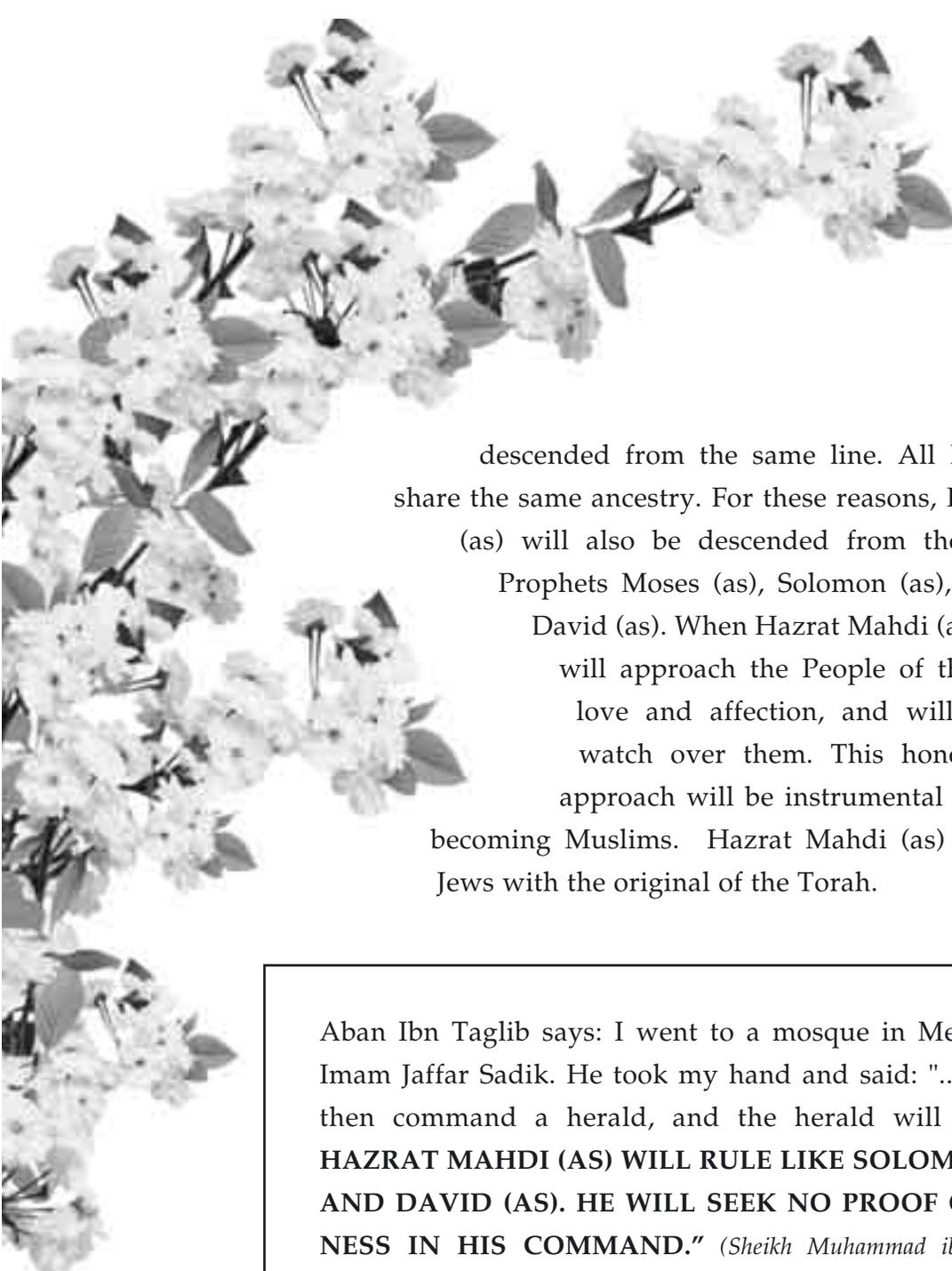
THERE WILL BE PEOPLE FROM THE CHILDREN OF ISRAEL WITH HAZRAT MAHDI (AS)

When Hazrat Mahdi (as) appears he will have links with Jews from the tribe of the Prophet Moses (as) who believe and are honest before Allah and one group from these people will act alongside him.

In his book al-Irshad, Sheikh al-Mufid narrates that Abu Abdullah reported from al-Mufadhal ibn Umar: **"THERE WILL BE A PEOPLE FROM THE TRIBE OF MOSES (AS)... ALONGSIDE HAZRAT MAHDI (AS)."** (*Sheikh al-Mufid, Kitab al-Irshad, p. 402*)

HAZRAT MAHDI (AS) WILL RULE THE JEWS WITH THE LAWS OF THE PROPHET DAVID (AS) AND THE PROPHET SOLOMON (AS)

Hazrat Mahdi (as) will be descended from the line of our Prophet (saas). It is reported in verses 82-87 of Surat al-An'am that all the Prophets will be



descended from the same line. All Prophets will share the same ancestry. For these reasons, Hazrat Mahdi (as) will also be descended from the line of the Prophets Moses (as), Solomon (as), Job (as) and David (as). When Hazrat Mahdi (as) appears he will approach the People of the Book with love and affection, and will protect and watch over them. This honest and pure approach will be instrumental in some Jews becoming Muslims. Hazrat Mahdi (as) will rule the Jews with the original of the Torah.

Aban Ibn Taglib says: I went to a mosque in Mecca with Imam Jaffar Sadik. He took my hand and said: "... He will then command a herald, and the herald will cry out: **HAZRAT MAHDI (AS) WILL RULE LIKE SOLOMON (AS) AND DAVID (AS). HE WILL SEEK NO PROOF OR WITNESS IN HIS COMMAND.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 374*)

VERSES OF THE QUR'AN REFERRING TO THE END TIMES, TO THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) AND TO THE GLOBAL DOMINION OF ISLAMIC MORAL VALUES

OUR PROPHET (SAAS) REVEALED IN VERSE 55 OF SURAT AN-NUR THAT HAZRAT MAHDI (AS) WILL BE INSTRUMENTAL IN THE GLOBAL DOMINION OF ISLAMIC MORAL VALUES

Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and will firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. 'They worship Me, not associating anything with Me.' Any who disbelieve after that, such people are deviators. (Surat an-Nur, 55)

It was narrated by Ayyasi through Ali ibn Hassan: This verse was recited alongside him: Swear by Allah that they are those who love our Ahl al-Bayt. ALLAH WILL MAKE THEM DO (THIS) BY THE HAND OF A MAN FROM US. THAT MAN IS THE MAHDI OF THIS COMMUNITY. (*Abu Ali Fadal ibn Hassan ibn al-Fadl al-Tabarsi, Majma' al-Bayan fee Tafsir al-Qur'an, v: 4, p. 832*)

1.

Allah has promised those of you who believe and do right actions...

Through these words, Allah reveals His promise to Muslims who genuinely believe, one which has not yet come about but which certainly will. This promise concerns the world dominion of Islam. (Allah knows the truth.)

2.

... As He made those before them successors ...

Allah has twice brought religious morality to world dominance, through the Prophet Solomon (as) and Dhu'lqarnayn (as). Allah bestowed both power and dominion on Solomon (as) and Dhu'lqarnayn (as). Allah reveals in the Qur'an that the Prophet Solomon (as) had djinn at his command that worked in his service, and that Allah also placed the winds and the metal copper at his disposal. (Surah Saba', 12) In addition, Allah bestowed various other knowledge on the Prophet Solomon (as). He also ruled the demons, by the will of Allah, and spoke with the birds and was able to hear what ants said to one another. All these are special knowledge Allah bestowed on the Prophet Solomon (as). Similarly, our Prophet (saas) has also revealed that in the time of Hazrat Mahdi (as) Allah will place underground wealth at his disposal and that period will be the Goldenage:

"Hazrat Mahdi (as) is one of my children...He will bring forth treasures from under the ground and conquer the lands of polytheism." (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 25*)

"... In his time, the earth will cast forth the treasures within it." (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 33*)

3.

.... He will make them successors in the land, ...

In this passage, Allah states that following the period of dominion of the Prophet Solomon (as) and Dhu'lqarnayn (as) there will come another term of dominion. However, no such global dominion ever took place until Hijri 1400, the time of the coming of Hazrat Mahdi (as). Muslims had never literally been successors. Islamic moral values had never been adopted by all people. But in the hadith about the End Times and Hazrat Mahdi (as) our Prophet (saas) explicitly states that there will be such a period of global sovereignty in the time of Hazrat Mahdi (as), that Hazrat Mahdi (as) will be instrumental in many Jews converting to Islam and that through the ascent of the Prophet Jesus (as) Christians will also convert to Islam.

"The reason why he is called Hazrat Mahdi (as) is that he will head to one of the mountains in Sham. From there HE WILL BRING OUT THE BOOKS OF THE TORAH and a Jewish community will become Muslim in his hand." *(Imam Suyuti)*

Naim narrates from Salman ibn 'Isa that he said: From what I have heard, the Ark of the Covenant found in the time of Hazrat Mahdi (as) will be brought out of Lake Tiberias and brought before him in Bayt al-Maqdis. When the Jews see that, all but a few will become Muslims. *(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 23)*

4.

... and will firmly establish for them their religion with which He is pleased...

In this verse, Allah tells Muslims that the world dominion in question lies in the future. The words “... and will firmly establish for them their religion...” reveal that the moral values of Islam will rule the world, and because firmly installed at settled in it. None of the true religions following the times of the Prophet Solomon (as) and Dhu’lqarnayn (as) were ever established so firmly until Hijri 1400, by the Islamic calendar. Our Prophet (saas) has explicitly revealed that this global dominion will take place in the time of the Great Mahdi. The fact that the portents revealed by our Prophet (saas) all began taking place from Hijri 1400, by the Islamic calendar, is a sign that Hazrat Mahdi (as) has come and the global dominion of Islamic morality is close at hand.

5.

... and give them, in place of their fear, security....” (Surat an-Nur, 55)

The final part of this verse refers to the End Times. It reveals that before the global dominion of Islam in this final age, there will be an age in which Muslims live in fear and hardship because of corruption, disorder and oppression. Indeed, the 20th and 21st centuries were those which saw the worst ever bloodshed, religious wars, oppression of believers and believers having to hide and worship in secret.

6.

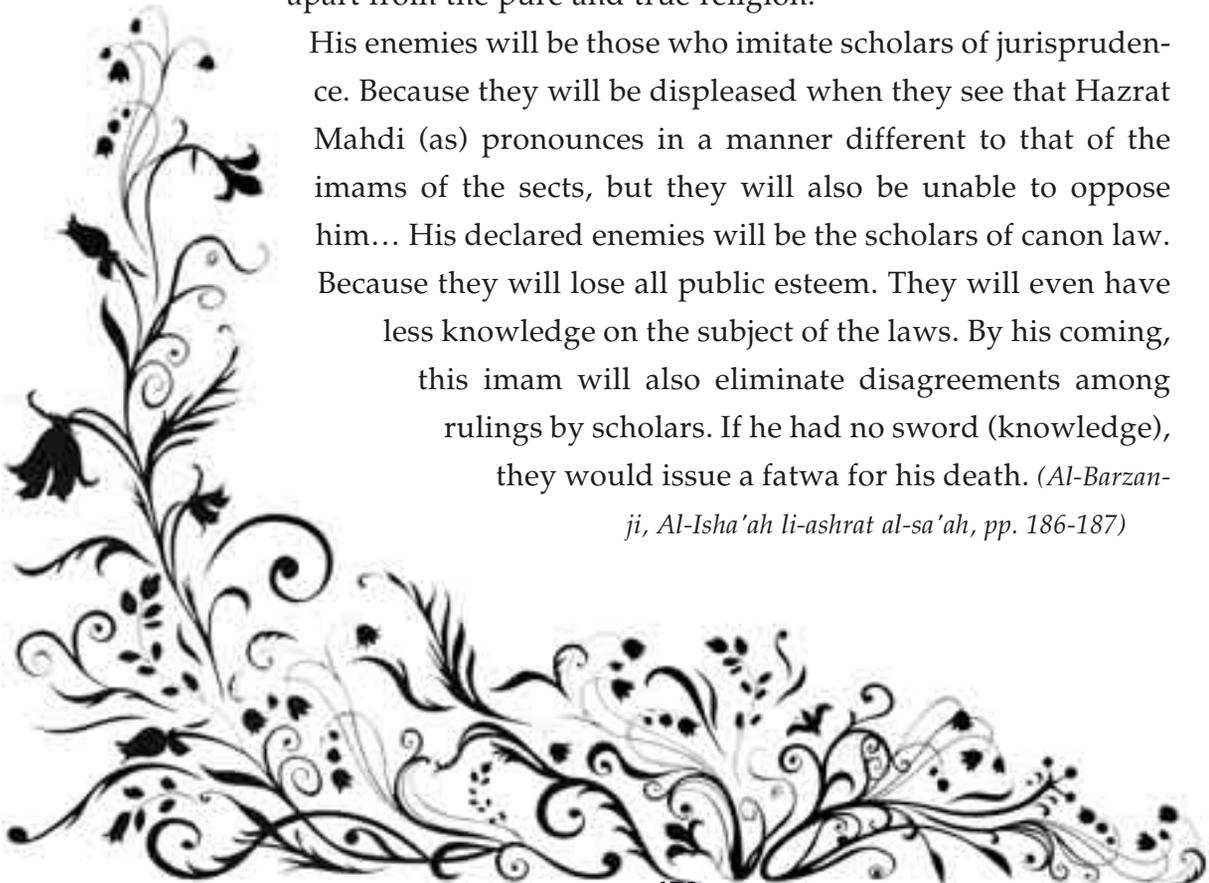
... They worship Me, not associating anything with Me ...

However, Allah has expressed one condition for believers if this global dominion is to come about. That is for believers to entirely rid themselves of polytheism and worship Allah as the One. Hazrat Mahdi (as) will discharge that duty in the End Times. Through him, Allah will rid the religion of all subsequent innovations. He will ensure that people live by the religion in its pure and unsullied state, as in the time of our Prophet (saas).¹ Through the Prophet Jesus (as), who will appear in the same way in the End Times, Christians will convert to Islam and become Muslims and the belief in the trinity will be eliminated.² Hazrat Mahdi (as) will be instrumental in a great many Jews becoming Muslims.³

1. ... Hazrat Mahdi will apply the religion as in the time of the Prophet (saas). He will eliminate sects from the world. No sect will be left apart from the pure and true religion.

His enemies will be those who imitate scholars of jurisprudence. Because they will be displeased when they see that Hazrat Mahdi (as) pronounces in a manner different to that of the imams of the sects, but they will also be unable to oppose him... His declared enemies will be the scholars of canon law. Because they will lose all public esteem. They will even have less knowledge on the subject of the laws. By his coming, this imam will also eliminate disagreements among rulings by scholars. If he had no sword (knowledge), they would issue a fatwa for his death. (*Al-Barzan-*

ji, Al-Isha'ah li-ashrat al-sa'ah, pp. 186-187)



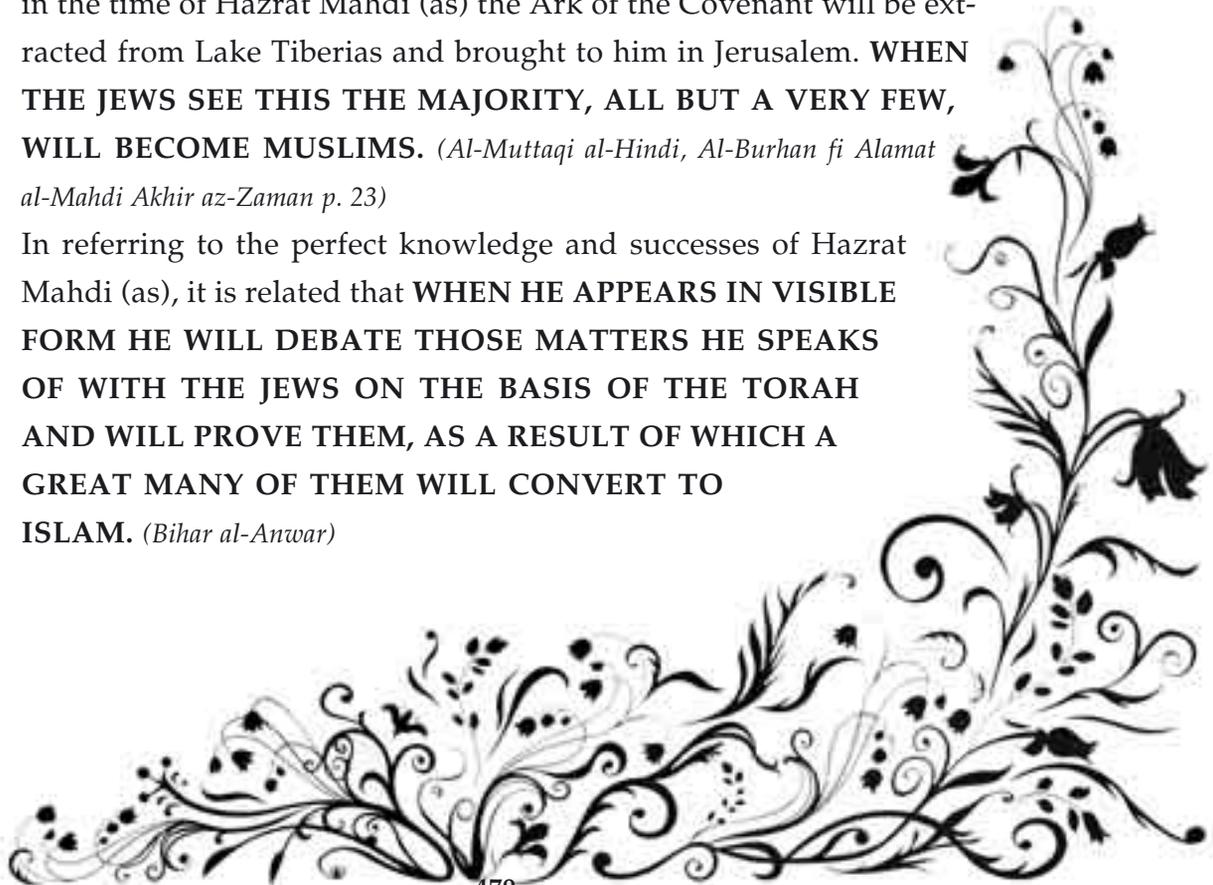
Hazrat Mahdi (as) will keep Islam alive at the end in the same way the Prophet (saas) kept it alive in the beginning. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 27*)

Hazrat Mahdi (as) will leave no subsequent innovation uncleansed. He will discharge the requirements of the religion just like the Prophet (saas). (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163*)

2. At that point when the current appears to be very strong, the religion of true Christianity, which comprises the collective personality of Jesus (Upon whom be peace), will emerge. That is, it will descend from the skies of Divine Mercy. Present Christianity will be purified in the face of that reality; it will cast off superstition and distortion, and unite with the truths of Islam. Christianity will in effect be transformed into a sort of Islam. Following the Qur'an, the collective personality of Christianity will be in the rank of follower, and Islam, in that of leader. True religion will become a mighty force as a result of its joining it. (*Bediuzzaman, Risale-i Nur Collection, The Letters, Fifteenth Letter, The Second Current*)

3. Naim narrated from Salman ibn 'Isa that he said: I have heard that in the time of Hazrat Mahdi (as) the Ark of the Covenant will be extracted from Lake Tiberias and brought to him in Jerusalem. **WHEN THE JEWS SEE THIS THE MAJORITY, ALL BUT A VERY FEW, WILL BECOME MUSLIMS.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman p. 23*)

In referring to the perfect knowledge and successes of Hazrat Mahdi (as), it is related that **WHEN HE APPEARS IN VISIBLE FORM HE WILL DEBATE THOSE MATTERS HE SPEAKS OF WITH THE JEWS ON THE BASIS OF THE TORAH AND WILL PROVE THEM, AS A RESULT OF WHICH A GREAT MANY OF THEM WILL CONVERT TO ISLAM.** (*Bihar al-Anwar*)



ALLAH WILL CAUSE ISLAMIC MORALITY TO RULE THE WORLD, EVEN IF THE UNBELIEVERS ARE UNWILLING

THEY DESIRE TO EXTINGUISH ALLAH'S LIGHT WITH THEIR MOUTHS. BUT ALLAH REFUSES TO DO OTHER THAN PERFECT HIS LIGHT, EVEN THOUGH THE UNBELIEVERS DETEST IT. (Surat at-Tawba, 32)

1.

They desire to extinguish Allah's light with their mouths... (Surat at-Tawba, 32)

People with materialist and atheist mindsets, who do not believe in Allah, are striving with all their might to prevent Islamic moral values spreading across the world. In the last century in particular, these people took it upon themselves to convince people of a lie that defied both logic and reason, the theory of evolution, that is based on no scientific evidence whatsoever, and the nonsense that the universe came into being spontaneously. Their particular aim was to mobilize all the material and other means at their disposal to hide, in their own eyes, the fact that Allah created the universe out of nothing and to turn people away from belief in Him. They imagined that they could halt the spread and growth of Islam in this way.

2.

... But Allah refuses to do other than perfect His Light, even though the unbelievers detest it. (Surat at-Tawba, 32)

The fact is that the religion of Islam Allah has chosen and ordained for His servants is the last true religion, that will last until the Judgment Day, and it is the light of Allah. The century we are living in is the one in which the morality of Islam will achieve dominion.

Allah pervades all places, and the light of Allah therefore pervades all places, too. The moral values of Islam are spreading fast in the present day and people across the world are turning to Islam in huge numbers. No matter how unwilling unbelievers may be, and no matter how much they try to stop the spread of the moral values of Islam, Allah will bring His religion to rule the world and perfect His light. Nobody has the power to prevent this.

The world rule of Islamic morality is good news Allah has written in destiny, and He makes this promise to believers in the Qur'an, our true book.

VERSE 10 OF SURAH TA HA REFERS TO THE COMING OF HAZRAT MAHDI (AS)

WHEN HE SAW A FIRE, HE SAID TO HIS FAMILY: "WAIT! VERILY, I HAVE SEEN A FIRE, PERHAPS I CAN BRING YOU SOME BURNING BRAND THEREFROM, OR FIND SOME GUIDANCE AT THE FIRE."

(Surah Ta Ha, 10)

In this verse, Allah reveals that the Prophet Moses (as) left his family behind him and **set out alone to where a fire was burning**. The Prophet Moses (as) told his family that **he would find a guide where the fire was burning**. Since the word Mahdi means "guide or one who shows the way," this verse refers to Hazrat Mahdi (as).

In one hadith narrated from our Prophet (saas), one of the signs of the coming of Hazrat Mahdi (as) is the sight of a fire in the sky:

**It is narrated from Hussain ibn Ali (ra) that:
"WHEN YOU SEE A GREAT FIRE IN THE
SKY ILLUMINATING THE NIGHT IN THE
EAST, THAT IS THE MOMENT OF THE
COMING OF HAZRAT MAHDI (AS)."**

*(Mari' ibn Yusuf Karami Hanbali " Fawaid Fawaid al-Fikr fil
Mahdi al-Montazar)*

**WHEN YOU SEE A FIRE FROM THE EAST,
expect Family of Muhammad [Hazrat Mahdi
(as)] to appear.**

*(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir
az-Zaman, p. 32)*

The burning of the 150,000 groos-ton oil tanker the Independenta on November, 15, 1979, fully matches a great explosion, a huge fire that one of the portents of the coming of Hazrat Mahdi (as), followed by a huge billows of smoke in its wake. In addition, the reference in the hadith to **"WHEN YOU SEE A GREAT FIRE IN THE SKY ILLUMINATING THE NIGHT..."** clearly refers to the day this explosion took place, and says that Hazrat Mahdi (as) will appear in the days when this great event takes place.



THE LIFE OF THE PROPHET JOSEPH (AS) CONTAINS REFERENCES TO HAZRAT MAHDI (AS)

Muhammad Bakr said: **"THE OWNER OF THIS TASK [HAZRAT MAHDI (AS)] WILL HAVE A RESEMBLENCE TO JOSEPH (AS)."** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani p. 189*) ("The owner of this task" means he who possesses the guardianship. All our imams have guardianship. In addition, the guardianship in the relevant hadiths lies solely with Hazrat Mahdi (as).

Abu Bashir says: I heard Imam Muhammad Bakr say: **"HE WHO POSSESSES THIS OCCULTATION [HAZRAT MAHDI (AS)] WILL HAVE THE SUNNAH OF FOUR PROPHETS...I SAID: WHAT IS THE SUNNAH OF JOSEPH (AS)? AND HE SAID: IMPRISONMENT AND OCCULTATION.** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 191*)

THEN IT IS CERTAIN THAT HAZRAT MAHDI (AS) RESEMBLES THE PROPHET JOSEPH (AS) AND THAT HE [HAZRAT MAHDI (AS)] WILL SEE PEOPLE BUT PEOPLE WILL NOT SEE HIM [HAZRAT MAHDI (AS)] and that as Hazrat Ali (ra) states, **HE [HAZRAT MAHDI (AS)] WILL NOT BE SEEN UNTIL A VOICE CALLS FROM THE SKY.** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani p. 167*)

The hadiths of our Prophet (saas) say that there are many similarities between the life of the Prophet Joseph (as) as described in the story of Joseph in the Qur'an and the life of Hazrat Mahdi (as). Looking at the verses of the Qur'an in the light of this information provided by our Prophet (saas), they contain many events in agreement with the hadiths concerning Hazrat Mahdi (as). (Allah knows the truth.)

The Prophet Joseph (as) Is the Mahdi of His Own Time

Allah reveals in the Qur'an that He sends "a Messenger leading to faith" in every age. Since all the prophets have been sent as guides to faith, as instrumental in salvation, then every prophet is a Mahdi. "The Prophet Joseph (as) is the Mahdi of his own time." In that respect, too, there is a great resemblance between the life of Hazrat Mahdi (as) who will appear in the End Times and that of the Prophet Joseph (as).

Like the Prophet Joseph (as), Hazrat Mahdi (as) Will Also Possess Special Knowledge and Wisdom from the Presence of Allah

Allah reveals in the Qur'an that the Prophet Joseph (as) was also given special knowledge and wisdom from the Presence of Allah:

"Accordingly your Lord will pick you out and teach you the true meaning of events and perfectly fulfil His blessing on you..." (Surah Yusuf, 6)

"... And thus We established Joseph in the land to teach him the true meaning of events..." (Surah Yusuf, 21)

"When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right." (Surah Yusuf, 22)

It appears from this information in the Qur'an about the Prophet Joseph (as) that Hazrat Mahdi (as) will well know the meaning of words, and will possess special knowledge and wisdom. It is reported in the hadiths that Hazrat Mahdi (as) like the Prophet Joseph (as) will have a special power bestowed on him by Allah:

He is called the Mahdi, for he is the holder of a secret power nobody is able to know. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 77*)

Muhyiddin Arabi, one of the great Islamic scholars, has set out in his works nine of the main noteworthy characteristics of the Mahdi:

1. He has foresight
2. He understands the Holy Book
3. He knows the meaning of the verses
4. He knows the condition and actions of the people he will appoint
5. He remains compassionate and just even when angered
6. He knows the classes of entities
7. He knows the hidden sides of matters
8. He has a good understanding of people's needs
9. He knows the secret knowledge particularly needed in his own time.

Like the Prophet Joseph (as), Hazrat Mahdi (as) Will Be Unrecognized in the Society in Which He Lives Until A Specific Time Arrives

But Hujjat [Hazrat Mahdi (as)] will recognize the people. But people don't recognize him. Just like the Prophet Joseph (as)]. Although Joseph (as) recognized the people, they denied him. Then Hazrat Ali (ra) read this verse, "**Shame on the servants, they mocked the Messenger when he came.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 162*)

Although people in the society in which he lives will clearly see Hazrat Mahdi's (as) superior attributes and the good works he performs, Hazrat Mahdi (as) and his community will not be fully identified. There is a close resemblance between this characteristic of Hazrat Mahdi (as) and the life of the Prophet Joseph (as). Verse 58 of Surah Yusuf, "**(When the drought began) The brothers of Joseph came into his presence, and he knew them THOUGH THEY DID NOT KNOW HIM**" reveals that his brothers did not recognize the Prophet Joseph (as), although he recognized them. According to the indications in the hadiths, Hazrat Mahdi (as) will be like the Prophet Joseph (as) in that people will see him, but will not at first recognize him.

Like the Prophet Joseph (as), Hazrat Mahdi (as) Will Appear When All Hope of Him Is Lost

They said, 'Are you Joseph?' He said, 'I am indeed Joseph, and this is my brother. Allah has acted graciously to us. As for those who fear Allah and are steadfast, Allah does not allow to go to waste the wage of any people who do good.' (Surah Yusuf, 90)

The Prophet Joseph's (as) brothers set a trap for him and cast him into a well. They told their father that a wolf had eaten him and showed him his shirt that had been falsely smeared with blood. His father realized that this was a trick, but neither his father nor his brothers heard anything of the Prophet Joseph (as) for many years. Later, and at a time they never expected, Allah produced the Prophet Joseph (as) before them as lord of "power and dominion" in charge of the Egyptian Treasury:

He (Joseph) said, 'Entrust the country's stores to me. In truth I am a good keeper and knowing well.' (Surah Yusuf, 55)

And thus We established Joseph in the land so he could live in any place he pleased. We grant Our grace to anyone We will and We do not allow to go to waste the wage of any people who do good. (Surah Yusuf, 56)

These verses indicate that Hazrat Mahdi (as) will appear when all hope of his coming has vanished and when people claim there is no such person as the "Mahdi." Again according to the signs in the verses, Allah will produce Hazrat Mahdi (as) as "having power and dominion and as the spiritual leader of all believers." This is also described thus in the hadiths of our Prophet (saas):

"ALLAH WILL SEND HAZRAT MAHDI (AS) when people are in despair and say, **"THERE IS NO MAHDI"...** (Al-Muttaqi al-Hindi, *Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 55)

"... HAZRAT MAHDI (AS) WILL APPEAR with the flag of the Messenger of Allah (saas), when people are widely afflicted **AND WHEN ALL HOPE OF HIS COMING HAS BEEN LOST...** (Ali Ibn Husamaddin al-Muttaki, *Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman*, p. 55)

Like the Prophet Joseph (as), People Will Be Jealous of Hazrat Mahdi (as)

When they declared, "Why! Joseph and his brother are dearer to our father than we are although we constitute a powerful group. Our father is clearly making a mistake. Kill Joseph or expel him to some land so that your father will look to you alone and then you can be people who do right." (Surah Yusuf, 8-9)

Allah reveals that his brothers were very jealous of Joseph (as) and thus determined to kill him. They therefore set a trap for him and abandoned him to die at the bottom of a well. The verse also indicates how some people will be jealous of Hazrat Mahdi (as) in his time and will oppose him for that reason. It appears that because of their jealousy, these people will line up alongside those who strive against Hazrat Mahdi (as), and a trap will be set for him intended to neutralize him.

Like the Prophet Joseph (as), Hazrat Mahdi (as) Will Suffer Injustice

Allah describes in the Qur'an how the Prophet Joseph (as) suffered injustice, with traps being set for him on many occasions. First, his brothers set a trap for him in an attempt to kill him, and then the wife of the governor with whom he was living issued slanders against the Prophet Joseph's (as) chastity.

Some verses on the subject read:

"Kill Joseph or expel him to some land..." (Surah Yusuf, 9)

One of them said, "Do not take Joseph's life but throw him to the bottom of the well, so that some (caravan of) travellers may discover him, if this is something that you have to do." (Surah Yusuf, 10)

That night they (Joseph's brothers) came back to their father in tears, saying, "Father, we went out to run a race and left Joseph together with our things and then a wolf appeared and ate him up but you are never going to believe us now, not even though we really tell the truth." (Surah Yusuf, 16-17)

She said, "You see! It's him you blamed me for. I tried seducing him but he

refused. If he (Joseph) does not do what I order him, he will be put in prison and brought low." (Surah Yusuf, 32)

Then, after they had seen the signs [regarding Joseph's chastity], they thought that they should still imprison him for a time. (Surah Yusuf, 35)

It appears from this information about the Prophet Joseph (as) given in the Qur'an that Hazrat Mahdi (as) will also suffer various injustices. The hadiths of our Prophet (saas) below also reveal that Hazrat Mahdi (as) will suffer injustice on various occasions:

We are such a household that, for us, Allah preferred the Hereafter over this world. After me, **my Ahl al-Bayt (line) will surely be subjected to trouble, abduction and banishment.** After me, my Ahl al-Bayt (line) will meet trouble and suffering, and be subjected to strokes. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14*)

... He [Hazrat Mahdi (as)] performs two *rakaats* of prayer. When he returns from the prayer he says: "People! The community of Muhammad and especially his Ahl al-Bayt have undergone many troubles and **WE SUFFERED** pain and **WRONG...**" (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55*)

Like the Prophet Joseph (as), Hazrat Mahdi (as) Will Be Slandered and Plotted Against

He (Joseph's father) said, "My son, don't tell your brothers your dream **LEST THEY DEVISE SOME SCHEME TO INJURE YOU**, satan is a clear-cut enemy to man. (Surah Yusuf, 5)

Then, **IT SEEMED GOOD TO THEM, AFTER THEY HAD SEEN THE SIGNS (REGARDING JOSOPH'S CHASTITY), THAT THEY SHOULD IMPRISON HIM for a time.** (Surah Yusuf, 35)

It is revealed in the Qur'an that, despite very clear evidence of his innocence, the Prophet Joseph (as) was unfairly and deliberately depicted as guilty. This

indicates that Hazrat Mahdi (as) will also be subjected to various false allegations, snares and conspiracies. Indeed, we are told in the hadiths of our Prophet (saas) that “Hazrat Mahdi (as) will suffer oppression, cruelty, wrongs and pressure in the society in which he lives.”

But because of their **CRUELTY, WRONGS AND DISSIPATION** due to their earthly desires, Allah will conceal him [Hazrat Mahdi(as)] from the people. *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 162)*

Like the Prophet Joseph (as), Hazrat Mahdi (as) Will Also Be Plotted Against by Some Women, and a Woman Will Falsely Impute Hazrat Mahdi’s (as) Chastity

The woman whose house it was solicited him. She barred the doors and said, ‘Come over here!’ He (Joseph) said, ‘Allah is my refuge! He is My lord and has been good to me with where I live. Those who do wrong will surely not succeed. (Surah Yusuf, 23)

They raced to the door. She tore his shirt at the back. They met her husband by the door. She said, ‘How should a man whose intention was to harm your family be punished for what he did except with prison or painful punishment?’ He (Joseph) said, ‘It was she who tried to seduce me.’... (Surah Yusuf, 25-26)

Then, it seemed good to them, after they had seen the Signs (regarding Joseph’s chastity), that they should imprison him for a time. (Surah Yusuf, 35)

In the Qur’an, Allah reveals that the governor’s wife slandered the Prophet Joseph’s (as) chastity, even though she knew he was innocent. In order to reinforce that slander, the governor’s wife organized some of the women of the city to bear witness against him. It appears from these verses that a group of women will also conspire against Hazrat Mahdi (as) and that he will also be “falsely charged with a crime against a woman.” The Prophet Joseph (as) was imprisoned because of this conspiracy against him and spent many years in jail even though he was innocent. This indicates that even though he is also innocent, Hazrat Mahdi (as) will be unjustly imprisoned because of such lies and trumped up charges.

Like the Prophet Joseph (as), the Administration in the Time of Hazrat Mahdi (as) Will Also Be Sure of His Rectitude and Innocence; But the Desire to Imprison Him Will Prevail for Various Political Reasons

Then, it seemed good to them, after they had seen the Signs (regarding Joseph's chastity), that they should imprison him for a time. (Surah Yusuf, 35)

The evidence of the Prophet Joseph's (as) innocence was perfectly clear. But, for various political reasons, people in charge of the administration chose to fall in with the conspiracy against the Prophet Joseph (as), even though they clearly saw the evidence supporting him, and therefore condemned him. It would appear from this state of affairs regarding the Prophet Joseph (as) that Hazrat Mahdi (as) will also offer very strong evidence to defend himself and prove his innocence, but that people in charge of the administration will have him imprisoned for various political reasons, despite all this powerful evidence.

Like the Prophet Joseph (as), There Will Be A Time of Occultation (Prison) for Hazrat Mahdi (as)

But when, in fact, they did go out with him (Joseph) and gathered all together and agreed to put him at the bottom of the well, We then revealed to him that: 'You will inform them of this deed they perpetrate at a time when they are totally unaware.' (Surah Yusuf, 15)

... and so he (Joseph) stayed in prison for several years. (Surah Yusuf, 42)

Sudayr as-Sayraf says: I heard Imam Abu Abdullah Jaffar Sadik say: He said: "THE OWNER OF THIS TASK [HAZRAT MAHDI (AS)] WILL HAVE A RESEMBLANCE TO JOSEPH (AS)]." AND I SAID: "IT IS AS IF YOU ARE TELLING US OF AN OCCULTATION (prison) OR WONDER." (Sheikh Muhammad ibn Ibrahim Numani, *al-Ghaybah al-Numani* p. 189)

The Prophet Joseph (as) was first imprisoned in a well, and later in a dungeon for several years. The Prophet Joseph (as) disappeared from sight on two occasions, one short and the other long. In the first, Joseph (as) was abandoned in a well, and a passing caravan soon rescued him. In the second he was unjustly thrown into prison, where he remained for a long time. But he was freed from prison when his innocence was realized. Like the Prophet Joseph (as), Hazrat Mahdi (as) will also be imprisoned at various times in his life. But, again like the Prophet Joseph (as), there will also be strong proof of his innocence.

His Dreaming of Eleven Stars and the Sun and Moon Prostrating Themselves before Him Indicates That the Islamic World Will Gather under the Spiritual Leadership of Hazrat Mahdi (as)

When Joseph told his father, 'Father! I saw (in my dream) ELEVEN BRIGHT STARS, AND THE SUN AND MOON AS WELL. I saw them all prostrate in front of me.' (Surah Yusuf, 4)

He (Joseph's father) said, 'My son, don't tell your brothers your dream lest they devise some scheme to injure you, satan is a clear-cut enemy to man.' (Surah Yusuf, 5)

The Prophet Joseph (as) dreamed that the Stars, Sun and Moon prostrated themselves before him, and in later years Allah made the Prophet Joseph (as) the governor of Egypt. This also contains significant references to the life of Hazrat Mahdi (as). The flags of Islamic countries generally contain stars, the Sun and the Moon. It appears from the signs regarding the Prophet Joseph (as) that Islamic countries will gather together and be united under the spiritual leadership of Hazrat Mahdi (as), and that Hazrat Mahdi (as) will thus be the spiritual leader of all Muslims.

Surah Yusuf Contains References to the Economic Crisis in the End Times

(One of Joseph's fellow-prisoners said,) 'O truthful Joseph, tell us of seven fat cows which seven thin ones ate and seven green ears of wheat and seven others which were dry so that I can return to them and let them know.'

He said, 'Sow for seven years in the normal way and leave that which you harvest in the ear except for a small amount from which you eat (Surah Yusuf, 46-47)

Then after that seven hard years will arrive in which you can eat from what you set aside for them, except for a little which you store.

Then after that another year will come in which the people will be helped by rain in plenty and when they once more will press.' (Surah Yusuf, 48-49)

It is revealed in the verses that the Prophet Joseph (as) was asked to interpret a dream had by the ruler of the time. The Prophet Joseph (as) said that the dream referred to "long-term economic difficulty." The fact that our Prophet (saas) has also revealed that the life of Hazrat Mahdi (as) will contain similarities to that of Hazrat Mahdi (as) shows that, as in that time, there will be a severe economic crisis on earth in the period prior to the coming of Hazrat Mahdi (as). The economic difficulty referred to in the verse is in all probability the current global economic crisis. (Allah knows the truth.)

The Prophet Joseph's (as) reference to "**seven hard years**" may also indicate the scarcity and economic troubles experienced in 2007 and 2008. (Allah knows the truth.)

The Prophet Joseph (as) also interpreted the cows and wheat in the dream, saying that the solution to the economic crisis that would take place in that time was for people to concentrate on agriculture. "Cows and wheat" are the two most important components of agriculture and animal husbandry. It would therefore seem from the Prophet Joseph's (as) interpretation that "the solution to the economic crisis that will break out prior to the appearance of Hazrat Mahdi (as) will be for people to attach proper importance to agriculture and livestock raising."

It appears from the signs in the verses that the economic crisis will occupy either a single or a repeated period.

OTHER VERSES OF THE QUR'AN REFERRING TO THE GLOBAL DOMINION OF ISLAM

Hazrat Mahdi (as) WILL COME AT A TIME WHEN TRIBULATION APPEARS. (*Imam Rabbani, Letters of Rabbani, 2-258*)

It is He Who raised up among the unlettered people a Messenger from them to recite His Signs to them and purify them and teach them the Book and Wisdom, EVEN THOUGH BEFORE THAT THEY WERE CLEARLY MISGUIDED. (*Surat al-Jumu'a, 2*)



SUCH A STRIFE WILL APPEAR THAT NOWHERE WILL BE SPARED. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, pp. 21-22*)

You who believe! Respond to Allah and to the Messenger when He calls you to what will bring you to life! Know that Allah intervenes between a man and his heart and that you will be gathered to Him. Be fearful OF TRIALS WHICH WILL NOT AFFLICT SOLELY THOSE AMONG YOU WHO DO WRONG... (*Surat al-Anfal, 24-25*)



At a time when the world will be in utter confusion and disorder (*harj*), tribulation will appear... WHEN ROADS WILL BE CUT, some will attack some others... (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 12*)

Trade and ROADS between nations WILL BE CUT... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 39-40*)

REFRAIN FROM BLOCKING EVERY PATHWAY, threatening people, barring those who believe in the Way of Allah, desiring to make it crooked... (*Surat al-A'raf, 86*)



... He will appear when those on earth and in the skies can no longer BEAR the massacres... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 37*)

Or did you suppose that you would enter the Garden without facing the same as those who came before you? They were touched by poverty and HARDSHIP and they were shaken to the point that the Messenger and those who believe with him said, 'When is Allah's help coming?' Be assured that Allah's help is very near. (*Surat al-Baqara, 214*)



Their (the hypocrites') tongues will be sweeter than sugar... (*Tirmidhi, Zuhd, 60*)

When you see them, their outward form appeals to you, and IF THEY SPEAK YOU LISTEN TO WHAT THEY SAY. But they are like propped-up planks of wood... (*Surat al-Munafiqun, 4*)

Great cities will be ruined as if they had not existed yesterday. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 38*)

... HOW MANY WRONGDOING CITIES WE DESTROYED, and now all their roofs and walls are fallen in; how many abandoned wells and stuccoed palaces! (*Surat al-Hajj, 45*)



In the End Times men will come forth who will fraudulently USE RELIGION FOR WORLDLY ENDS and wear sheepskins in public to display meekness... (*Tirmidhi, Zuhd, 60*)

Woe to those who write the book with their own hands and then say 'This is from Allah' TO SELL IT FOR A PALTRY PRICE. Woe to them for what their hands have written! Woe to them for what they earn! (*Surat al-Baqara, 79*)



... their HEARTS WILL HARD AS THE HEARTS OF THE WOLVES. (*Tirmidhi, Zuhd, 60*)

Then YOUR HEARTS BECAME HARDENED AFTER THAT, SO THEY WERE LIKE ROCKS OR EVEN HARDER STILL. (*Surat al-Baqara, 74*)



There will be a time when people will **RECITE THE QUR'AN, BUT IT WILL NOT GO FURTHER THAN THEIR THROATS [INTO THEIR HEARTS]**. (*Muhammet Sevgili-Hasan Akdag, Son Zamanlarla ilgili Hadisler [Hadiths about the End Times], p. 61*)

They please you with their mouths **BUT THEIR HEARTS BELIE THEIR WORDS...** (*Surat at-Tawba, 8*)

... They **SAY WITH THEIR TONGUES WHAT IS NOT IN THEIR HEARTS...** (*Surat al-Fath, 11*)



HUNGER and cost of living will prevail. (*Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 440*)

We will test you with a certain amount of fear and **HUNGER** and loss of wealth and life and fruits. But give good news to the steadfast... (*Surat al-Baqara, 155*)



Everyone complaining of LOW EARNINGS... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 146*)

BUSINESS BEING STAGNANT. EVERYONE WILL COMPLAIN 'I CANNOT SELL, BUY OR EARN ANYTHING.' (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 152*)

But if anyone turns away from My reminder, his life will be a **NARROW ONE...** (*Surah Ta Ha, 124*)

The poor will grow in number. (*Al-Sharani, Mukhtasar Tazki-rah al-Qurtubi, p. 455*)

Allah makes an example of a city which was safe and at peace, its provision coming to it plentifully from every side. Then it showed ingratitude for Allah's blessings so Allah made it **WEAR THE ROBES OF HUNGER** and fear for what it did. (*Surat An-Nahl, 112*)



There will come a time for my people when ... **THE MOSQUES WILL BE FULL OF PEOPLE, BUT THERE WILL NOT BE ANY BELIEVER AMONG THEM.** (*Son Zamanlarla İlgili Hadisler [Hadiths Regarding the End Times], p. 17*)

So woe to **THOSE WHO PERFORM PRAYER**, and are forgetful of their prayer, those who show off. (*Surat al-Ma'un, 4-6*)

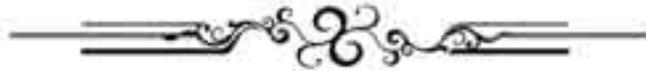


The hour will not come until **MOSQUES CEASE TO BE PLACES WHERE PEOPLE PRAY, BUT BECOME PLACES WHERE PEOPLE STOP BY.** (*Son Zamanlarla İlgili Hadisler [Hadiths Regarding the End Times], p. 87*)

An evil generation succeeded them **WHO NEGLECTED TO PERFORM PRAYER** ... (*Surah Maryam, 59*)

When the Judgment Day approaches... **PEOPLE WILL CHEAT IN MEASURES AND WEIGHTS.** (*Ramuz al-Ahadith, vol. 33, p. 7*)

Woe to the stinters! Those who, **WHEN THEY TAKE A MEASURE FROM PEOPLE, EXACT FULL MEASURE, BUT WHEN THEY GIVE THEM A MEASURE OR WEIGHT, HAND OVER LESS THAN IS DUE.** (*Surat al-Mutaffifin, 1-3*)



CUTTING BONDS WITH RELATIVES... (*Ramuz Al-Ahadith, 448/7*)

Is it not likely that, if you did turn away, you would cause corruption in the Earth and **SEVER YOUR TIES OF KINSHIP?** (*Surah Muhammad, 22*)

They **RESPECT NEITHER KINSHIP** nor treaty where a believer is concerned. (*Surat at-Tawba, 10*)



MEANNESS and GREED WILL MULTIPLY. (*Sahih Muslim*)

... Those who **ARE TIGHT-FISTED AND DIRECT others TO BE TIGHT-FISTED...** (*Surat an-Nisa', 37*)

... and you **HAVE AN INSATIABLE LOVE of wealth.** (*Surat al-Fajr, 20*)

There are days of ANARCHY AND DISORDER very close to the Judgment Day. (*Al Jami As Sagir by Suyuti; Musnad by Ahmad ibn Hanbal*)

Those who CORRUPT THE EARTH AND DO NOT PUT THINGS RIGHT. (*Surat ash-Shu'ara', 152*)



THE HOUR HAS DRAWN NEAR but people only feel more greed for the world and draw even more distant from Allah. (*Al Jami As Sagir by Suyuti, 2/57*)

MANKIND'S RECKONING HAS DRAWN VERY CLOSE TO THEM, yet they heedlessly turn away. (*Surat al-Anbiya', 1*)



A time comes when the QUR'AN WILL REMAIN IN ONE VALLEY and people in another. (*Son Zamanlarla İlgili Hadisler [Hadiths Regarding the End Times], p. 23*)

When a Messenger comes to them from Allah confirming what is with them, a group of those who have been given the Book THREW AWAY THE BOOK OF ALLAH BEHIND THEIR BACKS, just as if they did not know. (*Surat al-Baqara, 101*)



A time will come when the QUR'AN will remain only with its picture, and Islam will remain with its name.

(Muhammet Sevgili-Hasan Akdag, Son Zamanlarla ilgili Hadisler [Hadiths about the End Times])

The Messenger says, 'My Lord, MY PEOPLE HAD ABANDONED THIS QUR'AN.' *(Surat al-Furqan, 30)*

Hazrat Mahdi's (as) Name Will Be Compatible That of Our Prophet (Saas)

"Even if only one day remains from the life of this world, Allah will certainly prolong that day until He sends a man from my Ahl al-Bayt [Hazrat Mahdi (as)] whose name is compatible with mine. He will fill the world that was previously filled with cruelty and oppression with truth and justice instead." *(Tirmidhi, Abu Dawud, Nasai, Bayhaqi and Abu Amr Ad-Dani)*

"Even if only one day is left to the life of this world, Allah will certainly prolong that day until the coming of a man [Hazrat Mahdi (as)] from the Ahl al-Bayt whose name is compatible with mine." *(Ahmad ibn Hanbal, Musnad)*

According to Abu Dawud and Tirmidhi's accounts from Ibn Masud, the Messenger of Allah (saas) said: "His name will be compatible with mine, and his father's name with my father's name..." *(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 159-160)*

... I am the Messenger of Allah... giving glad tidings of a Messenger to come after me WHOSE NAME SHALL BE AHMAD... *(Surat as-Saff, 6)*

Hazrat Mahdi (as) Means “He Who Gives Guidance”

Whoever of you or who come after you live to see him, let them crawl over snow to him and join him. Certainly, **THEY ARE THE BANNERS OF GUIDANCE.** (*Ramuz Al-Ahadith, Vol. 1, p. 298, No 2*)

... Then WHEN GUIDANCE COMES TO YOU FROM ME, those who follow My guidance will feel no fear and will know no sorrow. (*Surat al-Baqara, 38*)

WE MADE THEM LEADERS, GUIDING by Our command... (*Surat al-Anbiya', 73*)

Those are they WHOM ALLAH GUIDED. SO FOLLOW THEIR GUIDANCE ... (*Surat al-An'am, 90*)



Hazrat Mahdi (as) Will Definitely Appear by Allah's Leave

The world will not collapse and end **UNTIL ONE** from my Ahl al-Bayt **WILL BE A RULER (SPIRITUAL LEADER)**.

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 10)

Your Lord would **NEVER DESTROY ANY CITIES WITHOUT FIRST SENDING TO THE CHIEF OF THEM A MESSENGER** to recite Our Signs to them... *(Surat al-Qasas, 59)*

And the coming of Hazrat Mahdi (as) is the first of the portents of the Judgment Day. *(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 16)*

What are they awaiting but for the **HOUR** to come upon them suddenly? **ITS SIGNS HAVE ALREADY COME...** *(Surah Muhammad, 18)*

Hazrat Mahdi (as) Will Appear When All Hope Of His Coming Has Been Lost

"**ALLAH WILL SEND HAZRAT MAHDI (AS)** when people are in despair and say, "**THERE IS NO MAHDI**"... *(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55)*

"... **HAZRAT MAHDI (AS) WILL APPEAR** with the flag of the Messenger of Allah (saas), when people are widely afflicted **AND WHEN ALL HOPE OF HIS COMING HAS BEEN LOST...** *(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55)*

... You said, "**ALLAH WILL NEVER SEND ANOTHER MESSENGER AFTER HIM.**"... *(Surah Ghafir, 34)*

There Will Be An Increase in Strife and Corruption Before the Coming of Hazrat Mahdi (As)

A TRIBULATION APPEARS, AND OTHER TRIBULATIONS FOLLOW... (*Al-Muttaqi al-Hindi, Al-Burhan fi `Alamat al-Mahdi Akhir az-Zaman, p. 26*)

Before the Last Hour, there will be tribulations like pieces of a dark night... (*Sunan Abu Dawud*)

(All) these transgressed beyond bounds in the lands. And HEAPED THEREIN MISCHIEF (on mischief). (*Surat al-Fajr, 11-12*)

Before Hazrat Mahdi (as) appears...strife among people will grow. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 39*)

You see many of them RUSHING TO wrongdoing and enmity and acquiring ill-gotten gains... (*Surat al-Ma'ida, 62*)

The Announcement of the Coming of Hazrat Mahdi (As)

A VOICE WILL CRY HIS NAME FROM THE SKY and no one will deny that he is Hazrat Mahdi (as). (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 49*)

A VOICE FROM THE SKY WILL CALL HIM BY NAME and even people asleep in the east and west will hear this voice and awaken. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 56*)

Our Lord, WE HEARD A CALLER CALLING US TO BELIEF: "BELIEVE IN YOUR LORD!" and we had iman... (*Surah Al 'Imran, 193*)

The Swearing of Allegiance to Hazrat Mahdi (as)

“Allegiance is to Allah” is written on Hazrat Mahdi’s (as) banner. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 65*)

Surely THOSE WHO SWEAR ALLEGIANCE TO YOU DO BUT SWEAR ALLEGIANCE TO ALLAH...(*Surat al-Fath, 10*)

People Will Obey Hazrat Mahdi (as) When He Appears

So whoever of you reaches him SHOULD COME AND JOIN HIM EVEN IF CRAWLING ON THE SNOW, since he is the Mahdi. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14*)

We sent no Messenger EXCEPT TO BE OBEYED by Allah’s permission... (*Surat an-Nisa’, 64*)

But as for him WHO COMES TO YOU EAGERLY... (*Surah ‘Abasa, 8*)

People Will Follow Hazrat Mahdi (as)

People will GATHER AROUND HAZRAT MAHDI (AS) as honey bees cluster around their sovereign. (*Ibn Hajar al-Hayt-hami, Al-Qawol al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 29*)

... WHEREVER YOU ARE, ALLAH WILL BRING YOU ALL TOGETHER... (*Surat al-Baqara, 148*)

Hazrat Mahdi's (as) Coming from the City Center and Spiritually Capturing Constantinople

Even if no time is left to the world but a single day, Allah will certainly prolong that day in order for an individual from my family to (spiritually) possess Mount Daylam and the city of Constantinople. (*Al-Burhan fi Alamat al-Mahdi Akhir al-zaman*, p. 74)

Your Lord would never destroy ANY CITIES without first sending to the chief of them a Messenger to recite Our Signs to them... (*Surat al-Qasas*, 59)

Hazrat Mahdi's (as) Having Very Deep Fear of Allah

Hazrat Mahdi (as) is a person who, as the **SHAKING OF A BIRD'S WINGS, HAS A DEEP FEAR FOR ALLAH.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 23)

... Those who conveyed Allah's Message and **FEAR [AND RESPECT] HIM**, fearing no one except Allah. Allah suffices as a Reckoner. (*Surat al-Ahzab*, 39)

Hazrat Mahdi (as) is **EXTREMELY SUBMISSIVE TOWARDS ALLAH.** In moral terms, he is like the Prophet (saas). (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah*, p. 163)

... **FOLLOW THE WAY OF HIM WHO TURNS TO ME.**
(*Surah Luqman*, 15)

... **HE WILL FEAR ALLAH** like the **TREMBLING OF THE WINGS OF A BIRD [from the eagles].** (*Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntazar*, p. 51)

THEY TREMBLE IN AWE (BEFORE HIS GREATNESS.
(*Surat al-Anbiya'*, 28)

Hazrat Mahdi (as) Will Be Very Compassionate

HAZRAT MAHDI (AS) WILL BE SO COMPASSIONATE THAT no one will be woken up from their sleep or have a bleeding nose. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 42*)

... And those who are with him are fierce to the unbelievers, **COMPASSIONATE** to one another... (*Surat al-Fath, 29*)

Hazrat Mahdi (as) Will Have Great Fortitude

In his account, Abu Nuaym described the Messenger of Allah (saas) as saying: **O Ahl al-Bayt! Hazrat Mahdi (as) is one from the Ahl al-Bayt. Almighty and Exalted Allah will purify and enlighten him in one night.** (*Death-the Judgment Day-The Hereafter and Portents of the Judgment Day, 437*)

... **Whoever holds fast to Allah HAS BEEN GUIDED TO A STRAIGHT PATH.** (*Surah Al 'Imran, 101*)

Hazrat Mahdi's (as) virtue and superiority are signs of THE GREAT FORTITUDE HE DISPLAYS in the face of sorrows and fierce corruption... (*Tilsimlar [Talisman Magazine], p. 212. Narrated from Is'afur Ragibin. The Mahdi and the Antichrist, Saban Dogen, p. 154*)

Messengers before you were also denied but THEY WERE STEADFAST IN THE FACE OF THE DENIAL AND INJURY THEY SUFFERED until Our help arrived... (*Surat al-An'am, 34*)

Hazrat Mahdi (as) Will Be Struggler

“Hazrat Mahdi (as) will come from the East. Even if mountains rise up before him he will cross them and find a way over them.” (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 39*)

They plotted their plots, but their plots are (known) to Allah, even though their plots were **SUCH AS TO MOVE MOUNTAINS.** (*Surah Ibrahim, 46*)

He will continue his (intellectual) struggle until people return to the truth. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23*)

FIGHT THEM UNTIL THERE IS NO MORE TRIBULATION... (*Surat Al-Baqara, 193*)

Allah Will Support Hazrat Mahdi (as) Through His Followers

Know that the friends of Allah on earth ARE THOSE WHO FOLLOW HAZRAT MAHDI (AS). (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 52*)

Say, ‘IF YOU LOVE ALLAH, THEN FOLLOW ME AND ALLAH WILL LOVE YOU and forgive you for your wrong actions. Allah is Ever-Forgiving, Most Merciful.’ (*Surah Al ‘Imran, 31*)

... As clouds gather in the sky, Allah WILL MUSTER A COMMUNITY AROUND HIM. ALLAH WILL RECONCILE THEIR HEARTS. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 57*)

... HE JOINED YOUR HEARTS TOGETHER so that you became brothers by His blessing... (*Surah Al ‘Imran, 103*)

Hazrat Mahdi's (as) Followers Will Be Few In Number

Their numbers will be those of the people of Badr (313).

... Their number is as many as those who crossed the river with Saul. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 57*)

But FOUND IN IT ONLY ONE HOUSE OF MUSLIMS.

(*Surat adh-Dhariyat, 35*)

They form A GROUP, including women, of 314 PEOPLE.

(*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 57-68*)

... THESE PEOPLE ARE A SMALL GROUP. (*Surat ash-Shu'ara', 54*)

314 PEOPLE, including women, will swear allegiance to Hazrat Mahdi (as). (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 25*)

...But those who BELIEVED WITH HIM WERE ONLY FEW. (*Surah Hud, 40*)

And remeber WHEN YOU WERE FEW ... (*Surat al-Anfal, 26*)

... THESE 313 ARE DEVOUT BELIEVERS BY NIGHT AND HEROES BY DAY. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 169*)

... How many A SMALL FORCE has triumphed over a much greater one by Allah's permission! (*Surat al-Baqara, 249*)

The Moral Values of Hazrat Mahdi's (as) Followers

HIS [HAZRAT MAHDI'S (AS)] COMMANDERS ARE THE MOST AUSPICIOUS OF PEOPLE." (*Ibn Hajar al-Hayt-hami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 49*)

But those who believe and do right actions—THEY ARE THE BEST OF CREATURES. (*Surat al-Bayyina, 7*)

Select Muslims WHO DO NOT FEAR THE CENSURE OF ANY CENSURER will (intellectually) struggle with them on the path of Allah. (*Sunan Ibn Majah, 10/359*)

Allah will bring forward a people who strive in the Way of Allah and DO NOT FEAR THE BLAME OF ANY CENSURER. (*Surat al-Ma'ida, 54*)

His Followers Will Assist Hazrat Mahdi (as) in His Works

THEY WILL SHARE THE BURDEN OF THE AFFAIRS OF THE NATION WITH HIM. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 187*)

And THOSE APPORTIONING THE COMMAND. (*Surat adh-Dhariyat, 4*)

Hazrat Mahdi (as) and His Followers Will Spend the Night in Worship

... THEY ARE lions by day and DEVOUT BELIEVERS BY NIGHT. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, pp. 57-58*)

THE PART OF THE NIGHT THEY SPENT ASLEEP WAS SMALL and they would seek forgiveness before the dawn. (*Surat adh-Dhariyat, 17-18*)

Allah Will Support Hazrat Mahdi (as) with Angels

Allah will support him with **THREE THOUSAND ANGELS**. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 41*)

And when you said to the believers, 'Is it not enough for you that your Lord **REINFORCED YOU WITH THREE THOUSAND ANGELS, SENT DOWN?**' (*Surah Al `Imran, 124*)

The **ANGELS DESCEND ON** those ...(Surah Fussilat, 30) **Gabriel will be before them, and Michael behind...** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 47*)

Allah is his Protector and so are **GABRIEL** and every right-acting man of the believers and, furthermore, **THE ANGELS TOO WILL COME TO HIS SUPPORT**. (*Surat at-Tahrim, 4*)

And when your Lord revealed to the angels, 'I am with you so make those who have faith firm'... (*Surat al-Anfal, 12*)

... **HIS ANGELS PRAY FOR YOU...** (*Surat al-Ahzab, 43*)

THOSE ANGELS WILL STRIKE THE FACES AND BACKS of those who oppose Hazrat Mahdi (as). (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 41*)

How will it be when the **ANGELS TAKE THEM IN DEATH, BEATING THEIR FACES AND THEIR BACKS?** (*Surah Muhammad, 27*)

Hazrat Mahdi (as) and His Followers Will Face Difficulties But Will Not Be Worn Down

In the End Times, MY COMMUNITY WILL SUFFER SEVERE STRONG TROUBLES BECAUSE OF THEIR SULTANS, so that all places will be confining for Muslims. (*Al-Burhan fi `Alamat al-Mahdi Akhir az-Zaman, p. 12*)

... They did not give up IN THE FACE OF WHAT ASSAILED THEM in the Way of Allah, nor did they weaken, nor did they yield. Allah loves the steadfast. (*Surah Al `Imran, 146*)

After me, my Ahl al-Bayt will meet TROUBLE AND HARDSHIP, and BE SUBJECTED TO EXPULSION. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p.14*)

... THOSE WHO WERE TORTURED FOR MY CAUSE, and those who fought and were killed for My cause, I will surely remove from them their misdeeds... (*Surah Al `Imran, 195*)

Messengers before you were also denied but they were steadfast in the face of the denial and THEY WERE HARMED until Our help arrived... (*Surat al-An'am, 34*)

“People! The community of Muhammad and especially his Ahl al-Bayt have undergone many troubles. And WE WERE SUBJECTED TO GREAT DISTRESS AND WRONG ...” (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55*)

... They were touched by poverty and HARDSHIP and they were shaken to the point ... (*Surat al-Baqara, 214*)

Hazrat Mahdi (as) and His Community Will Be Under Allah's Protection

... Their opponents **WILL NEVER BE ABLE TO HARM THEM**. This (situation will continue until the Day of Judgment). (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 286*)

... The misguided **CANNOT HARM YOU** as long as you are guided. (*Surat al-Ma'ida, 105*)

Hazrat Mahdi (as) Will Be Someone Specially Chosen By Allah for the End Times

ALLAH HAS CHOSEN HIM ABOVE ALL OTHERS. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 189*)

YOUR LORD CREATES AND CHOOSES WHATEVER HE WILLS. The choice is not theirs... (*Surat al-Qasas, 68*)

Hazrat Mahdi (as) Will Call On People to Have Faith in Allah

HE WILL CALL ON PEOPLE TO OBEY ALLAH AND HIS MESSENGER. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 50*)

And what is the matter with you that you do not believe in Allah, **WHEN THE MESSENGER CALLS YOU TO BELIEVE IN YOUR LORD,** and He has made a covenant with you if you are believers? (*Surat al-Hadid, 8*)

Hazrat Mahdi (as) Will Restore Islam to Its True Essence and Rid off Subsequent Innovations

He [HAZRAT MAHDI (AS)] WILL SUSTAIN ISLAM in the very end just as our Prophet (saas) sustained Islam in the beginning... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 27*)

... It is He Who sent His Messenger with guidance and THE RELIGION OF TRUTH (ISLAM) TO EXALT IT OVER EVERY OTHER RELIGION... (*Surat at-Tawba, 33*)

... HAZRAT MAHDI (AS) WILL PRACTICE THE RELIGION IN EXACTLY THE SAME WAY AS IT WAS IN THE TIME OF THE PROPHET (SAAS). He will eliminate the schools (madhabs) from the earth. No school will be left apart from the true, pure faith. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, pp. 186-187*)

There will also be union of religion and NO ONE OTHER THAN ALLAH WILL BE WORSHIPPED anymore. (*Ibn Majah, 10/334*)

I will encourage you to embrace my Sunnah, AND TO FOLLOW IN THE PATH OF THE SUCCESSORS OF HAZRAT MAHDI (AS). (*Ibn Majah, Abu Dawud*)

THIS IS MY PATH AND IT IS STRAIGHT, so follow it... (*Surat al-An'am, 153*)



Hazrat Mahdi (as) Will Be Instrumental in People Living by the True Religion

... Before swearing allegiance, they will flood to him in **DROVES...** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 25*)

... You have seen people entering Allah's religion in **DROVES...** (Surat an-Nasr, 2)

Hazrat Mahdi (as) Will Bring About Unity and Union Among Muslims

In the same way that ALLAH made people brothers in the religion and installed love in their hearts, by freeing them from polytheism, so He will free them from corruption with HAZRAT MAHDI (AS) and WILL MAKE THEM BROTHERS. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 20*)

... **HE JOINED YOUR HEARTS TOGETHER...** (*Surah Al 'Imran, 103*)

Hazrat Mahdi (as) Will Be Instrumental in Islamic Morality Prevail the World

There are four rulers on earth in total. Two are from the believers and two from the unbelievers. The believers are Solomon (as) and Dhu'l-Qarnayn (as). The unbelievers are Nimrod and Nebuchadnezzar. ONE FROM MY PEOPLE WILL RULE THE WORLD AS THE FIFTH. In other words, THE MAHDI. (*Imam Rabbani, Letters of Rabbani, 2/251*)

... We wrote down, 'It is My servants WHO ARE SINCERE WHO WILL INHERIT THE EARTH.' (*Surat al-Anbiya', 105*)

WE WILL LEAVE YOU THE LAND to live in after them.
(*Surah Ibrahim, 14*)

HAZRAT MAHDI (AS) WILL (SPIRITUALLY) RULE THE WORLD just like the Prophet Solomon (as) and Dhu'l-Qarnayn (as). (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 29*)

According to the accounts of Ummu Salama, HAZRAT MAHDI (AS) WILL CAUSE ISLAM TO RULE OVER DIFFERENT PARTS OF THE WORLD. (*Imam Rabbani, Letters of Rabbani, I: 565*)

... HE WILL MAKE THEM SUCCESSORS IN THE LAND as He made those before them successors... (*Surat an-Nur, 55*)

Hazrat Mahdi (as) will (spiritually) conquer the East and West... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 57*)

And WE BEQUEATHED TO THE PEOPLE who had been oppressed the EASTERNMOST PART of the land We had blessed, and ITS WESTERNMOST PART as well... (*Surat al-A'raf, 137*)

Allah will give SO MUCH POWER to him [Hazrat Mahdi (as)]. He will remove cruelty from the world overnight. (*Al-Futuhah al-Makkiyah, p. 66; Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 186*)

... by Our Signs WILL GIVE YOU BOTH AUTHORITY, so that they will not be able to lay a hand on you.' (*Surat al-Qasas, 35*)

Hazrat Mahdi (as) Will Be Muslims' Spiritual Leader

Hazrat Mahdi (as) will rule the world just like the Prophet Sulayman (as) and Dhu'l-Qarnayn (as). (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 29*)

HE WHO APPOINTED YOU SUCCESSORS ON THE EARTH... (*Surat al-An'am, 165*)

WE DESIRED to show kindness to those who were oppressed in the land and to MAKE THEM LEADERS and make them inheritors. (*Surat al-Qasas, 5*)

How Everyone in the World Will Be Delighted with Hazrat Mahdi (as) and Feel A Great Love for Him

When Hazrat Mahdi (as) comes, PEOPLE WILL EMBRACE HIM WITH LOVE AND AFFECTION (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 37*)

As for those who believe and do right actions, THE ALL-MERCIFUL (ALLAH) WILL BESTOW HIS LOVE ON THEM. (*Surah Maryam, 96*)

Hazrat Mahdi (as) Will Rule with Justice

THE WORLD filled with oppression and tyranny WILL OVERFLOW WITH JUSTICE AFTER HE [HAZRAT MAHDI (AS)] COMES. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar, p. 20*)

... when their Messenger comes EVERYTHING IS DECIDED BETWEEN THEM JUSTLY. They are not wronged. (*Surah Yunus, 47*)

The World Will Be Filled With Peace in the Time of Hazrat Mahdi (as)

Like the cup fills with water, SO WILL EARTH FILL WITH PEACE. ALL HOSTILITY, FIGHTING, AND ENVY WILL DISAPPEAR. (*Sahih Muslim, 1/136*)

You who believe! ENTER PEACE (ISLAM) TOTALLY...
(*Surat al-Baqara, 208*)

THERE WILL BE NO ENMITY LEFT between any people. (*Sahih Muslim, 1/136*)

ALL HOSTILITY, fighting, and envy WILL DISAPPEAR.
(*Sahih Muslim, 1/136*)

... Repel the bad with something better. IF THERE IS ENMITY between you and someone else, HE WILL BE LIKE A BOSOM FRIEND. (*Surah Fussilat, 34*)

Everywhere on Earth Will Be Made Safe in the Time of Hazrat Mahdi (as)

In the time of Hazrat Mahdi (pbuh) no one will be woken up from their sleep OR HAVE A BLEEDING NOSE. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163*)

... THEY ARE THE ONES WHO ARE SAFE; it is they who are guided. (*Surat al-An'am, 82*)

THERE WILL BE NO ENMITY LEFT between any people. (*Sahih Muslim, 1/136*)

We will STRIP AWAY ANY RANCOR in their hearts...

(Surat al-A'raf, 43)

..., no trust will be wasted... *(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 43)*

Those WHO HONOR their TRUSTS and their contracts.

(Surat al-Muminun, 8)

The Soil Will Be Made Fertile in the Time of Hazrat Mahdi (as)

... AND THERE WILL BE MANY PLANTS ON EARTH... *(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23)*

...WE BRING FORTH GROWTH OF EVERY KIND, AND FROM THAT WE BRING FORTH THE GREEN SHOOTS AND FROM THEM WE BRING FORTH CLOSE-PACKED SEEDS... *(Surat al-An'am, 99)*

... people will SOW A HANDFUL OF SEEDS AND REAP 700 HANDFULS... *(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 43)*

... The metaphor of those who spend their wealth in the Way of Allah is that of a grain WHICH PRODUCES SEVEN EARS; IN EVERY EAR THERE ARE A HUNDRED GRAINS. *(Surat al-Baqara, 261)*

There Will Be Hitherto Unseen Plenty and Abundance in the Time of Hazrat Mahdi (as)

... HAZRAT MAHDI (AS) ... HE WILL DISTRIBUTE GOODS AND PROPERTY, BUT DUE TO THE PREVAILING ABUNDANCE NONE WILL ACCEPT THEM. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 31*)

Definitely POSSESSIONS WILL BE IN ABUNDANCE THEN, FLOWING LIKE WATER. Yet no one will [condescend] to take any. (*Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 464*)

MY COMMUNITY WILL BE BLESSED in that time... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23*)

...Allah WILL ENRICH THEM from His bounty... (*Surat an-Nur, 32*)

ALLAH GIVES SUCH MULTIPLIED INCREASE TO WHOEVER HE WILLS. (*Surat al-Baqara, 261*)

THEN ONCE AGAIN WE GAVE BACK TO YOU THE TRUN TO PREVAIL over them and SUPPLIED YOU WITH MORE WEALTH AND CHILDREN... (*Surat al-Isra', 6*)



Various Abjads (Numerological Calculations) Regarding the End Times By Ahmed Feyzi Kul, A Student of the Risale-i Nur

Some of the abjads (numerological calculations) regarding the End Times in the work "*Mai'da al-Qur'an ve Hazinat al-Burhan*" by the late Ahmed Feyzi Kul are as follows:

**YOUR LORD WILL SOON GIVE TO YOU and you
will be satisfied.** (*Surat ad-Duha, 5*)

**ABJAD (Numerological analysis): With conjunctive
waw 2015 AD, without conjunctive waw 2009 AD**

DID WE NOT RAISE YOUR RENOWN HIGH?
(*Surat al-Inshirah, 4*)

ABJAD: 2009 AD

**ALLAH HAS WRITTEN, 'I WILL BE VICTORIOUS,
I AND MY MESSENGERS.' Allah is most strong
and mighty.** (*Surat al-Mujadala, 21*)

ABJAD: 2010 AD

**THEY DESIRE TO EXTINGUISH ALLAH'S LIGHT
WITH THEIR MOUTHS. BUT ALLAH REFUSES
TO DO OTHER THAN PERFECT HIS LIGHT, even
though the unbelievers detest it.** (*Surat at-Tawba, 32*)

ABJAD: Hijri 1423 - 2002 AD

The Egyptian who had bought him told his wife, 'Look after him with honor and respect. It's possible he will be of use to us or perhaps we might adopt him as a son.' And thus We established Joseph in the land to teach him the true meaning of events. **ALLAH IS IN CONTROL OF HIS AFFAIR.** However, most of mankind do not know. (*Surah Yusuf, 21*)

ABJAD: 2014 AD

IT IS OUR ARMY WHICH WILL BE VICTORIOUS.
(*Surat as-Saffat, 173*)

ABJAD: 1994 AD

**"FROM THE MISCHIEF OF DARKNESS AS IT
OVERSPREADS ..."** (*Surat al-Falaq, 3*)

ABJAD: 1971 AD

(ANARCHY AND TERROR INCIDENTS BEGAN IN
THE YEAR 1971)

**THEY FOUND A SERVANT OF OURS WHOM WE
HAD GRANTED MERCY FROM US AND WHOM
WE HAD ALSO GIVEN KNOWLEDGE DIRECT
FROM US.** (*Surat al-Kahf, 65*)

ABJAD: Hijri 1430-1431
2009-2010 AD

STRUGGLE (determination, effort, altruism, intellectual struggle) IS PRESCRIBED FOR YOU EVEN IF IT IS HATEFUL TO YOU. IT MAY BE THAT YOU HATE SOMETHING WHEN IT IS GOOD FOR YOU AND IT MAY BE THAT YOU LOVE SOMETHING WHEN IT IS BAD FOR YOU. ALLAH KNOWS AND YOU DO NOT KNOW. (Surat al-Baqara, 216)

ABJAD: 2010 - 2050 AD

(In his works "Mai'da al-Qur'an ve Hazinat al-Burhan" Ahmed Feyzi Kul Efendi gives 2050 as the date when morality of Islam will prevail the world up to its highest point and come to perfection)

WE HAVE ONLY SENT YOU AS A MERCY TO ALL THE WORLDS... (Surat al-Anbiya, 107)

ABJAD: Hijri 1430 - 1431

HE [JESUS] SAID: "I AM INDEED A SERVANT OF ALLAH. HE HAS GIVEN ME REVELATION AND MADE ME A PROPHET." (Surah Maryam, 30)

ABJAD: Hijri 1410-1412-1462

AND AS FOR THE BLESSING OF YOUR LORD, SPEAK OUT! (Surat ad-Duha, 11)

ABJAD: Hijri 1376 - 1956 AD

**SOME VERSES REGARDING HAZRAT MAHDI (AS)
AND THE END TIMES SOME NUMEROLOGICAL
CALCULATIONS**

**BOMBARDING THEM WITH STONES OF HARD-
BAKED CLAY...** (*Surat al-Fil, 4*)

ABJAD: Hijri 1359 - 1940 AD
WORLD WAR II

**BE FEARFUL OF TRIALS WHICH WILL NOT AFF-
LICT SOLELY THOSE AMONG YOU WHO DO
WRONG. KNOW THAT ALLAH IS SEVERE IN
RETRIBUTION.** (*Surat al-Anfal, 25*)

ABJAD: 1913 AD
BEGINNING OF WORLD WAR I

**WE SAID, 'HAVE NO FEAR. YOU WILL HAVE THE
UPPER HAND.'** (*Surah Ta Ha, 68*)

ABJAD: 1956 AD



Remember when Allah made a covenant with the Prophets: 'Now that We have given you a share of the Book and Wisdom, and then a messenger comes to you confirming what is with you (1), you must have faith in him and help him.' He asked, 'Do you agree and undertake my commission on that condition?' They replied, 'We agree.' He said, 'Bear witness, then. I am with you as one of the witnesses.' (2) (*Surah Al 'Imran, 81*)

ABJAD (1): 1956 AD

ABJAD (2): Hijri 1416 - 1994 AD



We desired to show kindness to those who were oppressed (1) in the land and to make them leaders and make them inheritors (2) (*Surat al-Qasas, 5*)

ABJAD (1): 1996 AD

ABJAD (2): ... leaders and make them inheritors: 2021 AD



We sent you only to bring good news and to give warning. (*Surat al-Furqan, 56*)

ABJAD: 1981 AD

(Besides: The number of the surah (25) x the number of the verse (56)= Hijri 1400 - 1981 AD

And thus We give to Joseph power in the land so he could live in any place he pleased. We grant Our grace to anyone We will and We do not allow to go to waste the wage of any people who do good. (*Surah Yusuf, 56*)

ABJAD: 2017 AD



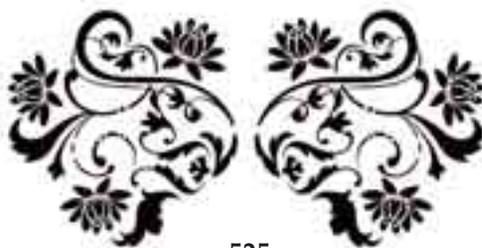
He said, 'Go down from it, all of you, as enemies to one another! But when guidance comes to you from Me, all those who follow My guidance will not go astray and will not be miserable.' (*Surah Ta Ha, 123*)

ABJAD: 1982 AD



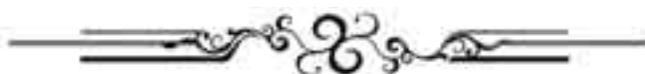
Say: 'Everyone is waiting expectantly so wait expectantly. You will soon know who are the Companions of the Right Path and who is is guided.' (*Surah Ta Ha, 135*)

ABJAD: 2023 AD



We made them leaders, guiding by Our command, and revealed to them how to do good actions and establish prayer and pay alms, and they worshipped Us. (*Surat al-Anbiya, 73*)

ABJAD: 1984 AD



Alif Lam Mim. The Romans have been defeated. (*Surat ar-Rum, 1-2*)

ABJAD: 1980 AD



... in a few years' time. The affair is Allah's from beginning to end. On that day, the believers will rejoice... (*Surat ar-Rum, 4*)

ABJAD: 2010



We wrote down in the Psalms, after the Reminder came: 'It is My servants who are righteous who will inherit the earth.' (*Surat al-Anbiya, 105*)

ABJAD: 2051 AD

If We wished We could send down a Sign to them from heaven, before which their heads would be bowed low in subjection. (*Surat ash-Shu'ara, 4*)

ABJAD: 2022 AD



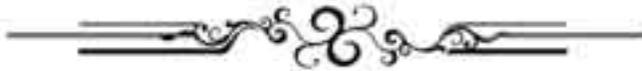
This is a warner of the warners of the old. (*Surat an-Najm, 56*)

ABJAD: 2031 AD



Allah and His angels call down blessings on the Prophet. You who believe! Call down blessings on him and ask for complete peace and safety for him. (*Surat al-Ahzab, 56*)

ABJAD: 1986 AD



We have sent you with the truth bringing good news and giving warning. There is no community to which a warner has not come. (*Surah Fatir, 24*)

ABJAD: 1983 AD

We placed between them and the cities We had blessed other clearly conspicuous cities, making them measured stages on the way: 'Travel between them in safety by night and day.' (*Surah Saba', 18*)

ABJAD: 2023 AD



We will show them Our Signs on the horizon and within themselves until it is clear to them that it is the truth. Is it not enough for your Lord that He is a witness of everything? (*Surah Fussilat, 53*)

ABJAD: 1990 AD



IT IS OUR ARMY WHICH WILL BE VICTORIOUS.

(*Surat as-Saffat, 173*)

ABJAD: 1994 AD



And you have seen people entering Allah's religion in droves, then glorify your Lord's praise and ask His forgiveness. He is the Ever-Returning. (*Surat an-Nasr, 2-3*)

ABJAD: 2016 AD

Did We not raise your renown high? (Surat al-Inshirah, 4)

ABJAD: 2009 AD



It is He Who sent His Messenger with guidance and the religion of Truth to exalt it over every other religion, though the associaters hate it. (Surat as-Saff, 9)

ABJAD: 2021 AD (if the gemination mark is excluded)



The Egyptian who had bought him told his wife, 'Look after him with honor and respect. It's possible he will be of use to us or perhaps we might adopt him as a son.' And thus We established Joseph in the land to teach him the true meaning of events. ALLAH IS IN CONTROL OF HIS AFFAIR. However, most of mankind do not know. (Surah Yusuf, 21)

ABJAD: 2014 AD



As for those who make Allah their friend, and His Messenger and those who believe: it is the party of Allah who are victorious! (*Surat al-Ma'ida, 56*)

ABJAD: 2055 AD



And as for the blessing of your Lord, speak out! (*Surat ad-Duha, 11*)

ABJAD: Hijri 1376 - 1956 AD



He said, 'Go down from it, all of you, as enemies to one another! But when guidance comes to you from Me, all those who follow My guidance will not go astray and will not be miserable. (*Surah Ta Ha, 123*)

ABJAD: 1982 AD



Say: 'Everyone is waiting expectantly so wait expectantly. You will soon know who are the Companions of the Right Path and who is guided.' (*Surah Ta Ha, 135*)

ABJAD: 2023 AD

A Messenger from among them came to them but they denied him. So the punishment seized them and they were wrongdoers. (*Surat an-Nahl, 113*)

ABJAD: 2007 AD



THOSE WHO PLEDGE YOU THEIR ALLEGIANCE PLEDGE ALLEGIANCE TO ALLAH. Allah's hand is over their hands. He who breaks his pledge only breaks it against himself. But as for him who fulfils the contract he has made with Allah, We will pay him an immense reward. (*Surat al-Fath, 10*)

ABJAD: 2025 AD



Or are you astonished that a reminder should come to you from your Lord by way of A MAN AMONG YOU, TO WARN YOU and make you have taqwa so that hopefully you will gain mercy?' (*Surat al-A'raf, 63*)

ABJAD: Hijri 1433 - 2011 AD



"...ALLAH HAS CHOSEN HIM OVER YOU AND FAVORED HIM GREATLY IN KNOWLEDGE AND PHYSICAL STRENGTH..." (*Surat al-Baqara, 247*)

ABJAD: Hijri 1418 - 1996 AD



Then WE APPOINTED YOU after them **TO BE SUCCESSORS ON THE EARTH** so We might observe how you would act. (*Surah Yunus, 14*)

ABJAD: 2048 AD



YOUR LORD WILL SOON GIVE TO YOU and you will be satisfied. (*Surat ad-Dhuha, 5*)

ABJAD: 2015 AD (with reference to waw)

2009 AD (with no reference to waw)

If you do good, you do it to yourselves. If you do evil, you do it to your detriment. WHEN THE NEXT PROMISED TIME ARRIVED, it was so that they could injure you and enter the Temple as they had entered it the first time, and in order to completely destroy what they had conquered. (*Surat al-Isra, 7*)

ABJAD: 2019 AD



IT IS OUR ARMY WHICH WILL BE VICTORIOUS.

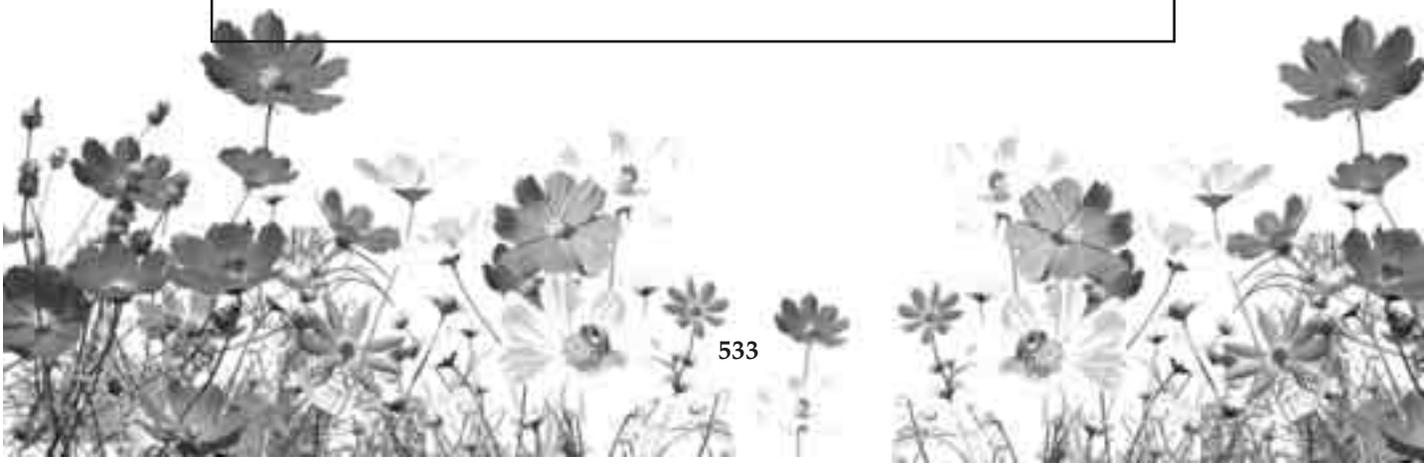
(*Surat as-Saffat, 173*)

ABJAD: Hijri 1410 - 1988 AD (*with gemination mark*)



SO DO NOT OBEY THE UNBELIEVERS BUT USE THIS (THE QUR'AN) TO BATTLE AGAINST THEM WITH ALL YOUR MIGHT. (*Surat al-Furqan, 52*)

ABJAD: Hijri 1400 - 1979 AD



OUR LORD, RAISE UP AMONG THEM A MESSENGER FROM THEM to recite Your Signs to them and teach them the Book and Wisdom and purify them...

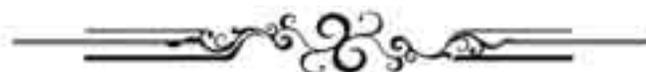
(Surat al-Baqara, 129)

ABJAD: 1980 AD



And other things you love: **SUPPORT FROM ALLAH AND IMMINENT VICTORY.** Give good news to the believers! *(Surat as-Saff, 13)*

ABJAD: Hijri 1402 - 1981 AD



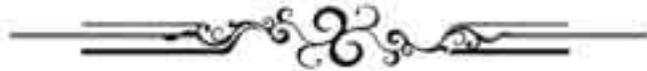
Yet you see those with sickness in their hearts rushing to them, saying, 'We fear the wheel of fate may turn against us.' **BUT IT MAY WELL BE THAT ALLAH WILL BRING ABOUT VICTORY OR SOME OTHER CONTINGENCY FROM HIM.** Then they will deeply regret their secret thoughts. *(Surat al-Ma'ida, 52)*

ABJAD: 1996 AD



Allah has promised those of you who believe and do right actions that HE WILL MAKE THEM SUCCESSORS IN THE LAND as He made those before them successors, and will firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. 'They worship Me, not associating anything with Me.' Any who are unbelievers after that, such people are deviators. (*Surat an-Nur, 55*)

ABJAD: 2013 AD



ACCORDINGLY YOUR LORD WILL PICK YOU OUT and teach you the true meaning of events and perfectly fulfil His blessing on you as well as on the family of Ya'qub as He fulfilled it perfectly before upon your forebears, Abraham and Isaac... (*Surah Yusuf, 6*)

ABJAD: Hijri 1443 - 2020 AD (*without gemination mark*)



Their Prophet said to them, 'ALLAH HAS APPOINTED SAUL TO BE YOUR KING.'... (*Surat al-Baqara, 247*)

ABJAD: Hijri 1420 - 1998 AD

WE GAVE HIM POWER AND AUTHORITY ON THE EARTH and granted him a way to everything. (Surat al-Kahf, 84)

ABJAD: Hijri 1440 - 2017 AD (with gemination mark)



But WHEN THEY REACHED THE JUNCTION OF THE TWO SEAS, they forgot their fish which quickly burrowed its way into the sea. (Surat al-Kahf, 61)

ABJAD: Hijri 1405 - 1984 AD



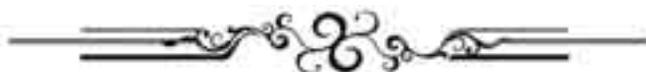
HE SAID, 'THE POWER MY LORD HAS GRANTED ME IS BETTER THAN THAT. Just give me a strong helping hand and I will build a solid barrier between you and them. (Surat al-Kahf, 95)

ABJAD: Hijri 1409 - 1987 AD (without gemination mark)



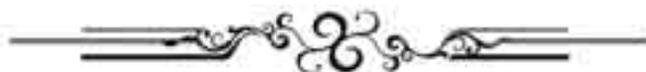
They desire to extinguish Allah's Light with their mouths. But Allah refuses to do other than perfect His Light, even though the unbelievers detest it. (*Surat at-Tawba, 32*)

ABJAD: Hijri 1423 - 2002 AD



Or do they ask, 'Has he invented a lie about Allah?' If Allah willed, He could seal up your heart. By His Words Allah wipes out the false and confirms the truth. He knows what the heart contains. (*Surat ash-Shura, 24*)

ABJAD: 2014 AD



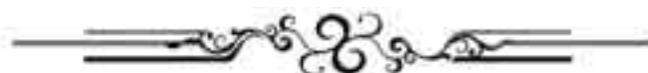
And when Jesus son of Mary said, 'Tribe of Israel, I am the Messenger of Allah to you, confirming the Torah which came before me and giving you the good news of a Messenger after me whose name is Ahmad.' When he brought them the Clear Signs, they said, 'This is downright magic.' (*Surat as-Saff, 6*)

ABJAD: 2011 AD

HE IS A SIGN OF THE HOUR. HAVE NO DOUBT ABOUT IT. But follow me. This is a straight path.

(Surat az-Zukhruf, 61)

ABJAD: 2026 AD



those who, if We establish them firmly on the earth, will establish prayer and pay alms, and command what is right and forbid what is wrong. The end result of all affairs is with Allah. *(Surat al-Hajj, 41)*

ABJAD: Hijri 1400 - 1979 AD



Among those We have created there is a community who guide by the Truth and act justly according to it.

(Surat al-A'raf, 181)

ABJAD: 1987 AD



No! I swear by the planets with their retrograde motion, swiftly moving, self-concealing. (*Surat at-Takwir, 15-16*)

ABJAD: Hijri 1459 - 2036 AD



They [the Prophets] asked for Allah's victory, and every obdurate tyrant failed. (*Surah Ibrahim, 15*)

ABJAD: 1993 AD



those who follow the Messenger, the Unlettered Prophet, whom they find written down with them in the Torah and the Gospel, commanding them to do right and forbidding them to do wrong, making good things halal for them and bad things haram for them, relieving them of their heavy loads and the chains which were around them. Those who believe in him and honor him and help him, and follow the Light that has been sent down with him, they are the ones who are successful.' (*Surat al-A'raf: 157*)

ABJAD: 2025 AD

By the Lord of heaven and earth, it is certainly the truth, just as you have speech. (*Surat adh-Dhariyat, 23*)

ABJAD: Hijri 1459 - 2036 AD



And strive hard in (the way of) Allah, (such) a striving a is due to Him; **He has selected you and not placed any constraint upon you in the religion – the religion of your forefather Abraham (1). He named you Muslims before and also in this (2), so that the Messenger could be witness against you and you could be witnesses against all mankind (3).** So establish prayer and pay alms and hold fast to Allah. He is your Protector – the Best Protector, the Best Helper. (*Surat al-Hajj, 78*)

ABJAD (1): 1911 AD

ABJAD (2): 2034 AD

ABJAD (3): 2026 AD



They say, ‘Why has a Sign not been sent down to him from his Lord?’ Say: ‘The Unseen belongs to Allah alone. **So wait, I am waiting with you.**’ (*Surat Yunus, 20*)

ABJAD: 2002 AD (*without gemination mark*)

So that when they see what they were promised, **they will know who has less support and smaller numbers.**

(Surat al-Jinn, 24)

ABJAD: 1995 AD *(with gemination mark and tanwin)*



We admitted them into Our mercy. They were among the righteous. *(Surat al-Anbiya', 86)*

ABJAD: 2066 AD



'John, **take hold of the Book with vigor.**' We gave him judgment while still a child. *(Surah Maryam, 12)*

ABJAD: 2067 AD



Fighting is prescribed for you even if it is hateful to you. It may be that you hate something when it is good for you and it may be that you love something when it is bad for you. Allah knows and you do not know.

(Surat al-Baqara, 216)

ABJAD: 1960-1961-2010-2050 AD

(It is related as the date on which the moral values of Islam's pre-dominance reaches its peak and maturity)

Truly We have granted you a clear victory.

(Surat al-Fath, 1)

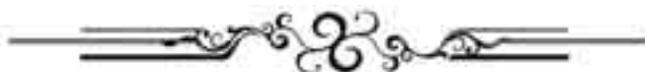
ABJAD: Hijri 1331 - 1913 AD

(Canakkale Victory)



Allah has promised those of you who have iman and do right actions (1) that He will make them successors in the land as He made those before them successors, and will firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. 'They worship Me, not associating anything with Me.' Any who are unbelievers after that, such people are deviators. *(Surat an-Nur, 55)*

ABJAD: 2019 AD *(with gemination mark)*



They found a servant of Ours whom We had granted mercy from Us and whom We had also given knowledge direct from Us. *(Surat al-Kahf, 65)*

ABJAD: Hijri 1430-1431

2009-2010 AD

TECHNOLOGIES IN THE END TIMES REPORTED BY OUR PROPHET (SAAS)

HAZRAT MAHDI (AS) WILL TELL THE WHOLE WORLD OF THE MORAL VALUES OF THE QUR'AN AND THE SIGNS LEADING TO FAITH BY MEANS OF THE TECHNOLOGICAL MEANS OF THE END TIMES

Hazrat Mahdi (as) will disseminate knowledge across the world in the same way as justice and equality. (*Bihar al-Anwar, Vol. 36, p. 253*)

Thanks to the Imam az-Zaman's [Hazrat Mahdi (as)] grace, knowledge will enter people's hearts. (*Bihar al-Anwar, Vol. 53, p. 86 narrated from al-Ikhtesaas; Mikyaal al-Makaarim, Vol. 1, p. 236*)

In this age [the time of Hazrat Mahdi (as)] people will be taught the Holy Qur'an and its truths. (*Bihar al-Anwar, Vol. 52, p. 339*)

INFORMATION ABOUT THE STRUCTURE OF THE EARTH AND THE UNIVERSE WILL BE OBTAINED IN THE TIME OF HAZRAT MAHDI (AS)

At that time [In the time of Hazrat Mahdi (as)] people will have access to the seven layers of the heavens and the seven layers of earth. (*Bihar al-Anwar vol: 52, p. 321*)

The hadith refers to information and technological progress that will be forthcoming in the time of Hazrat Mahdi (as). People have recently acquired the technology with which to explore the depths of the Earth and also to learn about the furthest corners of the universe. We now know about the structure of the Earth, from the layers under the crust to the nature of magma. By Allah's leave, people have now acquired considerable knowledge, from the gases in the layers of the atmosphere to the details about other galaxies. Our Prophet (saas) revealed 1400 years ago that facts that were unknown in his day would be learned in the time of Hazrat Mahdi (as).

HAZRAT MAHDI (AS) WILL MAKE USE OF TECHNOLOGY IN OBTAINING INFORMATION ABOUT EVENTS IN THE WORLD

The universe will be as visible as the palm of his hand for Hazrat Mahdi (as). (*Bihar al-anwar*, vol. 52, p. 328)

The hadith indicates that Hazrat Mahdi (as) will make use of technology in the End Times. Wide-ranging information about the universe will be obtained in the End Times. By the will of Allah, many things that were hitherto unknown will be learned through advances made in the End Times. Hazrat Mahdi (as) will use hand-held computer technology to obtain any information he wants or to establish communication with anywhere in the world.



PEOPLE IN MANY DIFFERENT CITIES WILL BE ABLE TO HEAR HAZRAT MAHDI (AS) PREACH THE WORD AT THE SAME TIME

Aban ibn Taglib says: I heard Imam Jaffar Sadik say, It is as if I can see the Qaim [Hazrat Mahdi (as)],... people in all countries **WILL SEE HIM WITH THEM IN THEIR COUNTRIES, he will unfurl the standard of the Messenger of Allah (saas)...** (*Zamanin Imamini Taniyalim, Imam Mehdi* [Let us get to know the imam of the time, Imam Mahdi], Ali Irfan, p. 94)

This hadith reveals that even people living in other cities and countries will see Hazrat Mahdi (as) as if he were next to them and living in their own cities, in other words, that they will listen to him by means of the technology of the time, live television, radio and the Internet. Just like the Prophet (saas), Hazrat Mahdi (as) will spread the moral values of Islam across the world, and the holy banner of our Prophet (saas), which is preserved in Topkapi Palace will be unfurled for the first time since his day. (Hazrat Mahdi (as) will appear in Istanbul, where the banner of our Prophet (saas) and other holy relics are kept.)

ELECTRONIC COMMUNICATIONS IN THE TIME OF HAZRAT MAHDI (AS)

A herald will cry out from the sky saying, "Truth lies with the line of Muhammed", and a herald will emerge from the earth, and he will say, "Truth lies with the line of Jesus."
Abbas said, **"The voice from the earth comes from satan, and that from the sky comes from Allah."** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 53*)

All kinds of sounds and images will reach the earth through television, radio the internet and through radio waves in the form of electronic waves from the sky. In this way, information will reach people that **“Truth lies with the line of Muhammed,”** in other words, Haz-



rat Mahdi (as) is from the lineage of our Prophet (saas). Everyone on earth will hear and see these sounds and images.

False and misleading information will be spread by atheist masons working underground and by the atheist secret state, in other words, the committee of the antichrist. They will spread the idea that “Truth lies with the lineage of Jesus.” They will maintain that the Prophet Jesus (as) married, had children, and continued his line and that his descendants are living today. The claim of the “Holy Grail” made by atheist masons in the present day is a reflection of this subject. The appearance of this matter in the End Times is another miracle of our Prophet’s (saas).

A PERSON’S VOICE SPEAKING TO HIM

I swear to Allah, in whose power my life is, that the Day of Judgment will not take place until savage animals talk to human beings, **until a person’s voice and shoes speak to him, and until people tell him what they are doing.** (Ash-Sharani, *Mukhtasar Tazkirah al-Qurtubi*, p. 471)

With the cassette and CD players widely used today it is possible to record a person’s voice and listen to it later. The reference to **“a person’s voice speak-**

ing to him” is suggestive of these devices. The expression “until a person’s shoes speak to him” puts one in mind of the listening devices that intelligence officers conceal in their footwear. Listening devices installed inside shoe heels and developed by Romanian intelligence during the Cold War were used by Western diplomats.

The reference to “people telling him what they are doing” may indicate how families and friends a long way away establish communications using Internet cameras and video telephones.”

A SOUND RECEIVER INSERTED INTO A SHOE HEEL

“The Day of Judgment will not take place until the handle of a whip, his shoe lace speak to a person, until there is such abundance that a person will find nobody to give alms to, until rivers and streams flow through Arab lands.” (Ahmad ibn Hanbal, Musnad, II, p. 498)

The reference to “a person’s shoe lace speaking” in the above account indicates the shoe lace serving as an antenna in surveillance systems installed in footwear.



SHOE PHONE

Hem ayakkabı hem telefon



040309 hurriyet

İNGİLİZ bilgisayar araştırmacı Paul Gardner-Stephen, bir ayakkabıyı arkadaşını ikna ederek ona bir topuğunda cep telefonu, diğerinde Bluetooth kulaklık olan bir ayakkabı yaptırdı. Cep telefonu ayakkabı, kullanırken topuğu geriye kaydırılmaması halinde çağrı yapması veya alınması imkân veriyor. Telefon çalışırken topuğu kaydırmak dâğılmeye hasmâk yeterli oluyor. Bu yeni buluş bir daha kimsenin cep telefonunu kaybetmeyeceği anlamına da geliyor.



The term “until the handle of a whip speaks to a person” may again be a reference to modern technology’s wireless and mobile phones resembling whips. The use of wireless and mobile phones whose antenna are not unlike the tips of whips bears a close similarity to the term “until the handle of a whip speaks to a person.”



HAZRAT MAHDI (AS) WILL BE KNOWN ALL OVER THE WORLD BY WAY OF THE INTERNET, TELEVISION AND THE RADIO

The name and fame of Hazrat Mahdi (as) will constantly spread during the End Times. The Internet, television and radio will play a major role in this. The hadith of our Prophet (saas) say that the renown of Hazrat Mahdi (as) will spread by way of images and videos carried over the Internet, and through television and radio:

The imam [Hazrat Mahdi (as)] will (spiritually) conquer the East and West and bring Islam (the morality of Islam) to rule across the world... **ALMIGHTY ALLAH WILL GIVE PEOPLE SUCH POWER THAT EVERYONE WILL HEAR HIS [HAZRAT MAHDI’S (AS)] WORDS, WHEREVER THEY MAY BE**, and the imam (as) will give life to Islam... (*Bihar al-Anwar*, V. 52, p. 279 and V. 53, p. 12 *Ikmal al-Din*, V. 2, p. 367)

It is certain that in the time of **QAIM [HAZRAT MAHDI (AS)] IF A BELIEVER IS IN THE EAST, HE WILL PERSONALLY SEE HIS BROTHER IN THE WEST. IF HE IS IN THE WEST, HE WILL SEE HIS BROTHER IN THE EAST.** (*Bihar al-Anwar, V. 52, p. 391*)

It is also indicated in the hadith that through such means of communication as the Internet, television and radio, every community will be able to see images of Hazrat Mahdi (as) and listen to his words, translated into their own languages, from anywhere in the world:

In the Iqduḍ Durar he says: **THIS SOUND WILL COVER THE WORLD AND EVERY PEOPLE WILL HEAR IT IN THEIR OWN TONGUES.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, p. 51*)

There will be a voice from the sky to the people of the Earth, **SUCH THAT EVERYONE WILL HEAR IT IN HIS OWN TONGUE.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, p. 37*)

A voice from the sky will call him by his name, **AND EVERYONE IN EAST OR WEST OR EVEN ASLEEP WILL HEAR THAT VOICE** and wake up. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 56*)



IN THE TIME OF HAZRAT MAHDI (AS) COMMUNICATIONS WILL BE ESTABLISHED USING VIDEOPHONE AND COMPUTER SYSTEMS

It is certain that in the time of QAIM [HAZRAT MAHDI (AS)] IF A BELIEVER IS IN THE EAST, HE WILL PERSONALLY SEE HIS BROTHER IN THE WEST. IF HE IS IN THE WEST, HE WILL SEE HIS BROTHER IN THE EAST. (*Bihar al-Anwar, v. 52, p. 391*)

In this hadith our Prophet (saas) refers to the advanced technology that will be developed during the Hijri 1400s, the time of the coming of Hazrat Mahdi (as). The videophones and camera systems in computers produced in the 21st century have made it possible to establish visual links and speak with people all over the world whenever we wish. With these developments, yet another portent of the coming of Hazrat Mahdi (as) has become a reality.

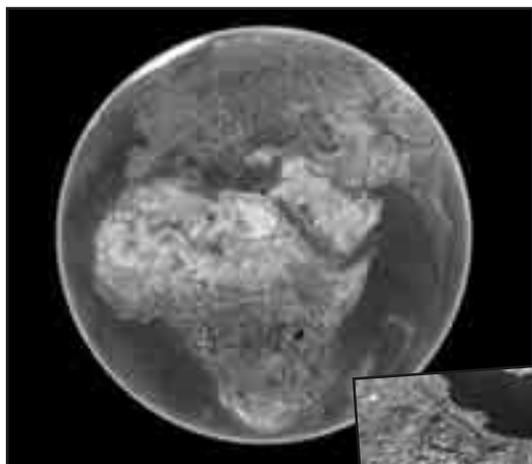


ALL THE CITIES OF THE WORLD CAN BE SEEN IN GREAT DETAIL USING SATELLITE TECHNOLOGY OVER THE INTERNET

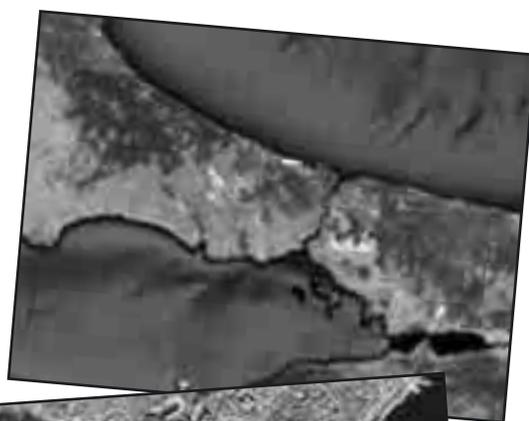
When matters are entrusted to competent Hazrat Mahdi (as), ALMIGHTY ALLAH WILL RAISE THE LOWEST PART OF THE WORLD FOR HIM AND LOWER THE HIGHEST PLACES. SO MUCH THAT HE WILL SEE THE WHOLE WORLD AS IF IN THE PALM OF HIS HAND. WHICH OF YOU CANNOT SEE A SINGLE HAIR IN THE PALM OF HIS HAND? (*Bihar Al-Anwar, Vol. 5, p. 328*)

THE UNIVERSE WILL BE AS VISIBLE AS THE PALM OF HIS HAND FOR HAZRAT MAHDI (as). (*Bihar Al-Anwar, Vol. 5, p. 328*)

In the time of Hazrat Mahdi (as), satellite imaging, television and Internet systems will all serve him. All the cities of the world can be seen in detail using satellite technology over the Internet. It appears from the hadith that Hazrat Mahdi (as) and his followers will make use of Internet technology in the End Times.



The Internet technology enables easy access to satellite images of the world. Down to their streets, cities can be watched over the Internet.



According to Muhammad, son of Imam Jaffar Sadik, the imam said: "**WHEN THE QAIM [HAZRAT MAHDI (AS)] APPEARS, he will send a messenger to every country, and will say to them: "YOUR CONVENTION IS IN YOUR HAND. If you encounter a situation you do not understand and find it difficult to rule on, LOOK AT YOUR HAND AND DO WHAT IS WRITTEN THERE..."**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 381*)

In the time of Hazrat Mahdi (as), people in management positions will communicate and learn things using hand-held computers and computerized cell phones over the Internet.

WITH ADVANCING TECHNOLOGY AND THE SPREAD OF THE INTERNET IN THE TIME OF HAZRAT MAHDI (AS), INFORMATION WILL BECOME EASILY ACCESSIBLE

In the time of Hazrat Mahdi (as) **information will be so pervasive that** even a woman in her home will judge according to the Book of Allah and the Sunnah of the Prophet (saas). (*Bihar Al-Anwar, Vol. 52, p. 352*)

With advancing technology and the spread of the Internet in the time of Hazrat Mahdi (as), information will become easily accessible. Housewives sitting at home will have the opportunity to obtain information of all kinds from their own homes, and they will thus be able to scrupulously abide by the moral values of the Qur'an and the Sunnah of our Prophet (saas).



IN THE TIME OF HAZRAT MAHDI (AS), PEOPLE IN MANAGEMENT POSITIONS WILL COMMUNICATE AND RESEARCH MATTERS OF WHICH THEY ARE IGNORANT WITH PALM COMPUTERS AND COMPUTERIZED TELEPHONES

According to Muhammad, the son of Imam Jaffar Sadik, the imam said: "WHEN THE QAIM [HAZRAT MAHDI (AS)] APPEARS, he will send a messenger to each country and will say to each messenger: "YOUR CONVENTION IS IN YOUR HAND. If you encounter a situation you cannot understand and find it difficult to rule on, LOOK AT YOUR HAND AND DO WHAT IS WRITTEN THERE..." (Sheikh Muhammad ibn Ibrahim Numani, *al-Ghaybah al-Numani*, p. 381)

The hadith notes that in the time of Hazrat Mahdi (as), people in management positions will make use of palm computers and computerized telephones to communicate, obtain information or research things they do not know. It seems that in this holy time technology will reach the most advanced level and people will press the keys on palm computers or computerized telephones to access news reaching them or learn things they do not know, and they will see and understand these things by looking at the screens of such devices.

TWO IN ONE

You can carry your office with you. With the hand-computer with GSM features, you can both chat and have access to the Internet.

İkisi birarada
GSM ÖZELLİKLERİ EL BİLGISAYARLARIYLA
ÇİFTİNİZİ YANINIZDA TAŞIYABİLİR,
GÖRÜŞMELER YAPABİLİR VE İNTERNETE
BAĞLANABİLİRSİNİZ



Revolution in technology

Teknolojide yeni devrim

Apple'ın yeni tablet bilgisayarları iPad San Francisco'da gösterildi ve teknoloji dünyası süper hızla teknoloji yeni ürünlerine katılıyor. Apple'ın yeni iPad'i de bu yılın en büyük olayı oldu.

İŞTE APPLE'IN YENİ OYUNCAĞI

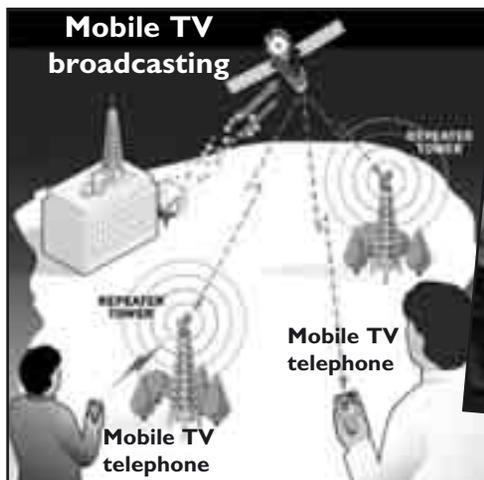
- Laptop olarak iş yapıyor
- Sanat ile ilgili
- YouTube ve diğer izleniyor
- Hareket ile işleri kontrol ediyor
- e-Kitap okunuyor
- Harita ve yol gösteriyor
- Müzik dinleniyor
- Kumandalarla yönetilebilir.

Apple CEO'su Steve Jobs'un yeni teknoloji cihazının tanıtımını 1 saat sürdü.

THE REFERENCES IN THE HADITH TO "A HAND REACHING OUT FROM THE SKY" AND SAYING "THIS IS HAZRAT MAHDI (AS), FOLLOW HIM." SUGGEST THAT HAZRAT MAHDI'S (AS) HAND WILL BE SEEN ON THE INTERNET AND TV

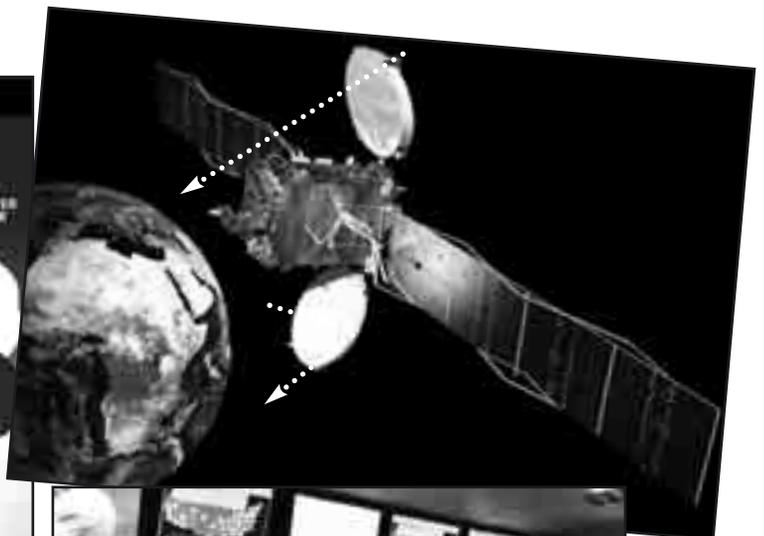
From Qaza'ah. He said: ... A VOICE WILL BE HEARD FROM THE SKY, SAYING, "THE SAINT OF ALLAH IS A COMPANION OF A SUCH. [Referring Hazrat Mahdi (as)] Asma bint Umayyasa said: THE SIGN OF THAT DAY IS A HAND REACHING FROM THE SKY AND PEOPLE STARING AT IT CONSTANTLY. (Hadith interpreted by Jalaluddin Al-Suyuti, Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 69)

... AT THAT TIME A HAND WILL BE SEEN TO REVEAL ITSELF FROM THE SKY... (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 51)



Cell phone TV; a new technology brings wireless phone users live television broadcasts from television networks by means of satellites.

Right: A television broadcast made in one country may reach all countries simultaneously by satellite.



Conflicts and disputes will continue until **A HAND APPEARS FROM THE SKY** and a voice is heard to cry, "This is your leader, the Mahdi." **THE SIGN OF THAT DAY: A HAND WILL REACH OUT OF THE SKY** and people will see and look at it. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 53*)

And he [the Prophet Moses (as)] drew out his hand and there it was, pure white to those who looked. (Surat al-A'raf, 198)

In the hadiths our Prophet (saas) reveals that **one of the signs before the coming of Hazrat Mahdi (as) that will enable people to recognize him is "a hand reaching out from the sky."** Again according to the hadiths, "people will see and look at" this hand. Together with this hand that reaches out from the sky, a voice will be heard saying, "The saint of Allah [(Hazrat Mahdi (as))] is such and such a companion." That voice will be that of Hazrat Mahdi (as). Hazrat Mahdi (as) will not claim to be Hazrat Mahdi (as), but as the person who is best informed about him, he will describe Hazrat Mahdi (as) through the television and the Internet.

Again according to the indications in the hadiths, Hazrat Mahdi (as) will appear before people's eyes through the television and the Internet, and people will thus constantly see his hand. The signs also indicate that, like the hand of the Prophet Musa (as) as described in the Qur'an, Hazrat Mahdi's (as) hand will be very striking and eye-catching. And it seems that his hand will always be prominently displayed.

Another hadith says that "Hazrat Mahdi (as) will use his hands when he talks; he will move his hand as he wishes to emphasize what he is saying and that people will see those motions:

"HE WILL STRIKE HIS LEFT KNEE WITH HIS RIGHT HAND when he speaks slowly and steadily. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 174*)

It appears from all these indications that **"a hand being seen by people"** is another important sign enabling them to recognize Hazrat Mahdi (as).

HAZRAT MAHDI (AS) WILL PREACH FROM HIS OWN HOME

Imam Baqr said, "When our Qaim [Hazrat Mahdi (as)] appears... **WHEN HE WISHES TO SPEAK TO THEM THEY WILL HEAR AND WILL SEE HIM ALTHOUGH HE IS IN HIS OWN DOMAIN.**" (*Yawm al-Khalas*, p. 269)

When Hazrat Mahdi appears in the End Times he will tell people of the existence and oneness of Allah and will restore to life the moral values of the Qur'an and the Sunnah of our Prophet (saas). It appears from the hadith of our Prophet (saas) that Hazrat Mahdi (as) will make his message heard from his own, by means of some form of broadcasting.

HAZRAT MAHDI (AS) WILL SPEAK TO PEOPLE OVER LIVE INTERNET, TELEVISION AND RADIO CONNECTIONS

In the time of Hazrat Mahdi (as) people will possess a technology that enables them to hear the voice of Hazrat Mahdi (as) from where they are sitting or lying, or even from high altitudes. Present-day television, telephone, radio and computer systems can provide audio-visual live broadcasts accessible to people all over the world.



Imam Sadik said: ...THEY WILL HEAR THE WORDS OF THE IMAM IN EAST AND WEST, EVEN THOUGH THEY ARE SITTING ON THEIR CHAIRS OR IN THEIR BEDS. A SINGLE VOICE WILL BE HEARD BY THEM ALL AND THEY WILL ALL MOVE TOWARD IT. Before long, in the blink of an eye, they will all enter his presence..." (*Bihar al-Anwar, Vol. 53, p. 7*)

THE WHOLE WORLD WILL WATCH HAZRAT MAHDI (AS) ON TELEVISION AND COMPUTERS

WHEN HAZRAT MAHDI (AS) APPEARS, Allah will cause such power of vision and hearing to be manifested in believers that HAZRAT MAHDI (AS) WILL CALL TO THE WHOLE WORLD FROM WHERE HE IS, WITH NO POSTMAN INVOLVED, AND THEY WILL HEAR AND EVEN SEE HIM. (*Lutfullah Saafi Gulpaygani, Muntakhab al-Asar Fee Al Imam al-Saani al-Ashar, p. 483*)

The hadith informs that in the time of the appearance of Hazrat Mahdi (as), ease of communications will make it possible for his image and voice to be instantaneously transmitted to televisions. It describes how Hazrat Mahdi (as) will preach across the world and how his words and image will be easily accessible to everyone.



CARS IN THE TIME OF HAZRAT MAHDI (AS)

Hazrat Mahdi (as) is moderate of virtue and excellent of creation... **HIS STEED WILL SHINE LIKE A FULL MOON. HE [HAZRAT MAHDI (AS)] WILL GO AT THE HEAD OF THE MOST AUSPICIOUS COMMUNITY.** They are enfolded by Allah's religion; they will seek to approach Allah with him... *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 171)*

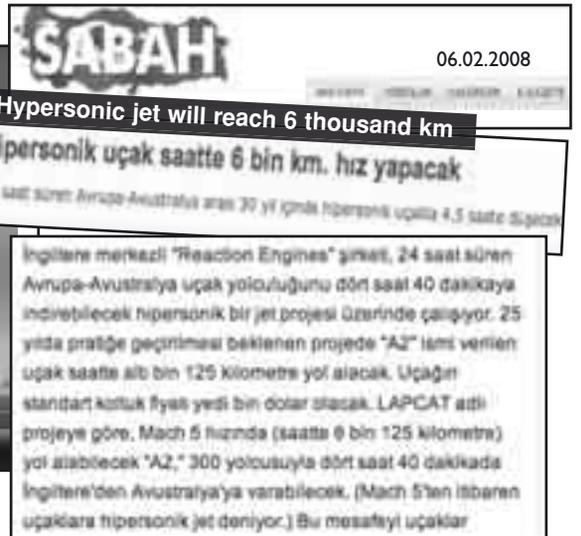
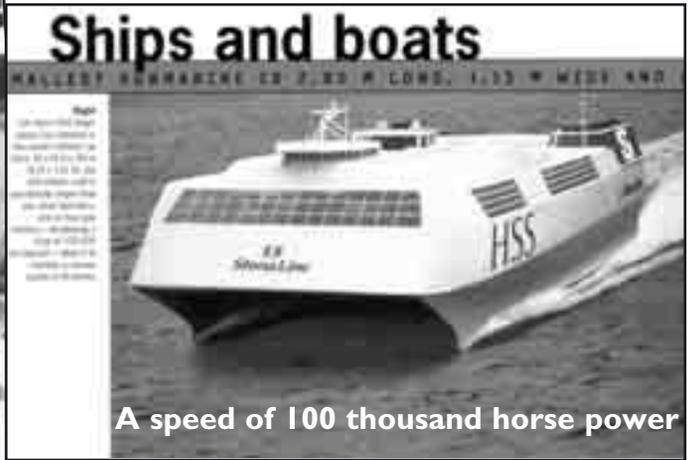
The hadith suggests that "cars" will be one of the technical vehicles available in the time of Hazrat Mahdi (as), and that these will have headlights and interior lighting. It appears from the information provided in the hadith that the headlights of Hazrat Mahdi's (as) car will also shine brightly.



THERE WILL BE FAST MEANS OF TRANSPORTATION IN THE TIME OF HAZRAT MAHDI (AS)

Aban ibn Taglib says: I heard Imam Jaffar Sadik say, "It is as if I can see the Qaim [Hazrat Mahdi (as)],... he will ride a black and white horse shining between its two eyes..." (Zamanın Imamını Tanıyalım, Imam Mehdi [Let us get to know the imam of the time, Imam Mahdi], Ali Irfan, p. 94)

This hadith refers to present-day rapid transport vehicles in the time of Hazrat Mahdi (as). Our Prophet (saas) draws attention that these vehicles will be very fast and permit rapid transportation from one place to another.



SIGNS TO TECHNOLOGY IN THE END TIMES FROM THE HADITHS ABOUT THE ANTICHRIST

It is reported from Ibn al-Munadi (ra) that:

"He will hold the clouds in his right hand, extend to where the Sun sets, walk on the ocean, and yet the water will come only up to his heels... There will be smoke in front of him and a green mountain behind... He will issue such a cry that all those between the earth and the skies will hear it... He will command the soil and it will grow crops..." (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 219*)

He will hold the clouds in his right hand...

This hadith reported from the Prophet (saas) refers to the antichrist holding "the clouds in his right hand." This may be a reference to airplanes capable of reaching the uppermost levels of the atmosphere. Planes ascend to the level of the clouds and make it possible for human beings to reach them. This technology seems to be connected to the words of the hadith regarding the antichrist "holding the clouds in his right hand." And Allah knows the truth.



He will extend to where the Sun sets...

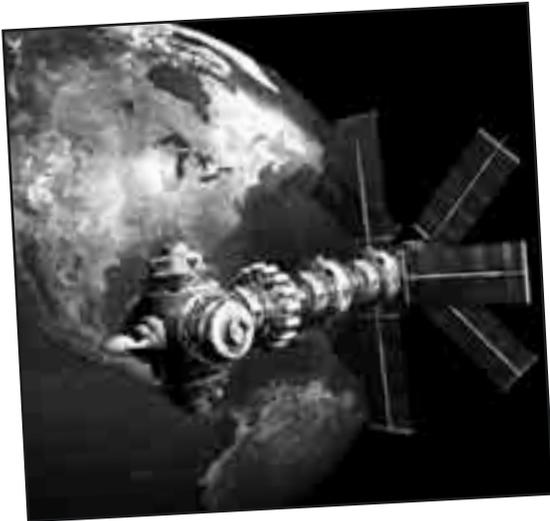
The reference in the hadith to extending “to where the Sun sets,” may well be significant in terms of modern technology. Sunset can be observed all over the world using technological devices such as telescopes



scopes and satellites.

Satellite systems can provide images of all countries,

and these can then be watched all over the planet on the Internet. The reference in the hadith to “the antichrist extending to where the Sun sets” may be pointing to the satellite system in question. (Allah knows the truth).



He will walk on the ocean, and yet the water will come only up to his heels...

Our Prophet (saas) tells us that the antichrist “will walk on the ocean, yet the water will come only up to his heels.” This description may well be a reference to present-day sports such as surfing, water-skiing, kite surfing, or barefoot water-skiing. People who engage in these sports move over the surface of the water, touching it only with their feet. The reference in the hadith to the antichrist walking on the water, and the water coming only up to his heels, may well be an indication of these sports. And Allah knows the truth.



There will be smoke in front of him and a green mountain behind...

The reference in the hadith to “smoke in front of him, and a green mountain behind,” bears a close resemblance to the picture established by modern-day airplanes in the sky. As the illustration makes clear, as they fly an image forms of a cloud of smoke in front of them, and one of a mountain covered in greenery behind.

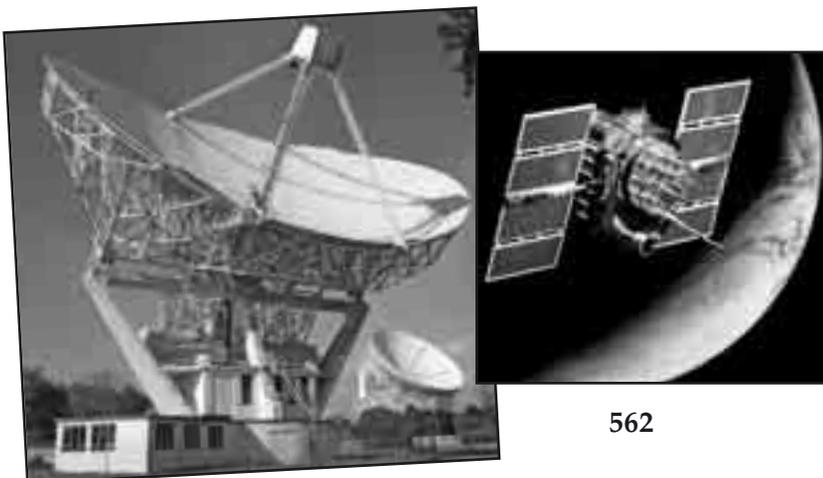


He will issue such a cry that all those between the earth and the skies will hear it...

The hadith also refers to the antichrist issuing such a cry that all those between the earth and the skies will hear it. Modern advances such as radio, television and the Internet can broadcast across the world by means of satellites and radio waves, and everyone in all countries can now listen to the same broadcast at exactly the same time. This technological system, representing a single

broadcast or voice, may well correspond to the

hadith’s description of everyone in heaven and earth hearing the same thing. And Allah knows the truth.



He will command the soil and it will grow crops...

The hadith also refers to the antichrist “**commanding the soil to grow crops.**” The different kinds of agricultural machinery and the various sizes of tractor available today make harvesting a simple matter. Similarly, fertilizer and irriga-

tion technologies mean that crops grow very quickly. Using these technologies the land can be sown and made highly productive, and this agrees with the description in the hadith. And Allah knows the truth.



(Antichrist) will come to a river and he will command it to flow, thus it will flow, then he will turn upwards and command it to flow and it will flow, then he will command it to dry and it will dry. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 213*)

The hadith refers to building of dams at the time of antichrist. As a matter of fact, when the dam shutters are locked, the river dries sraightaway and when the dam shutters are opened, the river continues to flow.



Ataturk dam, Adiyaman



**Glen Canyon Dam,
USA**

A REFERENCE TO RAILROAD TRANSPORT

With the antichrist there will be two mountains. One mountain will have trees, fruits and water, the other mountain will have smoke and fire. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 213*)

This account describes the position of trains and railroad wagons in the End Times. Railroad wagons are made out of wood and used to carry fruit. As the account says, there is “**smoke and fire**” on railroads. “**With the antichrist there will be two mountains**” refers to the use of railroads and to these wagons loaded with fruit.

Fire forms in the engine sections of trains that run on coal or diesel, and smoke in their chimney stacks.



The “two mountains” in the account refer to two large masses consisting of the railroad and the wagons. The reference to “**with the antichrist**” indicates that the person driving the train moves along with it. (Allah knows the truth.)

A REFERENCE TO NARCOSIS USE

He (antichrist) will also have Paradise and Hell with him. ...
Then he will appear to kill someone and bring him back to life." (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 213*)

People's hearts are removed and replaced under narcosis in the End Times. In this way, people are put in a form of death and then resuscitated. In the same way, people whose hearts stop can be brought back to life by the use of electroshock. This is being referred to in the account. (Allah knows the truth.)

A REFERENCE TO MASS DINING SYSTEMS

Antichrist will have a mountain of bread and meat, and a river of water... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 213*)

"He will also have a mountain of meat, a mountain of bread". (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 214*)

"He will have with him a mountain of broth, cooked meat that never cools, a flowing river... behold food and drink, he will say" (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 215*)

The account notes the provision of food en masse to people forced to live under communist oppression in the 20th century. Vast quantities of food and drink, compared to rivers in the account, would be brought in to factories where 10-20,000 people were forced to work en masse.

A REFERENCE TO RAPID TRANSPORT TECHNOLOGY

"The antichrist will travel the world in 40 days." (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 216*)

The account refers to the speed obtained in moving from one place to another in the End Times.

A REFERENCE TO RADIO AND TELEVISION BROADCASTS

When dajjal (the antichrist) emerges, he cries so loud that the people of both East and West hear him. (*Ibn Kathir, an-Nihaiah, 1:96*) (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 216*)

The account refers to radio and television broadcasts in the End Times that all people in East and West will be able to hear. (Allah knows the truth.)



A REFERENCE TO THE USE OF SOLAR ENERGY

"He (antichrist) will catch a bird flying in the air and roast it under the Sun." (Hakim, ibn al-Asaqir ibn Omar) (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 216)

A reference to the use of solar energy in the End Times. (Allah knows the truth.)

DARWINISTS' USE OF RECONSTRUCTIONS

He (antichrist) will say to a Bedouin, What do you think if I bring your father and mother back to life for you? Will you bear witness that I am your lord? The Bedouin will say "Yes", so two devils will assume the appearance of his father and mother, and will say, "O my son, follow him for he is your lord." (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 217)



The antichrist will say, "I will resurrect your dead father." And when they say, "Yes, show us," he will show them false ape-man pictures produced using reconstructions and false transitional fossils, saying, "I am your father." And they will go along with this devilish deception. The ideology of the antichrist will depict people's forefathers as apes, and they will be taken in by this deception of the antichrist's.

THE SPREAD OF ATHEISM IN THE END TIMES

“When he (antichrist) says I am your lord (Surely Allah is beyond that)... (Al-Barzanji, *Al-Isha’ah li-ashrat al-sa’ah*, p. 218)

The antichrist has deceived people by saying, “I am the lord of the world”. (Surely Allah is beyond that) He has depicted matter, and therefore all atoms, as a supposed deity. (Surely Allah is beyond that) But this trickery of the antichrist’s has been created in such a way as to be exposed when Hazrat Mahdi (as) shows people the truth, the fraudulent nature of Darwinism and the fact that Allah has created all things.

THE SPREAD OF DARWINISM IN THE END TIMES

“He [the antichrist] will say, ‘Go now, and tell people that I am their Lord; tell them of my paradise and hell’... (Surely Allah is beyond that.)

Upon this they will pose as their fathers, mothers and sisters and scatter around. They will come to the household of a man and say, “Can you recognize us?” They will answer, “Yes, that is my dad, that is my mom and that is my brother...”

...“You tell a lie! You are evil, and he is one of a liar! We are told that our Prophet (saas) mentioned you. Our Prophet (saas) foretold us that he is a liar, that his people around him are liars, that the Prophet Jesus (as) will come and defeat him...” and upon this they will turn without no benefit. (Al-Barzanji, *Al-Isha’ah li-ashrat al-sa’ah*, s. 218)



Many media organizations become instrumental in the propaganda of the evolution hoax. In various journals and magazines the evolution theory is propagated as if it were a scientific theory and the fact that science refutes evolution is being hidden from the public.

It is narrated that people under satan's influence will deceive people by saying that people themselves and also their forebears are supposedly "apes." "I am an ape, you are an ape and your sister is an ape," they will say. But believers led by Hazrat Mahdi (as) will thwart this trickery of the antichrist's and tell everyone that Allah has created all things from nothing. The words, "You tell a lie! You are evil, and he is one of a liar!" reveal that the Prophet Jesus (as) and Hazrat Mahdi (as) will definitely expose this trickery of the antichrist's.

THE SPREAD OF MATERIALISM IN THE END TIMES

"He [the antichrist] will say, 'Go now, and tell people that I am their Lord; tell them of my paradise and hell'... (Surely Allah is beyond that.)

(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 218)

The antichrist will deny Allah and invite others to denial by claiming that Paradise and Hell are in this world. The account states that materialist scientists under the influence of the system of the antichrist will spread irreligion across the whole world, and will therefore summon people to the system of the antichrist and to make Darwinist propaganda.

A REFERENCE TO THE ECONOMIC CRISIS

There will be three hard years before the antichrist (coming forward). For those people will suffer a great famine. During the first year, Allah will command the sky to hold back third of its rain... (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 220)

This state of affairs that would take place in the End Times described in the account has already happened. People across the world are suffering grave economic difficulties. Wars, conflicts, terror and acts of violence are persisting in many parts of the world; many people living under difficult conditions, such as hardship, troubles and hunger. The drought referred to in the account has also shown its effects across the world.

EURO IS COLLAPSING

AVRO ÇÖKÜYOR

02.05.2010

The Crisis swallowed the world

Kriz, dünyayı yuttu

England will overcome crisis in 2014

İngiltere'nin krizden çıkışı 2014'ü bulacak

The nightmare: "The Crisis is Spreading to EU"

'Kriz AB'ye yayılacak' korkusu

Tercüman 23.07.2009

Yeni Asya 06.05.2010

A REFERENCE TO MEDICAL TECHNOLOGY

He will call a single person, kill him AND CUT HIM UP... That person's body will be cast away in two pieces. The antichrist will then tell those around him, "Look at this servant I have killed. I SHALL NOW BRING HIM BACK TO LIFE." (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 220*)

The account refers to the development of technology and medicine in the End Times. It is described how in the time of the antichrist people's bodies will be divided in two, and that it will be possible for these to be put back together again. In our day, internal organs such as the heart and the liver are removed from the body during medical operations and people then brought back to life by these being replaced again.

CLOUD SEEDING

As an-Nawwas ibn Sam'an reported, the Prophet (saas) said:

"He would then give command to the sky and **there would be rainfall upon the earth...**" (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 219*)

It is reported in the above hadith that in the End Times there will be means of causing rainfall when so desired. These methods are actually employed today. The technique known as cloud seeding is applied as follows:

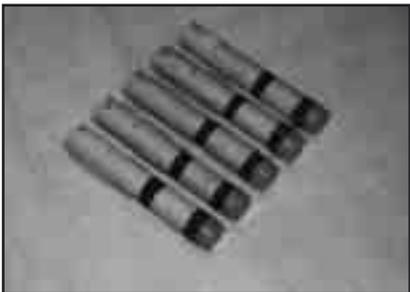
"Seeding of clouds requires that they contain supercooled liquid water—that is, liquid water colder than zero degrees Celsius. Introduction of a substance such as silver iodide, which has a crystalline structure similar to that of ice, will induce freezing (heterogeneous nucleation). Dry ice [frozen carbon dioxide] or propane expansion cools the air to such an extent that ice crystals can nucleate spontaneously from the vapor phase. ... In mid-latitude clouds, the usual seeding strategy has been predicated upon the fact that the equilibrium vapor pressure is lower over water than over ice. When ice particles form in supercooled clouds, this fact allows the ice particles to grow at the expense of liquid droplets. If there is sufficient growth, the particles become heavy enough to fall as snow



The procedure of cloud seeding in the sky



Cloud seeding equipment attached to plane wings



Cloud seeding equipment including 50 gm silver iodide

A cloud seeding procedure in Kansas; silver iodide smoke is sprayed from a plane

The rain bomb is a technology that has been developed over the last 60 years. Today, some 24 countries, including the USA, Israel, Canada, Russia, Thailand, Morocco and Australia employ the technique to increase rainfall.

(or, if melting occurs, rain) from clouds that otherwise would produce no precipitation. This process is known as "static" seeding. Seeding of warm-season or tropical cumuli-form (convective) clouds seeks to exploit the latent heat released by freezing. This strategy of "dynamic" seeding assumes that the additional latent heat adds buoyancy, strengthens updrafts, ensures more low-level convergence, and ultimately causes rapid growth of properly selected clouds. Cloud seeding chemicals may be dispersed by aircraft or by dispersion devices located on the ground (generators)."

One place in which this technique is often employed is Kansas. The *National Geographic* website provides the following information on the subject:

"In Kansas, clouds sometimes promise rain and fail to deliver—or produce crop-damaging hail. To coax moisture from the clouds, the Western Kansas Weather Modification Program sends out its planes. Wing-borne burners produce a silver iodide smoke, which rides updrafts into the sub-zero heart of certain storm clouds. At that altitude, the silver iodide particles provide nuclei around which cloud water can freeze.

When they're heavy enough, the grains of ice fall—melting into rain on the way down. In theory, the strategy not only increases rainfall but also keeps moisture from being swept high into clouds and forming hail. ..."

INCREASE IN MILK PRODUCTION

One of the events reported in the hadiths as a portent of the appearance of the antichrist is an increase in milk yield. The progress that has been in livestock rearing in our time has given rise to this increase in yield reported in the hadith. And Allah knows the truth.

An-Nawwas ibn Sam'an reported that the Prophet (saas) said: "He would come to the people and invite them (to a wrong religion) and they would affirm their faith in him and respond to him. He would then give command to the sky and there would be rainfall upon the earth and it would grow crops. Then in the evening, their posturing animals would come to them **with their humps very high and their udders full of milk** and their flanks stretched." (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 219*)

The artificial insemination of the animal population, embryo transfer and the raising of animal quality by means of high productivity stock, which began being implemented only recently in our own time, have led to a huge rise in milk production in all countries, particularly Holland and Belgium. In Holland, for example, the daily average milk yield from a single cow has risen to 35 liters. Some cows are even known to produce as much as 53 liters.



THE TREASURE DETECTOR

One of these is a hadith describing the emergence and attributes of the antichrist. This hadith tells of treasure hidden beneath a building as the antichrist passes by it:

He would then walk through the waste land and say to it: **“Bring forth your treasures”**, and the treasures would come out... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 219*)

As we know, detectors that can find metals under the ground and that are capable of distinguishing between metallic and non-metallic compounds are in wide use today. Thanks to these, it can immediately be established whether or not there is any metal buried beneath a building or under the ground. These detectors, which make it easy to find buried metals such as gold, silver, copper and bronze, are frequently employed in engineering, construction and by the military, and by others for treasure hunting.

The above hadith may well be referring to the use of such a device. That would explain the detection of treasure beneath the building and its subsequent extraction. And Allah knows the truth.



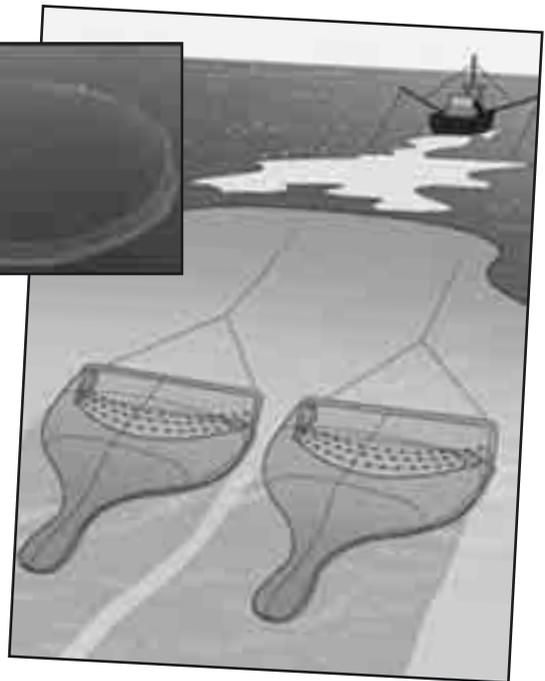
TRAWL NETS

One of his (antichrist's) astonishing deeds is this: He will **enter the sea** three times a day; one of his arms is long. **With his long arm he will lean on the bottom of the sea, and with his other hand he will sweep up and catch what he wishes from among the fishes in the deeps...** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 216*)

It is indicated in the hadiths of the Prophet (saas) that in the End Times antichrist will “**reach down the bottom of the sea and catch the fishes of the deeps.**” The “trawl nets” used today in catching fish fully match this description given in the hadith. And Allah knows the truth.

Fishing with trawl nets is also known as “multi-species fishery” because a large number of species are caught at the same time. Trawl nets, a kind of drag net, are used in seabed and mid-water fishing. These nets, which scour the seabed with steel cables, trap all the fish they encounter.

Trawl nets, resemble large, cone-shaped, wide-mouthed (30 meters or so wide) bags. Wooden struts are used to keep the mouth open when the net is first cast into the sea. These are connected to the trawler boat by steel cables. Bottom trawling is generally used in places where the seabed is largely flat. Dropped from the trawler boat, the trawl net is dragged along behind it for some 1.5 to 3 hours and scours the seabed, catching all the fish it encounters. It is then raised using a winch and the fish inside unloaded on



deck. Once the fish have been cleaned and washed, they are packed in ice in the ship's hold. On some very large and highly advanced trawlers, the fish are loaded into freezing apparatus once they have been cleaned. These boats are able to remain at sea and therefore fish for more prolonged periods.

DISCOVERY OF SOLAR COOKERS

He will catch a bird flying in the air and **roast it under the Sun...** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 216*)

In the above hadith reported from the Prophet (saas), our attention is drawn to "hunted prey being immediately able to be cooked and eaten" in the time of the antichrist. Another aspect of these descriptions is that this will take place "in a sunny environment." These statements in the hadith may be referring to the "solar cookers" that are used with modern-day technology. And Allah knows the truth.

Thanks to the solar cookers that are manufactured as an alternative to LPG, natural gas, electricity, wood and coal, even foods such as meat can be immediately cooked and eaten under the Sun.

As shown in the picture, solar rays are focused on the cooker thanks to the



bright interior surfaces. Food placed inside the oven cooks in the high temperatures released by the reflected solar ray. (Emily Krone (Daily Herald Business writer), "Elburn-made solar ovens give hope to many in Third World," Daily Herald, September 26, 2004, pp. 1, 3.)

The descriptions referring to the End Times are highly applicable to our own time.

CLOUDS OF SMOKE

The antichrist will say, "I am the Lord of the worlds... It is by my leave that this Sun follows its course, if you wish, I can halt its progress!" They will respond by asking him to halt it. At this he will imprison the Sun, and will make a day resemble a month and a week a year. (Reported from Nu'aym ibn Hammad) (Al-Barzanji, *Al-Isha'ah li-ashrat al-sa'ah*, pp. 219, 220)

One of the hadith of our Prophet (saas) refers to the antichrist imprisoning the Sun. Today, smoke clouds can be formed using a variety of different techniques, by means of which the sunlight can be blocked out. The smoke bombs



used to create such clouds were used in the First and Second World Wars. These shrouded the sky, blocked off all sound and prevented the detection of planes and parachutists. This artificial measure, the blocking out of the Sun's rays, appears to be in close agreement with the imprisoning of the Sun referred to in the hadith. And Allah knows the truth.

THE FLOWING OF RIVERS THROUGH ARAB LANDS

“The Day of Judgment will not take place ... **until rivers and streams flow through Arab lands.**” (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 471*)

The term “until rivers and streams flow through Arab lands” refers to desert agriculture using large quantities of water on the present-day Arabian Peninsula, and particularly in countries such as Israel and Saudi Arabia.



Desert soil transformed into agricultural areas in Israel



Jordanian deserts transformed into agricultural circles by technological irrigation

DABBAT AL-ARDH DESCRIBED IN THE QUR'AN AND THE HADITH DENOTE TO COMPUTER AND INTERNET TECHNOLOGY (ALLAH KNOWS THE TRUTH)

Narrated from Ibn Abbas: "Its face looks like human face, its **Beak is hairy...**" (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 276*)

Its face looks like human face: With the statement "its face looks like human face", it is denoted that Dabba will have characteristics similar to humans. Computers of our day also see by means of cameras, hear by means of sensory systems and speak directly just like humans do.

Its beak is hairy: The term "its beak is hairy" may be denoting to the electric cable consisting of fine cables and used for charging the computers. Animals' beaks are like plastic, they even resemble mica. The plastic power cord consisting of fine cables may be referring to the simile in the hadith.



Narrated from Hudhaifa: **“No one will be able to catch up with him and the one escaping it will not be able to avoid.”**

(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 276)

Today, it is impossible to reach the speed of computers in the transmission of information. And during the time Dabba appears, even those who do not want to listen to the Qur'an and the advice of the Muslims, will absolutely be able to learn Allah's Mighty power and the morality of the Qur'an and they will not be able to run away since computers enter every house.



Narrated from Abu Huraira: **“All sorts of colors are available in Dabbat al-Ardh”**

(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 276)

Now, today's computers consist of 16.8 million color.

Narrated from Abu al-Zubair, **“... Its eye is like the eye of swine, and its ear is like the ear of an elephant...”**

(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah p. 276)

In today's computers, there exist cameras in the shape of a small eye. By



means of these cameras computers are able to perceive every kind of image.

The appearance of laptop computers of our day resemble elephant ears. By means of audio recording feature of the computers, all the voices in the location can be easily detected and even recorded.



It will have the **Prophet Musa's (as) staff** by its side...It will cry out aloud: "People have no longer deep-felt faith in our verses." **Then it will stamp the believers and unbelievers alike** (it will become a means for us to recognize believers and unbelievers) (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 277*)

It will possess the Prophet Musa's (as) staff: Allah has shown one of the greatest proofs of Creation from nothing to Darwinists and materialists of that time by transforming the Prophet Musa's (as) staff into a live snake instantly. By way of computer and Internet technology, Allah will show the proofs of Creation to all Darwinists and materialists in the End Times.

It will stamp believers and unbelievers alike: It is understood that in the End Times both believers and unbelievers will confront with the seal of our Prophet (saas) through computer and the Internet. In the hadith, it is denoted that everyone who connects to the Internet will see the Messenger's (as) seal and this seal will increase the believers' zeal and enlighten their faces and degrade the unbelievers' arrogance.

"It will encounter a believer and it will illuminate his face when it stamps it. When it stamps the unbeliever it will turn as black as pitch." (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 277*)

Beliefs of the believers will strengthen, who come across with the evidence of the existence of Allah, verses of Qur'an, works featuring the Islamic moral values and the seal of our Prophet (saas) when they are surfing on the internet. Besides, the faces of unbelievers who come across with the seal of our prophet (saas) will be darkened because of the strength of their rage.

"... It will cruise on Earth like a star. Those chasing it will not be able to catch up with it, and those escaping from it will not be able to avoid it." (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 277)

Computers can deliver all data to all over the world via Internet. Since computers are in every house, people will not be able to flee the right and truth.

"It will appear three times and shout aloud with a sound audible by everyone between the heavens and the earth."

"It will head towards the East and shout aloud, all the ones in the East will hear its sound. It will head towards Damascus and shout aloud. All the Yemenis will hear its sound."

(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 277)

Dabbat al-Ardh dominates underground, overground and the heavens. There will be no city, no house it would not reach and enter. Nowadays, computers have entered all houses and thanks to satellite technologies and Internet; from people working underground to those living on top of skyscrapers or those voyaging by plane in the air, voice and images will reach to all people.



It will approach someone performing his daily prayer (salat) and **stamp** him between his eyes **with the seal of a liar** saying: "This prayer of yours has not been established, because you are a liar and an utter hypocrite." (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 278*)

Hypocritical people who distort their tongues by quasi bringing the Qur'an as a witness, acting in a way as if they were devout although opponents of the Qur'an; are being answered and it's being made clear that they are "liars".

Related above upon the remembrance of the declaration that it will **kill the satan (eradicate it ideologically)**. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 278*)

The system of satan, Darwinism, materialism and atheism will be annihilated by the publications informing people about the oneness and greatness of Allah. The religion of satan will thus be destroyed.

"... It will cover three-days distance in one step..." (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 278*)

Nowadays, thanks to computers and internet, data can be transferred to the other end of the world in seconds and all people can be reached.

Part-3



**THE PROPHET
JESUS (AS) WILL
RETURN TO EARTH IN
THIS CENTURY**

ALLAH FOILED THE UNBELIEVERS' PLOT AGAINST THE PROPHET JESUS (AS)



he plan to kill the Prophet Jesus (as) is not an isolated event, for throughout history unbelievers have made similar plans against the prophets sent to them. In the Qur'an, Allah reveals that whenever a prophet came to his unbelieving people and began calling on them to live by the moral values of the true religion, the unbelievers would inevitably set about preparing traps for them and even try to kill them:

We gave Moses the Book and sent a succession of messengers after him. We gave Jesus, son of Mary, the clear signs and reinforced him with the Purest Spirit. Why then, whenever a messenger came to you with something that your lower selves did not desire, did you grow arrogant, and deny some of them and murder others? (Surat al-Baqara, 87)

Those who cast the Prophet Abraham (as) into the flames, pursued the Prophet Moses (as) with their armies, sought to kill our beloved Prophet Muhammad (saas) in a nocturnal attack, and left the Prophet Joseph (as) at the bottom of a well solely because all of these prophets said: "**Allah is our Lord**" have exactly the same mindset, even though they lived at different times. All of them sought to rebel against Allah and His messengers, opposed the moral values commanded by Allah, and ignored the fact that they would have to account for their deeds in the Hereafter. Their anger arose out of the prophets reminding them of several facts: that they were Allah's servants and therefore should be

faithful to Him, give alms and perform good deeds to win His good approval, be just and modest, and that the prophets were chosen and immaculate messengers in His Presence. As a result, these people set traps for the prophets. This mentality is described, as follows:

... We sent messengers to them. Each time a messenger came to them with something their lower selves did not desire, they denied some and they murdered others. (Surat al-Ma'ida, 70)

A similar plan was devised by the leaders of the Meccan polytheists, who hoped that they could expel the Prophet (saas) or perhaps even kill him. Our Lord warned him of this plan. But as the unbelievers soon discovered, Allah is the most superior of planners:

When those who did not believe were plotting against you, to imprison you or to kill you or to expel you: they were planning and Allah was planning, but Allah is the Best of Planners. (Surat al-Anfal, 30)

As we have seen, the unbelievers sought to kill the Prophet Jesus (as). They drew up a wide-ranging plan and thought that they would succeed if they captured him. According to historical and Islamic sources, some polytheistic Jews spread many lies and slanders about the Prophet Jesus (as) in order to incite the Romans against him, for they wanted Rome to take action against him. Their plan is revealed in the Qur'an as follows:

When Jesus sensed unbelief on their part, he asked: "Who will be my helpers of Allah?" The disciples said: "We are Allah's helpers. We believe in Allah. Bear witness that we are Muslims. Our Lord, we believe in what You have sent down and have followed the messenger, so write us down among the witnesses." They planned and Allah planned. But Allah is the best Planner. (Surah Al 'Imran, 52-54)

Allah foiled their plot in a completely unexpected manner: They were shown, and killed, a double in his stead. Our Lord protected His chosen servant from the unbelievers:

The Prophet Jesus (as) is not dead, but is alive in Allah's Presence. The fact that Allah has revealed that He foiled the traps set for him is one of the important pieces of evidence that the Prophet Jesus (as) is still alive. Had the Prophet Jesus (as) really died, as some people (erroneously) maintain, then the unbeliev-

ers would have achieved their goal of killing him. However, "... Allah will not give the unbelievers any way against the believers" (Surat an-Nisa', 141). Allah revealed that He would not allow the unbelievers to kill the Prophet Jesus (as). Moreover, many verses reveal that the unbelievers would never achieve their goal and that their failure is a requirement of Allah's Divine plan. Some of these verses are given below:

They concocted their plots, but their plots were with Allah, even if they were such as to make the mountains vanish. (Surah Ibrahim, 46)

Allah always confounds the unbelievers' schemes. (Surat al-Anfal, 18)

Or do they desire to dupe you? But the duped ones are those who do not believe. (Surat at-Tur, 42)

Allah will defend those who believe. Allah does not love any thankless traitor. (Surat al-Hajj, 38)

They are hatching a plot. I too am hatching a plan. So bear with the unbelievers – bear with them for a while. (Surat at-Tariq, 15-17)

Those before them also plotted. Allah came at their building from the foundations, and the roof caved in on top of them. The punishment came at them from a direction that they did not expect. (Surat an-Nahl, 26)



HOW ARE PROPHETS' DEATHS RECOUNTED IN THE QUR'AN?

Examination of the stories in the Qur'an that mention how prophets died, and the verses that describe the ascension of the Prophet Jesus (as), reveal an important fact. In this section we shall examine the meaning of the Arabic words used in the story of the Prophet Jesus (as) as well as those used to describe the deaths of other prophets, and will see how they are used in the verses.

As we shall be seeing in greater detail later, a number of words are used in the Qur'an to describe the deaths of prophets, such as *qataloohu* (to kill), *maata* (to die), *halaka* (to perish) and *salaboohu* (they crucified him). However, it is clearly stated in the Qur'an that, "They did not kill him (*wa ma qataloohu*) and did not crucify him (*wa ma salaboohu*)", meaning the Prophet Jesus (as) was not killed in any way. It is emphasized that, in fact, someone who resembled the Prophet Jesus (as) was put forward for the unbelievers to see and that the Prophet Jesus (as) was raised to the Presence of Allah. In Surah Al 'Imran, we are informed that Allah took the Prophet Jesus (as) back and He raised him up to Himself.

When Allah said, "Jesus, I will take you back (*mutawaffeeka*) and raise you up (*wa rafi'uka*) to Me and purify you of those who are disbelievers. And I will place the people who follow you above those who are disbelievers until the Day of Resurrection..." (Surah Al 'Imran, 55)

The following are the ways in which the words referring to "death" in the Qur'an have been used:

I) TAWAFFA: TO CAUSE TO DIE, TO TAKE IN SLEEP OR TO TAKE BACK

The word *tawaffa* as used in this verse has other meanings than simply 'death' in English. A study of the Arabic equivalents of the words in the verses reveals that the Prophet Jesus (as) did not die in the accepted sense. This is how his being taken back to Allah is described in Surat al-Ma'ida:

I said to them nothing but what You ordered me to say: "Worship Allah, my Lord and your Lord." I was a witness against them as long as I remained among them, but when You took me back to You (*tawaffa*), You were the One watching over them. You are Witness of all things. (Surat al-Ma'ida, 117)

Surah Al 'Imran states:

When Allah said, "Jesus, I will take you back (*mutawaffee-ka*) and raise you up (*wa rafi'uka*) to Me and purify you of those who are unbelievers. And I will place the people who follow you above those who are unbelievers until the Day of Resurrection..." (Surah Al 'Imran, 55)

This verse informs the believers that Allah will **"take back"** the Prophet Jesus (as), protect him from the unbelievers, and raise him to His Presence. Many great Islamic scholars and commentators have interpreted this verse to mean that the Prophet Jesus (as) did not die.

In Arabic the word that is translated in some translations of these verses as **"You have caused me to die"** is *tawaffa* and comes from the root wafa – to fulfil. In fact, in Arabic commentaries it is not used in the sense of death. The commentary of Imam al-Qurtubi is one example of this; he used the expression **"the taking away of the selves"** for the word in question. From the Qur'an again, we understand that **"taking the self back"** does not necessarily mean death. For instance in a verse in which the word *tawaffa* is used, it is not the death of a human being that is meant but **"taking back his self in his sleep"**:

It is He Who takes you back to Himself (*yatawaffakum*) at night, while knowing the things you perpetrate by day, and then wakes you up again, so that a specified term may be fulfilled... (Surat al-An'am, 60)

The word used for **"take back"** in this verse is the same as the one used in Surah Al 'Imran 55. In other words, in the verse above, the word *tawaffa* is used and it is obvious that one does not die in one's sleep. Therefore, what is meant here is, again, **"taking the self back."**

The same word is used again in the verse below:

Allah takes back people's selves (*yatawaffa*) when their death (*mawtiha*) arrives and those who have not yet died, while they are asleep (*lam tamut*). He keeps hold of those whose death (*mawt*) has been decreed and sends the others back for a specified term... (Surat az-Zumar: 42)

As these verses suggest, Allah takes back the self of the one who is asleep, yet He sends back the selves of those whose deaths have not yet been decreed. In this context, in one's sleep one does not die, in the sense in which we perceive death. Only for a temporary period, the self leaves the body and remains in another dimension. Upon waking up, the self returns to the body.

Another instance in which sleep is regarded as a kind of death, but which does not refer to biological death, is the following supplication, which the Prophet Muhammad (saas) often used to recite when he woke up: **"All praise is for Allah, Who has made us alive after He made us die [sleep]. (*Al-hamdu li Allah illadhi ahyana ba'da maa amatana; wa ilayhi al-nushoo*)"** (Narrated by Abu Hudhayfa; Sahih Bukhari). (Narrated by Abu Hudhayfa; Sahih Bukhari; *Being the Tradition of Saying and Doings of the Prophet Muhammad as Narrated by His Companions*, New Delhi, Islamic Book Service, 2002, hadith no. 6324, 239; *Tafsir Ibn Kathir*, abridged by Sheikh Muhammad Nasib ar-Rafa'i, London, Al-Firdous Ltd., 1999, 176) No doubt, he used these wise words not to refer to biological death when one is asleep, but rather to a sleeping person's soul being **"taken."** Ibn Kathir, the famous Islamic scholar and commentator, used this hadith, along with many other proofs in his commentary on Surah Al 'Imran, to explain that *tawaffa* refers to sleep. In addition, he indicated the word's meaning in other verses where it appears. He then gave his opinion using a hadith handed down by Ibn Abi Hatim:

Ibn Abi Hatim says that: "My father told us ... from Hassan that the meaning of the verse 'I will take you back...' is this: Here it means that 'I shall kill you with the death of sleep; in other words, I shall cause you to sleep.' So Allah raised the Prophet Jesus (as) to the heavens while he was asleep ... As an incontrovertible truth, Allah caused the Prophet Jesus (as) to die the death of sleep and then raised him to the sky, rescuing him from the Jews, who were inflicting suffering upon him at the time." (Ibn Kathir, Tafsir al-Qur'an al-'Azim, 1:573-576, Cairo, 1996)

Imam Muhammad Zahid al-Kawthari, another Islamic scholar who examined the meaning of *tawaffa*, stated that it did not mean death, and drew attention to the use of *mawt* in one verse of the Qur'an:

Had the Prophet Jesus (as) died [which is not the case], then the word mawt revealed in the verse: "Allah takes the souls [of people] at death" (39:42), would not have been revealed... This is because if, as has been claimed, Allah had referred to normal death [in the biological sense], then this would have been clearly stated. Since Allah refers to the fact that the Jews did not kill the Prophet Jesus (as), but that he was taken and raised to the sky, then one must think of a meaning beyond that of ordinary death. (Imam Muhammad Zahid al-Kawthari, Nazra 'Abira fi Maza'im Man Yankur Nuzul 'Isa 'alyhi al-Salam aabla al-Akhira (A Cursory Look at the Claims of Those Who Deny Jesus' Descent before the Next Life), Egypt, 1980, pp. 34-37)

Abu Mansur Muhammad al-Maturidi, regarded as one of the first Qur'anic commentators, also stated that the verse does not refer to the Prophet Jesus (as) dying in the familiar biological sense:

The thing being referred to in the verse is not passing on in the sense of death, but in the sense of the body being taken from this world. (Abu Mansur Muhammad al-Maturidi, Kitab Tawilat al-Qur'an, Beirut, p. 67)

The famous commentator and scholar, al-Tabari, stated that the verb is used in the sense of "removing from earth" and interpreted the verse in the following terms:

In my opinion, the soundest thing is to take this word in the sense of "to take into one's possession," "draw [away] from earth." In that case, the meaning of the verse is: "I shall take you from earth and into the heavens." The rest of the verse emphasises the [believers'] victory over unbelievers in the End Times, which confirms the above idea." (Ibn Jarir al-Tabari, Tafsir al-Tabari, 3:290-291, Beirut, 1997)

In his commentary, Hamdi Yazir of Elmali stated that the verse in question means:

In my view, a summary of this interpretation and belief is as follows: The soul of the Prophet Jesus (as), described as a "word from Allah" and reinforced with the "Purest Spirit", has not yet been taken. His soul has not come to the hour of death. "The Word" has not yet returned to Allah. He still has work to do in this world. (Hamdi Yazir of Elmali, Hak Din Kuran Dili (The True Religion, the Language of the Qur'an), 2:1112-1113, Eser Publishing, Istanbul, 1971)

We can conclude from these extensive reference sources that the Prophet Jesus (as) was placed in a condition similar to sleep and then raised to Allah's Presence. The Prophet Jesus (as) did not die, but was merely removed from this dimension by His will and Allah knows the truth.

2) QATALA: TO KILL

The word generally used for "to kill" when speaking of death in the Qur'an is the Arabic word *qatala*. For example in Surah Ghafir:

Pharaoh said, "Let me kill Moses and let him call upon his Lord! I am afraid that he may change your religion and bring about corruption in the land." (Surah Ghafir, 26)

The expression "let me kill Moses" in the verse appears in the Arabic form *aqtulu Musa*. That word comes from the verb *qatala*. In another verse, the same word is used in this way:

... (That was because they) killed (*yaqtuloona*) the Prophets without any right to do so. (Surat al-Baqara, 61)

The words "they killed" in the verse appear as *yaqtuloona* in the original Arabic, which again derives from the verb *qatala*. And as the translation makes quite clear, it means "to kill".

It is clear how the verb *qatala* is used in the following verses that describe the death of prophets. All the words whose meaning appears in brackets derive from the verb *qatala*.

... We will write down what they said and their killing (*wa qatlahum*) of the Prophets without any right to do so... (Surah Al 'Imran, 181)

... Did you grow arrogant, and deny some of them and murder (*taqtuloona*) others? (Surat al-Baqara, 87)

... Say, "Why then, if you are believers, did you previously kill (*taqtuloona*) the Prophets of Allah?" (Surat al-Baqara, 91)

As for those who reject Allah's Signs, and kill (*yaqtuloona*) the Prophets without any right to do so, and kill (*yaqtuloona*) those who command justice... (Surah Al 'Imran, 21)

... So why did you kill them (*qataltumoohum*) if you are telling the truth? (Surah Al 'Imran, 183)

... The one said, "I shall kill you (*la aqtulannaka*)."

 ... (Surat al-Ma'ida: 27)

Even if you do raise your hand against me to kill me (*li taqtulane*), I am not going to raise my hand against you to kill you (*li aqtulaka*) ... (Surat al-Ma'ida, 28)

"Kill (*uqtuloo*) Joseph or expel him to some land ..." (Surah Yusuf, 9)

The wife of Pharaoh said, "A source of delight for me and for you; do not kill him (*la taqtuloohu*)..." (Surat al-Qasas, 9)

... "Moses, the Council are conspiring to kill you (*li yaqtulooka*) ..." (Surat al-Qasas, 20)

The only answer of his (Abraham's) people was to say: "Kill (*uqtuloohu*) him or burn him!" (Surat al-'Ankabut, 24)

3) HALAKA: TO PERISH

The verb *halaka* is used in the Qur'an meaning "to perish". This verb is used in verses in the sense of "to perish, be destroyed, die". An example of its occurrence can be found in Surat Ghafir:

... when he (Joseph) died (*halaka*), you said, "Allah will never send another Messenger after him."... (Surat Ghafir, 34)

In the verse, the expression translated in English as "when he died" is *idha halaka* in Arabic, used in the sense of "to die".



4) MAATA: DEATH

Another word used in the Qur'an in the context of prophets' deaths is *maata*. The word *maata* – he died – and other words from the same root are used in several verses. One of these concerns the death of the Prophet Solomon (as) in Surah Saba':

Then when We decreed that he should die (*mawt*), nothing divulged his death (*mawtihi*) to them except the worm which ate his staff ... (Surah Saba', 14)

Another word from the same root is used in reference to the Prophet John (as):

Peace be upon him the day he was born, and the day he dies (*yamootu*), and the day he is raised up again alive. (Surah Maryam, 15)

The word translated here as "**when he dies**" is the Arabic word *yamootu*. The same word appears in verses in the context of the death of the Prophet Jacob (as). It appears in Surat al-Baqara, for instance:

Or were you present when death (*mawt*) came to Jacob? ... (Surat al-Baqara, 133)

The word *mawt* in the verse comes from the same root and means death. In a verse about the Prophet Muhammad (saas) the verbs *qutila* and *maata* are used at one and the same time:

Muhammad is only a Messenger and he has been preceded by other Messengers. If he were to die (*mata*) or be killed (*qutila*), would you turn on your heels? ... (Surah Al 'Imran: 144)

The word *mawt* which comes from the same root as *mata* (to die) appears in other verses to do with the deaths of prophets:

... She said, "Oh if only I had died (*mittu*) before this time and was something discarded and forgotten!" (Surah Maryam, 23)

We did not give any human being before you immortality (*khuld*). And if you die (*mitta*), will they then be immortal? (Surat al-Anbiya', 34)

"He Who will cause my death (*yumeetunee*), then give me life." (Surat ash-Shu'ara', 81)

5) KHALID: IMMORTAL

Another word that appears in some verses without directly meaning "to die" or "to kill" but which means "immortality" is *khalid*. The meaning of the word *khalid* suggests something along the lines of being permanent, for example, in Surat al-Anbiya':

We did not give them bodies which did not eat food, nor were they immortal (*khalideena*). (Surat al-Anbiya', 8)

6) SALABA: TO CRUCIFY

One of the words used in the Qur'an when speaking of the death of prophets and others is the verb *salaba* (to crucify). The verb carries meanings such as "to crucify, hang, and execute". The verb is used in the following verses:

... They did not kill him (Jesus) and they did not crucify him (*wa ma salaboohu*)... (Surat an-Nisa', 157)

... (Joseph said,) One of you will serve his lord with wine, the other of you will be crucified (*yuslabu*)... (Surah Yusuf, 41)

... they should be killed or crucified (*yusallaboo*)... (Surat al-Ma'ida: 33)

(Pharaoh said,) "I will cut off your alternate hands and feet and then I will crucify (*la usallibannakum*) every one of you." (Surat al-A'raf: 124)

... (Pharaoh said,) "I will cut off your hands and feet alternately and have you crucified (*wa la usallibannakum*) ..." (Surah Ta Ha: 71)

... (Pharaoh said,) "I will cut off your alternate hands and feet and I will crucify (*wa la usallibannakum*) every one of you." (Surat ash-Shu'ara': 49)

As can be seen from these extensive examples, very different words are used in verses dealing with the death of other prophets. Allah has revealed in the Qur'an that the Prophet Jesus (as) was not killed, that someone who resembled him was shown in his place, and that he was taken back (in other words that his soul was taken). While the word *tawaffa* meaning "to take the soul" is used in the context of the Prophet Jesus (as), expressions such as, *qataloohu* and *mata*, expressions of normal death, are used to refer to other prophets. These facts demonstrate once again that the situation of the Prophet Jesus (as) is an extraordinary one.

Allah Raised the Prophet Jesus (as) to His Presence in Body and Soul

The most undeniable proof that the Prophet Jesus (as) neither died nor was killed is the fact that Allah has revealed that He raised the Prophet Jesus (as) to His Presence:

"... [I will] raise you up (*rafi'uka*) to Me and purify you of those who are disbelievers. And I will place the people who follow you above those who are unbelievers until the Day of Resurrection..." (Surah Al 'Imran, 55)

On the contrary [*bal*] Allah raised him up to Himself. Allah is Almighty, All-Wise. (Surat an-Nisa', 158)

Allah protected and rescued the Prophet Jesus (as) by raising him to His Presence. The words *rafiu'ka* and *rafa'ahu* that appear in the verses come from the Arabic root rafa'a, which means "to rise".

There is a consensus among Islamic scholars, based on these verses, that the Prophet Jesus (as) did not die but was raised to Allah's Presence, and that this ascension took place in both body and soul.

The Islamic scholar, Abu Musa al-Ash'ari, interpreted Surah Al 'Imran 55 together with Surat an-Nisa' 158, and wrote that: "*There is a consensus among the community of the faithful [ijma' ummat] that the Prophet Jesus (as) was raised alive to the heavens.*" (Al-Ash'ari, *Al-Ash'ari's al-Ibana 'an Usul al-Diyana*, Cairo, 1986, 2:115) (*Ijma' ummat* refers to the agreement on this issue of those Islamic scholars who expounded upon Islamic law and lived during the same century). In his commentary, Hasan Basri Cantay interpreted *rafiu'ka* as meaning **"raising and lifting up to Himself,"** and wrote that "*Allah raised and lifted up the Prophet Jesus (as) in both body and soul.*" (Hasan Basri Cantay, *Kuran-i Hakim ve Meal-i Kerim (Tafsir of the Qur'an)*, Risale Publishing, Istanbul, 1980, 1:92)

Imam Ibn Taymiyya opined: The verse "*He raised him to His Presence*" ... explains that the Prophet Jesus (as) was raised in both body and soul. (Imam Ibn Taymiyya, *Majmu' Fatawa*, trans. by Abdurrahman ibn Muhammad ibn Qasim al-Asimi an-Najdi, 4:323)

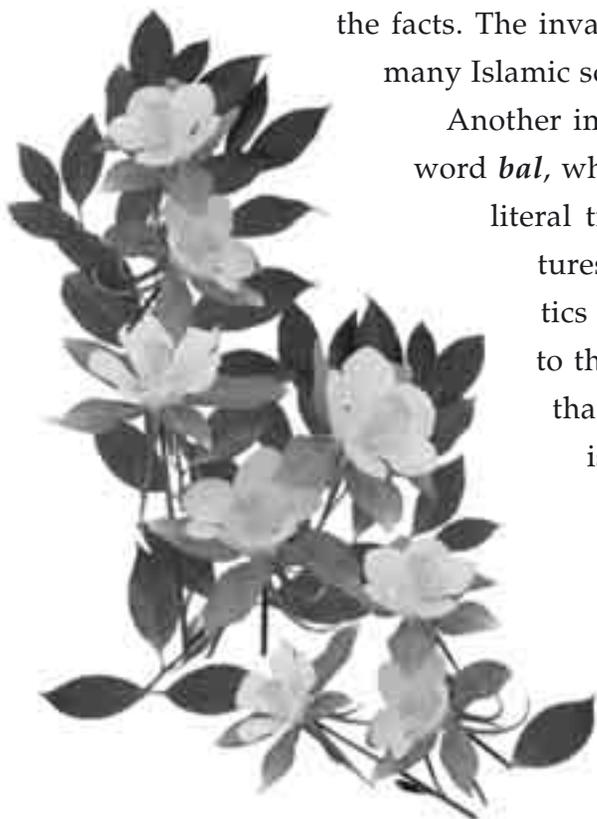
Zahid al-Kawthari stated that the ascension is so clear and certain that there is no room for any objections. Al-Kawthari cited Surah Al 'Imran 55 and Surat an-Nisa' 157-158 as evidence and said that this event is beyond doubt. He uses the word *nass*, which means certainty or indisputability stemming from a Qur'anic verse or a hadith. He went on to say:

That is because the basic meaning of the word (rafa'a in the verses) is transportation from below to above. There is no element here that could be used to interpret the verses metaphorically. Therefore, there is no evidence for seeking to produce a meaning in the sense of ascension in honor and station.

(Al-Kawthari, Nazra 'Abira fi Maza'im, p. 93)

As clearly seen from the verses and the Islamic scholars' comments, the Prophet Jesus (as) was raised alive, with his body, to Allah's Presence. This is a miracle of Allah, and a wonder that will inspire great enthusiasm and excitement among all believers. Claims that only his soul was raised to His Presence, or that his ascension was only spiritual (in station), do not reflect the facts. The invalidity of such claims has been proven by many Islamic scholars as shown above.

Another important proof of this event is the Arabic word *bal*, which appears in Qur'an, 4:158, and has the literal translation of "**on the contrary**". The features of its meaning and use in Arabic linguistics indicate a very important fact: according to the rules of Arabic linguistics, the sentence that comes after it must have a meaning that is completely opposite to the preceding statement. That being the case, it is likely that the verses referring to the Prophet Jesus (as) "... **They did not kill him,**" (Surat an-Nisa': 157) "**on the con-**



contrary [*bal*] Allah raised him up to Himself..." ((Surat an-Nisa': 158) refer to the state of being alive, rather than the state of being dead. Sheikh al-Islam Mustafa Sabri offered the following interpretation:

If the term bal, which appears in Surat an-Nisa' 158 and which I have translated as "on the contrary," comes after a sentence expressing a negativity, then, according to the rules of Arabic linguistics, the sentence following it must mean the exact opposite of the one preceding it. The opposite of death is life. This is a requirement of the rules of linguistics. If we say that "the ascension here is a spiritual one" and "the Prophet Jesus (as) died in the normal sense," then we are violating that rule. In that case, the ascension following the expression "on the contrary" would not represent the opposite to the verbs of "killing" and "crucifying" in the negative sentence preceding it. That is because it may be possible for a person to be killed and for his or her soul to rise to the skies. Otherwise, this term would be meaningless, and there are no meaningless terms in the Qur'an ... According to those who support the thesis that the ascension is only one of the soul, the meaning of the verse is this: "They did not kill him and did not crucify him ... on the contrary, Allah raised his station." There is no particular oratory here, let alone succinctness ... No rational person could take the words "The elevator in my building raises me to the fourth floor every day," to mean that I am only raised to the fourth floor in spirit. Therefore, neither was the Prophet Jesus (as) raised only in spirit. (Sheikh al-Islam Mustafa Sabri, Mawqif al-'Aql (Position of Reason), Beirut, 1992, p. 233)

Said Ramadan al-Buti interpreted the subject in the same way:

*The mutual compatibility between the verse's previous and later sections necessarily reveals a fact. For example, if an Arab says: "I am not hungry; on the contrary, I am lying on my side," this is not a correct sentence. In the same way, there is a discrepancy between the components in the sentence: "Khalid did not die; on the contrary, he is a good man." What would be correct is to say: "Khalid did not die; on the contrary, he is alive." To say: "The chairman was not killed; he is a man with a superior station in Allah's Presence" also leads to a break in meaning in the sentence, for his having a high station in Allah's Sight is no obstacle to his being killed. The term *bal* expresses a contradiction between the preceding and the following words. In other words, *bal* cancels out a previous statement. (Said Ramadan al-Buti, *Islam Akaidi* (Islamic Catechism), Istanbul, Mavde Publishings, 1996, p. 338)*

Clearly, Almighty Allah confounded the unbelievers by raising the Prophet Jesus (as) alive to His Presence. All of this evidence shows that the Prophet Jesus (as) is still alive and will return to Earth when Allah wills and Allah knows the truth.



Allah's Purification of the Prophet Jesus (as) of the Unbelievers

One piece of information provided about the Prophet Jesus' (as) ascension is that Allah will purify him of the unbelievers. It is revealed in the Qur'an:

... raise you up [*wa raafi'uka*] to Me and purify [*mutahhiruka*] you of those who are unbelievers. And I will place the people who follow you above those who are unbelievers until the Day of Resurrection... (Surah Al 'Imran, 55)

The root of *mutahhiruka* is *tahara*, meaning "being clean." Islamic scholars regard this word as one proof that the Prophet Jesus (as) was raised alive to Allah. According to them, the interpretation of the verse is: "I am taking you, raising you to Me, and *removing you from this environment polluted by unbelievers and sinners.*" (Zeki Saritoprak, *Islam Inanci Acisindan Nuzul-i Isa Meselesi* [The Issue of the Second Coming of the Messiah from the Perspective of Islamic Belief], Izmir: Caglayan Publishings, 1997, p. 63) Thus, Allah purified the Prophet Jesus (as) from the unbelievers, the unbelievers' plot to kill him was foiled and they failed to achieve their goal. (Allah knows the truth.)

Moreover, this verse also shows that the Prophet Jesus (as) was purified by his physical separation from an environment containing unbelievers. (Allah knows the truth.) Thus, the assertion that the Prophet Jesus (as) died and that only his soul was raised to Allah is proven false. A spirit-only ascent would mean that he was not purified.

In order for the Prophet Jesus (as) to have been purified in the manner revealed in the verse, he would have to have departed from his surrounding environment in both body and soul. Furthermore, a spirit-only purification cannot apply to a prophet with superior moral values, one who is honored in Allah's Presence and has deep faith, such as the Prophet Jesus (as). Another verse reveals his superior moral values: "**Peace be upon me the day I was born, the day I die, and the day I am raised up again alive**" (Surah Maryam, 33). As a devout believer and a Messenger of Allah, the Prophet Jesus' (as) soul is immaculate. However, his environment was not immaculate, due to the unbe-

lievers' irreligious behavior and corrupt morality. Indeed, our Lord reveals that they were unclean because of their moral corruption:

O you who believe! The idolaters are unclean, so after this year they should not come near the Sacred Mosque [*Masjid al-Haram*] ... (Surat at-Tawba, 28)

Therefore, purifying the Prophet Jesus (as) means his physical removal from their presence. Thus, Allah purified and protected him by raising the Prophet Jesus (as) to Himself. (Allah knows the truth.)

The Egyptian scholar Khalil Herras offers the following explanation regarding the wisdom of the term "**purification**":

The purification of the Prophet Jesus (as) from the unbelievers comes about with his salvation from their wicked snares. This cannot take place with the death and burial of the Prophet Jesus (as), but only by his ascension in life to the heavens, for his foes could have inflicted torture on his body, as they did with the person they believed to be him ... (Muhammed Khalil Herras, Fasl al-Maqal fi Raf'i Isa Hayyan wa Nuzulihi wa Qatlihi ad-Dajjal, p. 66)

As Hamdi Yazar of Elmali set out in his commentary, the Prophet Jesus' (as) purification from the unbelievers is manifested by his ascent:

... and with this raising I shall purify you of the deniers and unbelievers, and you will no longer have anything to do with them... (Hamdi Yazir of Elmali, Hak Din Kuran Dili [The True Religion, the Language of the Qur'an], 2:1112-13)

THE RETURN OF THE PROPHET JESUS (AS) TO EARTH

The Return of the Prophet Jesus (as) to Earth in the Qur'an

From what has been related so far, it is clear that the Prophet Jesus (as) did not die but was raised to the Presence of Allah. However, there is one more point that is underlined by the Qur'an: the Prophet Jesus (as) will come back to earth.

The Qur'an explicitly declares the return of the Prophet Jesus (as) to earth and there are several proofs to confirm this:

PROOF-I

Surah Al 'Imran 55 is one of the verses indicating that the Prophet Jesus (as) will come back:

When Allah said, "Jesus, I will take you back and raise you up to Me and purify you of those who are unbelievers. And I will place the people who follow you above those who are disbelievers until the Day of Resurrection. Then you will all return to Me, and I will judge between you regarding the things about which you differed. (Surah Al 'Imran, 55)

The statement in the verse, "**And I will place the people who follow you above those who are unbelievers until the Day of Resurrection**" is important. Here, there is reference to a group strictly adhering to the Prophet Jesus (as) and who will be kept above the disbelievers until the Day of Judgment. Who are these adherents, then? Are they the disciples who lived in the time of the Prophet Jesus (as) or are they the Christians of today?

Before he was raised up to Allah, the followers of the Prophet Jesus (as) were few. After his ascension, the essence of Christianity degenerated rapidly. Furthermore, the disciples faced serious pressure throughout their lives. During

the succeeding two centuries, having no political power, those Christians having faith in the Prophet Jesus (as) were also oppressed. In this case, it is not possible to say that early Christians or their successors during these periods were physically superior to the unbelievers in the world. We might logically think that this verse does not refer to them.

When we look at the Christians of today, on the other hand, we notice that the essence of Christianity has changed significantly and it is markedly different from what the Prophet Jesus (as) originally brought to mankind. Christians embraced the perverted belief that suggests that the Prophet Jesus (as) is the son of God and similarly held the doctrine of the Trinity (the Father, Son and the Holy Spirit). (Surely Allah is beyond that.) In this case, it is flawed to accept the Christians of today as the adherents of the true religion revealed to the Prophet Jesus (as). In many verses of the Qur'an Allah states that the belief of the Trinity is a perverted one:

Those who say that the Messiah, son of Mary, is the third of three are unbelievers. There is no god but One God. (Surat al-Ma'ida: 73)

In this case, the commentary of the statement, "**And I will place the people who follow you above those who are unbelievers until the Day of Resurrection**" is as follows: first, it is said that these people are the Muslims who are the only true followers of the authentic teachings of the Prophet Jesus (as); second, it is said that these people are the Christians, whether or not they hold idolatrous beliefs, and that could be seen to be confirmed by the dominant position that nominal Christians hold on the earth today. However, both positions will be unified by the arrival of the Prophet Jesus (as), since he will abolish the jizyah (the defense tax payable by non-Muslims living under Muslim rule), meaning that he will not accept that Christians and Jews live with any other religion than Islam, and so will unite all the believers as Muslims.

The Prophet and last Messenger of Allah (saas), has also given the glad tidings of the return of the Prophet Jesus (as). The scholars of hadith say that the hadiths on this subject, in which Allah's Messenger (saas) said that the Prophet Jesus (as) will descend amongst people as a leader before the Day of Judgment

have reached the status of *mutawattir*. That means that they have been narrated by so many people from each generation from such a large group of the Companions that there can be no possible doubt of their authenticity. For example:

Abu Hurairah narrated that Allah's Messenger (saas) said, "By the One in Whose hand is my self, definitely the son of Mary will soon descend among you as a just judge, and he will break the cross [annul the worship of the cross], kill the pig [inform that eating pork is forbidden] and abolish the jizyah, and wealth will be so abundant that no one will accept it, until a single prostration will be better than the world and everything in it. (Sahih Bukhari)

Jabir ibn 'Abdullah said, "I heard the Prophet (saas) saying, 'A party of my ummah will never stop fighting for the truth victoriously until the Day of Resurrection.' He said, 'Then Jesus, son of Mary, peace be upon him, will descend and their amir will say, "Come and lead us in prayer," but he will say, "No! some of you are amirs over others," as Allah's showing honor to this ummah.'" (Sahih Muslim)

Abu Hurairah narrated, "The Prophet (saas) said: 'There is no prophet between me and him, that is, Jesus, peace be upon him. He will descend (to the earth). When you see him, recognize him: a man of medium height, reddish hair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross [annul the worship of the cross], kill the pig [inform that eating pork is forbidden], and abolish the jizyah. Allah will cause to perish all religions except Islam. He will destroy the antichrist [make him ineffective] and will live on the earth for forty years and then he will die. The Muslims will pray over him.'" (Abu Dawud)

PROOF-2

Earlier in this section, we analyzed verses 157-158 of Surat an-Nisa'. Just after these verses Allah states the following in Surat an-Nisa' 159:

There is not one of the People of the Book who will not believe in him before he dies; and on the Day of Resurrection he will be a witness against them. (Surat an-Nisa', 159)

The statement above "**who will not believe in him before he dies**" is important. The Arabic text of this sentence reads: *Wa-in min ahli'l-kitabi illa la yuminana bihi qabla mawtihi.*

Some scholars stated that the "**him/it**" in this verse is used for the Qur'an and thus made the following interpretation: There will be no one from the People of the Book who will not have faith in the Qur'an before he (a person from the People of the Book) dies.

Nevertheless, in verses 157 and 158, which are the two verses preceding this verse, the same "him" is undoubtedly used for the Prophet Jesus (as).

The verses state:

And (on account of) their saying, "We killed the Messiah, Jesus son of Mary, Messenger of Allah." They did not kill him and they did not crucify him but it was made to seem so to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill him. (Surat an-Nisa', 157)

Allah raised him up to Himself. Allah is Almighty, All-Wise. (Surat an-Nisa', 158)

Just after these verses in Surat an-Nisa' 159, there is no evidence indicating that "**him**" is used to imply someone or something other than the Prophet Jesus (as).

There is not one of the People of the Book who will not believe in him before he dies; and on the Day of Resurrection he will be a witness against them. (Surat an-Nisa', 159)

In the Qur'an, Allah informs us that on the Day of Judgment, the **"tongues and hands and feet will testify against them about what they were doing"** (Surat an-Nur, 24 and Surah Yasin, 65). From Surah Fussilat 20-23, we learn that **"hearing, sight and skin will testify against us."** In none of the verses however, is there reference to the Qur'an as a witness. If we accept that the **"him"** or **"it"** in the first sentence refers to the Qur'an – though grammatically or logically we have no evidence whatsoever – then we should also accept that the **"he"** in the second statement also refers to the Qur'an. To accept this however, there should be an explicit verse confirming this view.

In addition, the words **"... Allah raised him up to Himself"** in the preceding verse once again shows that it is not the Qur'an that is being indicated in this verse. The Qur'an has been a guidance for the faithful for the last 1400 years, and has not been raised up to Allah. It is the Prophet Jesus (as) who has been raised up to Him. This is yet another proof that the witnessing referred to in the verse is that of the Prophet Jesus (as) for the People of the Book, and that the pronoun **"he"** in the verse does not refer to the Qur'an. (Allah knows the truth.)

In other verses, we see that when the same personal pronoun is used for the Qur'an, there is generally mention of the Qur'an before or after that specific verse as in the cases of Surat an-Naml 77 and Surat ash-Shu'ara 192-196. The verse straightforwardly defines that People of the Book will have faith in the Prophet Jesus (as) and that he (the Prophet Jesus [as]) will be a witness against them.

The second point is about the interpretation of the expression **"before he dies"**. Some think this is having faith in the Prophet Jesus (as) before their own death. According to this interpretation everyone from the People of the Book will definitely believe in the Prophet Jesus (as) before they face their own death. Arabic linguistics, however, shows that this claim is not correct. The plural suffix *hum* is used in all those verses of the Qur'an that refer to the People of the Book (as in Surat al-Bayyina 1 and 6, Surat al-Hadid 29, and Surat al-Hashr 2).

Yet the singular suffix *hu* is employed in this verse. This means that the verse reports that the People of the Book will believe in the Prophet Jesus (as) before his death – in other words, before his biological death at his second coming. (Allah knows the truth.) Besides, in the Prophet Jesus' (as) time Jews who are defined as the People of the Book not only did not have faith in the Prophet Jesus (as) but also attempted to kill him. On the other hand, it is not possible to say that Jews and Christians who lived and died after the time of the Prophet Jesus (as) had faith – the type of faith described in the Qur'an – in him.

To conclude, when we make a careful evaluation of the verse, we arrive at the following conclusion: Before the Prophet Jesus' (as) death, all the People of the Book will have faith in him. (Omer Nasuhi Bilmen, *Kuran-i Kerim'in Turkce Meali Alisi ve Tefsiri (The Turkish Translation of the Noble Qur'an and Its Commentary)*, Timas Publishing, Istanbul, 8th edition, Volume 7, p. 3292) In other words, in the second coming of the Prophet Jesus (as), all the People of the Book will become Muslims as his followers and Islamic morals will prevail on the earth.

Besides, the verse refers to the future because there is mention of the death of the Prophet Jesus (as). Yet, the Prophet Jesus (as) did not die but was raised up to the Presence of Allah. The Prophet Jesus (as) will come to earth again, he will live for a specified time and then die. Moreover, all the People of the Book will have faith in him. This is an event which has yet not occurred, but which will happen in the future.

Consequently, by the expression "**before he dies**", there is a reference to the Prophet Jesus (as). The People of the Book will see him, know him and obey him while he is alive. Meanwhile, the Prophet Jesus (as) will bear witness against them on the Last Day and Allah knows the truth.

PROOF-3

That the Prophet Jesus (as) will come back to earth towards the end of time is related in another verse of the Qur'an.



When an example is made of the son of Mary (Jesus) your people laugh uproariously. They retort, "Who is better then, our deities or him?" They only say this to you for argument's sake. They are indeed a disputatious people. He is only a servant on whom We bestowed Our blessing and whom We made an example for the tribe of Israel. If We wished, We could appoint angels in exchange for you to succeed you on the earth. (Surat az-Zukhruf: 57-60)

Just after these verses, Allah declares that the Prophet Jesus (as) is a sign of the Day of Judgment.

He is a Sign of the Hour. Have no doubt about it. But follow me. This is a straight path. (Surat az-Zukhruf: 61)

This verse informs us that the Prophet Jesus (as) will come back to earth at the end times. That is because the Prophet Jesus (as) lived approximately six centuries before the revelation of the Qur'an. Consequently, we cannot interpret his first coming as a sign of the Day of Judgment. What this verse actually indicates is that the Prophet Jesus (as) will come back to earth towards the end of time and this will be a sign for the Day of Judgment.

The Arabic of the verse "**He is a Sign of the Hour**" is *Innahu la 'ilmun li's-sa'ati...* Some people interpret the pronoun *hu* in this verse as the Qur'an. However, the preceding verses explicitly indicate that the Prophet Jesus (as) is mentioned in the verse: "**He is only a servant on whom We bestowed Our blessing and whom We made an example for the tribe of Israel.**" (*Prof. Suleyman Ates, Yuze Kur'an'in Cagdas Tefsiri (The Contemporary Tafsir of the Holy Qur'an), Istanbul, 1988-1992, vol. 6, p. 4281*)

Those who cite this pronoun as referring to the Qur'an go on to quote the next part of the verse "**Have no doubt about it. But follow me**" as so-called evidence. However, the verses preceding this one refer completely to the Prophet Jesus (as). For this reason, it appears that the pronoun *hu* is linked to those preceding verses and also refers to the Prophet Jesus (as). In fact, great Islamic scholars declare that to be the case, based on the use of the pronoun both in the Qur'an and in the hadith.

Among contemporary Islamic scholars, Sayyid Qutb drew attention to the important evidence concerning the Prophet Jesus' (as) second coming, in his commentary:

Many hadith regard the Prophet Jesus' (as) descent to earth prior to the Day of Judgment. Indeed, the verse, "He is a Sign of the Hour" also indicates this. In other words, the Prophet Jesus (as) will descend to earth at a time close to the Day of Judgment. In a second style of reading, the verse reads "wa innahu la 'ilmun li al-saa'ati." In other words, his descent is a sign, a sign of the Day of Judgment. Both styles of reading express the same meaning. His descent from the skies is a news of the Unseen World, spoken of by the right-speaking and trustworthy Prophet (saas) and indicated in the glorious Qur'an. Apart from the information from these two sources, which will remain unchanged until the Day of Judgment, nobody can say anything else about the subject.

(Sayyid Qutb, Fi Zilal al-Qur'an (In the Shade of the Qur'an), www.sevde.de/Kuran-Tefsiri/Kuran_Tefsiri.html)

Al-Kawthari stated that even in the oldest doctrinal texts, this verse was used as evidence of the Prophet Jesus' (as) return. (*Imam Muhammad Zahid al-Kawthari, Nazra 'Abira fi Maza'im Man Yankur Nuzul 'Isa 'alyhi al-Salam aabla al-Akhira (A Cur-sory Look at the Claims of Those Who Deny Jesus' Descent before the Next Life), Egypt, 1980, p. 105*) Omer Nasuhi Bilmen explained the verse in these terms:

It gives news, in an indubitable manner, that the Prophet Jesus (as) is a sign of the approach of the Day of Judgment and that the Day of Judgment will certainly come ... His appearance on earth is regarded as a law of the Last Day... (Omer Nasuhi Bilmen, Kuran-i Kerim'in Türkce Meali Alisi ve Tefsiri (The Turkish Translation of the Noble Qur'an and Its Commentary), Timas Publishing, Istanbul, 8th edition, Volume 7, p. 3292)

In fact, this title is unique to the Prophet Jesus (as), for although Allah describes in the Qur'an the lives of the Prophet Muhammad (saas), Abraham (as), Noah (as), Moses (as), Solomon (as), Joseph (as), David (as), Jacob (as), and a great many other prophets, this title is applied to none of them. This fact is yet another indication that the Prophet Jesus (as) possesses a special feature that the other prophets do not: He will return to earth after having been raised to Allah's Presence and Allah knows the truth.

PROOF-4

Other verses indicating the second coming of the Prophet Jesus (as) are as follows:

When the angels said, "Mary, your Lord gives you good news of a Word from Him. His name is the Messiah, Jesus, son of Mary of high esteem in this world and the Hereafter, and one of those brought near. He will speak to people in the cradle, and also when fully grown, and will be one of the righteous," she said, "My Lord! How can I have a son when no man has ever touched me?" He said, "It will be so. Allah creates whatever He wills. When He decides on something He just says to it, 'Be!' and it is. He will teach him the Book and Wisdom, and the Torah and the Gospel..." (Surah Al 'Imran, 45-48)

In this verse, it is heralded that Allah will instruct the Prophet Jesus (as) about the Gospel, the Torah and the "Book." We come across the same expression in the Surat al-Ma'ida:

Remember when Allah said: "Jesus, son of Mary, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown; and when I taught you the Book and Wisdom, and the Torah and the Gospel; and when you created a bird-shape out of clay by My permission..." (Surat al-Ma'ida, 110)

When we analyse the "**Book**" in both of the verses, we see that it may indicate the Qur'an. In the verses, it is stated that the Qur'an is the last divine book sent apart from **the Torah, the Psalms and the Gospel**. Besides, in another verse in the Qur'an, next to the Torah and the Gospel, the word "Book" is used to indicate the Qur'an.

Allah, there is no god but Him, the Living, the Self-Sustaining. He has sent down the Book to you with truth, confirming what has there before it. And He sent down the Tawrah and the Injil, previously... (Surah Al 'Imran, 2-3)

Some other verses in which "Book" refers to the Qur'an state:

When a Book does come to them from Allah, confirming what is with them – even though before that they were praying for victory over the unbelievers – yet when what they recognize does come to them, they reject it. Allah's curse is on the unbelievers. (Surat al-Baqara, 89)

For this We sent a Messenger to you from among you to recite Our Signs to you and purify you and teach you the Book and Wisdom and teach you things you did not know before. (Surat al-Baqara, 151)

In this case, it is clear that the third book that will be taught to the Prophet Jesus (as) will be the Qur'an and that this will be possible only if he comes to earth at the end of time. The Prophet Jesus (as) lived approximately six hundred years before the revelation of the Qur'an. Besides, it is another piece of evidence that the hadiths of the Prophet Muhammad (saas) inform that when the Prophet Jesus (as) comes for the second time, he will command with the Qur'an, not the Injil:

He will lead you according to the Book of your Lord and the Sunnah of your Apostle. (Sahih Muslim)

As this expression clearly shows, when the Prophet Jesus (as) returns to earth, he will rule with the commandments of the Qur'an and will maintain the Sunnah of the Prophet Muhammed (saas), a hadith which is in agreement with the Qur'anic verses. (Surely Allah knows the truth.)

Another important piece of information is that the term revealed for the Prophet Jesus (as) was not revealed for any other prophet. For example, the Qur'an reveals that the *Tawrah* was given to Musa (Moses) (as), that *Suhuf* (Pages) were given to Ibrahim (Abraham) (as), and that the Book of Psalms was given to Dawud (David) (as). If there were books revealed before the prophets' own time, the Qur'an states that they knew them. However, only in the case of the Prophet Jesus (as) does the Qur'an state that a prophet will be taught a book that was revealed after his own time. This is one of the indications that he will return to earth and that when he does so, he will rule with the book revealed after his lifetime: the Qur'an. (Allah knows the truth.)

PROOF-5

In addition to all the above, the verse "**The likeness of Jesus in Allah's Sight is the same as Adam.**" (Surah Al 'Imran: 59) could also indicate the Prophet Jesus' (as) return. Muslim scholars who have written Qur'anic commentaries point out that this verse indicates the fact that both prophets did not have a father, for Allah created both of them with the command "Be!" However, the verse could also have another meaning: Just as the Prophet Adam (as) was sent down to Earth from Allah's Presence, the Prophet Jesus (as) could be sent down to Earth from Allah's Presence during the End Times. (Allah knows the truth.) As we have seen, the verses of the Qur'an concerning the return to Earth of the Prophet Jesus (as) are quite explicit.



PROOF-6

Allah tells about the ascension of the Prophet Jesus (as) in Surah Maryam as follows:

(Jesus said,) Peace be upon me the day I was born, and the day I die and the day I am raised up again alive. (Surah Maryam, 33)

When we consider this verse together with Surah Al 'Imran 55, it indicates a very important truth. In the verse in Surah Al 'Imran it is stated that the Prophet Jesus (as) was raised up to the Presence of Allah. No information is given in this verse about death or killing. Yet in Surah Maryam: 33 information is given about the day when the Prophet Jesus (as) will die. That second death can only be possible if the Prophet Jesus (as) dies after returning to and living on earth for a while. (Allah knows the truth.)

PROOF-7

Another piece of evidence about the Prophet Jesus (as) returning to earth appears in Surat al-Ma'ida and in Surah Al 'Imran in the form of the word *kahlan*. The verses say:

Remember when Allah said, "Jesus, son of Mary, remember My blessing to you and to your mother when I reinforced you with the Purest Spirit so that you could speak to people in the cradle and when you were fully grown (*kahlan*)... (Surat al-Ma'ida, 110)

He will speak to people in the cradle, and also when fully grown (*kahlan*), and will be one of the righteous. (Surah Al 'Imran, 46)

This word appears only in the above two verses in the Qur'an, and only in reference to the Prophet Jesus (as). The meaning of the word *kahlan*, used to refer to

the Prophet Jesus' (as) adult state, is along the lines of between thirty and fifty years old, someone who is no longer young, someone who has reached the perfect age. Islamic scholars agree on translating this word as indicating the period after thirty-five years of age.

Based on a hadith reported by Ibn 'Abbas to the effect that the Prophet Jesus (as) ascended to heaven in his early thirties, at a young age, and will stay another forty years when he returns, Islamic scholars say that the Prophet Jesus' (as) old age will be after he returns to earth. (*Muhammed Khalil Herras, Fasl al-maqal fi raf'i 'Isa hayyan wa nuzulihi wa qatlihi'd-Dajjal (The Ascend of Jesus, His Revival, Resurrection, and His Killing the Dajjal), Makatabat as-Sunnah, Cairo, 1990, p. 20*)

In looking at the verses of the Qur'an, we see that this statement is only used for the Prophet Jesus (as). All the prophets spoke to people and called them to the true path. They all communicated their message in maturity. Yet there is no such statement in the Qur'an about any other prophet. The statement is only used to refer to the Prophet Jesus (as) and indicates his miraculous situation. That is because the words "**in the cradle**" and "**when fully grown**" that follow each other in the verses are stressing two miraculous periods.

In fact, in his work *The Commentary of at-Tabari*, Imam at-Tabari gives the following explanation of these verses:

These statements (Surat al-Ma'ida, 110) indicate that in order to complete his lifespan and speak to people when fully grown the Prophet Jesus (as) will come down from heaven. That is because he was raised to heaven when still young. In this verse (Surah Al 'Imran, 46) there is evidence that the Prophet Jesus (as) is living, and Ahl al-Sunnah share that view. That is because in this verse it is stated that he will speak to people when fully grown. He will only be able to grow fully when he returns to earth from heaven. (Imam at-Tabari, The Commentary of at-Tabari, Vol. 1, p. 247)

Some people however, interpret the word "**when fully grown**" in a manner far removed from its true meaning and do not analyse it in the context of the general logic of the Qur'an. These people maintain that prophets have always

been mature adults, for which reason the expression refers to all the lives of the prophets. Of course the prophets were mature adults whom Allah raised. Yet in Surat al-Ahqaf Allah reveals that the age of full maturity is forty. It is revealed in this verse that:

We have instructed man to be good to his parents. His mother bore him with difficulty and with difficulty gave birth to him; and his bearing and weaning take thirty months. Then when he achieves his full strength and reaches forty, he says, "My Lord, keep me thankful for the blessing You bestowed on me and on my parents, and keep me acting rightly, pleasing You. And make my descendants righteous. I have repented to You and I am truly one of the Muslims." (Surat al-Ahqaf, 15)

The word *kahlan*, therefore, also points to the Prophet Jesus' (as) return to earth just like all the other information given in the Qur'an. (Allah knows the truth.)

There are other examples of people in the Qur'an who left the world and then returned after hundreds of years.

A man who was resurrected after a century

In the Qur'an, Allah gives the example of a man who remained dead for a century. This is related in Surat al-Baqara:

Or the one who passed by a town which had fallen into ruin? He asked, "How can Allah restore this to life when it has died?" Allah caused him to die a hundred years then brought him back to life. Then He asked, "How long have you been here?" He replied, "I have been here a day or part of a day." He said, "Not so! You have been here a hundred years. Look at your food and drink – it has not gone bad – and look at your donkey so We can make you a Sign for all mankind. Look at the bones – how We raise them up and clothe them in flesh." When it had become clear to him, he said, "Now I know that Allah has power over all things." (Surat al-Baqara, 259)

In the verses given in the previous pages, there is mention of the fact that the Prophet Jesus (as) did not die but was **"taken back."** In the verse above, the man, however, definitely died. Consequently, even a dead person can rise again by the will of Allah and the above verse states this explicitly.

The Companions of the Cave awoke after years

The story of the **"Companions of the Cave"** is related in Surat al-Kahf. These were young men who were compelled to take refuge from the cruel tyranny of the ruler of the time in a cave. It is related that they fell asleep and were woken up after years of sleep:

When the young men took refuge in the cave and said, "Our Lord, give us mercy directly from You and open the way for us to right guidance in our situation." So We sealed their ears with sleep in the cave for a number of years. (Surat al-Kahf, 10-11)

You would have supposed them to be awake whereas in fact they were asleep. We moved them to the right and to the left, and at the entrance, their dog stretched out its paws. If you had looked down and seen them, you would have turned from them and run and have been filled with terror at the sight of them. That was the situation when we woke them up so they could question one another. One of them asked, "How long have you been here?" They replied "We have been here for a day or part of a day." They said, "Your Lord knows best how long have you been here. Send one of your number into the city with this silver you have, so he can see which food is purest and bring you some of it to eat. But he should go about with caution so that no one is aware of you." (Surat al-Kahf, 18-19)

Allah does not explain in the Qur'an exactly how much time the young men

spent in the cave. Instead, the duration of this period is implied by the words "for a number of years". People's guess at this period however was rather high: three hundred and nine years. Allah says:

**They stayed in their Cave for three hundred years and added nine. Say: "Allah knows best how long they stayed. The Unseen of the heavens and the earth belongs to Him. How perfectly He sees, how well He hears! They have no protector apart from Him. Nor does He share His rule with anyone."
(Surat al-Kahf, 25-26)**

Under normal conditions, people obviously cannot sleep for such a long period. This sleep, therefore, may not be the type of sleep with which we are familiar. Perhaps they were taken into another dimension, one in which time and space do not apply, and were later sent back to earth.

Just like people waking up from sleep, these people also returned to life. In a similar way, the Prophet Jesus (as) will return to life when he comes back to earth and, after fulfilling the honorable responsibility imposed on him by Allah, and, as a requirement of the verse; **He said: "On it [earth] you will live and on it die, and from it you will be brought forth,"** (Surat al-A'raf: 25) he will die on earth, like every other human being and Allah knows the truth.

THE RETURN OF THE PROPHET JESUS (AS) TO EARTH IN THE HADITH

The fact that the Prophet Jesus (as) is alive in Allah's Presence and that he will return to earth in the End Times appears in some detail in the hadith collections, among them al-Shaybani's *Taysir al-Usul ila Jami' al-Usul*; Imam Maliki's *Al-Muwatta'*; the *Sahihs* of Ibn Khuzayma and Ibn Hibban; and the *Musnads* of Ibn Hanbal and al-Tayalisi, regarded as the greatest sources of the most reliable hadith. Furthermore, many Islamic scholars have carried out research and studies on these facts and have written books and treatises on them. These are also invaluable sources.

Heading the list of these great Islamic scholars is Abu Hanifa, the founder of the Hanafi school. In the final chapter of his book *Al-Fiqh al-Akbar*, Abu Hanifa states:

The emergence of the antichrist and of Gog and Magog is a reality; the rising of the Sun in the west is a reality; the descent of the Prophet Jesus (as) from the heavens is a reality; and all of the other signs of the Day of Resurrection, as contained in the authentic traditions, are established realities.

(Imam Abu Hanifa, Al-Fiqh al-Akbar, <http://muslim-canada.org/fiqh.html>)

The hadith relating the Prophet Jesus' (as) second coming are *tawatur*, a specialized term defined as **"a tradition that has been handed down by a number of different channels of transmitters or authorities, hence supposedly ruling out the possibility of its having been forged."** Generally reliable hadith are those which are reported by so many hadith experts that there is no room left for error. The Islamic scholar Sayyid al-Jurjani expounded on this concept as follows:

Generally reliable reports are those that attain such a level [of agreement] among the majority of narrators that, according to custom, it is [considered] impossible for so many reporters to agree on a falsehood. In that event, if the report's words and meaning are consistent, then this is known as the "reliability of the word." If there is agreement among all of them in both sense and meaning, but a conflict in words, then this is known as "conceptual reliability." (Al-Sayyid al-Sharif, Zafar al-Amani fi Sharh Mukhtasar al-Sayyid al-Sharif al-Jurjani fi Mustalah al-Hadith, p. 46)

We present a selection of these hadiths:

The Prophet Jesus (as), son of Mary, will definitely descend as a just judge and a just ruler. (Imam Nawawi, Commentary on Sahih Muslim)

The Judgment Day will not take place until the Prophet Jesus (as), son of Mary, comes as a fair ruler and a just imam. (Sunan Ibn Majah)

By Him in Whose Hands my soul is, the son of Mary (the Prophet Jesus [as]) will shortly descend among you people as a just ruler. (Sahih Bukhari)

There is no prophet between him (the Prophet Jesus [as]) and me. He will certainly descend. Recognize him when you see him. He is of medium height, of a reddish white color. He will wear two sets of yellow dyed clothing. Water will fall from his hair even if it does not rain. He will fight with people for Islam. He will slay the antichrist [make him ineffective] and then remain for exactly forty years on earth. Then he will die, and Muslims will perform the prayers for him. (Sahih Bukhari and Sahih Muslim)

What will you do when the son of Mary (as) descends among you and leads as one amongst you? (Sahih Muslim)

The Prophet Jesus (as), son of Mary, will then descend and their [the Muslims'] commander will invite him to come and lead them in prayer. But he will say: "No, some among you are commanders over some [among you.]" (Sahih Muslim)



Part-4



**HAZRAT MAHDI'S
(AS) TIME AND
THE GOLDEN AGE**

HAZRAT MAHDI'S (AS) TIME AND THE GOLDEN AGE



any hadiths indicate the existence of a period when the Islamic moral values will pervade earth. This period, known as the Golden Age, will last for more than half a century and, in many ways, will resemble “the Age of Bliss” of our Prophet (saas).

According to one hadith, people will be so content that they will spend their days with no idea as to how time passes and how one day turns into the next. They will pray to Allah to prolong their lives in order to receive more benefits from these graces. Another hadith states that;

The younger ones wish they were grown-ups, while the adults wish they were younger... The good become even better, and even the wicked ones are treated well. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 17*)



UNPRECEDENTED ABUNDANCE IN THE GOLDEN AGE

There is Hazrat Mahdi (as) in my community. People will come to him and say: "O Mahdi, give to me, too. Give to me, too!" **Hazrat Mahdi (as) will give him as much as he can carry in his clothes.** (Hadith at-Tirmidhi, Kitab al-Fitan, B. 53; Sunan Ibn Majah, Kitab al-Fitan, B 34, H 4083)

Hazrat Mahdi (as) will come from my community. **My community will enjoy such well-being in those days that the like of which has never been seen before. The ground will give forth foods and will hide (hold back) nothing.** Goods will be accumulated considerable. (Sunan Ibn Majah, 10/347)

At that time, all members of my community, the good and the bad, **will be blessed with blessing the like of which has never been seen.** (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 16)

A person will sow a few handfuls of seeds, but will reap 700 handfuls ... (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 164)

In his time, **flowing rivers will increase their waters.** Hazrat Mahdi (as) will bring forth treasures... (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 36)

Definitely possessions will be in abundance then, flowing like water. Yet no one will (condescend) to take any. (Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 464)

The earth will give out all its riches in the form of gold and silver... (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 197)

*Hazrat Mahdi (as) will fill the hearts of Muhammad's community with riches, and his justice will enfold them so much so that when a herald is **commanded to cry out: "Whoever is in need, let him come to me," no more than one person will come.** That person will make requests. Hazrat Mahdi (as) will say: "Go to the treasurer and let him give to you." When he goes to the treasurer, he will receive goods in plenty. But then he will feel remorse and say: "Am I in greater need than everyone else? Nobody went but me," and he will seek to give back those goods. Then the treasurer will say him: "What we give, we do not take back." (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 13)*

[In the time of Hazrat Mahdi (as)] **THE EARTH WILL TOSS UP ITS TREASURES.** (*Mikyaal al-Makaarem, vol. 1, p. 46*)

[In the time of Hazrat Mahdi (as)] The **HIDDEN TREASURES AND MINES** of the earth will come to the fore. People will actually see these treasures above the ground. (*Bihar al-Anwar, vol 52, p.337; Iqdud Durar, p. 149; Mo'jam ahadeeth al-Imam al-Mahdi (as), vol. 1, p. 230 narrating from Sahih Muslim*)

[In the time of Hazrat Mahdi (as)] **MERCY WILL RAIN FROM THE SKIES. TREES WILL BE LOADED WITH FLOWERS AND THE EARTH WILL MANIFEST ITS GREENERY.** (*Iqdud Durar, pp. 43-44; Bihar al-Anwar, vol. 52, p. 316 narrating from Khesaal; Mikyaal al-Makaarem, vol. 1, p. 101, 247*)

STREETS (streets will be very big and wide) WILL BE INCREASED during the government (spiritual dominion) of Imam Mahdi (as) (i.e. roads will be vast and expansive) (*Bihar al-Anwar, vol 52, p. 333; Mikyaal al-Makaarim, vol. 1, p. 294* narrating from the occultation of Sheikh Tusi)

[In the time of Hazrat Mahdi (as)] **RIVERS, INUNDATED WITH WATER, WILL BE FLOWING ALL OVER AND WATER WILL BE AVAILABLE FOR ALL AND SUNDRY.** (*Iqdud Durar, p. 149; Saafi Gulpaygani, Muntakhab al-Asar, p. 157*)

During that era [in the time of Hazrat Mahdi (as)], **THE NUMBER OF CATTLE WILL BE ON THE RISE** and people will derive maximum benefits from them. (*Tarikh maa Ba'd al-Zuhoor, p. 772*)

Due to the holy being of Imam az-Zaman [Hazrat Mahdi (as)] goodness and **BLESSINGS WILL INCREASE MANIFOLD.** (*Saafi Gulpaygani, Muntakhab al-Asar, p. 157*)

During this era [In the time of Hazrat Mahdi (as)], **FARMING AND CULTIVATION WILL YIELD MAXIMUM POSSIBLE CROPS. ONE GRAIN WILL YIELD 700 GRAINS.**

(*Surat al-Baqara, verse 261 (The metaphor of those who spend their wealth in the Way of Allah is that of a grain which produces seven ears; in every ear there are a hundred grains. Allah gives such multiplied increase to whoever He wills. Allah is All-Encompassing, All-Knowing.) ; Iqdud Durar, p.159; Al-Malaahem wa al-Fetan, Chapter 204, p. 97*)

THERE WILL BE WEALTH

Hazrat Mahdi (as) will emerge from my community. **Allah will send him to make people wealthy.** The community will be blessed, animals will eat and drink in plenty, the ground will give forth its fruits, and goods will be given in excess. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 15*)

Allah will eliminate poverty through his [Hazrat Mahdi's (as)] hand, and he will descend to Damascus. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 66*)

He will fill the **hearts of Muhammad's community with wealth,** and his justice will be addressed to them. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 13*)

The hearts of Muhammad's community will be filled with wealth. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 20*)

GOODS WILL BE GIVEN WITHOUT BEING COUNTED

In the End Times, a successor will **distribute goods without even counting it.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, 15*)

A leader [Hazrat Mahdi (as)] will emerge from your leaders, and **he will not count goods.** When anyone asks him for a good, he will say: "Take." That person will spread out his robes, and he will fill them. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 15*)

IT WILL RAIN IN ABUNDANCE

He will fill Earth with justice and well-being. The earth gives forth its fruits, **and the sky rains**. My community will be blessed in a hitherto unseen way. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 35*)

[In Hazrat Mahdi (as)'s time] **the sky will begrudge none of its rain and will cause rain to fall generously**. The earth will hold back none of its plants and will give them forth to perfection... (*Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 437*)

During his [Hazrat Mahdi's (as)] time, both the community's good and wicked people will be blessed with a blessing, the like of which they have never seen before. **Despite the abundance of rain, not a drop will go to waste**. The land will grow fruitful and fertile, without demanding a single seed... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 20-21*)

HAZRAT MAHDI (AS) WILL POSSESS A HITHERTO UNSEEN CONCEPTION OF JUSTICE

If there were only one day left for the world, that day would be lengthened until a man [Hazrat Mahdi (as)] from among my Ahl al-Bayt, will be sent; just as the earth is filled with cruelty, **HE WILL FILL THE EARTH WITH JUSTICE**. (*Sunan Abu Dawud, 5/92*)

The lord of believers (as) says: "... THE IMAM [HAZRAT MAHDI (AS)] WILL BETTER KNOW WHAT IS TRUE AND WHAT IS FALSE. HE WILL DO AWAY WITH FALSE LAWS. HE [HAZRAT MAHDI (AS)] WILL PREVENT DANGERS AND NEUTRALIZE YOUR UNJUST RULERS AND WILL CLEANSE THE WORLD OF THOSE WHO ARE NOT HONEST. HE WILL ACT WITH EQUITY AND BUILD A MERCIFUL SCALE OF JUSTICE AMONG YOU... If you wait, you will be rewarded and YOU WILL REALIZE THAT HE IS DEFINITELY THE ONE WHO WILL SALVAGE YOUR RIGHTS and take revenge for the injustice inflicted upon you. I swear by the name of Allah, that Allah is with the truly devout and those who do good." (*Kitab al Ghaybat, [Bihar al-Anwar, Vol. 51], Ansariyan Pubcations, collected by: Muhammad Baqr al-Majlisi, Iran-Qum, 2003, p. 182*)

Hazrat Mahdi (as) is one of my people, and **HE WILL FILL THE EARTH WITH TRUTH AND JUSTICE**, just as it is now filled with cruelty and torture. (*Sunan Abu Dawud, 5/93*)

This (Amr) [Hazrat Mahdi (as)] **WILL FILL THE EARTH WITH JUSTICE**, just as people previously filled it with cruelty. (*Sunan Ibn Majah, 10/348*)

The world filled with oppression and tyranny **WILL OVERFLOW WITH JUSTICE AFTER HE [HAZRAT MAHDI (AS)] COMES.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 20*)

During the time of Hazrat Mahdi (as), justice will prevail to such an extent that every possession taken by force will be returned to his owner. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23*)

314 people, including women, will swear allegiance to Hazrat Mahdi (as), and all tyrants will be overthrown before him. **HIS TIME WILL BE SO JUST THAT THE DEAD IN THE TOMB WILL ENVY THE LIVING...** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 22*)

People will be gathered around Hazrat Mahdi (as) as honey bees cluster around their sovereign. **HE WILL FILL THE EARTH THAT WAS ONCE FULL OF CRUELTY WITH JUSTICE. HIS JUSTICE WILL BE AS SUCH THAT HE WILL NOT WAKE A SLEEPING PERSON OR EVEN SHED ONE DROP OF BLOOD. THE EARTH WILL RETURN TO THE AGE OF BLISS.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 29*)

HIS [HAZRAT MAHDI'S (AS)] JUSTICE WILL COVER ALL PLACES and he will rule among people with the Sunnah of the Prophet (saas). He will even also call for one who is in need to be brought forward, and when that command is obeyed only one person will come. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 20*)

Hear the glad tidings of Hazrat Mahdi (as). He is one from Quraysh and from my Ahl al-Bayt. He will appear at a time when people are in disputes and social upheaval. **HE [HAZRAT MAHDI (AS)] WILL FILL THE EARTH WITH JUSTICE AND COMPASSION, WHEN BEFORE HIM IT WAS FILLED WITH CRUELTY AND OPPRESSION.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 13*)

... HE [HAZRAT MAHDI (AS)] WILL POSSESS THE EARTH AND FILL THE EARTH WITH JUSTICE, JUST AS IT HAS BEEN FILLED WITH OPPRESSION AND CORRUPTION. **So whoever of you reaches him SHOULD COME AND JOIN HIM EVEN IF CRAWLING ON THE SNOW, since he is the Mahdi.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14*)

Once the Earth is full of cruelty and enmity, one [Hazrat Mahdi (as)] from my Ahl al-Bayt will emerge. **HE WILL FILL THE EARTH WITH JUSTICE, JUST AS IT WAS PREVIOUSLY FILLED WITH OPPRESSION AND ENMITY.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-zaman, p. 11*)

After me...**WILL COME ONE (THE MAHDI) FROM MY AHL AL-BAYT, AND HE WILL FILL THE WORLD WITH JUSTICE.** (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, Vol. 2, p. 518, No. 4*)

The Judgment Day will not take place until the world is filled with cruelty and enmity. **THEN ONE [HAZRAT MAHDI (AS)] FROM MY AHL AL-BAYT AND MY LINE WILL COME AND FILL THE WORLD WITH JUSTICE AND HONESTY.** (*Ahmad ibn Hanbal, Ibn Hibban, Hakim*)

“Even if only one day remains from the life of this world, Allah will certainly prolong that day until He sends a man from my Ahl al-Bayt [Hazrat Mahdi (as)] whose name is compatible with mine. He will fill the earth with justice and fairness that was previously filled with cruelty and oppression with truth and justice instead.” (*Sunan at-Tirmidhi; Sunan Abu Dawud; Nasai, al-Bayhaqi; Dala'il al-Nubuwwa; Abu Amr Ad-Dani*)

There is no doubt that the Earth will be filled with injustice and oppression. When it is filled with oppression and cruelty, ALLAH WILL SEND ONE FROM MY AHL AL-BAYT WHOSE NAME IS MINE AND WHOSE FATHER'S NAME IS MY FATHER'S, AND HE WILL FILL THE WORLD WITH JUSTICE AND EQUITY in the same way that it was previously filled with injustice and sorrow. (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, Vol. 2, p. 346, No. 6*)

"Even if only one day remains from the life of this world, ALLAH will certainly prolong that day until HE SENDS ONE [HAZRAT MAHDI (AS)] FROM MY AHL AL-BAYT WHOSE NAME IS COMPATIBLE WITH MY FATHER'S NAME TO FILL THE EARTH WITH TRUTH AND JUSTICE WHERE IT WAS PREVIOUSLY FILLED WITH OPPRESSION AND INJUSTICE. (*Abu Dawud and Tirmidhi*)

HAZRAT MAHDI (AS) WILL COME AS A JUST JUDGE... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 31*)

It is narrated from Ali ibn Abi Talib that the Messenger of Allah (saas) said: "Even if nothing but a day were left to the world, **ALLAH WOULD DEFINITELY SEND SOMEONE [HAZRAT MAHDI (AS)] FROM MY AHL AL-BAYT TO FILL IT WITH JUSTICE** where it was previously filled with tyranny." (*Sunan Abu Dawud*)

Even if only one day were left to the world, Almighty Allah **WOULD PROLONG THAT DAY IN ORDER TO SEND ONE [HAZRAT MAHDI (AS)] FROM MY AHL AL-BAYT WHOSE NAME IS COMPATIBLE WITH MY FATHER'S NAME TO FILL THE EARTH WITH TRUTH AND JUSTICE** where it was previously filled with oppression and injustice. (*Abu Dawud and Tirmidhi*)

O Abbas, Allah began this matter with me. He will end it with one of your line. **THAT YOUNG MAN (THE MAHDI) WILL AGAIN FILL THE WORLD WITH JUSTICE THAT WAS FORMERLY FILLED WITH TYRANNY...** (*Ammar Ibn Yathir, Great Portents of the Judgment Day, 498/1*)

THE WORLD WITH BE FILLED WITH JUSTICE INSTEAD OF OPPRESSION AND TORTURE. HE [HAZRAT MAHDI (AS)] WILL DISTRIBUTE ALL THINGS WITH EQUAL MEASURES OF TRUTH AND JUSTICE. Thus in the same way that the inhabitants of the earth and sky be pleased with him, so the birds in the air, savage animals in the forests and even fish in the sea will be delighted with him. (*Jalaluddin as-Suyuti, Kiyamet alametleri, Olum ve Dirilis [Portents of the Judgment Day, Death and Resurrection], p. 175*)

From Abu Hamza of Somali: One day I sat beside Imam Muhammad Bakr. After those around him had dispersed, he turned to me and said: "O Abu Hamza! One of the laws that will never change is the coming of Hazrat Mahdi (as)... **HE WILL FILL THE EARTH WITH JUSTICE AND EQUALITY AFTER IT WAS FILLED WITH OPPRESSION AND CRUELTY...** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 90-91*)

The lord of believers (as) says: "... THE IMAM [HAZRAT MAHDI (AS)] WILL BETTER KNOW WHAT IS TRUE AND WHAT IS FALSE. HE WILL DO AWAY WITH FALSE LAWS. HE [HAZRAT MAHDI (AS)] WILL PREVENT DANGERS AND NEUTRALIZE YOUR UNJUST RULERS AND WILL CLEANSE THE WORLD OF THOSE WHO ARE NOT HONEST. HE WILL ACT WITH EQUITY AND BUILD A MERCIFUL SCALE OF JUSTICE AMONG YOU... If you wait, you will be rewarded and **YOU WILL REALIZE THAT HE IS DEFINITELY THE ONE WHO WILL SALVAGE YOUR RIGHTS** and take revenge for the injustice inflicted upon you. I swear by the name of Allah, that Allah is with the truly devout and those who do good." (*Kitab al Ghaybat, [Bihar al-Anwar, Vol. 51], Ansariyan Pubcations, collected by: Muhammad Baqr al-Majlisi, Iran-Qum, 2003, p. 182*)

From Abd al-Khayr: I heard Ali ibn Abi Talib say: "The Messenger of Allah (saas) told me: "His [HAZRAT MAHDI'S (AS)] name is my name. **HE WILL APPEAR WHEN THE WORLD IS FILLED WITH CRUELTY AND OPPRESSION AND FILL IT WITH JUSTICE AND EQUALITY.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, pp. 97-98*)

Jabir ibn Abdullah al-Ansari says: "**AND IN THE SAME WAY THE WORLD IS FILLED WITH OPPRESSION, INJUSTICE AND EVIL, HAZRAT MAHDI (AS) WILL FILL IT WITH JUSTICE, EQUALITY AND RADIANCE.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 278*)

Ali ibn Omar, grandson of Imam Zayn al-Abidin, says: Imam Abu Abdullah Jaffar Sadik says: "**THE QAIM [HAZRAT MAHDI (AS)], WHO IS ONE OF MY CHILDREN...WILL FILL THE WORLD WITH JUSTICE AND EQUALITY THAT IS FILLED WITH OPPRESSION AND CRUELTY.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 217*)

From Ishaq ibn Galib: Imam Jaffar Sadik said this in his sermon about the nature and qualities of Hazrat Mahdi (as): "**HE WILL APPLY JUSTICE WITH HIS BROAD RADIANCE AND WIDE CURE, WITH A CLEAR, TRUE AND APPARENT DECLARATION.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 267*)

From Ibn Abu Hamza: "**HE [HAZRAT MAHDI (AS)] HAS BEEN GIFTED WITH THE QUALITIES OF JUSTICE, COMPASSION AND GOODNESS.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 287*)

Hisham ibn Salih said: Imam Jaffar Sadik said:

"All classes of people will rule the people until the coming of Hazrat Mahdi (as). So that nobody will be able to say, 'If we ruled we would implement justice'. **THEN THE QAIM [HAZRAT MAHDI (AS)] WILL APPEAR WITH TRUTH AND JUSTICE.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 322*)

HAZRAT MAHDI (AS) WILL HOLD NOBODY SUPERIOR TO ANYBODY ELSE. (*Al-Mahdi al-Maw'ud, vol. 1, pp. 264, 275, 277, 285, 287, 288, 311, 318, vol. 2, p. 11*)

Fazl ibn Yessar states; I heard Imam Jaffar Sadik say: "**I SWEAR TO ALLAH THAT IN THE SAME WAY HEAT AND COLD FILL THEIR HOMES, SO THE JUSTICE OF HAZRAT MAHDI (AS) WILL FILL THEIR HOMES.**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 351*)

Hazrat Mahdi (as) will be from my Ahl al-Bayt and from my line. **HE [HAZRAT MAHDI (AS)] WILL FILL THE EARTH WITH JUSTICE.** (*Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 438, (816)*)

HAZRAT MAHDI'S (AS) JUSTICE WILL BE SO GREAT THAT NO WRONG WILL BE DONE TO ANYONE, IN ANY MATTER, IN ANY WAY. (*Al-Kafi, Vol. 4, p. 427*)

HAZRAT MAHDI (AS) WILL HOLD NOBODY SUPERIOR TO ANYBODY ELSE. (*Al-Mahdi Al-Ma'wud, Vol. 1, pp. 264, 275, 277, 285, 287, 288, 311, 318, Vol. 2, p. 11*)

HAZRAT MAHDI (AS) WILL HOLD NOBODY SUPERIOR TO ANYBODY ELSE. (*Al-Mahdi Al-Ma'wud, Vol. 1, pp. 264, 275, 277, 285, 287, 288, 311, 318, Vol. 2, p. 11*)

In Hazrat Mahdi's (as) legal judgments and pronouncements, in Hazrat Mahdi's (as) government, **NOT THE SLIGHTEST OPPRESSION OR INJUSTICE WILL BE INFLICTED ON ANYONE, AND NOBODY WILL BE WRONGED.** (*Al-Mahdi Al-Mawud, Vol. 1, pp. 280, 283, 284*)

HAZRAT MAHDI (AS) WILL LEAVE THE SCALES AND BALANCES OF JUSTICE AMONG THE PEOPLE AND THUS NOBODY WILL BE OFFENDED. (*Al-Mahdi Al-Mawud, Vol. 1, pp. 280, 283, 284*)

When Hazrat Mahdi (as) appears, **HE WILL ERADICATE OPPRESSION AND INJUSTICE AND FILL THE WHOLE WORLD WITH JUSTICE.** (*Bihar al-Anwar, Vol. 51, p. 146*)

HAZRAT MAHDI (AS) IS THE SUN WHO WILL DO AWAY WITH ALL TROUBLES AND OPPRESSION. When he bestows goodness he is fertile rain. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 188*)

Abu Sa'id al-Khudri narrates that the Prophet (saas) said from the pulpit: "The promised **HAZRAT MAHDI (as)** from the Ahl Al-bayt **WILL APPEAR IN THE END TIMES. THE SKY WILL POUR ITS RAIN ON HIM AND THE EARTH WILL SPROUT ITS PLANTS.** After people have filled the world with oppression, he will fill it with justice." (*Bihar al-Anwar, Vol. 51, p. 74, Al-Hurr al-Amili, Ithbat al-Hudat, Vol. 7, p. 9*)

The Courthouses and the Prisons Will Be Emptied in the Time of Hazrat Mahdi (as)

- ◆ Our Prophet (saas) reveals in the hadiths that immediately prior to the visible appearance of Hazrat Mahdi (as) there will be an increase in crime levels and diversity of crime. They are each portents of the End Times.

- ◆ The hadiths describe how murders will rise, adultery will increase, there will be a rise in cases of suicide, bribery will be widespread and there will be increases in many similar offenses during the End Times.

- ◆ Since lovelessness and distrust are widespread, one of the important signs of the End Times, the slightest disagreement can give rise to serious disputes, as a result of which serious crimes may be perpetrated.

- ◆ As a result, prisons today are full to capacity. The courthouses are also overflowing on a daily basis.

- ◆ The judges, prosecutors and wardens who work in the courthouses and prisons **ARE THEREFORE IMPRISONED IN A WAY BETWEEN FOUR WALLS IN NARROW, DARK CELLS.** They have to work in these dismal places from morning till night. They have to make the most equitable decisions that may be affecting people's whole lives under these very difficult conditions.

- ◆ It is essential, in terms of the work these valuable people do, that they should be under no physical or psychological pressure. It is essential that they should be calm and free of stress if they are to make the most accurate decisions in line with good conscience. It is vitally important that these people be given the finest means available.

Bediuzzaman Has Reported That Hazrat Mahdi (as) Will Bring Justice and Veracity to the Entire World

... the Prophet's (saas) Family has raised hundreds of sacred heroes, and produced thousands of spiritual leaders of the community, and has been nurtured with the leaven of the reality of the Qur'an and the light of belief and honor of Islam, and has thus been perfected. It is therefore totally reasonable that through reviving the **SUNNAH OF MUHAMMAD (SAAS) (THE PROPHET MUHAMMAD'S (SAAS) PATH) AND THE REALITY OF THE QUR'AN** at the end of time, and proclaiming them and putting them into practice, **THEY SHOULD DISPLAY TO THE WORLD THE PERFECT JUSTICE AND VERACITY OF THE GREAT MAHDI, THEIR COMMANDER-IN-CHIEF.** This is also both necessary and essential and demanded by the principles of human society. (*Bediuzzaman Said Nursi, Rays / The Fifth Ray - Second Station - p. 113*)

When turmoil reigns in the world, strife appears, roads are obstructed, people attack others, the elderly do not feel compassion for the young and fail to treat one another with dignity; Meanwhile Allah will eradicate enmity from them and conquer the fortresses of guidance and, just as how I did in the past, He will send someone who will uphold the religion in the End times and fill the earth which was formerly full of cruelty. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 12*)

HAZRAT MAHDI'S (AS) FOLLOWERS TAKE REFUGE (FIND PEACE AND SECURITY BESIDE HIM) IN HIM, JUST AS HOW HONEY BEES TAKE REFUGE IN QUEEN BEE; he will fill the earth with justice and honesty. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 11*)

THERE WILL BE PEACE AND SECURITY

... Security will permeate all over earth and even a few ladies will be able to fulfill their pilgrimage without the company of men. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23*)

He will fill the earth that was once full of cruelty with justice. **His justice will be as such that HE WILL NOT WAKE A SLEEPING PERSON OR EVEN SHED ONE DROP OF BLOOD.** The earth will return to the Age of Bliss. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 29*)

People will swear allegiance to him between the Rock and the Pillar. Hazrat Mahdi (as) will be so compassionate that **in his time nobody will be awoken out of sleep and nobody's nose will bleed.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 42*)

ALL CONFLICTS AND DISAGREEMENTS WILL END

The (competents of) battle will abandon its load (arms and equipment). (*Sunan Ibn Majah, 10/334*)

Earth will be filled with peace, just as a bowl is filled with water. No enmity will remain between anyone. All enmity, conflict, and disagreement will surely vanish. (*Sahih Muslim, 1/136*)

(The competents of) War will abandon its load (namely, arms and the like). (*Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 496*)

He will do away with enmity and hatred. The venom will be removed from poisonous animals. Even a small boy will place his hand in a serpent's mouth, and the serpent will not harm him. The wolf will be like a dog in a herd of sheep or goats. (*Sunan Ibn Majah, p. 331-35*)

In his time, the wolf will play with the sheep and snakes will not harm children. A person will sow a handful of seed and will receive back 700 handfuls of grain. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 43*)

LOVE AND UNITY WILL PREVAIL

Just as Allah has freed them from the heresy of ascribing partners to Him through us and has placed friendship and love in their hearts and made them brothers in religion, so **He will save them from the sin of corruption through Hazrat Mahdi (as) and will make them brothers to each other.** (*at-Tabarani, al-Haythami, Vol. VII, p. 317; Nu'aim ibn Hammad, 52b; Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 20*)

Allah will give life to the Sunnah through one of my sons Muhammad ibn Abdullah [Hazrat Mahdi (as)]. His justice and plenty will ease the hearts of believers. **He will bring friendship and love to the Persian and Arab nations.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 66*)

In the same way that through us they were freed from heresy and ascribing partners to Allah and **placed friendship and love in their hearts, so it will be again (when Hazrat Mahdi (as) comes)**. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi, p. 20*)

LIVES WILL BE LONGER

As reported in the hadith, one of the portents of the End Times and the appearance of the blessed Mahdi is “increased life expectancy” during this holy period. Some of the hadith and accounts regarding this are as follows:

Life expectancy will increase in his [Hazrat Mahdi’s (as)] time. This increased life expectancy also means that he [Mahdi] will be long-lived. (*Al-Barzanji, Al-Isha’ah li-ashrat al-sa’ah, p. 184*)

In his time ... **lives will be longer** and things entrusted for safekeeping will not be lost... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 43*)

Lives will be longer, and things entrusted will be returned to their place. (*Jalaluddin as-Suyuti, Kiyamet alametleri, Olum ve Dirilis [Portents of the Judgment Day, Death and Resurrection], p. 179*)

There has been a relative increase in life expectancy in recent times, but none to match the increase observed in the 21st century. Research has revealed that human life expectancy will rise by 50% this century and that there will be many more people living to see their 100th birthdays in the years to come.

Our life spans have grown longer

Ömrümüz uzadı

Türkiye'de "beklenen hayat süresi ortalaması" 70'in üzerine çıktı. Böylece Türkiye, orta gelir seviyesindeki ülkeleri de yakalamış oldu.

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Özellikle kadınların yaşam süreleri daha fazla uzadı. Türkiye'de yaşam süresi ortalaması 70'in üzerine çıktı. Böylece Türkiye, orta gelir seviyesindeki ülkeleri de yakalamış oldu.

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We live longer, but death cannot be avoided

Ömür uzar, ölüm engellenemez!

"Ölümün kaçınılmazıdır" diye en sık söylenen sözler arasında "ölüm kaçınılmazdır" da var. Çünkü ölüm kaçınılmazdır.

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UZUN YAŞAM ADIM ADIM GERÇEKLEŞİYOR 100 yaşını deviren insan sayısı, 1 milyona ulaşıyor

Uzun yaşam süresi için en önemli faktör yaşam tarzıdır. Sağlıklı beslenme, düzenli egzersiz ve stres yönetimi uzun yaşam için önemlidir.



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Longevity is coming about step by step

'İnsan yüzlerce yıl yaşayabilir'

İnsanlık, yaşlılığın sıradan bir hastalık gibi "tedavi edilebilir" hale gelebilir.



People may live for hundreds of years

Increases in life expectancy according to centuries

1800s:	average life expectancy 24 years
1900s:	average life expectancy 48 years
2000s:	average life expectancy 63 years

The results of research into genetics and gene technology at the end of the 20th and early 21st centuries show that "life expectancies will be prolonged." For example, a report in *National Geographic* magazine stated that the formula needed for a longer and healthier life would soon be available in pharmacies. Scientists who say they have identified the gene for long life state that the average life may soon be around 100 years. Another study reports that children born around

**Is There A Limit to Human Life
Expectancy?
Turkish daily Hurriyet, 18 March 2004**

According to some scientists, children born today will be able live up the age of 150, and some are of the opinion that there is no limit to human life expectancy. Human life expectancy regularly increases by 2 years every decade. This means that in 2150 the average life expectancy will be 122.5, and people aged 150 will be regarded as quite normal. There are currently some 40,000 people aged over 100 in the USA, although the number was only around 2,300 in the 1950s. James Vaupel, from the Max Planck Demographic Research Institute in Rostock in Germany, suggests that the number of centenarians will double in developed countries every 10 years.

(<http://webarsiv.hurriyet.com.tr/2004/03/18/429832.asp>

Turkish magazine Tempo, 25 June 2004)

Human life expectancy has almost doubled since the end of the 19th century. It is estimated that human life expectancy will increase still further thanks to advances in genetic medicine. A study by the medical journal *Anti-Aging* asked 60 experts in the field to estimate the life expectancy of a child born in 2100. **The majority of the experts responded "at least 100 year," while some said that life expectancy could reach 150 or even 200 years.**



Is It Possible to Live Longer?

Turkish daily *Radikal*, 21 April 2002

... The 'Industrial revolution' in the late 19th century and scientific advances led to extraordinary progress in the field of medicine in the last century. **This has prolonged human life expectancy by 50%** ... The frontiers of middle age have been put back from 40-50 to 60-70. As we enter the new millennium it has emerged that certain diseases are caused by defects in genes, themselves the secret of life. Biotechnological progress is now at the point of being able to rectify gene defects.

(<http://www.radikal.com.tr/haber.php?haberno=35461>)

THE DEAD WILL ENVY THE LIVING

They will overcome all the oppressors and the cruel. **There will be such justice in his time that the dead will envy the living.** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi*, p. 68)

His time will be one of such justice that **the dead in the graves will envy the living...** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman*, p. 22)

The living will wish that the dead were alive (in order that they might see the blessings imparted to them). (*Al-Sharani, Mukhtasar Tazkirah al-Qurtubi*, p. 437)

In describing how Hazrat Mahdi (as) will appear and make Islamic moral values prevail, Bediuzzaman Said Nursi said he would witness this beautiful time from his grave and give thanks:

In the End Times, the true lords of this sphere of life, in other words the Mahdi and his followers, will, by the will of Allah, come and widen that sphere, and the seeds will sprout. We shall WATCH FROM THE GRAVE and give thanks to Allah.

(Bediuzzaman Said Nursi, Kastamonu Addendum, p. 99)

HAZRAT MAHDI (AS) WILL RESTORE AND BEAUTIFY THE WORLD

NOWHERE IN THE WORLD WILL REMAIN DEVASTATED, AND HAZRAT MAHDI (AS) WILL REPAIR AND RESTORE ALL PLACES. *(Al-Mahdi Al-Mawud, Vol. 1, p. 264)*

Hazrat Mahdi (as) who will appear is from the line of Hazrat Ali (ra). **HE WILL BEAUTIFY THE WORLD AS NEVER BEFORE...** *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani p. 169)*

HAZRAT MAHDI (AS) WILL SPREAD JOY AND CONTENTMENT ACROSS THE WORLD

Hazrat Mahdi's (as) followers (friends) will set foot all over the world, will hold power in their hands everywhere, and everyone and everything will obey them, even **SAVAGE ANIMALS IN THE DESERTS AND BIRDS OF PREY WILL ALL WISH TO GAIN THEIR APPROVAL AND GOOD PLEASURE. THESE MESSENGERS OF THE FAITH, MESSENGERS OF PEACE AND JUSTICE, WILL BRING SUCH JOY AND CONTENTMENT THAT the places where Hazrat Mahdi's (as) companions set foot will feel pride over everywhere else.** *(Sheikh al-Saduq, Kamal al-Din; Bihar al-Anwar, Vol. 52, p. 327)*

ALL WARS, OPPRESSION AND CORRUPTION WILL COME TO AN END IN THE TIME OF HAZRAT MAHDI (AS)

THE FLAME OF STRIFE AND CONFLICT WILL BE PUT OUT, OPPRESSION, NIGHT RAIDS AND THE HABIT OF PILLAGING WILL COME TO AN END, AND WARS WILL DISAPPEAR in the time of Hazrat Mahdi (as). (*Al-Mahdi Al-Maw'ud, Vol. 1, p. 264*)

Yes, ALMIGHTY ALLAH WILL SEND THE GREAT PURIFIER (HAZRAT MAHDI [AS]) WHEN STRIFE AND ENMITY ENFOLD THE WORLD, WHEN EVERYWHERE IS FILLED WITH OPPRESSION, RUINATION AND PILLAGING, TO TEAR DOWN THE BASTIONS OF DEPRAVITY AND DEVIATION (to intellectually neutralize the circles that deviate towards falsehood leaving the truth behind), TO UNIFY HEARTS OF STONE AND DARKNESS AND ENLIGHTEN THEM WITH HUMANITY AND THE LIGHT OF JUSTICE. (*Al-Mahdi Al-Maw'ud, Vol. 1, p. 310*)

HAZRAT MAHDI (AS) WILL FREE PEOPLE FROM A GREAT SCOURGE, FROM BLIND CORRUPTION THAT AFFLICTS EVERYONE. (*Al-Mahdi Al-Maw'ud, Vol. 1, p. 264*)

HAZRAT MAHDI (AS) WILL BRING FORTH THE TREASURES OF THE EARTH

According to Hudhaifa, the Messenger of Allah (saas) said:

... In his time all water will become sweet, rivers will grow longer, **the earth** will increase its yields, and **give its treasures out**. (*Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam ve'l Qamal, p. 43*)

... Hazrat Mahdi (as) will extract treasures... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 33*)

IN HIS [HAZRAT MAHDI'S (AS)] TIME UNDERGROUND TREASURES, RICHES AND OTHER MINES WILL BE BROUGHT FORTH. (*Al-Mahdi Al-Maw'ud, Vol. 1, pp. 264, 275, 277, 285, 287, 288, 311, 318, Vol. 2, p. 11*)

IN HIS TIME THE EARTH WILL CAST FORTH THE TREASURES WITHIN IT. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 43*)

... THE EARTH WILL CAST FORTH ALL THE WEALTH IT HAS CONCEALED WITHIN IT IN THE FORM OF GOLD AND SILVER PILLARS. (*Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 464*)

Hazrat Imam Bakr (as) states: "When our Qaim [Hazrat Mahdi (as)] appears, ALL THE EARTH'S MINERALS AND TREASURES WILL PASS INTO HIS HANDS." (*Bihar Al-Anwar, Vol. 52, p. 351*)

HAZRAT MAHDI (AS) WILL DISTRIBUTE GOODS AND BLESSINGS IN A JUST MANNER; THE WHOLE WORLD WILL BE FILLED WITH PLENTY AND ABUNDANCE

Our Prophet (saas) says: Abu Sa'id relates: HAZRAT MAHDI (AS) WILL BE SUCH A GENEROUS PERSON THAT HE WILL GRANT THOSE WHO BEG, "BESTOW ME THIS, BESTOW ME THAT" AS MUCH AS THEY CAN CARRY WITH THEIR GARMENTS. (*Tirmidhi, (Jalaluddin as-Suyuti, Kiyamet alametleri, Olum ve Dirilis [Portents of the Judgment Day, Death and Resurrection], p. 171*)

Hazrat Mahdi (as) will emerge from my community. **ALMIGHTY ALLAH WILL SEND HIM [HAZRAT MAHDI (AS)] TO ENRICH PEOPLE.** My community will be blessed in that time, animals will live in plenty and the earth will give forth many goods, **HAZRAT MAHDI (AS) WILL JUSTLY DISTRIBUTE MANY, MANY GOODS AMONG PEOPLE.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23*)

WHEN HAZRAT MAHDI (AS) COMES HE WILL DISTRIBUTE MANY GOODS... (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 15*)

HAZRAT MAHDI (AS) WILL APPEAR from among my community, **ALLAH WILL SEND HIM TO ENRICH PEOPLE.** The community will be blessed, animals will eat and drink in plenty, the earth will give forth many fruits, **AND GOODS WILL BE GIVEN OUT EQUALLY (within the frame of social justice).** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 15*)

HE [HAZRAT MAHDI (AS)] will come at a time when corruption appears **AND HIS BENEFICIENCE WILL BE COMPLIMENTARY.** (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23*)

THE HEARTS OF THE COMMUNITY OF MUHAMMAD WILL BE FILLED WITH WEALTH. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 20*)

The people of the earth and skies will be pleased with him [Hazrat Mahdi (as)]. **AND HE [HAZRAT MAHDI (AS)] WILL SHARE OUT THE GOOD...AND HE WILL FILL THE HEARTS OF THE COMMUNITY OF MUHAMMAD (SAAS) WITH WEALTH AND HIS JUSTICE WILL COMPLETELY ENFOLD THEM.** (*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, Vol. 1, p. 7, No. 77; Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 13*)

Abd al-Khayr: I heard the commander of the faithful Ali ibn Abi Talib say: "The Messenger of Allah (saas) said to me: ... **[HAZRAT MAHDI (AS)]** will appear when the earth is filled with cruelty and oppression and will fill it with justice and equality. **MOST OF THE TIME ONE WILL COME NEAR HIM [HAZRAT MAHDI (AS)] AND THERE WILL BE PLENTY OF GOODS WITH HIM AND THAT PERSON WILL SAY: O MAHDI! BESTOW ME THIS GOOD. HE WILL SAY: I WILL GIVE YOU BLESSING AS MUCH AS YOU LIKE.** (Sheikh Muhammad ibn Ibrahim Numani, *al-Ghaybah al-Numani*, pp. 97-98)

Imam Hussein relates:

"Ask after one another's health and provide for one another benevolently. I swear to Allah Who splits the seed and greens it, and creates living beings, that **SUCH A TIME WILL COME UPON WHEN NO ONE WILL FIND ANY PLACE TO SPEND A DINAR OR A DIRHAM.**" (That is to say, upon Hazrat Mahdi's (as) appearance, due to Allah's and His saint's [Hazrat Mahdi's (as)] abundant blessings, no one will find any place to spend his money.) (*Iqdud Durar*, p. 236)

At the coming of Hazrat Mahdi (as) ... **EVERYONE WILL FREELY TAKE WHAT THEY WANT FROM OTHERS' POCKET.** (*Sheikh al-Mufid, Al-Ikhtisas*, p. 24)

In the time of Hazrat Mahdi (as), **BELIEVERS WILL MAKE NO PROFIT IN THEIR DEALINGS WITH ONE ANOTHER.** (*Shaykh Hurr al-Amili, Wasail-ush-Shia, Trade chapters*)

During his [Hazrat Mahdi's (as)] time, both the community's good and wicked people **WILL BE BLESSED WITH A BLESSING, THE LIKE OF WHICH THEY HAVE NEVER SEEN BEFORE.** Despite the abundance of rain, not a drop will go to waste. The land will grow fruitful and fertile, without demanding a single seed... (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar*, p. 20-21)

ISLAM IS THE RELIGION OF PEACE AND LOVE

THE TIME OF THE COMING OF THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) WILL BE ONE OF PEACE AND SECURITY

Verses from the Qur'an referring to Islam as the religion of peace, love and brotherhood:

You who believe! Enter peace (Islam) totally. Do not follow in the footsteps of satan. He is an outright enemy to you. (Surat al-Baqara, 208)

Allah calls to the Abode of Peace and He guides whom He wills to a straight path.... (Surah Yunus, 25)

... if someone kills another person—unless it is in retaliation for someone else or for causing corruption in the earth—it is as if he had murdered all mankind. ... (Surat al-Maida, 32)

The believers are brothers, so make peace between your brothers and fear Allah so that hopefully you will gain mercy. (Surat al-Hujurat, 10)

Obey Allah and His Messenger and do not quarrel among yourselves lest you lose heart and your momentum disappear. And be steadfast. Allah is with the steadfast. (Surat al-Anfal, 46)

As for those who believe and do right actions, the All-Merciful will bestow His love on them. (Surah Maryam, 96)

You are the best nation ever to be produced before mankind. You enjoin the right, forbid the wrong and believe in Allah... (Surah Al 'Imran, 110)

Make allowances for people, command what is right, and turn away from the ignorant. (Surat al-A'raf, 199)

Hadith Regarding the Prophet Jesus (as) Bringing Peace and Love to the World and Putting an End to Killing, Oppression and War:

I swear that Jesus (as), son of Mary will descend as a just ruler... And all **HOSTILITIES, QUARRELS, ENVY WILL ABSOLUTELY VANISH...** (*Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 498*)

Jesus (as), son of Mary will be a just judge and a just ruler, ... abolish the jizya (from the non-Muslims), **FILL THE EARTH WITH PEACE just as the water fills the pot.** There will also be unity in religion and no one other than Allah will be worshipped anymore. (*Sunan Ibn Majah, 10/334*)

The Prophet Jesus (as) exists in my community as a just ruler... **ALL HOSTILITY AND HATRED VANISH...** Earth becomes like a silver plate and grows the plants in abundance just like in the time of the Prophet Adam (as) ... (*Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 496*)

EARTH WILL BE FILLED WITH PEACE just like water fills the pot. **NO HOSTILITY WILL REMAIN AND ALL HOSTILITIES, QUARRELS, ENVY WILL ABSOLUTELY VANISH.** (*Sahih Muslim, 1/136*)

Then he will live for 40 years. **No one will die at his time. A person will tell his sheep and animals to go and graze, they will go and although they will pass through crops, they will take not a single ear of grain into their mouths. Snakes and scorpions will not harm anyone. Beasts will stand before the doors and will not harm anyone...** (*Jalaluddin as-Suyuti, Kiyamet alametleri, Olum ve Dirilis [Portents of the Judgment Day, Death and Resurrection], p 184*)

ENMITY AND GRUDGE among people will disappear. Scorpions and snakes will be without poison; even a child will play with a snake with bare hands without getting a snakebite. A girl will try to drive a lion but that lion will not touch her. A wolf will remain among sheep as if it were a shepherd dog. As a bowl fills with water, the earth will fill with the unity of religion. People will worship no being other than Allah. **NOTHING IN THE NAME OF WARS, STRIFE WILL REMAIN...** The earth will be like a silver table. It will give off its plantations as it were in the time of Prophet Adam (as). A bunch of grapes will suffice a private. A group of people will be full with a single pomegranate. The price of an ox will be that much and a horse will be purchased in return for a dirham.

They said:

“The Messenger of Allah! Why will a horse be so cheap?”

“BECAUSE THERE WILL BE NO WAR, PEOPLE WILL NOT NEED IT MUCH!”

“Why will an ox will be so expensive?”

“Because the entire earth will be planted, it will be of great demand...” *(Ibn Majah reported a similar one from Umama; Great Hadith Collection, al-Rudani, Vol. 5, p. 370-371-372)*

Jesus (as) remains among the people as a just judge, an absolute judicious imam (religious leader) – ruler... ALL ENMITIES, GRUDGE DISAPPEAR, the poison of each poisonous animal is drawn. Furthermore, a child puts his hand in the mouth of a snake but that snake does not give harm to it. A girl annoys a lion while caressing it but that lion does not give harm to the girl. A wolf becomes like a shepherd dog among a sheep herd. **THE EARTH IS FILLED WITH PEACE AND SECURITY AS IF A BOWL IS FILLED WITH WATER.** (At that time) a single word (the word of tawhid) remains and people worship only Allah. Warriors **LEAVE THEIR LOAD (THAT IS THEIR ARMS, WEAPONS ETC.)** *(Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, pp. 496-497)*

[Jesus (as)] will then live for forty years. **AT HIS TIME NO ONE WILL DIE.** A person will tell his sheep and animals to go and graze, they will go and although they will pass through crops, they will take not a single ear of grain into their mouths. Snakes and scorpions will not give harm to anyone. Predatory animals will lie at people's doorsteps but they will not give harm to anyone. A person will take a scale of wheat and plant it [in a field] without ox and catapult, but he will still take seven hundred scales of wheat in return. (*Jalaluddin as-Suyuti, Kiyamet alametleri, Olum ve Dirilis [Portents of the Judgment Day, Death and Resurrection], p. 184*)

“For seven years **NO ONE WILL BE ENEMIES TO ONE ANOTHER.**” (264- *Ibn Manda, a.e II 958-9, al-Mukhaddas, a.E. Vr. 136-a 137-b*)

In his [Jesus' (as)] time, earth brings out its treasures in its depths. People do not demand any possessions. **Envy and grudge disappear.** Allah clears off the poison of each poisonous being. Thus children play with snakes and scorpions, but they are not harmed. Wolves do not give harm to sheep. **PEOPLE DO NOT KILL ONE ANOTHER. PEACE DOMINATES THE EARTH.** Soil gives plenty of crops as it were in its initial days. (265- *see Ahmad ibn Hanbal, Musnad, II, 409, 437; al-Safarini, Lavami, II 95*) (*Dr. Zeki Saritoprak, Jesus' Descend from the Point of Islam, Çağlayan Press, Izmir, 1997, p. 96*)

THERE WILL BE NO PLACE FOR GRUDGE AND ENMITY AMONG PEOPLE since the causes disappear... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, pp. 242-243*)

“Jesus (as), son of Mary, will descend no matter what.”... **“ENMITY, GETTING CROSS WITH EACH OTHER AND JEALOUSY WILL BE REMOVED.”** (*Abu Huraira, Great Hadith Collection, al-Rudani, Vol. 5, p. 379*)

IN THE TIME OF HAZRAT MAHDI (AS) THE BLIND WILL GET VISION, THE SICK WILL BE CURED, LONGEVITY WILL PREVAIL

THE BLIND WILL GET VISION and THE SICK WILL BE CURED in the time of Imam az-Zamaan [Hazrat Mahdi (as)] (*Bihar al-Anwar, vol. 51, p. 70*)

In that time [In the time of Hazrat Mahdi (as)] **LONGEVITY WILL WILL PREVAIL.** (*Bihar al-Anwar, vol. 52, p. 330*), narrating from *Al-Ghaibah* by Shaykh Toosi (ar); *Iqduḍ Durar*)

During that era [in the time of Hazrat Mahdi (as)] **ALLAH, THE ALMIGHTY WILL DISPELL ALL ILLNESSES FROM THE MUSLIMS. THEY WILL REGAIN THEIR POWER AND STRENGTH.** (*Bihar al-Anwar, vol. 52, p. 335 and 364; Mikyaal al-Makaarem, vol. 1, p. 247*)

These hadiths indicate that as a result of the extraordinary progress in medical science and drugs in the time of Hazrat Mahdi (as), by the will of Allah, the blind will be cured and their eyes will get vision, most of the diseases will be treated, and people's life spans will thus be prolonged.

SUCH GOODNESS AND BEAUTY WILL BE CREATED IN THE TIME OF HAZRAT MAHDI (AS) THAT EVEN THOSE WHO FEEL THEMSELVES TO BE SPIRITUALLY DEAD WILL BE FILLED WITH A ZEST FOR LIFE

Abu Sa'id relates that the Prophet (saas) said: ... And Allah will later send one from my Ahl al-Bayt to fill the earth that is filled with oppression with justice. The dwellers on earth and the heavens will be pleased with him [Hazrat Mahdi (as)]. The earth will cause all its plants to flourish for them and the sky will constantly cause rain to fall down on them... **BECAUSE OF ALL THE BOUNTY THAT ALMIGHTY ALLAH SENDS DOWN TO THE EARTH, THE DEAD WILL WISH TO LIVE AGAIN.** (*Al-Bayan, p. 72, Al-Sawaiq Al-Muhariqa, p. 161, Yanabi Al-Mawadda, Vol. 2, p. 177*)

The hadiths and accounts that have come down from our Prophet (saas) describe people attaining the highest possible level of spiritual and physical well-being in the period following the appearance of Hazrat Mahdi (as), and how they will live in a hitherto unseen security and happiness. So much so that because of the beauty of this climate and way of life, even those who feel themselves to be spiritually dead, and people who say, "I am already dead" or who are described as "already having died" by other people, will be filled with a renewed zest for life. The hadith therefore indicates that through the incomparably excellent life to be enjoyed in the time of Hazrat Mahdi (as), such people will be restored to life and will find religious strength.

HAZRAT MAHDI (AS) WILL ENSURE EQUALITY AMONG COUNTRIES

Hazrat Mahdi (as) will distribute goods **EQUALLY AMONG PEOPLE** and will do away with all class differences. (*Bihar al-Anwar, Vol. 51, pp. 78 and 88*)

Hazrat Mahdi (as) will balance the levels of prosperity among countries. Goods will be distributed on a common basis. The gulf between rich and poor will finally be eliminated in the time of Hazrat Mahdi (as). Hazrat Mahdi (as) will be instrumental in the moral values of Islam ruling the world and will bring a spirit of equality and brotherhood to the whole world.

IN THE TIME OF HAZRAT MAHDI (AS) HEARTS WILL BE FREE OF GRIEF AND SORROW

[In the time of Hazrat Mahdi (as)] **HEARTS WILL BE FREE OF GRIEF AND SORROW.** (*Bihar al-Anwar, vol. 52, p. 129; vol. 102, p.102; Mikyaal al-Makaarem, vol. 1, p. 116 & 142; Misbaah al-Zaaer, p. 217-219*)

**IN THE TIME OF HAZRAT MAHDI (AS) PEOPLE'S
HEARTS WILL BE FILLED WITH THE DESIRE OF
MUTUAL LOVE AND UNITY, LOVE AND
KINDNESS WILL PERVADE ALL THE NOOKS
AND CORNERS OF THE EARTH**

Due to the blessings of Imam az-Zaman [Hazrat Mahdi (as)] **PEOPLE'S HEARTS WILL BE FILLED WITH MUTUAL LOVE AND UNITY.** (*Bihar al-Anwar*, vol. 53, p. 187; *Mikyaal al-Makaarem*, vol. 1, p. 52)

[In the time of Hazrat Mahdi (as)] **LOVE AND KINDNESS WILL PERVADE ALL THE NOOKS AND CORNERS OF THE EARTH.** (*Iqbaal al-A'maal*, p. 507; *Bihar al-Anwar*, vol. 21, p. 312)

**IN THE TIME OF HAZRAT MAHDI (AS),
PEOPLE'S EYES WILL SHINE WITH JOY**

Al-Khani says: "I asked Al-Imam Abu Jaffar Muhammad ibn Ali al-Bakr and he said, 'O Ummu Al-Khani! He will appear like light after a dark night. **IF YOU LIVE AT THAT TIME [THE TIME OF HAZRAT MAHDI (AS)], YOUR EYES WILL SHINE WITH JOY.'**" (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani*, p. 171)

... From Ibrahim Al-Karkhi: ... Imam Jaffar Sadik told me:
... O Ibrahim! After fierce troubles and scourges and fear and famine, he will do away with the sorrow in people's hearts. **HOW FORTUNATE THOSE WHO LIVE IN HIS [(HAZRAT MAHDI (AS)) TIME WILL BE!**

... Ibrahim Al-Karkhi says: **I had never before heard words that brought me such joy and tears to my eyes.** (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani*, p. 95-96)

Part-5



**THE HADITHS
CONCERNING THE END
TIMES AND HAZRAT
MAHDI (AS) MUST BE
INTERPRETED IN A
MANNER COMPATIBLE
WITH REASON AND THE
LAW OF ALLAH**

THE HADITHS CONCERNING THE END TIMES AND HAZRAT MAHDI (AS) MUST BE INTERPRETED IN A MANNER COMPATIBLE WITH REASON AND THE LAW OF ALLAH

IT IS AN ERROR TO EXPLAIN THE HADITHS REGARDING THE ADVENT OF HAZRAT MAHDI (AS) IN A SUPERSTITIOUS MANNER

In his *Kastamonu Addendum*, Bediuzzaman Said Nursi states that some ignorant men of religion will interpret the hadiths by looking only at their surface meaning, making statements that do away with the free use of reason, for which reason they will fall into doubt over matters that can very easily be understood by the use of reason and good conscience, and that they can also in this way harm Muslims whose knowledge is weak. Said Nursi sets out with complete clarity this matter that Muslims of the End Times frequently encounter:

... SOME SUPERFICIAL SCHOLARS (who have judged on the basis of the seeming meanings of the hadiths) **HAVE FALLEN INTO DOUBT LOOKING AT THE EXTERNAL MEANING OF THOSE ACCOUNTS AND HADITH.** They have either **DENIED THEIR ACCURACY OR** else have **ATTRIBUTED A SUPERSTITIOUS MEANING** [a wrong one as if something fanciful in tales] **TO THEM AS IF EXPECTING AN IMPOSSIBLE APPEARANCE** [of a literally impossible person who has characteristics that abolish one's faculty of reason to decide conscientiously], and thus inflict harm [for people will have difficulty in believing such metaphysical speculation, so they inflict harm on those common Muslims who do not have knowledge] on Muslims' faith. (*Bediuzzaman Said Nursi, Kastamonu Addendum, p. 80*)

In our day, too, some ignorant religious scholars emerge and interpret the hadiths of our Prophet (saas) in the same superficial manner as described by Said Nursi, and thus try to cover up the coming of Hazrat Mahdi (as), at least in their own eyes. The religious scholars Said Nursi refers to in this passage are today trying to deceive people in exactly the same way and this, by the will of Allah, is a marvel and a prophecy, of Bediuzzaman's.

For example, some ignorant and bigoted men of religion today **CLAIM, IN A MANNER THAT TOTALLY CONFLICTS WITH THE HADITH OF OUR PROPHET (SAAS) AND WITH THE LAW OF ALLAH**, that Hazrat Mahdi (as) will be a most extraordinary person and will be recognized by the public as soon as he appears, that not even tanks, shells, guns or atom bombs will have any effect on him, that when people look above Hazrat Mahdi's (as) head they will see angels on a cloud, and that these angels will constantly identify Hazrat Mahdi (as) to people.

It is revealed in the hadith of our Prophet (saas) that there will be Angels alongside Hazrat Mahdi (as) and that they will help him:

GABRIEL AND MICHAEL AND FORTY-SIX THOUSAND (46000) ANGELS WILL BE IMAM MAHDI'S [HAZRAT MAHDI'S (AS)] FOLLOWERS AND COMPANIONS. (*Sheikh as-Saduq, Al-Amali, Session 92, p. 504; Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 56; Tafseer al-Ayyaashi, Vol. 1, p. 197; Muhammad Baqir Majlisi, Bihar al-Anwar, Vol. 19, p. 284; Ibn Qulawayh al-Qummi, Kamil al-Ziyarat, pp. 52, 326 ; Vol. 52, p. 356; Vol. 53, pp. 14, 87; Hashim ibn Sulayman al-Bahrani, Kitab al-burhan fi tafsir al-Qur'an Vol. 1, p. 313; Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman , p. 77; Mikyalu'l Makarim, Vol. 1, pp. 29, 73-74*)

HOWEVER, THE APPEARANCE OF THE ANGELS THAT WILL BE ALONGSIDE HAZRAT MAHDI (AS) IS SOMETHING THAT WILL TAKE PLACE IN THE SPIRITUAL WORLD ALONE, AND WILL THEREFORE BE VISIBLE ONLY TO THE ANGELS.

Allah reveals in the Qur'an that some people from the tribe of our Prophet (saas) claimed that an Angel should come down as proof that the Prophet Muhammad (saas) was actually a Prophet. After that, He reveals that our Prophet (saas) was simply a human being sent as a warner, a messenger:

Perhaps you are leaving aside part of what has been revealed to you and your breast is constricted by this because they say, "Why has treasure not been sent down to him OR AN ANGEL NOT ACCOMPANIED HIM?" You are only a warner and Allah is Guardian over all things. (Surah Hud, 12)

In another verse it is revealed that people who denied the Prophets generally demand to see Angels as a condition of belief:

Why do you not BRING ANGELS TO US if you are telling the truth? The Angels only descend with the truth and then they would be granted no reprieve. (Surat al-Hijr, 7-8)

They say, 'Why has AN ANGEL NOT BEEN SENT TO HIM?' If We were to send down an Angel, that would be the end of the affair and they would have no reprieve. (Surat al-An'am, 8)

Even if WE SENT DOWN ANGELS TO THEM, AND THE DEAD SPOKE TO THEM, AND WE GATHERED TOGETHER EVERYTHING IN FRONT OF THEM RIGHT BEFORE THEIR EYES, THEY WOULD STILL NOT BELIEVE UNLESS ALLAH WILLED. The truth is that most of them are ignorant. (Surat al-An'am, 111)

What are they waiting for BUT FOR THE ANGELS TO COME TO THEM or for your Lord Himself to come, or for one of your Lord's Signs to come? On the day that one of your Lord's Signs does come, no belief which a self professes will be of any use to it if it did not believe before and earn good in its belief. Say: 'Wait, then; We too are waiting.' (Surat al-An'am, 158)

What are they waiting for but THE ANGELS TO COME TO THEM or your Lord's command to come? That is like what those before them did. Allah did not wrong them; rather they wronged themselves. (Surat an-Nahl, 33)

The ruling circle of those of his people who were unbelievers said, 'This is nothing but a human being like yourselves who simply wants to gain ascendancy over you. IF ALLAH HAD WANTED HE WOULD HAVE SENT ANGELS DOWN. We never heard of anything like this among our ancestors, the earlier peoples. (Surat al-Muminun, 24)

They say, 'What is the matter with this Messenger, that he eats food and walks in the market-place? WHY HAS AN ANGEL NOT BEEN SENT DOWN TO HIM SO THAT SO THAT IT CAN BE A WARNER ALONG WITH HIM? (Surat al-Furqan, 7)

'Why have gold bracelets not been put upon his arms and WHY IS THERE NOT A TRAIN OF ANGELS ACCOMPANYING HIM?' In that way he swayed his people and they succumbed to him. They were a people of deviators. (Surat az-Zukhruf, 53, 54)

When the Messengers came to them from in front and from behind, saying, 'Do not worship anyone but Allah.' they said, 'IF OUR LORD HAD WILLED, HE COULD HAVE SENT ANGELS DOWN, SO WE REJECT THE MESSAGE YOU HAVE BEEN SENT WITH.' (Surah Fussilat, 14)

Or make the sky, AS YOU CLAIM, fall down on us in lumps; or BRING ALLAH AND THE ANGELS HERE AS A GUARANTEE; or possess a house built out of gleaming gold; or ascend up into heaven – and even then we will not believe in your ascent unless you bring us down a book to read!' Say: 'Glory be to my Lord! Am I anything but a human messenger?' Nothing prevents people from believing when guidance comes to them but the fact that they say, 'Has Allah sent a human being as Messenger?' SAY: 'IF THERE HAD BEEN ANGELS ON THE EARTH GOING ABOUT IN PEACE, WE WOULD HAVE SENT DOWN TO THEM AN ANGEL FROM HEAVEN AS MESSENGER.' (Surat al-Isra', 92-95)

As is clear from these verses, unbelievers have produced the same excuses in all periods of history. In the same way that the deniers demanded the presence of Angels in order to believe in our Prophet (saas), so some people today who do not believe are using similar methods in order to reject the coming of such a guide as Hazrat Mahdi (as).

By claiming there will be an Angel above Hazrat Mahdi's (as) head, that everyone will see that Angel and that Hazrat Mahdi (as) will thereby be identified, they are proposing a situation that can never come about, by Allah's will, under earthly conditions, and imagine, in their own eyes, that they can thus prevent the coming of Hazrat Mahdi (as).

It is revealed in the hadiths that an Angel will introduce Hazrat Mahdi (as) by calling out from a cloud above Hazrat Mahdi's (as) head, "This is Hazrat Mahdi (as), follow him." **However, the cloud mentioned in the hadith is not one that people will be able to see. In the figurative sense, it is a cloud visible to the world of the Angels and the djinn. The appearance of such a thing is not beyond the comprehension of angels or djinn.** As revealed in other hadiths of our Prophet (saas), Hazrat Mahdi (as) is the Mahdi of angels and djinn, as well as of human beings. Allah has sent Hazrat Mahdi (as) as a blessing to all three separate worlds. This description is therefore aimed at the world of the djinn, and especially that of the angels. And such a situation is a valid incident for them. When the event described in the hadiths takes place and an Angel cries out the glad tidings of Hazrat Mahdi (as), other angels will heed that call, as revealed in other hadith, and will also assist Hazrat Mahdi (as). The hadiths of our Prophet (saas) on the subject read:

... Allah will send three thousand Angels to help him [Hazrat Mahdi (as)]. (*Nuaim ibn Hammad, Kitab Al-Fitan*)

Allah will support him [Hazrat Mahdi (as)] with three thousand Angels. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 41*)

It is therefore most important that these hadith should not be interpreted in terms of their superficial meaning. Because it is very clear that what is being referred to here is not "an Angel appearing in a cloud and speaking to people, and introducing them Hazrat Mahdi (as)." No such thing has ever happened with our Prophet (saas) or any other Prophet. The angels have always appeared

in the form of beautiful human beings and the Prophets have never been one hundred percent certain that they are angels. If such a miracle were to take place, everyone would believe unconditionally, accept Hazrat Mahdi (as) and feel no doubts of him of any kind. But such a thing is completely opposed to the law of Allah, as revealed in the Qur'an. Because if such a thing were to happen regarding Hazrat Mahdi (as), the "test" created for human beings in this world would be eliminated and that, according to the Qur'an, is impossible. The angels are invisible to human beings. The angels will help Hazrat Mahdi (as) without being visible to him and, by the will of Allah, will inspire in people's hearts the idea that "This person is Hazrat Mahdi (as)." If, as some people say, Angels come down from the sky in a visible form and say "This is Hazrat Mahdi (as), follow him" and if a hand appears from the cloud and points to Hazrat Mahdi (as), indicating the oath of allegiance should be taken to him and if millions of people witness this but still deny Hazrat Mahdi (as) despite all this clear and incontrovertible evidence, then that means they don't believe the words of the Angels. And that is out of the question. The open and explicit conversations of the Angels will take place among themselves.

Hazrat Mahdi (as) will go to Mecca and there, after he is forced to by people saying "**If you refuse, we will strike you on the neck,**" he will accept their oath of allegiance to him between the Corner and the Maqam against his will. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar, p. 32*)

If there were to be Angels beside Hazrat Mahdi (as) visible to everyone and calling them to swear allegiance to him, then Hazrat Mahdi (as) himself would be sure that he is Hazrat Mahdi (as). In that event, there would be no need for people to oblige him to agree that he is Hazrat Mahdi (as). Because if there were to be an Angel visible beside him, this would be evident and incontrovertible evidence and Hazrat Mahdi (as) would not be able to object it. And in that event, it would be obligatory for people to swear allegiance to him.

Many scholars from various countries will set out, unknown to one another, in order to seek Hazrat Mahdi (as)

and 310 people will accompany each scholar... When they ask one another, "Why have you come here?" they will all answer "We seek Hazrat Mahdi (as), who will prevent this corruption and spiritually capture Constantinople, because we have learned his name, those of his mother and father and of his army.' (Ibn Hajar al-Haythami, *Al-Qawl al-Mukhtasar fi Alamat al-Mahdi al-Muntadhar*, p. 40)

It is revealed in many places in the hadiths of our Prophet (saas) that Islamic scholars will set out to seek Hazrat Mahdi (as). If there were to be an Angel visible above Hazrat Mahdi's (as) head, everyone would immediately know his identity and location. And there would be no need for Islamic scholars to set out to find Hazrat Mahdi (as). Another method by which some ignorant men of religion imagine, in their own eyes, that they can keep the coming of Hazrat Mahdi (as) secret, is to claim that Hazrat Mahdi (as) will be invulnerable to tanks, shells, guns and even the atom bomb.

The fact is, however, that our Prophet (saas) has stated in the hadiths that Hazrat Mahdi (as) will resemble the Prophets in various ways and that, like them, he will have to strive against difficulties. Like the Prophets, Hazrat Mahdi (as) will be slandered, tested by false allegations, various troubles and afflictions, and will overcome all the snares set by the deniers. Hadiths transmitted from our Prophet (saas) state:

Imam Zayn al-Abidin stated:

"OUR QAIM [HAZRAT MAHDI (AS)] WILL RESEMBLE THE MESSENGERS OF ALLAH IN VARIOUS WAYS. HE WILL INDIVIDUALLY RESEMBLE NOAH (AS), ABRAHAM (AS), MOSES (AS), JESUS (AS), JOB (AS) AND MOHAMMAD (SAAS) AND THE OTHER PROPHETS. He will resemble Noah (as) in being long-lived, ABRAHAM (AS) IN HIS BIRTH BEING CONCEALED [AT HOME] and away from the public eye, to MOSES (AS) in

his state of fear (the intensity of dangers directed to Hazrat Mahdi (as); his being face to face to all kinds of danger like murder, plotting, arrest, taking into custody and exile) and in his being in occultation (his constantly spending his life hiding); to Jesus (as) in people being in conflict about him (some people will say Hazrat Mahdi (as) will come while others will say he will not); to Job (as) in being delivered to salvation after trouble (Hazrat Mahdi (as) will also suffer many difficulties, diseases and trouble; however just like the Prophet Job (as) he will be saved by Allah's mercy); to Muhammad (saas) in his standing up with his sword (our Prophet's (saas) holy relics will be with Hazrat Mahdi (as)).

(Sheikh al-Saduq, Kamal al-Din, p. 322, Chapter 31, Hadith no. 3)

Abu Bashir says: I heard Imam Muhammad Bakr (as) say: **"HE WHO POSSESSES THIS OCCULTATION [HAZRAT MAHDI (AS)] WILL HAVE THE SUNNAH OF FOUR PROPHETS... I SAID, WHAT IS THE SUNNAH OF JOSEPH (AS)? AND HE SAID: IMPRISONMENT AND OCCULTATION.** *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 191)*

The hadiths of our Prophet (saas) say that the great Mahdi (as) of the End Times will be subjected to pressure, duress and oppression from the system of the antichrist, that he will be imprisoned and live with the threat of death, that his hands and feet will be chained, that a copper tablet will be hung around his neck, that he will be abandoned to suffering and trouble and that he will be isolated.

If, as some people maintain, Hazrat Mahdi (as) were an extraordinary entity with Angels visible around his head and immune to guns, tanks and shells, then how can he be imprisoned, tortured and persecuted, and live in great difficulty? How can anyone imprison or mistreat someone who is invulnerable to guns and bombs? In addition, our Prophet (saas) says there will be a time when Hazrat Mahdi (as) occults from sight. If, as they maintain, Hazrat Mahdi (as)

were an extraordinary person, why would he feel the need to hide away and live out of sight?

As we have seen, the claims made by certain ignorant men of religion are exactly compatible with the description provided by Bediuzzaman Said Nursi. To use such methods to try and deceive Muslims may result in them having a heavy price to pay in this world and in the Hereafter.

In one verse of the Qur'an, Allah says:

So on the Day of Resurrection they will carry the full weight of their own burdens and some of the burdens of those they misguided without knowledge. What an evil load they bear! (Surat an-Nahl, 25)

BY HOW MANY MEANS IS THE COMING OF HAZRAT MAHDI (AS) CONCEALED?

There are a great many people who have fallen into various errors regarding the existence and coming of Hazrat Mahdi (as). Some of these errors are as follows:

1. Hazrat Mahdi (as) has come and gone. He appeared in the past.
2. Hazrat Mahdi (as) is a collective personality, in other words, an invisible spirit. And there is therefore no point in awaiting him.
3. Hazrat Mahdi (as) will come, but in many centuries' time.
4. Hazrat Mahdi (as) will be a regular human being. Hazrat Mahdi (as) will be an ordinary political leader who will not perform the second and third of the tasks that Bediuzzaman described in his works in the words "Hazrat Mahdi (as) has three duties," who will not wage an intellectual struggle against materialist, Darwinist and atheist philosophies and who will not tell people of the signs leading to faith. He will merely read the Risale-i Nur Collection, and is thus of little significance.
5. There is no such person as Hazrat Mahdi (as) and he will never come.

6. Hazrat Mahdi (as) may come but it is wrong to investigate these matters. Hazrat Mahdi (as) must find us busy working when he comes, so there is no need to investigate him. If he comes, he comes, and if not, then he does not.

7. There will be an Angel over his head telling people, "This is Hazrat Mahdi (as), follow him," and he should be immune to tanks and guns. Someone lacking these attributes cannot be Hazrat Mahdi (as).

8. Many Mahdis will come in the End Times. Three, five or ten Mahdis may come. They will all work silently and discharge the duties of the Mahdi and then die, so very few people will be aware of this fact.

Trying to confuse, complicate and cover up this issue, which the Messenger of Allah (saas) sets out so clearly in trustworthy hadiths and which Bediuzzaman Said Nursi describes so clearly and explicitly, is one of the terrible and peculiar characteristics of the End Times. Hundreds of millions of people have fallen into the errors concerning the existence and coming of Hazrat Mahdi (as) listed above. Initially, there will be 313 people who think that Hazrat Mahdi (as) will come this century. This can be seen from the general state of affairs today. The Messenger of Allah (saas) says in the hadiths that Hazrat Mahdi (as) will have 313 people around him.

According to these clear and explicit hadiths, nobody else apart from these 313 people will be able to understand Hazrat Mahdi (as). The reasons why people cannot understand are those set out above. Some people will genuinely fail to understand the existence of Hazrat Mahdi (as), while others will be incited by satan to pretend not to understand, and this will persist until Hazrat Mahdi (as) does appear. Bediuzzaman Said Nursi states that Hazrat Mahdi (as) will be known through the light of faith and that there will be few people with him capable of doing that:

"The force and spiritual army this duty depends on is only some students in full possession of titles of purity, loyalty and solidarity. No matter how few they may be, they are as powerful and valuable as a literal army. That abundant and capable army is family of the Messenger of Allah (saas) and very pure army of Hazrat Mahdi (as). (Bediuzzaman Said Nursi, Emirdag Addendum, p. 259)

It is a great miracle for Hazrat Mahdi (as) to remain unknown despite all the

portents of his coming having taken place and these signs being so clear and so explicit. However, a veil has come down over most people's eyes and they are unable to recognize Hazrat Mahdi (as) despite all these evident facts. This shows the severity of the End Times, and how much foresight and perspicacity have disappeared, and the kind of thought structure that people now possess.

However, in the future, by the will of Allah, the whole world will realize that Hazrat Mahdi (as) is an individual and that he will appear this century.

HAZRAT MAHDI (AS) WILL NOT COME WITH UNBELIEVABLE CHARACTERISTICS, CONTRARY TO THE LAW OF ALLAH; HE WILL COME LIKE ALL THE PROPHETS, IN AGREEMENT WITH THE LAW OF ALLAH

Hazrat Mahdi (as) will not appear in a way that will oblige people to believe. On the contrary, Hazrat Mahdi (as) will have a very reasonable appearance in complete conformity with the law of Allah and again in conformity with that law, with a perfectly reasonable life. It is for that reason that it will not be easy for people to recognize Hazrat Mahdi (as), and his identity will only gradually be realized. As Bedizzaman Said Nursi has said, *“even his close followers will only recognize Hazrat Mahdi (as) through the luminosity of his faith when they really focus on him.”*

“But already have come some tokens thereof.” (Surah Muhammad, 18), was written in order to protect the belief of the mass of believers and preserve it from doubt. Like mutashabih (having many meanings, ambiguous, allegorical) verses of the Qur'an, some hadiths about the events of the End Times have profound meanings. They cannot be expounded in the same way as muhkam (incontestable, entirely clear) verses, and not everyone can understand them. Rather than being expounded, they are explained away (interpreted in a different meaning).

In compliance with the secret, "But none except Allah and those who are deeply rooted in knowledge, knows its final meaning (ta'wil)" (Surah Al 'Imran, 7) their interpretation (real meanings) and what is intended by them is understood only after the event, so that those firmly grounded in knowledge say:

"We believe in it; the whole [of the divine writ] is from our Sustainer," (Surah Al 'Imran, 7) and they disclose those hidden truths. (Bediuzzaman Said Nursi, The Rays / The Fifth Ray - p. 455)

This Fifth Ray contains an Introduction and twenty-three 'Matters.' The Introduction consists of five 'Points.'

First Point:

Since belief and accountability are a test, a trial, a competition within the bounds of man's will (in terms of willpower and the power to choose), matters that are obscure, profound, and in need of careful study and experiment cannot be obvious. They should not be so compelling that everyone has to affirm them willy-nilly. For in this way the Abu Bakr's may rise to the highest of the high and the Abu Jahl's descend to the lowest of the low. If there is no will, there is no accountability. It is because of this mystery and wisdom that miracles are displayed only rarely, and in this realm of accountability, like some mutashabih verses of the Qur'an, the signs of the end of the world, which will be visible and seen, are obscure and open to interpretation.

Only when the sun rises in the west, it will be so clear everyone will be compelled to affirm it, the door of repentance will be closed and repentance and belief will no longer be accepted. For the Abu Bakr's and the Abu Jahl's will be equal in their affirmation of it (Both the good and the bad will affirm these facts and they will be in the same situation). In fact, although when the Prophet Jesus (as) comes, that he is the Prophet Jesus (as) is known by the light of faith.

Second Point:

Some of the matters of the Unseen, outside the realm of man's perception, that were made known to the Prophet (saas) were made known in detail. These he could in no way alter or interfere with, like the muhkam verses of the Qur'an and 'Sacred' Hadiths. (Hadith Qudsi: A saying of the Prophet (saas) imparted to him by revelation or inspiration, the wording of which was his own. [Tr.]) Others, employing his eloquence, he would illustrate and explain in detail and is left to his opinion (since these are matters that are not commanded explicitly in the Qur'an they are left to the Prophet's (saas) decree by referring to the Qur'an and the hadith). Like the hadiths regarding the matters of the universe (matters that take place and are not related to faith) and of the events of the future. In this, our Prophet (saas) explain and depict in detail in allegorical form suitably to the wisdom of man's accountability. For example, one time when conversing with some people, a deep rumbling was heard.

Our Prophet (saas) said: "That is the sound of a rock which has been rolling down hill for seventy years and has at this moment come to rest in the very pit of Hell." Five minutes after he made this strange announcement, someone came and said: "Such-and-such a dissembler has died. He was seventy years old, and has gone to Hell," (*Muslim, Janna, 31, No: 2844; Musnad, iii, 341*) showing the meaning of the Prophet's (saas) eloquent words.

The Third Point consists of two 'Points':

The First:

Because in the course of time ordinary people attached literal meanings to some hadiths, which had been narrated in the form of comparisons and allegories, such Hadiths are regarded to be not conformable with reality. Although they are pure truth, they appear not to be so since they are not consistent with the events taking place.

The Second:

Some hadiths refer to the majority of Muslims, or to the Islamic State (places where Islamic morality prevails), or to the centre of the governance but they were understood to refer to all the people in the world. Although being particular in some respect, they were supposed to be universal and general.

Fourth Point:

Just as for numerous reasons and instances of wisdom hidden matters of 'the Unseen' like death and the appointed hour remain secret, so the end of the world, which is its death and the appointed hour of mankind and that of the animal kingdom, has been left secret for many good reasons and wisdom.

... Also, if the death of the world had been specified, some of the truths of belief would have been clearly obvious and everyone would have affirmed them willy-nilly (all people would believe these facts). The mystery of man's accountability (the power to choose using conscience) and the wisdom and purpose of belief (the secret behind the test of the life of this world), which are tied to man's choice and will, would have been negated.

It is for numerous benefits such as these that matters related to the Unseen remain secret. Everyone therefore continually bears in mind both his death and his continued life (everyone thinks of their life and death at the same time), and he works both for this world and the Hereafter. He is also aware that the end of the world may occur in any age, or that it may continue, and so works for eternal life within the transiency of this world, and yet strives to build the world as though he was never going to die.

... It is because most hidden cosmic events are tied to such instances of wisdom that to give news of the Unseen or to foretell events has been prohibited. In order not to be disrespectful and disobedient in the face of the principle (in the Law of Allah) 'None knows the Unseen save Allah',

those who with the leave of Allah, even give news of the Unseen other than matters concerning man's accountability and the truths of belief, have done so only allusively and indirectly. In fact, the good tidings about the Prophet Muhammad (saas) in the Torah, Gospels, and Psalms, even are veiled and obscure, in consequence of which some of the adherents of those scriptures (those who obeyed those scriptures) put various meanings on those passages and did not believe by explaining them away (by misinterpreting these truths according to themselves). However, since the wisdom in man's accountability necessitates that the questions included among the tenets of belief are communicated explicitly and repeatedly, the Qur'an of Miraculous Exposition and its Glorious Interpreter (saas) tell of the matters of the Hereafter in detail, and of future worldly events only in summary fashion.





Fifth Point:

Also, since the wonders of the times of the antichrist (dajjal), which are related to their centuries, have been narrated in connection with them, those wonders have been imagined to proceed from their persons and this has led to the narrations becoming allegorical and their true meanings being concealed. Like, for example, his travelling by aero plane and railway train...

And, for example, it is well-known that when the Islamic antichrist dies, the satan who serves him will shout out the news to the whole world (*Muslim, Kitab al-Fitan, 34*) from 'Dikilitas,' the obelisk in Istanbul, and everyone will hear its voice saying he is dead. That is to say the news will be broadcast by radio, which is wonderful and leaves even satans in amazement.

Also, since the strange circumstances and fearsome activities of the antichrist's regime, and the covert organization and government that he founds, have been narrated as referring to his person, their true meaning has remained obscure. For example, the hadith narrates "He will be so powerful and long-lived that only the Prophet Jesus (as) will be able to kill him; nothing else will be able to." (*Tirmidhi, Kitab al-Fitan, 62; Abu Dawud, Kitab al-Malahim, 14; Musnad, iii, 420; iv, 226; al-Hakim, al-Mustadraq, iv, 529-30*).



That is, it will only be a revealed, elevated, pure religion (sent from the Sight of Allah that will be able to overturn his way and rapacious regime, and eliminate them. Such a religion will emerge among the true followers of the Prophet Jesus (as) (Christians), and it will follow the Qur'an and become united with it. On the coming of the Prophet Jesus (as) (his second coming to Earth) and emergence of the true Christian religion, the antichrist's irreligious way will be wiped out and will cease. The antichrist's person could otherwise be killed by a mere germ or by influenza.

Also, the explanations and statements of some narrators, made through their own exertions and interpretations, which are open to error, have been mixed up with the words of the hadith. Their words have been supposed to be part of the hadith, and the meaning (the real meaning of the hadith) has been obscured. It does not appear to be conformable with reality (therefore that the hadith are in conformity with the events that took place is not understood) and in a way has become mutashabih (it is assumed that these hadith require interpretation).

Also, in early times the social collectivity and its collective personality had not developed as it has at the present (that the spiritual entity of the community had not come to open) and the idea of the isolated individual (attributing many features to one person only) was predominant, the extensive attributes and widescale actions of the community (the distinctive feature of the community and its great acts), therefore, were ascribed to the persons who led them.

In order to be worthy and fitting for superhuman (out of the ordinary), universal attributes, those persons had to have gigantic bodies and be of vast stature and have colossal power and strength a hundred times surpassing their own, so that is how they were depicted. As this was not conformable with reality, and the narration became mutashabih.

... Also, the circumstances (features) of the Great Mahdi (as) do not fit the narrations alluding to the earlier Mahdis, and these have become mutashabih hadiths (they are considered as hadith that require interpretation)...

TO KNOW ARABIC DOES NOT MEAN ONE IS A PERFECT MUSLIM AND THAT ANYONE WHO DOES NOT KNOW IT IS FLAWED

Honesty is one of the most important conditions for being a true Muslim.

The important thing in order to be a believer with taqwa (fear of Allah) is not to speak Arabic, but rather to love and fear Allah and to seek and intend the greatest possible extent of His approval. There is no question of everyone who knows Arabic being a Muslim or of someone who does not know Arabic being unable to be a Muslim. Some 280 million people speak Arabic in the world as a whole. These people know its grammar and vocabulary well and read it very fluently. But some of them are atheists and espouse materialism or else support ideologies incompatible with religious moral values, such as communism or capitalism. The people who oppressed Muslims in the past in Iraq, Egypt, Lebanon, Syria, Algeria, Morocco and Tunisia and caused so many Muslims to live under harsh conditions in prisons also knew Arabic very well. The philosophy departments in many Arabic-language universities teach courses that criticize Islam, the Qur'an and the Prophet (saas). (Surely the Qur'an and the Prophet (saas) are beyond that.) A great many universities in the world have departments of Arabic language and literature, with thousands of people grad-

uating from them. But some of these people are materialists, communists and even irreligious. There are a great number of people who know Arabic very well but who choose to insult the Prophet (saas) in the light of their own ignorant logic. There are people who speak excellent and grammatical Arabic. There are atheist freemasons, communists and fascists who recite the Surat al-Fatiha very well. It is therefore illogical to say that anyone who knows good Arabic is a good Muslim. There are few people in Turkey, with its population of 70 million, who know Arabic, but they live by Islam in a most perfect manner. There are commentaries and catechisms prepared by great Islamic scholars for Muslims to learn the Qur'an and Islamic doctrine. These set out all the information a Muslim will need in the most perfect manner. It is the works of Sunni scholars that are to be esteemed, not the words of someone who say, "I can explain it better." Muslims acquire information by reading these works. For example, a Muslim wishing to learn the Qur'an can acquire complete knowledge by reading the Commentary on the Holy Qur'an by Hamdi Yazir of Elmalı. A Muslim wishing to learn about doctrine will read Omer Nasuhi Bilmen's Great Catechism. If he wishes to obtain more comprehensive information he will read the "Durr-ul-Mukhtar" and its commentary, the "Radd al-Mukhtar." Muslims do not need to listen to ignorant teachers to enhance their knowledge. They read Imam Rab-bani's Letters, Imam Ghazzali's Spiritual Exercises, or Mansur Ali Nasif's Nimat al-Islam and obtain all the information they need. That is the correct way to learn about Islam.

**A RESPONSE TO THE CLAIM THAT “ONE
MUST KNOW ARABIC AND THE PROPER
RECITATION OF THE QUR’AN IN ORDER TO
UNDERSTAND THE QUR’AN AND THE
HADITHS”: ‘HAZRAT MAHDI (AS) WILL USE
INTERNET KNOWLEDGE**

1) In our day there are hundreds of millions of Arabs around the world reading the Qur'an and the hadiths flawlessly in their native languages. However this proves to be insufficient to know the Qur'an and live by it.

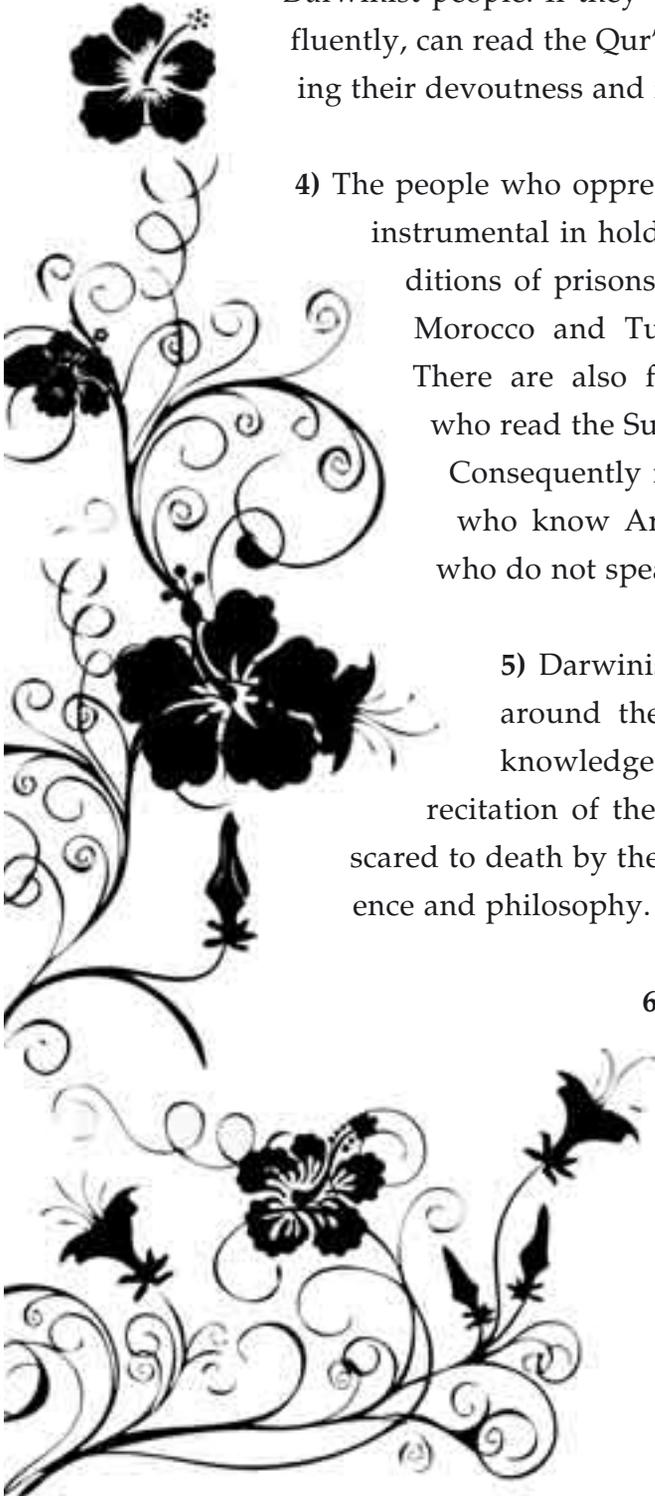
2) Knowing the Qur'an and living by it becomes possible by sincerity. What matters is not knowing the Qur'an and the hadith by heart but to understand them and live by them sincerely. Allah relates in the Qur'an thus: **"You will be repaid for what you did- except for Allah's sincere servants"**. (Surat as-Saffat, 40 and 74)

3) In these countries there are thousands of communists, irreligious or Darwinist people. If they wish, these people, who speak Arabic fluently, can read the Qur'an flawlessly. This is not a sign showing their devoutness and fear of Allah.

4) The people who oppressed Muslims in the past and became instrumental in holding many Muslims under severe conditions of prisons in Iraq, Egypt, Libya, Syria, Algeria, Morocco and Tunisia also speak very good Arabic. There are also freemasons, communists and fascists who read the Surah Al-Fatiha of the Qur'an very well. Consequently it is a flawed rationale to say, "Those who know Arabic are good Muslims" and "Those who do not speak Arabic are not good Muslims."

5) Darwinists, materialists, atheists, communists around the world are not influenced by one's knowledge of Arabic or tawjeed (perfecting the recitation of the Qur'an) but his piousness. They are scared to death by the knocking off Darwinism through science and philosophy.

6) Indeed the most important and influential feature of Hazrat Mahdi (as) will be his 'profound faith'. Otherwise, **HAZRAT MAHDI (as) WILL ALSO BE ILLITERATE** like our Prophet (saas).



7) Hazrat Mahdi (as) will not have time to make detailed research about many subjects, learn foreign languages or explore the origins of languages. However, this state will not influence the perfection of his service. Bediuzzaman stated that Hazrat Mahdi (as) will **“NOT BE AVAILABLE IN TERMS OF TIME AND STATE, FOR THIS REASON HE WILL BENEFIT FROM READY WORKS.”**

Since preserving believers from depravity (preventing believers straying from the true path) and that this duty necessitates leaving behind the world and everything, and being occupied with research and bringing forth the truth, all of which requires a great deal of time, **HAZRAT MAHDI (AS) WILL HAVE NO TIME OR MEANS TO PERFORM THAT TASK HIMSELF.** Governance in the struggle of succeeding Muhammed [in other words, the great efforts made to spread Islam, bequeathed to Muslims by our Prophet (saas)] leaves no time for that. Someone before him will probably be engaged in that duty in one respect.

THAT PERSON WILL MAKE A READY PROGRAM OF RESEARCH ALREADY CONDUCTED AND WRITTEN BY THAT COMMUNITY. He will fulfill that first duty in its full sense, by which he will have fulfilled his first duty. (*Bediuzzaman Said Nursi, Emirdag Addendum, p. 266-267*)



8) Sheikh al-Akbar Muhyiddin Arabi mentioned Hazrat Mahdi's (as) "ministers", in other words, "students" who will help him in many works.

Know that when Hazrat Mahdi (as) appears all Muslims, high and low, will rejoice. THERE WILL BE PEOPLE (students) WHO HAVE DIVINE OR SPIRITUAL SUPPORT. They will keep his (Hazrat Mahdi's (as)) call alive and HELP HIM (HAZRAT MAHDI (AS)) AND MAKE HIM VICTORIOUS.

They will assume all the heavy burdens of the nation. THEY WILL SUPPORT HIM (Hazrat Mahdi (as)) UPON THE TASK IMPOSED ON HIM BY ALLAH..

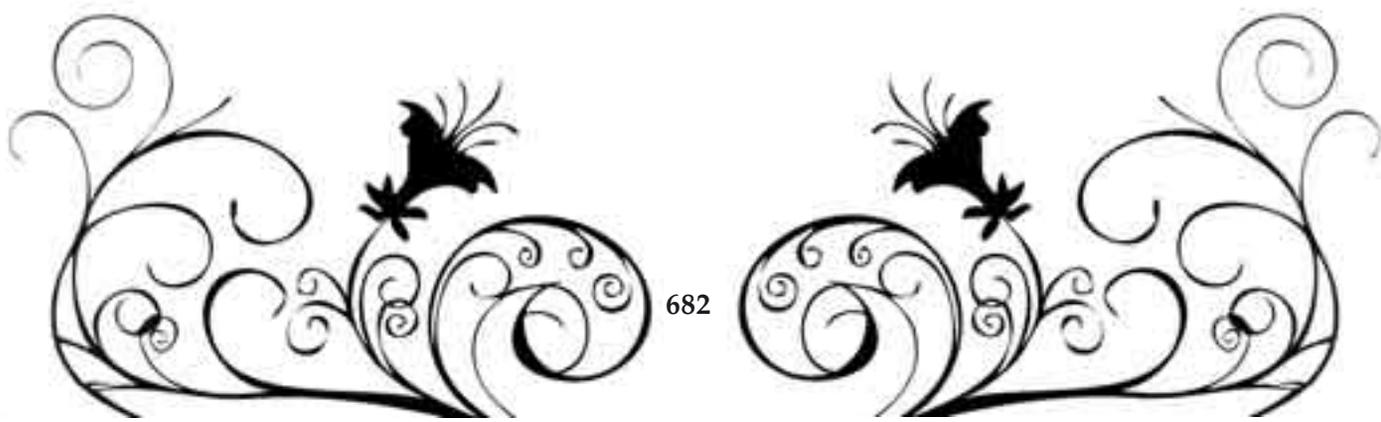
The people ... he (Hazrat Mahdi (as)) trusts, THOSE LEADERS, WILL BE THE MOST CERTAIN OF ALL THE TRUSTWORTHY.

... ALLAH HAS APPOINTED A GROUP OF LEADERS TO HIM (HAZRAT MAHDI (AS))...

... THESE WILL BE PEOPLE WHO POSSESS TRUE KNOWLEDGE ON ALL MATTERS.

... ONE DISTINGUISHING FEATURE OF THESE LEADERS IS THAT THEY ARE NEVER DEFEATED ON THE FIELD OF BATTLE (IN THE INTELLECTUAL STRUGGLE AGAINST DENIERS AND IRRELIGIOUS MOVEMENTS)... (Muhyiddin Ibn 'Arabi, *Al-Futuhah al-Makkiyah*, 366. bab,

Vol. 3, pp. 327- 328)



9) In addition, one of the most important attributes of Hazrat Mahdi (as) is that he will be equipped with wisdom and knowledge from Allah. This is described as follows in the hadiths:

The Mahdi is from us, from the Ahl al-Bayt. ALLAH WILL PERFECT* HIM IN A NIGHT. (* i.e., will forgive him, or give him success and the inspiration of wisdom and guidance) (*Sunan Ibn Majah, vol:10, Bab: 34, p. 348*)

“O Ahl al-Bayt! The Mahdi (as) is one of us. Allah, the Great and Glorious, WILL PURIFY HIM (HAZRAT MAHDI (AS)) AND SHOW HIM THE TRUE PATH IN A SINGLE NIGHT.” (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 437*)

10) By Allah’s blessing, Hazrat Mahdi (as) will possess a glorious knowledge. In the hadiths it is related that Hazrat Mahdi (as) will be equipped with **“HIDDEN AND SPECIAL KNOWLEDGE, SUCH AS ILM AL-LADUN, BESTOWED BY ALLAH”**. Muhyiddin Arabi relates this feature of Hazrat Mahdi (as) as follows:

1- HE HAS A STRONG SENSE OF PROVIDENCE

2- He comprehends the Holy Book.

3- He knows the meanings of the verses

4- HE KNOWS THE STATE AND BEHAVIORS OF THE PEOPLE HE ASSIGNS

5- He sticks to mercy and justice even when he gets angry

6- He knows to which classes beings belong

7- HE KNOWS THE INEXPLICIT ASPECTS OF ISSUES

because a leader who is aware of them does not err in his judgments. Hazrat Mahdi (as) knows the science of comparison not to command with it but to avoid it. That is because,

his command will be the conclusion of a right inspiration. That is to say, he will command in the light of the Qur'an brought by our Prophet (saas). For this reason our Prophet (saas) described him as follows: "He will follow in the footsteps of mine and will not err." From this we understand Hazrat Mahdi (as) is not the one who brings a new religion but the one who complies with the Qur'an.

8- He very well knows the needs of people

Because Allah chose him over other people so as to make him fulfill all sorts of works of people. The acts and works of leaders should serve the interests of other people rather than him...A leader who gets involved with issues contrary to the benefits of public and neglects their works should be dismissed, for there exists no difference between him and others.

9- HE KNOWS THE HIDDEN SCIENCES THAT ARE NEEDED ESPECIALLY IN HIS TIME, because he can resolve the issues only by them. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 189*)

11) Hazrat Mahdi's (as) main attribute is that he is enormously wise, profoundly faithful and scrupulous. Indeed, for a reviver and a great scholar deducing judgment from the Qur'an and the hadith, what is important and needed is his deep faith and conscience.

12) Besides in the End Times Allah will give the computer and internet technology to the service of Hazrat Mahdi (as). **INSTEAD OF MEMORIZING AND HIS OWN MEMORY, HAZRAT MAHDI (AS) WILL USE THE MEMORY OF INTERNET AND COMPUTER, AND THUS WILL REACH ENORMOUS KNOWLEDGE.** Indeed no one in this world has information as much as Internet. No one can keep the accumulated knowledge of thousands of people in his memory; this can only be accomplished by Internet. Consequently Hazrat Mahdi (as) will reach all sorts of information by means of Internet and use all the infor-

mation achieves of the time. Whenever he wishes, all the information in the world will be brought to him in an outline form. Normally while a scholar only uses his own knowledge, Hazrat Mahdi (as) will employ a very wide commission of consultants and information storage through the Internet. He will get hold of the most right and most perfect information by benefitting the knowledge of best experts and scholars of his time.

13) BY MEANS OF THE WEALTH OF INFORMATION ON INTERNET HAZRAT MAHDI (AS) WILL NOT NEED TO MEMORIZE THE QUR'AN, THE HADITH AND OTHER KIND OF INFORMATION.

In the past the conditions of the time made it compulsory to learn Arabic and thus it was important to memorize the Qur'an in Arabic. However **IN OUR DAY THE QUR'AN IS RENDERED INTO ALL LANGUAGES.** Consequently the Internet eliminates this necessity because Internet provides all kinds of information. In order to be expert on the interpretation of the Qur'an and its recitation in compliance with its style, the Arabic roots of all the words and their use in other languages should be known. For this one needs to also know various languages such as Persian and Hebrew. However it is obvious that no one can know the content of all dictionaries by heart. For this end one needs computer and Internet. **Various meanings of each Arabic word, the original Quran and its interpretation in various other languages, the Arabic versions of the hadith included in the Al-Kutub as-Sittah and the meaning of each word with their explanations are available on the Internet.** Everyone having access to Internet can rapidly reach this information. HAZRAT MAHDI (AS) will also use this information on the Internet and will benefit from many researches in many languages such as Arabic, Persian and Hebrew and linguists and a wide cadre of scholars. **THIS WAY HE WILL KNOW ARABIC DOWN TO ITS MOST ANCIENT ORIGINS. Besides all branches of science such as genetics, molecular biology, paleontology, bio-chemistry and information about every subject are available on the Internet.** Such information that no one can know by heart are given to the service of humanity as a blessing of Allah. Hazrat Mahdi (as) will also have access all this information.

14) AS A RESULT OF ALL THESE HAZRAT MAHDI (AS) WILL HAVE AN UNIQUE INFORMATION OF THE WORLD AND HE WILL DETERMINE WHAT IS RIGIHT AS A CONSEQUENCE OF ALL THIS ACCUMULATED INFORMATION BY HIS PERSONAL CONVICTION. BECAUSE HE WILL ACT BY ALLAH’S INSPIRATION HE WILL NOT ERR AND HE WILL MAKE THE MOST PERFECT COMMENTS AND JUDICIAL OPINION. As a result even the most perfect scholar will have insufficient knowledge compared to the knowledge possessed by Hazrat Mahdi (as).

FOR THIS REASON HAZRAT MAHDI (AS) WILL HAVE THE ATTRIBUTE OF BEING THE GREATEST REVIVER AND A GREAT SCHOLAR OF HIS TIME WHO DEDUCES JUDGMENTS FROM THE QUR’AN AND THE HADITH.

15) Apart from making a good use of the knowledge of his time, Hazrat Mahdi (as) will also employ consultation in a very good way. This way he will conscientiously assess the truest knowledge in the most pertinent way. **AND HE WILL BE INNOCENT IN THE DECISIONS HE MAKES.** Muhyiddin ibn ‘Arabi relates a related hadith of our Prophet (saas) as follows:

It is for this reason that while describing Hazrat Mahdi (as) our Prophet (saas) said, “He will follow in my footsteps; he will not err.” We understand from this explanation Hazrat Mahdi (as) is not the one who brings Sharia (sacred law of Islam), but the one who abides by it. (That is to say, he will not bring a new Book but comply with the Qur’an.) At the same time HE IS INNOCENT OF SINS, meaning HIS INNOCENCE IN JUDGMENT. That is because only our Prophet (saas) is virtuous in its real sense. However Hazrat Mahdi (as) is not a prophet but a wali (saint). Walis are protected from committing sins. They are not innocent. (Al-Barzanji, Al-Isha’ah li-ashrat al-sa’ah, p. 190)

16) Hazrat Mahdi (as) is from us, from the Ahl al-Bayt. **ALLAH WILL PURIFY* HIM IN ONE NIGHT.** (* i.e., will forgive him, or give him success and the inspiration of wisdom and guidance) (*Sunan Ibn Majah, vol:10, Bab: 34, p. 348*)

“O Ahl al-Bayt! Hazrat Mahdi (as) is one of us. ALLAH, the Great and Glorious, WILL PURIFY HIM [HAZRAT MAHDI (AS)] AND SHOW HIM THE TRUE PATH IN A SINGLE NIGHT.” (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 437*)

As is expounded in details in the previous parts, our Prophet (saas) related that “extraordinary attributes and sciences will be bestowed to Hazrat Mahdi (as) from Allah’s Sight in one night.” However the phrase **“IN ONE NIGHT”** also implies to every sort of information that one can access very rapidly through Internet, and Hazrat Mahdi’s (as) increase of knowledge by accessing to this information in one night. Employing the technology of Internet, Hazrat Mahdi (as) will be instrumental in communicating the morality of Islam and in rendering them faithful by means of the communication means such as radio, television and cellular phones. This guidance duty of Hazrat Mahdi (as) is also stressed in other hadiths. Our Prophet (saas) draws attention to the activities Hazrat Mahdi (as) and his students engages especially at nights is stressed as follows:



Similar to those who fought in Badr, he will command the 313 people and challenge unbelievers. That is because these 313 people will have the attributes of worshippers by night and heroes by day. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 169*)

He will defy those around by keeping control of these 313 people in his hand, like the warriors of the battle of Badr. THESE 313 ARE DEVOUT BELIEVERS BY NIGHT and heroes by day. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 169*)

They consist of a group, including women, of 314 people. They will overcome all tyrants. Their hearts are like iron, and they are lions by day and DEVOUT BELIEVERS BY NIGHT. Neither those before nor after them can match them in self-sacrifice. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 57-58*)

As Bediuzzaman also states, the hadith above states that Hazrat Mahdi (as) and his followers will use Internet at nights and thus have access to all kinds of information and guide people to the truth. The phrase

“they are... DEVOUT BELIEVERS BY NIGHT” in the hadith expresses that Hazrat Mahdi (as) and his followers will continue their activities of communicating the religion also by night by means of, television and radio. As the verse in the Qur’an **“Certainly rising at night has a stronger effect and is more conducive to concentration.”** (Surat al-Muzzammil,

6) also refers, just as how our Prophet (saas) communicated Allah’s religion at nights, Hazrat Mahdi (as) will also enlighten many subjects and inform people at nights.



17) Indeed, in many of the hadith of our Prophet (saas) there are signs to the “perfection of this internet technology given to the service of Hazrat Mahdi (as) and his followers and non-dependence on memorization”. Some of these hadiths are as follows:

... THEY [THE FOLLOWERS OF HAZRAT MAHDI (AS)] WILL POSSESS THE POWER TO TRAVEL THE WORLD IN MINUTES. (*Bihar al-Anwar, Vol. 52, p. 318; Mikyaal al-Makaarem, Vol. 1, p. 148 from Basaaer al-Darajaat*)

Hazrat Mahdi (as) and his followers will be able to communicate with every point of the world by means of internet in only minutes.

Hazrat Mahdi (as) HE WILL SEE THE WHOLE WORLD AS IF IN THE PALM OF HIS HAND. (*Bihar al-Anwar, Vol.52, p. 328*)

It appears from the hadith that Hazrat Mahdi (as) and his followers will make use of internet technology in the End Times.

According to Muhammad, son of Imam Jaffar Sadik, the imam said: "WHEN THE QAIM [HAZRAT MAHDI (AS)] APPEARS, he will send a messenger to every country, and will say to them: "YOUR AGREEMENT IS IN YOUR HAND. If you encounter a situation you do not understand and find it difficult to rule on, LOOK AT YOUR HAND AND DO WHAT IS WRITTEN THERE..." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani, p. 381*)

In the time of Hazrat Mahdi (as), administrators will make research and communicate by means of the palm-computers and computer-like cellular phones over the internet.

Hazrat Mahdi (as) walks about **WITH FLAMMY TORCH OF GUIDANCE IN THE UNIVERSE** and lives as the genuine believers... (*Al-Mahdiyy al-Maw'ud*, volume. 1, p. 281-282 ve 266 and 300).

Hazrat Mahdi (as) and his followers will communicate the religion of Allah by means of television, internet and satellite and thus become instrumental in people's guidance to the true path.

When matters are entrusted to competent Hazrat Mahdi (as) Almighty Allah will raise the lowest part of the world for him and lower the highest places. SO MUCH THAT HE WILL SEE THE WHOLE WORLD AS IF IN THE PALM OF HIS HAND. Which of you can not see a single hair in the palm of his hand? (*Bihar al-Anwar*, Vol. 5, p. 328)

In the time of Hazrat Mahdi (as) satellite imaging, television and internet systems will serve Hazrat Mahdi (as).



OUR PROPHET (SAAS) RECEIVED NO MADRASSA EDUCATION AND HAZRAT MAHDI (AS) WILL RECEIVE NO MADRASSA EDUCATION, AND HE WILL SIMPLY RULE WITH SPECIAL KNOWLEDGE IMPARTED TO HIM

Our Prophet (saas) was illiterate, meaning he was unable to read or write. **He had received no special madrassa training.** Neither was he taught any foreign languages. Our Prophet (saas) only knew Arabic. Allah also bestowed on him innate knowledge and the hidden knowledge (ilm al-ladun). **Hazrat Mahdi (as)**, who will appear in 1400 according to the Islamic calendar and who will be the greatest mujaddid (reviver), saint and final guide of the End Times, **will receive no madrassa training, either, and will possess only innate knowledge and the hidden knowledge (ilm al-ladun).** Allah will purify Hazrat Mahdi (as) in a single night, meaning that Hazrat Mahdi (as) will come into possession of very profound knowledge in the course of a single night.

Our Prophet (saas) tells us that Hazrat Mahdi (as) will be enlightened with such special knowledge in the words:

The Mahdi is from us, from the Ahl al-Bayt. ALLAH WILL PURIFY* HIM IN A NIGHT (* i.e., will forgive him, or give him success and the inspiration of wisdom and guidance). (*Sunan Ibn Majah, vol:10, Bab: 34, p. 348*)

HAZRAT MAHDI (AS) WILL NOT BE KNOWN WHEN HE FIRST APPEARS

Imam Rabbani has stated that the coming of Hazrat Mahdi (as) **WILL BE AT THE BEGINNING OF THE CENTURY**, and that this appearance had not taken place even though 18 years had passed since the beginning of the century in his time:

But this birth is not that which will appear at the coming of the Mahdi (as). **THAT IS BECAUSE HIS APPEARANCE WILL BE AT THE BEGINNING OF THE CENTURY.** Eighteen years have currently gone by since the beginning of the century. (*Imam Rabbani, Letters of Rabbani, Letter no 381, p. 1184*)

Imam Rabbani's reference to **"HIS APPEARANCE WILL BE AT THE BEGINNING OF THE CENTURY"** MEANS THAT THE PORTENTS OF THE COMING OF HAZRAT MAHDI (AS) WILL BEGIN TAKING PLACE AROUND THE BEGINNING OF THE CENTURY. IT DOES NOT MEAN THAT Hazrat Mahdi (as) will appear immediately at the beginning of the century, that Islamic moral values will prevail at once and that Hazrat Mahdi (as) will be recognized by people as soon as he appears.

As Imam Rabbani says, **JUST ABOUT ALL THE PORTENTS OF THE COMING OF HAZRAT MAHDI (AS) OF WHICH OUR PROPHET (SAAS) SPEAKS HAVE HAPPENED IN THE 30 YEARS BETWEEN THE YEAR 1400 AND THE PRESENT** (These portents are explained in the coming parts of the book).

Imam Rabbani's use of the term **"EIGHTEEN YEARS HAVE CURRENTLY GONE BY SINCE THE BEGINNING OF THE CENTURY"** is most significant. With these words, Imam Rabbani indicates that had Hazrat Mahdi (as) appeared, he would himself, as a person of knowledge and foresight, **have felt and realized Hazrat Mahdi (as) through the luminosity of his faith** from the fact that the portents of his coming having taken place during the 18 years since the beginning of the century. The fact is, however, although 18 years had gone by since the beginning of the century on Imam Rabbani's time, the portents of the coming of Hazrat Mahdi (as) had not taken place, for which reason he had not yet appeared.

Therefore, **Imam Rabbani is not saying or implying that Islamic values will prevail the world as soon as Hazrat Mahdi (as) appears and that Hazrat Mahdi (as) will therefore be recognized by everyone that sees him.** But he notes that wali (saint) people like him possessed of profound knowledge will be able to recognize Hazrat Mahdi (as).

It can also be seen from statements by Said Nursi that not everyone will recognize Hazrat Mahdi (as) when he first appears, that he will not be known despite being among the people, and that **ONLY PEOPLE WITH KNOWLEDGE AND FORESIGHT WILL BE ABLE TO RECOGNIZE HIM FROM THE RADIANCE OF HIS FAITH, THE PROFUNDITY OF HIS FAITH AND THE MAJESTY OF HIS FAITH:**

However, as we said, this world is the arena of trial. The door is opened to the reason, but the will is not taken away. **SO, WHEN THOSE INDIVIDUALS [Hazrat Mahdi (as) and the Prophet Jesus (as)], and even the terrible antichrist, APPEAR, MANY PEOPLE AND HIMSELF EVEN WILL NOT KNOW TO START WITH THAT HE IS THE ANTICHRIST. THOSE INDIVIDUALS OF THE END TIMES [HAZRAT MAHDI (as) and THE PROPHET JESUS (as)] WILL BE KNOWN THROUGH INSIGHT AND THE LIGHT OF BELIEF.** (*Bediuzzaman Said Nursi, Words / Twenty-Fourth Word - Third Branch - pp. 354-355*)

Bediuzzaman Said Nursi, like Imam Rabbani someone possessed of knowledge and foresight, stated in his Letters that the Prophet Jesus (as) will not be recognized by everyone when he returns, and that **HE WILL ONLY BE RECOGNIZED BY STUDENTS OF DEEP FAITH AROUND HIM, BY THE LUMINOSITY OF HIS FAITH:**

... WHEN JESUS (AS) COMES, it is not necessary that EVERYONE SHOULD KNOW HIM TO BE THE TRUE JESUS (AS). His elect and those close to him (his close followers with deep faith) will recognize him through the light of belief. It will not be self-evident so that EVERYONE WILL NOT RECOGNIZE HIM. (*Bediuzzaman Said Nursi, Letters, Fifteenth Letter*)

NEITHER IMAM RABBANI'S WORDS NOR THE DESCRIPTIONS GIVEN BY SAID NURSI MEAN THAT THE MORAL VALUES OF ISLAM WILL PREVAIL THE WORLD AS SOON AS HAZRAT MAHDI (AS) APPEARS OR THAT HAZRAT MAHDI (AS) WILL IMMEDIATELY BE RECOGNIZED BY EVERYONE. If the moral values of Islam were to prevail across the world as soon as Hazrat Mahdi (as) appears, then everyone would immediately recognize and identify him. Hazrat Mahdi (as) would not then encounter any difficulties under such circumstances. The fact is **that the hadith of our Prophet (saas) unequivocally state that Hazrat Mahdi (as) will not be recognized by the public and that he will resemble the Prophet Joseph (as) in that regard, that he will face difficulties and pressure and that he will be exposed to all kinds of danger, such as murder, like the Prophet Moses (as), difficulties and pressure, conspiracies, imprisonment and exile, and that he will live in occultation:**

... THEN HAZRAT MAHDI (AS) RESEMBLES THE PROPHET JOSEPH (AS), AND PEOPLE WILL SEE HIM [HAZRAT MAHDI (AS)] BUT WILL NOT SEE THAT HE IS HIM [HAZRAT MAHDI (AS)] AND IT IS CERTAIN, as Hazrat Ali has said, HE WILL NOT BE SEEN UNTIL THERE COMES A PROCLAMATION FROM THE SKY.

(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani p. 167)

Abu Bashir says: I heard Imam Muhammad Baqr (as) say: "HE WHO POSSESSES THIS MYSTERY [HAZRAT MAHDI (AS)] WILL HAVE THE SUNNAH OF FOUR PROPHETS... I SAID, WHAT IS THE SUNNAH OF JOSEPH (AS)? AND HE SAID: IMPRISONMENT AND OCCULTATION. *(Sheikh Muhammad ibn Ibrahim Numani, al-Ghay-*

bah al-Numani, p. 191)

Imam Zayn al-Abidin stated: "There are some similarities between our Qaim [Hazrat Mahdi (as)] and Allah's Messengers. He has similarities to each one of the Prophets Noah (as), Abraham (as), Moses (as), Jesus (as), Job (as) and Muhammad (saas). He has similarity to NOAH (as) in having a long life; to ABRAHAM (as) in having his birth being hidden and his staying away from the public; **TO MOSES (AS) IN HIS STATE OF FEAR (THE INTENSITY OF DANGERS DIRECTED TO HAZRAT MAHDI (AS); HIS BEING FACE TO FACE TO ALL KINDS OF DANGER LIKE MURDER, PLOTTING, ARREST, TAKING INTO CUSTODY AND EXILE) AND HIS CONSTANTLY SPENDING HIS LIFE IN OCCULTATION**; to Jesus (as) in people being in conflict about him (some people will say Hazrat Mahdi (as) will come while others will say he will not); to Job (as) in being delivered to salvation after trouble (Hazrat Mahdi (as) will also suffer many difficulties, oppression and trouble; however just like the Prophet Job (as) he will be saved by Allah's mercy); to Muhammad (saas) in his appearing with his sword [our Prophet's (saas) holy relics which are his sword, standard and mantle will be with Hazrat Mahdi (as)]. (*Sheikh al-Saduq, Kamal al-Din, p. 322, Section 31, Hadith number 3*)

Sadr al-Sayrafi says: I heard Imam Abu Abdullah Jafar Sadiq say: He said: "**THE OWNER OF THIS TASK [THE HAZRAT MAHDI (AS)] WILL HAVE A RESEMBLENCE TO JOSEPH (AS)].**" AND I SAID: "IT IS AS IF YOU ARE TELLING US OF AN OCCULTATON OR ASTONISHMENT." (*Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani p. 189*)



INFORMATION IN THE HADITHS REFERRING TO THE DATE OF THE DAY OF RECKONING THAT MIGHT APPEAR CONTRADICTIONARY IS ACTUALLY TRANSCRIPTION ERRORS, ONE MUST LOOK FOR THE COMMON POINTS IN WHAT THE HADITHS RELATE

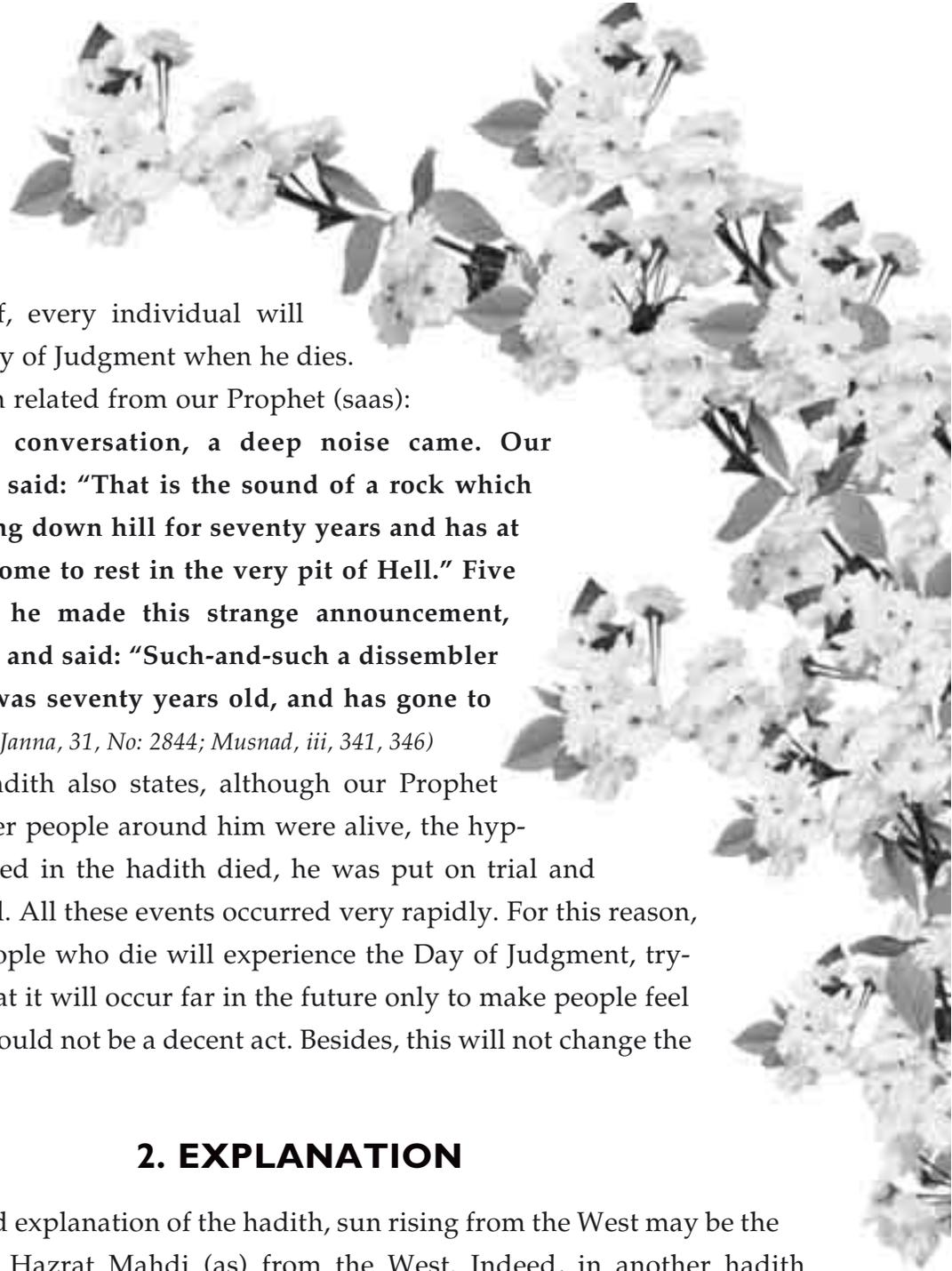
When we look at the hadith signifying the time of the Day of Judgment, it is seen that there is not an unanimity amongst the hadiths regarding the time given.

In such a case, one needs to look at the common point on which all hadiths agree. For instance when we analyse the 8 hadith, compiled by the great scholar of Ahl-Sunnah, al-Suyuti, that narrates the age of the Earth to be 7000 years, we see that all these hadiths reveal one single point which they agree on unanimously. The similarity of the events related in the hadith yet the disagreement on the time signify an error made during the transmission of the hadith from our Prophet's (saas) time to our day. For this reason one needs to accept the transmission errors on the hadiths about the Day of Judgment and notice the common point they relate.

I. EXPLANATION

From the hadith regarding the time of the Day of Judgment, we understand that people will live 120 years from the beginning of the End Times to the Day of Judgment. This period will be the last times of the earth that will commence with the prevalence of irreligious systems, continue with the appearance of Hazrat Mahdi (as) and the second coming of Prophet Jesus (as) and the prevalence of the morality of religion over the entire world, and end with the eradication of the morality of Islam and dominance of irreligion. That is to say, at the beginning and end of this period of 120 years, the movement of irreligion will be severe while in the middle the morality of Islam will prevail and the Golden Age will dominate.

It is not a wise and rational attitude to indicate the time of the Day of Judgment in the distance and to prevent people to feel the due awe for it. Even if it



will be far off, every individual will witness the Day of Judgment when he dies.

In a hadith related from our Prophet (saas):

During a conversation, a deep noise came. Our Prophet (saas) said: "That is the sound of a rock which has been rolling down hill for seventy years and has at this moment come to rest in the very pit of Hell." Five minutes after he made this strange announcement, someone came and said: "Such-and-such a dissembler has died. He was seventy years old, and has gone to Hell," (*Muslim, Janna, 31, No: 2844; Musnad, iii, 341, 346*)

As this hadith also states, although our Prophet (saas) and other people around him were alive, the hypocrite mentioned in the hadith died, he was put on trial and sent to the Hell. All these events occurred very rapidly. For this reason, because all people who die will experience the Day of Judgment, trying to show that it will occur far in the future only to make people feel no fear for it would not be a decent act. Besides, this will not change the facts.

2. EXPLANATION

The second explanation of the hadith, sun rising from the West may be the appearance of Hazrat Mahdi (as) from the West. Indeed, in another hadith revealed by our Prophet (saas) Hazrat Mahdi (as) is compared to a Sun.

HAZRAT MAHDI (AS) IS THE SUN WHO WILL DO AWAY WITH ALL TROUBLES AND OPPRESSION.

When he bestows goodness he is fertile rain. (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 188*)

Besides, in a hadith revealed by our Prophet (saas) it is related that Hazrat Mahdi (as) will appear from the “West.” In the hadith revealed by Hafiz Abu Nuaim our Prophet (saas) told:

In such a troublesome time a person **FROM THE FAR END OF THE (WESTERN) COUNTRY** and one of the sons of our Prophet’s (saas) blessed daughter Fatima will appear. That individual is Hazrat Mahdi (as) who will engage in activities at the End Times. The appearance of Hazrat Mahdi (as) is the first of the portents of the Day of Judgment. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p.16*)

As is known, Turkey is located in the West end of Islamic countries. The information in the hadith reveal that Hazrat Mahdi (as) will appear from Turkey. When this hadith is considered, one may think that the information in the hadith revealing that the Sun will rise from the West signifies that Hazrat Mahdi (as) will also appear from the West.

In this case, based on the information in the other hadith revealed by our Prophet (saas), for the appearance of Hazrat Mahdi (as), if we take the Hijri 1400 year for the appearance of Hazrat Mahdi (as) as a basis, the phrase that the Day of Judgment will commence after 120 years the Sun rises from the West corresponds to the Hijri year 1520.

The date provided by Said Nursi, that is the Hijri year 1520 are the years that Muslims will lose their strength and the system of irreligion will prevail the world. According to the explanations of Bediuzzaman Said Nursi 20-25 years after these years the Day of Judgment is awaited. (Allah knows the truth.)



THERE WILL BE SO-CALLED RELIGIOUS SCHOLARS WHO OPPOSE HAZRAT MAHDI (AS) IN THE END TIMES

In his "*Al-Futuh al-Makkiyya*" Muhyiddin Ibn al-'Arabi states:

... Hazrat Mahdi (as) will practice the religion exactly as it was in the time of the Prophet (saas). He will eliminate the sects from the world. No sect will be left apart from the true, pure religion. **HIS ENEMIES WILL BE THOSE WHO IMITATE THE SCHOLARS OF IJTIHAD** [scholars who make a legal decision by independent interpretation of the Islamic sources]. That is because **THEY WILL BE DISPLEASED** when they see Hazrat Mahdi (as) pronounce in opposition to the imams of the sects, **BUT NEITHER WILL THEY OPPOSE HIM... HIS [HAZRAT MAHDI'S (AS)] SWORD IS HIS BROTHERS**. Since they fear his sword they will submit to his rule, willingly or unwillingly. **HIS DECLARED ENEMIES WILL BE THE SCHOLARS OF FIQH (RELIGIOUS LAW)**. **BECAUSE THEY WILL HAVE NO MORE ESTEEM IN THE PUBLIC EYE. AND EVEN THEIR KNOWLEDGE ON THE SUBJECT OF AHKAM (WILL DECLINE.**" With his [Hazrat Mahdi's (as)] coming, he will overcome scholars' disputes regarding their pronouncements... **IF HE HAD NO SWORD [WISDOM] IN HIS HAND THE SCHOLARS OF RELIGIOUS LAW WOULD ISSUE HIS [HAZRAT MAHDI'S (AS)] DEATH WARRANT**. Because Almighty Allah will purify him [Hazrat Mahdi (as)] with His munificence and his sword (brothers), **AND THEY WILL OBEY HIM [HAZRAT Mahdi (as)]**. Because they will have no more esteem in the public eye and even their knowledge of ahqam will decline.

With the coming of Hazrat Mahdi (as), disputes over pronunciations among scholars will be overcome. They will both fear him [Hazrat Mahdi (as)] and also have expectations of him. **THEY WILL HATE HIM [HAZRAT MAHDI (AS)] IN THEIR HEARTS, BUT THEY WILL STILL, WILLINGLY OR UNWILLINGLY, ACCEPT HIS PRONOUNCEMENTS...** (*Muhammad Ibn Rasul al Husayn al-Barzanji, Portents of the Judgment Day, Pamuk Publishing, pp. 186-187*)

In his [Hazrat Mahdi's (as)] time, the religion will be completely purged of all subsequent accretions and restored to its original form. **HE WILL OPPOSE THE ULAMA OF THE SCHOOLS IN MANY OF HIS PRONOUNCEMENTS. FOR THAT REASON, THEY WILL KEEP AWAY FROM HIM [HAZRAT MAHDI (AS)].** According to their presumptions, they will accept that Allah truly did not leave a renovator (mujaddid) after the imams... (*Muhyiddin Al-Arabi, Al-Futuh al-Makkiyya, Chap. 66 Vol. 3, pp. 327- 328*)

Other information regarding this subject are as follows:

"SEVENTY THOUSAND SCHOLARS WITH TURBANS FROM MY COMMUNITY WILL FOLLOW THE ANTICHRIST." (*Ahmad ibn Hanbal, Musnad, p. 796*)



... SOME SUPERFICIAL SCHOLARS [who have judged on the basis of the seeming meanings of the hadiths] HAVE FALLEN INTO DOUBT LOOKING AT THE EXTERNAL MEANING OF THOSE ACCOUNTS AND HADITH. OR, THEY HAVE EITHER DENIED THEIR ACCURACY OR ELSE HAVE ATTRIBUTED A SUPERSTITIOUS MEANING [a wrong one as if something fanciful in tales] TO THEM AS IF EXPECTING AN IMPOSSIBLE APPEARANCE [of a literally impossible person who has characteristics that abolish one's faculty of reason to decide conscientiously] and THUS INFLICT HARM on MUSLIMS' FAITH [for people will have difficulty in believing such metaphysical speculation, so they inflict harm on those common Muslims who do not have knowledge]. (*Bediuzzaman Said Nursi, Kastamonu Addendum, p. 80*)

"... WHEN THE IMAM MAHDI (AS) APPEARS, ONLY SCHOLARS OF RELIGIOUS LAW WILL BE INIMICAL TOWARD HIM [HAZRAT MAHDI (AS)]. HIS [HAZRAT MAHDI'S (AS)] SWORD IS HIS BROTHERS. If he did not have a sword in his hand - IN OTHER WORDS, IF HE HAD NO BROTHERS - THE SCHOLARS OF FIQH (CANON LAW) WOULD ISSUE HIS DEATH WARRANT. Because Almighty Allah will purify him [Hazrat Mahdi (as)] with His munificence and sword (HIS BROTHERS), and they will attach credence to him [Hazrat Mahdi (as)]. THOSE WHO DO NOT BELIEVE IN HIS PRONOUNCEMENTS WILL BE OBLIGED TO ACCEPT IT AND WILL CONCEAL THE CONTRARY OPINION."
(*Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, pp. 56, 73*)

Imam Rabbani says this on the subject:

When Hazrat Mahdi (as) whose coming is promised wishes to raise the value of the religion and revive the Sunnah, those who are used to act along with the people of innovation [ahl al-bidah] and who imagine that things not in fact lying at the essence of the religion are in fact the commandments of the faith will say with amazement: "THIS PERSON [HAZRAT MAHDI (AS)] WANTS TO DO AWAY WITH OUR RELIGION AND DESTROY OUR SHARI'A [WAY OF BELIEF AND PRACTICE]." (*Imam Rabbani, Letters of Rabbani, 1/535*)

HADITHS, ACCOUNTS AND STATEMENTS REFERRING TO IGNORANT SCHOLARS IN THE TIME OF HAZRAT MAHDI (AS)

Our Prophet (saas) refers to scholarship disappearing and being replaced by ignorance as one of the portents of the End Times:

◆ *"Almighty Allah will not take back knowledge (from your memories) after having bestowed it on you. However, He will take scholars, together with their knowledge, from within their communities and take their souls. All that remains will be an ignorant body of people. The people will ask them about their religious needs, and they will issue fatwas (religious opinion on a matter) in the light of their own ideas and desires (ignoring the Qur'an and hadith) and will both deviate themselves and lead other into deviation."* (*Sahih Bukhari, Tajrid as-Sarih: 2174*)

◆ *"Seventy thousand people from the Jews of Isfahan with turbans and gowns will follow the antichrist."* (*Muslim, At-Taj Ali Nasif al-Husayn, Vol. 5, p. 627*)

◆ **“SEVENTY THOUSAND SCHOLARS WEARING TURBANS FROM MY COMMUNITY WILL FOLLOW THE ANTICHRIST.”** (Ahmad ibn Hanbal, Musnad, p. 796)

◆ The Messenger of Allah (saas) said: “Such a time will befall my Community that rulers will be oppressive **and scholars will be avaricious and without fear of Allah**, those who worship will be hypocritical, traders will seek to earn interest and they will only hide their disgraces in business. Their women will be caught up in the baubles of this world. Evils will plague them at that time. The good will pray and they will not be heeded.” (Bihar al-Anwar, Vol. 23, p. 22)

◆ **My Community** will be destroyed because of evil scholars and ignorant servants. (Darimi)

◆ ***On the Day of Reckoning a religious scholar is cast into hell. People he knows say to him, “While in the world you communicated the commandments of the religion. Why has this torment befallen you?” And he will say; “I told people not to sin, but sinned myself. And I did not do those things I told them to do. I am being punished for that.”*** (Bukhari)

◆ ***Such a time will come that scholars will be an element of mischief.*** (Abu Nuaim)

◆ **Imam Rabbani said: Listening to the words or reading the books of religious scholars who follow their own worldly interests is as harmful as eating poison. The harm done by evil religious scholars is contagious. They damage communities and split nations asunder. Evil religious scholars were always responsible for the disasters that befell Islamic states. They caused the heads of the states to deviate from the true path. Our Prophet (saas) said that Muslims will be divided into 73 parties, of which 72 will go to hell and only one party will be saved from hell. The leaders of these 72 heretical parties are all evil religious scholars. The only party to be saved from hell in the People of the Sunna.** (Imam Rabbani, The Letters of Rabbani, 47th letter)

◆ “Seeking knowledge from spiritually little people with understanding of *bid’ah* (innovation) is one of the signs of the Last Day.” (Al Jami as-Sagir, p. 2475) (Ömer Öngüt, *Kiyamet ve Alametleri [The Last Day and Its Portents]*, p. 53)

◆ “The Hour will not come until renunciation of this world no longer remains in people’s vocabularies, and until fear of Allah also become artificial.” (Jamiu’s-sagir: 9856) (Ömer Öngüt, *Kiyamet ve Alametleri [The Last Day and Its Portents]*, , p. 53)

◆ **Our Prophet (saas) described the End Times:** Such a time will come to people that only the name of Islam and the image of the Qur’an will remain. Mosques will be prosperous on the outside, but will have no salvation in them. Their scholars will be the most evil under the sky. Corruption emerged from them and will return to them. (al-Bayhaqi) (Omer Ongut, *Kiyamet ve Alametleri [The Last Day and Its Portents]*, p. 54)

◆ In the hadith the Messenger of Allah (saas) says: “Such a time will befall my Community that only the name of Islam, the image of faith and the **letters** and typeface **in the Qur’an will remain**. Their efforts will be directed toward their stomachs, the faith will be money and their Qibla [direction] their wives. They will be discontent with little and unsatisfied by much.” (Omer Ongut, *Kiyamet ve Alametleri [The Last Day and Its Portents]*, p. 50)

◆ **“... WHEN THE IMAM MAHDI (AS) APPEARS RELIGIOUS SCHOLARS WILL BE HIS PARTICULAR ENEMIES. HIS SWORD IS HIS [HAZRAT MAHDI’S (AS)] BROTHERS. Had he no sword in his hand -HAD HE NO BROTHERS-, THE RELIGIOUS SCHOLARS WOULD ISSUE A FATWA [RELIGIOUS OPINION] FOR HIS DEATH. Because Almighty Allah will cleanse him [Hazrat Mahdi (as)] with benevolence and the sword (HIS BROTHERS) and they will place credence in him [Hazrat Mahdi (as)]. THOSE WHO DO NOT BELIEVE HIS PRONOUCEMENTS WILL BE FORCED TO BELIEVE, OR ELSE HIDE THEMSELVES AWAY.** (Ahmad Diya ad-Din al-Kamushkhanawi, *Ramuz al-Hadith*, pp. 56, 73)

◆ In his [Hazrat Mahdi’s (as)] time the religion will assume its previous form by being purged of all conflicting opinions. **HE WILL OPPOSE THE MEM-**

BERS OF THE ULAMA (RELIGIOUS SCHOLARS) IN MANY OF HIS JUDGMENTS. FOR THAT REASON, THEY farILL AVOID HIM [HAZRAT MAHDI (AS)]. *Because they will imagine that that Allah will leave no Mujtahid (a scholar who derives legal rulings) of the faith after the imams... (Muhyiddin Arabi, Futuhat Al-Makkiya, chapter 66, Vol. 3, pp. 327- 328)*

RELIGIOUS SCHOLARS OF WEAK FAITH IN THE END TIMES

Since the hadith that speak of the signs of the end of times, the events at the end of times, and the merits and rewards of certain actions have not been well understood, SOME SCHOLARS WHOSE BELIEF IS WEAK AND WHO ARE ARROGANT relying on their reason have MOVED ON TO DENY SOME OF THEM. (Bediuzzaman Said Nursi, *Words, Twenty-Fourth Word - Third Branch, p. 351*)

Bediuzzaman Said Nursi says that some religious scholars whose “belief is weak” and who are “arrogant” will deny or explain away the return of the Prophet Jesus (as) and the coming of Hazrat Mahdi (as). These people’s attitude stems in fact from their having socialist, Darwinist and materialist inclinations. These are people who deny the existence of any rank superior to themselves, who have deified themselves (surely Allah is beyond that) and who regard themselves as highly learned and far superior to anyone else. For that reason they will refuse to join any sect or to follow Hazrat Mahdi (as). That is the reason why they deny the second coming of the Prophet Jesus (as), like the appearance of Hazrat Mahdi (as).

In his statements, Bediüzzaman says that, contrary to what they imagine, these people are skeptical in their belief in Allah, weak in faith and of limited intelligence. That was the mentality that attacked the Ahl al-Bayt after the death of the Prophet (saas) and martyred Hazrat Uthman, Hazrat Umar, Hazrat Ali, Hazrat Hussein and the imams of the Ahl al-Bayt. These people are dark of face and soul because of their arrogant, extreme, secretly irreligious and corrupt political thinking, and an unpleasant human model.

THE QUALITIES OF RELIGIOUS SCHOLARS OF WEAK FAITH IN THE END TIMES

- One of their main signs is the lack of light in their faces, their disagreeable facial expressions.
- Their expressions are introverted and full of hate. Their gestures are artificial. They always award themselves prominence.
- They never ascribe anything to Allah when they speak. They scrupulously avoid saying that Allah created. (Surely Allah is beyond that.).
- They never speak of destiny, Hell or Paradise; they are highly reluctant to discuss such matters.
- They always regard themselves as very superior when discussing any subject.
- They are impolite and always ready to argue.
- They know no love, affection, compassion or respect.
- They are noteworthy for their aggression and fanaticism.
- They give themselves airs as if they know everything and act snobbish.
- They regard religion as a profession or means of prestige.
- When speaking to someone who does not know Arabic or another foreign language they constantly speak in Arabic, even though they know that person and the majority of the public do not speak foreign languages, just to show off and show how learned they are.

- They are gossipy, sly and secretly full of hate.
- They are reluctant to discuss beauty, love or compassion.
- They do not evaluate religious matters in the light of the Qur'an, the hadiths or good conscience. They strive to produce their own evaluations in the light of their own sullied logic and poor intelligence.
- They speak insincerely to win the support of the irreligious. But they treat true believers with arrogance and aggression.
- They are reluctant to discuss the transitory nature of this world. They appear to believe in things that they do not.
- They have divisive, sectarian souls. They are not constructive.
- They try to appear respectably and pleasant to the irreligious. But they behave impolitely and contemptuously toward genuine believers. They try to conceal their envy and jealousy, but these are still plain to see.
- Irreligious people hold them in high esteem and regard them as very important. People of such low character are generally used in their attacks on the devout. They use such irreligious people as tools when they wish to attack religion and believers.

The respect shown them by the irreligious makes them even more arrogant.

- They have an ugly way of engaging in demagoguery by going into great detail. Like the chameleon they change shape according to the times and the circumstances. They try to appear agreeable to the irreligious by speaking out against believers. So the irreligious always have a team of people of such low character at their disposal.

SOME EVIDENCE OF THE COMING OF HAZRAT MAHDI (AS) IN THE HIJRI 1400S, THE CENTURY WE ARE LIVING IN NOW, RATHER THAN IN IMAM RABBANI'S TIME

In his Letters, Imam Rabbani states that Hazrat Mahdi (as) will not be coming in his own time. Two important pieces of evidence are provided to support this.

- One is the condition of Hazrat Mahdi (as) appearing at the beginning of the century.
- The second is that this appearance will coincide with the consecutive fulfillment of the portents revealed by our Prophet (saas).

A statement in Imam Rabbani's 381st Letter:

But this birth IS NOT THAT WHICH WILL APPEAR AT THE COMING OF THE MAHDI. That is because HIS APPEARANCE WILL BE AT THE BEGINNING OF THE CENTURY. EIGHTEEN YEARS HAVE CURRENTLY GONE BY SINCE THE BEGINNING OF THE CENTURY. (*Imam Rabbani, Letters of Rabbani, 381th Letter, p. 1184*)

- In this extract Imam Rabbani says that Hazrat Mahdi (as) will appear at the beginning of the century (Islamic calendar).
- But in Imam Rabbani's time, none of the portents indicating the coming of Hazrat Mahdi (as) had taken place, even though 18 years had passed since the start of the century.

This is one of clearest indications that Hazrat Mahdi (as) would not appear at that time. Because when Hazrat Mahdi (as) comes, **the portents of the End Times revealed by our Prophet (saas) should have been coming about one after the other since the beginning of the century (Islamic calendar).**

- But these portents did not come about either during the first 18 years of the century in which Imam Rabbani was living, not up until the year 1400 (Islamic calendar). With the 1400s, however, these portents began taking place one after the other, like beads falling from a necklace.

NONE OF THE PORTENTS OF THE END TIMES THAT TOOK PLACE ONE AFTER THE OTHER IN 1400 HAD COME ABOUT IN THE TIME OF IMAM RABBANI

- **No great fire¹ illuminating the night was seen in Imam Rabbani's time.**

However, on the morning of 15 November, 1979, a giant Romanian tanker exploded on the Bosphorus in Istanbul. Following the great explosion, the tanker and the fuel it was carrying blazed for days. Giant flames, light, a smoke cloud and occasional explosions were all observed.

- **The Iran-Iraq War² had not yet broken out in Imam Rabbani's time.**

The war between Iran and Iraq began in October 1980. This war is a portent of the End Times revealed by our Prophet (saas) 1430 years ago.

- **No fire³ from the East had been seen in Imam Rabbani's time.**

In 1991, Iraqi troops set fire to the Kuwaiti oil wells at Saddam's command. As a result of that attack, a huge fire enfolded Kuwait and the Persian Gulf. With this, yet another of the portents of the coming of Hazrat Mahdi (as) revealed by our Prophet (saas) took place in the Hijri 1400s.

- **The waters of the River Euphrates had not been stopped in the time of Imam Rabbani.⁴**

The waters of the River Euphrates were stopped for the first time in 1973 with the construction of the Keban Dam.

- **There was no great terror in the region following the stopping of the waters of the Euphrates and no large number of people lost their lives in the time of Imam Rabbani.⁵**

But following the construction of a dam across the Euphrates, PKK terror raised its head after 1400 and many innocent people and Turkish troops were killed.

- **There was no great war between The Tigris and the Euphrates in the time of Imam Rabbani.⁶**

The war between two Muslim countries, the Iran-Iraq War that broke out in 1980 and lasted for 8 years, is one in complete agreement with the hadith and that took place in 1400 (Islamic calendar).

- **No attack on the Kaaba took place in the time of Imam Rabbani and no blood was shed there.⁷**

But on the first day of 1400 (Islamic calendar), or 21 November, 1979, a bloody assault on the Kaaba did take place, resulting in terrible slaughter. Seven years later, in 1407, an even more bloody incident took place at the Kaaba and a great many pilgrims were martyred. The circumambulation of the Kaaba was halted because of this attack on it, unique in its history.

- **The community of Islam was not left leaderless in the time of Imam Rabbani.**

Imam Rabbani lived between 1564 and 1624. During his lifetime 8 Ottoman sultans, from Solomon the Magnificent to Mustafa I acted as caliph of Islam. In other words, this sacred position was occupied during the time of Imam Rabbani. Yet it is revealed in the hadith of our Prophet (saas) that there will be no caliph at the head of the community of Islam when Hazrat Mahdi (as) appears. One hadith of our Prophet (saas) on the subject reads:

He [Hazrat Mahdi (as)] will not appear until no caliph remains on earth.

(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar, p. 54)

- **There were no eclipses of the Sun and Moon in two consecutive years in the month of Ramadan until the time of Imam Rabbani.⁸**

Whereas our Prophet (saas) reveals that these celestial phenomena will take place at the time of the coming of Hazrat Mahdi (as). Just as revealed by our Prophet (saas), solar and lunar eclipses at 15-day intervals took place in consecutive years in the month of Ramadan in the Hijri 1400s. These eclipses took place in 1981 and 1982.

** In line with these calculations, there was a lunar eclipse in 1981 (Hijri 1401) on day 15 of Ramadan 15 and a solar eclipse on day 29 of Ramadan.*

** There was a "second" lunar eclipse in 1982 (Hijri 1402) on day 14 of Ramadan and a solar eclipse on day 28 of Ramadan.*

- **Afghanistan was not invaded in Imam Rabbani's time.**

Whereas in one hadith our Prophet (saas) says, "Pity poor Taliqan (Afghanistan),"⁹ noting that the country would be invaded at the time of the coming of Hazrat Mahdi (as). And Afghanistan was invaded by Soviet Units in Hijri 1400 (1979 AD).

- **Azerbaijan was not invaded in the time of Imam Rabbani.**

Our Prophet (saas) has revealed that "A fire will appear from Azerbaijan."¹⁰ And Azerbaijan was invaded in 1990 by the Armenians, who claimed territorial possession of Nagorno Karabakh, and many of our Azeri brothers were martyred.

- **The comets Lulin and Halley had not passed by the earth in close succession in the time of Imam Rabbani.**

Halley's comet passed by the Earth in 1986. This appearance takes place once every 76 years, its last appearance coinciding with the year 1400 (Islamic calendar).¹¹

The expression “a double-toothed, light-shedding horn will appear,” described by our Prophet (saas) in the hadith as a portent of the coming of the awaited Hazrat Mahdi (as) in the End Times and described in detail by Imam Rabbani refers to the comet Lulin, which came closest to the Earth on 24 February, 2009.¹² Scientists say that it will be another 1000 years before this comet comes by the Earth again.

- **The rulers of Sham and Egypt were not killed in the time of Imam Rabbani.** ¹³

Yet just as reported in the hadith, the rulers of Egypt and Sham were assassinated just before 1400 (Islamic calendar). Some of the incidents concerned are:

- The killing of former Syrian President Salah Al-Deen Beetar in 1920,
- Syrian Prime Minister Droubi Pasha in 1921,
- Syrian Prime Minister Muhsin al-Barazi in 1949,
- King Abdullah of Jordan in 1951,
- And the death of Lebanese Phalangist leader Bachir Gemayel in a bomb attack

- **Nothing resembling the Egyptians being taken prisoner took place in the time of Imam Rabbani.** ¹⁴

In 26 October, 1956, Israel attacked Egypt and occupied the Sinai Peninsula. The Six-Day War between Egypt and Israel followed. The West Bank, Golan Heights and Jerusalem are still under Israeli occupation. A great many Egyptian troops were either taken prisoner or martyred during these conflicts.

- **There was no corruption of smoke and dust in the time of Imam Rabbani.** ¹⁵

This hadith came totally true on 11 September, 2001, with the worst ever terror attacks on New York and Washington in the USA. As the whole world saw, a big, thick cloud of dust and smoke swallowed up the immediate surroundings.

- **There was no worldwide slaughter in the time of Imam Rabbani.** ¹⁶

Some 250 million people lost their lives in World Wars I and II alone. Conflicts, invasions and wars, the result of the arms technology that developed in the 20th century and the ensuing military strategies cost the lives of a great many people. Terrible slaughter has taken place in Palestine, Ruanda, Bosnia, Chechnya, East Turkestan and many other places in the world.

- **Muslims and Jews did not go to war in the time of Imam Rabbani.** ¹⁷

But the disputes between Muslims and Jews have persisted in the present day in the form of war and conflict.

- **There was no question of open denial of Allah in the time of Imam Rabbani.** ¹⁸

Atheism, the perversity of denial of Allah (Allah is surely beyond that), although around for a long time, started to spread on a heretofore unknown scale by the end of the nineteenth century. The number of people deluded by the spread of materialism and Darwinism, atheism's philosophical and so-called "scientific" bases, increased markedly in the twentieth century. Heretical belief systems such as atheism, materialism, Darwinism and communism will be intellectually destroyed in the time of Hazrat Mahdi (as). The moral values of the Qur'an and the Sunnah of our Prophet (saas) will prevail the people of the world. But no such system of denial dominated the world in the time of Imam Rabbani, and neither was there any question of such systems being intellectually eliminated or the moral values of the Qur'an prevailing the world in his time.

- **Muslims did not wage war with one another in the time of Imam Rabbani.** ¹⁹

But there have been wars between some Muslim countries since 1400 (Hijri style). The Iran-Iraq War and the Iraqi invasion of Kuwait shows that the hadith refers to the period after 1400.

- **There was no anarchy and disorder across the world in the time of Imam Rabbani.** ²⁰

Anarchy and terror, war and slaughter, reached the highest levels in the 20th century, that which saw the advent of Hazrat Mahdi (as).

- **There was no question of “an army being lost in the desert” in the time of Imam Rabbani.** ²¹

During the invasion of Iraq in 2003, a 15000-man unit of the Iraqi Army, known as the Fedayeen, simply disappeared.

- **There was no question of the Iraqi currency disappearing or their monetary units no longer being in circulation in the time of Imam Rabbani.** ²²

With the last war, the rapid loss of the Iraqi currency's value and the possibility of its being withdrawn from circulation appeared in the newspapers during 2003.

- **There was no question of Baghdad being in flames in the time of Imam Rabbani.** ²³

During the Second Gulf War in 2003, from the very first day Baghdad was the target of a very intensive bombing campaign. Under heavy bombardment, Baghdad burned in flames, just as the hadith said it would.

- **There was no question of the reconstruction of Iraq in the time of Imam Rabbani.** ²⁴

Yet Iraq, which was devastated in the invasion of 2003, is being rapidly reconstructed in the present day.



- **No tall buildings could be built in the time of Imam Rabbani.** ²⁵

But the 1400s in which we are living is a century in which very tall skyscrapers have been constructed.

- **People were unable to talk using the end of a whip, in other words the telephone, in the time of Imam Rabbani, as this had not yet been invented.** ²⁶

- **There was as yet no greening of the deserts, making desert lands suitable for agriculture, in the time of Imam Rabbani.**

In the hadith our Prophet (saas) says;

“The Day of Judgment will not come until there are rivers and gardens in Arabia”. (*Ahmad ibn Hanbal, Musnad, vol. 17, p. 22, hadith no. 8819*)

He thus described agricultural improvement work that would take place in desert lands. Today, now that water has been brought into the deserts of Arabia, agriculture is possible in even the most arid regions.

- **Nobody’s own voice had yet spoken to him, in other words sound recording devices had not yet been invented, in the time of Imam Rabbani.** ²⁷

Remarkable progress in this field of technology began taking place in the 20th century in particular.

- **No wars or disasters leading to the devastation of great cities took place in the time of Imam Rabbani.** ²⁸

Many major cities were destroyed in the First and Second World Wars and in earthquakes in recent years. The atom bombs dropped on Hiroshima and Nagasaki made those cities uninhabitable.

- **Another great phenomenon to which our Prophet (saas) refers in the hadith had not yet taken place in the time of Imam Rabbani.** ²⁹

These details provided by our Prophet (saas) in the hadith bear a very close similarity to the 1 May incidents that took place in Taksim Square in 1977, immediately before the year 1400 (Hijri style).

- **There was no intense rain following drought in the time of Imam Rabbani.** ³⁰

But our Prophet (saas) refers to heavy rains that will take place following the appearance of the comet Lulin in the End Times. And immediately after the appearance of the comet Lulin on 24 February, 2009, very heavy rain began falling especially in Turkey from the month of March. While people had been complaining of drought and lack of rain, some people now had to be evacuated from their homes because of flooding. The gates of the Dim Dam were broken because of the heavy rainfall, for example.

These portents cited above are just a few of the signs of the advent of Hazrat Mahdi (as), whom our Prophet (saas) describes as appearing in the End Times. Yet even these few signs are sufficient to show that Hazrat Mahdi (as) very definitely did not appear in the time of Imam Rabbani. Imam Rabbani said that because of these signs, that did not manifest themselves in the early 18 years of century in which he lived, or after, it was impossible for Hazrat Mahdi (as) to have appeared in his day. Yet these portents all began taking place as of the first day of the 1400s (Islamic calendar). This, by Allah's leave, is a clear and explicit sign of the advent of Hazrat Mahdi (as) in this century. (Allah knows the truth.)



Notes:

1 - It is narrated from Husayn ibn Ali that: "When you see a great fire from the east in the sky illuminate the night, that moment is the time of the coming of Hazrat Mahdi (as)."

(Mari' ibn Yusuf Karami Hanbali " Fawaid Fawaid al-Fikr fil Mahdi al-Montazar)

2 - There will be tumult in Shawwal [the tenth Islamic month], talks of war in Dhu al-Qa'dah [the eleventh Islamic month], and the outbreak of war in Dhu al-Hijja [the twelfth month].

(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 166)

3 - I swear that a flame will engulf you. That flame is presently in an extinguished form at the valley called Barahut. That flame swallows up people with terrible pain inside it, burns down and destroys people and property, and spreads all over the world by flying like a cloud with the assistance of winds. Its heat at night is much higher than its daytime temperature. By going as deep as the center of Earth from the heads of people, that flame becomes a terrible noise just like the lightning between the earth and sky, he narrated.

(Mukhtasar Tazkirah Qurtubi, p. 461)

4 - Soon the river Euphrates will disclose the treasure [the mountain] of gold. So, whoever will be present at that time should not take anything of it.

(Sahih Bukhari)

5 - "The Hour will not come to pass before the water of the Euphrates stops to unveil the mountain of gold, , for which people will fight. NINETY-NINE OUT OF ONE HUNDRED WILL DIE [in the fighting], and every man among them will say: 'Perhaps I may be the only one to remain alive'."

(Muslim, Fitan, 29)

6 - There will be a city called Zawra [Baghdad] between the Tigris and the Euphrates. There will be a great battle there. Women will be taken prisoner, and men will have their throats cut like sheep. (Al Muttaqi al-Hindi, Kanz al-Ummal, vol. 5, p. 38)

7 - There come the cries of war in [the month of] Shawwal with the outbreak of war, massacre, and carnage in [the month of] Dhu al-Hijja. The pilgrims are plundered in this month, the streets cannot be crossed because of the blood shed, and religious prohibitions are violated. Big sins are committed near the Magnificent House [the Kaaba].

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 37)

8 - A lunar eclipse will occur in the first night of the Ramadan. In the middle of the Ramadan, a solar eclipse will occur.

(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 199)

There are two signs for the Mahdi... The first one is the lunar eclipse in the first night of Ramadan, and the second is the solar eclipse in the middle of this month. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 47)

There will be two lunar eclipses in Ramadan...

(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 53)

There will be two solar eclipses in Ramadan before the Mahdi's advent.

(Mukhtasar Tazkirah al-Qurtubi, p. 440)

9 - Pity poor Taliqan [a region in Afghanistan]. At that place are treasures of Allah, but these are not of gold and silver.

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p.59)

10 - ... Abu Bashir says: Imam Abu Abdullah Jafar Sadiq said: My father told me: A FIRE WILL CERTAINLY APPEAR FROM AZERBAIJAN. AND NOTHING WILL BE ABLE TO STAND IN ITS WAY. STAY IN YOUR HOMES WHEN THIS HAPPENS. Do whatever we do. (In other words, when we stay at home, you stay at home, too). And when our Qaim [Hazrat Mahdi (as)] moves, run swiftly and without stopping towards him...

(Sheikh Muhammad ibn Ibrahim Numani, al-Ghaybah al-Numani p. 311)

11 - Before he arrives, a comet will appear in the east, giving out an illumination.

(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 53)

12 - Know that, according to his Companions, the Messenger of Allah (saas) said: "When Abbasi Malik arrives at Khorasan, one of the signs of the coming of the promised Mahdi, A DOUBLE-TOOTHED (1) LIGHT SHEDDING (2) HORN (3) WILL APPEAR IN THE EAST."

(Imam Rabbani, Letters of Rabbani, 381st Letter, p .1184)

13 - Before he comes, the inhabitants of Egypt and Sham will kill their rulers and their commanders...

(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 49)

14 - The people of Sham will take prisoner the tribes of Egypt...

(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 49)

15 - Before the Hour comes, there will be a dusty and smoky tribulation like patches of dark night...

(Sunan Abu Dawud)

16 - Before the advent of Hazrat Mahdi (as) a great strife will occur, in which masacres will take place.

(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 37)

17 - The Last Day does not take place until Muslims and Jews make war....

(Muslim, Tirmidhi)

18 - There will be great corruption, in which there will be terrible slaughter, before the Mahdi.

(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 37)

Most painful situations and grievous sights will be seen. Strife will go on and on. It will kill mothers, fathers, daughters, men, and everyone. Among these will be strife, violence, destruction, and looting. People will ask when it will end, but it will still go on.

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman , p. 36)

19 - The Hour will not come until the two great Islamic armies get into war with one another...

(Mukhtasar Tazkirah al-Qurtubi, p. 454, no. 831)

Abu Hurayra reported that Allah's Messenger (saas) narrated: "The Last Hour will not come until the two parties [of Muslim] confront each other and there is a large-scale massacre amongst them and the chain of both of them is the same."

(Sahih Muslim)

20 - The Day of Judgment will not take place until these things come to pass... Death and slaughter will be widespread...

(al-Suyuti, Al-Jami as-Saghir, 3:211; Musnad, 2:492, 4:391, 392)

21 - There are five portents of the Mahdi: a cry from Sufyani, Yemani, and Sama, the sinking of an army in Bayda, and the killing of the innocent.

(Narrated by Nuaim ibn Hammad)

An army comes to fight. Once they enter the desert, the one in the front and the back disappear, and the ones in the middle cannot save themselves.

(Tirmidhi, Sunan Ibn Majah, Sunan Abu Dawud)

22 - The Iraqis will be left with no weighing equipment, and no money will be left to them with which to buy and sell. (Al Muttaqi al-Hindi, Kanz al-Ummal, Kanz al-`Ummaal, vol. 5, p. 45)

23 - Baghdad is destroyed by fire in the End Times ...

(Risalat al-Khuruaj al-Mahdi, vol. 3, p. 177)

24 - ... The Day of Judgment will not come until Iraq is attacked. Innocent people in Iraq will seek shelter in Sham. Sham will be rebuilt, and Iraq will be rebuilt.

(Al Muttaqi al-Hindi, Kanz al-Ummal, vol. 5, p. 254)

25 - There will be no [Day of] Judgment until very tall buildings are constructed.

(Narrated by Abu Hurayra)

When the shepherds would vie with one another in constructing buildings, it is one the signs of the Last Hour.

(Sahih Muslim)

26 - The Last Hour will not come before the end of a man's whip speak to him.

(Tirmidhi)

27 - There will be no Judgment Day... until a person's own voice speaks to him.

(Mukhtasar Tazkirah al-Qurtubi, p. 471)

28 - Great cities will be ruined, and it will be as if they had not existed the day before.

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 38)

29 - "Before the coming of Hazrat Mahdi (as), there will be a great event when pitch-black stones in Medina will vanish in blood. In that event it will be as easy to kill a woman as to wave a whip. And this phenomenon will spread for 2 km, and the oath of allegiance will be taken to Hazrat Mahdi (as).

(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, 41)

30 - At Hazrat Mahdi's (as) coming, a double-toothed comet will appear and will be so bright that it will shine like the full moon. After the appearance of this comet there will be such rain that great damage will be caused. But people will welcome that rain. Because no rain will have fallen for the previous 3 years.

(The Twelfth Imam, Murtadha Lakha)



HAZRAT MAHDI (AS) IS EXPECTED TO APPEAR 1000 YEARS AFTER THE DEATH OF OUR PROPHET (SAAS), NOT 1000 YEARS AFTER THE DEATH OF IMAM RABBANI

In Letter 261 of his Letters, Imam Rabbani says that Hazrat Mahdi (as) will come **1000 YEARS AFTER THE DEATH OF OUR PROPHET (SAAS)**, "Between the first and second millennia:"

(Imam Rabbani, Letters of Rabbani, vol. 1 , 261st Letter, p. 628)

Evet..

Bu ümmetin son gelenlerinde, her ne kadar yüksek nisbet var ise de, ona sahip olanlar azdır. Hatta azdan dahi azdır.

Ortada gelenlerde, nisbet (mana ile bağlantı) bu derece yüksek değildi; ama onlar çoktu; hatta pek çoktu.. Ama her bakımdan, hem kemmiyet, hem de keyfiyet (şekil ve çokluk) bakımından..

Amma bu ekalliyet nisbeti, son gelenleri bu kadar yüksek derecelere çıkardı. Sâbikûn olan zümre ile münasebete peyda ettirdi. Onları, Resûlullah (s.a.v.) Efendimiz'in şu hadis-i şerifi ile müjdeli kıldı:

"İslâm, garib başladı; garib dönecektir. Gariplere ne mutlu.."

Bu ümmetin ahirliği, ikinci binin başlaması ile başlar. Yani: Resûlullah (s.a.v.) Efendimiz'in irtihalinden itibaren..

Bu bin senenin geçmesi ile, işlerin değişmesinde büyük bir hususiyet (özellik) olmuş; eşyanın tebdilinde kuvvetli bir tesir meydana getirmiştir.

Bu ümmetin şeriatında ve siretinde nesih ve tebdil (halinde, yolunda bozulma ve değişme) olmadığı için; sâbikûnun nisbeti eski tazeliği ile zuhûr etmiş, son gelenlerde eski güzelliği ile meydana çıkmıştır.

Seriatın teyid hasletleri, milleti tevedidi bu ikinci binedir.

Bu davanın doğruluğuna adil şahid, İsa'nın (a.s.) Mehdi'nin (r.a.) bu bin içinde var oluşlarıdır.

Bir şiir:

**Alsaydı ruh'ül-kudüsten yardımını;
İsa'nın gayrı, yapardı yaptığı..**

Ey Kardeş,

Bu konuşulan kelâm bugün, pek çoklarına ağır gelir, anlayışlarından da uzak görülür. Amma onlar, insafa gelip de, maarif sözlerinin bazısını bazısı ile kıyas etseler, şer'i ilimlere mutabık düşüp düşmemesi ile, sağlamını, çürüdüğünü düşünseler, şeriat-ı nebeviyeye tazim ve tevkirin hangisinde daha çok olduğunu görselerdi uzak görme vartasından kurtulurlardı.

Ancak şöyle görürlerdi:

Bu fakir, kitaplarında ve risalelerinde yazdı ki,
Tarikat ve hakikat, şeriatın hizmetindedir.

Nübüvvet, velâyetten daha faziletlidir. İsterse bu velâyet, peygamberin velâyeti olsun.

Here, Imam Rabbani is speaking very clearly and distinctly **OF THE TIME AFTER THE DEATH OF OUR PROPHET (SAAS), NOT AFTER HIS OWN DEATH.** This statement is significant, because some people MISINTERPRET Imam Rabbani's statement, **"IN OTHER WORDS AFTER THE DEATH OF OUR PROPHET (SAAS),"** which is too clear to bear any other interpretation, as actually meaning "after the death of Imam Rabbani."

These people, uncomfortable with the coming of Hazrat Mahdi (as), are trying, at least in their own eyes, to put back the appearance of Hazrat Mahdi (as) as far as possible and thus to supposedly win themselves 500-600 years.

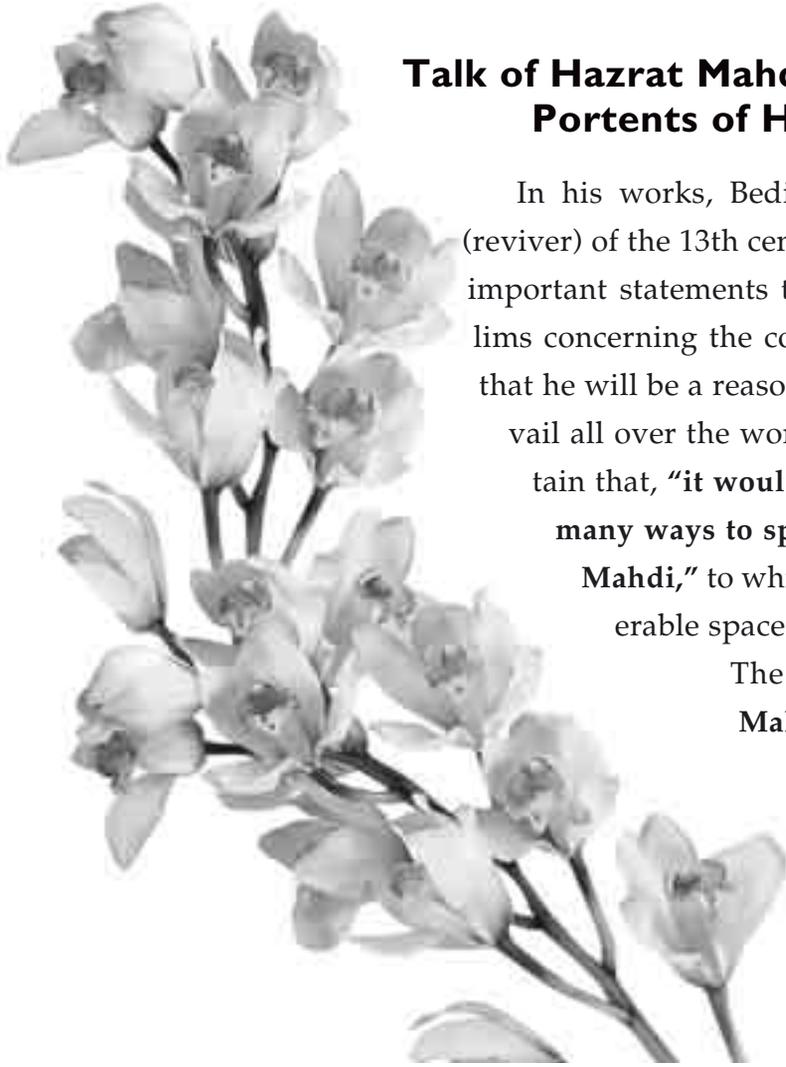
The fact is, however, **THAT ACCORDING TO THE STATEMENT BY IMAM RABBANI ABOVE, INSHA'ALLAH, (BY ALLAH'S WILL) THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) WILL COME BETWEEN THE FIRST AND THE SECOND MILLENNIA.**

THE MAHDISM IS A SUBJECT NEEDING TO BE WIDELY BROADCAST RATHER THAN KEPT HIDDEN

Talk of Hazrat Mahdi (as) Is One of the Portents of His Appearance

In his works, Bediuzzaman Said Nursi, mujaddid (reviver) of the 13th century Hijri, has made a number of important statements that serve as a guide to all Muslims concerning the coming of the Mahdi and the way that he will be a reason for Islamic moral values to prevail all over the world. Some circles, however, maintain that, **"it would be wrong and objectionable in many ways to speak openly of the subject of the Mahdi,"** to which Bediuzzaman devoted considerable space in his works.

The fact is, however, that **"The Mahdi is a subject needing to be broadcast, rather than hidden or concealed."** The glad tidings, of the coming of Hazrat Mahdi

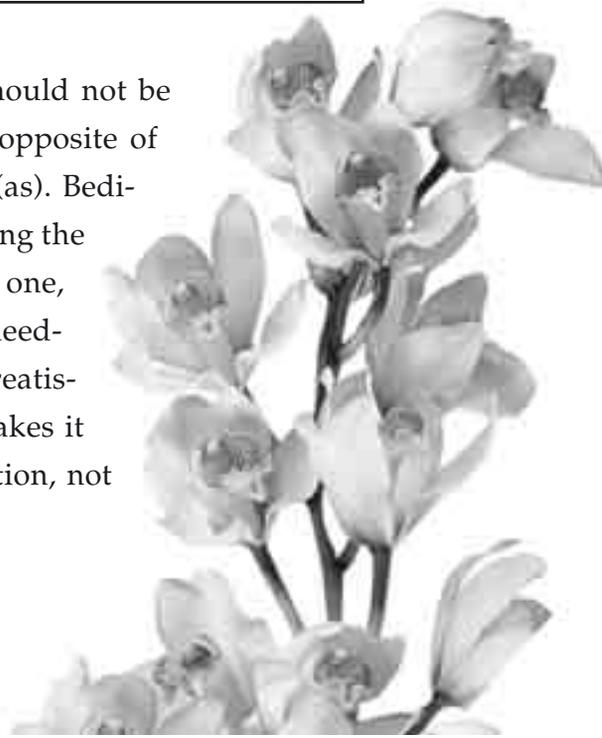


(as), have been imparted by our Prophet (saas) himself; there are a number of hadiths of our Prophet (saas) on the subjects that are regarded as completely reliable. In one hadith, the Prophet (saas) revealed that the subject represented great glad tidings for all Muslims: **“LEARN OF THE MAHDI. He is from the Quraysh and is one of my house.”** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p.13*) In another hadith, which reads: **“The Mahdi will appear, and EVERYONE WILL SPEAK ONLY OF HIM, drink of his love and SPEAK OF NOTHING ELSE,”** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 33*) our Prophet (saas) stated that when the Mahdi (as) appears, everyone will speak of this holy individual. These signs revealed by our Prophet (saas) have begun to take place in our own day, and everyone is speaking of the Mahdi.

In his works, Bediuzzaman devoted wide space to this subject, describing it in detail over hundreds of pages. It is clear that had he thought the subject was one needing to be concealed, or one which there was no need to read about, he would not have included all these statements in his treatises. Indeed, when a subject was to be avoided, Bediuzzaman wrote that this was “*confidential*” in his works and stated in various places that it did not appear in the treatises because it should not be published. One of these statements by Bediuzzaman reads,

“As for the treatises, we have called such treatises confidential ... we have forbidden them to be broadcast.” (*Bediuzzaman and His Students’ Trial Defense, p. 187*)

As stated by Bediuzzaman, secret things should not be published. However, the situation is the exact opposite of this when it comes to the subject of the Mahdi (as). Bediuzzaman devoted hundreds of pages to elucidating the coming of the Mahdi, made the matter a public one, and openly stated that it was not an issue that needed to be kept hidden. Indeed, the fact that the treatises have been read by millions over the years makes it clear that the subject is one for public consumption, not a secret one.



However, although Bediuzzaman's view is crystal clear, some people have sought to support this misconception by loading various false meanings onto Bediuzzaman's words. One statement by Bediuzzaman that has been misinterpreted to that end is this:

My brothers' second error: they ascribe a mortal identity that is prone to decay to that helpless brother who represents the spiritual entity of the Disciples of Light (Nur) and who forms the vanguard in the first duty in certain respects. Such as these two errors harm ,the true purity of the Risale-i Nur, the Treatise of Light, even in one respect to its being used for spiritual and heavenly rank, they cause political circles to fall into an unfounded error and the publication of the Treatise of Light is harmed. Since this time is one of a spiritual entity, such great and eternal truths cannot be built on mortal, helpless identities that are liable to error. In consequence, it is wrong to give the name of that personage who will come and perform three tasks. Both the purity in the Treatise that cannot be misused will be harmed, and the truths will become deficient in the eyes of common believers (with little knowledge of spiritual things); even indisputable arguments will turn into an opinion that is only partly the truth, and the victory over stubborn proof and arrogant atheism will begin to not be seen among the confused people of faith. Political circles will begin to feel doubts and some religious teachers will begin to protest... Therefore, it does not seem appropriate to give that name to the followers of Light. A reviver, a precursor may be said." (*Bediuzzaman Said Nursi, The Ratifying Stamp of the Unseen, p. 10*)

The facts stated by Bediuzzaman in this extract are distorted, and it is suggested that "he said it would be extremely damaging for the subject of the Mahdi (as) to be spoken about publicly." Yet this idea is totally based on a mis-

interpretation; what Bediuzzaman is saying here refers to his own time. He says that his disciples harbour a misconception about him with regard to the Mahdi (as), but that **“this is an error that stems from confusion.”** For that reason, **he tells them not to “speak in this way or make any claims with regard to the Mahdi.”** On close inspection, however, **Bediuzzaman is saying that it is not speaking of the Mahdi (as) that is objectionable and damaging, but directing claims regarding the rank of the Mahdi (as) towards himself, since these are founded on an erroneous opinion.** He reminds them that at that time, bringing up such a mistaken idea regarding himself will damage the purity and may cause certain politicians unease, harm the publication of the Risale-i Nur, the Treatise of Nur and mean that the Treatise enjoys only half a victory over the deniers. Bediuzzaman says that holding such an erroneous view will lead to an erroneous supposition and thus to the misdirection of the people of faith; as a result of this uncertainty, this will prevent Muslims from being able to recognise the true Mahdi (as).

With the terms he also employs here, Bediuzzaman has many times reiterated that he is not the Mahdi. For example, he does not say, “I have performed the Mahdi’s (as) three tasks at the same time.” Note that he says that **he has only led the way for the Mahdi (as) in the first of the Mahdi’s duties, that of regarding the truths of faith, and that he has only performed this in one way.** By saying **“it will be wrong ... to give the name of that personage who will come in the future,”** he is stating that it will be wrong for him to be given the name of the Mahdi (as) although he is not the Mahdi and that this will damage the truth, for which reason the name of Mahdi should be given, not to him, but to that individual who will come in the future. Regarding himself, he says that he may be referred to as a “reviver and the precursor of the Mahdi.

In addition to all this, as we know, the date given by Bediuzzaman regarding the appearance of the Mahdi (as) is 2011. There is, of course, no question of such an important matter being kept concealed and not talked about with so little time remaining.

Bediuzzaman’s words are perfectly clear. He states that his treatises are works that **“everyone, from a labourer to the wisest scholar, a middle school student to a philosopher, can easily understand.”** (*Bediuzzaman Said Nursi, Kastamonu Addendum, p. 10; Bediuzzaman Said Nursi, Rays, p. 549*) Some extracts from Bediuzzaman on this subject read:

... The Treatise of Light proves this duty, at the most severe, essential and sensitive time, in a manner everyone can understand, the deepest and most secret truths of the Qur'an and of faith, with the most powerful evidence. (Bediuzzaman Said Nursi, Rays, p. 748)

... The Treatise of Light can be read and understood by all levels of society, such as a woman, a man, a civil servant and a tradesman, a scholar and a philosopher... (Bediuzzaman Said Nursi, Rays, p. 549)

To suggest, nonetheless, that only special people possessed of special secrets and special abilities can understand the Treatise and to so depart from the evident meaning of Bediuzzaman's words is a grave mistake. In that event, everyone can draw his own erroneous conclusions from Bediuzzaman's words. Thus the treatises will become works that reflect, not the true words of Bediuzzaman himself, but of those who interpret those words according to their own knowledge and understanding. The question of the damaging effect that such a logic could have on the Collection, written by Bediuzzaman in such a compact and sincere style, is one calling for careful consideration.

Bediuzzaman has told, with full supporting evidence, those who imagine him to be the Mahdi (as) that he is not the Mahdi (as)

A number of questions were directed towards Bediuzzaman in his own day from his disciples and those around him regarding whether or not he was the Mahdi (as). In fact, similar questions had been put to other revivers (mujaddids) before Bediuzzaman, and their followers claimed that these people were the Mahdi (as). They also told their students, with proof, that they were not the Mahdi (as), and that their attributes were incompatible with his. They gave detailed descriptions of when and where the Mahdi (as) would appear, the kind of features he would possess, his struggle, and how he would cause Islamic

moral values to prevail. They made statements, in the light of the hadiths of our Prophet (saas), along the lines of “I am not the Mahdi, because the Mahdi will be aged such and such, appear from such and such a place, possess such and such features, and be a sayyid.”

Bediuzzaman gave two kinds of response to those asking for his thoughts on the subject;

1) He made it clear that he was not the Mahdi (as) and wrote pages of statements regarding why he was not the Mahdi (as) aimed at those who claimed that he was.

2) He also responded to those who ascribed the rank of Mahdi (as) to him by saying, “assumptions have been around for a long time, that cannot be denied; therefore, I had no quarrel with those holding such assumptions, and yet told these people that “he rejected claims regarding the rank of Mahdi”.

1) Bediuzzaman said, “All my brothers bear witness that I never accepted the rank of Mahdi (as)” (Bediuzzaman Said Nursi, Rays, p. 365) and proved this over hundreds of pages in the treatises.

The answer provided by Bediuzzaman, when asked about a subject is important, and he clearly stated that **he was not the Mahdi (as)**. In his works, Bediuzzaman stated that he was not the Mahdi (*Emirdag Addendum, p. 266*), that **the Mahdi (as) would appear a century after him** (*Kastamonu Addendum, p. 57*), that **he was a private soldier and a member of the vanguard of the Mahdi (as)** (*Barla Addendum, p. 162*), that he had prepared the way for the Mahdi (as) with his work and books (*The Ratifying Stamp of the Unseen, p. 189*), and that **it was an error and a confusion to imagine that he and the Treatise of Light were the Mahdi (as)** (*Emirdag Addendum, p. 266*).

He also stated that the Mahdi (as) would be a sayyid (*Bediuzzaman Said Nursi, , the Rays, p. 365*), **that he will perform three tasks in the worlds of politics, authority, and religion at once and at the same time** (*Bediuzzaman Said Nursi, the Rays, p. 456*) (*Bediuzzaman Said Nursi, Rays, p. 590*) (*Emirdag Addendum, p. 259-260*), **that the Mahdi (as) will reanimate the essence of Islamic moral values by bearing the titles of the successor of our Prophet (saas) and the spiritual leader of all Muslims** (*The Ratifying Stamp of the Unseen, p. 9*), **that he will**

bring peace and justice to all the world (*Emirdag Addendum*, p. 2590; *Letters*, pp. 411-412), that he will bear the title of "the Great Reviver" (*Tilsimlar Magazine*, p. 168), that he will bring about Islamic Union (*Emirdag Addendum*, p. 260), that he will receive the support of all Islamic scholars, sayyids descended from our Prophet (saas), and all Muslims (*Emirdag Addendum*, p. 260), that he will forge an alliance with the Christian world (*The Ratifying Stamp of the Unseen* p. 9), that he will pray together with the Prophet Jesus (as) (*Bediuzzaman Said Nursi, Rays* p. 493), and that he will install the moral values of the Qur'an over all the world and encourage all people towards the true path (*The Ratifying Stamp of the Unseen*, p. 9) (*Letters* p. 473).

In Bediuzzaman's day, "no Islamic Union collecting all Muslims under a single roof had been established, and nobody bore the title of spiritual leader of all believers," "justice and dominion had not been brought to the entire world," and "Islamic moral values did not prevail all over the world." Nobody bore the title of the Great Reviver and Ruler; nobody enjoyed "the support of all Islamic scholars, sayyids descended from the line of the Prophet (saas), and all Muslims," and nobody had performed such a great service to the faith as communicating the message of the moral values of the Qur'an, dedicating his life to and risking everything for it.

He fulfilled the role of reviver of his own century in the most honourable manner. Yet, his message was communicated, not with force and imposition, but in the face of difficult physical and spiritual circumstances and enormous difficulties. He did not assume the position of commander; on the contrary, he was oppressed and spent his life as a captive, faced with physical troubles and difficulties. He received no widespread support, but was rather subjected to various injustices, oppressed, and spent much of his life under such harsh circumstances as prison and exile. He reported that the means and responsibilities to be discharged as listed above, would belong to the Mahdi (as), the reviver of the century following his.



2) Bediuzzaman stated with full supporting evidence that he was not the Mahdi (as), but that he had no quarrel with people who harbored such misconceptions:

There were people close to him in his day who held misconceptions about Bediuzzaman being the Mahdi (as). Indeed, Bediuzzaman added some mentions of these attitudes of his followers to various parts of his treatises.

However, as we know, pleasing thoughts about a person are no proof that they actually reflect the truth. Bediuzzaman also stated this in his treatises, saying **there may be people who hold pleasing assumptions about himself; these have been around for a long time, that cannot be denied, but they are in fact an error and a confusion.** One extract in which Bediuzzaman sets this out reads:

... They rightly personally regard the spiritual entity of the Treatise of Light as a kind of Mahdi (as). Since they imagine the mere interpreter of this spiritual entity to be thererepresentative of this spiritual entitywhich comes from the students of Light, , they sometimes give him that name (the Mahdi). This is, in fact, a confusion and an error, but not one for which they are responsible; suppositions have been around for a long time and cannot be objected to. Since I regard what my brothers do as a kind of prayer, a hope, and a reflection of the pure conviction of the students of Light, I made no great objection. (*Bediuzzaman Said Nursi, Emirdag Addendum, p. 248*)

Bediuzzaman states that it is sometimes imagined that as the spiritual entity of the Treatise of Light and the author of these works he was considered to be the Mahdi (as), but that this is an error and confusion. He says that people who think along those lines make an analysis with regard to describing the truths of faith, but that **they do not take into consideration that the Mahdi's (as) other two duties - "establishing an Islamic Union, being the leader of the Islamic world, and causing Islamic moral values to prevail over the world, are absent**

from him.” Therefore, equating the role of Mahdi (as) with the Treatise of Light and with himself is merely a “supposition.”

Bediuzzaman has stated several times in his works that the Mahdi (as) will be a sayyid, and that he is not a sayyid, but a Kurd.

In one of the proofs revealed by Bediuzzaman demonstrating that he is not the Mahdi (as), he states that “the Mahdi (as) will be a sayyid, but that he himself is not a sayyid.” Some extracts in which Bediuzzaman openly expresses this fact read as follows:

... All my brothers will bear witness that I have never accepted the imputation of being the Mahdi (as). Indeed, in response to what learned people in Denizli said about whether Said claims to be the Mahdi (as), contrary to what all his disciples believe, Said stated in his objection, “I am not a sayyid, the Mahdi will be a sayyid,” and refuted them. (Bediuzzaman Said Nursi, *Rays*, p. 365)

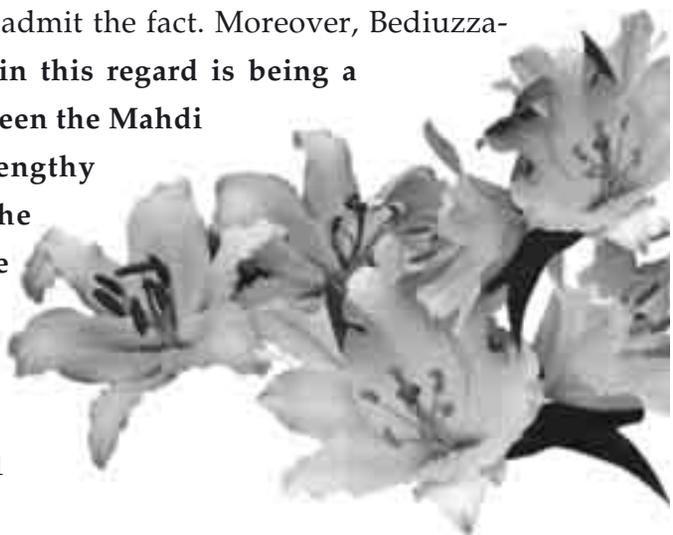
I know that I am not a sayyid (descended from the line of our Prophet (saas)). Generations are not known at this time. Yet, that great figure of the end times will be descended from our Prophet (saas). (Bediuzzaman Said Nursi, *Emirdag Addendum*, pp. 247-250)

Bediuzzaman also recalled one of the hadiths of our Prophet (saas) in his works - “it is incompatible with Qur’anic moral values for one who is a sayyid to conceal the fact,” thus making it clear that what he said on this subject was the truth:

Those people who are not sayyids, but who say they are, and those who are sayyids, but who say they are not, are both sinners, and in the same way that such claims and denials are forbidden ... so adding anything to or removing anything from the hadiths and Qur'an is forbidden. (Bediuzzaman Said Nursi, Reasonings, p. 52)

Had Bediuzzaman been a sayyid, there would have been no reason to conceal it because being descended from the line of our Prophet (saas) is not a feature requiring to be concealed. On the contrary, it is a great honour for all Muslims. Therefore, had Bediuzzaman been a sayyid, then when he was asked, he would have said, **"Yes, I am a sayyid, but I am not the Mahdi,"** and he would have been honored to say that he was descended from the line of the Prophet (saas) because **admitting that one is a sayyid does not necessarily mean that one is the Mahdi (as)**. However, he nevertheless, several times reiterated that he was not a sayyid. Bediuzzaman also confirmed this several times in the treatises by saying that he was **"Kurdish"** (*Disputations, p. 84; History of Life, p. 228; Bediuzzaman and His Students' Trial Defence, p. 18*). In the same way, had he been of the opinion that he was the Mahdi (as), he would not have spent hundreds of pages in works read by millions saying the exact opposite; he would not have said that he did not match the attributes of the Mahdi (as) nor, with a great deal of evidence, that this holy individual would be coming after him.

In addition, "there is no question of everyone who is a sayyid being the Mahdi. (as)" There are millions of sayyids in the world. Since the fact that someone is a sayyid does not necessarily mean that he is the Mahdi (as), and everyone who is a sayyid can freely and openly admit the fact. Moreover, Bediuzzaman did not say, **"The only thing I lack in this regard is being a sayyid, had I been a sayyid I would have been the Mahdi (as)."** On the contrary, he provided lengthy descriptions of all the attributes of the Mahdi (as) and the matchless activities he would engage in, and stated that these had not yet come about in his own day.



The effects of the system of the antichrist and the Sufyan, opposed to the Mahdism, had not been felt when Bediuzzaman was alive

The current state of Islamic countries and of the Muslims of the world clearly reveals that the duties to be discharged by the Mahdi (as) had not come about in Bediuzzaman's day. The effect of the Sufyan and the system of the antichrist were not yet fully felt in Muslim countries. Religious freedom does not apply in many countries of the world. When Bediuzzaman was alive, the difficulties, troubles and oppression facing Muslims were not that intense. This shows that, like those of the Mahdi (as), the activities of the Sufyan and the antichrist had not yet taken place at that time. It is impossible to speak of the Mahdi (as) performing his duties in a climate in which the struggle against the antichrist and the Sufyan had not yet arisen.

In addition, the whole Islamic world and Muslims are today divided amongst themselves. In Bediuzzaman's day, there was a unifying effect on the Muslims of the world. It is revealed in the hadiths of our Prophet (saas) that the Mahdi will have a unifying effect on all Muslims. Bediuzzaman also reports this characteristic of the Mahdi (as):

...that individual will seek to fulfill that great duty with the spiritual assistance of all believers, and the solidarity of Islamic Union, and all scholars and learned men, and in particular with the contribution of millions of devoted sayyids descended from the line of our Prophet (saas).

(Bediuzzaman Said Nursi, Emirdag Addendum, p. 260)

In this extract, Bediuzzaman is describing the third duty of the Mahdi (as). According to this, at a time when the moral values of the Qur'an are ignored, the Mahdi (as) will be a means whereby people turn back to religious morality; he will establish an Islamic Union, and all Muslims will unite and join forces and assist the Mahdi in this task. Such comprehensive alliance and support, in which all Muslims will be included, had not yet come about in Bediuzzaman's day. As

revealed by Bediuzzaman, the spiritual assistance from this wide community will only emerge in the end times with the Mahdi, and will play a major role in Islamic moral values coming to rule the world.

Bediuzzaman said that the accounts in the treatises were sufficient concerning all matters

Bediuzzaman, many times, asserted during his lifetime the truth of everything he had written, saying, "I also abide by these as a student of the Treatise of Light." Each treatise is a book published in many editions. If, **therefore, he openly states, "I know I am not a sayyid" in his works, then it would be a vile insult and slander against Bediuzzaman Said Nursi for certain people to say: "Bediuzzaman's statements are untrue; he called us one day and said that he was both a sayyid and a sharif and the Mahdi (as)."** Because this would be equivalent to claiming that what such a worthy and moral individual as Bediuzzaman had written was a "lie." A claim to the effect that, contrary to what he wrote over hundreds of pages, Bediuzzaman **"only told two or three people that what he had written was a lie,"** is a grave imputation against those who make such claims. No claim to the effect that **"Bediuzzaman deceived millions of people, but only told a handful of people the truth,"** is completely unacceptable.

On the other hand, it is sufficient for Bediuzzaman to say, **"I am not the Mahdi (as)"** to put the record straight. It is nonsensical to maintain that such a holy personage **"wrote detailed and comprehensive lies over hundreds of pages, and what he wrote is all a deception."** Such a grave insult is unacceptable, even if made out of love.

It is completely out of the question for a reviver of such deep faith as Bediuzzaman to have written the exact opposite of what he thought and believed in his works. Therefore, it is a grave slander, albeit made out of love for Bediuzzaman, albeit with the very best of intentions, to make such a claim years after his death. An attitude that accuses him of lying and maintains that he spent hundreds of pages deceiving the public cannot be accepted by any conscience.

In addition, various unrealistic claims regarding the Prophet Jesus (as) may also be made in order to support this groundless claim. As we know, we are told in the hadiths of our Prophet (saas) that the Prophet Jesus (as) will return to Earth during the time of the Mahdi (as). The Prophet Jesus (as) and the Mahdi

(as) will pray together, with the Mahdi (as) acting as imam, and they will rule together on Earth for seven years. However, none of these developments took place while Bediuzzaman was alive. Bediuzzaman did not live alongside the Prophet Jesus (as). Various attempts are made to explain this anyway. Unfounded ideas, such as that the Prophet Jesus (as) will return only in spirit, or that he lived, died and was buried during Bediuzzaman's lifetime, are put forward. The fact is, however, that Bediuzzaman has made it crystal clear, and many times, in his works that the Prophet Jesus (as) will return to Earth as "a person," with his human body. He also stated that the Prophet Jesus (as) would forge an alliance with Christian leaders and fight against and intellectually neutralise the antichrist. In one of these statements, Bediuzzaman says that the Prophet Jesus (as) will be a person, not a spiritual entity:

... **THE PROPHET JESUS (as)**, who is in the world of the heavens **WITH HIS PHYSICAL BODY**, will assume the leadership of the true.... (*Bediuzzaman Said Nursi, Letters, p. 60*)

In addition, in those extracts in which Bediuzzaman refers to the Prophet Jesus' (as) struggle against the antichrist, he speaks not of a struggle between one spiritual entity and another, but of one between the true person of the Prophet Jesus (as) and the personage of the antichrist:



... Those whose faith is weak find it hard to believe that “the Prophet Jesus (as) will come and labour with the law of Islam and will slay the antichrist,” as is reported in a hadith of absolute trustworthiness. If the truth of that is set out, no room for doubt will remain. (Bediuzzaman Said Nursi, Letters, pp. 58-59)

In another extract, Bediuzzaman says that the influence of the antichrist can only be done away with by a Prophet possessed of the power of miracles, and once again states that the Prophet Jesus (as) will be a person with the attribute of working miracles, and not a spiritual entity:

... he can only be A PERSON possessed of marvels and miracles and accepted by the people; THAT PERSON is THE PROPHET JESUS (as), the most concerned and the Prophet of most people... (Bediuzzaman Said Nursi, Rays, p. 463)

Such claims as these, pointing to private conversations as evidence, despite Bediuzzaman's unequivocal words regarding the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) are very dangerous interventions that may cast doubt on all the treatises written by such a valuable reformer. How valid can these be if many people come up with very different claims, saying, “Bediuzzaman Said Nursi may have said this here, but this is only a stratagem, a lie; he told us the truth”? Not long after this, anything at all will be able to be said about any matter in the Treatise of Light, and Bediuzzaman's works will increasingly lose their true meaning and wisdom. The only way to forestall this danger is to accept the words of such a worthy Islamic scholar, written and confirmed by himself, at their face value. Indeed, in his works, Bediuzzaman has recalled that the treatises contain the most truthful exposition of this subject, as they do of all others, and has stated that when someone reads what is written in the treatises they can acquire the most accurate information, just as if they were speaking to him in person.

Each book in the Treatise of Light is a Said. Whichever book you look at, you can benefit from it ten times more than by speaking to me in person, and you will really have spoken to me in truth. The Treatise of Light leaves no need for me. (*Bediuzzaman Said Nursi, Emirdag Addendum, p. 159*)

... because he says: "If anyone wishes to speak with me, about the Hereafter, or the Treatise of Light, the Treatise of Light has left no need for me at all. The millions of copies are as much use as ten Saims... If it regards serving or disseminating the Treatise of Light, it is enough for true followers who serve me and my spiritual children and brothers to deal with my counterpart, there is no need for me... (*Bediuzzaman Said Nursi, Emirdag Addendum, p. 214*)

Bediuzzaman also devoted space in his works to the words of his students who expressed the same fact. Some of these read:

O teachers and people of the heart! You can find the answers to your questions in the Treatise of Light. One of those who, as a blessing from Allah, know secret, invisible truth, asks someone as helpless as me about the Mahdi (as), "When will he come?" He knows nothing of the Mahdi (as) and does not know who the Dabbat al-Ard is. There is a description of this in the treatises. Look for the answer to every difficult question in the treatises, and you will find it there. (*Bediuzzaman Said Nursi, Barla Addendum, p. 143*)

... On this subject, may I submit that, in sometimes reading to a disciple from the Treatise of Light, our teacher Bediuzzaman would not explain it, saying: "The Treatise of Light explains matters of faith sufficiently and deeply. The teacher of the Treatise of Light is the Treatise of light itself. The Treatise of Light leaves no need to study with anyone else." (*Bediuzzaman Said Nursi, Words, p. 772*)

Part-6



**THE SUBJECT OF
HAZRAT MAHDI (AS)
IS BASED ON SOLID
EVIDENCE**

ACCOUNTS REGARDING HAZRAT MAHDI (AS) ARE "*MUTAWATIR*"

What Does "*Mutawatir*" Mean?

It is a fact agreed by almost all Islamic scholars that the hadiths reported regarding Hazrat Mahdi (as) are "*mutawatir*," or absolutely trustworthy. However, we first need to clarify just what "absolutely trustworthy" means. As we briefly described in the "Introduction" section, according to hadith scholars, if a report has been handed down by several people and if it is technically impossible because of their circumstances for these individuals to have come together to invent the account, then that account is known as "*Mutawatir*." *Mutawatir* accounts are known as "tawatur."

In one source the word "*tawatur*" is defined as follows:

"The meaning of the word '*tawatur*' is 'powerful report, a report with no possibility of being false and based on a community of people.'" (*Hekimoglu Ismail, The Encyclopedic Ottoman Turkish-Turkish Great Dictionary, Turdav Publications p. 3003 [Büyük Lugat, Türdav Yayinlari]*)

The meaning of the word "*mutawatir*" is set out as follows in various other sources:

"A hadith reported directly from the Prophet (saas) directly from the first community and independently by communities which rationally have not been able to combine in a falsehood. It is an expression of certainty. There is no possibility of asking, 'Was this hadith really uttered by the Prophet (saas)?" (*Omer Nasuhi Bilmen, Muvazzah alm al-Qalam, p. 53*)

MUTAWATIR HADITH: A hadith regarding which a group of narrators could not have combined in a lie, which they have transmitted in every generation from a community like themselves, and based on something heard or seen.

It expresses certain information, its fulfillment is essential, its denial implies blasphemy, and it is beyond questioning or criticism.

Mutawatir in wording: A hadith whose words are the same in all accounts. They are "so few that they almost do not exist". An example is, "Man kadhaba alayya ..." When one says, "*mutawatir* hadith" without being put down on record, it is perceived as "*mutawatir* according to the wording."

Mutawatir in meaning: Provisions expressed in different words but with a common point of agreement among them and narrated in such a way as to bear the conditions necessary to bear a "common meaning." One *mutawatir* form emerging from a hadith with up to 100 different verbal forms is that the Prophet of Allah (saas) "prayed while lifting his hands." (*Ismail Lutfi Cakan, "Forms of the Hadith" [Hadis Usulü], IFAV, Istanbul 1993, p. 105-150*)

ACCOUNTS BY SCHOLARS THAT THE HADITHS REGARDING HAZRAT MAHDI (AS) ARE MUTAWATIR

The views of various scholars on this subject are set out below:

RASUL AL-HUSAYN AL-BARZANJI

The existence of Hazrat Mahdi (as) and his appearance in the End Times, that he will be descended from the family of our Prophet (saas) and from the sons of Fatima (ra) are described in hadiths that attain the status of being *tawatur*, and it is meaningless to deny these hadiths ... In true and clear hadiths that go beyond the degree of *tawatur*, it is proven that Hazrat Mahdi (as) will be descended from the line of Fatima, that he will appear before the world comes to an end, that he will bring justice and sovereignty to a world filled with cruelty and injustice, that the Prophet Jesus (as) will descend from the sky in his time and will perform the prayer under his leadership. (*al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 305*)

ALA AL-DIN ALI IBN HUSAM MUTTAQI AL-HINDI

May the mercy of Allah be upon you, **there is no doubt about the existence of the Mahdi (as)**. It has been proven with three hundred hadiths and works, or even more. (*Jasim al-Muhalhil, al-Burhan, Vol. I, p. 339*)

ABD AL-MUHSIN IBN HAMAD AL-ABBAD

Every Muslim must believe in and affirm the unseen knowledge imparted by the Prophet (saas), particularly the prognostication with regard to the appearance of Hazrat Mahdi (as) and the antichrist. In the face of the majority of the written proofs regarding Hazrat Mahdi (as) being true, it is impossible to consider these as inconsistent. Only the ignorant, those at war with the truth or those unable to examine their written proofs deny this. The fact is that affirming those hadiths is part of believing in our beloved Prophet (saas). Because accepting his words is a necessary part of believing in him. And the unseen belief in which Allah praises believers in the Qur'an (Surat Al-Baqara, 2-4) is the same as faith itself. (*Dr. Abd al-Muhsin ibn Hamad al-Abbad, "Majallat al-Jamiah-al-Islamiyya, Year 1, No. 3, pp. 624-627"*)

MUHAMMAD NASIRUDDIN AL ALBANI

The essence of the matter is that **believing in Hazrat Mahdi (as) is a fundamental belief based on tawatur hadiths transmitted from the Prophet (saas), and belief in this is obligatory.** Because under the decree of Allah (Surat Al-Baqara, 2-4), belief in the unseen revealed is a component of faith as one of the features of those having fear of Allah. None but the ignorant deny this. I beseech Allah to die in this belief, regarded as true in the Book and the Sunnah. (*Muhammad Nasiruddin Al Albani, "Majallat al-Tamaddun al-Islami, No. 22, p. 646"*)

SHAMSUDDIN MUHAMMAD IBN AHMAD AL-SAFFARANI

One of the greatest portents of the Day of Judgment is the appearance of an individual described in hadiths of a certainty exceeding the degree of tawatur. He is the last of the imams. In the same way that there will be no prophets after the Prophet (saas), so there will be no imam after him. This imam is descended from the sons of Fatima.

Many scholars of the hadiths have agreed that Hazrat Mahdi (as) will be descended from the Prophet (saas), and it is unseemly to turn one's back on such a *mutawatir* subject. According to the belief of the people of truth, Hazrat Mahdi (as) is independent of Jesus the Messiah. Hazrat Mahdi (as) will appear before the Messiah. This matter has become so widespread among scholars of the Sunnah as to be regarded as one of their beliefs. (*Shamsuddin Muhammad ibn Ahmad Safarani, Lawami' al-Anwar al-Bahiyya,, " Vol. 2, pp. 74, 76,86"*)

ABU ABDULLAH MUHAMMAD IBN JAFAR IDRISI AL-KATANI

... There are so many hadiths concerning Hazrat Mahdi (as) that they have reached tawatur status and it is inappropriate to reject these... Were I not afraid it would be long, I would collect all the hadiths I know here. (*Abu Abdullah Muhammad ibn Jafar Idrisi al-Katani, "Nadhem al- Mutanathir Fi al-Hadith al-Mutawatir," pp. 145 and 146*)

AHMAD IBN MUHAMMAD AL-GHUMARI

... Belief in the appearance of Hazrat Mahdi (as) is obligatory, belief in this is essential to affirm the decree of the Prophet (saas). Indeed, this matter has been recorded and proven in the books of Alh al-Sunnah. (*Ahmad ibn Muhammad al-Ghumari, Ibraz al-Wahm al-Maknun, pp. 3, 4*)

HASANAYN MUHAMMAD MAKHLUF AL-MISRI

We advise Muslims to trust in reliable hadiths and fully believe that Hazrat Mahdi (as) will appear in the End Times. Because those who say the opposite in fact have no religious knowledge nor any belief in the hadiths. (*Hasanayn Muhammad al-Makhluf al-Misri, "al-Syahid al-Basher Yatahadda al-Mahdi al-Muntadhar," Introduction to the book*)

ABU AL-HASAN MUHAMMAD IBN AL-HUSAIN ABURI

Hadiths relating the appearance of Hazrat Mahdi (as) have been reported from various narrators. These hadiths emphasize that Hazrat Mahdi (as) will be from the line of the Prophet (saas), will rule for seven years and fill the world with justice, that the Messiah will appear and help him eliminate the tribulation (fitnah) of the antichrist, and that as Hazrat Mahdi (as) leads the prayer (salat) the Prophet Jesus (as) will perform it behind him." (*Abu Abdullah al-Qurtubi, at-Tadhkirah, p. 710*)

ABU MUHAMMAD AL-HASAN IBN ALI AL-BARBAHARI AL-HANBALI

... And believing that Jesus son of Maryam will descend from the sky, will eliminate the tribulation (fitnah) of the antichrist, and will perform the prayer behind Kaim, of the sons of Muhammad... (*Qasim Muhalhil, al-Burhan, Vol. I, p. 426*)

SAID HAWWA

Researchers have shown no disagreement that in the End Times there will be a successor descended from the Prophet (saas). It is unanimously agreed by all that this leader will be none other than he who is known as the Mahdi (as). Accordingly, we believe in the successor [spiritual leader] with these features revealed as coming in the future and intend to be among his supporters when he manifests himself. We beseech Allah to assist us in this intent." (*Prof. Said Hawwa, al-Aqaid al-Islamiya," Vol. 2, pp. 1021-1026*)

MUHAMMAD IBN ALI ASH-SHAWKANI

... There is no doubt that these hadiths are *mutawatir*, provisions of the decree of the Prophet (saas). Because there can be no questioning this subject and individual opinions are invalid... Accordingly, since the accounts regarding the antichrist and the Messiah are *mutawatir*, so those regarding Hazrat Mahdi (as) are *mutawatir*. (*Al-Muhib ibn Salih al-Buraim, "Iqdud Durar fi Akhbar al-Muntadhar," pp. 14 and 15*)

SHEIKH HASAN ADWI HAMZAWI

The hadiths regarding Hazrat Mahdi (as) have passed the measure of being *tawatur*, and there is no significance in denying them. (*Mashariq' al-Anwar, Vol. 2, p. 115*)

SIDDIQ KHAN AL-QANUJI

The hadiths about Hazrat Mahdi (as) from the sons of Fatima are more than *tawatur*. They are to be found in the books "Sunan" and "Musnad" and "Mu'jam." (*Qanuji, "al-Iza'a ...," p. 94*)

IBN TAYMIYYAH

All the hadiths related by our Prophet (saas) about Hazrat Mahdi (as) stating that someone with matching name and personal traits will appear in the End Times and will fill the world with justice, are reliable. (*Ibn Taymiyyah, Minhaj as-Sunnah an-Nabawiyyah, Vol. IV, p. 291*)

ZAHID AL-KAWTHARI

In accounts relating that hadiths concerning Hazrat Mahdi (as), the antichrist and the Messiah have attained the degree of *tawatur*, there are **no**

points giving rise to any doubt on the part of people with a knowledge of the hadiths. Some commentators have doubts about some hadiths on this subject, despite admitting that belief in the portents of the Judgment Day is obligatory. But this indicates that they do not possess deep knowledge of the science of the hadiths, and nothing else. (*Muhammad Zahid al-Kawthari, Nazrah `Aabirah fee Mazaa`im Man Yunkiru Nuzool `Isa Qabla al-Akhirah , p. 49*)

MUHAMMAD IBN HASAN AL-HASNAWI

In his work (*Manaqib ash-Shafi*) Muhammad ibn Hasan al-Hasnawi says: on the subject of the Mahdi, the hadiths narrated by our Prophet (saas) have *tawatur* status ... It is stated that he will be descended from the Prophet... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah*)

THE REQUIREMENT OF BELIEVING MUTAWATIR HADITHS ACCORDING TO THE AHL AL-SUNNAH BELIEF

Many Islamic scholars have emphasized the obligation to believe *mutawatir* hadiths and the importance in the faith of *mutawatir* reports. Below are cited the views of various Islamic scholars on this subject:

SHIHABUDDIN IBN HAJAR AL-ASQALANI

"Tawatur is not one of the subjects of the *isnad* (*chain of transmission accompanying each hadith*). Because the *isnad* reveals whether or not a hadith is true by examining the identity and qualities of the narrator. Yet the narrators of a *mutawatir* report are not to be questioned, and belief in a *mutawatir* hadith is obligatory, without questioning it." (*Dr. Subhi Salih, Ulum al-hadith pp. 151 and 152*)

MUHAMMAD JAMAL AL-DIN AL-QASIMI AL-DIMASHQI

"Know that a hadith narrated by a number of people whose truth is proven is '*mutawatir*'. In other words, there is no possibility of these people cooperating to lie in all classes of narration... These hadiths must be adhered to without entering into debate concerning the narrators. (*Muhammad Jamal Al-Din al-Qasimi al-Dimashqi, "Qawaid al-Tahdith, min Funun Mushthalah al-Hadith," p. 151*)

NUR AD-DIN ITR

"Conditions such as justice or truth sought in the narrators of Reliable or Fair hadiths are not sought in the narrators of "*mutawatir*" hadiths. Because the number of narrators of these hadiths is so great that it is not rationally possible for them to have come together to fabricate them. For that reason, hadith scholars do not take *mutawatir* hadiths as a subject for inquiry. In their view, the only subject for investigation is the truth or validity of a hadith. Yet there is no such need in the case of *mutawatir* hadiths... These narrators consist of so many people as to obtain absolute certainty. This is a natural and manifest phenomenon." (*Dr. Nur ad-Din Itr,, Manhaj al-Naqd fi Ulum al-Hadith, p. 405*)

ABU ABD-ALLAH MUHAMMAD IBN JAFAR AL-IDRISI AL-KATANI

"A report the narrators of which cannot normally have cooperated in falsehood in the beginning, middle or end of which, is '*mutawatir*.'... Hadith scholars do not insist that the narrators of *mutawatir* hadiths have integrity, or even be Muslim. In the same way that they need not be adult, have integrity or be Muslims, so there is no need for them to be living. It is lawful for them to be non-believers, impious or not to have reached adulthood. Neither is there any stipulation that they bear a specific title." (*Katani, Nadhem al-Mutanathir Fi al-Hadith al-Mutwatir, pp. 5,6,9*)

ABU'S-SADAT MUHAMMAD IBN MUHAMMAD ABU SHAHBA

"There is no need for the narrator of *mutawatir* hadiths to have integrity or even be a Muslim. Because the criterion for the acceptability of *mutawatir* status is the large number of narrators. Indeed, if the population of a city report that an event took place, absolutely certain knowledge can be obtained from their words." (*Dr. Abu's-Sadat Muhammad ibn Muhammad Abu Shahba, "al-Wasit fi Ulum wa Mustalah Al-Hadith, p. 190*)

AN-NAWAWI

"There are two types of report: *Mutawatir* and *Ahad* ... A *mutawatir* report is one transmitted from one group that cannot have combined in a lie to another group like itself, and the two sides (the first stratum and last stratum) and those in the middle (between the two) are equal. This crowd report something not

imagined but perceived with the senses, and absolute certainty is attained through that report. The view on which the majority of investigators are agreed is that *tawatur* status cannot be restricted by a specific number." (*Al-Jazairi, Tawjih an-Nazar, p. 33*)

AHL AL-SUNNAH SCHOLARS WHO HAVE RULED THAT REJECTION OF MUTAWATIR HADITHS IS EQUIVALENT TO DENIAL

We have seen from the explanations given by Ahl al-Sunnah scholars we have been looking at that there are *mutawatir* hadiths regarding a holy individual known as Hazrat Mahdi (as) and descended from our Prophet (saas) who will appear in the End Times. We have also seen that it is obligatory to believe in these accounts, which cannot rationally or logically be groundless or lies.

That being the case, some Islamic scholars have stated that, because of their absolutely certain status, denying *mutawatir* hadiths is equivalent to denying the Prophet (saas) and have unequivocally ruled that this is blasphemy. Some accounts by such scholars read as follows:

JALALUDDIN AS-SUYUTI

Know that: As unanimously stated, whoever, by word or deed, denies [*mutawatir* hadiths] is a blasphemer, unless he knows proof, and leaves the sphere of Islam; they will be grouped with Jews, Christians and groups chosen by Allah. (*Abdul al-Ghani al-Haq, "Hujjiyat al- Sunnah, p. 270, from The Key to Paradise*)

ABU AL-FADL ABD ALLAH IBN MUHAMMAD AL-IDRISI

"...Because as a requirement of the decision taken by scholars, after it has been proved that the hadiths transmitted from our Prophet (saas) are *mutawatir*, he who denies them is a blasphemer unless he can show an acceptable justification of his denial. (*Abu al-Fadl Abd-Allah ibn Muhammad al-Idrisi, "The Awaited Mahdi," pp. 94, 95*)

MUHAMMAD AL-MAKKI

In hadiths reported by reliable narrators the Prophet (saas) has imparted the glad tidings that Hazrat Mahdi (as) will appear in the End Times, as well as his

titles and the signs of his appearance... It is stated by the Prophet (saas) that whoever denies the promised Mahdi (as) or regards him as untrue is a blasphemer. (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, Vol. 2, pp. 865-876*)

The following two hadiths are of such a nature as to confirm the rule imposed by these scholars:

"He who denies the emergence of Hazrat Mahdi (as) denies the revelation to Muhammad..."

"...he who denies Hazrat Mahdi (as) is without doubt a blasphemer."

The Ahl-Al Sunnah sources that transmitted these hadiths are, in order:

- 1- Abu Baqir Ahmad ibn Muhammad Askafi (dec. H. 260), **Fawaid al-Akhbar**.
- 2- Abu Bakr ibn Haythami (dec. H. 279), **Jam al-Ahadith al-Warida fi al-Mahdi**.
- 3- Abu al Bakr Muhammad ibn Ibrahim al-Kalabazi Bukhari (dec. 380), **Ma'ani al-Akhbar**.
- 4- Abu Qasim Abdurrahman al-Suhayli (dec. 581), **Ravd al-Anf, Sharh al-Sira**, Vol. 2, p. 431. (narrated by Malik ibn Anas from Muhammad ibn Munkadir from Jabir).
- 5- Yusuf ibn Yahya Maqdisi al-Shafi (dec. 685), **Iqd al-Durar fi Akhbar al-Mahdi al-Muntadhar**, p. 157, al-Askafi, **Fawaid al-Akhbar** and **Sharah al-Sirah** from Abu al-Qasim al-Suhayli.
- 6- Sheikh Ibrahim ibn Muhammad al-Hamwini (dec. 730), **Fara'id al-Simtayn**, Vol. 2, p. 337, No. 585, **Maani al-Akhbar** from Abu Bakr Muhammad ibn Ibrahim.
- 7- Ibn Hajar al-Asqalani (dec. 852), **Lisan al-Mizan**, Vol. 4, p. 147, Egyptian edition; p. 130, Haydarabad edition, **Maan al-Akhbar**.
- 8- As-Suyuti (dec. 911), **al-Arf al-Wardi fi Akhbar al-Mahdi**, p. 161, from **Fawaid al-Akhbar**.
- 9- Ibn Hajar al-Makki ash-Shafi (dec. 974), **Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntazar**, p. 56, copy in a manuscript in the Zahiriye Library in Damascus and in the Ayatullah Marashi Library in Qum, (transmitted from **Fawaid al-Akhbar** and **Sharh as-Sira**).
- 10- Ibn Hajar al-Makki, **al-Fatawa al-Hadith**, p. 37.
- 11- al-Muttaqi al-Hindi (dec. 975), **Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman**.
- 12- Sheikh Muhammad ibn Ahmad Saffarini al-Hanbali (dec. 1188), **Lawami' al-Anwar al-Bahiyya**, Vol. 2, chapter titled «al-Faidah al-Hamisa» concerning the Mahdi; from Hafiz Askafi. (The reliability of the narrator Jabir ibn Abdullah is praised.)
- 13- Sulayman al-Qunduzi (dec. 1294), **Yanabi' al-Mawadda**, Beginning of 78th chapter, transmitted from Jabir ibn Abdullah al-Ansari.
- 14- Sayyid Muhammad Siddiq Qanuji al-Bukhari (dec. 1307), **al-Iza'a Li Ma Qâne wa Mâ Yaqun al-Bayna Yaday -as-Sa'eh**, p. 137, from **Jam al-Ahadith al-Warida fi al-Mahdi** from Ibn Haythami and **Fawaid al-Akhbar** from Askafi.
- 15- Abu al-Fadl Abd Allah ibn Muhammad Siddiq (dec. 1308), **Al-Mahdi al-Muntadhar**, p. 94 and from **Fawaid al-Akhbar**.

Some Examples of *Fatwas* Issued on the Subject of Hazrat Mahdi (as)

As we have seen above, the hadiths regarding Hazrat Mahdi (as) possess a tawatur level of trustworthiness, leaving no room for doubt and revealing the obligation for belief on the matter. One fatwa on the subject issued by the «Rabitat al-Alam al-Islami» (Committee of the Islamic World) headed by Sheikh Muntasir al-Katani and signed by Sheikh Muhammad al-Qazzaz [dated 23 Shawwal 1396 (17.10.1976)] of the Islamic Law Board which is made up of eminent religious scholars reads:

"... Many companions have narrated hadiths from the Prophet (saas) regarding the Mahdi. I know some 20, such as Uthman ibn Affan, Ali ibn Abu Talib and Ummu Salama, and many other accounts have been narrated from them. In addition, there are decrees from companions with the force of the word of the Prophet (saas). **There can be no interpretation and no different opinion on this subject.** Such hadiths on this subject have been recorded in Sunan Abu Dawud, Tirmidhi, Ibn Majah and Ibn Asakir's Tarikh Dimashqi [History of Damascus] and other books.

Special books have also been written on the subject of the Mahdi (as): "**Akhbar al-Mahdi**," "**The Book of Abu Nuaim**," "al-Wahm al-Maknun" and others ... Previous and contemporary eminent figures have agreed that hadiths regarding Hazrat Mahdi (as) enjoy tawatur status: as stated in al-Sakhawi's "Fath al-Mugeeth," Ibni Tamiyya's "Fatawa" and Abu al-Abbas al-Maghrib's "al-Wahm al-Maknun"...

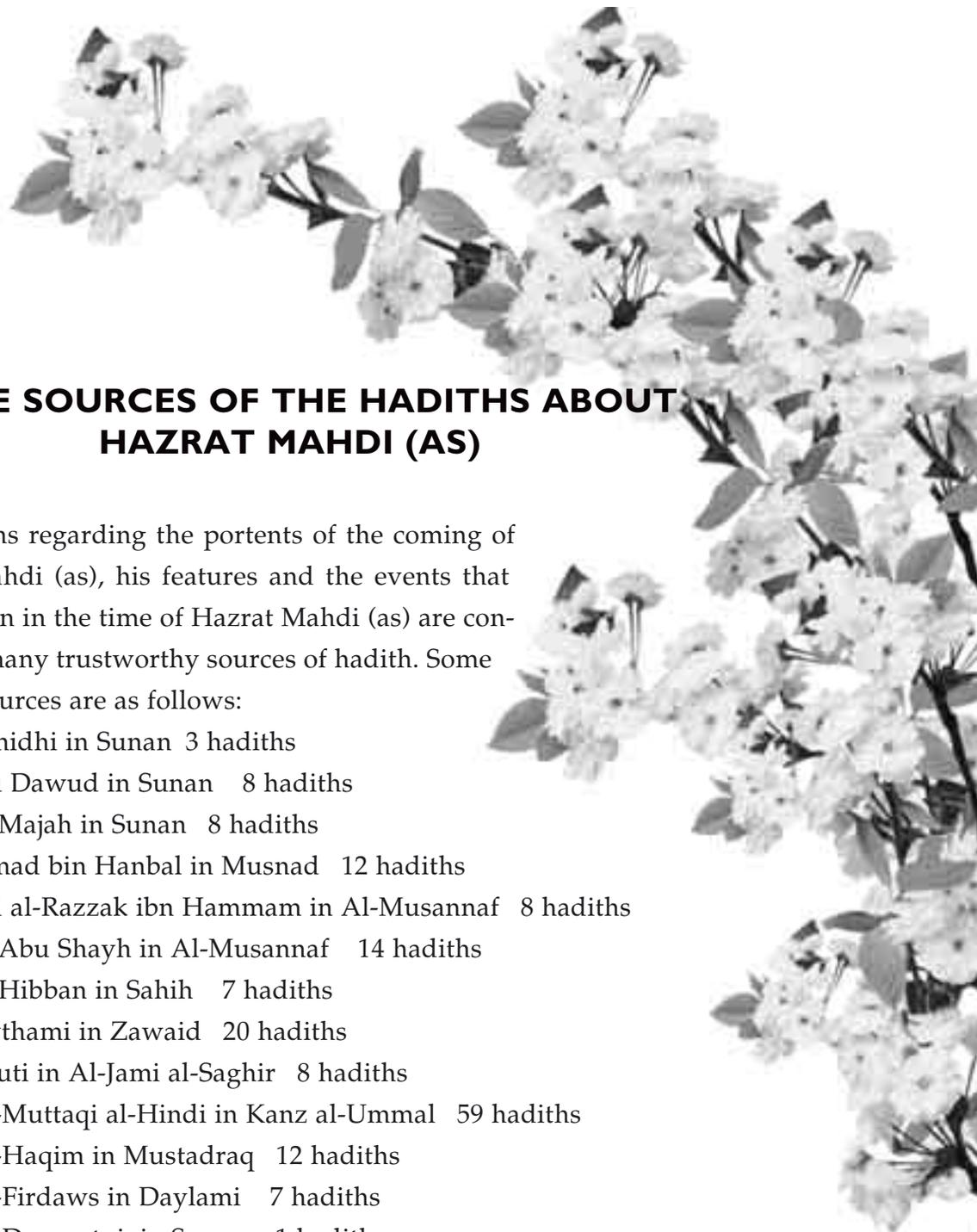
Commentators and experts on the hadiths are agreed that

hadiths about Hazrat Mahdi (as) enjoy tawatur status. In conclusion, belief that Hazrat Mahdi (as) will appear is obligatory. It is included among the beliefs of the community and people of the Sunnah. **No other Muslim than those ignorant of the Sunnah and heretics can deny this belief.**" (*Muhammad Mahdi al-Khorasan, "Introduction to al-Bayan fi Akhbar - Sahibuzzaman" pp. 76-79*)

In the same way, Fatwa No. 2844 on Hazrat Mahdi (as) by scholars including Sheikh Abd al-Aziz ibn Baaz, Sheikh Abd ar-Razzaq Afishi, Sheikh Abdullah ibn Saud and Sheikh Abd Allah ibn Ghadyan from the "The Permanent Committee of Academic Research and Fatwa," which speaks on Islamic matters on a global scale, reads:

"The accounts proving that Hazrat Mahdi (as) will appear are many, and many leading hadith scholars have reported these in documents. Authorities such as Abu al-Hasan Al-Aburi, Allama Safarani and Allame ash-Shawkani have said that these hadiths are *mutawatir* according to the meaning. It is inappropriate to regard anyone else than the person the signs of whom have been set out in the decrees of the Prophet (saas) as the Mahdi (as)."





THE SOURCES OF THE HADITHS ABOUT HAZRAT MAHDI (AS)

Hadiths regarding the portents of the coming of Hazrat Mahdi (as), his features and the events that will happen in the time of Hazrat Mahdi (as) are conveyed in many trustworthy sources of hadith. Some of these sources are as follows:

1. Tirmidhi in Sunan 3 hadiths
2. Abu Dawud in Sunan 8 hadiths
3. Ibn Majah in Sunan 8 hadiths
4. Ahmad bin Hanbal in Musnad 12 hadiths
5. Abd al-Razzak ibn Hammam in Al-Musannaf 8 hadiths
6. Ibn Abu Shayh in Al-Musannaf 14 hadiths
7. Ibn Hibban in Sahih 7 hadiths
8. Haythami in Zawaid 20 hadiths
9. Suyuti in Al-Jami al-Saghir 8 hadiths
10. Al-Muttaqi al-Hindi in Kanz al-Ummal 59 hadiths
11. Al-Haqim in Mustadraq 12 hadiths
12. Al-Firdaws in Daylami 7 hadiths
13. Al-Daraqutni in Sunan 1 hadith

In these sources there are 159 trustworthy hadiths regarding Hazrat Mahdi (as).

Besides, the following great Islamic scholars included trustworthy hadiths in their works.

Ibn Qasir 3 hadiths, Al-Busuri 2 hadiths, Zahabi 5 hadiths, Munzuri 1 hadith, Azimabadi 6 hadiths, Albani 6 hadiths.

These are only a portion of the trustworthy hadiths regarding Hazrat Mahdi (as). Apart from these there are many other trustworthy hadiths and explanations regarding Hazrat Mahdi (as).

AHL-AL SUNNAH SOURCES PUBLISHED ABOUT HAZRAT MAHDI (AS)

A great many Islamic scholars, scholars of the hadiths, scholars of different schools and historians of Islam have written dozens of books and treatises about Hazrat Mahdi (as). They have revealed, with full supporting evidence, that belief in Hazrat Mahdi (as) is one of the obligations of the Islamic faith. Some scholars have devoted separate sections to the subject of Mahdism in their works and have even considered the subject in greater depth in separate books written about Hazrat Mahdi (as). Many of these sections have been published in book form and many others have yet to be published.

Below is a list containing brief information about some of the Ahl Al-Sunnah sources that deal with the subject of Hazrat Mahdi (as). The works are set out according to their date of composition. This list alone is enough to show what sound and deep-rooted foundations and what reliable and accurate information the subject of Hazrat Mahdi (as) is based on in Islam:

Al-Musannaf

Abu Bakr Abd ar-Razzak ibn Hammam ibn Nafi' as-San'ani al-Yemeni
(*Hijri 126-211*)

He is a famous hadith scholar from Yemen's al-San'A who learned 17,000 hadiths off by heart, and Bukhari learned hadiths from him.

Zahabi says the following with regard to his work: "Many hadith scholars have accepted his reliability, hadiths from him are narrated in books of trustworthy hadiths, and he is one of the known sources of knowledge."

Ibn Khallikan says: "In his time, Sufyan ibn Uyaynah, Ahmad Ibn Hanbali and many Islamic scholars related hadiths from him."

Sunan ibn Majah

Muhammad ibn Yazid ibn Majah al-Rabi al-Qazwini (*Hijri 209-273*)

Patronymic: Abu Abdullah

His most famous book is the two-volume Sunan al-Mustafa, known as the Sunan Ibn Majah. It is one of the sources of hadiths known as the Al-Kutub As-Sittah (Six Books) of the People of the Sunnah. One chapter of that part of the book known as "al-Fitan" related hadiths concerning Hazrat Mahdi (as).

Sunan Abu Dawud

Abu Dawud, Sulayman ibn Ash'asth al-Azadi, Al-Sijistani (202-275 Hijri)

Abu Dawud is the author of the "Sunan Abu Dawud" from the Al-Kutub As-Sittah (Six Books), one of his best-known works.

In this collected work, 13 hadiths regarding the features of Hazrat Mahdi (as), the portents of his appearance, and what he will do after his coming are related in the "Kitab al-Mahdi" section.

Sunan al-Tirmidhi

Abu Isa Muhammed ibn Isa ibn Sawrah ibn Musa ibn al-Dhahhak al-Sulami al-Tirmidhi (Hijri 209-297)

A famed hadith scholar and imam, he attained fame through his preservation of the hadiths. He was born in the village of Bagh by the city of "Termez" to the east of the River Ceyhan, visited such places as Khorasan, Iraq and Hijaz in order to study the hadiths, was taught by Mohammad ibn Ismail al-Bukhari and was also instructed together with various other hadith scholars, benefiting from Ahmad ibn Hanbali, ad-Darimi and third century scholars.

He also wrote books about science of hadith, history and the hadiths. These include the books *al-Shama'il*, *al-'Ilal*, *at-Tarih* and *Jami' al-Sahih*. This last text in particular enjoys great value and fame among Ahl Al-Sunnah. It is also one of the Al-Kutub As-Sittah (Six Books). A great many commentaries have been written about this book. Hadiths regarding Hazrat Mahdi (as) are related in the fourth volume of the Sunan.

Kitab al-Badi wa at-Tarikh

Abu Zayd Ahmad Ibn Sahl al-Balkhi

This book is described to belong to the collector in question in a specimen in the Damat Ibrahim Pasha Library in Istanbul and in Ibn al-Wardi's book "*Kharidat al-Ajaib wa Faridatal-Gharaib*" (The Pearl of Wonders and the Uniqueness of Things Strange). In Volume 1, page 227, of his *Kashf al-Zunun*, Haji Khalfah states that Abu Zayd was the compiler of the book. In their chronicles and biographies Abu Zayd was regarded as the most eminent by historians, and was regarded as a most eminent figure in the fields of religion, the Law of Allah, philosophy, literature and other fields. However, the French orientalist

Clamon Hewar concludes in his research that the compiler of the book was the historian Mutahhar ibn Takhir al-Mukaddas. Because according to various biographical sources, Abu Zayd died in Hijri 322 or 340. Yet the date of compilation of the book is recorded as Hijri 355. In his work "*Kashf al-zunun*," Haji Khalfah also gave that as the date of Abu Zayd's death.

But al-Mukaddas' author is unknown to us too. After being printed in France in six volumes with a commentary through the work of the orientalist Clamon Hewar between 1899 and 1919, the book was then published in Baghdad. One part has still not been published.

Whoever the compiler of the book may have been, a large part of the book is devoted to Hazrat Mahdi (as).

Al-Mu'jam al- Kabeer

Abu al-Qasim Sulaiman ibn Ahmad ibn Al-Tabarani (*Hijri 260-360*)

A great scholar and memoriser of hadiths. He was born in the Tiberias (Tabariyyah) district of Damascus, visited Damascus, Hijaz, Iraq, Egypt and Yemen to study the hadiths and later died in Isfahan at the age of 100.

This book, the most important of his works, was published by the Iraqi Foundations Ministry in 10 volumes. The *Al-Mu'jam al-Awsat* and the *Al-Mu'jam as-Saghir* were published in two volumes in Egypt and Delhi. The hadiths regarding Hazrat Mahdi (as) are considered in Volume 10. There are also other hadiths concerning Hazrat Mahdi (as) in other volumes.

Ma'alim al-Sunan Sharh Kitab Sunan Abu Dawud

Abu Sulaiman Hamd ibn Muhammad al-Khatibi al-Busti (*Hijri 319-388*)

He was born and died in the Best region, affiliated to Kabul in Afghanistan. He was trained in the fields of the hadiths, canonical law, literature and lexicography. Zahabi describes him as a trustworthy scholar. He narrates hadiths concerning Hazrat Mahdi (as) in one section of this book.

Masabih al-Sunnah

Husayn ibn Mas'ud Shafi (*Hijri 436-510 or 516*)

"He adopted the pen name Muhyi's Sunnah (reviver of the Prophetic example)."

Born in the village of Bag, affiliated to the city of Herat in Afghanistan he died in the city of Khorasan Rey.

Ibn-i Khallikan describes him as an ocean of knowledge. Published in Egypt in Hijri 1318, one chapter of his book is devoted to hadiths concerning Hazrat Mahdi (as).

Jami' al-Usul min al-Hadith al-Rasul

Abu Saadet al-Mubarak ibn Muhammad, known as Ibn al-Athir al-Jazari (*Hijri 544-606*)

The famous historian, a brother of Ibn Asir, trained in Qur'anic commentary, canonical law, the hadiths, syntax and lexicography. Born on the island of Ibn al-Omar, he settled in the city of Mosul, where he eventually died. He compiled this book, the most important of his works, from the Al-Kutub As-Sittah (Six Books), devoting part of it, published in Beirut in 13 volumes, to the subject of Hazrat Mahdi (as).

Al- Futuhat al-Makkiyya

Muhammad ibn Ali ibn Muhammad ibn Ahmad ibn Abdullah al-Tai al-Hatimi, known as Muhyiddin ibn Arabi and Sheikh Aqbar (*Hijri 560-638*)

The best-known scholar. He is said to have written some 400 treatises and books on such subjects as philosophy, the words of the Scriptures, commentary, literature and poetry. Born in the city of Murcia in Andalusia, he lived and died in Dimashq.

He documented this subject with rational and reported evidence in the third volume of the chapter about Hazrat Mahdi (as) in this work.

Matalib as-Sa'wul fi Manaqib al-Rasul

Muhammad ibn Talhah, ash-Shafii (*Hijri 582-652*)

One of the greatest hadith scholars, he achieved fame in such spheres as the application of canonical law and literature. Originally from Nusaybin, he later settled in Dimashq and Halab (Aleppo), where he died. This book was first lithographically printed in Hijri 1287, in 91 pages, together with Ibn al-Jawzi's "Tadhkirat al-Khawass al-'Ummah", and subsequently reprinted in Najaf.

The 12th section of this book with the headline, "Muhammad Ibn Hasan al-Ashkar al-Mahdi: The Twelveth Imam"

Tadhkirat al-Khawass al-'Ummah

Sibt ibn al-Jawzi al-Hanafi al-Dimashqi (*Hijri 581-654*)

A famous hadithic scholar and memoriser of hadiths who contributed to the sciences of canonical law, commentary, history and the hadiths. Born in Baghdad, he died in Dimashq. One of his works, *Al-Fiqh 'Ala Al-Madhahib al-Arba* (*Isar al-Insaf fi Asar al-Hilaf*), was translated into Turkish and reprinted several times.

The above-mentioned work contains the virtues and attributes of the twelve imams. The final chapter concerns Hazrat Mahdi (as).

Sharh al-Nahj al-Balagah

Ibn Abi al-Hadid al-Mu'tazili (*Hijri 586-655*)

A well-known figure in the fields of history and literature, as well as of other spheres. Born in Medayin, he lived in Baghdad and served as scribe to the Abbasid caliphs.

His best-known work, the *Nahj al-Balagha* compilation, is regarded as the most extensive compilation on the subject after Allame Hoi's 22-volume *Nahj al-Balagah*. It was reprinted several times in Egypt, Beirut and Iran.

The book devotes one chapter to Hazrat Ali's (ra) comments regarding the End Times as well as considerable space in other chapters to views concerning Hazrat Mahdi (as).

Mukhtasar Sunan Abu Dawud

Abdul Azim al-Munzir ash-Shafi (*Hijri 581-656*)

A leading scholar in the fields of canon law, history, memorising the hadiths and knowledge thereof. Volume 6 of this book, which occupies an important place among his works, devotes considerable space to subjects concerning Hazrat Mahdi (as).

Tadhkirat al-Qurtubi

Muhammad ibn Ahmad ibn Abu Bakr ibn Faraj al-Ansari al-Qurtubi (*dec. Hijri 671*)

One of the great Qur'anic commentators of the Maliki school. Al-Zaraq has

this to say about him: One of the devout, he was born in Qurtuba (Cordoba) from where he migrated to the East and settled in the region of Ibn Hasib, to the north of the Egyptian town of Asyut, where he died.

The "Tafsir al-Jami' li-Ahkam al-Qur'an," one of his works, was published in 20 volumes and is known as the Qurtubi Commentary. The work indicated above was published in Egypt under the name of the "*At-Tadhkirah Fih Alil Mawta Wal-Akhira*". One chapter of the second volume is devoted to Hazrat Mahdi (as).

Wafayat al-A'ayan

Ibn Khallikan (*Hijri 608-681*)

Originally from Irbil, Iraq he went to Egypt from where he studied in Damascus, serving as a qadi or religious judge for a time. He was a great student of history and literature.

This book is regarded by scholars and researchers as one of the most accurate, reliable and best known biographies. A short chapter in Volume 4 is devoted to Hazrat Mahdi (as).

Dhakha'ir al-Uqba

Muhibbuddin Ahmad ibn Abdullah at-Tabari (*Hijri 615-694*)

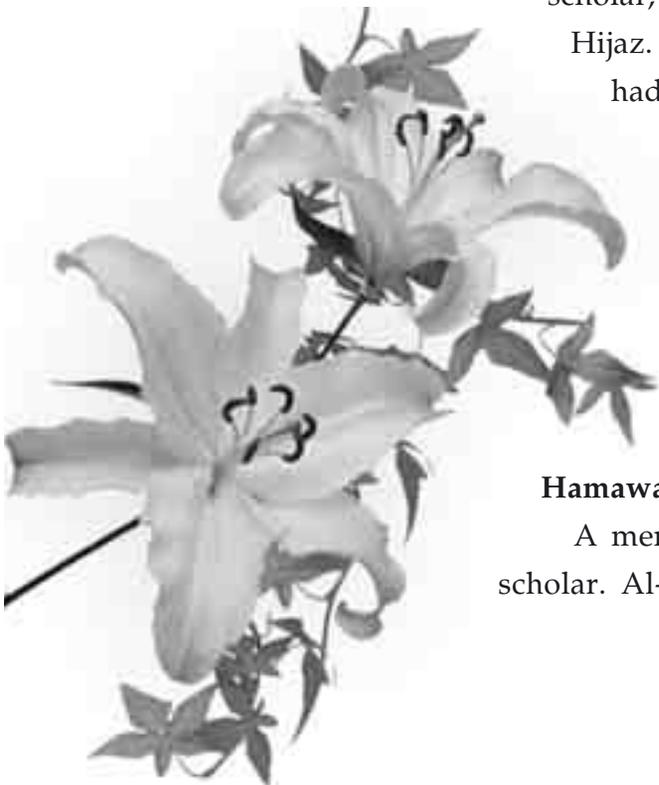
Born and died in Mecca. He was a great hadith scholar, a sheikh in the Shafii school and a mufti of Hijaz. He wrote various important works on the hadiths and canon law.

In this book which was published in Egypt in Hijri 1350, a section about the features of Ahl al-Bayt is devoted to Hazrat Mahdi (as).

Fara'id al-Samtain

Ibrahim ibn Saad al-din al-Hamawaini (*Hijri 644-732*)

A memoriser of the hadiths and Ahl al-Sunnah scholar. Al-Zahabi refers to him in Volume 4 of his



"Tadhkira" as follows: "He is a leading imam of the hadiths, a pride of Islam and saintlike. He was instrumental in the conversion of the Sultan Gazan into Islam."

In his "al-Durar al-Kamina," Ibn al-Hajar al-Asqalani corroborates Zahabi's words and adds that most Ahl Al-Sunnah hadith scholars sought his permission to relate hadiths.

This work was published in Beirut in Hijri 1398 and previously in Lahore.

The book in question is devoted to the virtues of Hazrat Zahra (ra) and Hazrat Ali (ra) and their children, while one chapter is devoted to the appearance and struggle of Hazrat Mahdi (as).

Mishkat al-Masabih

Wali ad-Din Muhammad ibn Abdullah al-Khatib al-Tabrizi (*dec. Hijri 741*)

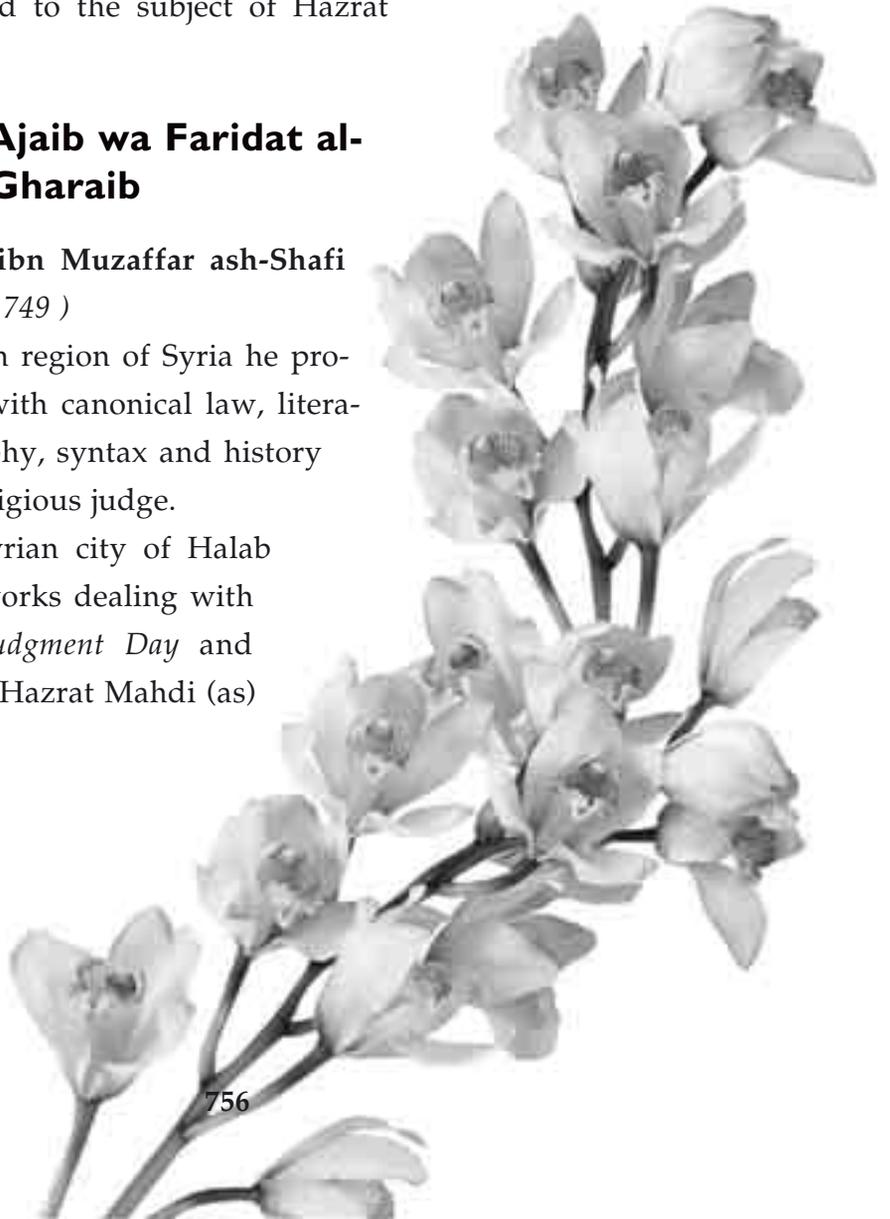
A great hadithic scholar. Part of the third volume of this book is devoted to the subject of Hazrat Mahdi (as).

Kharidat al-Ajaib wa Faridat al-Gharaib

Sirajuddin Omar ibn Muzaffar ash-Shafi Ibn al-Wardi (*dec. Hijri 749*)

Born in the Numan region of Syria he produced works dealing with canonical law, literature, poetry, lexicography, syntax and history and also served as a religious judge.

He died in the Syrian city of Halab (Aleppo). One of his works dealing with the portents of *the Judgment Day* and including a chapter on Hazrat Mahdi (as) is that cited above.



Al-Manar al-Munif fi al-Sahih wa al-Dha'if

Compiled by: Shamsuddin Muhammad ibn Abu Bakr; well-known as Ibn Qayyim al-Jawziyya. (Hijri 691-751)

One of the great scholars of the Hanbali school. Because he had studied canon law with Ibn Taymiyyah and shared his opinions he was imprisoned in Dimashq castle but released on Ibn Taymiyyah's death.

Chapter 50 of this book deals with the subject of Hazrat Mahdi (as).

Kitab al-Nihaya (al-Fitan wa al-Malahim)

Abul al-Fida Ismail ibn Umar; famous as Ibn Kathir (Hijri 701-774)

Hadith scholar, historian, commentator and expounder of canon law. He was born in the Basra region of Iraq. In Hijri 706 he settled in Dimashq where he continued his studies. This book of his was printed in Egypt and Beirut. The hadiths regarding Hazrat Mahdi (as) considered in Volume 1 of this book under the heading "Hazrat Mahdi (as) Who Will Appear in the End Times."

Mawaddat al-Qurba

Sayyid Ali ibn Shahab ibn Muhammad al-Husayn (Hijri 714-786)

A scholar from Khorasan. He settled in Kashmir and converted the majority of the people of the region to Islam as a result of his tireless work. He produced several works in Arabic and Persian. This is his most famous book, first published together with Qunduzi's *Yanabi al-Muwadda* by the Ahtar Publishing House in Istanbul in Hijri 1301. Hazrat Mahdi (as) is considered in the chapter "The Number of the Imams, and the Mahdi Who Is One of Them."

Sharj al-Maqasid

Sa'ad al-Din Masud ibn Umar ibn Abd Allah al-Taftazani (Hijri 712-793)

Born in the village of Taftazan, affiliated to Nesa in Khorasan, from where he settled in Saraks. He was later exiled to Samarqand by Tamburlaine, where he died, though his body was carried to Saraks and buried there.



He was one of the greatest figures in the spheres of the words of the scriptures, logic, rhetoric and Arab literature. Part of the final chapter of his two-volume work on the subject of the imams, regarded as a major reference in the science of the words of the scriptures, is devoted to Hazrat Mahdi (as).

This work was printed at the Olmandesher printing house in Istanbul in Hijri 1277 and was subsequently lithographed in Egypt.

Al-Fusul al-Muhimma

Nuraddin Ali ibn Muhammad (known as Ibn Sabbagh al-Maliki) (*Hijri 784-855*)

Originally from the African region of Sefaga, he was born and died in Mecca. An expounder of canon law and memoriser of hadiths from the Maliki school, many Ahl al-Sunnah scholars, such as al-Halabi, al-Samhudi, Hamzawi and al-Shablanji sought his permission to relate hadiths.

Many biographers also refer to him.

This book describes the twelve imams, and one chapter is devoted to Hazrat Mahdi (as).

Al-Arf al-Wardi fi Akhbar al-Mahdi

Jalal al-Din, Abd ar-Rahman ibn Kamal ad-din Muhammad al-Suyuti ash-Shafi (*Hijri 849-911*)

A scholar in the fields of literature and history, and an expounder of canon law expert in the hadiths. He grew up as an orphan in Cairo, being educated by local hadith experts and scholars. His biography can be found in many books of accounts and histories. There are almost no libraries in the Islamic world that do not hold works by him.

The treatise in question exists in two volumes, the "Al-Hawi lil-fatawi," and considers the hadiths concerning Hazrat Mahdi (as).

Aimma al-Isna Ashar

Shams al-din Muhammad ibn Tulun (*Hijri 880-953*)

A student of the hadiths, canon law, history and literature, also learned in medicine and the interpretation of dreams. He lived and died in Dimashk. This book, one of his most important works, deals with the lives of the 12 imams,

with one chapter being set aside for subjects regarding Hazrat Mahdi (as).

The book was published by the Beirut Daru's-Sadr publishing house in 1958.

Al-Yawagit wa al-Jawahir

Imam Abd al-wahhab ash- Sha'rani ash-Shafi (*Hijri 898-973*)

Born in Egypt and died in Cairo. He enjoyed great fame as an expounder of canon law, a hadithic expert and mystic.

One chapter in the second part of this two-volume work on the subject of the tenets of Islam deals with that of Hazrat Mahdi (as).

As-Sawaiq al-Muhriqa

Ahmad ibn Hajar al-Haytami al-Makki ash-Shafi (*Hijri 909-974*)

An eminent name in the fields of canon law and the hadiths, he analysed various matters regarding Hazrat Mahdi (as) in one part, "al-Fatawa al-Hadith," of the above work.

Kanz al-Ummal

Al-Muttaqi al-Hindi (*Hijri 885-975*)

Attained scholarly fame in the fields of canon law, preaching and many others. He was born in the Indian city of Burhanpur, and after a scholarly education settled in Mecca and Madina, where he continued his education with a number of scholars in the areas of mysticism, the hadiths and commentary. Returning to India, he engaged in teaching Islam and died in Mecca.

The 14-volume encyclopedic work in question is regarded as one of the main sources of hadiths. One chapter of Volume 14 is titled "Hazrat Mahdi (as) Who Will Appear in the End Times." He also examined the subject of Hazrat Mahdi (as) in another of his works, the "Talkhis al-Bayan wa al-Burhan fi Alamet al-Mahdi."

Akhbar ad-Duwal wa-Athar al-Uwal

Ahmad ibn Yusuf ibn Ahmad al-Dimashqi (*Hijri 939-1019*)

He is known as Karamani.

A well-known historian. Haji Khalifah, the author of the work "Kashf al-Zunun" says of this book "I have never before seen such a book on the subject of the states in the Islamic world."

This work considers states' pre- and post-Islamic histories and structures. One extensive section of the book deals with the 12 imams and Hazrat Mahdi (as). The book was printed lithographically in 500 large pages in Hijri 1282 in Baghdad.

Risalat Mashrab al-Wardi

Ali ibn Sultan Muhammad Al-Qari al-Haravi (*dec. Hijri 1014*)

A scholar in various fields of expertise. He was born in the city of Herat in Afghanistan, later settling and dying in Mecca. Volume 5 of this five-volume work consists of hadiths regarding Hazrat Mahdi (as). Another of his works, "Risalat Mashrab al-Wardi," is totally devoted to the subject of Hazrat Mahdi (as).

Al-Asharatul Fi Asharat Al-Sa'aa

Muhammad ibn Abd Al-Rasul ash-Shafi (*Hijri 1040-1103*)

A commentator on the Qur'an, hadith scholar, student of literature and lexicographer. He travelled for studies to Baghdad, Istanbul, Damascus and Egypt, before settling in Madina, where he taught and eventually died. This book was published in 300 pages in Egypt in Hijri 1370. As can be seen from its title, it considers the portents of the End Times and the appearance and activities of Hazrat Mahdi (as).

Fath al-Manan, Sharh al-Fawzi wa al-Aman

Ahmed ibn Ali Abu Al-Najah al-Hanafi (*Hijri 1089-1173*)

Born in one of the villages around city of Trablus (Tripoli) in Syria, he was a great scholar, poet, man of literature and memoriser of the hadiths. He set aside one chapter of this book, one of his famous works, for the subject of Hazrat Mahdi (as).

Lawaih al-Anwar al-Ilahiyya

Shamsaddin Muhammad ibn Ahmad al-Nablus (*Hijri 1114-1188*)



A well-known expert in Islamic canon law from the Hanbali school, a sufi and a historian. He was born in one of the villages around the city of Nablus in Palestine and later settled in Dimashq, where he died.

This valuable work was printed in two volumes in Hijri 1324 in Egypt, and one chapter in the second volume discusses the subject of Hazrat Mahdi (as).

Isaf al-Ragibin

Muhammad ibn Ali Al-Sabban al-Misri ash-Shafi

One of the greatest Egyptian scholars, he achieved high levels of knowledge in the fields of lexicography, syntax, verse harmonics, rhetoric, logic, the life and attributes of our Prophet (saas), the hadiths, astronomy and many others.

He was born and died in the Egyptian city of Cairo. In this book he discusses the moral conduct and activities of the Prophet (saas) and his descendants, devoting one chapter to the subject of Hazrat Mahdi (as). This book was lithographically printed in Egypt, together with the "Nur al-Absar."

Nur al-Absar

Sayyid Mu'min ibn Hasan al-Shabalnaji (*dec. Hijri 1290*)

A hadithic scholar, historian and literary figure. This book, one of his most important works, deals with the moral conduct and activities of the Prophet (saas) and his descendants. The chapter considering Hazrat Mahdi (as) is titled "The Legends of Muhammad ibn Hasan (as)." The book was lithographically printed in Cairo.

Al-Fayd Al-Qadir, Sharh Al-Jami Al-Saghir

Muhammad Abd al-Ra'uf Muhammad al-Munawi ash-Shafi (*Hijri 952-1031*)

An eminent hadith scholar, he trained and wrote works in such fields as the hadiths, grammar, Islamic jurisprudence and history. Volume 6 of this work contains a chapter about Hazrat Mahdi (as). It was published for the second time by the Daru'l-Maarif publishing house in Beirut in 1972.



Mashariq al-Anwar

Sheikh Hasan al-Adwi al-Misri (*Hijri 1221-1303*)

An expert in the words of the Scriptures, memoriser of the hadiths and Maliki school scholar, he was educated in Al-Azhar, and taught and died in Cairo. One chapter of this valuable book is devoted to Hazrat Mahdi (as). The book was published by the Ottoman Publishing House in Hijri 1307.

Al-Iza'a Lima Kana Wa Ma Yakunu

Sayyid Muhammad Siddiq Khan ibn Hasan al-Qanuji (*Hijri 1248-1307*)

Born in the Indian town of Qanuj he was educated in Delhi, producing various works in the spheres of Islamic learning in Hindu, Farsi and Arabic. His Arabic books were published in Cairo and Beirut. This book includes the subject of the "Strife before The Judgment Day and the portents of the End Times," with one chapter being devoted to the matter of Hazrat Mahdi (as).

This book was first published in India in Hijri 1293, with the second edition being published in Egypt by the al-Saudi publishing house in Hijri 1379.

Ghayat Al-Mawaiz

Hayraddin Numan al-Alusi al-Hanafi (*Hijri 1252-1217*)

A preacher, expert on the Qur'an and a religious judge, he was a scholar from the Hanafi school. Reliable biographies have praised the author in such terms as, "His mind was greater than his knowledge, his knowledge was more eloquent than his prose, and his prose was sounder than his verse."

This book was first published in Egypt in Hijri 1301, with one chapter of the first volume dealing with the subject of Hazrat Mahdi (as).

Awn Al-Ma'bud

Muhammad Shams Ul Haqq al-Hindi (*Hijri 1273-1329*)

This individual, regarded as one of the great hadith scholars, wrote this book as an exposition of Abu Dawud's Sunan, devoting one chapter in Volume 11 to the subject of Hazrat Mahdi (as).

Nazm al-Mutanathir min al-Hadith al-Mutawatir

Compiler: Abu Abdullah Muhammad ibn Jafar ibn Idris ibn Muhammad al-Fasi al-Maliki (*Hijri 1274-1345*)

A historian, expert in Islamic canon law and hadithic scholar. He was born and died in Morocco. This book, one of his most important works, was published in Morocco in Hijri 1328. The book states that the hadiths concerning Hazrat Mahdi (as) are absolutely trustworthy.

Tuhfat al-Ahwadhi

Compiler: Abu 'Ali Muhammad Abd al-Rahman ibn 'Abd al-Rahim al-Mubarakfuri (*Hijri 1283-1353*)

Born in the Indian town of Mubarakfur, he was a great scholar who enjoyed considerable renown in the fields of Arabic, logic, philosophy, astronomy and canon law.

This book was written as a commentary on the Tirmidhi and was published in India, Cairo and Saudi Arabia. One chapter in Volume 6 is devoted to the subject of Hazrat Mahdi (as).

Nazrat fi Ahadith al-Mahdi

Muhammad al-Khidr al-Husayn al-Misri (*Hijri 1292-1377*)

Originally Algerian, he was born in Tunisia. He continued his education in the Tunisian Zaytuna Institute of Learning, and later taught in al-Azhar in Egypt, where he died. He wrote many works and articles. This article about Hazrat Mahdi (as) was printed in Syria in 1370 Hijri in the journal "Majallat al-Tamaddun al-Islami."

Al-Taj al-Jami' li al-Usul

Sheikh Mansoor Ali Nasif (*dec. Hijri 1371 Hijri*)

One of al-Azhar's great scholars and professors. One chapter in Volume 5 of this book is devoted to the subject of Hazrat Mahdi (as).

Ibraz al-Wahm al-Maknun Min Kalam Ibn Khaldun

Ahmad ibn Muhammad ibn as-Siddiq ash-Shafi al-Maghribi (*dec. Hijri 1380*)

One of the leading memorisers of the hadiths, hadith scholar and man of learning of Marrakech. This book was written as a refutation of Ibn-i Khaldun's doubt concerning Hazrat Mahdi (as). It was published in Hijri 1347 in Damascus, by the Matbaat alt-Taraqqi.

Huwa al-Mahdi

Master, Sheikh Nasruddin al-Albani

A contemporary scholar who has written works and articles on various subjects. This article was penned as a response to questions about Hazrat Mahdi (as) in the journal "Majallat al-Tamaddun al-Islami" published in Damascus.

Akhidat al-Ahl al-Sunnah Fi al-Mahdi

Sheikh Abdul-Muhsin ibn Hamd

A teacher at the Islamic University in Madina. This article dealt with the subject of "Hazrat Mahdi (as) in the Belief of the People of the Sunnah," and was published in the journal "Jamiat Al-Islam" in Hijri 1388, together with an affirmation by the Grand Mufti of Saudi Arabia, ibn Baaz. In this work he revealed Ahl Al-Sunnah's conviction about Hazrat Mahdi (as). In another article he responds to those who reject the hadiths about Hazrat Mahdi (as). That article was published in Hijri 1400 in the same journal.



STATISTICS REGARDING THE HADITH AND ACCOUNTS ABOUT HAZRAT MAHDI (AS)

- ◆The number of hadiths imparting the tidings of the coming of the Mahdi: 657
- ◆The number of hadiths stating that Hazrat Mahdi (as) is from the Ahl al-Bayt, that Hazrat Mahdi's (as) name is the same as that of the Messenger of Allah (saas) and that his patronymic is the same as his: 389
- ◆The number of hadiths saying that Hazrat Mahdi (as) is he who most resembles the Messenger of Allah (saas): 48
- ◆The number of hadith describing Hazrat Mahdi's (as) face and height: 21
- ◆The number of hadith stating that Hazrat Mahdi (as) is "one of the sons of Ali (as)": 214
- ◆The number of hadith stating that Hazrat Mahdi (as) is "one of the children of Hazrat Fatima": 192
- ◆The number of hadith saying that Hazrat Mahdi (as) will fill the world with justice: 123
- ◆The number of hadiths saying that Hazrat Mahdi (as) will have two occultations: 10
- ◆The number of hadiths saying that Hazrat Mahdi (as) will occult for a long time: 91
- ◆The number of hadiths accounting for that occultation: 7

- ◆The number of hadiths saying that people will benefit from Hazrat Mahdi (as) during the time of his occultation: 7
- ◆The number of hadiths saying Hazrat Mahdi (as) will be long-lived: 318
- ◆The number of hadiths saying Hazrat Mahdi (as) will be young-looking: 8
- ◆The number of hadiths saying Hazrat Mahdi's (as) birth will be hidden: 14
- ◆The number of hadiths saying that Hazrat Mahdi (as) will have no oath of allegiance to any (that he will be bound to no successor or anyone else, that he will be under the influence of no idea, group, sect or other political ideology): 10
- ◆The number of hadiths saying he will intellectually defeat the deniers and cleanse the earth of ascribing partners to Allah: 19
- ◆The number of hadiths saying Hazrat Mahdi (as) will make clear Allah's commandments, that he will spread Islamic moral values and (spiritually) rule the world: 47
- ◆The number of hadiths saying Hazrat Mahdi (as) will encourage people to follow the Qur'an and the Sunnah: 15
- ◆The number of hadiths saying Hazrat Mahdi (as) will intellectually neutralize the enemies of Allah with his knowledge: 4
- ◆The number of hadiths saying Hazrat Mahdi (as) will have various Sunnah of the prophets: 23

- ◆The number of hadiths saying Hazrat Mahdi (as) will appear with our Prophet's (saas) sword [in other words, the sacred relics of our Prophet (saas), his holy standard, sword and robe will be with Hazrat Mahdi (as)]: 7
- ◆The number of hadiths about Hazrat Mahdi's (as) character and physical appearance: 30
- ◆The number of hadiths about Hazrat Mahdi's (as) morals and taqwa: 4
- ◆The number of hadiths about Hazrat Mahdi's (as) justice and the spread of security in his time: 7
- ◆The number of hadiths about Hazrat Mahdi's (as) knowledge: 5
- ◆The number of hadiths about Hazrat Mahdi's (as) generosity and charity: 13
- ◆The number of hadiths saying "Almighty Allah will reveal the miracle of the prophets through the hand of Hazrat Mahdi (as) and he will have their legacies:" 5
- ◆The number of hadiths saying Hazrat Mahdi (as) will appear after a fierce test: 24
- ◆The number of hadiths saying Hazrat Mahdi (as) will lead Jesus, son of Mary, in prayer: 25
- ◆The number of hadiths describing the features of Hazrat Mahdi's (as) coming: 12

- ◆The number of hadiths about the situation and extent of the corruption and sin prior to the coming of Hazrat Mahdi (as): 37
- ◆The number of hadiths about some of the portents of the coming of Hazrat Mahdi (as): 29
- ◆The number of hadiths about a voice from the sky calling Hazrat Mahdi's (as) and his father's name: 27
- ◆The number of hadiths concerning such matters as the high cost of living and increased levels of disease in the time before the coming of Hazrat Mahdi (as): 23
- ◆The number of hadiths about the appearance of the Sufyan, the eclipse of the moon and similar matters: 38
- ◆The number of hadiths about the emergence of the antichrist: 12
- ◆The number of hadiths concerning where Hazrat Mahdi (as) will appear: 17
- ◆The number of hadiths about Hazrat Mahdi's (as) spiritual conquest of East and West: 12
- ◆The number of hadiths concerning all nations will gather round Islamic moral values during the time of Hazrat Mahdi (as): 7
- ◆The number of hadiths about treasure and minerals being extracted from underground in the time of Hazrat Mahdi (as): 10

- ◆The number of hadiths about the abundance from the Earth and sky in the time of Hazrat Mahdi (as): 12
- ◆The number of hadiths concerning there being 313 people alongside Hazrat Mahdi (as): 25
- ◆The number of hadiths about the Earth being filled with justice when Hazrat Mahdi (as) appears: 129
- ◆The number of hadiths about the return of the Prophet Jesus (as) and his praying behind Hazrat Mahdi (as): 29
- ◆The number of hadiths about Hazrat Mahdi's (as) (physical and intellectual) neutralization of the antichrist: 6
- ◆The number of hadiths about Hazrat Mahdi's (as) intellectual struggle against and (physical and intellectual) neutralization of the Sufyan: 2
- ◆The number of hadiths about public works in the time of Hazrat Mahdi (as): 5
- ◆The number of hadiths about work becoming easier and minds attaining perfection in the century of Hazrat Mahdi (as): 7
- ◆The number of hadiths about the virtues of Hazrat Mahdi's (as) companions: 14
- ◆The number of hadiths about the strength and might of Hazrat Mahdi's (as) companions: 5
- ◆The number of hadiths about the duration of Hazrat Mahdi's (as) succession in the wake of his appearance: 18

- ◆The number of hadiths concerning Hazrat Mahdi's (as) food, drink and clothing: 4
- ◆The number of hadiths about Hazrat Mahdi's (as) calls to the people: 7
- ◆The number of hadiths about the virtues of anticipating salvation: 23
- ◆The number of hadiths about some of the duties of Hazrat Mahdi's (as) followers: 54
- ◆The number of hadiths about appreciating Hazrat Mahdi (as) and adopting him as imam (spiritual leader): 10
- ◆The number of hadiths about the virtues of those who believe in Hazrat Mahdi (as) during the time of his occultation: 23

(As-Saafi Al-Golpaygani, Muntakhab al-Asar, pp. 15-19)



Part-7



**THE VIEWS OF ISLAMIC
SCHOLARS REGARDING
HAZRAT MAHDI (AS)**

THE VIEWS OF ISLAMIC SCHOLARS REGARDING HAZRAT MAHDI (AS)

Some Hadiths Concerning the Mahdi (as) in the *Al-Kutub As-Sittah (Six Books)*

This chapter sets out the views regarding the Mahdi (as) of Islamic scholars who have lived at various times and some of the accounts they have narrated in their works.

As we know, the name of *Al-Kutub As-Sittah (Six Books)* is given to the entire collection of hadiths consisting of six volumes. The veracity of the hadiths narrated from our Prophet (saas) in these six books has been confirmed by all the scholars of the people of the Sunnah.

Therefore, according to the beliefs of the people of the Sunnah, *Al-Kutub As-Sittah (Six Books)* are the second most important source of reference after the Qur'an. So much so that as to the trustworthiness of the *Al-Kutub As-Sittah (Six Books)* denial of the hadiths contained in the collection is regarded as equivalent to denying the Prophet (saas). Many hadiths regarding the system of the Mahdi are narrated in *Al-Kutub As-Sittah (Six Books)*. Appearance in *Al-Kutub As-Sittah (Six Books)* alone is sufficient to confirm that the subject of Hazrat Mahdi (as) is one whose truth cannot be doubted.

Some examples of hadiths regarding the system of the Mahdi and the End Times in *Al-Kutub As-Sittah (Six Books)* are cited below:

SAHIH BUKHARI

A book of trustworthy hadiths by Imam Muhammad bin Ismail Bukhari (810-870). The most important of the Al-Kutub As-Sittah (Six Books). Ahl al-Sunnah scholars are in agreement that the Sahih Bukhari is the second most important text in Islam after the Holy Qur'an. It contains 7275 hadiths. Imam Bukhari selected these reliable hadiths from among some 600,000 hadiths and completed his Sahih Bukhari over the course of sixteen years.

... Abu Hurairah (ra) narrated: The Messenger of Allah (saas) said: 'When I was made to walk in the night I encountered the Prophet Moses (as).' Râvî said: The Messenger of Allah (saas) described him. 'I saw him, and he was darkish, like one of the Shenhue men, tall and with straight hair.' The Messenger of Allah (saas) said: 'I also encountered the Prophet Jesus (as).' The Prophet (saas) described him and said: 'The Prophet Jesus (as) was of medium height, and of a red complexion, as if he had just emerged from the baths...'

Kitâbu'l-Enbiyâ/3257

— *Yâ Allah! Benim oğlumun şu câriye gibi (hakır) yapma! diye duâ etmiş.*
Bu sefer çocuk yine anasının memesini bırakmış ve:
 — *Yâ Allah! Beni bunun gibi küll demiş.*
Bunun üzerine kadın, çocuğuna:
 — *Niçin böyle söyledin? diye sormuş.*
Çocuk da şöyle cevâb vermiştir:
 — *O süvârl kibirlî zâlimlerden birisi idi. Şu câriye ise (zavallı bir kadındır; insanlar ona): Sen çaldın, sen zinâ ettin diye söz ederler; hâlbuki o bunların hiçbirisini yapmamış (ma'sûm) bir kochündür** 105.*

١٠٨ — حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا جِشَامٌ عَنْ مَعْمَرٍ . حَدَّثَنِي مُحَمَّدٌ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْمِيِّ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِي بِهِ لَقِيتُ مُوسَى قَالَ فَتَعْتَهُ فَإِذَا رَجُلٌ حَسْبُهُ قَالَ مُضْطَرِبٌ رَجُلٌ الرَّأْسِ كَمَا كَأَنَّ مِنْ رِجَالِ شَيْعَةَ قَالَ وَلَقِيتُ عِيسَى فَتَعْتَهُ النَّبِيُّ ﷺ فَقَالَ رَبُّعَةَ أَحْمَرُ كَمَا كَأَنَّ خَرَجَ مِنْ دِيْمَاسٍ نَعْسَى الْحَمَامِ وَرَأَيْتُ إِبْرَاهِيمَ وَأَنَا أَشْبَهُهُ وَلَدِيهِ بِهِ قَالَ وَأَبَيْتُ بِإِنَائِهِنِ أَحَدُهُمَا لَبَنٌ وَالْآخَرُ فِيهِ حَمْرٌ فَبَقِلَ لِي لِحْدَ الْبَيْتِ فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ فَبَقِلَ لِي مُدْبِتِ الْبِطْرَةِ أَوْ أَصْبَتْ الْبِطْرَةَ أَمَا إِنَّكَ لَوْ أَخَذْتَ الْحَمْرَ غَوَتْ أُمَّتُكَ .

108-..... Ebû Hureyre (R) şöyle demiştir: Rasûlullah (S) şöyle buyurdu: "Geceleyin yürütüldüğüm zaman Mûsâ'ya kavuştum". -Râvî dedi ki: Rasûlullah onu tavsîf etti. - "Bir de gördüm ki, o, Şenûe kabilesi erkeklerinden biri gibi karayağız, uzun boylu, balık etli, düz saçlı bir zâttır." Rasûlullah dedi ki: "Ben İsâ'ya da kavuştum". Peygamber onu da tavsîf edip şöyle dedi: "İsâ, orta yapılı, sanki hamâmdan çıkmış gibi al çehreliydi. Ben İbrâhîm'i de gördüm. Çocukları içinde ona en çok benzeyeni benim". Peygamber dedi ki: "Sonra bana birinin içinde süt, diğerinde yarûb bulunan iki kap getirildi ve bana: Bunların hangisini dilerseñ ul, denildi. Ben sütü aldım ve onu içtin. Bana: Fitrata hidâyet olundun yâhud fitrata isâbet ettin. Eğer sen yarûbı almış olsaydın, ümmetin azgın olurdu, denildi" ** 106.

... Musa Ibn Ukba told us: Nâfi' said the following: Abdullah ibn Umar (ra) said that one day the Prophet (saas) mentioned the antichrist, saying: '...Note that the antichrist has a squint in one eye. His eye is like a large grape protruding out from the rest of the bunch.'

3258/Sahîh-i Buhârî ve Tercümesi

١١٠ — حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ حَدَّثَنَا أَبُو حَنِيْفَةَ حَدَّثَنَا مُوسَى عَنْ نَافِعٍ قَالَ قَالَ عَبْدُ اللَّهِ ذَكَرَ النَّبِيُّ ﷺ يَوْمًا بَيْنَ ظَهْرِي الثَّامِرَ الْمَسِيحَ الدَّجَالَ فَقَالَ إِنَّ اللَّهَ لَيْسَ بِأَعْوَزَ إِلَّا إِنْ الْمَسِيحَ الدَّجَالَ أَعْوَزَ الْعَيْنَ الْيُمْنَى كَأَنَّ عَيْنَهُ عَيْتَةٌ طَافِيَةٌ وَأَزَالِي اللَّيْلَةَ عِنْدَ الْكَعْبَةِ لِي الْعَنَامُ فَإِذَا رَجُلٌ آذَمَ كَأَحْسَنِ مَا تَرَى مِنْ آذَمِ الرِّجَالِ تَضَرَّبَ لِحْتُهُ بَيْنَ مَتَكَيْتِي رَجُلٌ الشَّعْرُ يَقَطُرُ رَأْسَهُ مَاءً وَاحِئاً يَدْبُو عَلَى مَتَكَيْتِي رَجُلَيْنِ وَهُوَ يَطُوفُ بِالْبَيْتِ فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا الْمَسِيحُ بْنُ مَرْيَمَ ثُمَّ رَأَيْتُ رَجُلًا وَرَأَيْتُ جَعْدًا قَطِيعًا أَعْوَزَ عَيْنَ الْيُمْنَى كَأَشْبَهَ مَنْ رَأَيْتُ بَابَ قَطْنٍ وَاحِئاً يَدْبُو عَلَى مَتَكَيْتِي رَجُلٌ يَطُوفُ بِالْبَيْتِ فَقُلْتُ مَنْ هَذَا قَالُوا الْمَسِيحُ الدَّجَالَ . تَابَعَهُ عُبَيْدُ اللَّهِ عَنْ نَافِعٍ .

110..... Bize Mûsâ ibn Ukbe tahdis etti ki, Nâfi' şöyle demiştir: Abdullah ibn Umer (R) dedi ki: Peygamber (S) bir gün insanların arasında Deccâl Mesîh'i zikretti de şöyle buyordu: "Şüphesiz Allah şaşı değildir. Dikkat edin ki, Deccâl Mesîh'in sağ gözü şaşısıdır. Onun gözü sanki salkımındaki emsâlinde dışarı çıkmış, iri bir üzüm tane-si gibidir. Ben geceleyin kendimi Ka'be yanında gördüm. Ansızın esmer bir zâtlı karşılaştım. Sanki o görülen esmer erkeklerin en güzelidir. Başının saçını iki omuzu arasında sarkıtıyor. Saçları taranıp arınmıştı da başı su damlatıyordu. İki elini iki kişinin omuzlarına koyarak Beyt'i tavâf ediyordu.

— Bu kimdir? dedim.

— Meryem'in oğlu Mesîh'tir, dediler.

Sonra onun arkasında gâyetle kıvrıksak saçlı, sağ gözü sakat ve hörtlek, gördüğüm insanlar arasında Ibnu Katan'a en çok benzeyen birisini gördüm. Bu da iki elini iki kişinin omuzlarına koyarak Beyt'i tavâf ediyordu.

— Bu kimdir? diye sordum.

— Bu Mesîh Deccâl'dir, dediler".

Bu hadîsi Nâfi'den rivâyet etmekte Ubeydullah, Mûsâ ibn Ukbe'ye mutâbaat etmiştir.

...Az-Zuhrî told me, from Sâlim, that his father Abdullah ibn Umar (ra) said: No, the Prophet (saas) did not say that the Prophet Jesus (as) was 'Reddish (of the face).' He said: 'I was asleep, and dreamed I was performing tawaf around the Kaaba. At that point, **I saw someone dark, with straight, flowing hair.** He was limping, leaning on two other people as he walked (around the Kaaba), water was dropping from his head. I asked,

'Who is that?'

'He is the son of Mary,' they said.

As I walked toward him, I also saw someone with a red face, tall and curly hair, with a deformed, bulging right eye; like a large grape protruding from the rest of the bunch. I asked (the people who were there),

'Who is that?'

'That is the antichrist,' they said.



Said ibn al-Musayyab heard from Abu Hurairah (ra) that he said: The Messenger of Allah (saas) said: 'By the One in Whose Hand my soul is, definitely the Prophet Jesus (as), son of Mary will shortly descend amongst you as a just ruler. He will break the cross [annul the mistaken Christian belief that the Prophet Jesus (as) was killed], kill the swine [warn people that eating pork is harmful and remove interest in its consumption], and abolish the jizya, and then there will be great wealth, so much so that nobody will accept of it. In that time, one prostration in prayer will be better than the world and everything in it.'

Kitabu'l-Fitnah/3263

Muhammed ibn Yûsuf el-Firabî şöyle dedi: Ebû Abdillâh el-Buhârî'den zikrolundu ki, Kabîsa: Onlar Ebû Bekr zamânında dînden dönen mürtedlerdir: Ebû Bekr onlarla harb etti, demiştir ¹⁶⁹.

٥١- بَابُ لُزُولِ عِيسَى بْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ

51- MERYEM OĞLU İSÂ ALEYHİMA'S SELÂMTIN İNMESİ BÂBİ

١١٨- حَدَّثَنَا إِسْحَاقُ بْنُ أَخِي النَّعْمَانِ بْنِ إِسْرَائِيلَ حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ شِهَابٍ أَنَّ سَعِيدَ بْنَ الْمُسَيْبِ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشِكُنَّ أَنْ يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا فَيَكْسِرَ الصَّلِيبَ وَيَقْتُلَ الْخنزِيرَ وَيَضَعَ الْجِزْيَةَ وَيَقْبِضَ الْعَالَ حَتَّى لَا يَبْقَى أَحَدٌ حَتَّى لَكُونَ السُّجْدَةَ الْوَاحِدَةَ خَيْرًا مِنَ الدُّنْيَا وَمَا فِيهَا ثُمَّ يَقُولُ أَمَّا هُرَيْرَةُ رَضِيَ اللَّهُ عَنْهُ وَأَقْرَبُوا إِنْ شِئْتُمْ وَإِنْ مِنْ أَهْلِ الْكِنَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِدًا .

118-..... Said ibnu'l, Müseyyeb, Ebû Hureyre(R)'den şöyle dediğini işitmiştir: Rasûlullah (S) şöyle buyurdu: "Nefsim elinde olan Allah'a yemin ederim ki, muhakkak ileride Meryem oğlu İsâ sizin içinizde adâletli bir hakem olarak inecektir. O zamân o, salibi kıracak, domuzun öldürülecek, cizye vergisini kaldıracak, mal o kadar çoğalacak ki, hiçbir kimse mal kabul etmeyecek. Nihâyet bir tek secde dünyâ ve dünyâdaki herşeyden daha hayırlı olacaktır".

Bunun ardından Ebû Hureyre (R) şöyle dedi: İsterseniz şu âyeti okuyunuz: "Ehli kitâbdan hiçbirini hâric olmamak üzere, ölümünden evvel, and olsun ona (İsâ'ya) mutlakaa îmân edecek, o da kıyâmet günü kendileri aleyhine bir şahid olacaktır" (im Nisâ: 159) ¹⁷⁰.

169 Bunun başta uyduğu "Meryem oğlu İsâ'nın dediği gibi derim..." sözündedir. Bu hadîs de yakında "Allah İbrâhim'i halî edindi bâbı"nda geçmişti.

170 Bu hadîs Buyû'î Kitâbı, "Domuzun öldürülmesi bâbı"nda da geçmişti. Bu hadîste salibin kırılması Hristiyanlığın iptâlini; domuzun öldürülmesi ve cizyenin kaldırılması da artık İslâm'dan başka bütün dîn tâhîblerine tanınan müsâlamâhaların son bulacağını ifâde eder. Eksen İsâ'nın âdil bir hakem olarak inmesi îmân'elenini de, o büyük peygambere yapılan iftirâların ve o yolda meydana getirilen hatâfelelerin kökünü kazıyıp İslâm'ın her yere hâkim olması ve bütün hakikatlerin tamâmen anlaşılması ma'nâsıyla te'vîl de mümkündür... (Müslim Ter., I, 201-204).

...Al-Lays related to me from Yunus ibn Yazid and he from Ibn Shihâb, and he from Nâfi, under the protection of Abu Qatada Al-Ansari that Abu Hurairah (ra) said: the Messenger of Allah (saas) said: 'Although your Imam [spiritual leader] is one of you, what will become of you when the son of Mary descends among you [and the Prophet Jesus (as) follows your Imam]?'

3264 (Şahîhü'l-Buhârî ve Tercümesi)

١١٩- حَدَّثَنَا ابْنُ بُكَيْرٍ حَدَّثَنَا الثَّيْتُ عَنْ يُونُسَ عَنْ ابْنِ شِهَابٍ عَنْ نَافِعِ مَوْلَى أَبِي قَتَادَةَ الْأَنْصَارِيِّ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ كَيْفَ أَنتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ مِنْكُمْ وَإِمَامُكُمْ مِنْكُمْ . نَاعِمَةٌ غَفْلٌ وَالْأَوَّلِيُّ .

119..... Bize el-Leys, Yûnus ibn Yezîd'den; o da Ibn Şihâb'dan; o da Ebû Katâde el-Ensârî'nin himâyesinde bulunan Nâfi'den tahdîs etti ki, Ebû Hureyre (R) şöyle demiştir; Rasûhullah (S) şöyle buyurdu: "İmâmınız (devlet başkanınız) kendinizden olduğu hâlde Meryem oğlu sizin içinize indiği zaman (İsâ da imânınıza uydugunda) acaba sizler nasıl olursunuz?"¹⁷¹.

Bu hadîsi rivâyet etmekte Ukayl ile el-Evzâl, Yûnus'a mutâbaat etmişlerdir.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Rahmân ve Rahîm olan Allah'ın ismiyle

٥٢- بَابُ مَا ذَكَرَ عَنْ بَنِي إِسْرَائِيلَ

52- İSRÂİL OĞULLARI'NDAN ZİKROLUNAGELEN (İBRETİLİ VE İNSANİ HAYRETE DÜŞÜREN) HADİSLEH BÂB¹⁷²

١٢٠- حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو عَوَّالَةَ حَدَّثَنَا عَبْدُ الْمَلِكِ ابْنُ غُنَيْمٍ عَنْ رَبِيعِ بْنِ جِرَّاشٍ قَالَ قَالَ عَفْفَةُ بْنُ عَمْرٍو لِحَلَيْفَةَ أَلَا لِحَدَّثَنَا مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ إِنِّي سَمِعْتُهُ يَقُولُ إِنْ مَعَ النَّجَالِ إِذَا خَرَجَ مَاءٌ وَنَارٌ فَأَمَّا الَّذِي يَرَى النَّارَ فَمَاءٌ بَارِدٌ وَأَمَّا الَّذِي يَرَى الْمَاءَ فَمَاءٌ بَارِدٌ فَخَرَفَ فَمَنْ أَتَى ذَلِكَ مِنْكُمْ فَلْيَقْعِ فِي الَّذِي يَرَى أَلَّا نَارٌ فَإِنَّهُ غَدَّتْ بَارِدٌ . قَالَ حَلَيْفَةُ وَسَمِعْتُهُ يَقُولُ إِنْ رَجَعْنَا كَانَ فِيمَنْ كَانَ قَلْبُكُمْ

¹⁷¹ Bu hadîsi Müslim de İmân Kitâbı'nda getirmiştir.

¹⁷² Bâbı Buhârî nüshalarında bu bâbın başında Bismelle sâbit olmuştur. İsrâîl, İbrânice bir kelimedir; Abdullah, yâni "Tanrı kulu" ma'nâsındadır. Sonra Ya'kûb'un özel ismi olmuştur. Ya'kûb, İshâk Peygamber'in oğludur, İsrâîl'in de torunudur. Ya'kûb'un oosık oğlu olup bunlar Yûsuf'un Mısır'da vezîrlîği zamanında Ya'kûb ile berâber Mısır'a gelmişlerdi. Bunların çocukları ve torunları orada üreyerek bir ümmet teşkil etmişler ve sârlîhte Benî İsrâîl - İsrâîl oğulları) diye anılmışlardır. Bunların mâcerâsı Yûsuf kisasında anlatılmıştır.

‘... Az-Zuhrî narrated that: Said ibn al-Musayyab reported and told me: Abu Hurairah (ra) heard the Messenger of Allah (saas) say: ‘The Judgment Day will not take place until the Prophet Jesus (as), son of Mary, descends among you as a just ruler, and breaks the cross [annuls the mistaken Christian belief that the Prophet Jesus (as) was killed] and kills the swine [warn people that eating pork is harmful and remove interest in its consumption], until the jizya [capitation tax on non-Muslims] is abolished and until goods are so plentiful that no one will desire anymore.’

2294/Sahîb-i Buhârî ve Tercümesi

(İbn Şihâb dedi ki:) Said ibnu'l-Müseyyeb ile Ebû Seleme ibnu Abdîrrahmân, Ebû Hureyre'den; o da Peygamber(S)'den olmak üzere, bundan önceki Ebû Bekr hadîsinin benzerini tahdîs etti. Ancak burada “Çapulculuk” sözü yoktur.

el-Firabrî şöyle dedi: Ben (müellifin kâğıdcısı olan) Ebû Ca'fer'in elyazısıyla şunu buldum: Ebû Abdillâh el-Buhârî şöyle dedi: “Zinâ edici zinâ ederken bir mü'min olarak zinâ etmez” sözünün tefsiri, İmânı kasederek, ondan sökülüp koparılır demektir.⁵⁹

۳۱- بَابُ كَسْرِ الصَّيْبِ وَقَتْلِ الْجَنْزِيرِ

31- HAÇİN KIRILMASI VE DOMUZUN ÖLDÜRÜLMESİ BÂBİ

۳۷- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا الْأَعْمَشِيُّ قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبِ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَعْوَمُ السَّاعَةَ حَتَّى يَتْرُقَ فِيكُمْ مِنْ مَرْمَتِهِمْ حَكَمًا مُنْقِطًا يَكْسِرُ الصَّيْبَ وَيَقْتُلُ الْجَنْزِيرَ وَيَنْصَحَ الْجَزْةَ وَيُبْعِثَ الْعَالَّ حَتَّى لَا يَبْقَى أَحَدٌ .

37-..... ez-Zuhrî tahdîs edip şöyle dedi: Bana Said (ibnu'l-Müseyyeb haber verip şöyle dedi: Ebû Hureyre (R) Rasûlullah(S)'tan şöyle buyurduğunu işitti: “Meryem oğlu İsa sizin içinize, hükûmünde âdil bir hâkim olarak inmedikçe, sâlibi kırmadıkça, domuzu öldürmedikçe, cizye vergisini kaldırmadıkça ve mal hiçbir kimsede kabul etmeyecek derecede dolup taşıncaya kadar kıyâmet kopmaz”⁶⁰.

۳۲- بَابُ هَلْ لَكَسْرِ الدَّنَانِ الَّتِي فِيهَا الْغَنَمُ أَوْ لِحَرْقِ الرَّفَاقِ فَإِنْ كَسَرَ صَتًا أَوْ صَلَا أَوْ طَبَّوْرًا أَوْ مَالًا يَنْتَفِعُ بِغَنَمِهِ. وَأَنَّى شَرِيخٌ لِي طَبَّوْرٌ كَسَرَ فَلَمْ يَنْصَحْ لِي بِشَيْءٍ

59 Yani ondan İmân nûru koparılır. İmân kalbe tasdik, idil ile îkrâdır. İmân nûru ise sâliha amelât, yasaklardan çekinmedir. Kişi zinâ ettiği yâhud şarâh içtiği yâhud hırsızlık yaptı) zaman İmânın nûru gider ve sâhibi karanlıkta kalır (Ferhu'l-Bârî).

60 Buhârî bu hadîsi burada getirmekle baş kıran yâhud dönmez öldürenin bunları tasmin etmeyeceği, çünkü emredilmiş bir şey yaptığına işâret etmiştir. Lâkin bunun mahallî muhâriblerle olduğu zamandır... (Kastallânî).

Buhârî bunu Ehdüsu'l-Enbiyâ'da; Müslim, İmân'da getirmiştir.

SAHIH MUSLIM

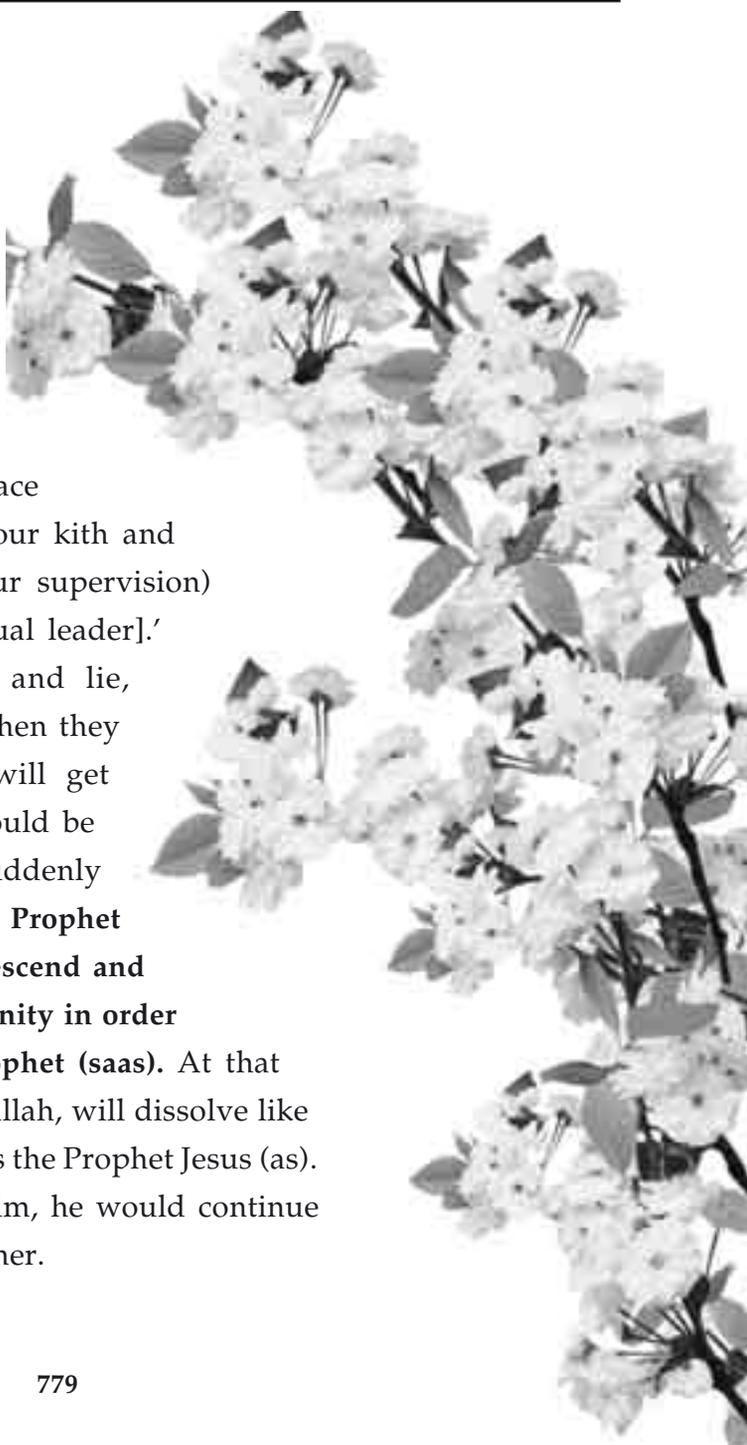
A book of trustworthy hadiths by Abul Husayn Muslim ibn al-Hajjaj Qushayri (821-874). Imam Muslim is one of the best known hadith scholars. He selected his hadiths from around 300,000. The Sahih Muslim is the basic hadith text after the Sahih Bukhari. These two fundamental texts are together known as the 'Sahihayn.'

They would be (spiritual) conquerors of CONSTANTINOPLE (Istanbul).

Following that conquest, as they would be busy in distributing the spoils of war (amongst themselves) after hanging their swords by the olive trees, the satan would cry:

'The antichrist has taken your place among your people and family (your kith and kin whose livelihood is under your supervision) and become your Successor [spiritual leader].'

Although these words are void and lie, Muslim troops will set out. And when they would come to Damascus they will get ready for battle and while they would be drawing up the ranks they will suddenly get ready to pray. Thereupon, **the Prophet Jesus (as), the son of Mary, will descend and draw alongside the Muslim community in order to abide by the Sunnah of the Prophet (saas).** At that point, the antichrist, the enemy of Allah, will dissolve like salt dissolving in water when he sees the Prophet Jesus (as). If the Prophet Jesus (as) had left him, he would continue dissolving until he perished altogether.



... At this, the antichrist will turn and go away from that nation. **That nation will then be afflicted by a drought. Nothing will remain of their possessions.** The antichrist will come to a ruin and then say: Bring forth your treasures! Just after, the treasures of that ruin will follow him, like a swarm of bees follows its queen. He will then summon a grown, but youthful young man, and he will strike him with his sword and cut him into two, and he will place the two halves an arrow's flight apart. Then the antichrist will call the young man he has cut in two, and he will come forward smiling with his face gleaming. Just when the antichrist is busy with this, **Allah will send the Messiah (as), the son of Mary. He will descend near the White Minaret to the East of Damascus, wearing two dyed garments and with his hands on the wings of two angels.** Water will drip from his head when he bows his head, and when he lifts it, drops of clean and nice water like big pearls will drip down. It will be impossible for any unbeliever to remain upright before the wind of his breath. His breath will extend as far as the eye can see. Following that, the Prophet Jesus (as) will seek out the antichrist, and will eventually eradicate him (his corruption) at the Bab-u Ludd (Gate of Ludd) close to the Bait Al-Maqdis. Then a nation whom Allah protected from the evil of the antichrist will come to the Prophet Jesus (as) son of Mary, and the Prophet Jesus (as) will touch their faces with his hand and anoint them. And he will tell them their ranks in Paradise. And it would be under such conditions that Allah will reveal to the Prophet Jesus: I have brought forth from amongst My servants such people against whom nobody is strong or powerful enough to fight. So preserve My servants around you very well at Tur, and make that place an excellent refuge and bastion for them! And Allah will send Gog and Magog. Meanwhile they will 'rush down from every slope' (Surat al-Anbiya', 96), and their vanguard lot will stop by the Lake Taberias and they will drink out all of the water thereof. Then the last of the herd of GOG and MAGOG will reach there and say: 'We swear there once was water here.' Jesus (as), the Prophet of Allah, and his followers are besieged. Finally, an ox head will be more auspicious to anyone of them than 100 of your dinars today. Just after that Jesus (as), the Prophet of Allah, and his companions will supplicate - or pray - to Allah. Allah will send a worm found in the noses of camels and cattle to the enemy soldiers and they will all perish like the death of one single person. The Prophet of Allah (saas) and his companions will then come down. From then on,

they will be unable to find anywhere not full of the grease and vile smells of the individuals of GOG and MAGOG. Jesus (as), the Prophet of Allah, and his companions will then supplicate and pray to Allah...

rine Deccâl o kavimden geri döner gider. Muteâkiben o kavim az yağmurlu bir kıtlık musibetine çatarlar. Ellerinde mallarından hiç bir şey kalmıy. Deccâl, bir harâbeliğe uğrar da ona hitâben: "Azinelerinizi meydana çıkar!" der. Akıbinda o harâbeliğin hazineleri bal²⁴ın cemâatlarının kendi arzı beylezi arkasına tâbi²⁵ olup gitmeleri gibi onun arkasından giderler. Sonra o, yetişkin, gençlik dolu bir civanmerd çağırır, onu kılıçla vurub iki parça hâlinde keser de parçaları bir ok atımı mesâfesi kadar birbirlerinden ayırır. Sonra Deccâl, parçalandığı genç çağırır, o da hemen yüzü parıldıyarak ve güler halde yönelir gelir. Deccâl bu işle meğûl bulunduğu sırada birdenbire Allah Mesih (İbn Meryem)'i gönderir. O da Dimaşk'ın doğu tarafındaki Beyaz Memâre yanına her d boyası ile boyanmış iki parça elbise içinde ellerini iki meleğin kanadları üzerine koymuş vaziyette iner. Başını aşağıya eyince su damlatır, yukarıya kaldırdığı zaman da ondan iri inci dânesi gibi duru ve güzel bir su iner. Artık hiç bir kâfir için onun nefesinin rûğârını diri olduğu halde bulması mümkün olmaz. Onun nefesi de gösünün göreceği yere kadar ulaşır. Muteâkibinden İyâ, Deccâl'i arar ve nihâyet onu Beytu'l-Makdis'e yakın bir yer olan Bâhu Ludd denilen mevkiide yetişerek öldürür. Sonra Meryem oğlu İyâ Aleyhisselâm'a Allâh'ın Deccâl şerrinden korumuş olduğu bir kavim gelir. İyâ onların yüzlerine eliyle dokunub mesh eder²⁶. Ve onlara cennetdeki derecelerini söyler. Onlar bu hal üzere buldukları sırada birdenbire Allah İyâ'ya : Ben şimdi bana âid olan bir takım kullar çıkardım ki hiç bir kimsenin onlarla harb etmeğe kudret ve kuvveti yoktur. Binâenaleyh sen civârında bulunan kullarımı Tûr'da iyice muhâfaza et, orasını kendileri için muhkem bir sığınak ve kal'a yapı diye vahyetti. Ve Allah Ye'cûc ve Me'cûc'u gönderir. Halbuki onlar her bir tepeden sür'atle yürür geçerler (el-Enbiyâ: 96) onların ilk kabileleri Taberiyye gölüne uğrarlar da onda bulunan suyun hepsini içtverirler. YECÛC VE MEÛC kalabalığının sonu oraya uğrar da : Yemin olsun bir defasında burada bir su vardı'derler. Allâh'ın Peygamber'i İyâ ile onun yardımcıları çevreye ilâta olunurlar. Nihâyet onlardan herhangi birine bir öküz başı, bugün birininiz yüz dînârından daha hayırlı olur. Muteâkiben Allâh'ın Peygamber'i İyâ ve arkadaşları Allâh'a râğbet — yahut duâ — ederler. Allah, düşman askerleri içine deve ve davarların burunlarında olan bir burun kurdu gönderir de neticede hepsi, bir tek nefesin ölümlü gibi ölüb helâk olurlar. Sonra Allâh'ın Peygamberi ile onun sahâbileri yere inerler. Artık onlar arz üzerinde YECÛC ve MEÛC fertlerinin yağlarının ve pis kokularının döbhermediği bir karışık yer bulamazlar. Allâh'ın Peygamber'i İyâ ile onun sahâbileri Allah'a râğbet ve duâ eder-

24 Bu meshin zihni surete bir hakikat olması ve onların yüzlerini teberrükten ve güllük olan eliyle mesh etmesi mahremdir. Kesu kavim o kulların içinde bulundukları şiddet ve korkulu hâl için çıkmak me'âdente tabiiyet olması da mahremdir (Kâfi, İyâ)



• 242- (155).....: Abu Hurairah (ra) reported that the Messenger of Allah (saas) said: 'By Allah in Whose Hand my life is, the son of Mary [the Prophet Jesus (as)] will soon descend among you in certainty as a just judge. He will break the cross [annul the mistaken Christian belief that the Prophet Jesus (as) was killed], kill the swine [warn people that eating pork is harmful and remove interest in its consumption] and abolish the jizya. [At the time] wealth will pour forth to such an extent that no one will accept it.

— : Ve keza Abdetu'bu Suleyman, Sufyan ve Şu'be, bunların hepsi de Sâlihü'bu Sâlih'den bu isnâd ile o hadîs'in benzerini rivâyet etmişlerdir.

(۷۱) لَمْ يَرِدْ عِسى بن مريم حاكماً مشرعاً صالحاً على الله وحده

۲۴۲ - (۱۵۵) حدثنا قتيبة بن سعيد حدثنا ثابت بن ع وحدثنا محمد بن زهير أخبرنا ثابت بن ابي شياب . عن ابن السني . انه سيع انا مريزة يقول : قال رسول الله ﷺ : واخي عسي يديو ليوشكن ان يبرل فيكم ان زيم ﷺ حكنا ثقيفا . فيكسر الصليب وتقتل الخنزير . ويضع المزة . ويصنع المال حتى لا يقبله احد .

وحدثنا محمد بن الأمل بن عماد . وأبو بكر بن أبي شيبة . وزهير بن حرب . قالوا : حدثنا شيبان بن عيينة . وحدثني مرثدة بن يحيى . أخبرنا ابن وهب . قال : حدثني يونس بن ع وحدثنا حسن بن الغزالي . وحدثني حبان . عن يونس بن ابراهيم بن سفيان . حدثنا أي بن صالح . كلفهم عن الرافعي . عن الإسكندر . في رواية ابن شيبة . إنا ثقيفاً وحكماً عدلاً . في رواية يونس . حكماً عدلاً . ولم يد كثره . إنا ثقيفاً . في حديث صالح . حكماً ثقيفاً . كما قال ثابت . في حديثه . من الزيادة . ونسق تكون السبعة الواقعة غيراً من الدنيا وما فيها . ثم يقول أبو مريزة : اقرأوا إن شئتم . وإن من أعمل الكتاب إلا يؤمن به قبل موته . (ص ۱۰۶ / ج ۱ / الآيۃ)

(71) MERYEM OĞLU İSÂ (ALEYHİSSELÂM) IN PEYGAMBERİMİZ MUHAMMED (S) IN ŞERİATI İLE HÜKMEDİCİ OLARAK İNMESİ BÂBİ

242 - (155) — : Ebû Hurayre (R) şöyle demiştir: Rasûlullah (S) buyurdu ki: «Hayatım yeminde olan Allah'a yemin ederim ki, Meryem oğlu (İsâ Aleyhisselâm)'ın âdil bir hâkim olarak sizin içinize inmesi muhakkak yakındır. O, salibi (haçı) kırarak, domuzu öldürecek, cizyeyi kaldıracaktır. (O zaman) mal o kadar çoğalıp taşacak ki, hiç kimse mal kabul etmez olacaktır».

69. Bu hadîs'in Buhârî de aynı lâfızlarla «Kitâbu'l-buyu Babu katî'i'l-huzur de ve bi-râz degîlik lâfızla «Ehdâi'ul-Fekîy, Babu mesûli İsa'ed Meryem (S)» de tabiri etmiştir. Bu hadîslerde salibin kırılması, Hıristiyanlığın itâdîlî hücrânın sökülüp cizyenin kaldırılması da artık İslâm'dan başka bütün din sahiplerine

• 243-: Abu Hurairah (ra) narrated: The Messenger of Allah (saas) said: 'I swear by Allah that the son of Mary will certainly descend as a just judge, and he will definitely break the cross (change the mistaken belief in Christianity that the Prophet Jesus (as) was killed), and kill the swine (warn people that eating pork is harmful and remove interest in its consumption), and will definitely abolish the jizya. (By then) young she-camels will definitely be left behind, nobody will demand them, all hostilities, enmities and malice will certainly disappear. He will definitely summon to wealth (or people will be summoned to accept wealth) but not even one will accept it.'



• 244-: Abu Hurairah (ra) said: The Messenger of Allah (saas) said: 'Although your Imam [head of state] is one of you, what will become of you when the son of Mary [the Prophet Jesus (as)] descends among you [and follows your Imam]?'

• 245-: Abu Hurairah (ra) narrated the following: The Messenger of Allah (saas) said: 'What will become of you when the son of Mary [the Prophet Jesus (as)] would descend amongst you and followed you?

SUNAN TIRMIDHI

A book of trustworthy hadiths collected by the hadith scholar Muhammad bin Isa Tirmidhi (824-893). It consists of six volumes. Tirmidhi is a well-known hadith scholar and imam, who achieved fame through his learning of hadiths by heart. He was born in the village of Bug, near the city of 'Tirmidh' to the east of the Ceyhan River, visited such places as Khorasan, Iraq and Hijaz in order to study the hadiths, was taught by Muhammad ibn Ismail al-Bukhari and was also instructed together with various other hadith scholars, benefiting from Ahmad ibn Hanbal, Ad-Darimi and third century scholars. These include the books Ash-Shama'il, Al-'Ilal, At-Tarikh and Al-Jamiu's-Sahih. This last text in particular enjoys great value and fame among Ahl al-Sunnah. This is also one of the Al-Kutub As-Sittah. A great many commentaries have been written about this book. Hadiths regarding Hazrat Mahdi (as) are related in the fourth volume of the Sunan.

According to Savban's (ra) account, the Messenger of Allah (saas) said: 'My only fear for my Ummah is the emergence of statesmen who are deviant and cause others to deviate. Savban (ra) also said that the Messenger of Allah (saas) said: A community from my Ummah will continue in the truth, victorious over superstition, until Allah's command is realized. Those who leave them without help will be unable to harm them.

According to Abdullah bin Mas'ud's (ra) account, the Messenger of Allah (saas) said: **'The end of the world will not come until one who is from my Ahl al-Bayt (The Prophet (saas)'s family) and whose name resembles mine will take the lead of the Arabs and come to power of their rule.'**

According to Abdullah bin Mas'ud's (ra) account, the Messenger of Allah (saas) said: **'One who is from my Ahl al-Bayt (The Prophet (saas)'s family) and whose name resembles mine will take command.'** Asim says: Abu Salih narrates that Abu Hurairah said: 'Even if just one day remains of the life of this world, Allah will prolong that day to allow that person to take command.'

According to Abu Sa'id al-Khudri (ra)'s account, he said: We were afraid that something would happen after our Prophet (saas) and we asked the Messenger of Allah (saas), who said: **'Hazrat Mahdi (as) will appear from among my Ummah and will live for five or seven or nine (Zayd is the doubtful narra-**

BÖLÜM: 51

> SAPIK VE SAPIKLIĞA GÖTÜRÜCÜ İDARECİLER DE Mİ GELECEK?

2229- Sevbân (r.a.)'den rivâyete göre, Rasûlullah (s.a.v.) şöyle buyurdu: "Ümmetim için tek korkum sapık ve saptırıcı devlet adamlarının çıkmasıdır. Sevbân Rasûlullah (s.a.v.)'in şöyle buyurduğunu da söyledi: Ümmetinden bir cemaat Allah'ın emri tahakkuk edinceye kadar bâbla galebe çalarak hak üzere devam edeceklerdir. Onları yarımsız bırakanlar onlara zarar veremeyeceklerdir." (Müslim, s. 44)

* Tirmizî: Bu hadîs seninde: Muhammed b. İsmail'den geçen şâhîş şâhîş. Ali b. İsmail'den geçen şâhîş şâhîş. Peygamber (s.a.v.)'in "Ümmetinden bir cemaat hak üzere olmaya devam edecekler." Hadîs: Ali'ye fütühatında dedi ki: "Onlar hadîsle uğraşan ve ona göre yaşayan kimselerdir."

BÖLÜM: 52

> DÜNYANIN SONU NE ZAMAN GELECEK?

2230- Abdülân b. Mes'ûd (r.a.)'den rivâyete göre, Rasûlullah (s.a.v.) şöyle buyurdu: "Ehlî beytimden ismi ismime benzeyen bir kişi Arapların başına geçip idarelerini eline alıncaya kadar dünyanın sonu gelmeyecektir." (Ebu Dâvud, Menâkıb, 7)

* Tirmizî: Bu hadîs seninde: Ali, Ebu Sâid, Ümmü Selme ve Ebu Hüreyre'den de hadîs rivâyet edilmiştir. Bu hadîs hasenî seninde.

2231- Abdülân b. Mes'ûd (r.a.)'den rivâyete göre, Rasûlullah (s.a.v.) şöyle buyurdu: "Ehlî beytimden ismi ismime benzer bir kişi iş başına geçecektir." Anım diyor ki: Ebu Salim, Ebu Hüreyre'nin şöyle dediğini bize aktardı: "Dünyanın bir günlük ömrü kalmış olsa bile o kimsenin başa geçmesi için Allah o günü uzatır." (Ebu Dâvud, Menâkıb, 7)

* Tirmizî: Bu hadîs hasenî seninde.

BÖLÜM: 53

> MEHDİ HER İSTEYENE VERECEK Mİ?

2232- Ebu Sâid el-Hudrî (r.a.)'den rivâyete göre şöyle demiştir: Peygamberimizden sonra bir olay çıkacağından korktuk ve Rasûlullah (s.a.v.)'e sorduk, buyurdular ki: "Ümmetimin arasında Mehdi çıkacaktır, beş veya yedi veya dokuz hüphe eden İsmâ'îlî Zeydî'yi yaşayacaktır. Ebu Sâid diyor ki: "Bu müddet nedir?" diye sorduk, Rasûlullah (s.a.v.) "Senedir" buyurdu, ve şöyle devam etti: "Bir kimse o mehdîye gelecek ve Ey Mehdi bana ver bana ver diyecek mehdî de onun elbisesinin eteğiyle taşıyabileceği kadar eteğini dolduracaktır." (Ebu Dâvud, Menâkıb, 7)

* Tirmizî: Bu hadîs seninde: Ebu Sâid'den de diğer şâhîş seninde de rivâyet edilmiştir. Ebu Sâid'in Na'f'ın atası Bekir b. Arif'den Bekir b. Kays'dan da rivâyet edilmiştir.

tor). Abu Sa'id says, we asked 'When is this period?' The Messenger of Allah (saas) said, 'Years,' and he continued: 'Someone will come to Hazrat Mahdi (as) and say, give to me, Hazrat Mahdi (as), and Hazrat Mahdi (as) will fill his robe with as much as he can carry.'

Abu Hurairah narrated that Allah's Messenger (saas) said: 'By Allah in Whose Hand is my soul, definitely the son of Mary will soon descend among you as a just judge. When he comes, he will break the cross [annul the mistaken Christian belief that the Prophet Jesus (as) was killed], kill the swine [warn people that eating pork is harmful and remove interest in its consumption], abolish the jizyah, and wealth will be so abundant that no one will accept it.'

SUNEN / TIRMIZI - FITNELER 256

FİTNELER 549

➤ MERYEM OĞLU İSA'DA KIYAMETE YAKIN İNECEK Mİ?

2233- Ebu Hüreyre (r.a.)'den rivayet göre, Rasûlullah (s.a.v.) şöyle dedi: "Canım, Kudret elinde olan Allah'a yemin ederim ki Meryem oğlunun adaletli bir hakem olarak size inmesi pek yakındır. O gelince hacı kiracak, domuzu öldürecek, çizmeyi kaldıracak, mal o derece çoğalacak ki kimse onu kabul etmeyecektir." (İbn Mâce, Fery 33, Müsned, Fery 28)

* Tirmizî: Bu hadîs hasen şâhih.

FİTNELER 550

➤ HANGİ PEYGAMBERLER DECCÂL'DAN SAKINDIRMİŞLARDIR?

2234- Etkü Ubeyde b. Cerrah (r.a.)'den rivayet göre, şöyle dedi: Rasûlullah (s.a.v.)'den rivayet şöyle buyurmuştu: "Nuh'tan sonra gelen her Peygamber kavmini Deccâl'den kavmini sakındırmıştır ve ben de sizi ondan önemle sakındırıyorum." Rasûlullah (s.a.v.)'den rivayet şöyledi ve şöyle devam etti: "Belki beni gören ve sözümü işitenlerden biri ona ulaşacaktır dedi." Azâz: "Ey Allah'ın Rasûlü! O gün kalplerimiz nasıl olacaktır?" Rasûlullah (s.a.v.) şöyle buyurdu: "Aynen bugünkü gibi veya daha da hayırlı." (İbn Mâce, Fery 33, Müsned, Fery 28)

* Tirmizî: Bu konuları Ahdî b. Bâz, Abdülâzîz b. Hâz, İbn Cüeyr, Abdülâzîz Müşâzî ve Ebu Hüreyre den rivayetler edilmiştir.

Bu hadîs Ebu Ubeyde b. Cerrah'tan rivayet edilmiştir.

FİTNELER 551

➤ DECCÂLIN BELİRGİN ÖZELLİKLERİ NELERDİR?

2235- İbn Ömer (r.a.)'den rivayet göre, şöyle dedi: Rasûlullah (s.a.v.), insanlar arasında kalkıp Allah'a layık olduğu şekilde (veya) sakındırdıktan sonra Deccâl'den rivayet şöyledi: "Ben sizi ondan önemle sakındırıyorum her Peygamber de kavmini ondan sakındırmıştı. Fakat ben hiçbir Peygamberin kavmine söylemediği bir sözü söyleyeceğim: Onun tek gözlü olduğunu biliyorsunuz. O bu haliyle tannlık iddiasında bulunacak halbuki Allah tek gözlü değildir. Zührî diyor ki: Bana Ömer b. Sabit el Ensâri bildirdi ona da Peygamberin ashabından biri bildirmiş: Rasûlullah (s.a.v.) o gün onları Deccâl fitnesinden sakındırırken şöyle buyurmuştu: Biliyorsunuz ki sizden hiçbiriniz ölmeden önce Rabbini asla göremeyecektir. O Deccâl'in iki gözü arasında kafir yazılıdır. Onun amelinden hoşlanmayanlar bu yazıyı okuyacaktır." (Sünen, Fery 20, Ebû İsa'î, Müsned 14)

* Tirmizî: Bu hadîs hasen şâhih.

2236- İbn Ömer (r.a.)'den rivayet göre, Rasûlullah (s.a.v.) şöyle buyurdu: "Yahudiler sizinle savaşacaklar ve siz onlar üzerine tüm gücünüzle hüküm olacaksınız. Hatta taşlar bile konuşarak: "Ey Müslüman arkamda bir Yahudi saklanmaktadır öldür onu" diyecekler." (Sünen, Fery 33, Ebû İsa'î, Müsned 14)

* Tirmizî: Bu hadîs hasen şâhih.

... The Messenger of Allah (saas) said: 'What I fear for you is something other than the antichrist. If the antichrist appears while I am still among you, then I will defeat him on your behalf with evidence. If he appears when I am not there, then every Muslim must defend himself with his own evidence. I entrust all Muslims to Allah against his evil. **The antichrist is in the form of a young man with curly hair, with a protruding eye.** He resembles Abduluzza ibn Qatan. **Let whoever among you encounters him recite the first verses of Surat al-Kahf.** The Messenger of Allah (saas) continued speaking: The antichrist will appear between Damascus and Iraq, and will seek to quickly corrupt everywhere, right and left. O servants of Allah, if you live to see those days, persevere in the religion of Allah and be steadfast.'

SUNAN ABU DAWUD

A book collected by the hadith scholar Hafiz Abu Dawud Sulaiman bin Ash'ath Sijistani (817-888). It consists of 4,800 hadiths. The imam is from the town of Sistan in Iran. In his youth he traveled widely to acquire learning and, according to Az-Zahabi, he studied under Ahmad ibn Hanbal in Baghdad in Hijri 220.

He received instruction in the hadith from several experts and became one of the great hadith scholars. Tirmidhi, Nasai and even Ahmad ibn Hanbal related hadiths from him.

After residing in various cities, he settled in Basra upon invitation of the Abbasid Caliph Al-Wathiq, where he died. He wrote works on other subjects as well as the hadiths.

Among his works are the Sunan, known as the 'Sunan Abu Dawud,' part of the Al-Kutub As-Sittah. It is narrated that he selected and collected the hadiths in this book from some half a million in order to preserve the Sunnah of our Prophet (saas).

The chapter called the 'Kitab Al-Mahdi,' concerning Hazrat Mahdi (as), related 13 hadiths in regard to the features of Hazrat Mahdi (as), the portents of his coming, and what he will do once he has appeared.

It is narrated from Ali (ibn Abu Talib) (ra) that the Messenger of Allah (saas) said:

If there were only one day left of the life of this world, Almighty Allah will send a man **from my Ahl al-Bayt (the Prophet's (saas) family)**. Just as the earth is (previously) filled with oppression, he will fill the earth with justice.

Narrated Umm Salamah (ra): I heard the Messenger of Allah (saas) say: **'Hazrat Mahdi (as) will be of my family, of the descendants of Fatimah.'**

- 402 - SUNENI EBÜ DAVÜD

4283... Ali (b. Ebi Talib) (r.a)'dan; Rasûlullah (s.a)'ın şöyle buyurduğu rivayet edilmiştir:

Dünyanın omründen sadece bir gün kalsa bile, Allah (c.c) benim ehl-i beytimden bir adam gönderecektir. O dünyayı, (daha önce) zulümle olduğu gibi, Adâletle dolduracaktır. ⁽¹⁰⁾

ACIKLAMA Bu hadisin senedi sağlamdır. İbnüddaki Fitr b. Hâ life'yi Ahmed b. Hanbel, Yahyâ b. Saïd el-Kettân, Yahya b. Main, Nesai, İ. İbn Sa'ad ve Süci şika kabul etmişlerdir.

Bu hadis, yukarıda geçen hadisle aynı mânâdadır. Rasûlullah'ın söz konusu ettiği şahıs Mehdi'dir. Yukarıda gerekli malumat verilmiştir.

٦ — حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ

٤٢٨٤ — حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عِنْدَ اللَّهِ بْنِ حَفْصٍ الرَّقْمِيِّ

حَدَّثَنَا أَبُو الْمَلِیحِ الْحَسَنُ بْنُ نُعْمَانَ عَنْ زِيَادِ بْنِ نَبِيٍّ عَنْ عَلِيِّ بْنِ

لُقَيْلٍ عَنِ سَعِيدِ بْنِ الْمُسَيْبِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ

ﷺ يَقُولُ: «الْمَهْدِيُّ مِنْ عَتَرَتِي مِنْ وَلَدِ فَاطِمَةَ».

قَالَ عِنْدَ اللَّهِ بْنِ حَفْصٍ: وَسَمِعْتُ أبا الْمَلِیحِ تُثْنِي عَلَى عَلِيِّ

بِإِسْنِ لُقَيْلٍ، وَيَذَكِّرُ مِنْهُ صَلَاحًا.

4284... Ümmü selme (r.a)şöyle demiştir:
Rasûlullah (s.a)'ı şöyle buyururken işittim:
"Mehdi 'benim ailemden, Fatima'nın oğullarındandır."

Abdullah b. Câfer şöyle demiştir:
Ebûl Melih'i, Ali b. Nufeyl'i överken ve onun iyiliğini söylerken dinledim. ⁽¹¹⁾

ACIKLAMA Hadisin İbn Mâce'deki rivayetinde **"benim ailemden cümlesi"** mevcut değildir.

"Benim ailem" diye terceme ettiğimiz " " kelimesi birkaç mânâyâ gelmektedir. Hattabî, bu kelime ile ilgili olarak şu mânâlara işb-

10. İbn. Mâce, Fiten 34 Ahmed b. Hanbel I 299, III 28, 37
11. "Mehdi" jâkibinde okunmuş münâzâkâdır.
12. İbn. Mâce, Fiten 34

According to Abu Ishaq's account;

Hazrat Ali (ra) looked at his son, Hassan, and said:

'This son of mine is a sayyid, as named by the Messenger of Allah (saas). A man will come forth from his line, whose name is that of our Prophet (saas), who resembles him in conduct, but not in appearance.'

410 SUNEN EBÜ DAÜD

٤٢٩٠ - قال أبو داؤد: وأخبرت عن هارون بن المغيرة قال: أخبرنا عمرو بن أبي قيس عن شعيب بن خالد عن أبي إسحاق قال: قال علي رضي الله عنه، ونظر إلى أبي الحسن فقال: إن أبي هذا سيد كما سماه النبي ﷺ وسأخرج من صلبه رجل يسمى باسمي نسبح ﷺ بشبهه في الخلق ولا يشبهه في الخلق. ثم ذكر قصة ومثله الأرحم غداء.

وقال هارون: حدثنا عمرو بن أبي قيس عن مطرف بن مزيق عن أبي الحسن عن هلال بن عمرو قال: سمعت علياً رضي الله عنه يقول: قال النبي ﷺ: «يخرج رجل من وراء الشهر يقال له الحارث بن خزام الحارث خزام» علي مقدمته رجل يقال له منصور يومئذ أو يعكف لآل محمد كما مكثت قرين رسول الله ﷺ وحب علي كحل مؤمن لصره أو قال: «إحسانه».

4290... Ebu İshak'tan rivayet edildiğine göre:
Hz. Ali (r.a) oğlu Hasan'a bakıp şöyle demiştir:
"Benim şu oğlum Rasûlullah (s.a)'in isimlendiği gibi seyyiddir. Onun silbinden, adı Nebîmizin ahından olan, ona yaratılıştaki değil, huvida benzeven bir adam gelecektir."
Hz. Ali kassayı zikretti, "Dünyayı Adaletle doldürecek..." dedi.
Hürum şöyle dedi: Bizze Amr b. Abi Kays Mutarrif b. Tati' (Çten o Ebi Hasen'den, o'da Hilâl b. Amr'dan şöyle dediğini rivâyet etti:
Maverünnençir'de el-Haris b. Harraş¹⁹ adında bir adam çıkacak. Onun (ordusunun) önünde Mansur denilen birisi bulunacak, Kureyş'in Rasûlullah'a inkân verdiği gibi İl-i Muhammed'e (Hilâfetine) inkân verecek - veya hazırlayacak.²⁰ Her mü'minin ona yardım etmesi veya onun davetini kabûl etmesi vâciptir.²¹
Hz. Ali (r.a) oğlu Hasen (r.a)'ın, Rasûlullah'ın dediği gibi seyyid olduğunu söylemiştir. Bu sözü ile Efendimiz'in, Hz. Hasen hakkında söylediği, "Şüphesiz şu oğlum seyyid-

AÇIKLAMA

¹⁹ Ayvî'î Ma'hadî'de bu isim El-Haris Harraş...
²⁰ Hürum (Hürum'da me'delâ) ibne'ki, (çalış) demekdir. (Ç) Bu inkân (ki) dela'le'ni gösterir. Bu ve benzeri kâ
dir. Ayvî'î Ma'hadî'de me'turacade.
²¹ Şâh tavihinde.
²² Şâh tavihinde.

... Abu Sa'id al-Khudri (ra) narrated that the Messenger of Allah (saas) said: 'Hazrat Mahdi (as) will be of my stock. He has a broad forehead and a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven years.'

4285... Ebü Saîd El Hudrî (r.a)'dan rivâyet edildiğine göre, Rasûlullah (s.a) şöyle buyurmuştur:

"Mehdî ben (im neslim) dendir. O açık alınlı ve ince burunludur. Dünyayı zulümle dolduğu gibi adâletle dolduracak ve yedi sene hüküm sürecektir." 13

AÇIKLAMA

"Açık alınlı" diye terceme ettiğimiz "terkibi, aslında, "başının ön tarafının saçı dökülmüş veya saçının yarısı dökülmüş" mânâlarındandır. "İnce burunlu" diye terceme ettiğimiz "terkibinin de ayrıca, uzun burunlu, yumru burunlu mânâlarına gelmesi ihtimal vardır. Aliyyü'l Kârî, bundan maksadın "yassı ve yumru burunlu" olmadığını, çünkü onun çirkin görünümü olduğunu söyler.

Bu hadiste Efendimiz, yukarıdakilerden farklı olarak Mehdî'nin şeklini tarif etmiş, kalacağı müddeti söylemiştir. El Münâvî bir rivayette yedi senenin yanı sıra "**Veya dokuz**" sene ilâvesinin, başka bir rivayette de "**Allah ona üçyüzbin melekle yardım edecektir.**" ilâvesinin yer aldığını söyler.

El-Münzirî, hadisin isnadındaki İmrân b. Kattan'ın, Buharî, Affan b. Müslim ve Yahyâ b. Saîd el Kattan tarafından Sika kabul edildiğini, Yahyâ b. Maîn ve Nesal'nin ise zayıf saydıklarını, el - Hülâsa'da da Ahmed'in : "**Hadisinin sâlih olduğunu umarım**" dediği nakledilir.

٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى

٤٢٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ حَدَّثَنِي أَبِي عَنْ قَنَازَةَ عَنْ صَالِحِ أَبِي الْخَلْبِيلِ عَنْ صَاحِبِ لَهُ عَنْ أُمِّ سَلْمَةَ زَوْجِ النَّبِيِّ ﷺ عَنْ النَّبِيِّ ﷺ قَالَ: وَهَيَكُوكُ ائْتِخْلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ فَيَأْتِيهِ نَاسٌ مِنْ أَهْلِ مَكَّةَ فَيُخْرِجُونَهُ وَهُوَ كَارِهٌ فَيَأْبَعُونَهُ بَيْنَ الرَّكْنِ وَالْمَقَامِ وَيَبْعَثُ إِلَيْهِ نَعْتٌ مِنَ الشَّامِ، فَيُحْسِنُ بِهِمْ بِالنِّدَاءِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَإِذَا رَأَى النَّاسَ ذَلِكَ أَنَّهُ أَبْدَالٌ وَعَصَائِبُ أَهْلِ الْعِرَاقِ فَيَأْبَعُونَهُ، ثُمَّ يَنْشَأُ

Umm Salamah (ra) the wife of the Prophet (saas) narrated that the Messenger of Allah (saas) said:

‘Disorder will occur at the death of a successor. A man of the people of Medina will flee forth to Mecca. (But) Some of the people of Mecca will bring him out (from where he is) and swear allegiance to him against his will between the Corner (in Kaaba) and the Station of Abraham. An expeditionary force will then be sent against him from people of Damascus, but that army will sink at the place know as Beyda between Medina and Mecca. When the people see that, good and pure servants from the people of Sham and Iraq will come and swear allegiance to him. Then there will arise a man of Quraysh whose maternal uncles belong to the tribe of Kalb and send an expeditionary force against those who have sworn allegiance. But those who swear allegiance will be victorious over the army from Kalb. This army is an army dispatched by the Kalb. So woe to those not ready for the spoils of Kalb!... **The one [Hazrat Mahdi (as)] who is the Successor will share those goods out. Some people will labor with the Sunnah of their Prophets. Islam will prevail completely over the world. He [Hazrat Mahdi (as)] will remain seven years, then pass away and the Muslims will pray over him.**’



Narrated Abdullah ibn Mas'ud:

The Prophet (saas) said: If only one day of this world remained. Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr). Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine. (*Sunan Abu Dawud, Book 36, 4269*)

426

SUNAN ABU DAWUD

4262... Bize Müseddef haber verdi, Onlara Ömer b. Abdül haber vermiş ⁶ Bize Ebû Bekir, yani En-ı Aşık haber verdi. (H) Bize Müseddef haber verdi, bize Süfyan'dan Yahyâ haber verdi (H). Bize Ahmed b. İbrahim haber verdi. Bize Ubeydullah b. Musa haber verdi.

Bize Zâide haber verdi. (H) Bize Ahmed b. İbrahim haber verdi, bina Ubeydullah b. Müsa Fitri'dan haber verdi, dedi. (Rivâyetlerdeki münâ aynıdır. Bunların hepsi Asım'dan, Asım, Zir'den o da Abdullâh b. Mes'ûd (r.a) vasıtasıyla. Rasûlullah (s.a) ile rivâyet etmiştir.

Rasûlullah (s.a) şöyle buyurmuştur:

"Dünyada sadece bir gün kalsa, Zâide, hadisinde şöyle dedi - Allah o günü uzatır da - sonra bütün rivâyetler ittifak ettiler. ⁷ - O günde Benden veya ehl-i beytinden, adı alınmı, babasının adı da babasının adına uyan bir adam gönderir"

Fitr hadisinde şu ilâve vardır:

O yalnız "dünyayı, zulümle dolduğu gibi, adâletle dolduracaktır" Süfyan hadisinde şöyle dedi. - Araplara, adı atılma uyan ehl-i beytinden biri hakim olmadıkça dünya son bulmayacak. - Veya gümeyecektir. ⁸

Ebû Davûd der ki, Ömer ve Ebu Bekir'in rivâyetleri Süfyan'ın rivâyetinin aynıdır. (yani son ilâve, bunların rivâyetinde de vardır. ⁹

ACIKLAMA Tirmidî, hadîs-i şerif için "Hasen Sahih" demiştir. Dignotta da işaret edildiği gibi bu hadîs, müsnenler beş ayrı imâdâta gelmiştir. Bu imâdâtlardaki rivâyetler münâ itibarıyla aynı olmakla birlikte, lâfız olarak aralarında bazı küçük farklar vardır. Meiminde bu farklar gösterilmiş, tercümeye de aynı aktarılmıştır. Ancak bu okuyucu için, hadîsin münâsını anlamakta, bir güçlük doğurmaktadır. Onun için, hadîste ifade edilen münâyı tekrar aktarmak istiyoruz.

Efendimizin beyânına göre, dünyanın ömründen sadece bir gün bile kalsa Cenab-ı Allah, o günü uzatacak ve Rasûlullah'ın ehl-i beytinden Abdullâh eğle Muhammed isiminde bir zat gönderilecektir. Bu zat tüm araplara hakim olacak ve daha önce zulümle dolan dünyayı adâletle dolduracaktır.

Ulemanın beyânına göre, Rasûlullah'ın geleceğini haber verdiği bu zat Mehdi'dir. Mehdi'nin, Rasûlullah'ın ehl-i beytinden olduğu hadîste sabit olmakla beraber, onun Hz. Hasan'ın mı yoksa Hz. Hüseyin'in mi olduğu

6. Bu rivâyet değişik versiyonlarla rivâyet edilmiştir. Bu hadîs Allah'ın bir ayet-i muvâdîkesi olarak da yorumlanmıştır. "Kahf" sûresinde.

7. Buradaki gümeyecektir.

8. İki rivâyet.

9. Tirmidî, Jüce 52.

SUNAN IBN MAJAH

A book of trustworthy hadiths by the hadith scholar Abu Abdullah Muhammad bin Yazid (824-886). Ibn Majah is an eminent hadith scholar from Qazvin who visited such places as Baghdad, Basra, Mecca, Kufa, Damascus, Egypt and Rayy in order to research knowledge of the hadiths.

He wrote various works, on history, commentaries and knowledge of the hadiths. His best-known book is the two-volume *Sünenü'l-Mustafa*, known as the *Sunan Ibn Majah*. This is one of the sources of the hadiths known as the *Al-Kutub As-Sittah* (Six Books). In one chapter, the 'Al-Fitan,' he has reported those hadiths concerning Hazrat Mahdi (as).

... Hudhayfah ibn Asid Sariha (ra) narrated:

(One day,) the Messenger of Allah (saas) came amongst us from an upstairs room while we (the Companions) were discussing the Hour and he said:

'The Hour will not come till these ten major signs take place. (They are) Rising of the sun from the west, antichrist, Duhan (the smoke), the Dabbat (al-Ard), Gog and Magog, **the descent of the Prophet Jesus (as), the son of Mary, on earth**, three times sinking down of the earth, one in the east, one in the west and one in the Arabian peninsula, and the fire that will emanate from the furthest point of the land of Aden and drive men to the Day of Judgment in such a way that it spends the night with them wherever they are and wait over them when they have sleep in day time.'



'... Abu Hurairah narrated that Allah's Messenger (saas) said:

The Hour will not come till the Prophet Jesus (as) the son of Mary (Muhammadi) will descend (from heaven) among you as a just judge and righteous imam. He (when he comes) will break the cross [annul the mistaken Christian belief that the Prophet Jesus (as) was killed], kill the swine [warn people that eating pork is harmful and remove interest in its consumption], and abolish the jizya. Wealth will flow to such abundance that no one will take it.'

360 HÜSEİNİ İBNE MÂCİ

يَسَىٰ بِن مَرْيَمَ حَكَمًا مُّضِيًّا ، وَإِنَّمَا تَدَلَّا ، فَيَكْبُرُ الْعَلِيْبِيَّةُ وَيَقْتُلُ الْخَيْزِرَ ،
وَيَضَعُ الْجِزْيَةَ ، وَيُغِيصُ الْمَالَ حَتَّى لَا يَبْقَىٰ أَحَدٌ .

TERCEMESİ

4078) "... Ebu Hüreyre (Radıyalâhü anı)'den rivâyet edildiğine göre; Peygamber (Sallıllâhü Aleyhi ve Sellem) şöyle buyurdu, demiştir :

İnâ bin Meryem (Muhammedî) Âdil bir hâkim ve adaletli bir imâm (devlet başkanı) olarak (gökten yere) inmedikçe kıyâmet kopmayacaktır. O, (indiginde) haçı kıracak, domuzu öldürecek, ciryeyi kaldıracaktır. Mal da o kadar çoğalacaktır ki hiç bir kimse mal kabul etmeyecektir."

İ Z A H I

Buhârî, Müslim, Tirmizî ve Ahmed'in de rivâyet ettikleri bu hadîsin bir benzeri bundan önceki uzun hadîs içinde geçti ve gerekli bilgi biraz önce yukarıda verildi. Artık burada ilâve edeceğim bir şey görmüyorum.

٤٠٧٨ - حدثنا أبو كريب ثنا يونس بن مكيبر، عن محمد بن إسحاق، حدثني
عالم بن عمر بن زياد عن محمود بن أبيه، عن أبي سعيد العَدْرِيّ، أن رسول الله ﷺ قال
«تفتح أبواب ومناجيع فيخرجون كدالال الله تعالى، ١١/١٠١، يؤمهم من كل حدب يصيبون
فيموتون الأرض، ويتحارز ونهم السليون، حتى تصير قبعة المسلمين في مدايتهم
وحصونهم، وإذ سون إليهم مواليتهم، حتى أنهم ليموتون بالنهر فينترونه، حتى
ما يذرون فيه شيتا، فيموت آخرهم على آخرهم، فيقول غايلهم، لقد كان بهذا السكان
مرة، ما، ويتحارزون على الأرض، فيقول غايلهم، هؤلاء أهل الأرض، قد قرنايتهم،
ولكننا لن أهل السماء، حتى إن أحدكم ليموت خربة إلى السماء، فترجع تحضبة بالهم،
فيقولون، قد قلنا أهل السماء، فينتما هم كذلك، إذ آتت الله دواب كتف المزار،
فتأخذ بأفنايتهم فيموتون موت المزار، يركب إنهمم إنعسا، فيصيح السليون
في الزوال: إنساء، صبح، رحله لغات، ورواه الحاكم وقال: صحيح على شرط مسلم.

'... Abdullah (ibn Masud) (ra) narrated; he said:

It is certain that my Ahl al-Bayt will suffer scourge, kidnappings and exile after me. After all, a nation with black flags will come from the east and demand goodness (dominion). But their demand will be rejected. At this they will wage war and they will be helped (by Allah). After that, what they demand (sovereignty) will be given to them. But they themselves will not accept this and entrust dominion to one from my Ahl al-Bayt. This person (commander) will fill the world with justice as people previously filled it with oppression. Whoever lives to see that day, let him reach (join) him even if it means crawling across snow.'

348 HÖNENİ İBNİ MACE

يُطْلَوْنَ . فَيَأْتِيَهُمْ قَبَائِلُهُمْ . فَيُطْلَوْنَ مَدَائِلَهُمْ . فَلَا يَبْقَاؤُهُ إِلَّا إِلَى
وَيْحٍ مِنْ أَهْلِ بَيْتِهِ فَيَقْتُلُوهُمُ حَتَّى يَكُونُوا كَمَا تَكُونُ أُمَّةٌ مِنْكُمْ . فَيَأْتِيَهُمْ
وَيُؤْتُوهُمُ عَلَى الْفَلَاحِ .

وَالرَّوَاهُ إِسْنَادٌ حَسَنٌ . لَعَلَّ مِنْ أَوْلَادِ الْكُوفِيِّ . لَكِنْ لَمْ يَنْتَهَ بِرَدِّهِ إِلَى زِيَادٍ مِنْ
إِبْرَاهِيمَ . عَدَّ رَدَّاهُ الْحَاكِمُ فِي السُّنَنِ مِنْ طَرِيقِ عَمْرِو بْنِ مَيْسَرَةَ عَنِ الْحَكَمِ بْنِ إِبْرَاهِيمَ .

TERCEMESİ

4082) ... Abdullah (ibn Masud) (Radıyalâhü anâ) den; Şöyle demiştir:

Biz bir kere Resûlullah (Sallallahu Aleyhi ve Sellemi)'in yanında İbnü Hâşim oğullarından bir gurup genç bize doğru geldiler. Sonra Peygamber (Sallallahu Aleyhi ve Sellem) onları görünce (mübâreki) gözleri yaş doldu ve rengi değişti. Abdullah demiştir ki; Bunun üzerine ben;

(YA Resûlallah!) Senin (mübâreki) yüzünde arzulamadığımız (ya-
rı) bizi üzüp endişelendiren) bir değişikliği bir süredir görüyoruz, de-
dim. O da;

Biz öyle bir ev halkıyız ki, Allah bizim için Ahireti dünyaya ter-
cih etmiştir. Benim Ehl-i Beytim, muhakkak (ev halkım) benden son-
ra belâ, kaçırılma ve sürgüne uğrayacaktır. Nihâyet beraberinde ni-
yah hayraklar bulunan bir kavim doğu tarafından gelecek ve hayır
(hükümdarlık) isteyecekler. Fakat istekleri yerine getirilmeyecek. Bu-
nun üzerine savaşacaklar ve onlara (Allah tarafından) yardım edi-
lecek. Bundan sonra istedikleri (hükümdarlık) kendilerine verilecek,
fakat kendileri bunu kabul etmeyip emirliği Ehl-i Beytim'den bir ada-
ma tevdi edecekler. Bu (Emir)de insanlar yeryüzünü daha önce za-
lüm ile doldürdükleri gibi yeryüzünü adaletle doldüracaktır. Artık
sizden kim o güne yetişirse kar üstünde emeklemek süratliyle de olsa
onlara varın (katılın), buyurdu.

Not: Zevâid'de şöyle demiştir: Hâvî Yesûd bin Ziyâd asıf olduğu için bu
sened zayıftır. Lâkin bunu İbrâhîm ben Yesûd bin Ebi Ziyâd tabî bâcna rivâyet
etmiştir. Çünkü İsmâil bin el-Mâkûm de el-Mâstârek'te Ömer bin Kayz yâcûpta el-İb-
rahîm'den, bu da İbrâhîm'den rivâyet etmiştir.

٤٠٨٢ - حدثنا نصر بن علي الحوذاني . عن محمد بن مروان الثقفي . عن حمزة بن

‘When you see what happens (to that army), even if you have to crawl over snow (go) and swear loyalty at once! Because he is Hazrat Mahdi (as), the caliph of Allah [Muslims’ spiritual leader],’ he said.

Sizin hatineniz yanında üç kişi çatıracak. Oçu de bir halifenin evladıdır. Sonra (halifelik) bunların hiç birisine olmayacaktır. Daha sonra doğu tarafından siyah bayraklar (taşıyan ordu) çıkaverecek ve hiç bir kavmin öldürmediği bir şekilde sizleri öldürecekler.

Râvi demiştir ki : Benim şeyhim şu anda hâfızamda olmayan bir şey anı. Sonra (hadis metnini rivâyete devamla dedi ki) O :

Siz o İordunun başında) geleni görünce kar üstünde emeklemek suretiyle de olsa (gidip) ona bey'at ediniz. Çünkü o, Allah'ın halifesi Mehdi'dir, buyurdu."

Not : Zevâid'de şöyle denilmiştir : Bu sahîh bir sened olup râvileri güvenilir aktardır. Hâkim de bunu el-Müstedrek'te rivâyet ederek Buhârî ile Müslim'in gitti usetine sahîh olduğuna söylemiştir.

٤٠٨٥ - حَدَّثَنَا مُسْلِمُ بْنُ أَبِي عَبَّادَةَ، ثنا أَبُو دَاوُدَ الْقُرَيْبِيُّ، ثنا يَسِيدُ بْنُ إِبْرَاهِيمَ، ثنا مُحَمَّدُ بْنُ الْحَنَفِيَّةِ، ثنا أَبِيهِ، ثنا قَتْلِبُ بْنُ قَتْلِبٍ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «الْمَهْدِيُّ مِنَّا، أَهْلُ الْبَيْتِ، يُسَلِّمُهُ اللَّهُ فِي كَيْفِهِ» .

في الزوائد : قال البخاري في التاريخ ، حدثت إبراهيم بن محمد بن الحنفية هذا في إسناده بطر . وذكره ابن حبان في الثقات ، ووثق الجليل . قال البخاري : به خبر . ولا أعلم له حديث غير هذا . وقال ابن معين وأبو زرعة الألبان ، وأبو داود الحفري ، اسمه عمر بن محمد ، أخرج به مسلم في صحيحه . وفيهم ثلاث .

TERCEMESİ

4083) "... Ali (Radıyalâhü anh) den rivâyet edildiğine göre; Resûlullah (Sallâlahü Aleyhi ve Sallâm) şöyle buyurdu, demiştir :

El-Mehdi, bizden, Ehl-i Beyt'tendir. Allah onu bir gecede islah eder (yani tevbenini kabul eder veya fayızlar ve hikmetlerle donatır)."

Not : Zevâid'de şöyle denilmiştir : Buhârî, et-Tarih'te İbrâhîm bin Muhammed bin el-Hanfeyyânın bu hadîsinin arkasında : Bunun senedi üzerinde düşünmek gerekir, demiştir. İbn-i Hîbbân, İbrâhîm bin Muhammed'i güvenilir râviler arasında anmıştır. El-İcîl de onu güvenilir saymıştır. El-İcîl'in beyânına göre Buhârî : Bunun rivâyetini üzerinde düşünmek gerekir ve onun bundan başka hadîsini bilmiyorum, demiştir. İbn-i Mâzin ve Ebû Zur'a, bunun rivâyetinde bir beis olmadığına söylemişlerdir. Râvi Ebû Dâvûd el-Hafri'nin adı Ömer bin Sa'îd olup Müslim, kendii Sahîh'inde onun rivâyetini almıştır. Senedin kalan râvileri güvenilir aktardır.



It has been reported by Abu Said Al-Khudri (ra) that he said, the Messenger of Allah (saas) said:

There will be in my community a Mahdi, who will reign for seven years, or eight years or nine years. My community will receive such benefits which they had never before experienced. The skies will be opened up for them. The earth will not withhold anything of its vegetation. A person will stand up and say, "O Mahdi! Give me." He will say to the man, "Take!" (as much as you please).

أَبِي حَفْصَةَ مَنِ ذَبَرَ التَّمْرَ، مَنِ أَرَى مِدْقَ النَّاجِي، مَنِ أَرَى سَيْمِ الْمَدْرِي، أُنْأَسِي ۖ
عَالٌ ۖ يَكُونُ فِي أُمَّتِي النَّوْبِي، إِذَا نُصِرَ، فَسَبَّحْ ۖ وَإِلَّا فَتَبَحْ ۖ فَتَنَّمْ فِيهِ أُمَّتِي نَسْنَةً
لَمْ يَتَمَتُّوا بِهَا قَطُّ ۖ تَوَاتَى أَسْكَهَا ۖ وَلَا تَقْمِرُ مِنْهُمْ شَيْئًا ۖ وَالْمَالُ يَوْزَعُ كَدُوسٍ ۖ
فَيَقُومُ الرَّبِيعُ فَيَقُولُ: يَا مَدْرِي! أَطِيعِي ۖ فَيَقُولُ: خُذِي ۖ

TERCEMESİ

4083) "... Ebu Said-i Hudri (Radıyallahü anek) 'den rivâyet edildiğine göre: Peygamber (Sallallahü Aleyhi ve Sellem) şöyle buyurmuştur:

Ümmetimin içinde el-Mehdi olacaktır. (Aranızda kalması) kına tutulursa (kalacağı süre) yedi yıldır. Kına tutulmazsa (kalacağı süre) dokuz yıldır. Benim ümmetim o devirde şöyle bir refah bulacak ki o güne dek onun mislini kesinlikle bulmamıştır. Yer, yemişini (gıda ürünlerini) verecek ve insanlardan hiç bir şey saklamıyacak (vermemelik etmeyecektir). Mal da o gün çok birikmiş olacaktır. Adam kalkıp, YA Mehdi! Bana (mal) ver, diyecek. Mehdi de, AL, diyecektir."

٤٠٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَحْرٍ وَأَبُو عَبْدِ بْنُ يُونُسَ . قَالَ : سَأَلْتُ الرَّزَاقِيَّ عَنْ
شُعْبَانَ النَّوْرِي . عَنْ خَالِدِ الْعَدَاءِ ، عَنْ أَبِي بَلَانَةَ ، عَنْ أَبِي أَسْمَاءِ الرَّحْمِيِّ ، عَنْ تُوَيْمَانَ ،
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ ۖ يَنْبُئُنِي مِنْكُمْ كَثْرَتُكُمْ تَلَاثَةَ ۖ كَلِمَاتٍ إِنَّ خَلِيفَةَ ۖ ثُمَّ
لَا يَمِيرُ إِلَى وَاحِدٍ مِنْهُمْ ۖ ثُمَّ تَطَّلَعُ الرَّبَابَاتُ السُّودَ مِنْ بَيْتِ الشَّرْقِيِّ ۖ فَيَقْتُلُونَكُمْ
فَتَلَامُ بِسِنَّةٍ قَوْمٌ ۖ

ثُمَّ ذَكَرَ شَيْئًا لَا أَحْفَظُهُ . فَقَالَ ۖ فَإِذَا رَأَيْتُمُوهُ فَبَابِعُوهُ وَأَوْزَعُوا عَلَى التَّلْحِجِ ۖ
فَوَإِنَّهُ خَلِيفَةُ اللَّهِ ۖ النَّوْبِيُّ ۖ

في الرواة: هذا إسماء، صحيح، رجاله ثقات، ورواه الحاكم في المستدرک، وقال: صحيح على شرط الشيخين.

TERCEMESİ

4084) "... Sebhan (Radıyallahü anek) 'den rivâyet edildiğine göre: Resûlullah (Sallallahü Aleyhi ve Sellem) şöyle buyurdu, demiştir:

'... From Said ibn al-Musayyab (ra); he said:

We were with Umm Salamah (ra) (mother of believers). At one point we discussed Hazrat Mahdi (as). Upon this, Umm Salamah (ra) said: I heard the Messenger of Allah (saas) say, 'Hazrat Mahdi (as) will be descended from the line of my daughter, Fatimah.'

'... Anas Bin Malik (ra) narrated:

I heard the Messenger of Allah (saas) say:

'We, the children of Abdulmuttalib are the dignitaries of the people of Paradise. Me, Hamza, Ali, Jaffar, Hassan, Hussain and Hazrat Mahdi (as).'

340 : 34 KITABUL-FITEN 348

٤٠٨٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ . ثنا أَحْمَدُ بْنُ عَبْدِ الرَّحِيمِ . ثنا أَبُو التَّمِيمِ
الزُّبَيْدِيُّ عَنْ زَيْدِ بْنِ زِيَادٍ ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ ، عَنْ سَيِّدِ بْنِ كَثِيرٍ ، قَالَ : كُنَّا بِنَدَى
أُمِّ سَلَمَةَ . فَتَذَاكَرْنَا النَّبِيَّ . فَقَالَتْ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : النَّبِيُّ مِنْ
وَلَدِهَا .

TERCEMESİ

4086) "... Said bin el-Müseyyeb (Radyallâhu anh) den; Şöyle demiştir :
Biz (mü'minlerin anası) Ömmü Seleme (Radyallâhü anhâ)'nin yanında idik. Bir ara Mehdi hakkında müzâkere yaptık. Bunun üzerine Ömmü Selome (Radyallâhü anhâ) : Ben, Resûlullah (Sallallahü Aleyhi ve Sellem)'den işittim, buyurdu ki :
Mehdi, (kızım) Fâtıma'nın veled (nesl)indedir."

٤٠٨٧ - حَدَّثَنَا هَدِيَّةُ بْنُ عَبْدِ الْوَهَّابِ . ثنا سَعْدُ بْنُ عَبْدِ الْعَبِيدِ بْنِ جَعْفَرٍ ، عَنْ
عَلِيِّ بْنِ زَيْدِ بْنِ زِيَادٍ ، عَنْ زَيْدِ بْنِ زِيَادٍ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ ، عَنْ
أَنْسِ بْنِ مَالِكٍ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : نَحْنُ ، وَوَلَدُ عَبْدِ الْمُطَّلِبِ ، سَادَةُ
أَهْلِ الْجَنَّةِ . أَنَا وَحَزْرَةُ وَعَلِيٌّ وَجَعْفَرٌ وَالْحَسَنُ وَالْحُسَيْنُ وَالنَّبِيُّ .

والرواية وإسناده مقال وعلم بن زياد لم أر من وثقه ولا من مرَّ به وروى رجال الإسناد موثقون.

TERCEMESİ

4087) "... Enes bin Mâlik (Radyallâhu anh) den; Şöyle demiştir :
Ben, Resûlullah (Sallallahü Aleyhi ve Sellem)'den işittim, buyurdu ki :
Biz Abdulmuttalib'in çocukları cennet halkının büyükleriyiz. Ben, Hamza, Ali, Ca'fer, Hasan Hüseyin ve Mehdi."

Not : Zevâid'de şöyle demiştir : Bunun esnedi hakkında konuşulmuştur. Bâvî Ali bin Ziyâd'i ne güvenilir sayarsa ne de cerhedemî (tenkid eden) görmedim. Semedin kalan râvidleri güvenilir aktardır.

HAZRAT ALI (RA)

In his famous collected works, Hazrat Ali (ra) refers to the hadiths concerning Hazrat Mahdi (as) and the End Times. One section from the Mushtdaqzade interpretation reads as follows:

‘Aya my son!... when things become disordered (get confused, surge...) await Hazrat Mahdi (as)...’

IMAM RABBANI

• ... **By the will of Allah, this will appear in full form in the Hazrat Mahdi (as).** The number of sheikhs giving reports from this rank has declined... Let alone remarks from the knowledge and learning of that stage remain ...

This stage is beautifully expressed in the verse:

‘That is Allah’s favor which He gives to whoever He wills. Allah’s favour is indeed immense.’ (*Surat Al-Jumu’a, 4*) (*Imam Rabbani, Letters of Rabbani, Vol. I, Letter 32, p. 125*)

• **Hazrat Mahdi (as) whose coming has been promised is even educated with the name of knowledge.** Like Hazrat Ali (as), he has relation with the Prophet Jesus (as). **One stage of the Prophet Jesus (as) is at the head of Hazrat Ali (as), and one at that of Hazrat Mahdi (as).**

... Hazrat Mahdi (as) whose coming is promised will assume perfect guardianship. He will come over this Tariqah (Path) of Aliyya and this will perfect and complete the Silsilah (chain, lineage of shaykhs) of Aliyya. Because all the qualities of guardianship are under this Nisbat (transmission) of Aliyya. (*Imam Rabbani, Letters of Rabbani, Vol. I, Letter 251, pp. 550, 554*)

• **As for how this provision can follow on to later generations:** There is Hazrat Mahdi (as) among them. Our Prophet (saas) has imparted the tidings of his coming and of his body; he said,

• **‘He is the caliph of Allah [Muslims’ spiritual leader] .’** (*Imam Rabbani, Letters of Rabbani, Vol. I, p. 814*)

All the portents of the Judgment Day imparted by our Prophet (saas), the *Mukhbir as-Sadiq* (the Truthful Messenger) are true. There is no possibility of falsity in them. Among them are the following:

The unexpected rising of the Sun from the West. **The coming of Hazrat Mahdi (as)** and the descending of the Prophet Jesus (as). Peace and blessings to our Prophet (saas), the coming of the antichrist, the appearance of Gog and Magog, the emergence of the dabbat al-ard, the appearance of smoke from the

sky and people being enfolded with and punished with painful affliction. They will suffer such troubles that people will say, **'Our Lord, remove the punishment from us. We are really muminun.'** (Surat ad-Dukhan, 12)

One hadith states: **'Hazrat Mahdi (as) will come. There will be a cloud just above his head. There will be an angel there who will cry out: This is Hazrat Mahdi (as), follow him...'**

Our Prophet (saas) stated that:

There are four kings on Earth in total... Two are from the believers and two from the unbelievers. The believers are Dhu'l-Qarnayn (as) and Solomon (as). The unbelievers are Nemrud and Buhtunnasir. One from my people will rule the world as fifth. In other words: **Hazrat Mahdi (as).'**

In another hadith our Prophet (saas) said:

'The world will not break down till Allah sends someone from my Ahl al-Bayt [the Prophet's (saas) family]. His name will be similar to my name and his father's name to my father's name. With his coming, the earth will fill with equity and justice as it was filled with oppression and tyranny...'

In another hadith the Prophet (saas) said:

'Companions of the Cave will be the followers of the Prophet Jesus (as).' The Prophet Jesus (as) will descend to earth at the time of Hazrat Mahdi (as). Hazrat Mahdi (as) will join with the Prophet Jesus (as) in the intellectual destruction of the antichrist. In the time of his rule, the Sun will be eclipsed on the fourteenth day of Ramadan; on the first of that day, the Moon will grow dark. These occurrences will be contrary to custom and the calculations of the astrologers.'

There are many other portents which our Prophet (saas), the Mukhbir as-Sadiq (the Truthful Messenger) informed; but these are different than previously told.

Sheikh ibn Hajar wrote **a collection of portents of Hazrat Mahdi (as), containing two hundred signs.**

While the promised situation is fully apparent, one community fell into falsehood because of utmost ignorance... May Almighty Allah show them the true path. (*Imam Rabbani, Letters of Rabbani, Vol. 2, Letter 380, pp. 1162-1163*)

... His appearance will be at the beginning of the century. Eighteen years have currently gone by since the beginning of the century.

In the hadith, we are told this about the portents of Hazrat Mahdi (as): **'A tailed star (comet) will be born in the east and shed its light.'**

... The position of this comet is according to its course. In other words: Its

face is in the direction of the east. Its tail is towards the west. This long white trail is in its rear. It is appropriate for it to be described as having a tail. Its daily passage, on the other hand, is from east to west. However, its unique (due to its special position) course is linked up to the course of the mighty throne. Almighty Allah knows the truth.

In summary...

The time when Hazrat Mahdi (as) will appear is close at hand. Up until the start of the hundred (century), in which he will appear, many forerunners and preludes will be manifested. May Allah be pleased with him. The forerunners and preludes to his appearance resemble the miraculous events of our Prophet (saas). Those marvels came before the realization of the prophethood of our Prophet (saas). Indeed, they have explained it in these terms:

When the drop of Abdullah's sperm that had the form of the Prophet (saas) Muhammad entered the womb of Amina, all idols collapsed face downwards. All devils were dismissed from their tasks. Angels overturned the throne of Iblis (satan) and threw it into the sea. They tormented him for 40 days.

The night that our Prophet (saas) was born Kisraa's (Chosroes) palace shook and its 14 battlements collapsed.

The fire of the Magians died out. Yet the fire had been burning for a thousand years and never been put out during that time.

Hazrat Mahdi (as) is also great. For that reason there will be great reinforcement to the benefit of Islam and Muslims. His guardianship will also have great hidden and manifest occupation. He will be the possessor of many marvelous states and wonders.

In his time, many astonishing states will make their appearance.

As a requirement of the above meanings, it is appropriate that: Before the appearance of his physical body, supernatural marvels should take place... Just like: The miraculous events before the prophethood of our Prophet (saas). The events that unfold will be the precursors of his appearance.

Indeed, the significances described are comprehended from the hadiths.

May you know that in one hadith our Prophet (saas) stated: 'Hazrat Mahdi (as) will not come until blasphemy invades every corner and its ruling is openly committed in the community.' (*Letters, Vol. 2, Letter 381, p. 1169-1171*)

The coming of Hazrat Mahdi (as) after 1,000 years serves this purpose. Our Prophet (saas), the Last Messenger, gave the glad tidings of his coming. **The Prophet Jesus (as), on the other hand, will come down after thousand years.**

(*Imam Rabbani, Letters of Rabbani, Vol. I, Letter 209, p. 440*)

It is possible that these two centuries are more beneficent in this respect: The eminent coming of the guardian servants of Allah, minority of ones in bid'at (adoption of some rituals or innovations on the grounds that they are essential components of Islam, although they violate the teachings of the Qur'an and the Sunnah), the rarity of followers of deviancy and disobedience. Even the happening of such is not an obstacle that some guided servants of this rank are more beneficent than the guided servants in those two centuries. **We may speak of Hazrat Mahdi (as) as an example...** (*Imam Rabbani, Letters of Rabbani, Vol. 1, Letter 209, p. 441*)

MUHAMMAD B. RASUL AL-HUSAYN AL-BARZANJI

The first of the great portents is the coming of Hazrat Mahdi (as)... There are many hadiths concerning this matter, despite their appearing in various accounts.

In his work *Manaqib al-Shafi*, Muhammad ibn Hasan al-Asnawi says; the reports narrated from the Prophet (saas) on the subject of Hazrat Mahdi (as) have attained the status of *tawatur* (reliable)... It is reported that he will be descended from his Ahl al-Bayt.

First stage: His name, lineage, birth, external appearance, followers, and those who turn their backs on him

His name

His name appears as 'Muhammad' in the majority of accounts; in others, he is described as 'Ahmad'... His father's name is 'Abdullah'...

Abu Dawud and Tirmidhi report from Ibn Masud (ra) that the Prophet of Allah said: 'His name will be the same as mine, and his father's the same (as my father's)'. ...

Title (laqab)

His title is the 'Mahdi'... Because Allah has guided him to the right path... At the same time, he is 'Jabir' ... Because he will repair the broken hearts of the Community (Ummah) of Muhammad (saas)... Or he will defeat and crush the cruel and oppressive people...

His Lineage

He is descended from the Prophet's (saas) Ahl al-Bayt ... According to probable and true accounts, it is declared that he will be descended from the lineage of Fatima... In some accounts it is suggested that he will be from the line of Abbas...

It is variously reported among accounts that he is descended from Fatima: While some accounts say that he is from the progeny of Hasan (ra); in other accounts it is suggested that he is from the line of Husayn (ra)... Since majority of the lineage of Fatima descends through Hasan (ra) and Husayn (ra), there are various accounts on this subject.

This is the same in regard to various accounts about the lineage of Abbas. However, there is one from the sons of Abbas bearing the name (of Mahdi)... Mansur came before Hazrat Mahdi (as)...

Allegiance to him

They will swear allegiance to him in Mecca between Al-Hajar al-Aswad and Ibrahim's Maqam on the night of Ashura.

Migration

He will migrate to Jerusalem. After this emigration, Medina will be destroyed and be the home of wild people. Hadiths were reported on the construction and development of Bayt al-Maqdis and destruction of Medina.

His physical appearance

He is a person with broad forehead, small nose, big eyes, and glittering and spaced teeth. His beard is thick and he has the sign of our Prophet (saas) on his shoulder. His thighs are long and he is Arab in complexion. He will be slow of speech. He will strike his left knee with his right hand when he speaks slowly and steadily. He is 40 years old. In another account he is between age of 30 and 40. He is extremely submissive towards Allah and he wears two pieces of cotton cloth. In moral terms, he is like the Prophet (saas). He is of medium height. His eyebrows are curved.

His moral qualities

He will follow on the path of the Prophet (saas). **He will not awaken he who**

sleeps, and will cause no blood to be shed. He will leave no Sunnah uninvigorated and no heresy uneradicated. Just like the Prophet (saas) he will impose the obligations of the faith during the End Times. Like Dhu'l-Qarnayn and Sulayman, he will rule the whole world. He will break the cross [annul the mistaken Christian belief that the Prophet Jesus (as) was killed], kill the swine [warn people that eating pork is harmful and remove interest in its consumption]. He will restore all things to Muslims. The world will be filled with justice instead of cruelty and torture. He will measure all things equally according to the criteria of truth and justice.

In the same way that the inhabitants of the earth and skies will be content with him, the birds in the air, the wild beasts in the forest and even the fish in the sea will be content with him. Nobody will remain who is not pleased with the community of Muhammad (saas). He will make a herald to shout, 'Is there nobody in need?' and the answer will come, 'We have no need.' Only one man will come and say, 'I am in need.' At this, Hazrat Mahdi (as) will say to him:

'Go. The treasurer will give you what you wish.' The man will go to the treasurer and tell him of the situation, and the treasurer will say:

'Open your lap.' He will open his robes, and when the treasurer gives him a large amount of goods, the man will feel remorse and say, 'I am the greediest of all the community of Muhammad (saas)!' He will seek to give back to the treasurer what he had been given. But the treasurer will say, 'We do not take back what we have given.' People with good and bad moral qualities will drown in unseen blessings during his time. Mercy will rain from the sky, abundance will increase on Earth, and ithe will find all its treasures.

All countries will open their doors to him. The kings of India will submit to him and give all their treasure to Jerusalem. **They will come and shelter with him from all sides, like bees sheltering in their hives.** Three thousand angels will descend to human beings, as they did with the first, and smite those who are opposed to him in the face and on the back. (In other words, they will be assisted by three thousand angels.) Gabriel (as) will be at the head of the angels and Michael (as) will be at the sonunda of the angels.

In his time, the wolf will graze alongside the sheep, children will play with snakes and scorpions, and people will receive 700 measures for every measure of wheat they sow. Evils such as usury, plague, adultery and alcohol will disappear. Life spans will grow longer and goods entrusted will be returned. Nobody will be left who harbours hostility towards the Ahl al-Bayt (the Prophet (saas)'s family). **His word will be beloved among people. Thanks to him, Allah will put**

an end to blind corruption. Peace and security will reign on Earth. A woman will even be able to go on the Hajj with five other women with no man accompanying them.

The performance of some of these by the Prophet Jesus (as) is no obstacle to this. Because they can both do the same thing. They will probably come at the same time. The proof of this will emerge in the future.

The Second Stage

Portents that introduce him and signs that his coming is approaching...

In terms of portents;

He will bear the shirt, sword and banner of the Messenger of Allah (saas). That banner has never to this day been opened since the passing away of the Prophet (saas). It will never be opened until the appearance of Hazrat Mahdi (as). The oath 'Al Biat'u Lillah' (Allegiance is to Allah) will be written on the standard.

There will be a turban on his head, from which a man will emerge and point to Hazrat Mahdi (as) and cry, 'This is the Mahdi (as), the caliph [spiritual leader] of Allah! Follow him!'

He will plant a dry reed tree in a dry place, and it will suddenly flourish and grow leaves.

For those who desire miracles from him, he will point to a bird flying in the sky and it will fall into his hands.

A voice will be heard from the sky: 'O men; Allah has now distanced the tyrants, the hypocrites and their assistants from you. He has brought the most auspicious of the community of Muhammad (saas) to your head. Join him in Mecca, he is Hazrat Mahdi (as)! His name is Ahmad bin Abdullah. Another account reads: 'He has appointed Jabir, the most auspicious of the community of Muhammad, to you. Join him in Mecca, he is Hazrat Mahdi (as). His name is Muhammad bin Abdullah!'

The ground will give forth its darlings as if they were tablets of gold. **People's hearts will grow rich. The earth will be filled with abundance.** A treasure will emerge from beneath the Kaaba. He will distribute this on the path of Allah. The Ark of the Covenant will be brought forth from Antioch or Lake Tiberias. It will be raised on men's shoulders and placed before him at Bayt al-Maqdis. When the Jews see this they, with a few exceptions, they will become Muslims. In the same way that the sea was divided for the children of Israel, so it will be divided for him. It will be easy for him to pass in between. Men with

black banners will come from Khorasan and swear allegiance to him. He will meet with the Prophet Jesus (as), son of Mary, and the Prophet Jesus (as) will perform the prayer (*salat*) behind him. He will bear the sign of the Prophet (saas).

Signs to Show That His Coming Is Close at Hand

- **The River Euphrates will split open and give forth a mountain of gold.**
- **The moon will be eclipsed on the first night of Ramadan, and the sun on the fifteenth night.** Such an eclipse, the like of which has never been seen since the creation of the world, will involve two eclipses of the moon during the month of Ramadan.

- **A comet, both ends of which shed light radiantly, will be born, three or seven days in succession, from the east.**

- **A great fire will appear, darkness will be seen in the sky, and the sky will become an utterly different crimson unlike the usual red. This will be cried in a language the world can hear and understand...**

- **A village known as 'Harista' will be destroyed in Damascus.** A voice from the sky will cry out the title of 'Mahdi', and everyone in east and west will hear it! Sleepers will awake, those standing will sit, and those sitting will rise to their feet.

- **An uprising in the month of Shawwal, talk of war in Dhu al-Qi'dah, and war will break out in Dhu al-Hijjah.** Pilgrims will be plundered and their blood will be shed (at Jamra al-'Aqaba which is a stone pillar representing satan that is stoned during the pilgrimage.) Some of these have already happened.

- **There will be disagreements and frequent earthquakes.** Voice from the sky will call: 'Open your ears! The truth is from the line of the Prophet Muhammad (saas)!' From the earth, one will call: 'Truth is together with Jesus (as) from the line of Abbas!' The first will be the call of an angel, the second will manifest as the call of satan.

- **A mountain of gold will disclose from under the River Euphrates.** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 166*)

- **Hazrat Mahdi (as) will point to a bird flying in the air, and the bird will fall into his palm... He will plant a bone-dry reed tree in dray soil, and it will suddenly flourish ...** (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 173*)

Hazrat Mahdi (as) will take the matter seriously... (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 175*)

Then Allah will conquer Constantinople (Istanbul) for the people of His most

loved friends. He will remove illness and tribulation from them, and before much time has passed the Prophet Jesus (as) will descend and war against the antichrist.' Imam Suyuti (in his *Jami al-Kabir*) also set this hadith out at great length.

The work known as the *Iqdud Durar* reads: **Constantinople** has seven ramparts. Each rampart is twenty-one Turkish yards. And it has a hundred gates. The final rampart that follows the city is ten Turkish yards. It is built on an estuary opening onto the Greek [Rum] Sea. The sea stretches as far as the provinces of Greek [Rum] and Andalusia.

Hazrat Mahdi (as) will plant a banner by the sea when he goes to perform his ablutions before the morning prayer (*salat*), and the waters will recede from him. And he will cross over the path that thus opens and cry out to people: 'O people, come and pass. Almighty Allah has divided the sea for you as He did for the children of Israel.' And they will cross. They will cry out taqbir (Allah is Great), and this time the tremor will be rather stronger. When they raise the third taqbir, twelve towers will collapse. They will enter directly into the city from there...' (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 181*)

... It has been reported from the Prophet (saas) that: 'Two believers and two unbelievers have ruled over the world. The believers: Dhu'l-Qarnayn and Sulayman (as); the unbelievers are: Nemrud and Buhtunnasir. 'One from my Ahl al-Bayt (the Prophet (saas)'s family) will come as the fifth who is Hazrat Mahdi (as).' Ibn Marduwayh reports from Ibn Abbas: 'The Companions of the Cave will be Hazrat Mahdi's (as) followers. According to the ulama (scholars) their remaining until this time is in order to give them the honor of being a part of the community of Muhammad (saas).'

A proclamation

It is reported in various accounts that the Prophet (saas) said: "The greatest war, the conquest of Constantinople when the antichrist comes forth will be in seven months.' In another account, this appears as 'seven years.' According to Abu Dawud, the account reading 'seven years' is more accurate than that reading 'seven months.' (*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, pp. 182-183*)

Another proclamation

There are various reports concerning Hazrat Mahdi's (as) term of rule. Depending on the accounts, this will last, five, seven or nine years. In some it is only seven years, and in others nine. One report says: at least five, at most nine.

It is narrated in some accounts as 19 years and a few months, in others as 20, in some as 24, in others as 30, and in still others as 40 years. He will spend nine of these 40 years at peace with the Greeks [Rum]. In his book *Al-Qawl al-Mukhtasar* Ibn Hajar al-Haythami says:

‘These accounts may all be true in terms of his appearance and strength.’ We may confirm these words of Ibn Hajar’s from various perspectives. The first is that the Prophet (saas) has imparted many tidings to his community, and especially to his Ahl al-Bayt. He has described how they will be freed from all forms of oppression and torture. This depends on justice that can only be brought in over a long period of time. Such a short period as seven or nine years is not adequate for this. Second, **just like Dhu’l-qarnayn (as) and Solomon (as), Hazrat Mahdi (as) will have dominion of the entire world.** He will erect masjids and buildings in other countries and a period of nine years will again not suffice for the struggle he will wage and other matters he will engage in.

Third, **life spans will become longer during his time. The prolongation of life spans means that his will be longer, too.** Otherwise there is no point in people living longer.

As we know, the Prophet Jesus (as) will appear and slay the antichrist (his corruption). It is a fact that the Prophet Jesus (as) will not take over command from Hazrat Mahdi (as), because the leaders are from the Quraysh. Since they will both be present among people, the Prophet Jesus (as) then will be his Vizier, not his Commander. It is for these reasons that he will follow and perform the prayer (salat) behind Hazrat Mahdi (as). In fact, this hadith reported in Muslim from Jabir (ra) are evidence of this: When he performs the prayer (salat) the Prophet Jesus (as) will say: ‘As a blessing on this Community from Allah some of you are the commanders of others. As reported in some accounts: ‘Hazrat Mahdi (as), only he will lead the prayer (salat) for the people, and then Jesus (as) will be Imam,’ report is not an obstacle for this. Because his [Hazrat Mahdi’s (as)] being the Imam and Commander is definite, it is proper for him to allow the Prophet Jesus (as) to be the Imam and lead prayers (salat). Succession of his virtue is permissible, such that the virtuous is other than the Quraysh!’ (*Al-Barzanji, Al-Isha’ah li-ashrat al-sa’ah, p. 185*)

... This blessed hadith of the Prophet (saas) sheds light on this so well:

‘Although your Imam (head of state) is one of you, what will become of you when the son of Mary [the Prophet Jesus (as) descends among you]? The words that ‘Although your Imam is one of you...’ have removed the apprehension that ‘A Just Judge’ would mean leadership (imamate). Because when the Prophet Jesus (as) comes, he will adhere to the law of the Prophet Muhammad (saas). The

meaning of leadership here is not leading a prayer (salat). Success is by Allah...
(*Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 186*)

M. MUHYIDDIN IBN 'ARABI

Know that al-Mahdi (as) must certainly appear. But he will not appear until the world becomes full of tyranny and injustice, then he will fill it with justice and equity; and if there is no more than one day remaining from (the appointed age of) the world, Allah will elongate that day to enable this successor [Muslims' spiritual leader] to rule. And he is from the progeny of the Messenger of Allah (saas), from the children of Fatimah.

He will distribute the wealth equally and will do justice to (his) subjects. A man will come to him and say, 'Give to me, O Mahdi.' And there will be goods before him, and Hazrat Mahdi (as) will forthwith fill his robe with the goods in front of him, and he will take away all he can carry. Hazrat Mahdi (as) will appear at a time where there are no prophets to lead people ... (Because of his blessings) a man who would be ignorant, coward and miser in the evening will become learned, brave and generous in the morning. Help (of Allah) will walk in his front. His rule will last five, seven or nine years. He will follow in the footsteps of the Messenger of Allah (saas), and he will commit no mistake; **Allah guides him to the truth in a way he does not see.** He takes every task upon himself. **He will raise up the weary, and help the weak. His action will be according to his words, and his words according to his deeds,** and he will know that he will be a witness. Allah will purify him in one night. He will capture the Greek city (Istanbul) with the taqbir. And at this point there will be 70,000 of the sons of Ishak with him at this point.

He will uphold religion, and he will breathe the spirit back into Islam. He will reinvigorate Islam after its degradation and bring it back to life after its death.

He will manifest the religion as it is in reality.

Thus in his time religion will attain its true identity in a purified form. there will not remain but the (original) pure religion. He will oppose the schools of the ulema in many of his rulings. They will therefore keep away from him. Because they will imagine that Allah will leave no reviver of the law after their imams...

The common people of the Muslims and the greater part of the elite among them will rejoice in him. He will have Divine men upholding his call and aiding him in his victory; they are the followers. **They will bear the burdens of (his) government** and help him carry out all the details of (the duty) Allah has imposed on him. The Prophet Jesus (as), son of Mary, will come down to him,

near the white minaret in the eastern part of Damascus. The imam will be pulled back, and the Prophet Jesus (as) will pass to the fore and lead people in prayer. He will command people with the Sunnah of the Messenger of Allah (saas), he will break the cross [annul the mistaken Christian belief that the Prophet Jesus (as) was killed] and kill the swine [warn people that eating pork is harmful and remove interest in its consumption]. And al-Mahdi will die clean and pure.

Hazrat Mahdi (as) will go into occultation, till comes the known (i.e. appointed) time. His martyrs will be the most auspicious of martyrs, and the people he trusts, his ministers, will be the most trustworthy of people.

Allah will appoint as his ministers a group (of spiritual men) whom He has kept hidden for him in the secret recessed of His Unseen. Allah has acquainted (these followers), through unveiling and immediate witnessing, with the (Divine) realities and the contents of Allah's Command concerning His servants. **They follow in the footsteps of those men among the Companions (of the Prophet [saas]) who sincerely fulfilled what they had pledged to Allah. These followers are from the non-Arab peoples; none of them is Arab, although they speak only Arabic. And they have a guardian, not of their kind, who never disobeys Allah at all; he is the most elect of the followers and the most excellent of (the Mahdi's) Trusted Ones.**

Especially these ministers are the true Knowers who really know what is There (in the Divine Reality). As for the Mahdi himself, ... he has a political policy. One distinguishing feature of these ministers is that they will never be defeated in battle. For example, they will capture the Greek city, Istanbul, by means of the takbir alone. One third of the ramparts will collapse with the first takbir, one third with the second and the remaining wall with the third. **They will thus capture the city without using swords and weapons.** This is the exact truth, the brother of victory.

The totality of what he needs to have performed for him by his followers are nine things; there is not a tenth, nor can they be any fewer. These things are;

- **Penetrating vision**
- **Understanding the Divine address when it is delivered**
- **The knowledge of how to translate from Allah**
- **Appointing the (various) ranks of the holders of authority**
- **Mercy in anger**
- **The forms of (spiritual) sustenance needed by the ruler**
- **Knowledge of the interpenetration of things**
- **Striving to one's utmost and going to any length to satisfy the needs of mankind**
- **Possessing the knowledge of the Unseen that he requires for this engen-**

dered world in particular during a particular period of time

Allah informs Hazrat Mahdi (as) about (each event) before it occurs. Because he needs to be ready for each event beforehand.

He is Divinely protected (ma'sum) from personal opinion (ra'y) and analogy (qiyas) in Religion. It is unlawful to behave in that way. For (the use of) analogy by whoever is not a prophet amounts to passing judgment on Allah concerning the Religion of Allah on the basis of something that person does not (really) know. If He had wanted to do that He would have clearly stated it through the voice of His Messenger.

In addition, our Prophet (saas) never said "He follows in the trace of my footsteps, and he makes no mistake" about any of the imams. He only said that about Hazrat Mahdi (as). He revealed his innocence, his succession and the innocence in his rulings. (*Al-Futuhah al-Makkiyah*, 366. Vol. 3, p. 327-328)

IBN KATHIR

According to Shuayib ibn Khalid's account from Abu Ishaq, Hazrat Ali looked at his son Hasan and said, "**My son is a sayyid as the Messenger of Allah named him.** Very soon, **a man from his descendant** will come who will be called by the name of our Prophet. His good conduct will resemble him but his appearance will not." (*Ibn Kathir, Al-Bidaya Wa An-Nihaya*, 1/38)

The Prophet (saas) said: If only one day of this world remained, Allah would lengthen that day (according to the version of Za'idah), till He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny (according to the version of Fitr). Sufyan's version says: The world will not pass away before the Arabs are ruled by a man of my family whose name will be the same as mine. (*Ibn Kathir, Al-Bidaya Wa An-Nihaya*, 1/39; *Sunan Abu Dawud*, Book 36, 4269; *Tirmidhi, 'Fitan'*, 52. H. 2231)

Another account says: "If only one day of this world remained, Allah would lengthen that day, till a man who belongs to my family whose name is similar to mine takes charge of the affairs of the world ..." (*Ibn Kathir, Al-Bidaya Wa An-Nihaya*, 1/39. *Tirmidhi, 'Fitan'*, 52. H. 2231)

The Messenger of Allah (saas) said: There will be in my community a Mahdi, who will reign for seven years, or eight years or nine years. My community will receive such benefits which they had never before experienced. The skies will be opened up for them. The earth will not withhold anything of its

vegetation. A person will stand up and say, "O Mahdi! Give me." He will say to the man, "Take!" (as much as you please). (*Ibn Kathir, Al-Bidaya Wa An-Nihaya, 1/42; Ibn Majah, Fitan, 34, H. 4083*)

The Messenger of Allah (saas) said: "Al-Mahdi is from my community; he will be born and live to rule five or seven or nine years. (If) one goes to him and says: 'Give me (a charity),' he will fill one's garment with what one needs." (*Ibn Kathir, Al-Bidaya Wa An-Nihaya, 1/43; Tirmidhi, Fitan, 53, H. 2232*)

Ibni Kathir says that this is a hasan (good) hadith. This hadith was narrated by the Prophet (saas), and indicates that Hazrat Mahdi (as) will remain for a maximum of nine years, and that the shortest period will be five or seven years. It is probable that he will be the Successor [spiritual leader] who distributes goods in abundance. Then again, it is Almighty Allah who knows all things best. There will be much fruit in his time, agricultural production will exceed demand, and there will be an abundance of goods. No power will be able to resist this in that time, faith will rule upright, and goodness and auspiciousness will be permanent and continual. (*Ibn Kathir, Al-Bidaya Wa An-Nihaya, 1/43, 44*)

'Halef ibn Walid, Abbad ibn Abbad and Halid ibn Sa'd related this to us. This from Zawat Abu al-Wadak and he reported from Abu Said that Abu Said stated: 'A man said: I swear by Allah that no man became our leader who was not worse than the last.' At this, Abu Said stated that he said: 'Had I heard nothing from the Prophet (saas) I would also have spoken in the same way. I heard the Prophet (saas) say: A commander will come from among your leaders, and he will so distribute goods that there will be beyond counting. A man will come to him asking for goods, and he will tell him to take them. The man who comes will spread out his clothes, and goods will be filled in there. And the Prophet (saas) described the situation of this man at that time by spreading out a thick woollen cloth he was on top of and gathering the corners of this together, he said this was how the man would hold and take away those goods. (*Ibn Kathir, 'Al-Bidaya Wa An-Nihaya, 1/44*)

The Messenger of Allah (saas) said: 'We, the children of Abdulmuttalib, are the chiefs of the people of Paradise. Myself, Hamza, Ali, Jafer, Hasan, Hussein and the Mahdi (as). (*Ibn Kathir, Al-Bidaya Wa An-Nihaya, 1/44; Ibn Majah, Fitan, 34, H. 4087*)

IMAM ASH-SHARANI

In a hadith from Abu Dawud reported by Abu Sa'id al-Khudri, our Prophet (saas) stated:

- **Hazrat Mahdi (as) will be in my Ummah.** If his time is short he will rule

for seven years, and if it is not short, then for nine years. Goods (wealth) will increase in Hazrat Mahdi's (as) time. He will have much treasure with him. Someone will say:

- O Mahdi, help me (a little, and he will reply:
- Take (as much as you want, as much as you can carry).

Another hadith from Abu Dawud's account says:

- Hazrat Mahdi (as) will be of my stock, and will have a broad forehead.

Narrated Abu Sa'id al-Khudri:

- Severe calamity will befall my people during the Last Days. It will be a calamity which, in severity, shall be unprecedented. It will be so violent that the earth with injustice and corruption will shrivel for its inhabitants. The believers will not find refuge from oppression. At that time Allah will send a man from my family to fill the earth with justice and equity just as it is filled with injustice and tyranny. **The dwellers of the heavens and the earth will be pleased with him [Hazrat Mahdi (as)].** The earth will bring forth all that grows for him, and the heavens will pour down rains in abundance. He will live among the people for seven or nine years. From all the good that Allah will bestow on the inhabitants of the earth, those alive will desire that those who have already passed away should have been alive to enjoy this prosperity.

In a hadith narrated by Abu Dawud says the Prophet (saas) said:

If only one day of this world remained, Allah would lengthen that day (according to the version of Za'idah), till **He raised up in it a man who belongs to me or to my family whose father's name is the same as my father's and whose name will be the same as mine.**

Imam Tirmidhi narrated this hadith, calling it true and authentic.

In the same way, in the hadith related by Tirmidhi our Prophet (saas) stated:

Even if no more than a single day remained in this world, Almighty Allah will prolong that day to allow someone from my Ahl Al-Bayt to assume the leadership of people. And he will have (helping) angels before him and Islam will appear (in all its majesty). **There will be so much in Hazrat Mahdi's (as) treasury that** someone will come to him and say:

- O Mahdi, help me. And Hazrat Mahdi (as) will place as much money as he can carry in his robe.

In a hadith narrated by Hafiz Abu Nuayim, the Messenger of Allah (saas) said:

Hazrat Mahdi (as) is from our Ahl al-Bayt, no doubt Allah will enforce his appearance within a night – or in two days.

There will be (days of) confusion, corruption and fear in the Maghrib. Hunger and high costs of living will spread. Corruption will spread, and some people will feed off others. At that time, one of the sons of Fadima, the glorious daughter of the Messenger of Allah (saas) will appear from the furthest part of the land of the Maghrib. That person is Hazrat Mahdi (as) who will arise in the End Times. And the coming of Hazrat Mahdi (as) is the first of the portents of the End Times.

In the hadith related by Imam Shuraik the Prophet (saas) stated that the sun would be eclipsed twice during the month of Ramadan before the appearance of Hazrat Mahdi (as).

Allah knows the truth.

In a hadith narrated by Ibn Majah and taken from Abu Hurairah (ra), our Prophet (saas) stated:

Even if no more time than a single day remains to this world, Allah the Great and Glorious will certainly prolong that day so that a person from my family can arise and possess **Mount Daylam (rising above Marwah in Mecca), or the land of Daylam, and the city of Istanbul and Rome.** This hadith is completely reliable.

Afterwards, the army of Hazrat Mahdi (as) will reach the Golden Church and take possession of the great and plenty (valuable, precious) treasures inside it. Hazrat Mahdi (as) will take these and distribute them fairly and equitably among Muslims. Hazrat Mahdi (as) will then lay hands on the Ark of the Covenant inside the Church that contains the iron-tipped stave (rod) of the Prophet Jesus (as) and the Rod of the Prophet Moses (as). That rod of the Prophet Moses (as) descended to earth when the Prophet Adam (as) was expelled from Paradise. Later on, the Roman Emperor Kaiser seized that Ark of the Covenant in Bayt al-Maqdis (in Jerusalem) and took everything of value (valuable, precious) inside it and took them to the Golden Church. Those pieces have been kept in the Golden Church up until now. Eventually, Hazrat Mahdi (as) will take them from there once again. (*Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, pp. 432-448*)

IBN HAJAR AL MAKKI

All the hadiths referring to the coming of Hazrat Mahdi (as), that he will be descended from the line of our Prophet (saas), that he will rule the world for seven years, that he will fill the world with justice and how he will come togeth-

er with the Prophet Jesus (as), assist him in slaying the antichrist (corruption) at the gate (of Ludd) in Palestine, serve this Community as its imam, and how the Prophet Jesus (as) will perform the prayer (salat) behind him, have achieved absolutely trustworthy status from transmission from a large number of narrators. **All these points listed are the most important features of the life of Hazrat Mahdi (as).**

The complexion of Hazrat Mahdi (as) is of Arab (white mixed with red) and his body is of Israelite. There is a mole shining like a star on his right cheek. The peoples of the earth and sky and even the birds, will be delighted with his rule and happy with his succession.

Hazrat Mahdi (as) will resemble one of the Children of Israel, he will bring forth treasures from the earth and conquer the world of heresy.

People will swear allegiance to him will between the Corner and the Station of Abraham [near the Kaaba]. Hazrat Mahdi (as) will be so merciful that in his day not a single person's nose will bleed.

His beard will be thick and plentiful.

His teeth will be bright.

He will give large amounts, without even counting, when he distributes goods and property.

Such corruption will appear that no one will be preserved of and **this will immediately spread from where it had been to elsewhere**, and this will continue until a caller will cry from the sky and say, 'People, your commander is now Hazrat Mahdi (as).'

In the same way that Allah willed and Islam commenced with our Prophet (saas) it will come to an end with Hazrat Mahdi (as).

A world filled with cruelty and oppression will overflow with justice after his coming.

He will be sent at a time of various earthquakes.

In his time, both the good and the bad of the Community will enjoy a great many blessings so many that have never been seen before. Although there will be much rain, not a drop will be wasted, and the soil will be plentiful and productive without requiring a single seed.

When Hazrat Mahdi (as) appears there will be a turban on his head, and a herald will cry out; 'This is Hazrat Mahdi (as), the caliph of Allah [Muslims' spiritual leader]. Obey him.'

Our Prophet (saas) said; 'When you see banners arise from the side of Khorasan, join them, though you have to crawl over snow, because among them

is Hazrat Mahdi (as), the caliph of Allah [Muslims' spiritual leader] .'

He will come at a time when that corruption manifests itself, and his piety will be unmatched.

He will [spiritually] capture Constantinople and Mount Daylam.

Even a single word spoken against Islam will offend him.

There will be great corruption before Hazrat Mahdi (as) in which there is widespread slaughter.

Hazrat Mahdi (as) will not emerge unless innocent people are massacred, and he will appear when those on earth and in the sky can no longer put up with such killings. When Hazrat Mahdi (as) comes, people will embrace him with love and affection.

Hazrat Mahdi (as) will appear after great corruption, when all forbidden things are regarded as lawful. The succession will come to him while he is sitting at home, and he will be the most auspicious of all men in his time.

Before the coming of Hazrat Mahdi (as), there will be a great happening in Medina when even black stones will disappear in blood. In this event, the killing of a woman will be as easy as waving a whip. And this event will spread two kilometres when eventually people will swear allegiance to Hazrat Mahdi (as).

Before the coming of Hazrat Mahdi (as), trade and roads between nations will be severed, and strife between people will increase. Scholars from various countries will set out, unknown to one another, in order to seek Hazrat Mahdi (as), and each scholar will be accompanied by up to 310 people. Eventually they will all meet in Mecca. And when they ask one another, 'Why have you come here?' they will all reply: 'We are looking for Hazrat Mahdi (as) who will put an end to this corruption and conquest Constantinople, because we have learned his name and those of his mother, father and army.'

Allah will fill the hearts of all people with affection towards him. **Then he will walk with a people who are lions by day and devout believers by night.**

Hazrat Mahdi (as) will leave no bid'at (adoption of some rituals or innovations on the grounds that they are essential components of Islam, although they violate the teachings of the Qur'an and the Sunnah) and will restore life to the Sunnah of our Prophet (saas). He will [spiritually] conquer Constantinople and the mountains of China and Daylam, and this will persist for seven years. However, each year of his will be the equivalent of 20 of your years. Then Almighty Allah will do that He wills.

In his time, the wolf will play with the sheep, and snakes will do no harm to children. A man will sow a handful of seed and reap 700 handfuls. Hypocrisy,

usury, adultery and alcohol will disappear, life spans will be prolonged, and security will not be impaired. The evil will perish and nobody will be left to bear ill-will towards our Prophet (saas).

He will not appear until a sin emerges from the sun.

His commanders are the most auspicious of men.

The world will be filled with security, and even a few women will be able to go on the hajj (pilgrimage) with no men accompanying them.

Widespread corruption that seems unlikely to ever end will break out, and this will continue until three cries will be heard from the sky, saying; 'The commander is Hazrat Mahdi (as). That is the truth' is heard three times from the sky.

He will not come until no successor will be left on earth whose name is known of.

Before his coming, a shining star will be seen from the east.

The moon will be eclipsed twice during Ramadan.

A voice from the sky will call out his name and even people asleep in the east and the west will hear that voice and wake up.

During the [spiritual] capture of Constantinople, he will plant a banner while performing the ablutions for the morning prayer (salat) the sea will part in two and recede from him and Hazrat Mahdi (as) will cross to the other shore, following the path that opens up. Then he will plant another flag and say: 'People, take heed. In the same way that the sea opened up for the Children of Israel, so it has opened up for us.' Then all will recite the taqbir (Allah is Great) again and again, and with the twelfth taqbir, the city's 12 towers will fall. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 15-75*)

ALI IBN ABD-AL MALIK HUSAM AL-DIN AL-MUTTAQI AL-HINDI

Allah will place affection for him in people's hearts. He will then join a group of people who are lions by day and devout believers by night.

Abu `Amr al-Dani narrated from Abu Qatade. He said: When blood is spilt people in strife will come to Hazrat Mahdi (as) as he sits at home and will say, "Rise up for us now." **He will decline, but will eventually rise after being threatened with death. Thereafter no blood will be shed.**

(In his time) neither the sleeping is awakened nor is any blood shed.

Ahmad, Ibn Abu Shayba, Ibn Majah and Abu Nuaym ibn Hammad relate

from Hazrat Ali (ra) in the book "Kitab al-Fitan" that the Prophet (saas) said: Hazrat Mahdi (as) is one of my house. Allah will mature him in one night.

Al-Tabarani has related in his "al-Mu'jam al-Kabir" and from Abu Naim Ibn Masud. He said that the Messenger of Allah (saas) stated: A child of my house bearing my name and whose moral values are my moral values will appear and fill the world that had been filled with cruelty with justice.

His beard is thick, his teeth are bright, there is a mole on his face. He has the sign of the Prophet (saas) on his shoulder. He will appear with the camel-hair standard of the Prophet (saas). That standard has four corners and is unstitched, and it is black in color. There is brightness on it. Never having been unfurled since the death of the Messenger of Allah (saas), it will be opened when Hazrat Mahdi (as) appears. Allah will send three thousand angels to assist Hazrat Mahdi (as), and those angels will strike those who oppose him in the face and on the back. **He will be sent when he is aged between thirty and forty (at the age of forty).**

Ibn Abi Shayba reported from Abi Djald that he said: Sedition will be seen, and other sedition will follow and the first will spur the last to conflict with swords, after which **the succession [spiritual leadership] will come to Hazrat Mahdi (as), the most auspicious of men, as he sits at his home.**

Abu `Amr al-Dani reported from Salama ibn Zufar and said: One day it was said near Hudhayfa that Hazrat Mahdi (as) had appeared. He said: If he emerges, though among you are the people of Hazrat Muhammad (saas) then you have found happiness. It is certain that because of the evils those people encounter Hazrat Mahdi (as) will not appear until he is the most beloved of men.

Kaza (Abu Na'im ibn Hammad) reported from Abu Hurairah (ra), He said that: The oath of allegiance to Hazrat Mahdi (as) will not be taken until Almighty Allah is openly denied.

In his "Kitab al-Fitan" Abu Naim ibn Hammad reported from Hazrat Ali (ra) by way of a reliable account from Muslim. He said: There are four seditions. The sedition of abundance, the sedition of scarcity, a repeated sedition and calling out for gold. Then one from the line of the Prophet (saas) will appear and Allah will improve human affairs by his hand.

Nuaym reported from Kaab al-Ahbar. He said: Before the appearance of Hazrat Mahdi (as) a bright-tailed star will be born from the East.

Abu `Amr al-Dani reported from Shahr ibn Hawshab (ra). He said that the Messenger of Allah (saas) stated: There will be a voice in Ramadan, a noise in Shawwal, and war between the tribes in the month of Dhu al-Qa`dah. **Pilgrims**

will be despoiled. There will be a war in Mina in which many will die, to such an extent that so much blood will flow as to leave the stones there in a lake of blood.

Naim reported from Shurayk: He said I have heard that: **There will be two eclipses of the Moon in Ramadan before the coming of Hazrat Mahdi (as).**

Everyone will speak solely of him, drink of his love, and speak of nothing but him.

Naim ibn Hammad and Abul Hasan Kharbi reported from Ali ibn Abdullah ibn Abbas (ra) in the first part of their work Kharbiyat. He said: **Hazrat Mahdi (as) will not appear until the Sun rises as a sign.**

Naim ibn Hammad and al-Hakim reported from Amr ibn Shu'ayb, and he from his father and his father from his grandfather: The Messenger of Allah (saas) stated:

In the month of Dhu al-Qa`dah, the tribes will wage war, pilgrims will be kidnapped, and there will be bloody wars. Their master (Mahdi) will be reluctant and eventually as many people as were at Badr will make oath of allegiance on him, albeit against his will, between the Rock and the Pillar. And the peoples of Earth and sky will approve of him.

Great cities will be ruined, and it will be as if they had not existed the day before.

Sufyani and his army will attack five numerous peoples.

SHEIKH MANSOOR ALI NASIF

Sheikh Mansoor Ali Nasif writes Al-Taj'ul Jami'lil Usul:

"Let it be known that it is a narrated event by all Muslims in every era, that at the end of time a man from the family of the Prophet (saas) will, without fail, make his appearance and will strengthen Islam and spread justice; Muslims will follow him and he will gain domination over the Muslim realm. He will be called al-Mahdi (as). After that, the antichrist will emerge, and the Messiah [the Prophet Jesus (as)] and either kill the antichrist or help Hazrat Mahdi (as) to do so."

The hadiths concerning Hazrat Mahdi (as) have been narrated by a group of leading and auspicious members of the companions. Some of the great hadith scholars, Abu Dawud, al-Tirmidhi, Ibn Majah, al-Tabarani, Abu Ya'la, al-Bazzaz, Ahmad ibn Hanbal and al-Hakim have reported them. (*Ahmet Faruk, Ka'be Baskini ve Mehdilik [The Attack on the Kaaba and the Mahdi], p. 21*)

KADIZADE

“His name is Muhammed, his father’s name is Abdullah. He is a just imam, a pure guide and an absolute mujaddid, the successor of the time (Muslims’ spiritual leader) descended from Hazrat Fadima.. Allah will create and send him when He wishes. He will strengthen Islam with him. Under his rule, there will be no enmity between two people, or even between two animals; every believer will be a loyal wali (saint), every irreligious one a believer of Allah, every atheist a loyal scholar. He will enrich all Muslims with his many conquests and spoils. He will form a group with the Prophet Jesus (as), and the Prophet Jesus (as) will eliminate the antichrist (tribulation caused by him) and lift the jizyah [capitation tax] from the dhimmis and accept the faith of those entering Islam.”
(Kadizade, “Amantu Sharhi,” p. 358)

ABD AL-HAMID IBN ABI AL-HADID AL-MU’TAZILI

From this extract from the Imam Ali, (Hazrat Mahdi (as)] is he who will appear from the sons of Muhammad towards the end of the time ... **Because all Muslim sects are agreed that “the world will not come to an end until he appears.”** (*Nahj al-Balaghah*, Vol. 3, pp. 434, 435)

IBRAHIM HALVETI OF KUSADASI

In his letters the great mystic Ibrahim Halveti of Kusadası reported that Hazrat Mahdi (as) would soon appear and perform his duty:

“The present time is the precursor of the coming of Hazrat Mahdi (as) (may his grave be hallowed). In the time of his coming there will be robbers and military expeditions of behalf of Islam. For the moment his appearance anywhere will not assist the continuation of the custom. 23 Muharram 1260/1844.

... Again when those who follow the antichrist during the 40 years of Hazrat Mahdi’s (as) struggle at his appearance and the antichrist and his fitna (tribulation) are destroyed by that struggle two by two, and the Prophet Jesus (as) changes that religious order 1260/1844. (*Yasar Nuri Ozturk, Ibrahim Halveti of Kusadası*, pp. 204-212, 1982)

MUHAMMAD IBN MAHMUD AL-HAFIZI AL-BUKHARI AL-NAQSHBANDI, KNOWN AS KHWAJAH PARSA

Muhammad ibn Mahmud al-Hafizi al-Bukhari alNaqshbandi, one of the great scholars and mystics of the 8th and 9th centuries (Hijri), collected together the hadiths regarding Hazrat Mahdi (as), devoting a long section of his work *Fasl al-khitab* to the subject.

“In *Al Jami Al Usul*, it is cited as one of the signs and portents of the Last Day: according to the account by Jabbar regarding Messiah (as) and Hazrat Mahdi (as), the Messenger of Allah (saas) said;

- A group of my community will struggle as victorious until the Day of Judgment in the cause of truth. At that time, the Prophet Jesus (as) will descend and the commander of the Muslims will say to him, ‘Lead us in the prayer (salat).’ And he will say to him: ‘No, as a blessing to this community, Allah has made each one of you commanders of the others.’ This hadith was narrated by Muslim.

- In the volume “*Ashrat al-Sa'ah*” of the *Sharh as-Sunnah*, he narrates of Hazrat Mahdi (as). He says that Abu Sa'id al-Khudri narrated the Messenger of Allah (saas) as saying, in reference to a trouble that would afflict this community:

- Allah will send a man from my Ahl al-Bayt to fill the earth with justice and equity just as it is filled with injustice and tyranny at a time when people will not find refuge from oppression due to the occurrence of that trouble.

The dwellers of the heavens and the earth will

be pleased with him. The earth will bring forth all that grows for him, and the heavens will pour down rains in abundance. From all the good that Allah will bestow on the inhabitants of the earth, the dead will wish to come to life again. He will live among the people for seven, or eight or nine years...

- In his book “*Dala'il an-Nubuwwa*” [Miracles of Hazrat Muhammad (saas)],” Imam Jafar al-Mustaghfiri an-Nasafi reports an account regarding



Hazrat Mahdi (as) going back to Abdullah ibn Mas'ud (ra); the Messenger of Allah (saas) stated:

- The days and nights will not pass until a man from my Ahl al-Bayt live in it. His name is like my name and his father's name is like my father's name. **He will fill the world with fairness and justice just as it had been filled by harm and transgressions.** ... (Muhammad ibn Mahmud al-Hafizi al-Bukhari al-Naqshbandi, *Fasl al-Khitab*, pp. 553-557)

ISMAIL HAQQI AL-BURUSAWI

... it is therefore revealed in the Qur'an that: **"He responds to the oppressed when they call on Him..."** (Surat an-Naml, 62) The reference is a declaration of acceptance of prayers by Allah when the time of necessity comes. And it is for these reasons that in every century a person has appeared to fully eliminate all fierce calamity. **AND HAZRAT MAHDI (AS) NEEDS TO APPEAR SINCE THE STRIFE IN THE WORLD INCREASES IMMENSELY. THE POWER OF THE DOCTOR IS PROPORTIONATE TO THE STRENGTH OF THE DISEASE, AFFLICTION, TROUBLE OR SCOURGE. AND THOSE WHO ARE PRESENT AT THE TIME WILL KNOW THE FULL SCALE OF THE DISEASE, AFFLICTION, TROUBLE AND SCOURGE AFFLICING THE WORLD IN THE END TIMES...** (Ismail Haqqi al-Burusawi, *Commentary of Mathnawi*, p. 250)

In his *Commentary of Mathnawi*, Ismail Haqqi al-Burusawi, one of the greatest spiritual guides of the 17th century, draws particular attention to the End Times and to Hazrat Mahdi (as) who will appear in the End Times.

Burusawi states that the time when Hazrat Mahdi (as) appears will be full of disorder and that he will appear at a time of intense and severe physical and spiritual sickness. In addition, his reference to **THE POWER OF THE DOCTOR IS PROPORTIONATE TO THE STRENGTH OF THE DISEASE, AFFLICTION,**



TROUBLE OR SCOURGE suggests that Hazrat Mahdi (as) will possess great knowledge, bestowed by Allah, that will represent a complete cure to this spiritual sickness and intense disorder, the like of which have never been seen before. In addition, Burusawi indicates that this time had not yet come in his own day, the 17th century, in the words, **"THOSE WHO ARE PRESENT AT THE TIME WILL KNOW THE FULL SCALE OF THE DISEASE, AFFLICTION, TROUBLE AND SCOURGE AFFLICTING THE WORLD IN THE END TIMES..."**

ALI HAYDAR EFENDI

Ali Haydar Efendi points to the year Hijri 1400, or 1980s AD, for the appearance of Hazrat Mahdi (as):

"There are various accounts regarding Efendi Baba's [Ali Haydar Efendi's] wish to extend his greeting and oath of allegiance to Hazrat Mahdi (as). We have heard it from the dervish. A representative of the late Hasan Burkay, one of the great scholars who studied with Efendi Baba, related that Efendi Baba pointed to the '80s as the date of the appearance of Hazrat Mahdi (as)."

(<http://www.ihvanforum.org/islam-i-hayat/77066-mehdi-ile-ilgili-kim-ne-dedi/>)

However, some people reject this statement by Ali Haydar Efendi and relate an event in order to support their own views. According to this, Ismail Hakki Bursevi took a passage from Muhyiddin Ibn 'Arabi in his commentary *Tafsir Ruh al-Bayan* and gave a date regarding the coming of Hazrat Mahdi (as). (Efendi Baba) Ali Haydar Efendi added a note alongside this account, saying "But what happened?" On the basis of this note, some people claim that (Efendi Baba) Ali Haydar Efendi did not think that Hazrat Mahdi (as) would come in Hijri 1400. The fact is that (Efendi Baba) Ali Haydar Efendi was born in Hijri 1287 and died in Hijri 1380. In other words, he never saw the Hijri 1400s. Therefore, with his note he added to Ismail Haqqi al-Burusawi's *Tafsir Ruh al-Bayan*, written in the 1700s, Ali Haydar Efendi revealed the erroneous nature of the view that Hazrat Mahdi (as) would come in those years or before. In other words, with that note he confirmed his view that Hazrat Mahdi (as) would come in Hijri 1400.

SHEIKH NAZIM ADIL AL-QUBRUSI AL-HAQQANI

Our Master's century is the most honorable of all honorable centuries. Why? Because this is the time in which our Master lives. It is the century when all the shames of all demons, antichrists, those who block the path of Allah, unbelievers, the hypocrites come to an end, and **HAZRAT MAHDI (AS) SHALL BE READY IN THE TWO THOUSANDS AND THE PROPHET JESUS (AS) SHALL RETURN TO EARTH FROM THE SKY IN THE TWENTY-FIRST CENTURY.**

THAT IS OUR BELIEF NOW. MORE THAN HALF THAT CENTURY WILL ACQUIRE HONOR THROUGH THE PRESENCE OF HAZRAT MAHDI (AS) AND THE PROPHET JESUS (AS). Be alert! (*Sheikh Nazim Adil al-Qubrusi al-Haqqani / Cyprus*)

http://www.osmanli.de/pdf_yazilar_2008/sn_hazreti_mehdi.pdf

IT IS AGREED THAT HAZRAT MAHDI (AS) WILL COME IN THE TWO THOUSANDS. In this way, the true faith, Islam will emerge. (*Sheikh Nazim Adil al-Qubrusi al-Haqqani / Lefke*)

http://www.osmanli.de/pdf_yazilar/sn_mehdi_as.pdf

Allah's will wished them to enter under the heavenly light. (Speaking of the Americans.) Our Master has told us of the last days before the Day of Judgment. And what he said will happen. (Islam will spread to the entire world.)

OUR CENTURY IS THE CENTURY OF HAZRAT MAHDI (AS). (*Sheikh Nazim Adil al-Qubrusi al-Haqqani / Lefke*)

http://www.osmanli.de/pdf_yazilar/sn_amerika_islam_olacaktir.pdf

Presenter: What can you tell us about the Hazrat Mahdi (as)?

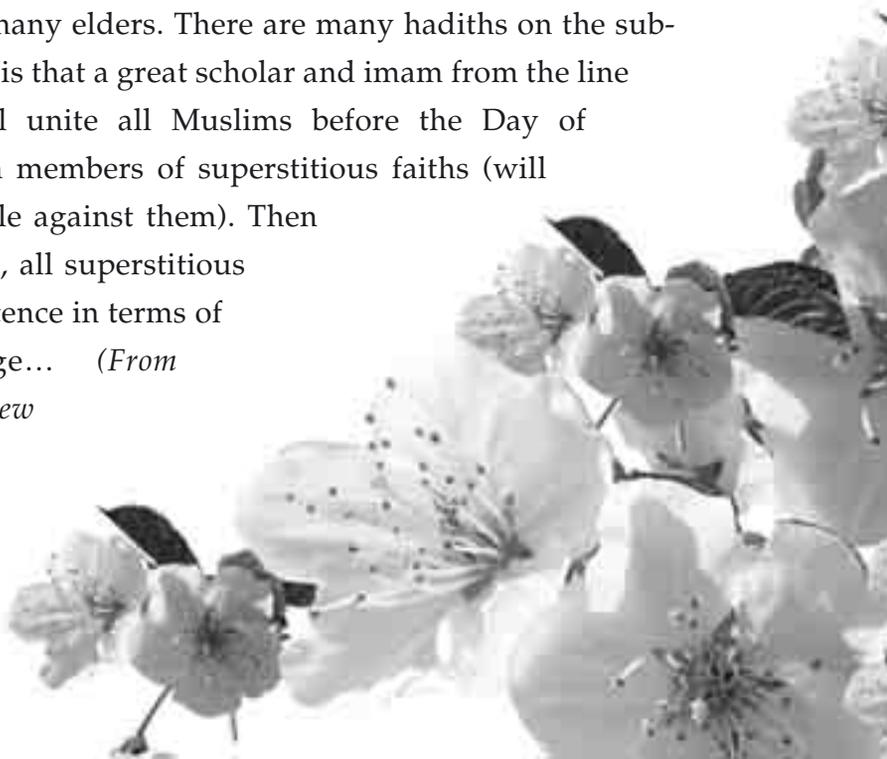
Sheikh Nazim Adil al-Qubrusi: Hasten, o lord of time [Hazrat Mahdi (as)]. Hasten to rescue us; you are the glad tidings of our Prophet (saas). We hope that the Sayyid, the glad tidings of our Prophet (saas) will soon appear. (*From an interview on MPL TV*)

Sheikh Nazim: The lord of time is close at hand, insha'Allah. The coming of the lord of time is nigh, and the world will change. We are approaching the Day of Judgment. Our Master (saas) is the prophet of the End Times. 1500 years have passed from the line of our Prophet (saas). He said that if my Ummah progress toward the truth, Almighty Allah has given them one day of life...

One day in the sight of Almighty Allah is a thousand years. The life of my Ummah is 1.5 days, or 1500 years. We are now in Hijri 1400. Seventy years remain to the Day of Judgment. It is very close at hand. There are many signs, we seek refuge with Allah, and we must go through them safely." *(From Sheikh Nazim Adil al-Qubrusi al-Haqqani's conversation)*

NIMETULLAH HODJA

This century will be the century of Islam. It is certain that Hazrat Mahdi (as) will come. Some people attach little importance to this. That is very wrong. I have heard it myself from many elders. There are many hadiths on the subject. Belief in the Mahdi (as) is that a great scholar and imam from the line of our Prophet (saas) will unite all Muslims before the Day of Judgment and struggle with members of superstitious faiths (will wage an intellectual struggle against them). Then with the dominion of Islam, all superstitious faiths will lose all their existence in terms of knowledge and prestige... *(From Nimetullah Hodja's interview with Feyz magazine)*



THE VIEWS OF CONTEMPORARY WRITERS AND COMMENTATORS

FETHULLAH GULEN

The Appearance of Hazrat Mahdi (as) and the Coming of the Prophet Jesus (as)

“On the basis of the hadiths regarding the Messiah and Hazrat Mahdi (as) and of the conviction of the Community, it may be said that belief in the return to earth of the Prophet Jesus (as) and the coming of Hazrat Mahdi (as) is an expression of trust and confidence in our Prophet (saas).”¹

Hazrat Mahdi (as) Will Be Descended from Our Prophet (saas)

“It will be appropriate to cite examples of two hadiths regarding Hazrat Mahdi (as): ‘Hazrat Mahdi (as) is from us, from the Ahl al-Bayt (family of the Prophet (saas)). Allah will bestow victory upon him in one night. Hazrat Mahdi (as) is one of the sons of Fatima (ra).’ (*Ibn Majah, al-Fitan, 34; Darimi, Mahdi, 1*). ‘Even if but one day were to remain to the end of this world, Allah will send a person from the Ahl al-Bayt to fill this world full of oppression with justice instead.’ (*Ahmad ibn Hanbal, II, 117-118*).

As the work of His mercy, Almighty Allah, at times of degeneration in the community (when Muslim communities have degenerated), has sent a restorer (who purifies), a mujaddid (one who revives faith to its original), a glorious caliph (a spiritual leader of Islamic community), a qutb al-azam (who is the greatest leader in faith of his time, a spiritual pole), and a perfect teacher (superior guide), or a kind of Mahdi to eliminate this degeneration (prevent sedition) and to restore the faith of the ummah and preserve the religion of Islam.

Bediuzzaman who cites as an example such figures as Mahdi al-Abbasi (used as a comparison for successful people) in the political sphere, and Ghaus-ul-Azam (Abd al-Qadir Jilani, the greatest scholar of his time), Shah Naqshbandi (Muhammad Bahauddin, founder of the Naqshbandi order), aqtab al-arbaa (the people known as the four great Sunni scholars) and the 12 imams (the 12 caliphs descended from the line of Hazrat Ali (ra)) in the spiritual sphere, and says,

“Since the law of Allah operates in this way, He will definitely send a luminous person at the time of the grievous mischief of the End Times as the greatest mujtahid (jurist who makes pronouncements when needed on the basis of verses and hadiths), the greatest mujaddid (reviver), also a ruler and Mahdi, a teacher (who guides people), and qutb al-azam (greatest religious leader of the time), and that person will be descended from the Ahl al-Bayt (the family of the Prophet [saas]).” Bediuzzaman also answers the claims that the hadiths about Hazrat Mahdi (as) are weak (of doubtful authenticity,) and says, “Is there any matter that cannot be related to in some books? Some scholars have reported with destitution that even such a great hadith scholar as Ibn Jawzi narrated some trustworthy hadiths as doubtful. Every weak or doubtful hadith does not necessarily mean that it conveys a wrong message.”²

After the Yoke Has Been Placed on the Ground

“We all have a very powerful hope along with our people. We trust in the Messenger of Allah (saas). The lord of the universe, the Prophet (saas) who at the head of the Ummah commanded the Companions (ra) has long since given us the glad tidings that after the yoke was placed on the ground (after being in despair) it would be lifted in the End Times. The Messenger of Allah (saas) has said that ‘La ilaha illa Allah Muhammad Rasul Allah’ [faith] will be restored to life, revived and will bear fruit across the entire world, and in this he told the truth.”³

The Young Man We Await

“In speaking of the Conqueror; how lovely is that commander, a young commander aged 21-22. He sacrificed from his physical and **spiritual feelings of manifestation. The great ruler was of the age of THE YOUNG MAN we await who will protect the values of the Qur’an in the 20th century.**”⁴

313 People

“The number of people who defied the world at Badr was 313. I read their names in entering your presence in important places like reading the names of the angels, I hope for intercession and then enter your presence. A person who was at Badr is so great in my understanding. Why great? Because they are nar-i

beyza [white light] from head to toe. If there were 313 men like white light today, it is possible to have the dominion of the world, **we hope, insha'Allah, that this vineyard, this garden, this orchard will produce these 300, these 313 people.**"⁵

It is narrated in the hadiths of our Prophet (saas) that Hazrat Mahdi (as) will have 313 followers.

It is narrated from Muhammad ibn Hanafi that: "Their numbers are those of the people of Badr. In the same way that those who went before could not surpass them, those who come after will not be able to catch them. Their numbers are the number of those who crossed the river with SAUL."

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 57)

He will defy those around with 313 people under his command, like the soldiers at the battle of Badr, because these 313 people will worship at night and be heroes by day. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 169)

There Is No Possibility of Denying the Hadiths about Hazrat Mahdi (as)

"In the four revered books of hadiths in the Al-Kutub As-Sittah; in al-Hakim's Mustadrak, in al-Bayhaqi and in al-Tabarani there are hadiths regarding the coming of Hazrat Mahdi (as) that cannot possibly be denied. Bukhari and Muslim Sharif not only refer to this individual who will come by name, but they mention someone who will come and fill the world with justice. The same person referred to in Bukhari and Muslim is revealed to bear the name "Muhammad" in the others, or by the Prophet (saas) saying, "He will bear my name. There is exactly an agreement."⁶

When Those Suited to the Matter Come

"Glorious Muslim, I have drawn your attention to things that need to be said with various examples in order for you to advance and not to falter in this most holy duty, and I have sought to provide you means, and there is no need to admit this again. **I am not the one whose work this is; we will continue this work, together with people like me, until he comes, that is how it appears. We will abandon this work when the right one comes, we are not those most suit-**

ed to it. The ones who are merited will be the real interpreters of the truth and what is right and will restore our dead hearts to life. I hope for this with a mature sincerity, I await this from my Lord, but we shall continue to speak of it until that day.”⁷

NOTES

- 1) From the article, Where is the Messiah? Who is Hazrat Mahdi (as)?
<http://tr.fgulen.com/a.page/eserleri/kirik.testi/a12729.html>
- 2) <http://tr.fgulen.com/a.page/eserleri/akademi.yazilari/2000.akademileri/a2290.html>
- 3) Ruh Ufku Serisi, 1st CD, Toward the Light, 7th cassette, Nil Yapımcılık A.Ş.
- 4) Ruh Ufku Serisi, 1st CD, The World of Our Hearts Conference, 1st Cassette, Nil Yapımcılık A.Ş.
- 5) Ruh Ufku Serisi, 5th CD, Justice Assembly Conference, 2nd cassette, Nil Yapımcılık A.Ş.
- 6) Conversations, Series B, 14th cassette, 1979
- 7) Conversations, Performance, 11th cassette, 11 January 1980

HEKIMOGLU ISMAIL (Omer Okcu)

In the same way that officials and soldiers have positions and ranks, so every Muslim has a spiritual position and rank. Omniscient Allah knows this. In fact, Allah, the Omniscient, bestows these positions and ranks. The All Knowing Allah reveals some of His Knowledge to some of His servants and these people are know as “ahl al-kashf” (the people of kashf) or popularly as workers of wonders. Wali [saint] is a general title given to them.

Not every guide can work wonders, and there are many guides unaware of their own spiritual rank. In order for the marvelous things a person does to be regarded as wonders, that person has to live in compliance with the Sunnah. Marvels produced by people who do not live in compliance with the Sunnah are known as “istihraj” [deductions], and these have nothing to do with wonders.

“Karamat” [working wonders]; if the means of service of a person who serves Islam are restricted in some way, his persistence in that service (by Allah’s blessing) as a marvel is intended for him to strengthen the devotion of the people around him to Islam.

And there is also “ikram” [great blessing]. It appears to be like a wonder, but is not. For example, a religious Teacher answers a question of someone without actually being asked. The person concerned then says, “He read my mind,” but the Teacher will know that this is “a great blessing of Allah” and he will give

thanks for it. But he will not become proud and will not and must not regard himself as a worker of wonders...

Allah says He will sustain Islam until the Day of Judgment and sends servants to serve His religion; and they serve Islam.

People who serve Islam have various spiritual ranks. But the rank of Mahdi is the greatest of them all. In the same way that a general who wins a battle is promoted to field-marshal, so a guide who struggles against the Bediuzzaman is raised to the rank of Mahdi. So we must look for Hazrat Mahdi (as) in the time of the Bediuzzaman. But recognizing Hazrat Mahdi (as) or not is not as important as people imagine.

Since it is certain through the hadiths, the rank of Mahdi must not be denied.

But not recognizing him does not require responsibility. Because everyone who abides by the Sunnah is Hazrat Mahdi's (as) follower. But if someone who is close beside and sees Hazrat Mahdi (as) every day does not abide by the Sunnah, then he is in fact far removed from Hazrat Mahdi (as) spiritually and this world and the Hereafter will both be hell for him.

Our Prophet (saas) suffered great hardships for the salvation of mankind. Those who approach our Prophet (saas) in terms of his rank, also come close to him in terms of suffering, in other words suffer much hardship. **But the most eminent figure of the End Times cannot be killed.**

Hazrat Mahdi (as) will do the exact opposite of the antichrist. The antichrist confuses truth with superstition, but **Hazrat Mahdi (as) will distinguish between truth and superstition. He will show the truth as truth and superstition as superstition.** The antichrist is a liar and deceives people. **Hazrat Mahdi (as) tells what is right, the truth.** The antichrist disseminates sin. Hazrat Mahdi (as) prohibits people from sin and leads them to enjoin the Sunnah. The antichrist depends (relies on, trusts) on diplomas, status, position and political power. He has much treasure. Hazrat Mahdi (as) depends on none other than Allah. **He has no material power. He may have no diplomas, money, status, position or financial and military strength.** Hazrat Mahdi (as) will do much despite the lack of means available to him, so that his supporters learn, understand and live by Islam by seeking refuge in Allah (against all the means of the antichrist).

In the same way that a gendarme officer who trusts the state can round up

a whole village on his own, so every believer who can be a (spiritual) soldier of Allah can defy all forms of irreligion. Therefore, the most noteworthy element in Hazrat Mahdi's (as) work is his lack of physical means, or **his bestowing no worth on physical means**. Physical means are aims, not ends in themselves. The aim is divine approval of Allah.

Hazrat Mahdi (as) will bring about Islamic Union and will bring all Muslims together. **If a person bears a sign of being a Muslim, he will rule that he is a believer.** He will look at everyone in terms of faith. Because being a believer means to have faith. According to the Qur'an, "Believers are brothers." **Hazrat Mahdi (as) will base himself upon that verse, regard believers as brothers and advance toward Islamic Union.**

A believer is one who has faith and a Muslim is one who lives by Islam.

Therefore, **Hazrat Mahdi (as) will support the members of all sacred religions against the tide of irreligion.** On the one hand, he aspires a billion Muslims will seek to rise up as one nation, and on the other hand he will make agreements with the Christians and seek to prevent the spread of irreligion and to protect Muslims and even Christians against it.

That being the case, the place of the antichrist is irreligion, and that of Hazrat Mahdi (as) is religion. Therefore, irreligion will clash (spiritually) with religion with all their might in the End Times; Islam will survive until the Day of Judgment. The Day of Judgment will not fall while a single believer remains. The Day of Judgment will break on the heads of the unbelievers, and that is why believers must persist in their faith.

There will be a price to pay for being a Muslim at the time of the antichrist, this condition is tribulation. But tribulations do not stem from religious devotion alone. All kinds of disasters may strike one, such as going mad, being crippled, suffering a traffic accident, having cancer, going broke or being dismissed. Only one tribulation is due to having "religious devotion", and that is a possibility, whether it comes or not ... It is irrational to have no fear of a hundred potential disasters and to only fear one that may come because of being "religious."

In the same way that thousands of problems are solved with the laws of physics, every verse of the Qur'an and every hadith is also a law, and many economic, administrative and governmental problems can be resolved with them. **Hazrat Mahdi (as) will open the way of this and reveals the boundless meanings of the Qur'an.**

The Holy Qur'an is itself a miracle. It is such a miracle that it turns people capable of all forms of evil away from committing evil and leads them to do all kinds of goodness instead.

This will be apparent in the supporters of Hazrat Mahdi (as). The Qur'an addresses all kinds of people in all ages and has made this world and the Hereafter a Paradise for them. In the same way that everyone picks those fruits he can reach, so **everyone can benefit from the Qur'an. The supporters of Hazrat Mahdi (as) will include people of all ages and all cultures.**

At times when man-made ideas spread, the Qur'an imposes its superiority over all ideas and **Hazrat Mahdi (as) will answer all unanswered questions with definitive evidence.**

Allah, Who creates the people that make computers, has programmed some of His servants' brains in such a way as to answer unanswered questions. This will reach the highest peak in the person of Hazrat Mahdi (as).

At a time when they draw Muslims with all their means away from Islam, the Holy Qur'an will tear down the walls around it and impose its own dominion. Some people will look at the superior moral values of Muslims and form their own contentment on the truth of the Qur'an... Some people will strengthen their faith with the verses of the Qur'an and by seeing their harmony and propriety. And some people will be amazed at the profound meaning of the verses and turn away from superstitious movements and toward the true faith.

These things will be much seen in the time of Hazrat Mahdi (as).

It was our Prophet (saas) who first told people of and interpreted the Holy Qur'an. When he would tell people about Islam in the House of Al-Arqam, he said nothing about the Persian and Byzantine Empires, the super powers of the day, and he read and discussed no book other than the Qur'an. The Companions (ra) who learned about Islam called everything not conforming to Islam superstitious, and drew strength from Islam and so Empires of Islam were raised on their spiritual shoulders.

Hazrat Mahdi (as) will appear like a chief physician in his own day, and will diagnose the sickness. He will say that the cure lies in the Holy Qur'an. In the same way that a prescription tells us what medicine to take and the instructions say how it should be used... Every verse is a medicine.

Hazrat Mahdi (as) will appear at a time of spiritual sickness among Muslims, and he will tell them what verse will solve what problem. And

Muslims will begin to turn to the right path and will be cured. Hazrat Mahdi (as) will direct everyone's attention to the Holy Qur'an, to the hadiths and to the book of the universe that is compatible with human nature. He will so abide by the Sunnah that he will bring the humility of the Prophet (saas)'s way of living to his own age and will seek to be a role model for Muslims in all ways. Those who still seek to slander him will say, "He thinks he is the Prophet (saas)."

They will seek to discourage Hazrat Mahdi's (as) supporters by disparaging his mortal person. **But in the same way they will be unable to harm him, so they will be unable to harm his supporters. Any harm arising will be negligible beside the giant scale of their services.**

The Qur'an is our Prophet's (saas) greatest miracle. And the greatest miracle of the Qur'an is our Prophet (saas). The way that the Qur'an addresses people of all kinds of knowledge and in all times, even though our Prophet (saas) could not read and write, is significant evidence that it is the word of Allah. It is a miracle of the Qur'an how our Prophet (saas) came to have the loftiest moral values through adopting the moral values of the Qur'an. Saintly figures, masters, imams and scholars produced over the last 1400 years have spiritually signed up to the dominion of Islam. The significance of Hazrat Mahdi (as) will arise from his following the Sunnah and being virtuous. **The moral virtues of his supporters will baffle the supporters of the antichrist. Many people tired of immorality will repent and line up alongside Hazrat Mahdi (as). Hazrat Mahdi (as) is one person, but his supporters will grow apace in numbers, and everyone will be amazed by this.**

In the same way we have metaphysics, we also have metachemistry, metabiology and even metahistory. Researchers know that historic events are not random and do not happen by coincidence. Events may give rise to great men, or great men may give rise to great events... At the end of the day, in the same way that man cannot be his own work, neither can events come about spontaneously. Whoever created the atmosphere is He Who also created storms, and it is Allah Who does not let storms blow above a certain speed and Who rules the entire universe. Events of all kinds take place and serve within the order of the universe. There is order even in great disorder.

Events draw a time frame as they take place in the course of time. In other words, the number of events does not rise or fall over time. We can take the 14th Hijri century as an example, and the 15th century, so we can understand them

both as 2 different periods.

We entered Hijri 1300 in 1882. Thus the 14th Hijri century began and continued until 1979. Let us now have a look at the personages who appeared on Earth in the 14th century. Your knowledge of history will remind you of what they did.

Soldiers such as the British Montgomery (1887), scientists such as Einstein (1879-1955), physicians such as Freud (1856-1939), novelists such as Russia's Maxim Gorky (1868-1936) and spies like Britain's Lawrence of Arabia (1888-1935) all played major roles in the 14th century.

These are people who took their places on the stage of history and strove with all their might against their opponents. They caused very great events to happen or played a role in very great events... **By the 1980s we saw no more leaders dragging masses of people in their wake, as if suns were sunk and only stars remained. Because in 1980, we entered the 15th Hijri century. We were at the beginning of the century. The important figures of that century were still just children or in their youth... But the year two thousand is very important.** The odd thing is that both the right and the left attach great importance to the millennium. Both sides have felt the force of events to come.

When these lines were being written, there was a struggle between capitalism and socialism, even in the Islamic world. One wonders if Islam will appear on the stage of history in terms of economics, governance or culture in year 2000?

As a matter of fact, the importance of the year 2000 goes beyond that: Either Islam will appear at the point of DOMINION or else people will lose their humanity and long for the Day of Judgment with all their hearts. Because near to the Day of Judgment, even the most evil person will long for the Day of Judgment, and the world will become uninhabitable because of evil people. People who abandon Islam do very little in the name of good but they accomplish big things in the name of evil... That is why people have lost their humanity and are so wretched.

Allah, Who gave order to the universe, has sent the order that is Islam for people. In the same way the Day of Judgment comes when the order of the universe will break down, so the Day of Judgment comes when the order of those people who do not belong to Islam will break apart.

But everyone must look to his own day of reckoning, his own death, before

the Day of Judgment. Everyone will pass through the door of the tomb and be judged in the palace of the Hereafter and have to account for his own life. Sinners will go to hell, and those without sin, or who are forgiven, will go to Paradise. European civilization has impaired people's beliefs and eliminated belief in the Hereafter. Architects unaware of their selves' architecture have been produced, and the number of engineers unaware of their selves' engineer has grown. Since people think that everything they do is for their own profit in such a materialistic world, people have turned out to be wolves against one another. Belief in the Hereafter ensures that people are beneficial to one another, but how is that belief to be instilled? From that perspective, people preoccupied with the millennium and the Day of Judgment must not forget themselves, their death and the Hereafter if our world is to recover. (*Hekimoglu Ismail (Omer Okcu), Musluman ve Para (Muslim and Money), Timas Publications, March 2005, (Türdav Publications, 1st edition, 1978)*)

HUSEYIN HILMI ISIK

"THE MAHDI:" Hazrat Mahdi (as) will come to Earth in the End Times. He will be descended from the Messenger of Allah (saas). He will meet with the Prophet Jesus (as), do away with schools of religious thought, leaving only his own, he will take over all places, there will be justice everywhere, the Companions of the Cave will waken and leave the cave, and they will be the followers of Hazrat Mahdi (as).

Some naive people refer to some people they imagine to be great as Hazrat Mahdi (as). The Messenger of Allah (saas) has revealed the portents of Hazrat Mahdi (as). There are some two hundred portents in Ibn Hajar al-Haytami al-Makki's book (*Alamat al-Mahdi al-Muntadhar - Portents of Awaited Mahdi*) and in that of Jalaluddin as-Suyuti (*Al-Burhan - The Evidence*). Volume 2, page 297 of the *Al-Futuh al-Islamiyya* says: **"The awaited Mahdi will be descended from the line of Hazrat Fatima."** He will appear in Mecca. At that time, Muslims will be without a caliph (they will not have a spiritual leader). He will be made caliph (spiritual leader), albeit unwillingly. (The date of his appearance, his age and lifespan are uncertain). **The fact that there will be no successor (spiritual leader) when Hazrat Mahdi (as) appears and that those who declare themselves to be Hazrat Mahdi (as) are not actually so can be seen from this.**

It is stated in several hadiths that "There will be a cloud around the Mahdi's head. An Angel from the cloud will say: This is the Mahdi, listen to his words!" In one hadith it is stated that "Of the people whose names you have heard, four people have ruled the world. Two were believers, and two were unbelievers. The two believers were Dhu'l-Qarnayn (as) and Solomon (as). The two unbelievers were Nimrod and Nebuchadnezzar. The fifth ruler of the world will be one of my children, the Mahdi." In another hadith it is stated that: "Before the Day of Reckoning, Almighty Allah will create one of my children, whose name is like mine and whose father's name is like my father's name, and he will fill the world with justice. The world will be filled with oppression before him, but will be filled with justice in his time."

In another hadith it is stated that:

"The People of the Cave will be Hazrat Mahdi's (as) followers, and Jesus (as) will descend from the sky in his time. Jesus (as) will be with Hazrat Mahdi (as) in his struggle against the antichrist. In the time of his reign, and contrary to all other times and calculations, there will be an eclipse of the Sun on the fourteenth day of Ramadan and of the Moon on the first night."

Therefore, let them be honest, did these signs exist or not in that man who died (and in the people they ignorantly imagined to be Hazrat Mahdi [as])? The Speaker of Truth (saas) has provided many more signs of Hazrat Mahdi (as).

In his book "*Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar,*" Ibn Hajar al-Haythami has listed nearly 200 signs of the coming of Hazrat Mahdi (as). How ignorant are those who imagine that others are Hazrat Mahdi (as) when the signs of Hazrat Mahdi (as) whose coming is foretold are in the open. May Almighty Allah permit them to see the truth! (*The portents of Hazrat Mahdi (as) are also reported in Jalaluddin as-Suyuti's book al-'Arf al-Wardi fi Akhbar al-Mahdi, p. 60-61*)

In letter 68, Vol. 2, of his "*Rahmatullahi 'Alaih,*" Imam Rabbani says that in the hadith it is said that Hazrat Mahdi (as) will not come until heresy enfolds the world and until heresy and the unbelievers are everywhere. From this it can be seen that denial and heresy will spread all over before the coming of the Hazrat Mahdi (as), and that Muslims and Islam will be fragmented. (*H. Hilmi Isik, Eternal Happiness, p. 350*)

MAWDUDI

... But it is a fact that a **mujaddid [reviver] who will establish the sovereignty of Allah all over the world will come.** It makes no difference when this happens soon or very much later as **he is the Imam Mahdi clearly described in the hadiths of the Prophet (saas).** Various signs regarding him have been personally revealed by our Prophet (saas).

These signs have been set out by Muslim, Tirmidhi, Ibn Majah and in other books of hadiths. We would like to relate just one of these accounts here.

We believe that when **the Imam Mahdi comes he will be the most ideal commander and leader of the time.** By ideal I mean that **he will be someone who knows all the facts of the age, who possesses a complete executive ability.** I fear that **the first to reject him will be none other than the conservative ulama [Muslim scholar] class and some Sufis.** Because they will see that this person has nothing to do with Hazrat Mahdi (as) in their minds.

When Hazrat Mahdi (as) comes, he will seek to cleanse all the filth of the system of ignorance from Muslims' thoughts and beliefs and will reveal Islam in the purest form. He will strive to prevail Islam in all spheres. He will have no claim or case of his own, nor any constituted by himself. The system of ignorance will not hold back in the face of this and will strive with all its might to make "fallacious" prevail. Yet with the help of Allah, Muslims will emerge victorious from this great struggle for the truth and will vanquish the system of ignorance.

All Hazrat Mahdi's (as) endeavors for the true cause will be a means whereby Islam comes to rule, and an Islamic order will be established all over the world. It is wrong to think of this dominion of Islam solely in terms of a form of administration. Because, the dominion of Islam will take place in all spheres. At the end of this "everyone on earth and in the sky will be content," as it is stated in the hadith.

As Muslims, we wish to see the dominion of Islam. We may or may not see it; that is not what is important. What matters is to strive and labor to that end. If we imagine the commander of the final victory in our minds, we will see that there is no similarity between the imam of such a victory and the imam imagined by the public. It is beyond power not to be amazed at those who are astonished at the belief in the coming of such a leader... (*Mawdudi, A Short History of the Revivalist Movements in Islam, pp. 52-55*)

MAHMUD ESA'D COSAN

... I told some of my friends: **“Look, Hazrat Mahdi (as) is one of the portents of the End Times, and he will appear. People living in his day must go to him and be his follower, even crawling over ice!...”**

“... We all of us have love for Hazrat Mahdi (as). We all wish to bind ourselves to Hazrat Mahdi (as)...” (*Mahmud Esa'd Cosan, Guncel Meseleler [Current Issues]*)

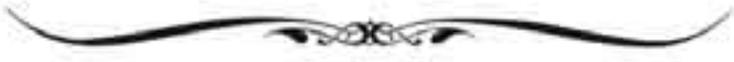
Abu Sa'id al-Khudri (ra) relates from Ahmed Ibn Hanbal (ra) and Baverdi (ra). It is a matter set out in many hadiths with several witnesses. I shall set it out in brief. "O community of Muhammad (saas), Hazrat Mahdi (as) will come, hear the glad tidings." Hear the glad tidings of the coming of Hazrat Mahdi (as), for such a Mahdi will come. What kind of person will come? "One from my family, from my line, someone from the tribe of the Quraysh." There are accounts he will be from the line of Hazrat Fatima (ra). There are other accounts. Hazrat Mahdi (as) will appear when Muslims are in dispute with one another and when they are rocked by spiritual earthquakes and are much in conflict with one another. He will rule the world and fill it with justice and truth. Before he establishes this rule, the world will be full of cruelty, harshness and oppression, but he will change that and fill it with truth and justice. Cruelty and oppression will vanish. He will be so liked, people will like him so much and be so content with him that even entities in the sky, angels and birds, and people and animals on the earth will be content with his reign. He will hand out goods unrestrainedly. They asked what unrestrainedly means. And he answered, "without limit." It means he will hand them out equally, treating nobody unfairly, handing goods out liberally. Everyone will have possessions and property through that generosity of the Mahdi's. He will fill the hearts of the community of Muhammad, of Muslims. Riches of the heart will come to Muslims. Everyone's heart and eye will be satisfied. There will be no more greed or thirst for possessions. He will give to all, plentiful goods such that nobody will have any more greed, in other words, he will satisfy them with that justice. Because plenty will come with that justice. He will hasten to the assistance of all and will leave none behind. This generosity and justice will embrace all. And it will be such that he will tell a herald to announce that anyone in need should come to him.

Even though he declares that, nobody will come because everyone will be satisfied and possess their own goods. And nobody will come. Only one man

will come and ask for goods. He [Hazrat Mahdi (as)] will say, go to the minister in charge of my treasury, the person in charge of goods, the civil servants who hands them out, and ask him. And he will go. He will go and say that he was sent by Hazrat Mahdi (as). I asked him, and he sent me to you. He sent me so you can give me things, so you must give me some. At that, the civil servant in charge of those goods will say, here you are ... He will be given so much he will not be strong enough to carry it. He will have filled his robe and his pockets and be unable to carry it all. He will then cast some of it away. As he cannot carry it. He will cast away what he cannot carry, and throw it away until he can carry what remains. He will leave the rest behind, there will be so much of it. He will then leave the treasury, the place where the goods were given to him, with them. But he will be regretful. Would it not be better for me the most devout of heart of the Ummah of Muhammed? Why am I so greedy. Why did I come here. Everyone was invited to come and take things away, but nobody came. Everyone apart from me stayed away. Only I came. And he will regret it. Our Prophet (saas) thus describes that abundance. In this way, this excellent state of affairs, this plenty and abundance will last for 6-7 or 9 years. There are other accounts. Almighty Allah will confirm Hazrat Mahdi (as) with 3000 angels. They will eliminate his opponents. There are accounts saying he will be 30-40 years old. There is this sentence about what he will do after: He will then die, and Muslims will then pray for him. He is someone with excellent qualities. After that, disasters will manifest themselves. After that, life will not be pleasant. This hadith reveals that this will happen because evils multiply. Our Prophet (saas) revealed the future coming of Hazrat Mahdi (as) from his own century. This is one of the hadiths of our Prophet (saas) that reliable foretell the future state of the world, and one group is... *(From conversations with Prof. Dr. Esad Cosan)*

In this hadith, our Prophet (saas) tells us about Hazrat Mahdi (as). Black flags will come from the direction of Khorasan. Black flags will come from Khorasan. Join them if you see them. Join them even if you have to crawl. Because he is the successor of Allah, the Mahdi. The coming of Hazrat Mahdi (as) is known to be one of the portents of the Day of Resurrection. This is the Mahdi, and he will come from the direction of Khorasan. He will have black banners and Muslims must join him. Khorasan is an area in the northeast of Iran. He will be from the line of the Messenger of Allah (saas). He will bear his name, and his father will bear his father's name. *(From conversations with Prof. Dr. Esad Cosan)*

Book II



WHY WILL THE
PERSONAGES OF THE
END TIMES NOT BE
RECOGNIZED?



FOREWORD: WHO ARE THE PERSONAGES OF THE END TIMES?



The century we are living in is a period of glad tidings in which the portents of the End Times reported in the hadiths of our Prophet (saas) and in the works of Islamic scholars are taking place. With the consecutive occurrence of these portents the entire Islamic world has entered a most holy state of expectation: **of the second coming of the Prophet Jesus (as), the appearance of Hazrat Mahdi (as), and of Islamic moral values prevailing on Earth.**

The End Times is a concept referring to the final period before the Day of Judgment. The features and portents of the End Times have been described in detail in the hadiths of our Prophet (saas). The information regarding the End Times also constitutes one of the main subjects in the most trustworthy and fundamental Islamic sources. Based on these sources, we may describe the main features of the End Times as follows:

The End Times consists of two separate stages. The first stage of the End Times is one of increased moral degeneration, of hunger and poverty, when conflict, anarchy and disorder cause fear and unease, and when the majority of mankind suffers from lovelessness, ruthlessness and selfishness. Following that period, this dark age will come to an end and the “Golden Age” will begin with our Lord sending the Prophet Jesus (as) back to Earth and, through Hazrat Mahdi (as), leading people to the true path. By the leave of Allah, the Golden Age will be a time when plenty, abundance, peace, security, justice and love rule the world.

Major events and historical developments will take place during the End Times. The individuals who will be the means whereby this happens are most

sacred and holy people. One of these holy individuals of the End Times, the Prophet Jesus (as), was raised into the Presence of our Lord some 2000 years ago and will return to Earth at the time appointed by Allah. Information provided in hadiths and in verses of the Qur'an indicates that his second coming will take place in the End Times.

In addition, in hadiths our Prophet (saas) has imparted the glad tidings that Hazrat Mahdi (as) will appear during this time and will fill the world with peace and justice. The superior moral values and honorable intellectual struggle of Hazrat Mahdi (as) are described in detail in the hadiths. Our Prophet (saas) has told devout Muslims to follow Hazrat Mahdi (as) when he appears. The Prophet Jesus (as) and Hazrat Mahdi (as) will wage an intellectual struggle against irreligion during the End Times and, by Allah's leave, will be the means whereby the moral values of the Qur'an come to prevail on Earth.

The hadiths also report what the major negative force opposed to the Prophet Jesus (as) and Hazrat Mahdi (as) in their great struggles will be. This negative force is the **antichrist** (*dajjal*). The name *dajjal*, regarded as one of the great portents of the Last Day in **reliable hadiths** and **fundamental Islamic texts** comes from the root *djl* and means "liar, cheat, he who confuses hearts and minds, good and bad, truth and falsehood, he who conceals a thing's true face by gilding over it, a disturber who wanders everywhere in secret corners, an evil one."

Highly detailed information has been provided in our Prophet's (saas) words on such matters as the coming of the Prophet Jesus (as) and Hazrat Mahdi (as), their physical features, when and where they will appear, the activities they will engage in, and those characteristics that distinguish them from other people and will enable them to be recognized. In the same way, the hadiths contain considerable information about the methods the antichrist will employ to oppose these holy personages, what techniques he will employ to attract people to his side, and how he can be recognized.

One of the wise aspects of our Prophet (saas) providing so much detailed information in the hadiths about the Prophet Jesus (as), Hazrat Mahdi (as) and the antichrist is to enable people to easily recognize them when they do appear. Yet although they have been awaited for some fourteen centuries and despite so much identifying information concerning them, they will still not be recognized, or will be wrongly identified, by the great majority of people. It is certain that

the antichrist, who will wage an intense struggle against them, will play a major role in the failure to recognize the Prophet Jesus (as) and Hazrat Mahdi (as). The antichrist will oppose the Prophet Jesus (as) and Hazrat Mahdi (as) in the End Times, will strive to disseminate disbelief among people, and will resort to all possible means to lead them into evil. He will introduce himself to people in different forms by way of deceptions and cheating, and it will not at once therefore be realized that he is a negative force, and, like the Prophet Jesus (as) and Hazrat Mahdi (as), he will not immediately be recognized. In this way he will influence a great many people with his lies and direct them as he sees fit. Indeed, under the indoctrination of the antichrist, the great majority of people will line up against the Prophet Jesus (as) and Hazrat Mahdi (as) and will strive against them. For that reason, in the early years of their coming, the number of those who appreciate the Prophet Jesus (as) and Hazrat Mahdi (as) and who support these holy individuals will be very small, and some of those who do believe in them will even gradually turn their backs on them.

There is no doubt that this is the most astonishing and thought-provoking situation. That is because, the Prophet Jesus (as) and Hazrat Mahdi (as) will be most auspicious and worthy people who abide solely by the approval of Allah, who strive with all sincerity for the salvation of all mankind in this world and in the Hereafter, and who will bring peace and plenty to the world. Under normal circumstances, all Muslims living at a time when the portents of the End Times are taking place one after the other and when the appearance of these holy individuals is expected should be waiting for the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) with enormous joy and enthusiasm. When they appear, Muslims should also be able to see and recognize their superior moral virtues with the same enthusiasm and to recognize them from the characteristics revealed in the hadiths. Every Muslim who clearly sees the auspicious activities undertaken by the Prophet Jesus (as) and Hazrat Mahdi (as) should wish to align himself with them and to support the community of truth that acts alongside them, and all Muslims should compete with one another to support them with great enthusiasm and excitement. On the contrary, however, as stated above, even though many people witness all these developments they will still either fail to recognize the Prophet Jesus (as) and Hazrat Mahdi (as) or else, even if they do recognize them, they will avoid supporting them and standing by their side for one reason or another.

These signs in the hadiths reveal the importance of Muslims being correctly informed regarding the portents of the coming of the personages of the End Times, the characteristics that distinguish them from other people and the struggle based on falsehood that the antichrist will wage against them. It must not be forgotten that the End Times will be a period in which people have difficulty distinguishing between right and wrong and when a turning away from religious moral values will lead to great disorder and confusion. By Allah's leave, this information will protect Muslims against confusing good and evil at such a time and will enable them to realize the truth.

The aim of this section is to enable all Muslims to acquire the most accurate information about the coming of the Prophet Jesus (as) and Hazrat Mahdi (as), and about the antichrist, in the light of the verses of the Qur'an, the hadiths of our Prophet (saas) and statements by great Islamic scholars. It is also to eliminate any reasons that might prevent Muslims recognizing the Prophet Jesus (as) and Hazrat Mahdi (as) when these holy individuals appear, to expose all the fraudulent measures to which the antichrist will resort, and to prevent Muslims falling into a great error in the face of such a historic event. It is to be a means whereby all Muslims to be the ones to take their places alongside these worthy personages and give them the best possible support, by setting out all this information for their benefit.

We again need to recall that the period we are living in is one that has been awaited for some 1400 years. For that reason, all Muslims who are aware of this and who wish to enjoy the honor of standing alongside these holy personages must read the information contained in this book with the greatest care and be cautious against all misinformation and misdirection that might prevent them from following the truth. They must be aware what might prevent them from recognizing these holy individuals and embrace all means of identifying them properly.



PART ONE:

THE APPEARANCE OF THE PROPHET JESUS (AS), HAZRAT MAHDI (AS) AND THE ANTICHRIST HAS BEEN REPORTED IN RELIABLE HADITHS



his book deals with why the great majority of people will fail to recognize the Prophet Jesus (as) and Hazrat Mahdi (as) when these holy personages appear, and the kind of methods and deceptions to which the antichrist will resort to that end. In addition, it will emphasize that fears of losing their ranks and position, pride, concerns about losing worldly interests and desire to continue with bad manners may lead some people to pretend not to recognize the Prophet Jesus (as) and Hazrat Mahdi (as) although they do recognize.

The first section of the book describes why some people will be unable to recognize the Prophet Jesus (as) when he returns to Earth. By Allah's leave, the Prophet Jesus (as) will return to Earth for the second time and communicate the message of Islam, the true faith, at a time when some people maintain that he will not return, a claim based on no knowledge or evidence at all. However, we are told in the hadiths that most people's growing distant to religious moral precepts, the spreading of the lie that the Prophet Jesus (as) will not return, the emergence of a large number of false messiahs, and pressure and difficulties caused by ideologies that are incompatible with religious moral virtues will all prevent the Prophet Jesus (as) being recognized when he does return. Nobody apart from pure and devout believers will recognize and follow the Prophet Jesus (as) during the early stages of his coming.

The second part of the book deals with the efforts the antichrist will make to turn people away from Hazrat Mahdi (as) when he appears. Hadiths and works by great Islamic scholars state that the number of believers who follow Hazrat Mahdi (as) will be very small. Again according to the information contained in the hadiths, Hazrat Mahdi (as), together with the few people by his side, will wage a great intellectual struggle against ideologies that are incom-

patible with religious moral values, will tell people of the proofs of the existence and oneness of Allah, and will call everyone in the world to the truth. However, during the course of this great intellectual struggle Hazrat Mahdi (as) will come under considerable pressure from people who do not live by religious moral values and will suffer many slanders, and many efforts will be made to prevent his activities aimed at disseminating religious moral precepts.

The third part of the book describes the actions the antichrist will take in order to prevent the Prophet Jesus (as) and Hazrat Mahdi (as) from being recognized and to stop people following them, and how he will mislead people. That chapter also describes how people will fail to identify the antichrist and will fall under his influence. The book as a whole will set out how the system of the antichrist conceals its true face by means of indoctrination and propaganda of various forms and how it will attempt to mislead people against the Prophet Jesus (as) and Hazrat Mahdi (as).

In considering all these matters, there is one important fact that must not be forgotten. No matter how much the majority of people fail to recognize the Prophet Jesus (as) and Hazrat Mahdi (as), and no matter how much the system of the antichrist engages in propaganda against true believers and sets traps for them of one kind or another, by Allah's leave none of these will hinder the Prophet Jesus (as) and Hazrat Mahdi's (as) intellectual struggle for the truth. Allah has revealed in the Qur'an that none of the snares set for believers will enjoy any success: "... Allah will not give the unbelievers any way against the believers." (Surat an-Nisa', 141) By Allah's leave, true believers will support the Prophet Jesus (as) when he returns to Earth and Hazrat Mahdi (as) when he appears, no matter how small their numbers, and the Prophet Jesus (as) and Hazrat Mahdi (as) will install the moral values of the Qur'an over all the world by eliminating the system of the antichrist that is totally grounded in falsehood.

The return to Earth of the Prophet Jesus (as) and the emergence of Hazrat Mahdi (as) and the antichrist are some of the most important portents of the Day of Judgment. Many great Islamic scholars have considered these matters in detail in their works. The information reported in hadiths on the subject is regarded as *tawatur* (reliable) or completely trustworthy by Islamic scholars, and these hadiths are referred to as **mutawatir** or **completely trustworthy hadiths**. The *Encyclopedic Ottoman Turkish-Turkish Great Dictionary* by Hekimoglu Ismail defines the word "tawatur" as follows:

Tawatur: A reliable report, a trustworthy account with no possibility of falsity and based upon a congregation. (Hekimoglu Ismail, *The Encyclopedic Ottoman Turkish-Turkish Great Dictionary*, Turdav Publications, p. 3003)

Mutawatir is the name given to hadiths handed down by such a wide community that there is no possibility of imagining they came together to produce a lie. Hadith scholars agree that the individuals who transmitted hadiths regarded as mutawatir cannot be questioned, and that there can be no doubting such hadiths themselves. The Islamic scholar Sayyid ash-Sharif al-Jurjani defines the concept of a mutawatir hadith as follows:

Mutawatir reports are those assuming such a number of narrators that, according to custom, it is impossible for so many narrators to have come together in a lie. In that event, if the account narrated is consistent in words and meaning, it is known as "mutawatir in wording." If they agree as to meaning but there is a discrepancy in their words, this is known as "mutawatir in meaning." (Hasan Basri Cantay, Kur'an-i Hakim ve Meal-i Kerim (Al-Qur'an Al-Hakeem Ma'al Al-Kareem), Vol. I, p. 180; Omer Nasuhi Bilmen, Kur'an-i Kerim'in Türkce Me'ali Alisi ve Tefsiri (Turkish Text of and Commentary on the Holy Qur'an), Vol. II, p. 850; Al-Sabuni, Safwat al-Tafaseer, Vol. I, p. 375)

The great hadith scholar Ibn Majah states that the hadiths regarding the return to Earth of the Prophet Jesus (as), the coming of Hazrat Mahdi (as) and the appearance of the antichrist are mutawatir:

Muhammad al-Shawkani said that he had collected 29 hadiths and, when he had recorded them all, he said: "Our hadith have reached the level of tawatur, as you can see. With this, we reach the conclusion that the hadiths on the anticipated Hazrat Mahdi (as), the antichrist, and the Prophet Jesus' (as) second coming are mutawatir." (Sunan Ibn Majah, Istanbul, Kahraman Publishing, 1983, 10:338)

Imam Abu Hanifah, the imam of Sunni Hanafi school, is among the scholars narrating that the Prophet Jesus (as) will return to the Earth and that the antichrist will emerge. He is the greatest collector of hadiths on the Prophet Jesus' (as) second coming. In the final part of his *Al-Fiqh al-Akbar*, he states that:

The emergence of the antichrist and of Gog and Magog is a reality; the rising of the sun in the West is a reality; the descent of the Prophet Jesus (as) from the heavens is a reality; and all the other signs of the Day of Resurrection, as contained in authentic traditions, are also established realities. (Imam Abu Hanifah, Al-Fiqh al-Akbar, <http://muslim-canada.org/fiqh.htm>)

In his book *Al-Hawi lil-Fatawi* and the collection known as *Al I'lam bi Hukmi 'Isa*, Imam as-Suyuti first sets out all the hadiths on the subject and then states that these are mutawatir:

It will not remain hidden to those possessing knowledge of the hadith that all the hadiths I have cited on this subject have achieved the level of mutawatir. Therefore, in the same way that the hadiths about the awaited Mahdi (as) are mutawatir, those about the antichrist have also reached the level of being tawatur, and the hadiths about the return of the Prophet Jesus (as) are also mutawatir. (As-Suyuti, Al-Hawi Lil-Fatawi, 2/277)

Al-Kutub As-Sittah, one source of trustworthy hadiths, as well as other such esteemed sources of hadith as Imam Malik's *Muwatta'*, Ibn Huzayma and Ibn Hibbaan's *Sahih*, and Ibn Hanbal's and Al-Tayalisi's *Musnad* devote wide space to reliable hadiths on the subject. Some of the hadiths concerning the coming of the Prophet Jesus (as) read as follows:

It [the Last Day] will not come until you see ten signs ... the descent of the Prophet Jesus (as), son of Mary... (Sahih Muslim)

By Him in Whose Hands my soul is, son of Mary [the Prophet Jesus (as)] will shortly descend amongst you people as a just ruler. (Abu Hurairah (ra); Sahih Bukhari, Sales and Trade, Vol. 3, Book 34, 425; Oppressions, Vol. 3, Book 43, 656; Prophets, Vol. 4, Book 55, 657; Sahih Muslim, The Book of Faith, Book 1, 0287)

The Hour will not be established until the son of Mary [the Prophet Jesus (as)] descends amongst you as a just ruler. (Abu Hurairah (ra); Sahih Bukhari, Oppressions, Vol. 3, Book 43, 656; Prophets, Vol. 4, Book 55, 657)

How will you be when the son of Mary [the Prophet Jesus (as)] descends amongst you and he will judge people by the Law of the Qur'an? (Abu Hurairah (ra); Sahih Bukhari, Prophets, Vol. 4, Book 55, 658; Fateh-ul Bari, Vol. 7, pp. 304-305)

Some of the hadiths of our Prophet (saas) concerning the appearance of Hazrat Mahdi (as), the great mujaddid (a great scholar and heir to the Prophet [saas] sent down every century in order to teach religious truths according to the requirements of the age) of the 14th century read as follows:

If there were only one day left for this world, Allah would lengthen it until he [Hazrat Mahdi (as)] took power. (Sunan at-Tirmidhi, 4/92)

If there were only one day left for the world, that day would be lengthened until a man from among my descendants or from among the people of my household, was sent. (Abu Dawud and Tirmidhi, *The Great Hadith Collection, Rudani vol. 5, p. 365*; Saim Gungor, *Buyuk Fitne Mesih-i Deccal [The Great Corruption of the Messiah Antichrist]*, Pamuk Publishing, p. 80)

Many worthy Islamic scholars are agreed that the coming of Hazrat Mahdi (as) is certain, and have set their opinions on the subject out:

Imam Rabbani: A thousand years later, the coming of Hazrat Mahdi (as) is for this. Our Prophet (saas) gave the glad tidings of his holy coming. The Prophet Jesus (as) will appear after a thousand years have passed. (Imam Rabbani, *Letters of Rabbani, Vol. 1, Letter 209, p. 440*)

Muhyiddin Ibn 'Arabi: It is certain that when the world is full of cruelty and injustice, the successor [spiritual leader, i.e. Hazrat Mahdi (as)] of Allah will rise up and fill the Earth with justice and equality ... He will divide general earnings equally among the people, govern them with justice and decide on disputes between them. (Muhyiddin Ibn 'Arabi, *Al-Futuhah al-Makkiyah, bab 366, Vol. 3, pp. 327-328*)

Imam Al-Sharani: Hazrat Mahdi (as) will be in my community. He will rule for seven years if his reign is short, or nine years if it is long. (Al-Sharani, *Mukhtasar Tazkirah al-Qurtubi, pp. 432-448*)

Bediuzzaman Said Nursi: In the End Times, the lords of the broad sphere of life, Hazrat Mahdi (as) and his followers, will come by the leave of Almighty Allah and expand that sphere, and the seeds will sprout. (Bediuzzaman Said Nursi, *The Ratifying Stamp of the Unseen, p. 138, Kastamonu Addendum, p. 72*)

All this information once again goes to show that in the light of the information contained in the hadiths great hadith scholars, commentators and Islamic thinkers are agreed on the subjects of the return to Earth of the Prophet Jesus (as), the appearance of Hazrat Mahdi (as) during the End Times, and the struggle to be waged against them by the antichrist.

WHY WILL THE PROPHET JESUS (AS) NOT BE RECOGNIZED WHEN HE RETURNS TO EARTH?



uring his first time on Earth, the Prophet Jesus (as), like all other prophets, advised people to believe in Allah, the One and Only, and to avoid disbelief, polytheism and all forms of evil. Those who failed to heed the Prophet Jesus' (as) call sought to hinder this worthy individual, for which reason they put pressure on him and those around him. When these efforts proved to be in vain they then decided to kill the Prophet Jesus (as). However, these initiatives also ended in failure. As is clearly revealed in verses of the Qur'an, these people were unable to kill the Prophet Jesus (as). They were instead shown someone else who resembled him. As a miracle of our Lord's, the person who had informed on the Prophet Jesus (as) was killed in his place. Allah raised the Prophet Jesus (as) into His Presence, without taking his life in the biological sense. This is revealed in the following terms in the verse below:

And [on account of] their saying, "We killed the Messiah, Jesus son of Mary, Messenger of Allah." They did not kill him and they did not crucify him but it was made to seem so to them. Those who argue about him are in doubt about it. They have no real knowledge of it, just conjecture. But they certainly did not kill him. (Surat an-Nisa', 157)

That the Prophet Jesus (as) did not die but was raised into the Presence of our Lord is revealed in a verse as follows:

When Allah said, "Jesus, I will take you back and raise you up to Me and purify you of those who disbelieve. And I will place the people who follow you above those who disbelieve until the Day of Resurrection. Then you will all return to Me, and I will judge between you regarding the things about which you differed." (Surah Al 'Imran, 55)

The second coming of the Prophet Jesus (as) during the End Times represents very glad tidings that are imparted in the hadiths of our Prophet (saas). However, it needs to be made clear that when the Prophet Jesus (as) does return, very few people will recognize and join him. The great majority of people will keep away from him, for a variety of reasons, such as the effect of indoctrination and falsehoods, the conditions in the societies they live in, lack of information or misinformation.

This section of the book sets out the reason why people will be unable to recognize the Prophet Jesus (as) or will ignore him even if they do so, as well as ignoring this holy prophet's honorable struggle. Before that, however, we need to remember that the fact that many people fail to recognize and support the Prophet Jesus (as) will not stop his intellectual struggle being successful, with the help and by the leave of Allah. Muslims must allow no concessions with regard to their excitement, enthusiasm and joy at our Lord's sending a prophet back to Earth after some 2000 years. When the time appointed comes and this holy messenger does return, praying to achieve the honor of being one of his helpers and followers and preparing themselves for this time in the finest manner is one of the main responsibilities incumbent upon believers living in the End Times.

The Appearance of False Messiahs Will Hinder the Recognition of the Prophet Jesus (as)

The second coming of the Prophet Jesus (as) is both a great miracle and also very happy tidings. As revealed in a verse, "**Allah showed great kindness to the believers when He sent a messenger to them from among themselves...**" (Surah Al 'Imran, 164), the sending of messengers and prophets is a blessing from our Lord. Therefore, believers await the coming of the Prophet Jesus (as) with enthusiasm and excitement. However, the hadiths tell us that false messiahs will appear before the coming of the Prophet Jesus (as). The emergence of such people may cause the Prophet Jesus (as) to be met with suspicion and doubt when he returns to Earth. Yet these doubts are unfounded because;

First; the emergence of false messiahs is one of the portents of the coming of the Prophet Jesus (as). This is indicated in many hadiths. In one hadith it is revealed that:

The Last Hour will not come before there come forth thirty antichrists (imposters), each presenting himself as an apostle of Allah. (Abu Hurairah (ra); Sunan at-Tirmidhi, Kitab Al-Fitan, 43; Sunan Abu Dawud, Kitab Al-Malahim, 16)

That being the case, the appearance of false messiahs is not something that should instill doubt or concern in people. On the contrary, it is a sign calling for them to feel excitement and enthusiasm since it indicates that the coming of the Prophet Jesus (as) is approaching.

Second; it is totally impossible for true believers to be deceived by false messiahs. That is because, by Allah's leave, when the Prophet Jesus (as) returns his superior moral virtues, the majesty unique to prophets, his radiance, his deep faith and wise behavior will enable sincere believers to recognize him. There will be no need for any proof in order for true believers to be able to identify the Prophet Jesus (as). The way that false messiahs seek to prove themselves is one of the clearest signs of their false nature.

One of the proofs of the Prophet Jesus (as) will be his auspicious deeds. By Allah's leave he will inflict great intellectual defeats on irreligious movements and the ideologies of those seeking to spread disbelief and immorality.

It must not be forgotten that some false messiahs have already appeared, and that others will appear in the future (Allah knows the truth). However, our Prophet (saas) has told us the glad tidings of the return of the Prophet Jesus (as) after the liars.

The Suggestion That He Will Return Not As a Person But As a “Collective Personality” Will Prevent the Prophet Jesus (as) Being Recognized

In his works, Bediuzzaman Said Nursi devoted considerable space to the subject of the second coming of the Prophet Jesus (as). However, the term “collective personality” employed by Bediuzzaman in discussing the issue may be interpreted rather differently in our own time. The expression “collective personality” he used may be interpreted as meaning that the Prophet Jesus (as) will return to Earth not as an individual but as a collective identity. This belief may represent one of the reasons that prevent people from recognizing the Prophet Jesus (as) and making preparations to greet this holy figure. The fact is, however, Bediuzzaman's statements make it perfectly clear that the Prophet Jesus (as) will return not as a collective personality but as an individual, and will, together with

Hazrat Mahdi (as), cause peace and security to rule the entire world.

There is a collective personality around every prophet and messenger, a manifestation of his spiritual identity. A community and movement of those who join the messenger, take him as a role model and follow his message constitute his collective personality. It is obviously impossible, however, to speak of a collective personality in the absence of that particular individual. It is a law of Allah revealed in the Qur'an that every community of the faithful has a leader. Therefore, Bediuzzaman Said Nursi uses the term "collective personality" in the sense of that law in the Qur'an. Indeed, in employing the term to refer to his own works and followers, Bediuzzaman Said Nursi is himself at the head of that collective personality. His works and followers are part of the collective personality of the *Risale-i Nur Collection*, though Bediuzzaman himself, the leader of the movement, cannot be held distinct from the expression.

Furthermore, Allah has revealed in verses of the Qur'an that messengers have been sent to every society that has ever existed to tell them of the true faith and show them what is right and wrong. The Qur'an contains detailed information about these messengers. The relevant verses contain all kinds of information about the events they experienced, their families, wives, children, sincere faith in Allah and prayers. All this information goes to show that **"no messenger or prophet throughout the course of history has been sent as a collective personality, but that all messengers have been sent as individuals."** In the same way, **all mujaddids or mujtahids in Islamic history after the time of our Prophet (saas) have been sent as individuals.** Under the Divine law in the Qur'an it can be seen that all messengers and all revivers have been sent as individuals, guides to warn people, to impart the glad tidings of Allah's approval, mercy and Paradise, and to enable them to distinguish truth from falsehood.

There is no doubt that this Divine law of the Qur'an, that has continued for hundreds of years, will apply to the Prophet Jesus (as) who will appear in the End Times just as it has throughout the history of Islam. When the Prophet Jesus (as) returns to Earth he will again be accompanied by a community consisting of those people close to him, a community headed by the Prophet Jesus (as) himself. In the same way that there was no collective personality without an individual in terms of the other prophets, so there cannot be for the Prophet Jesus (as). Indeed, the following quotations from Bediuzzaman make the matter crystal clear, in a manner that leaves no room for discussion:

QUOTATION 1.

... so too, representing the collective personality of Christianity, the Prophet Jesus (as) will kill [destroy] the antichrist, who represents the collective personality of irreligion... (Bediuzzaman Said Nursi, Letters, p. 6)

Here, Bediuzzaman is describing the collective personality of Christianity. It is impossible for a collective personality to represent a collective personality. Therefore, the answers to these two questions are perfectly clear:

One person represents the collective personality of Christianity. Who is that?

The Prophet Jesus (as)

Who does the Prophet Jesus (as) represent?

The collective personality of Christianity.

The answers to these questions clearly reveal that Bediuzzaman is referring to the Prophet Jesus (as) and his collective personality as two distinct concepts.

QUOTATION 2.

... It could only be a wondrous person with the power of miracles... And that person will be the Prophet Jesus (as), who is the prophet of the majority of mankind. (Bediuzzaman Said Nursi, Rays / The Fifth Ray - Second Station, p. 109)

In this statement, Bediuzzaman refers to the Prophet Jesus (as) as a **person**. Not two or three. By continuing to refer to “**that person**” he is again emphasizing that the Prophet Jesus (as) will come as an individual, not as a collective personality. These are **singular terms**, and all refer to “**a single person,**” not to a collective personality.

Said Nursi also refers to a **person with the power of miracles** capable of doing away with the actions of the antichrist. He says that the only person capable of working miracles is the Prophet Jesus (as). Since it is impossible for a collective personality to perform miracles, he is clearly referring to the Prophet Jesus (as) as an individual.

QUOTATION 3.

“The Prophet Jesus (as) will come and will perform the obligatory prayers behind Hazrat Mahdi (as) and follow him,” alludes to this union, and to the sovereignty of the Qur’an and its being followed. (Bediuzzaman Said Nursi, Rays / The Fifth Ray - Second Station, p. 109)

In this extract Bediuzzaman states that the Prophet Jesus (as) will perform the prayer (*salat*) together with Hazrat Mahdi (as). This expression, which appears also in several hadiths, shows that there will be dialogue between the Prophet Jesus (as) and Hazrat Mahdi (as), and that they will lead believers with their earthly bodies.

This expression is also another proof that Hazrat Mahdi (as) and the Prophet Jesus (as) will both appear as individuals, not as collective personalities. In the same way that the Prophet Jesus (as) performed the prayer (*salat*) on his first appearance on Earth, so he will continue to do so, by Allah’s leave, on his second. This subject is also revealed in the Qur’an:

[Jesus said,] “I am the servant of Allah, He has given me the Book and made me a Prophet. He has made me blessed wherever I am and directed me to perform prayer and give the alms as long as I live.” (Surah Maryam, 30-31)

One could cite many other examples to this account that clarifies the misconception regarding the concept of the “collective personality” that Bediuzzaman employs in his works. However, just a few of these are sufficient to realize that the Prophet Jesus (as) and Hazrat Mahdi (as) will appear not as the collective personality of their communities, but as their leaders.

In all these extracts Bediuzzaman refers to the Prophet Jesus (as) and the collective personality of his community as separate concepts. He explains that the combination of the two forms a collective personality and describes that this esteemed and holy prophet, together with his collective personality, will personally lead the believers alongside him. Bediuzzaman has many times stated that the Prophet Jesus (as) will come as a corporeal entity, just like all the messengers and prophets who went before him.

As can be seen from all this, it would be a serious error to regard the concept of the “collective personality” separately, distinctly and independently of the individual at its head. All the communities of the faithful mentioned in the Qur’an have had a messenger or leader at their head. It is incompatible with the Divine law revealed in the Qur’an for Muslims to constitute a community with no leader at such an exceptional period in history as the End Times when the moral values of the Qur’an will rule the entire world. (Allah knows the truth) The Prophet Jesus (as) will return to Earth in the End Times, will lead believers, and will be a means, together with Hazrat Mahdi (as), whereby the light of Islam illuminates all mankind.

As in the Past, the Presence around Him of People Who Tend towards Disbelief Will Prevent the Prophet Jesus (as) from Being Recognized

As in the past, when the Prophet Jesus (as) returns to Earth there may well be people who are inclined to denial around him. These people may well engage in various overt and covert activities. During his first time on Earth, in addition to waging a great struggle against unbelievers, the Prophet Jesus (as) also fought against the supposed men of religion inside the Jewish community and hypocrites around him. The presence of people with a tendency towards disbelief around the Prophet Jesus (as) is pointed to in the Qur’an in these terms:

When Jesus sensed disbelief on their part, he said, “Who will be my helpers to Allah?”...(Surah Al ‘Imran, 52)

As we can see from this verse, the Prophet Jesus (as) sensed that certain people around him were prone to disbelief and to exhibiting bad manners resembling those of disbelief, and asked who his helpers were. True believers with a sincere faith in Allah and who had submitted to and obeyed the Prophet Jesus (as) replied that they were his helpers:

... The disciples said, “We are Allah's helpers. We believe in Allah. Bear witness that we are Muslims.” “Our Lord, we have faith in what You have sent down and have followed the Messenger, so write us down among the witnesses.” (Surah Al ‘Imran, 52-53)

This state of affairs indicates the difficult circumstances in which the Prophet

Jesus (as) found himself as he called on people to believe in the existence and oneness of Allah and to abide by the moral values of the true faith. Allah reveals in this verse that follows that unbelievers set a trap for the Prophet Jesus (as):

They plotted and Allah plotted. But Allah is the best of plotters. (Surah Al 'Imran, 54)

However, Allah imparts in the verse the glad tidings that He foiled the trap laid for the Prophet Jesus (as) and did not permit the unbelievers to achieve their objective.

When the Prophet Jesus (as) comes to Earth for the second time, people around him with an inclination towards disbelief may again set snares so that people do not recognize and obey him. However, by Allah's leave, in the same way that the traps set by unbelievers in the past came to nothing, all the snares set for him when he returns will again be in vain.

The Pressure Placed on Society by Eminent Individuals Will Prevent the Prophet Jesus (as) Being Recognized

We are told in the Qur'an that a large part of the prominent members of society opposed the messengers sent and the true faith they preached. This is revealed as follows in verse 123 of Surat al-An'am:

And likewise in every city We set up its greatest wrongdoers to plot in it. They plot against themselves alone, but they are not aware of it. (Surat al-An'am, 123)

This verse of our Lord's has been manifested in a great many societies throughout the course of history. When the Prophet Moses (as) called his people to the true path Pharaoh and his court, the leaders of society at that time, waged an intense struggle to obstruct the Prophet Moses' (as) message. In order to prevent people believing in him Pharaoh killed the male children of believers, threatened to cut off their hands and feet, and oppressed the faithful in various ways. When the Prophet Abraham (as) called on people to believe in Allah alone, leading members of society at the time attempted to cast him into the flames. This state of affairs remained unchanged during the time of our beloved Prophet Muhammad (saas) as well, with pressure continuing to be applied by

leading members of the community. The pagans of Mecca, especially Abu Lahab and those around him, applied great pressure and cruelty to prevent the companions obeying the Prophet (saas). All this oppression and cruelty led to very few people following the prophets when they first arrived and caused a large part of society to avoid the message communicated by these noble individuals.

The Prophet Jesus (as) was also exposed to pressure and difficulties from leading figures of the time when he first came to Earth. Indeed, the fact that nobody followed the Prophet Jesus (as) apart from a very small number of disciples is one of the important indicators of this. All this information indicates that the Prophet Jesus (as) may face a similar situation on his second coming. We are told in the Qur'an that leading figures in a great many societies throughout history waged an intense struggle against religious moral values. This is revealed as follows in the Qur'an:

We never sent a warner into any city without the affluent people in it saying, "We reject what you have been sent with." (Surah Saba', 34)

Similarly We never sent any warner before you to any city without the affluent among them saying, "We found our fathers following a religion and we are simply following in their footsteps." (Surat az-Zukhruf, 23)

And likewise in every city We set up its greatest wrongdoers to plot in it. They plot against themselves alone, but they are not aware of it. (Surat al-An'am, 123)

The law that our Lord reveals in these verses may once again be manifested when the Prophet Jesus (as) returns to Earth. Leading members of society may resort to various forms of pressure to stop people believing in the Prophet Jesus (as). This may lead to them hesitating to follow him and in their staying away from this holy prophet. However, it immediately needs to be stated that, by Allah's leave, no pressure or difficulty can prevent true believers in Allah from following a true prophet. The behavior of the companions who enjoyed the honor of living together with our Prophet (saas) must be adopted as a role model by all Muslims.

Allah has told us in the Qur'an that some people sought to make believers uneasy in order to turn them away from their struggle alongside our Prophet (saas) and distance them from him. This falsehood on the part of the unbelievers and believers' response to the situation is revealed thus in the Qur'an:

[Believers are] those to whom people said, “The people have gathered against you, so fear them.” But that merely increased their faith and they said, “Allah is enough for us and the Best of Guardians.”(Surah Al ‘Imran, 173)

When the Prophet Jesus (as) returns, the response of true believers to those who seek to turn them away from this holy personage must be the same as that revealed in this verse. When this chosen and honored messenger of our Lord arrives, devout believers will sincerely submit to and support him, by the leave of Allah, and no difficulty will be able to wear them down.

The Fact That Christianity Has Become Corrupted Will Prevent the Prophet Jesus (as) from Being Recognized

One of the supposed excuses put forward by societies that denied the message of the prophets was the claim that the prophets were seeking to turn them away from their traditional religions. Every community has its own customs and traditions, cultural heritage and traditional beliefs. Among these beliefs there may be various superstitious practices and rites that are incompatible with the moral values preached by the prophets. Prophets rid the societies to which they are sent of such superstitious practices and rites that have become entangled with their beliefs and call on them to abide by the moral values of the true faith in the Sight of Allah. Yet some people, despite being aware of the false aspects of their traditional beliefs and practices, are unwilling to heed this call. As revealed in the Qur’an, they persist in their devotion to “the faiths of their ancestors,” in other words to various false traditions and customs. The position of such people is described as follows in the Qur’an:

When they are told, “Follow what Allah has sent down to you,” they say, “We are following what we found our fathers doing.” What, even though their fathers did not understand a thing and were not guided! (Surat al-Baqara, 170)

The devotion that these people feel towards the religion of their ancestors stems from the concern they feel at the loss of their established order. For these people, the overturning of the whole system on which they have constructed their interests, rank and station, and supposed prestige within society is something that cannot be accepted. For that reason they regard the true faith

preached by the prophets as a great threat to themselves and do all in their power to oppose the prophets. We are told in the Qur'an that people possessed of such immoral values have always opposed the messengers sent to them:

Similarly We never sent any warner before you to any city without the affluent among them saying, "We found our fathers following a religion and we are simply following in their footsteps." (Surat az-Zukhruf, 23)

People similar to those who opposed the Prophet Jethro (as), the Prophet Noah (as), the Prophet Lot (as), the Prophet Solomon (as), the Prophet Abraham (as) and our beloved Prophet Muhammad (saas) may well oppose the Prophet Jesus (as) for the same reason when he returns. And the false indoctrination perpetrated by these people on the community in which they live may cause the majority of people not to recognize the Prophet Jesus (as).

In addition, when he returns the Prophet Jesus (as) will rule with Islam. This may be greeted with some astonishment, especially by some Christians who have false traditions and beliefs. The fact is though that the Prophet Jesus (as) will call them to the truth and salvation. However, a failure to comprehend this may lead those concerned into a grave error. (Allah knows the truth.)

At the heart of the unease and surprise that some Christians may feel on this subject lies the fact that after the ascension of the Prophet Jesus (as) into the Presence of Allah, Christianity became corrupted, especially with regard to such distorted beliefs as that the Prophet Jesus (as) is the son of Allah (Surely Allah is beyond that) and the trinity (Surely Allah is beyond that). In order to preserve Christianity, even though it has been corrupted, these people may well oppose the Prophet Jesus' (as) preaching the message of the existence and oneness of Allah, telling people that he is Allah's servant and merely His prophet, and calling on them to adhere to Islamic moral values. Those who wish to preserve this false religion they learned from their ancestors may make very great efforts in order to prevent the Prophet Jesus (as) being recognized and communicating the message of the true faith. When called to the truth by the Prophet Moses (as), Pharaoh and his court were similarly unwilling to abandon the perverted religion of their ancestors and even sought to hinder the Prophet Moses (as) and the Prophet Aaron (as) through ugly slanders. The people's attitude towards the message of the Prophet Moses (as) is revealed as follows in the Qur'an:

They said, "Have you come to us to turn us from what we found our fathers doing, and to gain greatness in the land? We do not believe you." (Surah Yunus, 78)

As revealed in this verse, the tribe of the Prophet Moses (as) exhibited an irrational and illogical devotion to the false beliefs of their ancestors, and also attempted to neutralize the believers' message by uttering slanders. When, by Allah's leave, the Prophet Jesus (as) returns to earth and again calls people to the moral precepts of the Qur'an, similar people may well spread the lie that this holy prophet is not actually the Prophet Jesus (as) at all. They may well utter slanders against this holy prophet. This kind of propaganda from the people in question may cause a great many people who live far removed from religious moral values to be influenced by their lies and cause them not to recognize the Prophet Jesus (as).

In addition to the historical degeneration of Christianity, it is also possible that in the End Times Christian communities will move even further away from their faith under the indoctrination of the system of the antichrist. In his works, Bediuzzaman Said Nursi has also drawn attention to the way that the system of the antichrist distances these communities away from spiritual values:

... at the command of satan and due to his temptations, the great antichrist will abrogate the injunctions of the Christian Law, and destroying the bonds in accordance with which the life of Christian society is administered, he will prepare the ground for anarchy and Gog and Magog. (Bediuzzaman Said Nursi, Rays, p. 467)

According to these statements by Bediuzzaman, with its indoctrination and misdirection, the system of the antichrist will do away with precepts of the true Christianity and will corrupt the moral values that permit Christians' social order and that bind them together. All these conditions, noted by Bediuzzaman, may mean that when the Prophet Jesus (as) returns to earth some people will fail to be aware of this holy prophet and his honorable struggle, and that others will pretend not to recognize him in the light of their own aims.

The Fact That the Prophet Jesus (as) Will Rule with the Qur'an Will Prevent Him from Being Recognized

Just like Muslims, Christians are also awaiting the second coming of the Prophet Jesus (as). However, when the Prophet Jesus (as) does return, he will put

an end to certain corrupt beliefs and superstitions among Christians and call people to the true religious moral values revealed in the Qur'an.

All the prophets have preached the same religious moral values to the communities to which they were sent. All messengers have called on the societies in which they lived to believe in Allah alone, to serve Him, and to live the life of which He approves. They have guided their peoples in order to be saved from suffering on the Day of Judgment. Allah tells us in a verse that the faith He revealed to all the prophets and the prophets have preached to their peoples is the same religion:

He has laid down the same religion for you as He enjoined on Noah: that which We have revealed to you and which We enjoined on Abraham, Moses and Jesus...(Surat ash-Shura, 13)

Therefore, when the Prophet Jesus (as) returns to Earth he will also call people to the true faith revealed to all the prophets. That true faith is Islam. We are told that Islam is the faith in the Sight of Allah in the verse, **"The religion with Allah is Islam"** (Surah Al 'Imran, 19). When he returns, the Prophet Jesus (as) will rule among people with the Qur'an, the true Holy Scripture, and by Allah's leave, will unite all people under Islamic moral values.

Said Nursi also revealed in his own statements that Christianity would be freed from falsehood with the return of the Prophet Jesus (as) and would return to its true essence:

At that point when the current appears to be very strong, the religion of true Christianity, which comprises the collective personality of the Prophet Jesus (as), will emerge. That is, it will descend from the skies of Divine Mercy. Present Christianity will be purified in the face of that reality; it will cast off superstition and distortion, and unite with the truths of Islam. Christianity will in effect be spiritually transformed into a sort of Islam. Following the Qur'an, the collective personality of Christianity will be in the rank of follower, and Islam, in that of leader. True religion will become a mighty force as a result of its joining it. (Bediuzzaman Said Nursi, Letters / Fifteenth Letter, p. 79)

As Bediuzzaman says in these words, Christianity will be cleansed and purified from falsehood, distortions and corrupted features with the second coming of the Prophet Jesus (as). Christianity will combine with Islam, the true faith and will turn into Islam in spiritual terms.

This will be greeted with concern by those people who wish to continue with their corrupt beliefs and false practices, and may well cause the great majority of people not to recognize the Prophet Jesus (as). Believers of good conscience, who have true faith in Allah, who fear Him and know that they will give account on the Day of Judgment, will immediately believe in the Prophet Jesus (as) the moment they see him, and will follow him with all their hearts.

Our beloved Prophet Muhammad (saas) also revealed that when the Prophet Jesus (as) returns to Earth Muslims will enjoy the honor of helping this worthy individual. We are told in one hadith of our Prophet (saas) that:

... I swear by Allah Who sent me as a true prophet that (when he is sent close to the Day of Judgment) the Prophet Jesus (as), son of Mary, will find people to take the place of his disciples in my community. (Al-Hakim al-Tirmidhi, wa-manhajuhu al-Hadithi fi Nawadir al-usul, 2/92)

There is no doubt that being the Prophet Jesus' (as) helpers is both glad tidings for genuine believers as well as a significant responsibility. It is the sincere wish of all believers to attain such an honored position as being a follower of the Prophet Jesus (as).

In the Past the So-Called Men of Religion Also Failed to Recognize the Prophet Jesus (as)

In the time of the Prophet Jesus (as), the whole of the Mediterranean was under Roman rule. Like all the societies around the Mediterranean, the Romans believed in a polytheistic, false religion. Jewish society also contained several sects that interpreted Judaism in various ways. There had been a move away from the true faith imparted by Allah to the Prophet Moses (as), and superstitious customs and corrupt beliefs had grown up. At this time when the Prophet Jesus (as) first came to Earth he engaged in a great struggle with both the pagan Hellenic culture and various polytheistic groups among the Jews. He described the religion of Allah to them using wise parables.

However, a number of supposed men of religion headed the opposition to the true path to which the Prophet Jesus (as) called people. These had become uneasy at the revelation sent down to human beings by Allah through the Prophet Jesus (as). That was because the Prophet Jesus' (as) message showed both those who possessed a materialist mindset and also those who had turned towards show and superstition by losing their true faith that they were on the wrong path.

These so-called men of religion who benefited from the established order refused to comply with the Prophet Jesus' (as) message, even though they knew it was a call to the truth. The people in question possessed considerable authority over Judaic society. By being regarded as men of religion they enjoyed respect from everyone. The false system they had established had become an institution that provided them with status and even with money. They were also collaborating with the Roman governor who ran the country. This allowed them to benefit from the privileges accorded to them by Rome. In the light of these circumstances it is easy to see why the Prophet Jesus' (as) message made these supposed clergymen so uneasy. That is because, like all the prophets, the Prophet Jesus (as), too, told the society he was sent to about the evils of this corrupt, false system that regarded all forms of immorality as legitimate, and called on people to abandon it. He told people to abandon all injustices, unfairness, immorality and their pagan religion and to live for Allah alone. He counseled people to fear and love Allah and to submit to Him.

It is described in the Gospel how the Prophet Jesus (as) revealed the fraudulent nature of these so-called men of religion before the public:

Beware of the teachers of the law. They like to walk around in flowing robes and love to be greeted in the marketplaces and have the most important seats in the synagogues and the places of honor at banquets. They devour widows' houses and for a show make lengthy prayers. Such men will be punished most severely. (Luke, 20: 46-47)

We are told in the Qur'an that the Prophet Jesus (as) was sent in order to confirm the Torah and to rid the Jews of their false beliefs and practices. The Prophet Jesus' (as) message is described as follows in Surah Al 'Imran:

[Jesus will say,] “I come confirming the Torah I find already there, and to make lawful for you some of what was previously forbidden to you. I have brought you a sign from your Lord. So have fear of Allah and obey me. Allah is my Lord and your Lord so worship Him. That is a straight path.” (Surah Al ‘Imran, 50-51)

Some Jewish men of religion of the time refused to recognize the Prophet Jesus (as) and waged a great struggle against him, even though they were waiting for the Messiah mentioned in their scriptures and witnessed the superior moral virtues and faith of the Prophet Jesus (as) as well as the miracles imparted to him by our Lord. In the same way that some supposed men of religion in the past, whose own interests were threatened, opposed the Prophet Jesus (as), when he returns to Earth people with those same immorality may well also oppose him. The way that these people, who have the appearance of men of religion, speak out against the Prophet Jesus (as) and make propaganda against him may well mislead one section of the public. However, someone who sincerely believes in the faith revealed by Allah and who lives solely for His approval will, by Allah’s leave, immediately recognize the Prophet Jesus (as) through his conscience the moment he sees this holy prophet and will fully submit himself to him. True believers will have no concerns about securing rank and position or protecting the positions they have already obtained. The only thing true believers desire is to please Allah and to be able to live the life of which He approves. When the Prophet Jesus (as) returns, since they observe only the approval of Allah, they will, by Allah’s leave, follow this holy prophet and support him in the best possible way.

The Fact That He Comes in Human Form Will Prevent Some People from Recognizing the Prophet Jesus (as)

One of the distorted beliefs of Christianity is the supposed deification of the Prophet Jesus (as) (Surely Allah is beyond that) and the claim that he is the son of Allah (Surely Allah is beyond that). These corrupt beliefs may prevent some people from recognizing the Prophet Jesus (as) when this holy prophet returns

to Earth. This twisted belief is revealed as follows in the Qur'an:

**Those who say that the Messiah, son of Mary, is Allah are unbelievers...
(Surat al-Ma'ida, 72)**

People of the Book! Do not go to excess in your religion. Say nothing but the truth about Allah. The Messiah, Jesus son of Mary, was only the Messenger of Allah and His Word, which He cast into Mary, and a Spirit from Him. So believe in Allah and His Messengers. Do not say, "Three."... (Surat an-Nisa', 171)

Like all the other prophets, the Prophet Jesus (as) is a holy human being, chosen, honorable and valued in the Sight of Allah. He is a servant whom our Lord has created with moral virtues and faith that will serve as a role model for all people. He preached that people should believe in Allah, the One and Only, without falling into polytheism. When the Prophet Jesus (as) returns to Earth he will rid Christianity of these corrupted beliefs. He will call on people to turn to our Lord, to live for His approval alone, to remember that they will give account on the Day of Judgment, to abandon all forms of false belief and practice and to adhere to religious moral values. The Prophet Jesus (as) will personally explain how the claims made by some people who hold Christian beliefs are a great falsehood and how he is merely a human being and a prophet of Allah. We are told in the Qur'an how the Prophet Jesus (as) told people to have faith in Allah without falling into polytheism:

... The Messiah said, "Tribe of Israel! Worship Allah, my Lord and your Lord. If anyone associates anything with Allah, Allah has forbidden him the Garden and his refuge will be the Fire. The wrongdoers will have no helpers." (Surat al-Ma'ida, 72)

One of the false claims that unbelievers have made throughout the course of history in order to avoid believing and heeding the calls of the prophets is that, like them, the prophets were humans, for which reason they would not believe in them. In fact, such ideas are dishonest excuses made by these people in order not to have faith. Allah has revealed in the Qur'an how such people asked the messengers to perform miracles so that they could believe, but that when our Lord worked these miracles as a blessing they still refused to come to faith:

They have sworn by Allah with their most earnest oaths that if a sign comes to them they will believe in it. Say: "The signs are in Allah's control alone." What will make you realize that even if a sign did come, they would still not believe? (Surat al-An'am, 109)

Indeed, the answer given by the past unbelievers to the messengers once again reveals the distorted logical framework of such people. Our Prophet Muhammad (saas) received a similar response when he called on his own community to live by religious moral precepts. The corrupt attitude displayed by these people is revealed as follows in the Qur'an:

They say, "What is the matter with this Messenger that he eats food and walks in the market-place? Why has an angel not been sent down to him so that it can be a warner along with him? Why has treasure not been showered down on him? Why does he not have a garden to give him food?" The wrongdoers say, "You are merely following a man who is bewitched." See how they make comparative judgments about you. They are misguided and cannot find the way. (Surat al-Furqan, 7-9)

As we are told in these verses, the excuses they made caused these people to deviate from the true path. Some people may well make the same excuses in order to avoid following and supporting the Prophet Jesus (as) when he returns to Earth. The propaganda engaged in by such people, using the distorted logic in question, may prevent a great many people from recognizing the Prophet Jesus (as). With the support of circles that are eager to preserve the distorted beliefs of Christianity, these people may engage in activities to deter people from going along with the Prophet Jesus (as) when he returns. They may seek to turn people away from the Prophet Jesus (as) by means of various lies and false suggestion. They may seek to deceive people using lies similar to those revealed in the Qur'an:

They said, "Are we to follow a human being, one of us? Then we would truly be misguided, quite insane!" (Surat al-Qamar, 24)

If you were to obey a human being like yourselves, you would, in that case, definitely be the losers. (Surat al-Muminun, 34)

However, as revealed in another verse, **“The Messiah, the son of Mary, was only a Messenger, before whom other messengers came and went. His mother was a woman of truth. Both of them ate food. See how We make the signs clear to them!...”** (Surat al-Ma’ida, 75), believers know that the Prophet Jesus (as) is only a messenger of Allah, but also a very valued human being in His Sight. When the Prophet Jesus (as) returns to Earth at the times deemed appropriate by Allah, they will bind themselves to him with a sincere love and respect based on that awareness, and will support him in the finest manner.

Those Who Propagandize the Error That the Prophet Jesus (as) Is Dead Will Be One Reason Why He Is Not Recognized

Some people at the time when the Prophet Jesus (as) returns to Earth will constantly maintain the delusions that the Prophet Jesus (as) is actually dead and will not be returning, and this may be yet another reason why he is not recognized. The fact is, though, that it is made clear in the Qur’an that the Prophet Jesus (as) was neither killed nor died. Our Prophet (saas) has also imparted many detailed glad tidings in the hadiths to the effect that the Prophet Jesus (as) will return. In addition, many verses of the Qur’an also refer to the fact that the Prophet Jesus (as) will return.

Nonetheless, some people still persist in the error that the Prophet Jesus (as) is dead, either from a lack of sufficient knowledge on the subject or else because of their own preconceptions, and claim that he will not be returning to Earth. Propaganda by people who have been taken in by this error may influence many others and cause them to act in the same mistaken manner. Under these circumstances, a great many people may again fail to recognize the Prophet Jesus (as) when he does return.



THE PROPHET JESUS (AS) WILL HAVE FEW FOLLOWERS WHEN HE RETURNS TO EARTH

Very Few People Will Recognize the Prophet Jesus (as) When He Returns to Earth

As a result of the erroneous opinions, negative activities and propaganda techniques listed throughout this section, the number of people who recognize the Prophet Jesus (as) during the early years of his return will be very small. The great Islamic scholar Bediuzzaman Said Nursi has also described this state of affairs that will apply in the End Times:

When the Prophet Jesus (as) comes, it is not necessary that everyone should know him to be the true Jesus (as). His elect and those close to him will recognize him through the light of belief. It will not be self-evident so that everyone will recognize him.
(Bediuzzaman Said Nursi, Letters, p. 60)

In another extract, Bediuzzaman describes how the Prophet Jesus (as) will not be recognized by the great majority of society:

Indeed, including his descent, and that the Prophet Jesus (as) is himself Jesus, is known by the light of his faith; not everyone will know. (Bediuzzaman Said Nursi, Rays, p. 487)

According to that quotation, when the Prophet Jesus (as) returns to Earth, he himself will not know that he is the Prophet Jesus (as), and will only come to realize this later. His disciples will only be able to recognize him from the light of his faith. But society in general will not recognize him. On the contrary, as a result of the indoctrination and propaganda inflicted on society by the antichrist, the great majority of people will be hostile to and struggle to neutralize him.

The Numbers of the Prophet Jesus' (as) Community Will Be Very Small

It is indicated in the Qur'an that when the Prophet Jesus (as) was first on Earth the numbers of his followers was very small. According to accounts, only a very few disciples believed in the Prophet Jesus (as), and nobody else supported this holy prophet. The situation is described thus in the Qur'an:

You who believe! Be helpers of Allah as Jesus son of Mary said to the disciples, "Who will be my helpers to Allah?" The disciples said, "We will be the helpers of Allah." One faction of the tribe of Israel believed and the other disbelieved. So We supported those who believed against their enemy and they became victorious. (Surat as-Saff, 14)

On his second coming, the number of those who believe in and support the Prophet Jesus (as) will again be very small. Bediuzzaman also tells us of this situation that will be encountered during the return of the Prophet Jesus (as) in the End Times:

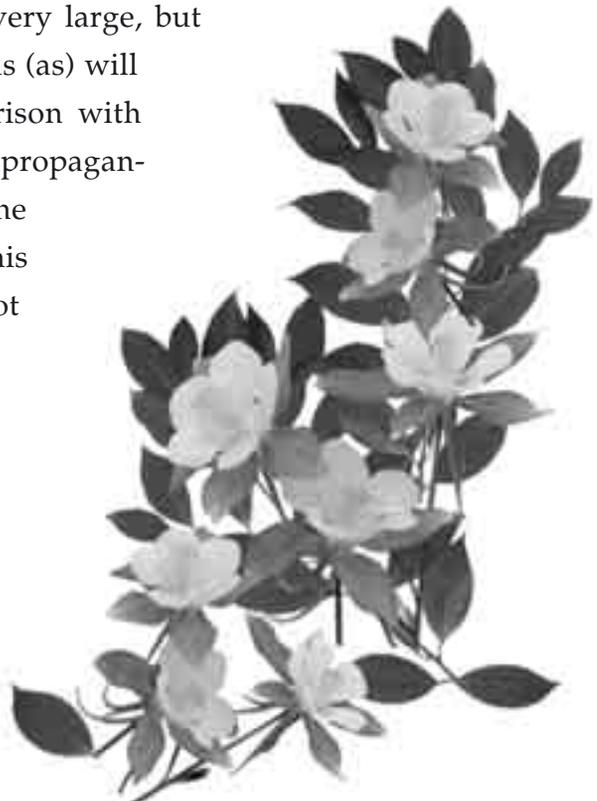
... "The antichrist will have a colossal form, he will be extraordinarily big and taller than a minaret, while the Prophet Jesus (as) will be very small in comparison." None knows the Unseen save Allah, one interpretation must be as follows: it is an allusion and sign that quantitatively the spiritual community of mujahiden who will recognize the Prophet Jesus (as) and follow him, will be very few and small comparatively to the scientific, physical armies of the antichrist. (Bediuzzaman Said Nursi, Rays, p. 495)

In another extract Bediuzzaman describes this state of affairs indicated in the hadiths of our Prophet (saas):

There is an account that says that in the time of his struggle with the antichrist, the Prophet Jesus (as) will leap 10 yards in the air but only be able to plunge his sword into the antichrist's knee, so tall is he. This means that the antichrist must be 10 or perhaps 20 times taller than the Prophet Jesus (as)...

First Point: If the community of Christian clergy who believes in the essence of Christianity and the community that begins to impose godlessness in opposition to them assume substance and physical form they can be no more than a child beside a man the height of a minaret. (Bediuzzaman Said Nursi, Kastamonu Addendum, p. 75)

Bediuzzaman is making it clear that, like the material and spiritual power the antichrist will possess, the number of those around him will be very large, but that the community of the Prophet Jesus (as) will consist of very few people in comparison with that of the antichrist. As a result of the propaganda the antichrist will engage in with the wide means and mass of people at his disposal, the Prophet Jesus (as) will not be recognized by the vast majority of society. (Allah knows the truth.)



WHY WILL HAZRAT MAHDI (AS) NOT BE RECOGNIZED WHEN HE APPEARS?

Our beloved Prophet Muhammad (saas) has told believers of the coming of Hazrat Mahdi (as) and stated that all Muslims must join this holy individual when he does so:

O People, certain it is that Almighty Allah has forbidden you the oppressors, the hypocrites, and those who follow them, and has made Hazrat Mahdi (as), the most auspicious of the community of Muhammad, he who is in Mecca, whose name is Ahmad, son of Abdullah, your leader. Join him. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 31)

Nonetheless, the great majority of people will fail to recognize this holy personage when he first makes his appearance. Some people will even be totally mistaken, will avoid supporting him, stay away from him and engage in negative activities against him.

There are many reasons for the failure to recognize this holy person whom all Muslims have been awaiting with great excitement down the centuries. Some of these may be listed as follows in the light of the hadiths of our Prophet (saas) and of statements by great Islamic scholars:



Injustice and Slander Will Prevent Hazrat Mahdi (as) Being Recognized

We are told in the Qur'an that the messengers of Allah and others who, like them, called on people to abide by religious moral values, were slandered and accused of such things as self-interest, madness, arrogance and magic. However, devout Muslims have always exhibited exemplary patience and submission in the face of the slanders to which they have been subjected, and have continued to call people to live by the moral precepts commanded by Allah and to invite them to the true path, despite all the pressure placed on them by unbelievers. In some verses of the Qur'an the situation encountered by messengers are described as follows:

Alas for My servants! No messenger comes to them without their mocking him. (Surah Ya Sin, 30)

How shall they be reminded when a clear messenger has already come to them? But then they turned away from him and said, "He is an instructed madman!" (Surat ad-Dukhan, 13-14)

Equally, no messenger came to those before them without their saying, "A magician or a madman!" Did they bequeath this to each other? Indeed they are an unbridled people. (Surat adh-Dhariyat, 52-53)

Remember when Moses said to his people, "My people, why do you mistreat me when you know that I am the messenger of Allah to you?" So when they deviated, Allah made their hearts deviate. Allah does not guide people who are deviators. (Surat as-Saff, 5)

As revealed in these verses, some people turned their backs on the messengers who called on them to believe in Allah, despite their having seen evident proof and miracles, and joined forces against them. It is stated in the Qur'an that this is a law of Allah, and that all Muslims may be tested with similar difficulties, be subjected to slanders of one kind or another, and be subjected to psychological pressure to make them turn away from the moral values of the Qur'an. Allah has revealed this in another verse: "**Or did you suppose that you would enter the Garden without facing the same as those who came before you?...**" (Surat al-Baqara, 214) In another verse of the Qur'an He describes how believers will be exposed to various forms of pressure from unbelievers:

You will be tested in your wealth and in yourselves and you will hear many abusive words from those given the Book before you and from those who are idolaters. But if you are steadfast and guard against evil, that is the most resolute course to take. (Surah Al 'Imran, 186)

Again as a requirement of the law of Allah revealed in the Qur'an, every snare laid for believers was defeated right from the outset, and every slander turned out to be empty. In the Qur'an, Allah has revealed that such measures will always end in favor of believers. Allah also reveals that these people who unjustly oppressed His messengers and devout believers will receive a humiliating punishment in the Hereafter:

As for those who abuse Allah and His Messenger, Allah's curse is on them in this world and the Hereafter. He has prepared a humiliating punishment for them. And those who abuse men and women who are believers, when they have not merited it, bear the weight of slander and clear wrongdoing. (Surat al-Ahzab, 57-58)

Unbelievers and idolaters opposed true believers because they thought that the message communicated by the messengers would damage the order under which they had furthered their own interests for so many years. This is a method that unbelievers have implemented for hundreds of years in order to prevent people believing in Allah and to neutralize the message of His messengers. In his hadiths our Prophet (saas) revealed that all the messengers and saintly personages who would come after him would be subjected to various difficulties in communicating and spreading their message. In one hadith our Prophet (saas) reveals that those descended from his line will be confronted by great many troubles and difficulties:

... We are such a household that Allah has preferred the Hereafter to the world for us. The Family of my House will surely suffer tribulations, be kidnapped, and exiled after me. The Family of my House will encounter trials and tribulations and be exposed to violence. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14)

As our Prophet (saas) has stated in several hadiths, Hazrat Mahdi (as) will also be descended from the Prophet's (saas) household, in other words he will be one of his line. One such hadith states:

Hazrat Mahdi (as) is one of us, one of the Ahl al-Bayt.

(As-Suyuti, Al-Hawi Lil-Fatawi, 2/24)

It is also revealed in hadiths that, like other saintly personages and messengers, Hazrat Mahdi (as) will also be subjected to all kinds of injustice and harsh accusations:

... He prays two rakaat. When he returns from the prayer he says: "People! The Community of Muhammad and especially his Ahl al-Bayt have undergone many troubles and we have been subjected to distress and injustice ..." *(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55)*

In another account, we are told that pressure will be applied by the supporters of the antichrist against Hazrat Mahdi (as) and the Prophet Jesus (as), who will wage a great intellectual struggle against the antichrist during the End Times. According to the indications in the hadith, the antichrist and his supporters will set various traps to hinder, arrest, exile or kill Hazrat Mahdi (as) and the Prophet Jesus (as) in their intellectual struggle against the former.

It can be seen from all these hadiths of our Prophet (saas) that Hazrat Mahdi (as) and his community will have to combat an intensive campaign of character assassination and slander. Since the period concerned is the End Times, the profound skepticism, insecurity, impatience and disloyalty that prevail over a large part of mankind will lead most people to pay heed to these slanders, and not to trust true Muslims.

Bediuzzaman describes this period in the following extract:

... And being under destructive and violent oppression for twenty years it has suffered such moral degeneration and lost such fortitude and loyalty that perhaps one in twenty is not to be trusted... *(Bediuzzaman Said Nursi, Kastamonu Addendum, p. 86)*

As Bediuzzaman says, because of the moral degeneration in the End Times people will harbor doubts about Hazrat Mahdi (as) and the Prophet Jesus (as), will fail to appreciate the importance of their activities aimed at spreading the moral values of the religion of Allah, and will even seek to hinder these worthy individuals' service. According to Bediuzzaman, that is why the Great Mujaddid so excitedly awaited by the whole Islamic world will not be popularly known by the title of Hazrat Mahdi (as) for many years. On the contrary, a large part of society will issue groundless slanders against him, as has been experienced by all Muslims in history, accusing him of corrupting their religion, perversion, falsehood and much more. However, as indicated in the hadiths, Hazrat Mahdi (as) will respond to all this character assassination and slander with a most superior fortitude and submission. He will make no concessions when it comes to his determination to live according to the moral values of the religion and preaching His message.

Our Prophet (saas) has referred to this superior moral virtue of Hazrat Mahdi (as) in his hadiths:

He will continue his struggle until people return to the truth.

(Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar , p. 23)

Days and nights will not come to an end until my Ahl al-Bayt has a member [Hazrat Mahdi (as)] who will not find it difficult to prevent fitnah and who cannot be dissuaded by killing him.

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 12)

In another hadith our Prophet (saas) has indicated that all this pressure and these attacks will further strengthen Hazrat Mahdi (as):

When that Muslim personage [Hazrat Mahdi (as)] sees the antichrist, he says: "People! This is the antichrist of whom the Prophet (saas) mentioned." The antichrist gives his order about him right away and that person is laid upon his stomach and then it is said: "Take him and beat him." Then that person's back and stomach is broadened by beating. This time he [the antichrist] grabs him by his two hands and two feet and hurls him. People assume the antichrist throws him into a fire. But in fact he is thrown away into a Garden.

(Ibrahim Suleymanoglu, Mehdilik ve Imamiye [Mahdism and Imamate], p. 40)

This metaphorical term employed in the hadith may be indicating that all the traps set for him will further strengthen Hazrat Mahdi (as) and further increase the effect of his message. (Allah knows the truth.)

It is also indicated in the hadith that every verbal or written onslaught by the antichrist and his supporters, every slander and character assassination issued to damage the prestige of Muslims in the public eye, will still work in favor of the community of Hazrat Mahdi (as). All these activities intended against Hazrat Mahdi (as) may be means whereby true believers come to be better known the world over, whereby the virtues of believers emerge more fully, whereby their faith in Allah deepens, and whereby, by Allah's leave, their degrees in Paradise are enhanced. (Allah knows the truth.)

The Prophets Sent Throughout History Have Been Subjected to Slanders

Throughout the course of history, people who have wished to disseminate immorality and corruption on Earth have employed the technique of slandering true believers who called them to the true path. This method was employed against the Prophet Noah (as), the Prophet Solomon (as), the Prophet Moses (as), the Prophet Muhammad (saas), and all of Allah's messengers and those around them. However, by Allah's will, it never succeeded in achieving its aims, and the slanders uttered never harmed these worthy individuals. Allah always protected His devout servants against them. One of the examples given in this regard in the Qur'an is that of the Prophet Moses (as):

You who believe! Do not be like those who abused Moses. Allah absolved him of what they said and he was highly honored with Allah. You who believe! Fear Allah and speak words which hit the mark. (Surat al-Ahzab, 69-70)

The fact that all the messengers and prophets sent throughout history have faced the same situation shows that the slanders directed against Hazrat Mahdi (as), verbal or physical attacks, are an important portent regarding the End Times.

In the same way that the slanders against Muslims in the past failed to achieve their objectives, however, so those uttered in order to hinder the Prophet Jesus (as) and Hazrat Mahdi (as) in their work of spreading Qur'anic moral val-

ues among all mankind will, by Allah's leave, also be ineffective. In one verse Allah reveals the situation of those who set traps for believers:

And likewise in every city We set up its greatest wrongdoers to plot in it. They plot against themselves alone, but they are not aware of it. (Surat al-An'am, 123)

The hadiths of our Prophet (saas) also contain indications that the slanders against Hazrat Mahdi (as) and his community will be ineffective, and that all this will merely enhance that holy community's enthusiasm, excitement and devotion to the religion of Allah. In one hadith our Prophet (saas) describes this characteristic of that blessed community in these terms:

After you, the most auspicious of Muslims [the congregation of Hazrat Mahdi (as)] will emerge to strive against them, and these are the people of Islam, who fear no condemnation or slander on the path of Allah... (Sunan Ibn Majah, 10/259)

All this goes to show that devout believers should not be alarmed in the face of the slanders uttered either against them or against other believers, and that Muslims should not be suspicious of one another. What the believer needs to do is to evaluate every event, every verbal and physical onslaught from the unbelievers, according to the perspective revealed in the Qur'an. All contemporary believers must exhibit the same submission as the patient and moderate approach adopted in the face of slander by Allah's messengers and those around them in the past. Thinking in this way, in the light of the verses of the Qur'an, will by Allah's leave be a means whereby the obstacles to people recognizing Hazrat Mahdi (as) are lifted.



The Sorcery Slander

We sent Moses with Our signs and clear authority to Pharaoh, Haman and Qarun. But they said, "A lying magician." (Surah Ghafir, 23-24)

Equally, no messenger came to those before them without their saying, "A magician or a madman!" Did they bequeath this to each other? Indeed they are an unbridled people. (Surat adh-Dhariyat, 52-53)

Do people find it so surprising that We should reveal to a man among them: "Warn mankind and give good news to those who believe that they are on a sure footing with their Lord"? The unbelievers say, "This is downright magic!" (Surah Yunus, 2)

The Falsehood Slander

Pharaoh said, "Council, I do not know of any other god for you apart from me. Haman, kindle a fire for me over the clay and build me a lofty tower so that perhaps I may be able to climb up to Moses' god! I consider him a blatant liar." (Surat al-Qasas, 38)

They are surprised that a warner should come to them from among themselves. The unbelievers say, "This is a lying magician." Has he turned all the gods into One God? That is truly astonishing!" (Surah Sad, 4-5)

Thamud denied the warnings. They said, "Are we to follow a human being, one of us? Then we would truly be misguided, quite insane! Has the Reminder been given to him of all of us? No indeed! He is an impudent liar." "They will know tomorrow who the impudent liar is. (Surat al-Qamar, 23-26)

The ruling circle of those of his people who disbelieved said, "We consider you a fool and think you are a liar." He [Hud] said, "My people, I am by no means a fool, but rather am a messenger from the Lord of all the worlds, transmitting my Lord's message to you, and I am a faithful counselor to you." (Surat al-A'raf, 66-68)

The Madness Slander

Or is it that they do not recognize their messenger and therefore do not acknowledge him? Or do they say, "He is a man possessed," when he has brought the truth to them? But most of them hate the truth. (Surat al-Muminun, 69-70)

They say, "You, to whom the Reminder has been sent down, are clearly mad." (Surat al-Hijr, 6)

Those who disbelieve all but strike you down with their evil looks when they hear the Reminder and say, "He is quite mad." (Surat al-Qalam, 51)

But then they turned away from him and said, "He is an instructed madman!" (Surat ad-Dukhan, 14)

The ruling circle of those of his people who disbelieved said, "We consider you a fool and think you are a liar." (Surat al-A'raf, 66)

[The ruling circle of Noah's people said,] "He is nothing but a man possessed so wait a while and see what happens to him." He [Noah] said, "My Lord, help me because of their calling me a liar!" (Surat al-Muminun, 25-26)

Before them the people of Noah denied the truth. They denied Our servant, saying, "He is madman," and he was driven away with jeers. (Surat al-Qamar, 9)

He [Pharaoh] said, "This messenger, who has been sent to you, is mad." (Surat ash-Shu'ara', 27)

But he turned away with his forces, saying, "A magician or a madman!"
So We seized him and his armies and hurled them into the sea, and he
was to blame. (Surat adh-Dhariyat, 39-40)

We know how they listen when they listen to you, and when they con-
fer together secretly, and when the wrongdoers say, "You are only fol-
lowing a man who is bewitched!" (Surat al-Isra', 47)

They said, "You are merely someone bewitched. You are nothing but a
human being like ourselves, so produce a Sign if you are telling the
truth." (Surat ash-Shu'ara', 153-154)

... The wrongdoers say, "You are merely following a man who is
bewitched." (Surat al-Furqan, 8)

The Perversion Slander

They said, "These two magicians desire by their magic to expel you from
your land and abolish your most excellent way of life, so decide on your
scheme and then arrive together in force. He who gains the upper hand
today will definitely prosper." (Surah Ta Ha, 63-64)

Pharaoh said, "Let me kill Moses and let him call upon his Lord! I am
afraid that he may change your religion and bring about corruption in
the land." (Surah Ghafir, 26)

The ruling circle of his people said, "We see you in flagrant error."
(Surat al-A'raf, 60)

Those who did evil used to laugh at those who believed. When they
passed by them, they would wink at one another. When they returned to
their families, they would make a joke of them. When they saw them, they
would say, "Those people are misguided." (Surat al-Mutaffifin, 29-32)

Unbelievers' Mockery and Hate-Filled Words

The ruling circle of those of his people who disbelieved said, "We do not see you as anything but a human being like ourselves. We do not see anyone following you but the lowest of us, unthinkingly. We do not see you as superior to us. On the contrary, we consider you to be liars." (Surah Hud, 27)

Pharaoh called to his people, saying, "My people, does the kingdom of Egypt not belong to me? Do not all these rivers flow under my control? Do you not then see? Am I not better than this man who is contemptible and can scarcely make anything clear?" (Surat az-Zukhruf, 51-52)

In that way he made fools of his people and they succumbed to him. They were a people of deviators. Then when they had provoked Our wrath, We took revenge on them and drowned every one of them. We made them a thing of the past, an example for later peoples. (Surat az-Zukhruf, 54-56)

The Slander of Pride and Arrogance

Thamud denied the warnings. They said, "Are we to follow a human being, one of us? Then we would truly be misguided, quite insane! Has the Reminder been given to him of all of us? No indeed! He is an impudent liar." They will know tomorrow who the impudent liar is. (Surat al-Qamar, 23-26)



The Slander That They Sought Their Own Advantage and Self-Interest

They said [to Moses], "Have you come to us to turn us from what we found our fathers doing, and to gain greatness in the land? We do not believe you." (Surah Yunus, 78)

... "This is nothing but a human being like yourselves who simply wants to gain ascendancy over you." (Surat al-Muminun, 24)

The Slander That They Threatened the Public Peace and Security

He [Pharaoh] said to the High Council round about him, "This certainly is a skilled magician who desires by his magic to expel you from your land, so what do you recommend?" (Surat ash-Shu'ara', 34-35)

Pharaoh said, "Have you believed in him before I authorized you to do so? This is just some plot you have concocted in the city to drive its people from it." (Surat al-A'raf, 123)

The Slander Against the Prophet Joseph (as)

And then when he [Joseph] became a full-grown man, We gave him knowledge and right judgment too. That is how We reward all doers of good. The woman whose house it was solicited him. She barred the doors and said, "Come over here!" He said, "Allah is my refuge! He is my lord and has been good to me with where I live. Those who do wrong will surely not succeed." She wanted him and he would have wanted her, had he not seen the Clear Proof of his Lord. That happened so We might avert from him all evil and lust. He was Our chosen servant. They

raced to the door. She tore his shirt at the back. They met her husband by the door. She said, “How should a man whose intention was to harm your family be punished for what he did except with prison or painful punishment?” (Surah Yusuf, 22-25)

She said, “You see! It’s him you blamed me for. I tried seducing him but he refused. If he does not do what I order him, he will be put in prison and brought low.” (Surah Yusuf, 32)

The Slander against Mary (as)

Mention Mary in the Book, how she withdrew from her people to an eastern place, and veiled herself from them. Then We sent Our Spirit to her and it took on for her the form of a handsome, well-built man. She said, “I seek refuge from you with the All-Merciful if you guard against evil.” He said, “I am only your Lord’s messenger so that He can give you a pure boy.” She said, “How can I have a boy when no man has touched me and I am not an unchaste woman?” He said, “It will be so! Your Lord says, ‘That is easy for Me. It is so that We can make him a sign for mankind and a mercy from Us.’ It is a matter already decreed.” (Surah Maryam, 16-21)

She brought him to her people, carrying him. They said, “Mary! You have done an unthinkable thing! Sister of Aaron, your father was not an evil man nor was your mother an unchaste woman!” (Surah Maryam, 27-28)

Since all the slanders in the above verses and more are reported in hadiths and the words of great Islamic scholars, they will also be made against Hazrat Mahdi (as). Accusations of madness, falsehood, perversion, self-interest, and turning people away from the true path may cause the public to form a negative impression of this holy individual. It is indicated in the hadiths that because of this fear, unease and uncertainty people will keep their distance from Hazrat Mahdi (as).

The Same Slander Techniques Were Also Employed Against Bediuzzaman Said Nursi

All Muslims known for their devotion to Allah's religion and determination on His path, sincerity and purity have been subjected to actual and verbal assaults from unbelievers. Bediuzzaman Said Nursi, the Great Renewer of the 13th century who encountered hostility from atheistic circles in the recent past and who lived with great fortitude in the face of oppression and trouble right up until the end of his life, is one important example in this regard. Bediuzzaman, who called on people to appreciate the existence and boundless might of Allah, to reflect on the proofs of Creation in the universe, and to live by the moral precepts of the Qur'an, was subjected to slanders by people opposed to religious moral values, just like all the messengers sent over the course of history. Even though he was the Great Renewer of the 13th century he was not recognized as a renewer by the society in which he lived. Indeed, some scholars of the time failed to realize just what a superior and blessed individual he was, and opposed him and slandered him in various ways.

For these reasons, Bediuzzaman spent much of his life in prison or in exile. This worthy personage was never fully appreciated in his own time, and certain circles that wished to eliminate his wisdom-filled works attacked him with all the force at their disposal. Instead of benefiting from this worthy person's thoughts and ideas, they aimed to silence him.

Bediuzzaman Said Nursi is one of the greatest Islamic scholars of the 20th century. Throughout his 87 years of life he told people about Islam and waged a great intellectual struggle against materialist philosophy and the opponents of religious moral values and spiritual matters. His giant, 6000-page Risale-i Nur Collection is both a profound commentary on the Qur'an and also a magnificent masterpiece that demolishes materialist philosophy and reveals the signs leading to faith in an exceedingly wise manner. In his works, Bediuzzaman Said Nursi expounded on a great many subjects, including the Hereafter, death, destiny, faith and the evils of worldly desires, giving a great many wise examples and employing a profound and effective style. This sincere and wise style was a means whereby thousands of people came to believe in Allah and to deepen their faith.

In this intellectual struggle he waged in order to call people to Qur'anic

moral values and to the true faith, one of the main obstacles that confronted Bediuzzaman Said Nursi was circles that regarded materialist philosophy and opposition to religious morality as a way of life. These circles made intense efforts to achieve their objective of “establishing a society far removed from religious moral values.” Bediuzzaman Said Nursi demolished such baseless philosophies, revealed that religion was not incompatible with reason and knowledge but that on the contrary it brought them together, and initiated a huge spiritual awakening in society. He describes his intellectual struggle and one of its important objectives in these terms:

... But flowers appear in the spring, and the ground has to be prepared for sacred flowers such as that. (Bediuzzaman Said Nursi, The Ratifying Stamp of the Unseen, p. 189)

I believe I am a servant of this wondrous person who will appear in the future, a rear-guard to set a background for him, and a pioneering soldier of that great commander... (Bediuzzaman Said Nursi, Barla Addendum, p. 162)

As Bediuzzaman’s words make clear, he describes himself as a private soldier preparing the way for holy individuals, in other words for the Prophet Jesus (as) and Hazrat Mahdi (as). The lies and slanders set forth in order to hinder him during the time in which he lived are without doubt the most important indications of the greatness and significance of his intellectual struggle. The fact that some of these slanders are still brought up today shows how great the influence of his work is.

Circles made uneasy by the way Bediuzzaman described the existence of Allah and the importance of patriotic and spiritual values used various press organs they controlled to spread the most unlikely slanders against him. One newspaper, for instance, slandered Bediuzzaman by accusing him of “*making money by deceiving the naïve.*” (*Daily Cumhuriyet, May 10, 1935*) At another time that same newspaper published the untrue report that “*Said Nursi is not someone to be considered important at all. He is someone whose aim is to accrue material and spiritual advantages.*”

Bediuzzaman, who expected nothing from this world, possessed no goods or property, who described himself as one who *made a career out of humility* (*Letters*, p. 456) and lived an exceedingly modest life, was actually subjected to such

İnkılabımıza katılan Öğrenci Cemii yeti Başkanı Sinan Güven: «Bugün küy imanları kby öğretmenlerinden daha çok rağbet görüyorlar. Kâhiden bunun aksi vâridir» demiştir.

Said Nursi'nin de bahis konusu olduğu toplantıda Sinan Güven: «Said Nursi mahkûm olacak bir kimse değildir. Maddî mânevî menfaatler sağlamak amacıyla olan bir kimse değildir. Bu sebeple suçlu görülmemekte ve hareketlerine mâni olmamaktadır.» demiştir.

Dernek üyelerinden biri «Kaef verici hareket yalnız nurculuk değil

İrtica velâesinin İyünü

(Halkın İrtica İyünü)

Bu kâhiden daha önceki kâhiden... (text continues with a discussion on the nature of the movement and its goals, mentioning the need for a new leadership and the role of the state.)

Milletin yeni teşkilatı

Milletin İrtica İyünü... (text continues with a discussion on the formation of a new national organization and the role of the state.)

İrtica velâesinin İyünü

İrtica İyünü... (text continues with a discussion on the nature of the movement and its goals, mentioning the need for a new leadership and the role of the state.)

totally unjust slanders as “squeezing money out of his students” or “satisfying his lust for leadership,” which were totally at odds with the true facts. For certain circles the aim behind these ugly slanders was to make Bediuzzaman “ineffective, untrustworthy and unheeded.” These slanders are similar to those made against the prophets in the past. The prophets were also accused of using the religion for their own gain. As a result of these slanders Bediuzzaman was sentenced to jail and sent to Eskisehir prison. Released from Eskisehir, he was detained in a room in a house opposite the police station in Kastamonu. Eight years later he was sentenced to 20 months’ imprisonment by the Denizli Court, after which he was sent to Emirdag for “compulsory habitation.”

While all this was going on, he was oppressed and tortured, and also poisoned several times. In later years, despite being old and sick, he was deliberately kept in cold, damp and airless cells. However, he responded to all this oppression with patience and submission, and everyone witnessed just how deep his faith and devotion to Allah were.

Bediuzzaman Said Nursi was also accused of “madness,” another of the examples cited in the Qur’an. In 1908 he was again sent to court on trumped-up grounds, and the medical committee assigned by the court reported that he was “mentally unbalanced.” In the mental hospital to which he was later transferred, the doctor emphasized the groundlessness of that diagnosis after speaking with

him, saying, "If this man is mad, then there are no sane people in the world." (Necmettin Sahiner, *Bilinmeyen Yonleriyle Bediuzzaman Said Nursi [The Unknown Aspects of Bediuzzaman Said Nursi]*, pp. 89-95) Frequent accusations of madness were later made against Bediuzzaman in press publications belonging to the circles in question.

Another of the slanders made against Bediuzzaman and his students appeared in one of the daily papers of the time in a series of articles called "Exploiters of Faith." The series repeated the slanders of the unbelievers in the Qur'an and said that Said Nursi's students had been bewitched; it was said "they are devoted to him solely out of religious fanaticism, their eyes can see nothing else, they have become devoid of understanding." (*Daily Cumhuriyet*, April 21, 1964)

All the accusations made against such a great Islamic thinker as Bediuzzaman and his students are exactly the same as the slanders uttered against believers in the past. We are told in the Qur'an how believers living in the past who followed the messengers sent by Allah were subjected to such foul and baseless slanders as limited reason and shallowness of view:

When they are told, "Believe in the way that the people believe," they say, "What! Are we to believe in the way that fools believe?" No indeed! They are the fools, but they do not know it. (Surat al-Baqara, 13)

The ruling circle of those of his people who disbelieved said, "We do not see you as anything but a human being like ourselves. We do not see anyone following you but the lowest of us, unthinkingly. We do not see you as superior to us. On the contrary, we consider you to be liars." (Surah Hud, 27)

The fact is, however, Bediuzzaman and the believers around him were pure, rational and sincere people with a powerful faith in Allah. They behaved in the light of reason, conscience and the moral values of the Qur'an. Those who slandered them were in fact perfectly well aware of this. In fact none of these slanders could do Bediuzzaman and those around him any harm. On the contrary, as in the case of all other believers, the patience and submission they displayed in the face of these incidents, by Allah's leave, became a means to increase their spiritual maturity and devotion to Allah.

Another of the imputations made against Bediuzzaman was that he supposedly propagated his own personal religious conception and indoctrinated those around him towards that so-called perverted faith. The aim of this provocation,

which maintained that Bediuzzaman did not adhere to the Qur'an and the Sunnah of our Prophet (saas), but had established a religion according to his own lights, was to incite the public and certain religious circles who were not fully informed of all the relevant details, and thus to misrepresent Bediuzzaman to them.

However, this slander by the unbelievers also served no purpose because rational Muslims of good conscience clearly saw that this accusation of so-called "perversion" against Bediuzzaman was similar to that issued against the Prophet Noah (as) in the Qur'an, "... We see you in flagrant error." (Surat al-A'raf, 60)

In the *Risale-i Nur*, Bediuzzaman Said Nursi described the good and auspicious aspects of the prison sentence he was given as a result of the slanders made against him and of the troubles inflicted on him:

Then they arrested me during the most intensely cold days of winter on some trite pretext, and put me into solitary confinement in prison in a large and extremely cold ward, leaving me two days without a stove. Having been accustomed to light my stove several times a day in my small room, always having live coals in the brazier, with my illness and weakness I was only able to endure it with difficulty. While struggling in this situation suffering from both a fever from the cold, and a dreadful distress and anger, through Divine grace a truth unfolded in my heart. It uttered the following warning to my spirit: "You called prison the 'Madrasa-i Yusufiya' - the School of the Prophet Joseph (as). And while in Denizli, things like relief a thousand times greater than your distress, and spiritual profit, and the other prisoners there benefiting from the Risale-i Nur, and its conquests on a larger scale, all made you offer endless thanks instead of complaining. They made each hour of your imprisonment and hardship like ten hours' worship, and made those passing hours eternal." (Bediuzzaman Said Nursi, Flashes, The Twenty-sixth Flash, Fifteenth Hope)

In another extract, Bediuzzaman described how believers around him who were exposed to the same slanders and oppression were unaffected by these incidents and did not fall into despair:

With all their stratagems, the dissemblers' attacks these last ten months and their getting hold of an official has not shaken even the youngest student... such slanders from such people have virtually no effect on us, and, Allah willing, they will cause no harm to the Risale-i Nur circle... (Bediuzzaman Said Nursi, Letters, Fourteenth Ray)

The attitude displayed by Bediuzzaman and the people of faith around him in the face of difficulties, slander and misrepresentation is the kind of which that all Muslims must adopt as a role model. In the Qur'an, Allah reminds us of the kind of moral values to be adopted in the face of unbelievers' snares:

Be patient. But your patience is only by Allah. Do not be grieved by them and do not be constricted by the plots they hatch. Allah is with those who have fear of Him and with those who are good-doers. (Surat an-Nahl, 127-128)

Excuses Stemming from Worldly Desires Will Prevent People Following Hazrat Mahdi (as)

The faithful put their trust in our Lord at every moment of their lives, knowing that He is their only friend in this world and in the Hereafter. They know that there is great wisdom, auspiciousness and beauty in every event He creates. Whether they are confronted by trouble and difficulty or whether they find themselves with great blessings and abundance they still maintain a moderate, grateful and humble attitude. In the same way that wealth and plenty do not spoil them and lead them into heedlessness, so troubles and difficulties do not wear them down or lead them into making concessions.

Things are very different, however, for people with no belief in Allah and the Hereafter. Since they are heedless of the fact that they will be resurrected and have to account for themselves in the Hereafter, they take the life of this

world as their only purpose. For that reason they become strongly attached to worldly values, and are unwilling to see these come to any harm. They are greatly alarmed at even the possibility of this happening. The same thing applies to people whose faith is weak or who have a hypocritical character. People who live by such immorality have throughout the course of history turned their backs on the message of the prophets, out of a concern that harm might befall their worldly interests, and have refused to follow the true path shown them by the prophets.

One of the reasons for this is described as follows in the Qur'an:

And they repudiated them wrongly and haughtily, in spite of their own certainty about them. See the final fate of the corrupters. (Surat an-Naml, 14)

As related in the verse, some people rejected the truths to which the messengers called them because they were incompatible with the desires of their lower selves, even though they actually grasped the truths in their hearts and consciences. According to indications in the hadiths, this state of affairs that has been repeated throughout the course of history will also apply to Hazrat Mahdi (as) as well as to the Prophet Jesus (as). People will grasp, in their consciences, the superior nature of these holy personages, but will pretend not to understand the true position, under the influence of worldly desires. They will shelter behind various excuses in order not to accept the Prophet Jesus (as) and Hazrat Mahdi (as), not to support them and in order to keep their distance from them. This way of putting up excuses is revealed in the Qur'an as being a method employed by all hypocrites throughout history: making all kinds of excuses to avoid the truth even though they have actually grasped it perfectly clearly in their consciences, hearts and minds. People eager to avoid participating in the struggle alongside our Prophet (saas) made such excuses as **"they had not been able to"** (Surat at-Tawba, 42), **"their houses were exposed"** (Surat at-Tawba, 13) and **"their wealth and families kept them occupied."** (Surat al-Fath, 11)

This state of affairs that has been experienced so many times in the past will also be experienced in the End Times. A great many people will turn their backs on Hazrat Mahdi (as) out of concern that their interests will be harmed and that they will suffer material or other losses, and may even oppose him. Some families will also be afraid of harm befalling their assets, children and businesses, and will act against Hazrat Mahdi (as). Since these people act out of their world-

ly desires instead of following their consciences they will be unaware of the situation in which they find themselves. The following is revealed in the Qur'an about the situation in question:

Say: "If your fathers or your sons or your brothers or your wives or your tribe, or any wealth you have acquired, or any business you fear may slump, or any house which pleases you, are dearer to you than Allah and His Messenger and striving in His Way, then wait until Allah brings about His command. Allah does not guide people who are deviators." (Surat at-Tawba, 24)

However, we are told in the Qur'an that all forms of excuse made in the light of worldly desires are invalid. Therefore, any thinking person who employs his conscience in the light of the verses of the Qur'an can see the truth in this regard and grasp the invalidity of such excuses that might prevent Hazrat Mahdi (as) being recognized when he appears.

The Fact That He Appears at A Time When People Are Completely Distanced from the Moral Values of the Qur'an Will Prevent Hazrat Mahdi (as) Being Recognized

It is reported in hadiths that the End Times will consist of two parts. The first phase will be one in which the world suffers material and spiritual troubles, when people suffer great moral degeneration. The second phase, on the other hand, will be a time of well-being when Islamic moral values prevail over the world, a time referred to as the Golden Age by Islamic scholars.

This first period, when most of the people are totally distanced from religious moral values and chase after their earthly desires, and when excess, perversion and immorality are unbounded, is one of the most important signs of the End Times, in which Hazrat Mahdi (as) will make his appearance. Close examination of these signs, revealed by the Prophet (saas) around 14 centuries ago and referred to as Signs of the Day of Judgment, shows that we are looking at a most extraordinary situation: A great many of the signs of the Day of Judgment have taken place in our own time. This shows that the time when the Prophet Jesus (as) will return to Earth, when Hazrat Mahdi (as) will appear, and when the moral values of the Qur'an will rule the whole world is now approaching. (Allah

knows the truth.) On the other hand, however, phenomena such as the present intensity of moral degeneration, the way that what is forbidden is regarded as lawful, the difficulties people have in making ends meet, rising poverty and the way that denial of Allah is now openly expressed, is causing people to forget about Allah and the Hereafter and turn instead to the life of this world. Hadiths reported from the Prophet (saas) describe the turmoil into which the world will fall during the End Times:

Signs following one another like bits of a necklace, falling one after the other when its string is cut. (Tirmidhi)

The Day of Judgment will not happen...until prostitution is blatant. (Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, 91/7)

Respect for the old and compassion for the very young will disappear. Children of adultery will multiply. So much so that people will commit adultery with women in the street. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 140)

Hazrat Mahdi (as) will not appear until innocent people are massacred and the slaughter in the Earth and sky becomes intolerable... (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 37)

In the End Times scourges from their leaders will afflict my community, so much so that there will be little room for Muslims. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 12)

Hazrat Mahdi (as) will appear after a corruption in which all forbidden things are regarded as lawful. (Ibn Hajar al-Haythami, *Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar*, p. 23)

In another hadith, our Prophet (saas) describes the confused state of affairs confronting believers in the End Times:

Due to the evils among them he is unable to change or rectify, the heart of a believer possessed of taqwa [piety and fear of Allah] will dissolve like salt in water... (Mufid al-'ulum wa-mubid al-humum, p. 218; Al-Sharani, *Mukhtasar Tazkirah al-Qurtubi*, p. 456)

The activities of Hazrat Mahdi (as) may not at first be grasped by the majority of people at a time when there is such great corruption going on. People far removed from the moral values of the Qur'an may not fully understand the great intellectual struggle waged by Hazrat Mahdi (as) in order to disseminate his work, his message and religious moral values. They may fail to comprehend that the disorder, poverty, war and moral degeneration being experienced in the world can only come to an end by people living according to the moral values of the Qur'an. This may prevent them understanding the importance and purpose of the work of Hazrat Mahdi (as) and his community. Indeed, on the contrary, the sincere efforts on the part of Hazrat Mahdi (as) and his community to preach the moral values of the Qur'an may make these people uneasy and lead them to back the unjust accusations and slanders made against Hazrat Mahdi (as). They will insist that he and those around him cease their efforts to spread the moral values of the Qur'an. These perverted wishes of those who have no faith are reported as follows in the Qur'an:

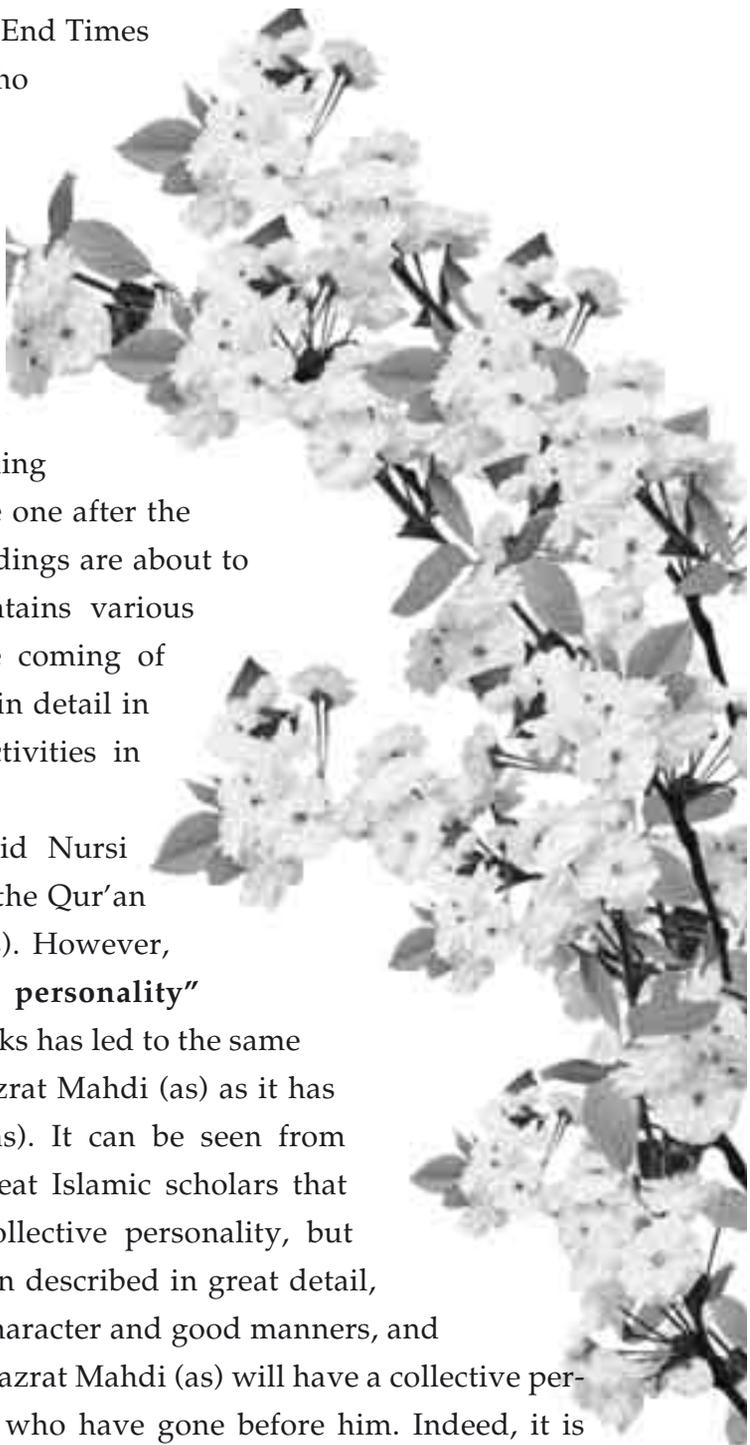
... They would dearly love you to become unbelievers. (Surat al-Mumtahana, 2)

According to the indications in the hadiths of our Prophet (saas), this state of mind that will develop in society in general during the End Times will prevent Hazrat Mahdi (as) being recognized and known by his true titles by the public. It will hinder people seeing the moral virtues of this holy personage and his genuine and beneficial endeavors on the path of Allah.

The Claim That Hazrat Mahdi (as) Is A Collective Personality Will Prevent Him Being Recognized

The appearance of Hazrat Mahdi (as), whom our Prophet (saas) said will be sent in the End Times and described as a holy individual who will eliminate *fitnah* on Earth and bring to it peace, justice, plenty, security, happiness and well-being, is an auspicious event the Islamic community has been awaiting for hundreds of years. The fact that a great many of the events revealed as portents of the coming of Hazrat Mahdi (as) are taking place one after the other is a clear sign that these glad tidings are about to be made a reality. The Qur'an contains various metaphorical glad tidings about the coming of Hazrat Mahdi (as), who is described in detail in terms of his name, qualities and activities in many hadiths of the Prophet (saas).

Statements by Bediuzzaman Said Nursi follow the same lines as the signs in the Qur'an and the hadiths of our Prophet (saas). However, the concept of the **“collective personality”** employed by Bediuzzaman in his works has led to the same misunderstanding with regard to Hazrat Mahdi (as) as it has with regard to the Prophet Jesus (as). It can be seen from accounts and from statements by great Islamic scholars that Hazrat Mahdi (as) will not be a collective personality, but rather a holy individual who has been described in great detail, right down to his physical features, character and good manners, and line of descent. Of course, however, Hazrat Mahdi (as) will have a collective personality, just like all the messengers who have gone before him. Indeed, it is revealed in accounts that this collective personality will enfold the whole world.



This means that Hazrat Mahdi (as) will be at the head of his followers, in other words of his collective personality. Indeed, there are several analyses in Bediuzzaman’s writings that make this transparently clear. The quotations from Bediuzzaman below are perfectly clear and distinct as to leave no room for doubt that Hazrat Mahdi (as) is an individual, not a collective personality. Terms such as “**that person**” and “**that individual,**” used by Bediuzzaman in reference to Hazrat Mahdi (as), perfectly clarifies the misunderstanding regarding the concept of the collective personality:

Moreover, they imagined the mighty works pertaining to the collective identity or community which those individuals represent to be in their persons and expounded them in that way, so that they ascribed a form to them whereby when those EXTRAORDINARY INDIVIDUALS [the Prophet Jesus (as) and Hazrat Mahdi (as)] appear, everyone will recognize them. (Bediuzzaman Said Nursi, The Words / Twenty-Fourth Word, Eighth Principle)

In this passage Bediuzzaman uses the expression “**extraordinary individuals**” to refer to Hazrat Mahdi (as) and the Prophet Jesus (as), thus making it clear that both are real individuals rather than collective personalities.

... THAT GREAT PERSONAGE of the End Times will be from the Ahl al-Bayt [descended from the Prophet (saas)]. (Bediuzzaman Said Nursi, Emirdag Addendum, pp. 247-250; Rays, p. 442)



In the words “**that great personage of the End Times,**” Bediuzzaman reiterates that Hazrat Mahdi (as) is an individual who will appear in the End Times. The fact he states that Hazrat Mahdi (as) will be descended from the Prophet (saas) clearly reveals that Bediuzzaman is not referring to Hazrat Mahdi (as) as a collective personality because it is out of question for a collective personality to be descended from another human being.

*... And I told them: "I cannot be sure I am a sayyid [descendant of the Prophet (saas)]. The generations are unknown at this time. But **THAT GREAT PERSONAGE of the End Times will be one from the Ahl al-Bayt [the family of the Prophet (saas)].***

(Bediuzzaman Said Nursi, Emirdag Addendum, p. 267)

In this passage, Bediuzzaman again refers to “**that great personage of the End Times,**” thus clearly revealing that Hazrat Mahdi (as) is an individual, not a collective personality.

In saying that **Hazrat Mahdi (as) will be descended from the line of the Prophet (saas)**, Bediuzzaman again clarifies the issue. As explained above, in order for him to be descended from the Prophet (saas), Hazrat Mahdi (as) has to be a human being, which is what Bediuzzaman makes crystal clear in this extract.

*Since His custom has proceeded in this way, certainly, at the time of the greatest corruption at the end of time, He will send a mujtahid, a mujaddid [reviver], and a judge, and ruler, and a Mahdi, and a guide to the true path, and a Qutb al-Azam [a great saint to whom Muslims adhere], and **A RADIANT INDIVIDUAL, and THAT PERSON will be from the Family of the Prophet (saas).***

(Bediuzzaman Said Nursi, Letters / Twenty-Ninth Letter - Seventh Section, p. 515)

... mujtahid (a scholar who derives legal rulings)

... mujaddid (reviver)

... judge

... Mahdi

... guide to the true path

... Qutb al-Azam

... a radiant individual

As can be seen from their meanings, the qualities cited by Bediuzzaman can only belong to a human being.

In addition, Bediuzzaman Said Nursi refers to Hazrat Mahdi (as) as **“a radiant individual.”** If Bediuzzaman had wished to emphasize that Hazrat Mahdi (as) was a collective personality he would have referred to him as a **“radiant collective personality,”** not as a **“radiant individual.”**

Furthermore, the above use of the word **“a”** before the word **“individual”** again clarifies the issue. The word **“individual”** is also used in the sense of a single person. Bediuzzaman uses the words **“an individual”** here, not **“two”** or **“individuals.”** Therefore, all the descriptions of Bediuzzaman Said Nursi clearly prove he is not referring to Hazrat Mahdi (as) as a collective personality.

As can be seen from all these statements by Bediuzzaman, like all the messengers sent over the course of history, Hazrat Mahdi (as) will come as an individual. He will also have a collective personality, however. A Mahdi movement will emerge from his preaching, intellectual struggle and activities. But Hazrat Mahdi (as) will personally be in charge of matters. Indeed, it is essential that Hazrat Mahdi (as) will be personally sent as an individual in order for these things to take place. Therefore, Hazrat Mahdi’s (as) collective personality will be the ones who follow him. And he will be at the head of this collective personality as the leader. However, although the explanations regarding this matter in the hadiths of our Prophet (saas) and in statements by Islamic scholars are perfectly clear, the claim that Hazrat Mahdi (as) will be a collective personality rather than an individual may prevent people making a correct analysis of the subject. Belief that Hazrat Mahdi (as) will come as a collective personality may prevent people awaiting the coming of this holy individual, trying to recognize and locate him, and thus identifying him. (Allah knows the truth.)

HAZRAT MAHDI (AS) WILL HAVE FEW FOLLOWERS WHEN HE APPEARS

Although the Superior Moral Values and Incomparable Actions of Hazrat Mahdi (as) Will Be Evident, Very Few People Will Support Him

It is revealed in the hadiths of our Prophet (saas) that Hazrat Mahdi (as) will be someone with a powerful fear of Allah and very elevated moral values:

A son of mine will appear, whose manners will be just as mine.

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 21)

Hazrat Mahdi (as) is totally submissive to Allah. He resembles the Prophet in terms of manners.

(Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163)

I find Hazrat Mahdi (as) in the books of the prophets as follows: Neither cruelty nor shame will exist in his practices.

(Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 21)

It can be seen from this information in the hadiths that Hazrat Mahdi (as) will be a remarkable person, devoted to Allah, possessed of purity and elevated moral values. Our Prophet (saas) has revealed that Hazrat Mahdi (as) will render many services of benefit to the faith and to Muslims, and will perform very important deeds. Under normal circumstances, an auspicious and worthy person whose moral values are compared to those of the Prophet (saas), who seeks the approval of Allah alone, who makes sincere efforts for the salvation of all mankind in this world and in the Hereafter and who will bring peace, security, plenty and abundance to Earth should collect a large number of people around him.

All Muslims who clearly see these moral virtues and auspicious deeds must wish to take their place alongside this personage and support the community of truth that acts together with Hazrat Mahdi (as), and they must compete with one another in joy and enthusiasm in order to assist them. Nonetheless, it is still indicated in the hadiths that the number of Muslims supporting Hazrat Mahdi (as) will be very small. This state of affairs is most surprising and thought-provoking. It means that although the people in the society in which Hazrat Mahdi (as) lives clearly perceive his virtues and the auspicious actions he takes, they will still not fully recognize Hazrat Mahdi (as) and his community.

This situation of Hazrat Mahdi (as) strongly resembles the life of the Prophet Joseph (as). In the verse **“The brothers of Joseph came into his presence and he knew them but they did not know him.”** (Surah Yusuf, 58), Allah reveals that the prophet’s brothers failed to recognize him, although he recognized them. The hadiths indicate that Hazrat Mahdi (as) will, just like the Prophet Joseph (as), recognize other people though they will be unable to recognize him.

Some people may even form the exact opposite opinion and avoid supporting him, and even regard him as odd and stay away from him and engage in negative activities in opposition to him. It is reported in the hadiths of our Prophet (saas) that:

A community from my people supported by Allah and that can never be harmed by the people who do not help them will never be lacking until the Day of Judgment. There will always be such a grouping within my community. (Sunan Ibn Majah, Vol 1, p. 16)

The Day of Judgment will only happen when a group from my community will come out victorious to people. This group will regard neither those who help them, nor those who do not. (They will attach no importance to their behavior.) (Sunan Ibn Majah, Vol 1, p. 19)

There is no doubt that this is a miracle from Allah. The way that words spoken by the Prophet (saas) some 14 centuries ago are coming true now is exceedingly important. Although Hazrat Mahdi (as) and his community are very important and beneficial to the future of everyone in the world, they will initially not be known by Muslims and will receive no support from the public.

Of course some of these people will realize the superior nature of this blessed individual with their consciences. Yet despite their seeing all the evidence they will pretend not to recognize him, will not support him, will attempt

to keep their distance from him and will conceal these truths from others, all out of a concern for their personal interests. The fact that society as a whole does not support him will also lead these people to avoid supporting Hazrat Mahdi (as), and they will fear that doing so will damage their material and other interests.

Hazrat Mahdi (as) Will Have Around 300 Followers

The fact that Hazrat Mahdi's (as) community will number around 300 people again shows that they will not be recognized by the greater part of society. It is most astonishing that so few people will believe in such a valuable personage who calls on people to have faith in Allah and who performs such valuable services for the faith. The hadiths describe how so few people will follow Hazrat Mahdi (as):

It was related from Muhammad ibn Hanafi that: Their numbers will be those of the people of Badr [313]. In the same way that those before them cannot match them, neither can those who come after. Their number is as many as those who crossed the river with Saul. (Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar)

Upon this call, 313 people, as many as the People of Badr, who were not previously allied together will immediately appear, and worship by night and act as lions by day. (Mari' bin Yusuf Karami Hanbali, Fawaid Fawaid al-Fikr fil Mahdi al-Montazar)

They consist of a group, including women, of 314 people. They will overcome all tyrants. Their hearts are like iron, and they are lions by day and devout believers by night. Neither those before nor after them can match them in self-sacrifice. (Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal)

Three hundred and fourteen people, among them women, will pledge allegiance to Hazrat Mahdi (as). (Al-Uqayli, An-Najmu's-saqib fi Bayan Anna'l Mahdi min Awladi Ali b. Abu Talib Ale't-Tamam wa al-Qamal)

Bediuzzaman Said Nursi has also recalled this fact, and stated that no matter how small their number, each of the members of the community of Hazrat Mahdi (as) will be spiritually very strong:

The force and spiritual army this duty depends on is some followers in full possession of titles of loyalty and solidarity. No matter how few they may be, they are as powerful and valuable as a literal army. (Bediuzzaman Said Nursi, Emirdag Addendum, p. 259)

Another striking element in the hadiths of our Prophet (saas) is how valuable the believers in the End Times will be. In the End Times, when irreligion is prevalent all over the world and moral degeneration is gathering increasing pace, believers and those living by religious moral values will be exposed to great difficulties and social pressure:

Believers being less valued than rams among the people is a condition and portent of the Day of Judgment. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, 8th edition, p. 138)

Such a time will come that it will be as if someone who has fortitude in the faith is holding a glowing coal in his hand. (Tirmidhi; Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 413)

According to the indications in the hadiths, very few people will follow Hazrat Mahdi (as) because of this climate of pressure that will be directed against Muslims in the End Times, and because of the propaganda and slanders made against him. (Allah knows the truth.)

The fact is, however, that Hazrat Mahdi (as) is a most worthy and esteemed individual who will act as imam during the prayer when the Prophet Jesus (as) returns to Earth. As our Prophet (saas) says:

A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. Jesus son of Mary would then descend and Muslims' commander would invite him to come and lead them in prayer, but he would say: "No, some amongst you are commanders over some (amongst you). This is the honor from Allah for this community." (Sahih Muslim, Book 1, 293)

Bediuzzaman Said Nursi also referred to this in his works:

... The Prophet Jesus (as) will come and will perform the obligatory prayers behind Hazrat Mahdi and follow him. (Bediuzzaman Said Nursi, The Rays / The Fifth Ray - Second Station, p. 109)

One would expect there to be countless people around such a worthy individual and that people would compete with great joy and enthusiasm to take their places as his helpers. However, the fact that the period concerned is the End Times, when truth will in practice be replaced by falsehood, when people will turn away from the moral precepts of the Qur'an, and when moral collapse will reach enormous dimensions, may prevent people from following such an honorable believer and joining his community.

Some People Will Leave Hazrat Mahdi's (as) Community

Our Prophet (saas) has revealed in the hadiths that some people will leave the community of Hazrat Mahdi (as), which will in any case number very few people. This is again a miracle from Allah. These people will depart from his side even though they are closely acquainted with Hazrat Mahdi (as), witness his attributes as revealed in the hadiths and also witness Hazrat Mahdi (as) performing deeds that we are told only he can perform. This means that, like the great majority of people, these people with such an opportunity to come to know Hazrat Mahdi (as) from close up will also not be properly aware of him.

This is how the hadiths reveal that some people will leave Hazrat Mahdi's (as) community:

The army of Hazrat Mahdi (as) will suffer defeats from time and will be inclined to relax and not assume that hard task, and there will be those who abandon them for various reasons, such as fear for their lives, goods or rank... (Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, p. 476 [from Sunan Ibn Majah])

Those who leave and those opposed to him will be unable to harm him. Despite those who abandon him, they will continue on the path of victory. (Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, p. 487 [from At-Tabarani's al-Mu'jam al-Kabir])

It is narrated from Muawiya ibn Kirra that: A group from my community will continue to receive help until the Day of Judgment. The departure of those who abandon them will do them no harm. (Ahmad Diya ad-Din al-Kamushkhanawi, Ramuz al-Ahadith, p. 472)

A group from my community will continue to act under Allah's command. Since the truth is with them, those who abandon them and those who oppose them will do them no harm until the Day of Judgment... (Ahmad Diya ad-Din al-Kamushkhanawi, *Ramuz al-Ahadith*, p. 472 [Muawiyah Ibn Kirra (ra)])

However, it is revealed in the hadiths of our Prophet (saas) that there is something good and auspicious in these people's leaving the community of Hazrat Mahdi (as). With the unmasking of insincere people who infiltrate that community of the truth, the mutual devotion of the members of that community will, by Allah's leave, be further enhanced, and the departure of the wicked will strengthen them still further.

It is revealed in verses of the Qur'an that there will be people with a hypocritical mindset in every Muslim community. These are people who act together with the faithful, claim to share the same beliefs, but who are in fact insincere. These people, who live among those who live solely for Allah's approval, and who appear on the surface to be just like them, are never actually true believers. Allah reveals the position of these people in the Qur'an:

Among the people there are some who say, "We believed in Allah and the Last Day," when they are not believer. They think they deceive Allah and those who believe. They deceive no one but themselves but they are not aware of it. There is a sickness in their hearts and Allah has increased their sickness. They will have a painful punishment on account of their denial. (Surat al-Baqara, 8-10)

The hypocrites think they deceive Allah, but He is deceiving them. When they get up to pray, they get up lazily, showing off to people, and only remembering Allah a very little. They vacillate between the two – not joining these or joining those. If Allah misguides someone, you will not find any way for him to go. (Surat an-Nisa', 142-143)

When they are told, "Come to what Allah has sent down and to the Messenger," you see the hypocrites turning away from you completely. (Surat an-Nisa', 61)

When the hypocrites and people with sickness in their hearts said, "What Allah and His Messenger promised us was mere delusion." and a group of them said, "People of Yathrib, your position is untenable so return!" some of

them asked the Prophet to excuse them, saying, “Our houses are exposed,” when they were not exposed; it was merely that they wanted to run away. (Surat al-Ahzab, 12-13)

In the same way that such people have been present in all communities of true believers throughout the course of history, they will also be present in the community of Hazrat Mahdi (as). According to what is revealed in the hadiths, those who leave the community of Hazrat Mahdi (as), despite having spent years in it, will subsequently turn in the direction of the unbelievers. These people, who lack the same faith and sincerity as Muslims, who show no loyalty to Allah and the Qur’an, and whose fear of Allah is weak, may depart from Hazrat Mahdi (as) in the event of a situation that conflicts with their own interests.

The fact that there will be people who leave Hazrat Mahdi (as), despite his services in such a difficult period as the End Times and despite seeing his superior moral virtues, may also prevent other people in society from seeing the true facts. After abandoning Hazrat Mahdi (as), these people may spread lies and slanders about him and cause a great many other people to be unable to appreciate Hazrat Mahdi (as) or even misunderstand him entirely. A great many people will be taken in by the lies and baseless imputations of the hypocrites, for which reason they may be reluctant to support Hazrat Mahdi (as). (Allah knows the truth.)

In fact, this state of affairs is exceedingly important in terms of understanding just what a tumultuous period the End Times will be. Despite witnessing countless portents and other similar phenomena, the hypocrites in question leaving Hazrat Mahdi’s (as) side show just how far people will have turned away from the moral values of the Qur’an. The emergence of such people even from among those who know Hazrat Mahdi (as) well, at a time when good is replaced by evil and the lawful by the unlawful, indicates what a troubled time this will be. It is revealed in the hadiths that the End Times are a period when people who lack genuine faith, who do not fear Allah as they ought, will lose their beliefs:

The Day of Judgment will not happen until fitnah [tribulation, trial] appears like the parts of dark nights. People will rise as believers and go to bed as unbelievers, or go to bed as believers and rise as unbelievers. They will sell the faith for worldly gain. (Sahih Muslim; Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 388)

There will be such fitnah [trial] in the future that apart from people Almighty Allah protects and preserves with His knowledge, a man will be a believer in the morning and an infidel in the evening and will abandon the faith. (Tabarani, Sunan Ibn Majah; Muhammet Sevgili-Hasan Akdag, Son Zamanlarla ilgili Hadisler [Hadiths about the End Times], pp. 36-37)

A great many people will fail to recognize Hazrat Mahdi (as) on account of all the reasons we have been considering in this section. However, when the time appointed by Allah comes, everything will change completely. Hazrat Mahdi (as) will appear and everyone will know that he is a blessed personage appointed by Allah for the End Times. According to the hadiths, a period in which Hazrat Mahdi (as) is clearly known and when nobody will be able to deny him will, by Allah's leave, be born:

A man [Hazrat Mahdi (as)] will be called by name from the sky, and proof will not deny him and the despicable will not hinder him. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 52)

A voice will come from the sky, and no evidence will deny him [Hazrat Mahdi (as)] nor will he be prevented from being evidence. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 200)

A voice from the sky will call him by name and no one will doubt that he is Hazrat Mahdi (as). (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 47)

A hand will reach out from the sky, and people will look at and see him [Hazrat Mahdi (as)]. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 55)

With the dawning of this age, the years of disorder, trouble and difficulty will come to an end and a “Golden Age” will begin. The Golden Age will be a time of abundance of goods and products of all kinds. Trust and security, social justice, well-being, peace and happiness will be its main distinguishing features. Hadiths reveal the glad tidings that this age will be one when the world is full of peace. Technological progress will reach a peak during this phase of the End Times, and people will be able to enjoy all the blessings of technology. People will be so content with their lives in the Golden Age that they will be unaware how time passes and will beg Allah to prolong their lives so that they can enjoy more of this beauty. This delightful age, which will be ushered in by the Prophet Jesus (as) and Hazrat Mahdi (as), is described as follows in hadiths:

There would be a successor in the last (period) of my community who would freely give handfuls of wealth to the people without counting it. (Sahih Muslim, Book 41, 6961)

... The younger ones wish they were grown-ups, while the adults wish they were younger. ... The good become even better, and even the wicked ones are treated well. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 17)

Everywhere food will cook in pots, unseen prosperity will dominate, and material wealth will be disregarded. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 66)

At that time, my community, the good and the bad, will be blessed with blessings more numerous than they have ever seen. Allah will send them much rain. The earth will hold nothing back. Goods will be despised. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 16)

Like the cup fills with water, so will earth fill with peace. There will be no enmity left between any people. All hostility, fighting, and envy will disappear. (Sahih Muslim, 1/136)

Since their causes will disappear, there will be no hatred or dispute among people... (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 242-243)

THE PROPHETS SENT IN THE PAST WERE ALSO NOT RECOGNIZED BY THEIR COMMUNITIES



Most of the prophets and messengers sent in past times were also not recognized and rejected by their communities. For example, the fact that our beloved Prophet Muhammad (saas) was a holy messenger sent to lead all mankind to the true path was denied by the majority of people, during the early stage of his prophethood. The majority of Jews and Christians in particular denied the prophethood of the Prophet Muhammad (saas), despite having considerable information in their possession. Despite there being enormous evidence that our Prophet (saas) had been sent to confirm the scriptures revealed before him, to do away with the disputes among people and to impart glad tidings and warn them, these people still did not follow him. Yet the scriptures revealed prior to the Qur'an said that a messenger would come after those prophets, and that when he appeared everyone should obey him. This fact is stated in the Qur'an:

Those who follow the Messenger, the Unlettered, whom they find written down with them in the Torah and the Gospel... (Surat al-A'raf, 157)

In another verse, it is revealed that some of those to whom a Book had previously been given, some Jews and Christians in other words, would conceal the truth, despite being well acquainted with our Prophet (saas) and knowing that he was the true prophet:

Those We have given the Book recognize him [the Prophet] as they recognize their own sons. Yet a group of them knowingly conceal the truth.
(Surat al-Baqara, 146)

In another verse it is stated that the people in question also knew that the Noble Qur'an was the True Scripture:

"Am I to desire someone other than Allah as a judge when it is He Who has sent down the Book to you clarifying everything?" Those We have given the Book know it has been sent down from your Lord with truth, so on no account be among the doubters. (Surat al-An'am, 114)

However, true believers of good conscience from the Jewish and Christian communities immediately recognized and joined our Prophet (saas) when he appeared. Allah informs us in verses that:

... You will find the people most affectionate to those who believe are those who say, "We are Christians." That is because some of them are priests and monks and because they are not arrogant. When they listen to what has been sent down to the Messenger, you see their eyes overflowing with tears because of what they recognize of the truth. They say, "Our Lord, we believe! So write us down among the witnesses. How could we not believe in Allah, and the truth that has come to us, when we long for our Lord to include us among the righteous?" (Surat al-Ma'ida, 82-84)

Nonetheless, some Jews and Christians still did not believe that our Prophet (saas) was the last true prophet and that the Qur'an was the true Divine scripture, and refused to obey the Prophet (saas) despite all the portents and evidence. It is also revealed in verses of the Qur'an that many prophets, including the Prophet Abraham (as), were not recognized by their own communities (Surat al-'Ankabut, 16-25). The way that the Prophet Joseph (as) was not recognized by his own brothers is described in another verse **"... he knew them but they did not know him."** (Surah Yusuf, 58) Similarly, when the Prophet Jesus (as) and Hazrat Mahdi (as) appear some people will pretend not to recognize these blessed personages, out of concern for their own interests and despite seeing all the evidence, and will conceal the true facts from others.



THE NUMBERS OF PEOPLE BELIEVING IN THE PROPHETS IN THE PAST WERE ALWAYS VERY SMALL



The fact that the number of Hazrat Mahdi's (as) followers and helpers will be very low in the End Times is part of the law of Allah revealed in the Qur'an. This has applied to all communities of the faithful that have ever existed throughout the course of history. The Qur'an contains information to the effect that the number of people around them who have truly believed in the prophets has always been very small. For example, very few people, consisting of the young, believed in the Prophet Moses (as):

No one believed in Moses except for a few young people of his tribe out of fear that Pharaoh, and the elders, would persecute them... (Surah Yunus, 83)

Allah reveals in another verse that very few people believed in the Prophet Moses (as) and that the Pharaoh of the time said, **"These people are a small group"** (Surat ash-Shu'ara', 54).

The same thing applies to the helpers of the Prophet Jesus (as) when he first appeared. The accounts tell us that only a very few disciples believed in him, and nobody else from among the general populace. The situation of those who believed in the Prophet Jesus (as) is revealed thus in the Qur'an:

You who believe! Be helpers of Allah as Jesus son of Mary said to the disciples, "Who will be my helpers to Allah?" The disciples said, "We will be the helpers of Allah." One faction of the tribe of Israel believed and the other disbelieved... (Surat as-Saff, 14)

We are told in the Qur'an that the Companions of the Cave were also very few in number:

They will say, "There were three of them, their dog being the fourth." They will say, "There were five of them, their dog being the sixth," guessing at the Unseen. And they will say, "There were seven of them, their dog being the

eighth. Say: "My Lord knows best their number. Those who know about them are very few." (Surat al-Kahf, 22)

It is revealed in yet another verse that the number of those who followed the Prophet Noah (as) was also very small:

... But those who believed with him were only few. (Surah Hud, 40)

It is also revealed in the Qur'an that very few people believed in the Prophet Lot (as). When catastrophe struck the people of Lot, Allah saved only those members of his family who had faith in the prophet, and excluded his wife, who did not believe:

... We are going to rescue him and his family – except for his wife. She will be one of those who stay behind. When Our messengers came to Lut, he was distressed on their account, feeling incapable of protecting them. They said, "Do not fear and do not grieve. We are going to rescue you and your family – except for your wife; she will be one of those who stay behind." (Surat al-'Ankabut, 32-33)

There are many reasons why people may not believe in the messengers of Allah. One of these is, as described in previous sections, the negative images that form because of groundless slanders and character assassination. People have preferred to keep their distance from devout believers accused by unbelievers of being "liars," "self-interested," "mad" or "perverted." This is of course a serious error on the part of the people concerned. Many people will also be reluctant to join Hazrat Mahdi (as) and will keep their distance from him for exactly the same reason.

Another reason is that the superstitious beliefs and false practices generally accepted in society will lose all their foundations with Allah sending down the true faith by means of His messengers. For that reason, those messengers have been subjected to powerful reactions, slander and character assassination from people whose interests would be damaged with an end being put to the established order based on unfairness and injustice. As a result of this state of affairs, very few people have ever believed in the prophets and messengers. According to indications in the hadiths, the numbers of those in the community of Hazrat Mahdi (as) will be very small for just those same reasons. The great majority of people will be influenced by the slanders made and concerned about pressure and difficulties that might arise, and will thus keep their distance from Hazrat Mahdi (as) and his community.

Social pressure has always been one of the main causes preventing people assisting the faithful. The young people who believed in the Prophet Moses (as) are cited as an example on this subject in the Qur'an:

No one believed in Moses except for a few young people of his tribe out of fear that Pharaoh, and the elders, would persecute them. Pharaoh was high and mighty in the land. He was one of the profligate. (Surah Yunus, 83)

It is stated in the above verse that nobody believed in the Prophet Moses (as) **“except for a few young people of his tribe out of fear that Pharaoh, and the elders, would persecute them.”** People thought that if they did believe in the Prophet Moses (as) they would be oppressed, exiled, imprisoned or killed. Because of that fear they kept their distance from the faithful, and failed to draw near because they feared the consequences of doing so. The fact is, however, that by the will of Allah the Prophet Moses (as) and the devout believers with him lived very honorable and blessed lives. In the Hereafter they hope to receive the finest reward for their moral virtues, patience and good behavior. According to the indications in the hadiths, the same thing also applies to Hazrat Mahdi (as), and the great majority of society will be reluctant to draw close to or support him out of a fear of their own interests being harmed.

Another piece of information contained in the verse is that only a group consisting of the young people in society believed in the Prophet Moses (as). It is also indicated in the hadiths that the young will join Hazrat Mahdi (as). According to this information, the community of Hazrat Mahdi (as) will be both small in numbers and will consist of young people. (Allah knows the truth.) Some hadiths indicating that there will be young people around Hazrat Mahdi (as) read as follows:

Hazrat Mahdi (as) is a young man from the Ahl al-Bayt [from the line of the Prophet (saas)]. Your old people will be unable to see him; your young will hope to. Allah will do what He wills. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 23)

Hazrat Mahdi's (as) standard bearer will be a small, young man, with a light beard and yellow coloring. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 51)

His standard bearer will be a young man from the people of Temimi in the East. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 26)

THE ANTICHRIST: THE NEGATIVE FORCE OPPOSED TO THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) IN THE END TIMES



The antichrist is revealed as one of the major portents of the Day of Judgment in many of the hadiths of our Prophet (saas) that refer to the End Times. There are also many signs in the hadiths to the effect that the antichrist will cause turmoil and insecurity to spread, will lead people towards immorality and wickedness, will direct the masses towards denial and rebellion and will be a source of terror and violence.

According to what all these indications show, the antichrist will appear in the final period before the Day of Judgment, in other words in the End Times, and will turn people away from religious moral values and cause great disorder and oppression on earth. Our Prophet (saas) has emphasized the scale of the *fitnah* of the antichrist and has warned all Muslims against this danger:

There have been no creation (creating more trouble) than the antichrist, from the creation of Adam to the Last Hour. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, 8th. Edition, p. 225)

The hadiths of our Prophet (saas) contain considerable information about the timing of the antichrist's appearance. In one hadith he reveals that the antichrist will appear at the start of the century:

A major event has taken place at the start of every century since the world was built. At the beginning of one century the antichrist will appear and Jesus son of Mary will descend to Earth and destroy him. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 90)

In another hadith, our Prophet (saas) states:

The life of this community will exceed one thousand years, but not one thousand five hundred years... (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 299)

Since our Prophet (saas) has revealed that his community will not last longer than 1500 years, it is likely that he is indicating that these great events will take place in the early 2000s. (Allah knows the truth.)

In a sermon he preached in Hijri 1327 before the Omayyid Mosque in Damascus, the great Islamic scholar Bediuzzaman Said Nursi described the future of the Islamic world as of Hijri 1371 and noted that the great intellectual struggle of Hazrat Mahdi (as) would take place in the 2000s:

... may be not now but 30-40 YEARS LATER, in order to fully equip science and, knowledge acquired through arts, science and skills, the goodness of civilization and those three forces, and to overcome the nine obstacles, He sent inclination for investigating the truth, moderation and love for human beings to the fronts of those nine foes. By Allah's Will, He will demolish them AFTER HALF A CENTURY. (Bediuzzaman Said Nursi, The Damascus Sermon, p. 25)

The most important characteristic of the antichrist is that he will engage in activities aimed at turning people away from religious moral values, and that he will engage in a struggle, based on superstition, against the Prophet Jesus (as) and Hazrat Mahdi (as), who will be charged with bringing Qur'anic moral values to prevail across the whole world. This account by Bediuzzaman therefore reveals that the antichrist, who will struggle against the Prophet Jesus (as) and Hazrat Mahdi (as), will actively appear at the same time as them, in other words in the 2000s. (Allah knows the truth.)

According to the indications in the hadiths, this struggle waged by the antichrist against the Prophet Jesus (as) and Hazrat Mahdi (as) will be a multi-faceted one, and the antichrist will employ a range of methods and tactics to achieve his ends. He will resort to all means to prevent people remembering Allah, living according to the moral precepts revealed in the Qur'an, and following the Prophet Jesus (as) and Hazrat Mahdi (as).

THE ANTICHRIST WILL NOT BE RECOGNIZED EITHER WHEN HE FIRST APPEARS



One of the main reasons why people will fail to recognize and support the Prophet Jesus (as) and Hazrat Mahdi (as) is without doubt their inability to see the true face of the antichrist. In resorting to a variety of methods in order to turn people away from the Prophet Jesus (as) and Hazrat Mahdi (as), the antichrist will also use various tactics to conceal his true face. For that reason the antichrist will not be recognized when he first appears, just like the Prophet Jesus (as) and Hazrat Mahdi (as), and will not be known for what he is. Bediuzzaman Said Nursi offers the following clarification on the subject in his works:

However, as we said, this world is the arena of trial. The door is opened to the reason, but the will is not taken from the hand. So, when those individuals, and even the terrible antichrist, appear, many people and even himself will not know to start with that he is the antichrist. Those individuals of the end of time will be known through the insight and the light of belief. (Bediuzzaman Said Nursi, The Words, p. 344)

According to these statements by Bediuzzaman, the antichrist will misrepresent himself to people by way of various deceptions and ruses, for which reason people taken in by his deceits will fail to recognize this representative of denial during the early stages of the End Times. (Allah knows the truth.)

Knowledge of the means to which the antichrist will resort in order to conceal his true nature is of the greatest importance in order to avoid being taken in by his deceptions and make accurate analyses. It must not be forgotten that unmasking the antichrist will be a means whereby the snares he has set for all believers can be neutralized.

THE PROPAGANDA OF THE ANTICHRIST WILL PLAY A MAJOR ROLE IN THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) NOT BEING RECOGNIZED



The antichrist's objective is to prevent people living by Qur'anic moral values and to neutralize the struggle waged by the Prophet Jesus (as) and Hazrat Mahdi (as). To that end he will attempt to prevent people seeing the auspicious activities that these holy personages perform.

He will even misrepresent the Prophet Jesus (as) and Hazrat Mahdi (as) to society and will do all in his power to make people hostile to them. He will seek to influence large numbers of people, and with this community he thus establishes he will wage a major campaign against these blessed individuals. According to the indications in the hadiths of our Prophet (saas), these propaganda techniques employed by the antichrist will play a major role in the Prophet Jesus (as) and Hazrat Mahdi (as) not being recognized by the majority of society when they first appear.

Propaganda techniques are one of the best-known methods of shaping public opinion. Large masses of people can be directed in the desired direction by means of exaggerated reports or reports with no truth to them at all. Mass indignation can even be evoked. The indications in the hadiths show that the antichrist will employ various propaganda techniques to prevent people obeying the Prophet Jesus (as) and Hazrat Mahdi (as). These propaganda methods will resemble the methods employed by unbelievers through the ages. Allah tells us in the Qur'an that unbelievers will resort to such methods as making conspiracies against believers, seeking to incite society against them by various lies, using false proof, using a deceptive style of presentation and a style that intensifies a potential atmosphere of indignation. Allah shows how unbelievers will use the means at disposal to give the impression that something is one way when it is in fact not, and that they will thus be able to lead society in the direction they desire.

Thus the antichrist may attempt to use such propaganda techniques, with various lies and slanders, in order to mislead society in the End Times. One very

important characteristic feature of the antichrist noted in the hadiths is the way that he has the means to enable his slanders and lies to reach a great many people. The hadiths contain signs that the antichrist will engage in his propaganda by making use of the press and publishing vehicles.

When the antichrist appears he will shout and scream in such a way that the peoples of the East and West will hear him. (Ibn Kathir, al-Nihaya, 1:96)

A voice will be heard saying, "The antichrist has entered your homes and taken your children captive." (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 73)

These expressions tell us that the antichrist's voice will be heard all over the world and that he will enter everyone's homes by using methods of mass communications. Therefore, the antichrist will be able to enter more than one place at the same time. According to the signs in the Qur'an, the antichrist will aim to blacken the reputations of true believers by using these means to spread his evil propaganda.

Means of communication such as radio, television, the Internet, newspapers and magazines are today the most important ways that people communicate and are kept informed. In the same way that these can be used for such purposes as raising people's cultural levels, telling the public about day-to-day events and calling on people to live by proper moral values, they can also be used to spread slander and false reports, to misdirect people for evil ends, and to encourage immorality. According to the signs contained in the hadiths, the antichrist will attempt to blacken the reputations of believers by using these vehicles to spread his wicked propaganda. Using television and the press, he will spread slanders about the Prophet Jesus (as) and Hazrat Mahdi (as), accusing them of being "perverted," or "bewitched," or "encouraging ignorance" or "deception." In a climate of non-stop propaganda in which the characters of believers and people with proper moral values are blackened, many people who lack the requisite information will regard the antichrist as strong and powerful in their eyes and thus align themselves with him. Some ignorant Muslims who, albeit unknowingly, fail to analyze all these events in the light of Qur'anic moral values and the beliefs of the Ahl al-Sunnah, will support the antichrist and further strengthen his propaganda. As revealed in the words of one hadith, "The

antichrist will bring with him what will resemble hell and paradise, and what he will call paradise will be actually hell,” (*Sahih Bukhari, Vol. 4, Book 55, 554*) the antichrist will depict good as evil and evil as good. As a result of this propaganda, the great majority will not recognize the Prophet Jesus (as), Hazrat Mahdi (as) and other devout believers, and will even regard them as evil.

Since the antichrist behaves as the public wish and in line with their worldly desires, they will love him and follow the path he shows them. Many people will imagine that the antichrist is actually calling them to what is good and thus follow him and turn their backs on those they should be following, the Prophet Jesus (as) and Hazrat Mahdi (as). They may even actively oppose them. Since this false propaganda of the antichrist’s will be entirely compatible with people’s worldly desires and interests their preferences will be in opposition to Muslims.

As described in detail in previous sections, some people will fall under the influence of such propaganda by the antichrist and will abandon Hazrat Mahdi (as). Some hadiths indicating this read as follows:

They will strive alongside Hazrat Mahdi (as). Then Medina will be rocked and the unbelievers will be expelled from it... Only pure Muslims will be left there, and later they will migrate to Bayt al-Maqdis ... (*Al-Barzanji, Al-Isha’ah li-ashrat al-sa’ah, 8th edition, p. 256*)

The Day of Judgment will not happen until a group from my community rule over everyone. They will pay no heed to the departure of those who abandon them, nor to those who help them. (*Muawiya (ra); Buyuk Kiyamet Alametleri, 476/9, Major Portents of the Judgment Day, 476/9*)

It needs to be made clear that in the same way that the antichrist employs overt propaganda during all these activities, he may also seek to misdirect people by using covert indoctrination. In the same way that he may employ a style intended to blacken the names of believers during the course of this propaganda, he may also employ a style intended to target them indirectly and to establish a false impression of them in society. For that reason, Muslims must be on their guard against all the antichrist’s methods and ruses. What Muslims who wish to understand the antichrist’s trickery and avoid his *fitnah* need to do is to fully comply with the moral values of the Qur’an and to take the Sunnah of our Prophet (saas) as their guide. In the Qur’an Allah tells the faithful to:

You who believe! If a deviator brings you a report, scrutinize it carefully in case you attack people in ignorance and so come to greatly regret what you have done. (Surat al-Hujurat, 6)

Muslims who comply with this commandment of our Lord's will not, by Allah's leave, be taken in by the antichrist's falsehood and slander-based propaganda. When they analyze every report they hear or every piece of information that comes their way using the criteria of their reason, conscience and moral precepts of the Qur'an, they will be protected against confusing good with evil and right with wrong.

The End Times are an age when the honesty required by religious moral values, justice, protecting the needy, observing the rights of the weak, giving alms, and being compassionate are all in decline. These virtues will be replaced by lies, fraud, ruthlessness, intransigence, selfishness and aggression. In such a climate, where helping others is regarded as a kind of naiveté, honesty is seen as unnecessary, when people look askance at compassion and gentleness, when justice is not done, and when cruelty and oppression spread, people will find it difficult to distinguish what is good from what is bad, and what is right from what is wrong.

The values and criteria by which good and evil are determined are of the very greatest importance. If people determine good and evil on the basis of their own personal interests and other value judgments, terrible turmoil will ensue. That is because people can only come to real goodness by thinking in line with Qur'anic moral values and following the voice of their consciences. The fact that people will turn away from the moral values of the Qur'an in the End Times will cause them to confuse good and evil and thus turn their backs on the truth.

There is no doubt that this state of affairs will play a major role in the antichrist's struggle. The antichrist, the main defender and proponent of systems and ideologies that are incompatible with religious moral values will draw strength from this corrupt climate in the End Times and thus cause the majority of people to behave in accordance with the indoctrination he provides. For that reason, it is of the greatest importance to identify the way the antichrist turns people away from the true path and the methods he may employ in order to prevent people recognizing the Prophet Jesus (as) and Hazrat Mahdi (as). These methods are considered in this chapter. Our hope is that this information will prevent people being taken in by the antichrist's deceptions when the Prophet Jesus (as) returns to Earth and when Hazrat Mahdi (as) appears.

The Antichrist's Influence over the Majority of People Will Prevent the Prophet Jesus (as) and Hazrat Mahdi (as) Being Recognized

As we are told in the words of one hadith, **“The antichrist has many followers. Many people will join him,”** (Wali-ud-din bin Abdullah al-Khatib al-Umari al-Tabrizi, Mishkat al-Masabih, Damascus: 1382/1962, 3:38.2) the antichrist will cause a great many people to follow him when he appears. This is also revealed in the words of another hadith: **“Certain it is that he will conquer all places apart from Haram [Mecca and Medina] and Bayt al-Muqaddas...”** (Al-Haqim, Mustadraq, No. 1230, 1/478) In addition, various other hadiths of a metaphorical nature also contain indications that a great many people will go along with the antichrist and that his system will be a rather powerful one. In his accounts of the hadiths concerning the antichrist, Bediuzzaman Said Nursi also notes the scale of this system set up by the antichrist, one that is incompatible with religious moral values. Bediuzzaman states that the signs in the hadiths indicate **“the size of the antichrist’s dominion and activities.”** According to the indications given in the hadiths of our Prophet (saas), the antichrist will declare his own supposed divinity and will deceive a great many people with this false indoctrination. People who are taken in by the lies of the materialist and atheistic ideologies that the antichrist supports will turn away from religious moral values and a moral collapse and degeneration will manifest itself in societies. Together with this, Hazrat Mahdi (as) and his followers, though few in number, will engage in a great intellectual struggle against the antichrist. Bediuzzaman also describes how the numbers of those perceiving the true face of the antichrist will be very small:

None knows the Unseen save Allah, one interpretation must be as follows: it is an illusion and sign that quantitatively the spiritual community of those striving [in the way of Allah] who will recognize the Prophet Jesus (as) and follow him, will be very few and small comparatively to the scientific, physical armies of the antichrist. (Bediuzzaman Said Nursi, Rays, p. 495)

“... Scientific, physical armies of the antichrist...”: Bediuzzaman is stating

that the atheistic forces that support the antichrist will be very powerful, in terms of their teaching resources, militarily and materially.

“... spiritual community of those striving [in the way of Allah]...”: Here, Bediuzzaman is saying that the Prophet Jesus (as) and the community that follows him will be involved in a large-scale intellectual struggle against the antichrist. This community will make enormous efforts to spread proper moral values, and will work with great devotion on the path of Allah. The term “spiritual” used here by Bediuzzaman refers to a community that possesses genuine faith and that experiences the esoteric aspects of events as well as those aspects that are visible on the surface.

Another extract from Bediuzzaman Said Nursi in which he refers to the antichrist having a large number of followers and to his having wide means at his disposal reads as follows:

There is a report that in the time of the Prophet Jesus' (as) struggle against the antichrist, he will leap ten yards in the air but will only be able to plunge his sword into his knee, so much taller is the antichrist than the Prophet Jesus (as). That means that the antichrist must be 10 or perhaps 20 times taller than the Prophet Jesus (as)...

First Point: If the community of Christian clergy who believe in the essence of Christianity and the community that begins to impose irreligion in opposition to them assume substance and physical form they can be no more than a child beside a man the height of a minaret. (Bediuzzaman Said Nursi, Kastamonu Addendum, p. 80-82)

In this account Bediuzzaman is stating that in the light of the hadiths of our Prophet (saas) the number of those around the antichrist will be proportionally very much greater than that of those who support the Prophet Jesus (as). According to this description, the number of genuine believers in the End Times will be proportionally very much smaller than that of those who propagate irreligion.

According to the indications provided in the hadiths, the great majority of people will be taken in by the false indoctrination of the antichrist, either through ignorance or because of their worldly passions and desires. It will be

next to impossible for those who do not abide by religious moral values to see the antichrist's true face, and the antichrist will only be recognized for what he is by those who have the understanding and conception that faith brings with it. In the words "...when those individuals, and even the terrible antichrist, appear, many people and himself even will not know to start with that he is the antichrist. Those individuals of the end of time will be known through the insight and the light of belief. (Bediuzzaman Said Nursi, *Words / Twenty-Fourth Word - Third Branch*, p. 355), the great Islamic scholar Bediuzzaman Said Nursi also states that the antichrist will not immediately be recognized by everyone.

People's inability to recognize the antichrist and their being deceived by his words will also lead to the Prophet Jesus (as) and Hazrat Mahdi (as) not being recognized. With the broad means at his disposal the antichrist will bring the greater part of society under his influence, direct them as he pleases and cause them to keep their distance from the Prophet Jesus (as) and Hazrat Mahdi (as).

The Antichrist's Violent and Oppressive Practices Will Prevent People Following the Prophet Jesus (as) and Hazrat Mahdi (as)

Another piece of information indicated in the hadiths, is, as already stressed in earlier sections, that the antichrist will have very wide material resources and that his dominion will be very powerful, and that these will keep people away from religious moral values in the End Times. The antichrist will use this power and these resources to fight believers. The struggle in question will be a very multi-faceted one. In the same way that the antichrist will attempt to weaken and wear believers down psychologically, he will also put physical pressure on them. This intense pressure by the antichrist will be one of the main reasons why people stay away from the Prophet Jesus (as) and Hazrat Mahdi (as). Indeed, it is revealed in the Qur'an that in addition to oppressing believers verbally and bad behavior, unbelievers may also put physical pressure on them:

... You will hear many abusive words from those given the Book before you and from those who are idolaters... (Surah Al 'Imran, 186)

When those who disbelieve were plotting against you to imprison you or kill you or expel you... (Surat al-Anfal, 30)

The great Islamic scholar Bediuzzaman also states that the antichrist's power and dominion will be based on violence and oppression:

... Because both dajjals employ the severest despotism, the greatest tyranny, and the maximum violence and terror, they appear to have vast power. (Bediuzzaman Said Nursi, Rays / The Fifth Ray - Second Station, p. 116)

Elsewhere, Bediuzzaman describes how the antichrist will pressurize the Islamic world and inflict difficult and hard days on devout Muslims:

... noxious and awesome persons like Sufyan and the antichrist will come to rule over the godless at the end of time, and exploiting the greed, discord and hatred amongst the Muslims and mankind, they will need only a small force to reduce humanity to anarchy and the vast world of Islam to slavery. (Bediuzzaman Said Nursi, Letters, The Twenty Second Letter)

"... noxious and awesome persons like Sufyan and the antichrist will come to rule over the godless at the end of time...": At that time, the End Times, individuals such as the antichrist and the Sufyan (the negative power, who, according to the hadiths, will appear in the Islamic world and strive against Hazrat Mahdi [as]) who will harm people and direct them towards evil, will also unite unbelievers and hypocrites against Muslims and will act as their leaders.

"... exploiting the greed, discord and hatred amongst the Muslims and mankind, they will need only a small force to reduce humanity to anarchy and the vast world of Islam to slavery.": The antichrist will benefit from people's desires and hypocrisy in order to turn them from the truth. This will lead to strife and corruption on Earth. The Islamic world will be the grouping most affected by this state of affairs. The antichrist will particularly target Muslims and inflict pressure and violence on them.

There can be no possible doubt that those who submit to and have faith in Allah know, by His leave, that Allah creates everything befalling them and that there are most auspicious aspects to them. Their faith and trust in Allah endows them with a sense of security, no matter what circumstances they may find themselves in.

However, this climate established by the antichrist will bring concern and fear to those who do not submit to Allah and who do not fear Him as they ought. These people may fear the violence of the antichrist in such a climate and thus

keep their distance from the Prophet Jesus (as) and Hazrat Mahdi (as). They may fear that, “If we join the Prophet Jesus (as) and Hazrat Mahdi (as) we will draw the violence of the antichrist onto our own heads.” Indeed, these people may go even further than just avoiding the Prophet Jesus (as) and Hazrat Mahdi (as) themselves, and may also try to keep their children and families away from them. They may fear pressure from those people who are deceived by the antichrist into turning away from religious moral values and who harbor hostility towards true believers.

The fact that throughout the course of history some people have feared oppression and repression in their societies and avoided obeying messengers and living by the true faith is a state of affairs also revealed in the Qur’an. Yet that fear is a totally groundless one, because Allah protects those of His servants who fear, trust in and submit to Him alone, and will grant them success by His will. This fact is imparted in the Qur’an:

It is He Who sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion, though the idolaters hate it. (Surat as-Saff, 9)

The Antichrist Will Prevent the Recognition of the Prophet Jesus (as) and Hazrat Mahdi (as) by Depicting Truth as Falsehood and Falsehood as Truth

One of the dictionary definitions of the word *dajjal* (antichrist) is “he who confuses truth and falsehood, who adorns the words to depict falsehood as truth.” Some of the hadiths that indicate that the antichrist portrays right as wrong, wrong as right, good as evil and evil as good, read:

Then the antichrist will come forth accompanied by a river and fire. He who falls into his fire will certainly receive his reward, and have his load taken off him, but he who falls into his river will have his load retained and his reward taken off him. (Sunan Abu Dawud, p. 4232)

He will also have Paradise and Hell with him. Though his Paradise will appear as Paradise, in reality it will be Hell, and likewise, though his Hell will appear like Hell, in reality it will be Paradise. (Sahih Muslim)

As stated in the hadiths, the values that the antichrist portrays as good will actually lead people to wickedness, and even to disaster, whereas the values he depicts as evil are actually things intended for the good and benefit of mankind. Since many people fail to interpret events in the light of the moral values of the Qur'an and the Sunnah of our Prophet (saas), they will imagine that the antichrist is actually calling them to what is good and will follow along behind him and turn their backs on those they should be following. However, the atmosphere of cruelty established by the antichrist will show them what a great error this is. For these reasons, our Prophet (saas) has warned people and told them to be aware that something the antichrist portrays as evil is actually good:

Antichrist would appear and there would be along with him water and fire and what the people would see as water that would be fire and that would burn and what would appear as fire that would be water and any one of you who would see that should plunge in that which he sees as fire for it would be sweet, pure water. (Sahih Muslim, Book 41, 7012)

Naturally, the area in which the antichrist will make the greatest use of this trickery will be in blackening the name of true believers. The Prophet Jesus (as) is a holy prophet referred to by our Lord in the Qur'an, one of the chosen in this world and in the Hereafter. Hazrat Mahdi (as) is a most holy individual whose superior virtues, justice, honesty, patience, submission, courage, reliability, affection and compassion represent a role model for everyone. Yet despite all this, according to the indications in the hadiths, the antichrist will attempt to portray these holy individuals and their auspicious actions as evil. He will engage in negative activities aimed at preventing people from following the Prophet Jesus (as) and Hazrat Mahdi (as). People with a less than adequate knowledge of Qur'anic moral values or those who do not fully abide by them may unknowingly fall under the influence of this propaganda spread by the antichrist, and may form baseless and false ideas regarding the Prophet Jesus (as) and Hazrat Mahdi (as).

The antichrist may also cooperate with people who were once alongside Hazrat Mahdi (as) but who subsequently turned from him, exhibiting a hypocritical character, in order to attain that end. Indeed, it is also revealed in the Qur'an that people with a hypocritical character cooperated with unbelievers in order to carry out activ-

ities against the believers. Despite the presence in their midst of a holy individual with such superior moral values as him, hypocrites in the time of the Prophet Muhammad (saas) nevertheless departed from him and cooperated with unbelievers against believers. The situation of these people is described as follows in the Qur'an:

As for those who have set up a mosque, causing harm and out of disbelief, to create division between the believers, and in readiness for those who previously made war on Allah and His Messenger, they will swear, "We only desired the best." But Allah bears witness that they are truly liars. (Surat at-Tawba, 107)

One of the characteristics of these people is the way that despite exhibiting such an ugly attitude they were still able to tell the lie that "they had good intentions." Just like these hypocrites, despite intending to spread evil in the world the antichrist will also maintain that he wishes the very best for people. There is no doubt that this is a great falsehood. The response that true believers will give to the antichrist's call to a life far removed from religious morality, a life filled with immorality and evil is obvious. As revealed in the Qur'an:

Say: "Are we to call on something besides Allah which can neither help nor harm us, and to turn on our heels after Allah has guided us, like someone the satans have lured away in the earth, leaving him confused and stupefied, despite the fact that he has companions calling him to guidance, saying, 'Come with us!'" Say: "Allah's guidance, that is true guidance. We are commanded to submit as Muslims to the Lord of all the worlds." (Surat al-An'am, 71)

The Antichrist Will Prevent People Following the Prophet Jesus (as) and Hazrat Mahdi (as) by Pretending to Want the Best for Them

As described in the preceding section, the antichrist will conceal his true face by portraying truth as falsehood and falsehood as truth, and will thus hinder the recognition of the Prophet Jesus (as) and Hazrat Mahdi (as). According to signs in the hadiths of our Prophet Muhammad (saas), the antichrist will pretend that he is trying to keep people from harm and to protect them from danger. Many people who do not live by Qur'anic moral values but who hold their own personal interests above all else will be taken in by this deception of the

antichrist's. As a result of this trickery, a great many people will believe that it is actually the antichrist who will lead them to salvation and will turn their backs on the Prophet Jesus (as) and Hazrat Mahdi (as).

The fact is however that it is revealed in the Qur'an how unbelievers used just such a method to attract people to their side and distance them from believers. For example, despite all his ruthlessness and all his cruelty against an innocent people, Pharaoh still pretended to be concerned for their welfare and to wish to protect them. To that end he suggested that the path to which the Prophet Moses (as) called them would be harmful to them and that he wanted to protect them from that harm. Pharaoh's words and the lies he told the people are revealed as follows in verses of the Qur'an:

Pharaoh said, "Let me kill Moses and let him call upon his Lord! I am afraid that he may change your religion and bring about corruption in the land." (Surah Ghafir, 26)

... Pharaoh said, "I only show you what I see myself and I only guide you to the path of rectitude." (Surah Ghafir, 29)

They said, "These two magicians desire by their magic to expel you from your land and abolish your most excellent way of life..." (Surah Ta Ha, 63)

According to the hadiths of our Prophet (saas), the antichrist will also say that he is attempting to lead people to the true path, in exactly the same way that Pharaoh attempted to mislead society. He will deceive the great majority of people by claiming that he is actually attempting to protect them against catastrophe.

However, there can be no doubt that the path to which the antichrist calls people is actually a dead-end, and will lead them to disaster and suffering rather than to salvation. The things the antichrist depicts as loss and harm are actually a great benefit for believers, and, by Allah's leave, very auspicious.

The end awaiting Pharaoh, his court, his followers and those who displayed similar attitudes in the past should be a deterrent for those who struggle against Qur'anic moral values:

Such was the case with Pharaoh's people and those before them. They rejected Allah's signs so Allah seized them for their wrong actions. Allah is Strong, Severe in Retribution. (Surat al-Anfal, 52)

The Antichrist Will Influence People by Addressing Their Worldly Desires, and Thus Prevent the Recognition of the Prophet Jesus (as) and Hazrat Mahdi (as)

Another of the techniques employed by the antichrist in order to deceive people is that of “addressing their lower selves and worldly desires.” Allah has revealed in the Qur’an that lower self leads people to evil and has commanded them to act in accordance with their consciences:

“... The self indeed commands to evil acts – except for those my Lord has mercy on. My Lord, He is Forgiving, Merciful.” (Surah Yusuf, 53)

And [I swear by] the self and what proportioned it and inspired it with depravity or sense of duty, he who purifies it has succeeded, he who covers it up has failed. (Surat ash-Shams, 7-10)

Therefore, believers always act in accordance with the voice of their consciences and seek to purify their selves. On the other hand, people who lack the proper fear of Allah have no hesitations over behaving in line with the desires of their lower selves. Yet earthly desires lead to troubles and difficulties because such desires may encourage lying, selfishness, ruthlessness, jealousy, arrogance, injustice, lovelessness, idolatry and even denial. That is the reason why many people failed to obey the prophets in the past, because the path to which the prophets called them conflicted with their lower selves. Allah reveals this fact as follows in the Qur’an:

Or do they say, “He is a man possessed,” when he has brought the truth to them? But most of them hate the truth. (Surat al-Muminun, 70)

According to the signs in the hadiths of our Prophet (saas), the antichrist will make use of this side of human nature in the End Times and thus seek to attract supporters. By addressing people’s lower selves he will be able to direct them as he so chooses. Bearing in mind the fact that the great majority of people will also have turned away from religious moral values in the End Times, one can form a better idea of the consequences of the antichrist’s behaving in line with people’s lower selves. The antichrist will give rise to environments in which people think only of their own interests, act unjustly for the sake of their own gain, lie, oppress the weak as they choose, and greedily consume the beauties of this world. In addition, he will tell various lies to give people the impres-

sion that all this is legitimate and justified. He will be able to direct people who are prone to immorality by encouraging irregular relationships, alcohol, drugs and a degenerate lifestyle. People far removed from religious moral values will thus chase after the evils to which the antichrist directs them, rather than following the true path to which they are called by the Prophet Jesus (as) and Hazrat Mahdi (as).

The fact is, however, that people acting solely in the light of their lower selves brings with it a system that will lead all of mankind to terrible troubles and disaster. In the Qur'an our Lord has revealed that everything will be corrupted in the event that people follow their whims and earthly desires:

If the truth were to follow their whims and desires, the heavens and the earth and everyone in them would have been brought to ruin. No indeed! We have given them their Reminder, but they have turned away from it. (Surat al-Muminun, 71)

All the messengers ever sent have called on people to avoid whims and desires and to adopt only the proper behavior that will meet with Allah's approval. He reveals in a verse how the prophets have not complied with the desires of society:

Say: "I am forbidden to worship those you call upon besides Allah." Say: "I do not follow your whims and desires. If I did I would go astray and not be among the guided." (Surat al-An'am, 56)

When the Prophet Jesus (as) and Hazrat Mahdi (as) appear they will act solely in line with the approval of Allah, not with the wishes, aims and demands of human beings who are far removed from religious moral values. As revealed in the Qur'an "**You are calling them to a straight path. But those who do not believe in the Hereafter recoil from the path.**" (Surat al-Muminun, 73-74), the path to which these blessed individuals call people is the true path. Yet although the majority of people grasp the superior virtues of these righteous personages with their consciences, they will still ignore this state of affairs under the influence of their earthly desires and will follow the interests to which the antichrist calls them. They will shelter behind various excuses in order not to accept the Prophet Jesus (as) and Hazrat Mahdi (as), not to support them, and to keep their distance from them. The antichrist will help these people who look for excuses not to follow the Prophet Jesus (as) and Hazrat Mahdi (as). The antichrist will offer these people the ready-made excuses they are looking for, thus making matters easier for them. Since the antichrist will behave in line with their desires,

lower selves will feel love for the antichrist and willingly go along with the excuses he offers them. Since they love the antichrist out of their earthly desires they will feel no need for moral love and will turn their backs on those they should love, the Prophet Jesus (as) and Hazrat Mahdi (as).

The Antichrist Will Prevent the Recognition of the Prophet Jesus (as) and Hazrat Mahdi (as) by Whispering to People

The hadiths inform us that one of the trickeries of the antichrist is confusing people by the use of sly whispering. The antichrist will cause people to feel unnecessary disquiet and thus to hesitate over joining the Prophet Jesus (as) and Hazrat Mahdi (as) when they appear. The fact is, however, that the Prophet Jesus (as) is a holy prophet, chosen and honored in the Sight of Allah. He is a holy prophet, and when people see his powerful fear of Allah and profound faith they will realize that he is far superior to other people. By Allah's leave, those who look upon him in a sincere manner will feel no reservations about recognizing him in their hearts. Hazrat Mahdi (as), on the other hand, is a superior personage with very elevated moral values, honored by Allah with the task of leading people to salvation in the End Times. Everyone who evaluates events with their consciences will, if Allah so wills, realize that Hazrat Mahdi (as) is a holy figure specially appointed by Allah. However, people who lack profound faith, who do not have the requisite fear of Allah or who have a hypocritical character will be unable to recognize the Prophet Jesus (as) and Hazrat Mahdi (as) and will be reluctant to take their places alongside these holy individuals under the influence of the whisperings of the antichrist and his supporters.

The hadiths of our Prophet (saas) reveal how the antichrist will deceive people by means of whispering and leading them in skepticism:

Whoever hears that the antichrist has come should keep away from him. By Allah! One will come to him and will think that he is a believer, but he will follow him on account of the doubts that he will raise in his mind. (Al Muttaqi al-Hindi, Kanz al-Ummal, 2057)

Let him who hears of the antichrist go far from him for I swear by Allah that a man will come to him thinking he is a believer and follow him because of confused ideas roused in him by him.

(Sunan Abu Dawud, Book 37, 4305)

Our Prophet (saas) has particularly warned people against this aspect of the antichrist. The characteristic in question bears a close resemblance to the perverted nature of satan. Allah has revealed in the Qur'an how satan also seeks to deceive people by whispering and sowing false doubts:

[Satan said,] "I will lead them astray and fill them with false hopes..." (Surat an-Nisa', 119)

He makes promises to them and fills them with false hopes... (Surat an-Nisa', 120)

In the continuation of this verse, Allah reveals how these false doubts and whisperings of satan actually consist merely of a hollow deception: "... **But what satan promises them is nothing but delusion.**" (Surat an-Nisa', 120)

Like satan, the promises the antichrist makes, the groundless doubts he causes people to feel and his whisperings are all similarly invalid and groundless. Nonetheless, in the same way that some people listen to satan's false suggestions, they will also listen to the whisperings of the antichrist and turn their backs on the true path. The situation of those people who are taken in by the false doubts sown by satan and who avoid adopting true believers as their friends, supporting and standing alongside them, is described in the Qur'an, together with the regret they will feel in the Hereafter as a result of this:

They will call out to them, "Were we not with you?" They will reply, "Indeed you were. But you made trouble for yourselves and hung back and doubted and false hopes deluded you until Allah's command arrived. The deluder deluded you about Allah." (Surat al-Hadid, 14)

As we are told in the verse, these people have gone along with the deceptions of satan and have doubted whether devout believers are actually on the true path and whether Allah will inevitably bestow superiority upon them.

The hadiths of our Prophet (saas) also indicate that when the Prophet Jesus (as) and Hazrat Mahdi (as) appear, such people will, under the influence of the antichrist, harbor doubts about their intellectual struggle on the true path and also look on them with suspicion.

The antichrist's whisperings aimed at causing people to treat the Prophet Jesus (as) and Hazrat Mahdi (as) with suspicion will take many various forms. He will suggest that their interests will be damaged if they go along with the Prophet Jesus (as) and Hazrat Mahdi (as), that the order they have established will be impaired, that they will suffer material losses, or be exposed to pressure and unwelcome reactions from society. It is a characteristic of the antichrist that he is able to make the most cunning use of these matters to make people feel disquiet and thus to lead them in the direction of his choosing. It is revealed in the Qur'an that communities in the past have also harbored doubts about the true faith preached by the prophets, and have turned their backs on them due to unfounded concerns and disquiet. One such verse is as follows:

They said, "Salih, we had great hopes in you before this happened. Do you forbid us to worship what our fathers worshipped? We have grave doubts about what you are calling us to." (Surah Hud, 62)

In the same way that believers with a genuine faith in Allah never pay heed to satan's false doubts, they are never influenced in even the slightest way by the lies, trickery and false suggestion of the antichrist. They believe in Allah and His messenger, and bow to our Lord in complete submission. These moral values of devout believers are praised as follows in the Qur'an:

The believers are only those who have believed in Allah and His Messenger and then have had no doubt and have strived with their wealth and themselves in the Way of Allah. They are the ones who are true to their word. (Surat al-Hujurat, 15)

The Antichrist Will Use People's Feelings of Envy and Pride to Prevent the Prophet Jesus (as) and Hazrat Mahdi (as) from Being Recognized

Pride and self-love are the main moral flaws that prevent people abiding by their consciences and seeing the truth. In the Qur'an Allah has commanded people to avoid pride and arrogance.

Pride is at the same time one of the distinguishing characteristics of satan, whose irrational arrogance is revealed in the Qur'an:

He [Allah] said, "What prevented you from prostrating when I commanded you to?" He [satan] replied, "I am better than him. You created me from fire and You created him from clay." (Surat al-A'raf, 12)

According to satan's twisted logic, he regarded himself as superior to man, for which reason he refused to obey Allah's command and to prostrate himself before him. Satan's pride prevented him from immediately seeing the truth and from obeying our Lord. This moral deficiency of satan may also appear in people who do not live according to Qur'anic values and who have a hypocritical character. These people's pride may be most evident in situations in which they need to obey the messengers sent to them. The feeling of grandeur they possess has throughout the course of history prevented such people from appreciating the superior virtues of the messengers sent to them and from adhering to the true path to which they were called. They avoided complying with the prophets by making irrational and illogical excuses. Admitting the superiority of someone else is one of the subjects that a proud person's lower self finds it hardest to accommodate. Allah reveals in the Qur'an how throughout history such people have used the excuse "they are human, just like me" to avoid adhering to the true path to which the messengers summoned them, and even to turn their backs on the truth. Allah describes these people's distorted logic thus in the Qur'an:

Nothing prevents people from having faith when guidance comes to them but the fact that they say, "Has Allah sent a human being as messenger?" Say: "If there had been angels on the Earth going about in peace, We would have sent down to them an angel from heaven as messenger." (Surat al-Isra', 94-95)

For people caught up in feelings of pride and self-love as a result of satan's indoctrination, following another human being like themselves and complying with the truth sent down with that person is one of the hardest things for their lower selves to cope with. According to their ignorant criteria, the person they should heed should be superior to them in terms of such worldly characteristics as wealth, rank, position or prestige. Yet according to Qur'anic moral values, who guard against evil makes him/her superior to another. One person's worth or superiority depends on such moral features as faith, fear of Allah, sincerity, justice, honesty, patience, compassion and loyalty. The prophets were blessed individuals, chosen and honored in the Sight of Allah, whom our Lord appointed as role models because of their moral virtues and attitudes. Therefore, to join with such blessed individuals, selected for His servants by our Lord, and to follow in their path is a great blessing for believers. However, like all those people throughout history who have been unable to appreciate this blessing from our Lord, people who are caught up in the same error in the End Times will act

towards the Prophet Jesus (as) and Hazrat Mahdi (as) out of that same spirit of pride, under the influence of the antichrist. Because of their pride, they will be unable to appreciate them properly and will be reluctant to follow them. Despite understanding with their consciences, they will still not support them, and may even ignore the whole situation even though they actually recognize these holy individuals. (Allah knows the truth.)

Another moral failing of the proud is that they are envious. Envy is revealed in the Qur'an as an evil of the lower self and a trait to be avoided, and throughout history has led people to avoid compliance with the messengers sent to them. It is revealed in the Qur'an that some people have opposed the prophets because of jealousy at what had been revealed to them:

What an evil thing they have sold themselves for in rejecting what Allah has sent down, outraged that Allah should send down His favor on whichever of His servants He wills. They have brought down anger upon anger on themselves. The unbelievers will have a humiliating punishment. (Surat al-Baqara, 90)

The hadiths also contain indications that in the End Times the antichrist will incite people's feelings of pride and envy and thus seek to prevent them from complying with the Prophet Jesus (as) and Hazrat Mahdi (as). People affected by these suggestions from the antichrist will avoid following the Prophet Jesus (as) and Hazrat Mahdi (as) because they think that this will damage their own grandeur and pride, for which reason they will pretend not to recognize them. Even though these people see, from the portents they witness, the events that take place, and from the reason, foresight, discernment and moral virtues manifested in the Prophet Jesus (as) and Hazrat Mahdi (as), that they are actually summoning them to salvation, they will still pretend not to. (Allah knows the truth.)

The way that people turn their backs on the truth solely because of their pride, despite grasping it in their consciences is a state of affairs revealed in the Qur'an:

And they repudiated them wrongly and haughtily, in spite of their own certainty about them. See the final fate of the corrupters. (Surat an-Naml, 14)

With the power of understanding bestowed on them by their consciences and their faith, however, devout believers will immediately recognize the Prophet Jesus (as) and Hazrat Mahdi (as) and bind themselves to them with a sincere love and respect.

The Antichrist Will Gather Support by Offering Material Benefits, Thus Preventing the Prophet Jesus (as) and Hazrat Mahdi (as) from Being Recognized

The benefits of the life of this world are of enormous importance to people who do not live by Qur'anic moral values. Since they never reflect that this world is a temporary abode, that with death they will have to leave behind all their possessions, and that they will be held to account in the Hereafter, they attach great importance to acquiring ever more goods and fortune. They are prepared to undertake a great deal, even if it is wrong, if they think that it will increase their possessions and bestow an improved station upon them. They may not care in the slightest whether they are causing any unfairness or injustice. Some people's passionate attachment to property and the life of this world is revealed as follows in the Qur'an:

To mankind the love of worldly appetites is painted in glowing colors: women and children, and heaped-up mounds of gold and silver, and horses with fine markings, and livestock and fertile farmland. All that is merely the enjoyment of the life of this world. The best homecoming is in the Presence of Allah. (Surah Al 'Imran, 14)

Like their own desires, the position and material assets of others in society are also of great importance to people who do not adhere to Qur'anic moral values. People with such a mindset feel enormous awe and respect for people with material riches, power and prestige. When they think that these people may help them achieve the condition they themselves desire, they have no hesitation about adopting their values and acting in the manner they desire. They may form a friendship with someone simply because he is rich, an unconditional friendship based solely on material belongings. Out of a belief that their strength will be of benefit to them, they always back them up, even if they are in the wrong. Such people's undesirable character traits, moral deficiencies, degenerate lifestyles, corrupt relationships, ruthlessness and cruelties are generally ignored. That is the reality underlying the fact that despite being at the forefront of degeneration in many countries wealthy people are widely regarded by society.

This distorted perspective causes some of the wealthy people to occupy a prime place in society, solely on account of that attribute. So much so, in fact, that

even if their words do not actually reflect the truth or even if their advice is wrong, they are still able to direct a large part of society through their suggestions. Indeed, in many communities such people do make suggestions that turn people away from religious moral values, and when they blacken the names of people with good and proper moral values by uttering slanders some people are influenced by this. What is wrong here, of course, is not following advice given by somebody who is well-off. The important thing is the content of his inculcation, the direction to which he or she intends to lead society. If someone makes suggestions that are incompatible with religious moral values and turns people towards a degenerate lifestyle and if this is regarded as perfectly natural solely on account of the respect felt for the material advantages possessed by that person that is wrong.

According to the indications in the hadiths of our Prophet (saas), the antichrist will also make use of this distorted perspective that dominates a great many societies in order to achieve his own objectives. One of the features of the antichrist revealed in the hadiths is the way that he seeks to deceive by addressing people's material interests. Some of the hadiths of our Prophet (saas) that draw attention to this characteristic of the antichrist read as follows:

... the antichrist will have a mountain of bread and meat, and rivers of water... (Al-Barzanji, *Al-Isha'ah li-ashrat al-sa'ah*, p. 214)

With him there will be a mountain of broth, hot meat that never grows cold, a flowing river, a forest made of bright green gardens, a mountain of fire and smoke ... He will tell people this is my paradise, and that is my hell... He will say this is food and that is drink... (Al-Barzanji, *Al-Isha'ah li-ashrat al-sa'ah*, p. 214)

The antichrist will employ all these means revealed in the hadiths of our Prophet (saas) to gather support and thus to keep people away from the Prophet Jesus (as) and Hazrat Mahdi (as). Many people will regard the benefits of this world offered by the antichrist as more attractive and will become receptive to his indoctrination. They will be unable to see the disaster to which the antichrist is actually leading them, and will imagine that he possesses an indestructible power. Since their lower selves will be more suited to the antichrist, they will be unable to appreciate the superior nature of the honorable struggle engaged in by the Prophet Jesus (as) and Hazrat Mahdi (as), and will be unable or pretend not to recognize them. (Allah knows the truth.)

The fact is, however, that it is actually Almighty Allah to Whom all forms of wealth belong. People need to act in the light of that knowledge and not to depart from the path they know to be that of goodness and truth for the sake of earthly gain.

One example in the Qur'an of the awe that people who fail to live by the moral values commanded by Allah feel in the face of wealth and material power is provided in the story of Qarun. Allah blessed Qarun with great assets and wealth. Yet Qarun was ungrateful in the face of this blessing from our Lord. Allah describes in the following verse how Qarun became proud because of all these means he enjoyed:

Qarun was one of the people of Moses but he lorded it over them. We gave him treasures, the keys alone to which were a heavy weight for a party of strong men. When his people said to him, "Do not gloat. Allah does not love people who gloat." (Surat al-Qasas, 76)

The fact is that all the means given to people in the life of this world are only to test them. True believers make use of all the opportunities bestowed on them in a manner of which Allah will approve, on His path, and are grateful for and seek to be worthy of all of our Lord's blessings. They know that assets belong to Allah, and that He can increase or take back His blessings whenever He so wills. Qarun's wealth and property deceived not just him, but other people taken in by this temporary power. The devilish awe that people living far removed from Qur'anic moral values felt for Qarun's wealth is described in a verse thus:

He went out among his people in his finery. Those who desired the life of this world said, "Oh! If only we had the same as Qarun has been given! What immense good fortune he possesses." (Surat al-Qasas, 79)

These people realized their mistake when Allah destroyed Qarun's wealth and property. As revealed in other verses:

We caused the earth to swallow up both him and his house. There was no group to come to his aid, besides Allah, and he was not someone who is helped. Those who had longed to take his place the day before woke up saying, "Allah expands the provision of any of His servants He wills or restricts it. If Allah had not shown great kindness to us, we would have been swallowed up as well. Ah! Truly the unbelievers are not successful." (Surat al-Qasas, 81-82)

People who fall under the satanic influence of the material opportunities and means possessed by the antichrist may find themselves in the same situa-

tion when Allah destroys the antichrist's power. Those who make the mistake of imagining that the antichrist is powerful enough to do anything and that his wealth will never come to any harm, instead of supporting sincere believers, may then suffer the most terrible disappointment.

According to the signs in the hadiths, the antichrist will make use of the weaknesses of such people for his own ends. He will also encourage people towards all forms of degeneration, such as alcohol, prostitution and perversion, and will offer them advantages in these areas. He will attract mass support by gathering around him people with an inclination towards these perversions to which he invites them. As a result of the gathering of people with an inclination towards these perversions to which he calls, a compulsory alliance, one whose members will look after and protect one another and who will constitute an earthly body that opposes all those who are not of them, will form. The antichrist may use this wide body founded on worldly interests as he wishes for his own purposes. By offering a wealthy and impressive lifestyle, he will attempt to turn them away from religious moral values and from people who might be a means whereby they adhere to those values. Although they realize that he is actually calling them to evil, many people will still be taken in by this corruption of the antichrist's on account of the awe they feel in the face of his wealth, means and assets, and will turn their backs on the Prophet Jesus (as) and Hazrat Mahdi (as). It is again revealed in the hadiths of our Prophet (saas) how a great many people will willingly support the antichrist, knowing that he is evil, in order to make use of the benefits he offers them:

Ubayd ibn Omar relates: "Some people will converse with the antichrist. And they will say: 'We know that he is unbeliever, we are befriending him in order to eat his food and enjoy his tree.' When Allah's retribution comes, it will of course come on all of them together with the antichrist." (Nuaim Ibn Hammad [Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah], 9th edition, p. 231)

However, it must not be forgotten that under the law of our Lord it is those with a sincere faith and who fully adhere to the moral values commanded by Allah who will enjoy the most agreeable and auspicious outcome:

That abode of the Hereafter – We grant it to those who do not seek to exalt themselves on the earth or to cause corruption in it. The successful outcome is for those who guard against evil. (Surat al-Qasas, 83)

The Antichrist Will Threaten Those Who Follow the Prophet Jesus (as) and Hazrat Mahdi (as) with Material Losses, and This Will Prevent Their Being Recognized

According to the indications in the hadiths of our Prophet (saas), on the one hand the antichrist will offer people a life full of adornment by promising worldly advantages, while on the other he suggests that those who align themselves alongside believers will have troubled lives. To that end, he will do all in his power to ensure that believers do experience difficulties, by using the resources at his disposal. This is how the hadiths indicate that the antichrist will inflict trouble and difficulty on those who do not go along with him:

He would come to a people and invite them. But they would reject him and he would go away from them and there would be drought for them and nothing would be left with them in the form of wealth. (Sahih Muslim, Book 41, 7015)

This method employed by the antichrist bears close similarities to the methods used by unbelievers in the past as revealed in the Qur'an. In the past, too, unbelievers used the lie that those who heeded the prophets would suffer serious losses in order to prevent them following the prophets' path. This is revealed as follows in the Qur'an:

The ruling circle of those of his people who disbelieved said, "If you follow Jethro, you will definitely be lost." (Surat al-A'raf, 90)

The hadiths of our Prophet (saas) also contain signs that people whose faith is weak or who do not adhere to religious moral values will be influenced by such threats on the part of the antichrist. A great many people will ignorantly act out of hesitation over pressure from the antichrist and a concern solely to protect their material interests, rather than following the Prophet Jesus (as) and Hazrat Mahdi (as). Although they realize that the Prophet Jesus (as) and Hazrat Mahdi (as) are holy individuals with elevated moral values who will lead them to the truth, they will be reluctant to support them out a fear that this might result in their own interests suffering. Yet this is a most mistaken approach. Goods and property belong in fact to Allah. Allah bestows wealth on whosoever He wills. In one verse we are told that:

There is nothing that does not have its stores with Us and We only send it down in a known measure. (Surat al-Hijr, 21)

In addition, alarming people with threats of poverty and their material interests being damaged, and thus seeking to keep them from religious moral values, is one of the attributes of satan. This is also revealed in the Qur'an, in the verse, "**satan promises you poverty and commands you to avarice...**" (Surat al-Baqara, 268). Under the influence of satan's indoctrination, people with a hypocritical character also constantly avoid supporting believers and combining their resources on the path of Allah. The way that the hypocrites in the time of our Prophet (saas) were reluctant to act together with the Prophet (saas) and the companions and told a number of lies to that end is one striking example on this subject. The attitude of these hypocrites is described as follows in the Qur'an:

At that point the believers were tested and severely shaken. When the hypocrites and people with sickness in their hearts said, "What Allah and His Messenger promised us was mere delusion." And a group of them said, "People of Yathrib, your position is untenable so return!" some of them asked the Prophet to excuse them, saying, "Our houses are exposed," when they were not exposed; it was merely that they wanted to run away. (Surat al-Ahzab, 11-13)

As we are told in these verses, the believers with the Prophet (saas) were subjected to a test; the devout remained loyal to the Prophet Muhammad (saas), while those with sickness in their hearts revealed their insincerity. Their great fear that their interests would be damaged revealed their true faces. Not content with holding back themselves, they also endeavored to turn true believers away from the true path. During this testing by our Lord, however, the companions displayed exemplary moral values, revealed in the verse, "...**This is what Allah and His Messenger promised us. Allah and His Messenger told us the truth.'**..." (Surat al-Ahzab, 22)

Devout believers need to exhibit just such an attitude in the face of the corruption and deceptions of the antichrist. It must not be forgotten that, as stated in a verse, "**We will test you with a certain amount of fear and hunger and loss of wealth and life and fruits. But give good news to the steadfast.**" (Surat al-Baqara, 155), Allah may test the faithful in various areas. Our Lord has also imparted the glad tidings that those who display patience in the face of such a test are exhibiting the attitude that finds favor in the Sight of Allah.

According to the indications of the hadiths, the antichrist will seek to inflict difficulties on Muslims by taking away their resources they possess. This state of affairs must increase the enthusiasm, faith and determination of all faithful believers today, in the same way as with the companions in the past, and those with faith must place their trust in our Lord alone. There is no doubt that Allah

assists those who place their trust in Him, and provides an easing in every difficulty. When the people of the Prophet Abraham (as) wanted to cast him into the fire, Allah cooled the fire, and when the Prophet Moses (as) was trapped between Pharaoh's armies and the sea, our Lord assisted the believers by parting the sea in two. The faithful must not forget our Lord's compassion and support for devout believers, and must behave in the same spirit of trust in the face of the *fitnah* of the antichrist in the End Times.

The Antichrist Will Prevent the Prophet Jesus (as) and Hazrat Mahdi (as) from Being Recognized by Supporting Materialist Ideologies against Them

One of the main distinguishing features of the End Times is the spread of materialist and atheist philosophies and people adapting their lifestyles in accordance with these perverted intellectual trends. That is why when Hazrat Mahdi (as) appears his greatest intellectual struggle will be that against materialism and atheism, which turn people away from religious moral values and have inflicted terrible disasters on mankind. There can be no doubt that the ideologies that the antichrist, whose aim is the dominion of irreligion, supports and seeks to disseminate the most are materialist and atheistic ones. Indeed, in analyzing the information regarding the antichrist contained in the hadiths, many Islamic scholars have stated that the antichrist will assume the leadership of materialist power centers. One statement by Bediuzzaman Said Nursi on the subject reads:

The Second Current: A tyrannical current born of naturalist and materialist philosophy will gradually become strong and spread at the end of time by means of materialist philosophy, reaching such a degree that it denies Allah. ... the members of that current, who deny Allah, each ascribes dominicality to his soul like a little Nimrod. And the greatest of them, the antichrist, who will come to lead them, will manifest awesome wonders, a sort of spiritualism and hypnosis; he will go even further, and imagining his tyrannical, superficial rule to be a sort of dominicality, he will proclaim his godhead [surely Allah is beyond that]. It is clear just what foolish buffoonery it is for impotent man, who may be defeated by a fly and cannot create even a fly's wing, to claim godhead. (Bediuzzaman Said Nursi, Letters, Fifteenth Letter)

“A tyrannical current born of naturalist and materialist philosophy will gradually become strong and spread at the end of time by means of materialist philosophy...”: In the End Times, the irreligious movement that draw its strength from materialist ideologies will be reinforced and spread with the support from these corrupt tendencies and go so far as to deny the existence of Allah.

“... And the greatest of them, the antichrist, who will come to lead them, will manifest awesome wonders, a sort of spiritualism and hypnosis...”: The antichrist will assume the leadership of forces supported by materialist and atheist ideologies in order to turn people away from religious moral values. The antichrist, who will use such extraordinary powers as hypnotism, will unite all those centers opposed to religious moral values and assume their leadership.

There is absolutely no doubt that the indoctrination and propaganda by the antichrist will play a major role in the spread of materialist and atheist philosophies. According to indications contained in the hadiths, the constant repetition of this indoctrination by various means, such as the press, will have a hypnotic effect on some people. Most people will be influenced by this indoctrination, without investigating its accuracy or reflecting on where it might lead, and ignoring its falsehoods. In his works, Bediuzzaman has stated that materialism is a contagious sickness like the plague, and is spread by indoctrinating the public:

Materialism [atheist, materialist and Darwinist philosophy] is a spiritual plague which has infected man with a fearsome fever, causing him to be visited by Divine wrath. The more the ability to inculcate and criticize expands, so does that plague spread.

(Bediuzzaman Said Nursi, Letters, Seeds of Reality)

The antichrist’s support of these irreligious movements and his efforts to spread these will cause a great many people to turn away from Qur’anic moral values and to oppose the Prophet Jesus (as) and Hazrat Mahdi (as). (Allah knows the truth.)

Hazrat Mahdi (as) will wage an intellectual struggle against the one waged by the antichrist, one in which Hazrat Mahdi (as) will emerge victorious, a struggle in which he sets out the existence and oneness of Allah and reveals the impasses and errors of materialist and Darwinist ideologies. Materialism, athe-

ism and all false tendencies that are based on these corrupt ideologies will, by Allah's leave, be demolished in intellectual terms as a result of this great struggle of Hazrat Mahdi's (as). In describing the duties that Hazrat Mahdi (as) will undertake, Bediuzzaman draws particular attention to the intellectual struggle against materialism:

And he will have three major duties: First: Under the effect of science and philosophy, and the contagious plague known as materialism and naturalism, and its spread among people, he will first of all save the faith in such a way as to silence philosophy and materialism... (Bediuzzaman Said Nursi, Emirdag Addendum, p. 259)

"... Under the effect of science and philosophy, and the contagious plague known as materialism and naturalism ... in such a way as to silence philosophy and materialism..." Using scientific and philosophical proof, Hazrat Mahdi (as) will completely silence atheistic, Darwinist and materialist movements, in other words he will neutralize them on the plane of ideas.

The Antichrist Will Attempt to Prevent the Prophet Jesus (as) and Hazrat Mahdi (as) from Being Recognized by Using Indoctrination, Hypnosis and Similar Deceptive Methods

According to signs contained in the hadiths of our Prophet (saas) and in statements by Islamic scholars, the antichrist's material strength and his preparation of a climate in which people's earthly desires are met will enable his indoctrination of society to literally have a hypnotic effect on the greater part of society. The antichrist will reinforce this hypnotic effect with a great many other elements. The minds of those people who ignorantly fall under the spell of the transitory opportunities offered by the antichrist, and who repress the voices of their consciences in favor of their earthly passions, will in one sense pass under the total control of the antichrist. The antichrist will reinforce this control he has over people with radio and television broadcasts, with information in newspapers and magazines, and sometimes through cassettes, books and films. Using all these different means, together with a variety of styles, vocabulary, grammar

and techniques, he will install the same ideas in people's subconscious minds. In this way, people will forget about the existence of Allah, the Day of Judgment, the proximity of death and the existence of Paradise and Hell, and will be led instead to earthly desires and consumption of the joys of this world.

It needs to be made clear here that the fact that the antichrist uses such means of communication as radio, television, newspapers and magazines in no way means that these are entirely set aside as vehicles for diverting people from the right path. Many honest people with excellent moral virtues working in these fields are making great efforts to inform society and lead people in the direction of good. However, this does not alter the fact that the antichrist will also employ those same vehicles for different purposes.

One of the antichrist's main objectives is to use all these means at his disposal to lead people to live improper lives. Decorative clothing, showy homes, luxury cars and fine foods and drinks are all used in the light of that objective. People are made to long to possess such things, but this then assumes the form of a passion and obtaining them becomes their only aim. All these things, which are a blessing when desired and used for Allah's approval, may also become means whereby people are turned away from the true path. Every road taken in order to obtain these is depicted as legitimate. In this climate in which multifaceted earthly desires are addressed, those who are unable to obtain them because they lack sufficient means are encouraged to resort to illegitimate routes. People are taught these by way of artificial news reports, or sometimes in soap operas, or films, or novels. Means by which they can come by this corrupt lifestyle they are made to long for are constantly described to such people through constantly renewed indoctrination.

While all this is going on, measures are also taken to prevent people thinking honestly. While people are encouraged towards illegitimate pleasures, desires and demands on the one hand, their minds are confused on the other in order to stop them becoming aware of the truth, and great care is taken to prepare a climate in which they are unable to think in a healthy manner. The hypnosis is thus constantly renewed. This hypnosis takes place by degrees. Music with a fixed beat, for instance, may be used as a way of reinforcing this hypnosis. The brain is weakened and made unable to think through music blaring out at high volume, with the same rhythm and beat. Without their being aware of it, people close their

attention to everything else. Horror films and thrillers can also leave people prone to indoctrination and suggestion by weakening their nerves and will.

Believers with a sincere faith in Allah and who hope to attain Paradise, however, are never deceived by such wide-ranging propaganda and indoctrination, and are unaffected by the danger they pose.

People who lack a proper fear of Allah, and whose minds and faith are weak, can easily be hypnotized by the antichrist. Sentences squeezed into a film screenplay, momentary, subliminal images in the course of an advertisement, or ideas expressed in a song can easily have a negative effect on such people. Just a single image that a person is generally unaware of, or a single sentence, can have a major effect in hypnosis. One striking example of this is the way that following a song that extols suicide, a large number of people actually attempt to take their own lives.

Repetition is very important in this technique that the antichrist will use to establish a hypnotic influence over people. The constant portrayal of evil as something good and good constantly being depicted as evil is indicated in the hadiths as being one of the antichrist's major and frequently employed tactics. The antichrist will use this tactic particularly against people whom he fears will unmask his true face. People who fear Allah, who believe in Him with a genuine faith and who call on people to adhere to proper moral values represent a grave danger to the antichrist. Frequently repeated indoctrination from various sources will thus be brought to bear against such people. This will reach such a state that people will come to believe everything they hear, without thinking or once analyzing the information offered to them, and generally without even feeling the need to ask for any evidence.

Since the antichrist will engage in all this indoctrination in a climate well suited to people's lower selves, this will prevent them from seeing the *fitnah* of the antichrist and enable them to more easily submit to the indoctrination to which they are exposed. Due to the hypnotic effect established over them, in such a climate that satisfies their earthly passions they will regard all talk against religion and Muslims as highly legitimate and believe it unreservedly.

Bediuzzaman Said Nursi also draws attention to this environment that will emerge with the indoctrination by the antichrist, and warns all Muslims against this effect that will **"create bewilderment"**:

But in these stormy times, currents which numb the senses and scatter man's attention on peripheral matters, plunging him into them, have deadened his senses and bewildered him. As a result of this the people of misguidance are temporarily unable to feel the spiritual torment. Even the people of guidance are overwhelmed by heedlessness and cannot truly appreciate its true pleasures. (Bediuzzaman Said Nursi, Rays, p. 678)

Another important matter that Bediuzzaman emphasizes in this passage is **“currents which numb the senses and scatter man's attention on peripheral matters,”** in other words the existence of movements that distract people's attention away from vital issues towards trivial ones. However, one of the main dangers in this period will be the way that people are reluctant to defend the truth, some because of the circumstances in question and others due to being caught up in heedlessness or because of worries and disquiet. The great Islamic scholar Bediuzzaman Said Nursi has stated that avoiding this situation, which he describes as **“even the people of guidance are overwhelmed by heedlessness,”** is the duty of all Muslims. In his works, Bediuzzaman also indicates the role that certain media vehicles will play in the establishment of the hypnosis in question:

... Every morning and evening they report and teach one another sins and useless things in the newspapers. Because of this pleasure-obsessed civilization, the curtain of heedlessness has become so thick, and its clarity has become so befogged with its baubles and fantasies that it can literally no longer be torn aside. (Masnawi, p. 246)

In these words Bediuzzaman Said Nursi is referring to the manipulative effect of indoctrination by means of the press and publishing. The hypnotic effect caused by indoctrination reaching a scale that almost can no longer be eradicated is an important feature of the End Times. By the will of Allah, however, this veil of heedlessness will be completely lifted as a result of the second coming of the Prophet Jesus (as) and the great intellectual struggle to be waged by Hazrat Mahdi (as), and the hypnotic effect that keeps people from the truth and what is right will be lifted, and the moral values of the Qur'an will prevail over all the world.

The Antichrist Will Conceal His True Face and Prevent the Recognition of the Prophet Jesus (as) and Hazrat Mahdi (as) by Using Technology

Metaphorical language is employed in some of the hadiths concerning Hazrat Mahdi (as), and in their commentaries Islamic scholars have made interpretations of what these accounts may be referring to. Islamic scholars are agreed that the antichrist will make use of all the technological possibilities of the age in which he comes in order to distance people from rightness and truth. One of the hadiths on this subject has been reported by Nawwas ibn Saman, and says that the antichrist “**will stay on Earth for forty days, but will travel to all places, from east to west, and from north to south.**” Other hadiths state:

We said: “Allah’s Messenger, how quickly would he [the antichrist] walk upon the earth?” Thereupon he said: “Like cloud driven by the wind.” (Sahih Muslim, Book 41, 7015; Sunan Abu Dawud, Malahim: 14; Tirmidhi, Fitn: 59; Sunan Ibn Majah, Fitn: 33; Ahmad ibn Hanbal, Musnad, 6: 455-456)

The earth will be spread out beneath his feet like a ram’s hide is spread out ... (Mustadrak al-Hakim, 4: 529-530)

All these reports have been interpreted by Islamic scholars that the antichrist will spread his sphere of activity across the whole world by using such modern means of transport as planes and high-speed trains and will also employ modern means of communications. (*Al-Hakim’s Al-Mustadrak, 4: 529-530; Nursi, p. 509; Saban Dogen, The Mahdi and the Antichrist, Genclik Publishing, Istanbul, p. 76-77*)

According to these statements by Islamic scholars, the antichrist will be active all over the world in order to prevent the recognition of the Prophet Jesus (as) and Hazrat Mahdi (as) and to obstruct the intellectual struggles based on the truth and the auspicious activities of these holy individuals, and may make use of all the opportunities offered by today’s technology. (Allah knows the truth.) In the present day, when information can be exchanged just about everywhere in the world by way of the Internet, when anyone in any country in the world can be tracked by satellite, when news reports can be transmitted everywhere thanks to television channels that broadcast internationally, and when one can contact people in even the remotest places by the use of cell phones, how and for

what purposes these opportunities are employed assumes the very greatest significance. According to the indications in the hadiths, the antichrist will use all these means to ensure that the Prophet Jesus (as) and Hazrat Mahdi (as) are not recognized and to prevent them from bringing Qur'anic moral values to reign on Earth. (Allah knows the truth.)

Again according to the signs in the hadiths, slanders similar to those once uttered against the prophets will be made against these holy individuals in the End Times by the antichrist. He will spread these slanders very rapidly by making use of modern technology, and a great many people will be taken in by this groundless propaganda emanating from several sources at one and the same time. Because of this influence established by the antichrist, some people will fail to understand that the Prophet Jesus (as) is a holy prophet and that Hazrat Mahdi (as) is a great savior, the tidings of whom were imparted by our Prophet (saas) 1400 years ago, and will be unable to recognize them. They will be unaware that these holy personages are calling them to salvation and that they need to follow them, but will turn their backs on them. (Allah knows the truth.)

According to what is indicated in the hadiths of our Prophet (saas) and in explanations by Islamic scholars, the antichrist will also set traps for believers, aimed at arresting them, exiling them from their lands, subjecting them to various forms of torture and even taking their lives. He will attempt to apply the same kind of fake measures against the Prophet Jesus (as) and Hazrat Mahdi (as) as the pagans of Mecca did against the Prophet Muhammad (saas), his own people against the Prophet Abraham (as), Pharaoh against the Prophet Moses (as) and leading members of their tribes against the Prophet Noah (as), the Prophet Jethro (as) and the Prophet Jacob (as). These people who have opposed the prophets throughout the course of history have always used all the material and psychological means available in their own times and have had no hesitations over using all they possessed in order to forbid the believers not to have faith and to call others to the faith. This is a characteristic of the unbelievers. This is revealed as follows in one verse of the Qur'an:

Those who disbelieve spend their wealth barring access to the Way of Allah. They will spend it; then they will regret it; then they will be overthrown. Those who disbelieve will be gathered into Hell. (Surat al-Anfal, 36)

As stated in this verse, by the will of Allah, all these endeavors on the part of the unbelievers will come to nothing. For that reason, even if the antichrist

does use advanced technology in the course of his own struggle in the End Times and even if he does possess the widest ranging material means, he will never be able to attain his desired end and, by Allah's leave, believers will eventually emerge triumphant. It must not be forgotten that all strength and power in fact belong to Almighty Allah. Our Lord has revealed in His verses that it is His messengers and those who follow them who will always be victorious:

Allah has written, "I will be victorious, I and My messengers." Allah is Most Strong, Almighty. (Surat al-Mujadala, 21)

This superiority achieved by devout believers will, by Allah's leave, come about with the intellectual defeat and elimination of the antichrist, the elimination of ideologies that are incompatible with religious moral values, and with the moral values of the Qur'an coming to prevail over the whole world. Our Lord will grant this holy success to the Prophet Jesus (as) and Hazrat Mahdi (as) in the End Times, and through them the whole world will be illuminated by the radiance of Islamic moral values.

The Antichrist Will Prevent the Recognition of the Prophet Jesus (as) and Hazrat Mahdi (as) by Deceiving People with Various Extraordinary Powers

One of the features of the antichrist revealed in hadiths is that he will portray himself as a guide or even a prophet. This indicates that in organizing his evil the antichrist will appear to be acting in the name of Allah, as if he had a religious aim. (Allah knows the truth.) According to statements in hadiths, the antichrist will finally declare his so-called divinity (Surely Allah is beyond that). One of the hadiths on this subject reads:

When the antichrist appears ... everyone will IMAGINE HIM TO BE A GENUINE GUIDE and follow along behind him, then when he comes to Kufa he will continue his activities, AND WILL THEN CLAIM TO BE A PROPHET... And all rational people who see this will abandon him... He will then CLAIM TO BE DIVINE ... And will even say, "I am Allah (Surely Allah is beyond that)"... (Al-Tabarani related this from the companion bin Mu'tamar.) (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 212)

In another hadith, this perversion of the antichrist's is described thus:

He [the antichrist] will first say, "I AM A PROPHET." Yet there will be no prophet after me. He will then make a second claim, saying, "I AM YOUR LORD." Although you will not see your Lord until you die. (Sunan Ibn Majah, 4077)

As is clear from the information provided in the hadiths, the antichrist will reveal himself by degrees (Allah knows the truth.) His basic idea is that of his alleged divinity. Yet since he thinks that it might spoil his plans if he were to openly declare this right from the outset, he will slowly indoctrinate people with the idea. For that reason he will first declare himself to be a guide, then a prophet, and then allegedly divine.

In all these stages the antichrist will act with the suggestions of satan. Our Prophet (saas) has revealed that satan is the antichrist's friend and helpmate, and that the antichrist will receive assistance from satan and his friends during his struggle based on falsehood. Our Prophet (saas) has also stated that the antichrist will spread the lie that he is a supposed deity with the help and support of satan:

... SATANS WILL SAY TO HIM, "TELL US WHAT YOU WANT, AND WE WILL DO IT." And he will say, "Go, and tell people that I am their Lord," and will disperse them in all directions... (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, pp. 212-213)

We are informed in the hadiths that in declaring his supposed divinity the antichrist will employ various deceptive techniques, assisted by satan, and that he will possess a number of extraordinary powers. According to these hadiths, in announcing the perversion that he is a so-called deity the antichrist will portray himself as resurrecting the dead in order to confirm that claim. The hadiths list such information as **causing society to believe in him by depicting himself as having brought dead camels back to life** (*Musnad*, VI, 455-6), deceiving someone else by **pretending to bring his mother and father back to life and saying that he would resurrect someone he had sawn in pieces back to life** among the antichrist's trickeries. Some of these hadiths read as follows:

One of his trials is this: He will ask a Bedouin, "Will you bear witness that I am your Lord if I bring your mother and father back to life?" And the Bedouin will say, "Yes," at which two satans will appear to him in the form of his mother and father... (Sunan Ibn Majah, 4077)

He will ask, "If I kill this man and then bring him back to life, will you have any doubt about my claim to divinity?" (Sahih Bukhari, Vol. 15, p. 6981)

One trial of his is this: He will kill one person and cut him up with a saw. He will even cast the two parts of that person's body in different places. He will then say [to the bystanders], "Look at that servant [I have slain]. I shall now bring him back to life..." (Sunan Ibn Majah, 4077)

As is indicated in all these hadiths, all these actions carried out by the antichrist are deceptions and *fitnah* aimed at mustering support and turning people away from Qur'anic moral values. Islamic scholars have described these tricks employed by the antichrist as "*istidraj*" in other words, "**false miracles carried by unbelievers, worked by Allah to test people.**" Only people who do not evaluate what they see in the light of the verses of the Qur'an and the hadiths of our Prophet (saas) can imagine these to be genuine miracles. Miracles are blessings bestowed on His righteous servants by Allah. All the trickeries performed by the antichrist, on the other hand, stem from characteristics given to the antichrist by Allah in order to test people. The life of this world is a sphere created as a test. In the End Times the *fitnah* and trickeries of the antichrist will also be a test for many people. While devout believers recognize the antichrist when they see such trickery and realize that he is the antichrist referred to in the hadiths, many people will be taken in by these deceptions.

In addition, Islamic scholars have noted that the antichrist may well employ such methods as hypnotism and the like in performing such tricks. (Allah knows the truth.) Bediuzzaman Said Nursi describes this characteristic of the antichrist:

The great antichrist will have hypnotic effects along the lines of spiritualism... This unbeliever who adopts worldly interests alone, will assault sacred values with an effrontery and courage born of his absolute godlessness. People unaware of the truth of the matter will regard this as an amazing dominion and bravery. (Bediuzzaman Said Nursi, Rays, pp. 513-515)

Bediuzzaman also describes this aspect of the antichrist elsewhere:

And the greatest of them, the antichrist, who will come to lead them, will manifest awesome wonders, a sort of spiritualism and hypnosis; he will go even further, and imagining his tyrannical, superficial rule to be a sort of dominicality, he will proclaim his godhead [surely Allah is beyond that]. It is clear just what foolish buffoonery it is for impotent man, who may be defeated by a fly and cannot create even a fly's wing, to claim godhead... (Bediuzzaman Said Nursi, Letters, Fifteenth Letter, p. 55)

As stated by the Bediuzzaman in this passage, the antichrist may deceive a great many people who lack adequate information or whose faith is weak by means of deceptions such as hypnotism and displays of magic.

We are also told in verses from the Qur'an that unbelievers may use such methods from time to time. Pharaoh and his court accused the Prophet Moses (as) of sorcery and wanted him to face up to the greatest sorcerers of the age. They set what they thought was a cunning snare for the Prophet Moses (as), imagining that they could thus defeat him and that the believers around the Prophet Moses (as) would disperse. However, as with all the plots prepared by unbelievers, Allah turned Pharaoh's trap against him. By Allah's leave, the Prophet Moses (as) worked miracles against their magic, and this led those opposed to the prophet to believe in him. These people later became role models for all the faithful with their courage and honesty. This event is described as follows in verses:

The ruling circle of Pharaoh's people said, "This is certainly a skilled magician who desires to expel you from your land, so what do you recommend?" They said, "Detain him and his brother and send out marshals to the cities, to bring you all the skilled magicians." The magicians came to Pharaoh and they asked, "Will we receive a reward if we are the winners?" He said, "Yes, and you will be among those brought near." They said, "Moses, will you throw first or shall we be the ones to throw?" He said, "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf, 109-116)

As revealed in these verses, people opposed to the Prophet Moses (as) displayed a phenomenon that affected everyone watching, and even frightened them. The antichrist may influence people using a similar method, just as revealed in the story, and thus cause people to believe in his false power. (Allah knows the truth.) However, we must not forget that no matter how much people are influenced by these tricks of the antichrist's and no matter how much they fall under his influence, the truth will emerge and all the antichrist's stratagems will, by Allah's leave, be destroyed.

PROTECTION AGAINST THE FITNAH OF THE ANTICHRIST



By Allah's leave, the antichrist's efforts to distance people from religious moral values will have no effect on devout believers. A Muslim who evaluates everything he confronts with Qur'anic moral values and who adopts the Sunnah of our Prophet (saas) as his guide is blessed by Allah with a powerful conscience and mind with which to distinguish good from evil. Since he thinks in the light of the verses of the Qur'an he can determine whether an event is beneficial or harmful in good time and take the necessary precautions. For that reason, when the antichrist appears true believers will, by Allah's leave, immediately recognize him and take the requisite precautionary measures.

Believers who have genuinely submitted to Allah, who live every moment of their lives for Allah's approval alone, who feel an awe-filled fear of Him and who fully abide by the moral precepts revealed by Allah in the Qur'an can immediately identify the antichrist and his lies.

Saying that **"the individuals of the End Times will recognize the antichrist,"** Bediuzzaman Said Nursi has also described how the Prophet Jesus (as) and Hazrat Mahdi (as) will recognize and identify the antichrist. Hazrat Mahdi (as) will call people to the true path against the intellectual system and corruption of the antichrist but, as described in previous chapters of this book, the number of those who believe in Hazrat Mahdi (as) will still be very small. Since the great majority of people will fall under the influence of the antichrist they will be blind to the true facts, despite being warned against the antichrist's *fitnah*. (Allah knows the truth.)

The fact that the number of Muslims who are not deceived by the antichrist's indoctrination will be very small is in complete agreement with the verses of the Qur'an. It is revealed in the Qur'an that most people will not possess faith and that most will not obey the messengers. Some verses on this subject are as follows:

But most people, for all your eagerness, are not believer. (Surah Yusuf, 103)

... Those are the signs of the Book. And what has been sent down to you from your Lord is the Truth. But most people have no faith. (Surat ar-Ra'd, 1)

We have variegated it for them so they might pay heed but most people spurn anything else but disbelief. (Surat al-Furqan, 50)

It is very easy, by Allah's leave, on the other hand for believers who see the true face of the antichrist to avoid his *fitnah*. Our beloved Prophet (saas) has revealed in hadiths how believers need to protect themselves against the antichrist's *fitnah* and stratagems:

The Prophet (saas) referred to difficulties and shortages before the coming of the antichrist. At that point the people asked him: "O Messenger of Allah! What is most auspicious on that day?" "A young man who gives his people water. There is nothing to eat on that day," he replied.

Qiram asked, "Then what will believers eat on that day?" The Prophet (saas) answered, "The tasbih, the takbir and the tahlil." (Saim Gungor, Buyuk Fitne Mesih-i Deccal [The Great Corruption of the Messiah Antichrist], pp. 56-57)

Tasbih: Glorifying Allah, reciting His finest names.

Takbir: Recalling that Allah is Almighty and Great.

Tahlil: Remembering that there is only one Allah, and no other God than Him.

This reminder issued by our Prophet (saas) is of course an important guide for believers. Indeed, it is revealed in the Qur'an that – at a time when the believers were fighting the hypocrites and unbelievers of the Prophet's (saas) day – believers seeking salvation must frequently remember Allah:

You who believe! When you meet a troop, stand firm and remember Allah repeatedly so that hopefully you will be successful. (Surat al-Anfal, 45)

Another way whereby the *fitnah* of the antichrist can be neutralized is also revealed in hadiths: calling all people to faith by explaining, with full supporting evidence, the existence and oneness of Allah and by combating irreligion in the most effective manner on the level of ideas. This is a major responsibility that all true believers must assume. In the End Times this responsibility will be discharged under the leadership of Hazrat Mahdi (as), who will make great efforts to call people to faith and preach true religious moral values to all. The great Islamic scholar Imam Rabbani drew attention to this in the words:

A scholar of theology and metaphysics will come and prove all the truths of faith and Islam with the most rational and clearest evidence. (Bediuzzaman Said Nursi, Rays, p. 152; Saban Dogen, Mehdi ve Deccal [The Mahdi and the Antichrist], p. 105)

Imam Rabbani is referring to the emergence of a holy individual who will communicate the signs leading to faith against the antichrist during a great intellectual struggle. This holy personage will tell people of the existence and oneness of Allah, in such a way as to permit no debate or doubt, with certain proof and in the most effective manner, and will also warn them of the Day of Judgment. There is no doubt that this is the most effective intellectual struggle to be waged against the antichrist, who denies all spiritual values, leads people into denial and turns them away from religious moral values. Under the leadership of Hazrat Mahdi (as), believers will oppose the antichrist with a spiritual force and wage an intellectual struggle that will eliminate the influence of the antichrist by calling people to abide by religious moral precepts.

It is of the utmost importance that Muslims engaged in this struggle should have a spirit of unity. In one hadith, “... **There will be no Muslim whose home corruption does not touch and enter. This will continue until a man from my line [Hazrat Mahdi (as)] appears...**” (Nuaim Ibn Hammad, *vr*, 75b; Saban Dogen, *Mehdi ve Deccal [The Mahdi and the Antichrist]*, Genclik Publishing, 2nd edition), our Prophet (saas) has noted that the End Times will be a difficult period for believers. In another hadith we are told how believers may avoid these harsh conditions:

In those days, Muslims whose relations with one another are impaired will be unable to escape being the targets of the antichrist. (Mustadrak al-Hakim, 4:529-530; Saban Dogen, Mehdi ve Deccal [The Mahdi and the Antichrist], Genclik Publishing, 2nd edition)

Our Prophet's (saas) words clearly show that believers who wish to avoid the trial of the antichrist must have a spirit of union and unity and act in the knowledge that all Muslims are brothers. Our Lord has also revealed in the Qur'an that the faithful must support and have solidarity with one another, or else there will be corruption and disorder in the world:

Those who disbelieve are the friends and protectors of one another. If you do not act in this way there will be turmoil in the land and great corruption. (Surat al-Anfal, 73)

When these moral values are displayed, devout believers who struggle against the antichrist with pure sincerity, even though they may be few in number, may hope for our Lord to make Qur'anic moral values supreme across the whole world. Allah has revealed in the Qur'an that a community small in numbers has overcome much larger communities with many more means at its disposal. There is no doubt that this is both welcome news for sincere believers and also a source of great joy and enthusiasm. Our Lord has revealed:

... But those who were sure that they were going to meet Allah said, "How many a small force has triumphed over a much greater one by Allah's permission! Allah is with the steadfast." (Surat al-Baqara, 249)



THE AUSPICIOUS AND WISE ASPECTS OF THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) NOT BEING RECOGNIZED



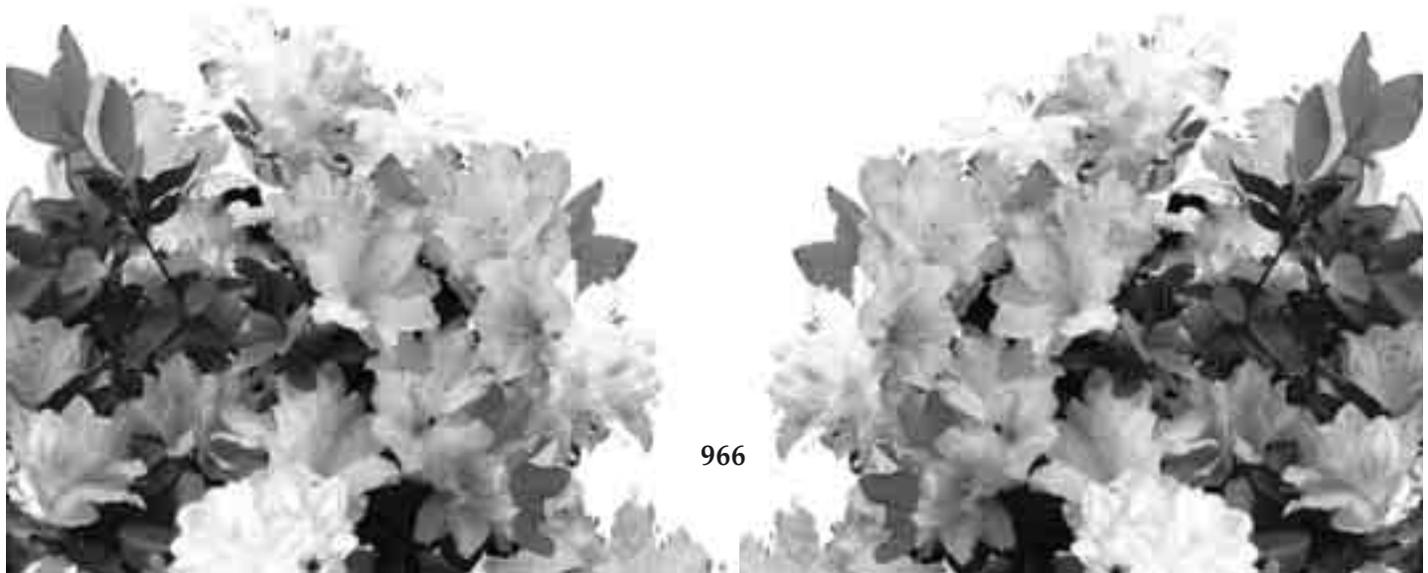
There is much that is wise and auspicious in the Prophet Jesus (as) and Hazrat Mahdi (as) not being recognized, despite all the manifest portents. The great Islamic scholar Bediuzzaman Said Nursi has described how the personages of the End Times will not be recognized by everyone, and how there is great wisdom behind this:

Since belief and accountability are a test, a trial, a competition within the bounds of man's will, matters that are obscure, profound, and in need of careful study and experiment cannot be obvious. They should not be so compelling that everyone has to affirm them willy-nilly. For in this way the Abu Bakr's may rise to the highest of the high and the Abu Jahl's descend to the lowest of the low. If there is no will, there is no accountability. It is because of this mystery and wisdom that miracles are displayed only rarely, and in this realm of accountability, like some allegorical verses of the Qur'an, the signs of the end of the world, which will be visible and seen, are obscure and open to interpretation. ... In fact, although when the Prophet Jesus (as) comes he himself will know he is the Prophet Jesus (as), not everyone will know. Similarly, fearsome figures such as the antichrist and Sufyan will not know themselves to be such. (Bediuzzaman Said Nursi, Rays, p. 579)

As stated by Bediuzzaman, one of the wise aspects in the personages of the End Times not being recognized is the fact that this state of affairs is a test. Allah has created this world as a place of testing and all people are tested throughout the course of their lives. In the same way that people living in the period when the portents of the Day of Judgment begin to manifest themselves, when the Prophet Jesus (as) returns to Earth and when Hazrat Mahdi (as) appears, will be tested by everything that befalls them, so they will also be tested through their reactions and attitudes when these holy individuals appear.

Another wise aspect of this situation, in addition to it being a requirement of testing, may be that in this way the Prophet Jesus (as) and Hazrat Mahdi (as) can remain free from pressure from unbelievers. These holy individuals' not being recognized when they first appear may be a manifestation of our Lord's protection of and support for them. (Allah knows the truth.) As has already been made clear, the time when the Prophet Jesus (as) and Hazrat Mahdi (as) appear will be a very harsh one, when moral degeneration reaches very serious dimensions, when unbelievers harbor a fierce hostility towards religious moral values and the faithful, and when they wage intense overt and covert activities against them. The Prophet Jesus (as) and Hazrat Mahdi (as) remaining concealed and unknown at such a time will be a means whereby they are protected from onslaughts by unbelievers. (Allah knows the truth.)

It will be a period when these two holy figures wage a great intellectual struggle against irreligious and pagan systems and when they are actively spreading religious moral values across the face of the Earth. Their not being recognized by the majority of people will also make things much easier for them in the early years of their activities and will accelerate people's acceptance of Islamic moral values. (And Allah knows the truth.)



THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS) WILL APPEAR WHEN ALL HOPE OF THEIR COMING HAS BEEN ABANDONED



One of the portents of the End Times as revealed in the hadiths of our Prophet (saas) is that people **will despair of Hazrat Mahdi (as) ever coming**. According to the indications in the hadiths, people living face-to-face with war, famine, injustice, moral collapse and contagious diseases in the End Times will lose all hope of these disasters ever coming to an end. Many Muslims will cease to expect the Golden Age to begin, the moral values of the Qur'an to reign supreme on Earth and will believe that the tribulations will increase and continue. It is revealed in hadiths that people with such a perspective will claim that Hazrat Mahdi (as) will never appear:

Allah will send Mahdi (as) at a time when people are despairing and say, "There is no such thing as the Mahdi"... (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55)

... Mahdi (as) will appear with the standard of the Messenger of Allah at a time when scourge on scourge fall on people's heads and they despair of his appearance... (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55)

Mahdi (as) will not appear until innocent people are slaughtered and the dwellers in the earth and sky can no longer bear the killing... (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 37)

As indicated in the hadiths of our Prophet (saas), many people today imagine that the Prophet Jesus (as) and Hazrat Mahdi (as) will never come. Yet that thinking is actually one of the portents of the End Times. In fact, and on the contrary, both holy personages will appear, by Allah's leave, when this negative state of mind is widespread and when hope of their coming has been abandoned.

By Allah's leave, the Prophet Jesus (as) will return to Earth and, together with Hazrat Mahdi (as), despite all the difficulties they experience, their numbers being very small, lack of support and even the negative activities designed to oppose them, they will bring true religious moral values to prevail over all the world. In the same way that the world is filled with oppression and injustice prior to the coming of these holy figures, it will, by our Lord's leave, be filled with justice, peace, security and abundance afterwards.



THE PROPHET JESUS (AS) WILL ELIMINATE THE FITNAH OF THE ANTICHRIST



he glad tidings are imparted in the hadiths of our Prophet (saas) that the system of the antichrist will be intellectually eradicated by means of the Prophet Jesus (as):

My Lord told me [the Prophet Jesus (as)] that the antichrist would come. There will be two arrows made from the kadib tree by me. When the antichrist sees them he will dissolve like lead in water. (Abdullah bin Mas'ud, Tafsir Ibnu Mas'ud, p. 243)

When the enemy of Allah [the antichrist] would see him [the Prophet Jesus (as)], it would disappear just as the salt dissolves itself in water and if he [the Prophet Jesus (as)] were not to confront them at all, even then it would dissolve completely, but Allah would destroy them by his hand... (Sahih Muslim, Book 41, 6924)

... As the antichrist spreads fitnah, Almighty Allah will send the Prophet Jesus (as), son of Mary... The Prophet Jesus (as) will meet the antichrist at the gate of Ludd (a region near Jerusalem) and will destroy him. (Sahih Muslim; Saim Gungor, Buyuk Fitne Mesih-i Deccal [The Great Corruption of the Messiah Antichrist], p. 104)

As stated in the hadiths, the Prophet Jesus (as) will return to Earth and will encounter the antichrist at the Masjid al-Aqsa, and on seeing the Prophet Jesus (as) the antichrist will disappear **like salt dissolving in water**. By Allah's leave, the Prophet Jesus' (as) "breath alone" will be sufficient to eliminate the *fitnah* of the antichrist.

It is revealed in the hadiths of our Prophet (saas) that the breath alone of the Prophet Jesus (as) will have a major impact on people who lack faith and will eradicate that system of ideas based on falsehood:

... It is not possible for any unbeliever who smells his [the Prophet Jesus' (as)] breath not be made ineffective by it. The fact that the antichrist is a liar will spread in waves. The system of the antichrist will be destroyed as an ideology. (Sunan Ibn Majah, 10/32)

... As the antichrist spreads fitnah, Almighty Allah will send Jesus, son of Mary... Every unbeliever who would smell the odor of his self would die and his breath would reach as far as he would be able to see. Jesus will meet the antichrist at the gate of Ludd (a region near Jerusalem) and will destroy him. (Sahih Muslim; Saim Gungor, Buyuk Fitne Mesih-i Deccal [The Great Corruption of the Messiah Antichrist], p. 104)

We are also reminded of this in a verse from the Qur'an: **"Rather We hurl the truth against falsehood and it cuts right through it and it vanishes clean away! Woe without end for you for what you portray!"** (Surat al-Anbiya', 18). Truth always overcomes falsehood.

There is great wisdom in the system of the antichrist being vanquished by means of the Prophet Jesus (as). Some of this wisdom is set out by Bediuzzaman Said Nursi as follows:

It could only be a wondrous person with the power of miracles who could make him ineffective and change the way of the awesome antichrist, who will preserve himself through wonders, bestowed on him by Allah in order to lead him astray, such as magic, hypnotic powers, and spiritualism, and will spellbind everyone. And that person will be the Prophet Jesus (as), who is the prophet of the majority of mankind, and whom most people follow. (Bediuzzaman Said Nursi, Rays, Fifth Ray)

As has already been stated, in addition to material power and resources the antichrist will also possess a number of extraordinary powers and will bring most people under his influence by means of those powers. By performing extraordinary deeds and deceiving people with false miracles, and since he acts with the support of satan, the defeat of the antichrist will only take place through the Prophet Jesus (as), a holy prophet who is told to have performed various miracles by our Lord. By Allah's leave, the Prophet Jesus' (as) eradication of the *fitnah* of the antichrist will be very swift and easy. (As a blessing from Allah, the Prophet Jesus (as) worked such miracles as resurrecting the dead, curing the sick and making a bird out of mud and breathing life into it.)

It is revealed in the hadiths of our Prophet (saas) that the Prophet Jesus (as) will eliminate the *fitnah* of the antichrist alongside Hazrat Mahdi (as):

Hazrat Mahdi (as) will be from my Ahl al-Bayt and from my line. He will fill the world with justice. It is certain that he will set out with the Prophet Jesus (as) and will help him to make the antichrist ineffective at the place known as the Gate of Ludd in the land of Palestine. (Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 438, [816])

The Prophet Jesus (as) will come down from the sky and will destroy the antichrist or help Hazrat Mahdi (as) destroy the antichrist. (Al-Kittani, p. 145; Saban Dogen, Mehdi ve Deccal [The Mahdi and the Antichrist], p. 127)

Hazrat Mahdi (as) will depart with Jesus (as) and will destroy the antichrist at the Gate of Ludd in the land of Palestine. He will assist Mahdi (as) in the destruction of the antichrist. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 105; Saban Dogen, Mehdi ve Deccal [The Mahdi and the Antichrist], p. 127)

As is revealed in accounts, our Prophet (saas) advised believers to pray in order to protect themselves against the *fitnah* of the antichrist. He said: **“When any one of you utters tashahhud (in prayer) he must seek refuge with Allah from four (trials) and should thus say: ‘O Allah! I seek refuge with You from the torment of the Hell, from the torment of the grave, from the trial of life and death and from the evil of the trial of Messiah al-Dajjal (the antichrist).’”** (*Muslim, Book 4, 1217*) The fact that this prayer was taught to the faithful by the Prophet Muhammad (saas) himself and was recommended to be read during the prayer shows how important it is for believers. We know that Islamic scholars also prayed in the words **“O Allah, protect us from the trials of the Messiah al-Dajjal and the Sufyan”** following the prayer. (*Ibn-i Hazm, al-Muhalla, II, 301*) Muslims all over the world seek shelter in our Lord during their five daily prayers with this prayer taught by our Prophet (saas) out of a knowledge of the true dimensions of the *fitnah* of the antichrist.

However, the climate created by the antichrist is one that everyone possessed of faith and good conscience must oppose with all their might and which requires a major intellectual campaign to be waged against. That being the case, it is of the greatest importance that the faithful and those seeking protection from the trial of the antichrist support the Prophet Jesus (as) and Hazrat Mahdi (as) with all their might. To that end, Muslims must unmask the corruption and deceptions of the antichrist and wage an intellectual struggle against the ideological foundations of the system of the antichrist. Information provided in verses and phenomena described in the hadiths indicate that one of the most significant periods in world history is at hand. It is of enormous importance that those who enjoy the honor of living in such a historic period feel great excitement as a result and also that they be aware of the scale of the responsibilities incumbent upon them.

CONCLUSION: THE GOLDEN AGE THAT WILL BE ENJOYED IN THE TIME OF THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS)



It is revealed in many of the hadiths reported from our Prophet (saas) that once the Prophet Jesus (as) and Hazrat Mahdi (as) have eradicated the intellectual system of the antichrist, a holy time in which, by Allah's leave, Qur'anic moral values rule the whole world will be experienced. According to the information contained in the hadiths, this period, known as the **Golden Age**, will last for more than half a century and will resemble the **Age of Bliss** experienced during the time of our Prophet (saas). The reason why this age will be known as Golden is that our Prophet (saas) has described it as having similar features to Paradise. By Allah's leave, it will contain all the conditions necessary for people to be able to live in peace and security. All forms of corruption, disorder and trouble experienced during the first stages of the End Times will come to an end, together with the strings of great disasters, wars and suffering. The degeneration, spiritual emptiness and moral corruption caused by philosophical systems that deny Allah will give way to an age which all believers have longed for over a period of hundreds of years, when Qur'anic moral values rule the world. Our Lord will rescue all mankind from the terrible disorder of the End Times and bestow on them the blessing of plenty, abundance and justice.

The matchless nature of the blessings that will be enjoyed in the time of Hazrat Mahdi (as) during the Golden Age is described in great detail in the hadiths. According to these, the Golden Age will be a time of great plenty and abundance, wealth and well-being. The needy will be given many times more than they require, nothing will be counted out or measured, and there will be not the slightest difficulty, poverty or hunger. All the wealth in the Earth will be brought forth, and more products will be obtained from the soil than ever before.

Some of the hadiths that impart the glad tidings of this plenty and abundance that will be experienced in the Golden Age read as follows:

Hazrat Mahdi (as) will come among my community. His life span will be seven years if short, or eight, or nine years. In his time my community, the good and bad, will be blessed with incomparable blessings, the sky will cause plentiful rain to fall and the earth will hold nothing back. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 9)

Ibn Abi Shayba, says in his book the Musannaf that Abu Sa'id al-Khudri related that the Messenger of Allah (saas) said: Hazrat Mahdi (as) will come from my community. If his life span is extended or shortened, his reign will last for seven, or eight or nine years. And he will fill the world, previously full of oppression, with justice. The sky will send down rain, the earth will bring forth abundance, and the community will prosper in his time as never before. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 9)

The earth will cast forth the treasures inside it. (Ibn Hajar al-Haythami, Al-Qaww al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 45)

... The earth will cast forth all the riches hidden in it in the form of ingots of gold and silver. (Al-Sharani, Mukhtasar Tazkirah al-Qurtubi, p. 464)

People will reap seven hundred measures of wheat when they sow one measure... A man will sow a few handfuls of seed and reap 700... Although much rain falls, not a drop will be wasted. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 164; Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 24)

In addition, the moral degeneration and injustices present in society will be eliminated in the Golden Age. There will be an end to rampant theft, fraud, cheating, neglect of the needy and injustices such as only a very small part of the community living in a state of plenty. In this period when Qur'anic moral values reign supreme, there will be equality among people from all sections of society, and a climate of peace and security. As a result of this climate of justice, people will have nothing to do with cheating, evil or what is unlawful. This climate so full of justice is described as follows in hadiths:

Hazrat Mahdi (as) ... will fill the earth with justice when it was formerly full of oppression. In the time of his succession the dwellers in the earth and sky, and even the birds in the air, will be delighted with him. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 24)

In the same way that bees gather round the queen, so people will gather round Hazrat Mahdi (as). He will fill the world, once filled with oppression, with justice instead, the sleeping man will not be awakened and no blood will be shed. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 11)

... He will fill the world with truth and justice as it is now filled with oppression and torture. (Sunan Abu Dawud, 5/93)

He will fill the world with justice, instead of oppression and torture. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163)

... The world will be filled with justice... (Imam Rabbani, Letters of Rabbani, 1/251)

Justice will be so plentiful that everything taken away by force will be restored to its owner, and things will be given back to their owners, even if it is just something caught between someone's teeth... The earth will be filled with security, and a handful of women will easily be able to go on the hajj even if unaccompanied by any men. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23)

He will distribute goods fairly. His justice will prevail everywhere. The world, now full of cruelty and evil, will overflow with justice after his coming... In the time of Hazrat Mahdi (as), justice will be so plentiful that everything taken away by force will be restored to its owner, and everything will be given back to its owner, even just something caught between someone's teeth... The world will be filled with security and even just a few women will easily be able to go on the hajj unaccompanied by any men. (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 23)

According to this information supplied in the hadiths, the main distinguishing features of this period will be abundance of products and goods of all kinds, the establishment of security and justice, peace and happiness, all material resources being used for people's ease, comfort, joy and happiness, nobody being left in need, and those who ask being given many times more than they require. Additionally, it is also revealed in the hadiths that **"weapons will fall silent,"** which imparts the glad tidings that the Earth will be filled with peace in this age. People who were previously in a state of disagreement with one another will enjoy great brotherhood during the Golden Age, and conflict of all kinds will be replaced by peace, friendship and love.

One of the main reasons for this climate when all mankind enjoys great peace, security and comfort will be Muslims' proper moral values. The most important feature of the Golden Age will be that it is a period when people have complete devotion to the Qur'an and fully live according to Qur'anic moral values. Since people will fear Allah and be aware that they will be held to account for all their deeds in the Hereafter, they will scrupulously avoid such vices as selfishness, corruption, unjust earnings, lying, harboring evil intentions towards others or taking bribes. Instead of these, virtues such as honesty, helpfulness, self-sacrifice, wanting the best for others, thinking of their health, comfort and security, love, respect, compassion, devotion and loyalty will prevail. This excellent morality that will be experienced in the Golden Age is described as follows in the hadiths of our Prophet (saas):

... In the same way that Almighty Allah began Islam with me, so He will bring it to an end with him. In the same way that they were freed from polytheism and enmity with me and their hearts were filled with friendship and love, so it will be with him. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 20)

... The goodness of good men will grow, and even the bad will be treated well. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 17)

In addition to all this, technological advances will reach a peak in this phase of the End Times, and people will be able to make all possible use of these technological blessings. Enormous strides will be made in medicine, agriculture, industrial technology and transportation.

The plenty, wealth, beauty and progress that will dominate all spheres of life in the Golden Age will also be reflected in the field of art. Great artistic advances will be made, and ever lovelier works will be produced in the fields of music, painting and others. The wide horizons and profound thought that faith in Allah bestows will lead the way in all branches of art. In this period people everywhere will be confronted by beauty and, just like their moral values, the homes they live in, their gardens, the decoration of their homes, their clothing, the music they listen, their forms of entertainment, theatres, pictures and conversation will also become ever more delightful.

People will be so pleased with their lives in the Golden Age that, as one hadith puts it they will **“be unaware of the passing of time and will ask Allah to prolong their lives so they can take greater advantage of these delights.”** In other hadiths it is revealed that everyone will wish to live in the Golden Age:

... The younger ones wish they were grown-ups, while the adults wish they were younger... (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 17)

Nuaym narrates from Tawus: I begged not to die before seeing Hazrat Mahdi (as). Because the goodness of good people will grow in his time, and even the bad will be treated well. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 17)

Nuaim Ibn Hammad narrates from Ibn Abbas that: Hazrat Mahdi (as) is a young one from our Ahl al-Bayt. Our elderly will not reach him whereas the young ones will hope for him... (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 173)

All these good aspects of living in the time of Hazrat Mahdi (as), a most valuable human being who will be a means whereby people attain salvation in this world and in the Hereafter, are indicated by our Prophet (saas), telling people to “follow him, even by crawling over snow:”

... A man from my family appears to fill Earth with justice, just as it has been filled with corruption. So whoever reaches that [time] ought to come to them, even if crawling on the ice/snow, since among them is the successor of Allah al-Mahdi. (Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 14)

People will enjoy all these delights the tidings of which Allah imparts to His faithful servants in the Qur’an, in this age. Allah reveals in verses that He will give faithful believers delightful lives in this world:

What is with you runs out but what is with Allah goes on forever. Those who were steadfast will be recompensed according to the best of what they did. Anyone who acts rightly, male or female, being a believer, We will give them a good life and We will recompense them according to the best of what they did. (Surat an-Nahl, 96-97)

It is emphasized in the Qur’an that those environments in which people live according to Allah’s commandments will turn into **the Abode of Peace**. People possessed of such moral values will enjoy great delights in this world and also be rewarded with the endless life of Paradise in the Hereafter:

Allah calls to the Abode of Peace and He guides whom He wills to a straight path. Those who do good will have the best and more! Neither dust nor debasement will darken their faces. They are the Companions of the Garden, remaining in it timelessly, forever. (Surah Yunus, 25-26)

Book III

THE
TRUTH ABOUT
THE PROPHET JESUS
(AS) AND HAZRAT
MAHDI (AS) IN THE
RISALE-I NUR
COLLECTION



FOREWORD



he dominion of Islamic moral values in this world is promised in the Holy Qur'an. The verses of the Qur'an concerning the dominion of Islamic moral values are highly explicit. Some of these verses are as follows:

Allah has promised those of you who believe and do right actions that HE WILL MAKE THEM SUCCESSORS IN THE LAND as He made those before them successors, and will firmly establish for them their deen with which He is pleased and give them, in place of their fear, security... (Surat an-Nur, 55)

Allah has written, "I WILL BE VICTORIOUS, I AND MY MESSENGERS." Allah is Most Strong, Almighty. (Surat al-Mujadala, 21)

They desire to extinguish Allah's Light with their mouths but Allah will perfect His Light, though the unbelievers hate it. It is He Who sent His Messenger with guidance and THE RELIGION OF TRUTH TO EXALT IT OVER EVERY OTHER RELIGION, though the idolaters hate it. (Surat as-Saff, 8-9)

They desire to extinguish Allah's Light with their mouths. But Allah refuses to do other than perfect His Light, even though the unbelievers detest it. It is HE WHO SENT HIS MESSENGER WITH GUIDANCE AND THE RELIGION OF TRUTH (ISLAM) TO EXALT IT OVER EVERY OTHER RELIGION, even though the idolators detest it. (Surat at-Tawba, 32-33)

Allah CONFIRMS THE TRUTH BY HIS WORDS, even though the evildoers hate it. (Surah Yunus, 82)

We destroyed generations before you when they did wrong. Their Messengers brought them the Clear Signs, but they were never going to have faith. That is how We repay evildoers. Then WE APPOINTED YOU TO BE SUCCESSORS ON EARTH so We might observe how you would act. (Surah Yunus, 13-14)

As it is revealed in these verses, the dominion of Islamic moral values is Allah's promise. Our Lord will definitely make good on His promise. In addition, it is also revealed in the Qur'an that communities of the faithful always have a leader at their heads. Every prophet, messenger or envoy has led the community to which he has been sent. As is seen in all examples throughout history, Muslims will definitely have a leader to guide them during the age of dominion. In the hadiths of our Prophet (saas) known as mutawatir (*those in which there is no possibility of falsehood and which are based on such wide numbers of narrators and reports as to exclude the possibility of their agreeing on a falsehood*) it is told that the leader of the believers during this period will be "**Hazrat Mahdi (as).**"

A great many Islamic scholars who lived since the time of our Prophet (saas) until now have also commented on and shed light on the return to earth of the Prophet Jesus (as), the coming of Hazrat Mahdi (as) and the dominion of the moral values of Islam. Bediuzzaman Said Nursi, the great mujaddid (reviver) of the Hijri 13th century, also devoted considerable space to the verses about this subject and the hadiths of our Prophet (saas) in his own works, made important statements about the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) that would serve as a guide for all Muslims.

These statements by Bediuzzaman are quite explicit. But for various reasons, people are reluctant to accept these at face value and try to attribute various figurative meanings to the coming of the Prophet Jesus (as) and Hazrat Mahdi (as). Although it is explicitly stated by our Prophet (saas) that "they will come in person," it is claimed that these holy persons "will not appear as individuals" and the hadiths and statements by Islamic scholars are interpreted in the light of a misleading perspective. The idea of the "collective personality" employed by the great Islamic scholar Bediuzzaman Said Nursi is deliberately distorted for that purpose, and people fall into the mistaken idea that the Prophet Jesus (as) and Hazrat Mahdi (as) will both come in the form of "collective personalities."

EXTRACTS FROM THE BOOK 'THE WORDS'

In addition to their being described as “collective personalities”, a great many other ideas incompatible with the hadiths of our Prophet (saas) and statements by Islamic scholars regarding the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) are also suggested. These include the mistaken ideas that the Prophet Jesus (as) and Hazrat Mahdi (as) have already come and done their work, that they will come as spirits, and that Hazrat Mahdi (as) will consist of three separate mujaddids (revivers).

The fact is that it is quite clear that the Prophet Jesus (as) and Hazrat Mahdi (as) will come as two individuals. The detailed information in the hadiths of our Prophet (saas) and the statements by all the great Islamic scholars in the history of Islam all show this most explicitly. Like all the persons of the End Times named in the hadiths, these valuable people will also come as “INDIVIDUALS” and with the collective personality made up of themselves and their communities they will, by Allah’s leave, fully discharge the duties ordained in their destinies.

Our Prophet (saas) has provided detailed information in the hadiths about the Prophet Jesus’ (as) characteristics and struggle and gave us the glad tidings that, by Allah’s leave, he will return to earth in the End Times. Hazrat Mahdi (as) will also be a blessed individual whose physical features, activities, service and global impact were revealed by Allah to our Prophet (saas) 1400 years before the event and appointed by Allah in destiny. In the same way that it is impossible for these characteristics to be imitated or acquired through any effort, so it is also impossible, by Allah’s leave, to halt the activities of the Prophet Jesus (as) and Hazrat Mahdi (as) or to reject these with any quibbles. As our Prophet (saas) imparts, the Prophet Jesus (as) and Hazrat Mahdi (as) will fulfill all their services and, by Allah’s leave, cause the moral values of Islam to prevail across the world. This is the destiny ordained by Allah.

THEY SUPPOSED ⁽⁴⁾ A FACT ⁽³⁾ THAT WOULD OCCUR ⁽²⁾
ONE THOUSAND FOUR HUNDRED YEARS LATER ⁽¹⁾
TO BE CLOSE ⁽⁴⁾ to their century.

(Words, p. 318)

In this passage, Bediuzzaman says that some people are mistaken about thinking that Hazrat Mahdi (as) had already appeared in the past, and provides information about the time of the coming of Hazrat Mahdi (as):

I) ONE THOUSAND FOUR HUNDRED YEARS LATER:

In these words, Bediuzzaman states that many people in the history of Islam had mistakenly believed that Hazrat Mahdi (as) would come in their own day, and recalled that Hazrat Mahdi (as) would come "1400 YEARS LATER" than our Prophet (saas). This is a most significant piece of information. Bediuzzaman is referring to exactly 1400 years later, not 1373, 1378 or 1398 or any other time. This date equates to 1980 AD. Bediuzzaman, the mujaddid of the 13th century, served in that role until Hijri 1400, dying in Hijri 1379, or 1960 AD. Therefore, Bediuzzaman is giving a much later date for the appearance of Hazrat Mahdi (as) than his own time. By giving an explicit date with these words, Bediuzzaman is saying that he, personally, is not Hazrat Mahdi (as), and is imparting the tidings that Hazrat Mahdi (as) will appear some 20 years after his own death.

Bediuzzaman also says in his treatises, on the basis of the hadiths of our Prophet (saas), that "a mujaddid will be sent at the beginning of every century." By giving a date of "1400 YEARS LATER," Bediuzzaman is saying that "Hazrat Mahdi (as) is the mujaddid who will serve between the 1400s and 1500s."

2) WOULD OCCUR:

Bediuzzaman's use of the term "**WOULD OCCUR 1400 years later**" imparts the certain tidings that Hazrat Mahdi (as) will definitely "come." By these words, Bediuzzaman says that Hazrat Mahdi (as) is not a spiritual entity, but "**a person who will come at a specific time.**"

With this information, Bediuzzaman makes it clear that Hazrat Mahdi (as) had not appeared previously and had still not come in Bediuzzaman's own day. Note that Bediuzzaman does not say, "Hazrat Mahdi (as) did or has already come." He uses the "**future tense,**" saying that fact "**WOULD OCCUR.**"

3) A FACT:

Bediuzzaman uses the word "**FACT**" in the context of Hazrat Mahdi (as). By this word, Bediuzzaman states that the coming of Hazrat Mahdi (as) is a "**certain FACT**" about which there can be no doubt.

By the use of this word, Bediuzzaman also says that, contrary to those people thought to be the Mahdi before the coming of Hazrat Mahdi (as), "**Hazrat Mahdi (as) who will come 1400 years later is a fact.**" In other words, he issues a reminder that this blessed person will be the "**TRUE MAHDI**" who possesses all the features set out by our Prophet (saas) in the hadiths, and that he can be distinguished from other people imagined to be the Mahdi by way of these features.

4) SUPPOSED [IT] TO BE CLOSE:

Bediuzzaman stated that a great many people had formed various opinions as to the date of the coming of Hazrat Mahdi (as) and thought that this holy personage would come at a time "close to the century they themselves were living in." However, by saying "**SUPPOSED [IT] TO BE CLOSE,**" Bediuzzaman noted that the people in question only "**imagined**" that Hazrat Mahdi (as) might appear in earlier times, and that they were mistaken. In fact, he reported that Hazrat Mahdi (as) would come in "the year Hijri 1400" (Islamic calendar) and begin his work after that date. Indeed, this date given by Bediuzzaman is in complete agreement with the information provided by our Prophet (saas) in the hadiths.

Now, the difference in the narrations about **INDIVIDUALS LIKE HAZRAT MAHDI (AS)** ⁽⁵⁾, and their meaning, is this: those who expounded hadiths applied the text of the hadiths to their own interpretations and commentaries. For example, since the **CENTER OF POWER** ⁽⁶⁾ at that time was Damascus or Medina, they imagined the events connected with Hazrat Mahdi (as) and Sufyan in places like Basra, Kufa, and Syria, which were in the region of those centers, and expounded them accordingly." (*Words, p. 359*)

Bediuzzaman also reported that since Istanbul was the site of the last sultanate and the center of the succession the events regarding Hazrat Mahdi (as) would also take place in this city:

5) INDIVIDUALS LIKE HAZRAT MAHDI (AS):

Our Prophet (saas) has revealed in the hadiths that many people will come after him. Some of these people have come, done their work and died. The mujaddids who come at the beginning of every century are among these. Other people whose coming is foretold by our Prophet (saas) have not yet arrived. In his works, Bediuzzaman has also provided detailed information about these awaited personages of the End Times. Among the people whom Bediuzzaman has given information about, in addition to the Prophet Jesus (as) and Hazrat Mahdi (as), are the figures of the End Times like the antichrist and the sufyan (*an individual known as the dajjal-antichrist in the hadiths, who will emerge from the Muslim world in the End Times and fight against Hazrat Mahdi (as)*), whose campaign will be based on denial.

In the words "**INDIVIDUALS LIKE HAZRAT MAHDI (AS)**," Bediuzzaman is very clearly stating that Hazrat Mahdi (as) is not a collective entity, but "**AN INDIVIDUAL.**" In addition, by using this term Bediuzzaman is also saying that,

like Hazrat Mahdi (as), the other figures of the End Times will be “**INDIVIDUALS**” too, and not collective entities. There is no doubt that these words of Bediuzzaman totally refute the claims that some of the figures of the End Times are individuals while others are “collective personalities.” Because by saying “**individuals like Hazrat Mahdi (as)**” Bediuzzaman is employing a term that includes them all and describes them as “**INDIVIDUALS.**” Indeed, in his works, Bediuzzaman has made it just as clear that the antichrist and the sufyan are individuals as he has the same truth about the Prophet Jesus (as) and Hazrat Mahdi (as). He has described the physical characteristics of the antichrist, as well as those of Hazrat Mahdi (as) and the Prophet Jesus (as). Therefore, the idea that the Prophet Jesus (as) and Hazrat Mahdi (as) are both collective personalities entirely conflicts with these statements by Bediuzzaman. Bediuzzaman explicitly refers to Hazrat Mahdi (as) as an individual here, thus revealing the invalidity of any other counter claims.

6) THE CENTER OF POWER:

Commentators on the hadiths of our Prophet (saas) have said that since the centers of authority in their days were places such as Basra, Damascus and Kufa, the events concerning Hazrat Mahdi (as) would also take place near those locations. However, Bediuzzaman reported that since the final sultanate and the center of the succession were both in Istanbul, the events regarding Hazrat Mahdi (as) would also take place in this city. With these words, Bediuzzaman made it possible for the accounts and statements concerning the End Times to be more clearly understood.



It is also because of this secret that; followers a long time ago and even those (believers who saw the Prophet (saas) while he was still alive, true Muslims who spoke with his people and learned from them) awaited the coming of **SUCH INDIVIDUALS OF THE END TIMES AS HAZRAT MAHDI (AS) AND THE SUFYAN** ⁽⁷⁾, and labored to see them.”

(Words, p. 358)

Bediuzzaman said that Muslims who lived in the past also expected the coming of the individuals of the End Times, such as Hazrat Mahdi (as) and the sufyan to take place in their own times:

7) SUCH INDIVIDUALS OF THE END TIMES AS HAZRAT MAHDI (AS) AND THE SUFYAN:

By using the words “**SUCH INDIVIDUALS OF THE END TIMES AS HAZRAT MAHDI (AS) AND THE SUFYAN,**” in his book *‘The Words,’* Bediuzzaman says “**FOR A 2. TIME**” that Hazrat Mahdi (as) who will appear in the End Times and the sufyan who will fight against him are “**BOTH INDIVIDUALS.**” Bediuzzaman used the same terms in all these passages in the *Risale-i Nur* where he discusses Hazrat Mahdi (as) and the individuals of the End Times, describing them in such words as “individuals” or “people.” Bediuzzaman reiterates this fact once again in this passage.

In addition, with the words “**WILL COME,**” which he uses for the “**2. TIME**” to refer to Hazrat Mahdi (as) in this book, Bediuzzaman again emphasized that Hazrat Mahdi (as) “**is an individual who will appear in the future.**” In this way, Bediuzzaman makes it quite clear that Hazrat Mahdi (as) had not yet appeared in his own day.

EXTRACTS FROM THE BOOK 'THE RAYS'

**IT COULD ONLY BE A WONDROUS PERSON WITH THE
POWER OF MIRACLES ⁽⁹⁾ who could neutralize and change
the way of THE AWESOME DAJJAL [ANTICHRIST], WHO
WILL PRESERVE HIMSELF THROUGH WONDERS,
BESTOWED ON HIM BY GOD IN ORDER TO LEAD HIM
ASTRAY, SUCH AS MAGIC, HYPNOTIC POWERS, AND
SPIRITUALISM, AND WILL SPELLBIND EVERYONE ⁽⁸⁾.
And THAT PERSON WILL BE THE PROPHET JESUS (AS)
⁽¹⁰⁾, WHO IS THE PROPHET OF THE MAJORITY OF
MANKIND ⁽⁹⁾. (*Rays, p. 493*)**

Bediuzzaman describes how the antichrist who will appear in the End Times will seek to deceive people using various supernatural powers, but that this corruption will be totally eliminated with the second coming of the Prophet Jesus (as):



8) THE AWESOME ANTICHRIST, WHO WILL PRESERVE HIMSELF THROUGH WONDERS, BESTOWED ON HIM BY ALLAH IN ORDER TO LEAD HIM ASTRAY, SUCH AS MAGIC, HYPNOTIC POWERS, AND SPIRITUALISM, AND WILL SPELLBIND EVERYONE:

Bediuzzaman notes, in the light of the hadiths of our Prophet (saas), that the antichrist will possess various supernatural powers. Some of the hadiths that show that the antichrist will work false miracles are as follows:

One of his corruptions is this; He will say to a Bedouin, "Tell me! Will you believe I am your Lord IF I RESURRECT YOUR MOTHER AND YOUR FATHER?" The Bedouin will say, "Yes." At this TWO DEVILS WILL APPEAR IN THE FORMS OF HIS MOTHER AND FATHER... (Sunan Ibn Majah, 4077) One of his corruptions is this: He will call a single person, KILL HIM AND CUT HIM UP WITH A SAW.

That person's body will be cast away in two pieces. The antichrist will then tell those around him, "Look at this servant I have killed. I SHALL NOW BRING HIM BACK TO LIFE." ... (Sunan Ibn Majah, 4077)

The hadiths tell us that the antichrist will use false miracles to have people accept his corruption. (Allah knows the truth.) People with poor understanding may imagine that these are literally "miracles." The fact is, however, that a miracle is a blessing from Allah to His guided servants. The extraordinary phenomena displayed by the antichrist are mere magic, in other words, false miracles created by Allah to test people, and seen in unbelievers.

As stated by Bediuzzaman, the antichrist will deceive most people using these deceptive techniques. The false miracles and deceptions perpetrated by the antichrist, at a time when the whole Christian world is awaiting the return to earth of the Prophet Jesus (as) and the Jews are awaiting the King Messiah (as), may cause many people to be deceived by the antichrist. In this passage, Bediuzzaman emphasizes this attribute of the antichrist and also implies that he is not a collective personality. Bediuzzaman makes this perfectly clear by referring to the way the antichrist deceives people using such deceptive techniques

as hypnosis and displays of magic. There is no doubt that it would be wrong for one, who accepts that the antichrist is an individual in the light of these statements of Bediuzzaman, to claim that the Prophet Jesus (as) and Hazrat Mahdi (as) could be collective personalities despite all the evidence and details Bediuzzaman provides on the subject. It is a certain fact that in all his statements Bediuzzaman, who possessed a very high level of knowledge, set the truth out in the best way for Muslims and he said, in a way that leaves no room for doubt, that **"like the antichrist, the Prophet Jesus (as) and Hazrat Mahdi (as) are both INDIVIDUALS."**

9) IT COULD ONLY BE A WONDROUS PERSON WITH THE POWER OF MIRACLES:

Bediuzzaman says that the person who will eliminate the corruption of the antichrist will be a wondrous "PERSON" who, by the mercy of Allah, will work miracles, and whom the great majority of people follow. In the next part of the passage he identifies this person as the Prophet Jesus (as). This is so explicit as to leave no room for any other interpretation. Bediuzzaman explicitly states that **"the Prophet Jesus (as) is AN INDIVIDUAL."** This explicit statement totally disproves any idea that he might be a collective personality.

In addition, by referring to **"A WONDROUS PERSON WITH THE POWER OF MIRACLES,"** Bediuzzaman emphasizes some important properties revealing that the Prophet Jesus (as) is an individual. Bediuzzaman states that **"the Prophet Jesus (as) is A PERSON who works marvels and miracles."** In addition, he recalls that **"the Prophet Jesus (as) is A PROPHET in whom the great majority of people believe."** Bediuzzaman, with his superior knowledge, knew very well that it is impossible for a collective personality to perform miracles. He also knew that a collective personality could not be "a person in whom the majority of people believe." Using these attributes descriptive of the Prophet Jesus (as) in a very deliberate manner, he gives all Muslims the glad tidings that he will return to earth as **"A PERSON."**

10) THAT PERSON WILL BE THE PROPHET JESUS (AS):

Bediuzzaman reveals, as our Prophet (saas) tells us in the hadiths, that the Prophet Jesus (as) will eradicate the fitnah (trial and tribulation) of the antichrist:

When the enemy of Allah [ANTICHRIST] WOULD SEE [THE PROPHET JESUS (AS)], IT WOULD DISAPPEAR JUST AS THE SALT DISSOLVES ITSELF IN WATER and if he [the Prophet Jesus (as)] were not to confront them at all, even then it would dissolve completely, but ALLAH WOULD MAKE HIM INEFFECTIVE BY HIS [THE PROPHET Jesus' (as)] HAND. (Sahih Muslim, Book 41, Number 6924)

... AS THE ANTICHRIST SPREADS CORRUPTION, ALLAH WOULD SEND THE MESSIAH, THE PROPHET JESUS (AS) SON OF MARY ... Every non-believer who would smell the odor of his self would die and his breath would reach as far as he would be able to see. He [the Prophet Jesus (as)] would then search for him [antichrist] until he would catch hold of him at the gate of Ludd and WOULD MAKE HIM INEFFECTIVE. (Sahih Muslim, Book 41, Number 7015)

... Following that, THE PROPHET JESUS (AS) WILL CHASE THE ANTICHRIST and will catch him at the gate of Ludd near Bait-ul-Maqdis, AND WILL MAKE HIM INEFFECTIVE. (Sahih Muslim, vol. 4/2251-2255; Imam Sharani)

The term "THAT PERSON" employed for the "2. TIME" by Bediuzzaman in his work 'Rays' makes it clear the Prophet Jesus (as) is "AN INDIVIDUAL." Bediuzzaman does not refer to "two or three individuals." On the contrary, he always refers to the Prophet Jesus (as) in the "SINGULAR" and as "A SINGLE INDIVIDUAL." With these statements, Bediuzzaman has made it quite clear that the Prophet Jesus (as) is not a collective personality, but "A BLESSED INDIVIDUAL."



In fact, although **WHEN THE PROPHET JESUS (AS) COMES** ⁽¹¹⁾ **HE HIMSELF IS THE PROPHET JESUS (AS) (12), IS KNOWN BY LIGHT OF FAITH, NOT EVERYONE WILL KNOW** ⁽¹³⁾. Similarly, **FEARSOME FIGURES SUCH AS THE ANTICHRIST AND SUFYAN WILL NOT KNOW THEMSELVES TO BE SUCH (14)**. (*Rays*, p. 487)

Bediuzzaman reports that the the Prophet Jesus (as) will return to earth in the End Times for the second time, but that not everyone will recognize this blessed personage when he comes:

I 1) WHEN THE PROPHET JESUS (AS) COMES:

By saying “**WHEN THE PROPHET JESUS (AS) COMES**” Bediuzzaman describes how the Prophet Jesus (as) will return to earth in physical form in the End Times, as a miracle from Allah. Through this information, Bediuzzaman clearly explains that the Prophet Jesus (as) will be “**A PERSON**” for leading to guidance not a meaning or a collective personality, leading the Christian community to true guidance.

I 2) HE HIMSELF IS THE PROPHET JESUS (AS):

With these words, Bediuzzaman says that when the Prophet Jesus (as) first returns to earth he will not at first know he is the Prophet Jesus (as), but that he will realize this later. Obviously, “**there can be no question of a collective personality having such consciousness and awareness.**” The concepts of “**KNOWING**” and “**UNDERSTANDING**” can only apply to a “**HUMAN BEING.**” Only a person “may know who he is,” and recognize the situation he is in. As someone who is well aware of this, Bediuzzaman used these words to explicitly state

that the Prophet Jesus (as) is not a collective personality.

One of the elements by which Bediuzzaman confirms that is the word **"HIMSELF."** This word again expresses the concept of **"INDIVIDUAL"** and in this way, Bediuzzaman is stating yet again that **"the Prophet Jesus (as) will come in physical form, as an **"INDIVIDUAL."**"**

13) IS KNOWN BY LIGHT OF FAITH, NOT EVERYONE WILL KNOW:

The return of the Prophet Jesus (as) to the earth for the second time is informed in the Qur'an and this is a fact reported in the hadiths of our Prophet (saas). Bediuzzaman said that the people around him would only recognize the awaited the Prophet Jesus (as) **"BY THE LIGHT OF FAITH."** This again shows that Bediuzzaman is not referring to the Prophet Jesus (as) as a collective personality. Bediuzzaman clearly refers to their recognizing **"AN INDIVIDUAL THEY ARE AWAITING,"** not a collective personality. Bediuzzaman also says that **"NOT EVERYONE WILL KNOW,"** that not everyone will recognize the Prophet Jesus (as). As Bediuzzaman says, when the Prophet Jesus (as) returns to earth, true believers will immediately recognize this blessed individual through the light of their faith and by Allah's leave, will be his helpers and supporters.

14) FEARSOME FIGURES SUCH AS THE ANTICHRIST AND SUFYAN WILL NOT KNOW THEMSELVES TO BE SUCH:

In these words, Bediuzzaman is saying that individuals of the End Times, such as the antichrist and the sufyan, who will wage a campaign based on denial against the Prophet Jesus (as) and Hazrat Mahdi (as) will again not be recognized by everyone. Bediuzzaman used the word **"FIGURES"** in the phrase **"FEARSOME FIGURES"** to refer to the antichrist and the sufyan as **"INDIVIDUALS."** In his works, Bediuzzaman uses similar words that also mean **"person, individual"** to refer to the Prophet Jesus (as) and Hazrat Mahdi (as). It would be a very contradictory state of affairs for one to accept that the antichrist and

sufyan will appear as individuals but to think that the Prophet Jesus (as) and Hazrat Mahdi (as) will merely be collective personalities. As Bediuzzaman says, just like the sufyan antichrist and messiah antichrist will appear as individuals, the Prophet Jesus (as) and Hazrat Mahdi (as) who will do away with all their fitnah (corruption) will also, by Allah's leave, appear as blessed individuals in the End Times.

...it is an allusion and sign that **QUANTITATIVELY** ⁽¹⁸⁾ **THE SPIRITUAL COMMUNITY OF STRUGGLERS** ⁽¹⁷⁾ **WHO WILL RECOGNIZE THE PROPHET JESUS (AS) BY THE LIGHT OF FAITH** ⁽¹⁵⁾ **AND FOLLOW HIM** ⁽¹⁶⁾, will be **VERY FEW AND SMALL** ⁽¹⁸⁾ comparatively to the scientific, physical armies of the antichrist.

(Rays, p. 495)

In this passage Bediuzzaman describes the features of the community that will recognize and support the Prophet Jesus (as) when he returns:

15) WHO WILL RECOGNIZE THE PROPHET JESUS (AS) BY THE LIGHT OF FAITH (AS):

In this extract Bediuzzaman again refers to the Prophet Jesus (as) being recognized **"BY THE LIGHT OF FAITH"** by the community that supports him, and makes it clear that the Prophet Jesus (as) is **"AN INDIVIDUAL."** The verb **"RECOGNIZE"** suggests that "there is someone to be recognized," and again reveals that Bediuzzaman is referring to the Prophet Jesus (as) as an individual, not to a collective personality.

In addition, by these words Bediuzzaman also makes it clear that the Prophet Jesus (as) and his collective personality are distinct concepts. That is because he speaks of **"a community that recognizes the Prophet Jesus (as)"** and of **"the Prophet Jesus (as) being recognized by that community."** There is no question of a collective personality recognizing another collective personality or of being recognized by a collective personality.

This fact that Bediuzzaman emphasizes is once again disclosed with the responses to the following questions:

1- Who was the person Bediuzzaman mentioned that would be recognized by the light of faith?

The Prophet Jesus (as).

2- Who are the people Bediuzzaman talked about that would recognize the Prophet Jesus (as)?

His community that would recognize him by the light of faith.

16) AND FOLLOW HIM:

Bediuzzaman here refers to the existence of a community that “FOLLOWS” the Prophet Jesus (as). It is of course impossible for a collective personality to follow another collective personality, because only an individual can be followed, and not a collective personality. Bediuzzaman is expressing that reality here and reminds us that the Prophet Jesus (as) will be “AN INDIVIDUAL” at the head of a community that follows him and that he will be at the lead of his collective personality as an “INDIVIDUAL.” It is a great honor desired by all Muslims to live at the same time as the Prophet Jesus (as), to follow this blessed individual and be his helpers in the way of Allah, just like his disciples. As stated in the hadiths and statements by Bediuzzaman, Allah will permit Hazrat Mahdi (as) and his followers to stand in the same ranks of the intellectual struggle as the Prophet Jesus (as) and those few believers who follow him. In his works Bediuzzaman says that this intellectual struggle for the truth will take place immediately after his own time and, thus that the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) had not yet taken place in his own day.

17) THE SPIRITUAL COMMUNITY OF STRUGGLERS:

In this passage, Bediuzzaman refers to a community made up of people who support and believe in the Prophet Jesus (as) and who follow the way he shows to them. This community represents the collective personality of the Prophet Jesus (as). But it will also have the Prophet Jesus (as) in person as its leader and an individual who represents this collective personality. Bediuzzaman is

emphasizing here that the person of the Prophet Jesus (as) and his collective personality are two distinct concepts. Understanding the superior spirituality of the Prophet Jesus (as) is something that will only be bestowed on those who possess sufficient spirituality to perceive this blessed individual. Bediuzzaman describes this community as **“the spiritual community of strugglers.”** As Bediuzzaman also says, this community will enjoy a high level of spirituality and will strive and wage a constant intellectual struggle on the path of Allah.

18) QUANTITATIVELY... VERY FEW AND SMALL:

Bediuzzaman reports that the community led by the Prophet Jesus (as) will be very few in number and small compared to the society of the deniers of Allah. As Almighty Allah has revealed in the Qur’an, **“... How many a small force has triumphed over a much greater one by Allah’s permission.”** (Surat al-Baqara, 249) The true believers who, albeit few in number, are devoted to the Prophet Jesus (as) and Hazrat Mahdi (as) in the End Times will, by Allah’s leave, be victorious and totally eradicate the fitnah (corruption) of the antichrist.

In these words Bediuzzaman once again refers to the community represented by the Prophet Jesus (as) in person and describes its characteristics. As clarified above, however, it is the person of the Prophet Jesus (as) who will lead this community. Bediuzzaman is thus making it clear that the Prophet Jesus (as) is **“AN INDIVIDUAL”** at the head of the collective personality he represents, not a collective personality himself.



The narration: **“THE PROPHET JESUS (AS) WILL COME AND WILL PERFORM THE OBLIGATORY PRAYERS BEHIND HAZRAT MAHDI (AS) AND FOLLOW HIM,”**
⁽¹⁹⁾ **ALLUDES TO THIS UNION, AND TO THE SOVEREIGNTY OF THE QUR’AN AND ITS BEING FOLLOWED.** ⁽²⁰⁾ *(Rays, p. 493)*

Our Prophet (saas) reveals in one hadith how the Prophet Jesus (as) will pray behind Hazrat Mahdi (as):

Although their imam is a pure individual, Hazrat Mahdi (as), they will seek refuge in Bayt al-Maqdis (Jerusalem.) There, when their imam is in the fore to lead them in prayer (salat), they will look and see that the Prophet Jesus (as) son of Mary has descended in the morning. Hazrat Mahdi (as) will withdraw to place the Prophet Jesus (as) in the fore. The Prophet Jesus (as) will place his hand on his shoulders and tell him: “Go to the front and lead the prayer (salat)s. Because the call [for leading the prayer (salat)] has been issued for you.”... (Related from Abu Rafi; Ash-Sharani, Mukhtasar Tazkirah al-Qurtubi, pp. 495-496)

Bediuzzaman cites this hadith of our Prophet’s (saas) and recalls how this incident is one of the major signs of the coming of the Prophet Jesus (as) and Hazrat Mahdi (as). Bediuzzaman also states that, by Allah’s leave, Islamic morality will dominate the whole world in the time of the Prophet Jesus (as) and Hazrat Mahdi (as). He says that the great intellectual struggle to be waged in alliance by the Prophet Jesus (as) and Hazrat Mahdi (as) will be instrumental in this.

19) PROPHET JESUS (AS) WILL COME AND WILL PERFORM THE OBLIGATORY PRAYERS BEHIND HAZRAT MAHDI (AS) AND FOLLOW HIM:

In this passage, Bediuzzaman says, in the light of the authentic hadiths of our Prophet (saas), that **“PROPHET JESUS (AS) WILL PERFORM PRAYERS**

(SALAT) TOGETHER WITH HAZRAT MAHDI (AS)." Prayer (salat) is a religious obligation commanded by our Lord. It is impossible for collective personalities to pray alongside or for them to serve as imam in prayer (salat). Bediuzzaman was without doubt well aware of this and has said, through his words, that the Prophet Jesus (as) and Hazrat Mahdi (as) will appear as **"INDIVIDUALS."** When the Prophet Jesus (as) appears, by Allah's leave, he will continue to perform the prayer (salat) just like he performed during his first coming. This is revealed as follows in the Qur'an:

He [Jesus] said, "I am the servant of Allah, He has given me the Book and made me a Prophet. He has made me blessed wherever I am and DIRECTED ME TO PERFORM THE PRAYER AND PAY THE ALMS AS LONG AS I LIVE." (Surah Maryam, 30-31)

The Prophet Jesus (as) and Hazrat Mahdi (as) will appear as blessed individuals in the End Times. The Prophet Jesus (as) will pray behind Hazrat Mahdi (as), and Islamic moral values will dominate the world as a result of the great intellectual struggle these two blessed personages will wage. Bediuzzaman recalls this matter, which appears in a great many authentic hadiths, and goes on to say that the Prophet Jesus (as) and Hazrat Mahdi (as) will enjoy a reciprocal dialogue when they come. For that, it is essential that both blessed individuals appear at the same time and come together. But no such event has taken place during the life time of Bediuzzaman. The whole Muslim world is waiting for the Prophet Jesus (as) to come and perform the prayer (salat) together with Hazrat Mahdi (as).

20) ALLUDES TO THIS UNION, AND TO THE SOVEREIGNTY OF THE QUR'AN AND ITS BEING FOLLOWED:

Bediuzzaman reveals that the Prophet Jesus (as) and Hazrat Mahdi (as) will unite so that Islamic moral values will rule the world. Bediuzzaman states, on the basis of the hadiths, that the two faiths will coalesce around Islam, that the Qur'an will be the Book that people will follow, that its commands are valid and that it will have dominion. This alliance and these great developments have not yet happened, and this historic phenomenon is keenly awaited by all Muslims of the world. Bediuzzaman says that these phenomena, which had not yet happened during his lifetime, are important characteristics of Hazrat Mahdi (as), thus saying that Hazrat Mahdi (as) will come at a time later than his own.

“THE GREAT MAHDI’S (AS)” FOUR GREAT DUTIES AND HOW THE MINOR MAHDIS WHO HAVE GONE BEFORE HAVE FULFILLED IN ONE SENSE, SOME OF THE DUTIES OF THE “GREAT MAHDI” ⁽²¹⁾ and WITH THE RESTORATION ⁽²³⁾ OF THE SHARIAH OF MUHAMMAD (SAAS) AND THE TRUTHS OF THE QUR’AN AND THE SUNNAH OF OUR PROPHET (SAAS) ⁽²²⁾, and how it is quite logical and of vital importance TO SHOW ⁽²⁴⁾ the world, BY ANNOUNCEMENT AND PRACTICE ⁽²³⁾, THE LOFTY JUSTICE AND DOMINION OF THE “GREAT MAHDI,” THEIR COMMANDER IN CHIEF ⁽²⁴⁾, and is a requirement of the rules governing the community.

(Rays, p. 456)

Bediuzzaman describes how Hazrat Mahdi (as) will cause people to live by the moral values of Islam once again, how he will act with the Sunnah of our Prophet (saas) and his superior conception of justice:



21) “THE GREAT MAHDI’S (AS)” FOUR GREAT DUTIES AND HOW THE MINOR MAHDIS WHO HAVE GONE BEFORE HAVE FULFILLED IN ONE SENSE, SOME OF THE DUTIES OF THE “GREAT MAHDI”:

In the above words, Bediuzzaman says there are two separate kinds of Mahdi. One he describes as “minor Mahdis,” the other being the “**GREAT MAHDI**” who will come in the End Times. Bediuzzaman says there are certain portents of the “**GREAT MAHDI**” that are clearly observed but cannot be imitated. Restoring the Sunnah of our Prophet (saas) and the global dominion of Islamic moral values, the establishment of the Islamic Union among all Muslims and the sealing of an alliance between Christians and Muslims are the undeniable portents of Hazrat Mahdi (as). Bediuzzaman says that the Muslims he refers to as “minor Mahdis” and who came in previous centuries have in one sense fulfilled some of the services to be rendered by Hazrat Mahdi (as) but none has been able to do them all together. With these words, Bediuzzaman says that the “Great Mahdi” awaited in the End Times is not to be confused with Muslim individuals sent in the past ; and recalls that the “**Great Mahdi can be known by his carrying out the tasks listed above all together.**” The dominion of Islamic moral values in the world through the restoration of the Sunnah of our Prophet (saas), the establishment of Islamic Union and an alliance between Christians and Muslims are events that have never happened in either Bediuzzaman’s time or before. Bediuzzaman says that Hazrat Mahdi (as) will come at a later time and that it will be possible to distinguish this blessed personage from other Muslim individuals by these signs.

In addition, Bediuzzaman once again emphasizes through these statements that “**Hazrat Mahdi (as) is AN INDIVIDUAL.**” All the great Islamic figures and mujaddids (revivers) who came before the End Times, whom Bediuzzaman refers to as “minor Mahdis,” were individuals. Bediuzzaman notes that this law of Allah will not alter in the End Times, and that the “**GREAT MAHDI**” will also be an “**INDIVIDUAL.**”

22) THE SHARIAH OF MUHAMMAD (SAAS) AND THE TRUTHS OF THE QUR'AN AND THE SUNNAH OF OUR PROPHET (SAAS):

By referring to "THE SHARIAH OF MUHAMMAD (SAAS) AND THE TRUTHS OF THE QUR'AN AND THE SUNNAH OF OUR PROPHET (SAAS)," Bediuzzaman is saying that in the End Times, as revealed in many other hadiths, Hazrat Mahdi (as) will labor with the Sunnah of our Prophet (saas), purge the religion of subsequent innovations (bid'at) and restore Islam to its original form. Some of the hadiths of our Prophet (saas) on the subject read as follows:

Hazrat Mahdi (as) will leave no subsequent innovations (bid'at.) (Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 43)

The Mahdi will leave no subsequent innovations (bid'at) unpurged. In the End Times he will discharge the obligations of the religion in the same way as our Prophet (saas). (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, p. 163)

Hazrat Mahdi (as) will restore Islam to the form it had in the time of our Prophet (saas), known as the Age of Bliss, and as revealed in the Qur'an. This duty was never bestowed on other Islamic scholars in the past and it has never been realized by this day. In this statement, Bediuzzaman is recalling that the task of restoring Islam to its original form will be given to Hazrat Mahdi (as) alone, and that this is one of the most important signs that will make it possible for Hazrat Mahdi (as) to be recognized.



23) RESTORATION, BY ANNOUNCEMENT AND PRACTICE:

Bediuzzaman is here describing the path to be followed by Hazrat Mahdi (as) and the methods he will employ in calling people to the true religion:

Bediuzzaman refers to "RESTORATION" that means to "REVIVE AGAIN." As Bediuzzaman stated, Hazrat Mahdi (as) will be instrumental in people who have turned their backs on the moral values of the Qur'an coming to live by them, instead.

The word **"ANNOUNCEMENT"** means **"TELLING EVERYONE."** According to Bediuzzaman's statements, Hazrat Mahdi (as) will announce the truths and the moral values of the Qur'an in such a way as to make them accessible to all. It appears that Hazrat Mahdi (as) will make very good use of mass communications and technology, and will announce the truths of Islam to the whole world, using a variety of wise techniques.

Bediuzzaman then refers to **"PRACTICE,"** which means **"APPLICATION,"** saying that Hazrat Mahdi (as) will cause the moral values of Islam to rule the world and that all people will abide by them.

The wide-ranging services that Bediuzzaman concentrates on, in terms of Hazrat Mahdi's (as) activities, are the things that will take place before the eyes of the world. Bediuzzaman notes how none of these things has taken place in his own lifetime, but that Hazrat Mahdi (as) will be instrumental in making these portents a reality.

In addition to this significant state of affairs, Bediuzzaman also emphasizes that Hazrat Mahdi (as) is not a collective personality. He speaks of an **"INDIVIDUAL"** who will **"RESTORE"** the Sunnah of our Prophet (saas) through **"ANNOUNCEMENT AND PRACTICE."** All these activities are duties that can be fulfilled by "a blessed **INDIVIDUAL** who has faith, wisdom and good conscience." Therefore, in these statements, Bediuzzaman is providing absolute proof that **"Hazrat Mahdi (as) WILL NOT BE A COLLECTIVE PERSONALITY."**

24) TO SHOW, THE LOFTY JUSTICE AND DOMINION OF THE “GREAT MAHDI,” THEIR COMMANDER IN CHIEF:

Our Prophet (saas) states in a number of hadiths that Hazrat Mahdi (as) will fill the world with justice:

If there were only one day left for the world, that day would be lengthened until a man from among the people of my household, was sent; just as the earth is filled with cruelty, He will fill the earth with justice. (Sunan Abu Dawud, 5/92)

One [Hazrat Mahdi (as)] from my Ahl al-Bayt will emerge. He will fill the earth with justice, just as it was previously filled with oppression and enmity. (Sunan Abu Dawud, 5/93)

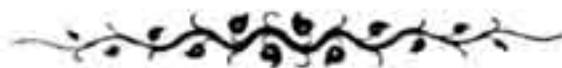
This (Amr) [Hazrat Mahdi (as)] will fill the earth with justice, just as people previously filled it with cruelty. (Sunan Ibn Majah, 10/348)

The climate of peace and justice described in the hadiths will be wide-ranging and matchless. By the words “**LOFTY JUSTICE**” and “**DOMINION,**” Bediuzzaman says that the justice of Hazrat Mahdi (as) will assume the most perfect form. By mentioning this attribute, Bediuzzaman says that Hazrat Mahdi (as) is not a collective personality but an “**INDIVIDUAL WHO CAN DO JUSTICE AND FOLLOW THE TRUE PATH.**” There is no question of a collective personality “being just or not departing from the true path.” By referring to the “**QUALITIES OF A BELIEVER**” in the moral virtue of Hazrat Mahdi (as), Bediuzzaman clearly indicates that he is a blessed “**PERSON.**”

Bediuzzaman also refers to the “**Great Mahdi**”’s title of “**COMMANDER IN CHIEF**”. This is a post that only a “**PERSON**” can occupy. It is clear that Bediuzzaman is not saying that a collective personality will be commander in chief of the Muslims; he is referring to an “**INDIVIDUAL WHO CAN DISCHARGE THIS DUTY.**”

By referring to the statement of “**TO SHOW THE WORLD, lofty justice and dominion of the Great Mahdi, the Commander in Chief,**” Bediuzzaman also indicates that “**THE WHOLE WORLD WILL WITNESS**” the lofty justice,

truth and righteousness of Hazrat Mahdi (as). The entire humanity will see and recognize this blessed individual. They will see the manifestations of Allah's title of Al-Adl (The Just, The Equitable) in Hazrat Mahdi (as). Thanks to Hazrat Mahdi's (as) great intellectual struggle, all conflict and strife in the world will end, maybe for the first time ever, and there will be a dominion of peace, security and justice across the world. By these statements, Bediuzzaman is revealing that the time of the coming of Hazrat Mahdi (as) had not yet arrived, but that when he does come, Allah will reveal him to people through these phenomena.



Also, although the circumstances and attributes of the two antichrists differ from each other, **THEY HAVE BEEN CONFUSED IN NARRATIONS THAT** have come down to us in absolute form; **ONE HAS BEEN SUPPOSED TO BE THE OTHER** ⁽²⁵⁾. **ALSO, THE CIRCUMSTANCES OF THE "GREAT MAHDI" DO NOT FIT THE NARRATIONS ALLUDING TO THE EARLIER MAHDIS** ⁽²⁶⁾, and these have become allegorical hadiths.

(Rays, p. 582)

Bediuzzaman says that that the features and activities of the antichrists referred to in the hadiths of our Prophet (saas) regarding the End Times resemble one another, for which reason one may be confused with the other. However, he says that the characteristics revealed in these hadiths concerning the "Great Mahdi" are very different to those of the mujaddids, the "former Mahdis," who lived in earlier times:

25) THEY HAVE BEEN CONFUSED IN NARRATIONS THAT, ONE HAS BEEN SUPPOSED TO BE THE OTHER:

By the words **“THEY HAVE BEEN CONFUSED IN NARRATIONS THAT, ONE HAS BEEN SUPPOSED TO BE THE OTHER,”** Bediuzzaman recalls that the antichrists mentioned in the hadiths may be mistaken for one another. Bediuzzaman makes it clear that there is no question of confusing the **“Great Mahdi”** who will come in the End Times and the **“former Mahdis.”** The reason for this, he says, is that **“the details given about the former Mahdis and the characteristics of the ‘Great Mahdi’ provided in the hadiths of our Prophet (saas) do not agree with one another.”**

By these words, Bediuzzaman says that the **“GREAT MAHDI,”** **“did not come in the past”** and that this holy individual **“will be recognized by his possession of all these characteristics revealed by our Prophet (saas) at one and the same time.”** Because in order for someone to be the Mahdi, he has to exhibit all of the features revealed in the hadiths of our Prophet (saas). It would be wrong to assume that someone is the Mahdi because of the presence of just some signs. When, by Allah’s leave, Hazrat Mahdi (as) comes, he will possess all the attributes described by our Prophet (saas). As revealed by our Prophet (saas), he will be a **“sayyid,”** a descendant of our Prophet (saas), he will cause the moral values of Islam to rule the whole world and bring to the world a peerless justice, peace, prosperity and abundance. By these words, Bediuzzaman is recalling the difference between these signs and that people in whom they are not to be seen cannot be Hazrat Mahdi (as).

Bediuzzaman also emphasized another matter in a passage on the subject, saying that the antichrists described in the hadiths, the former Mahdis and Hazrat Mahdi (as) are **“ALL INDIVIDUALS,”** and not **“collective personalities.”** Because he uses the words **“ONE”** and **“THE OTHER”** as pronouns to refer to **“AN INDIVIDUAL.”** Through these words, Bediuzzaman is saying that both the **“FORMER MAHDIS”** and **“THE GREAT MAHDI”** are **“INDIVIDUALS.”**

**26) ALSO, THE CIRCUMSTANCES OF THE
“GREAT MAHDI” DO NOT FIT THE NARRA-
TIONS ALLUDING TO THE EARLIER MAHDIS:**

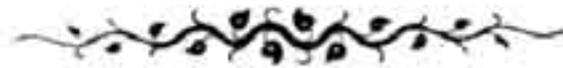
In his works, Bediuzzaman says that the former Mahdis cannot be the Great Mahdi because they cannot perform the three great tasks of the Mahdi of the End Times. Another reason for this, as stated above, he says, is that the attributes of the Great Mahdi do not match those of the former Mahdis as revealed in the hadiths of our Prophet (saas). By these words, Bediuzzaman recalls that when Hazrat Mahdi (as) appears he will be identified and recognized by his possession of all of these characteristics. Unless all the signs concerning the Hazrat Mahdi's (as) moral values, physical features, line, struggle and activities as revealed by our Prophet (saas) in the hadiths, are present, it is impossible to speak of someone being Hazrat Mahdi (as). With this information, he thus demonstrates that the glad tidings revealed in the hadiths have not yet come about and that Hazrat Mahdi (as) is therefore not someone who lived in the past.

With these words, Bediuzzaman is also stating that Hazrat Mahdi (as) will assume the leadership of believers, not as a collective personality, but as an **“INDIVIDUAL.”** Therefore:

- 1- After describing how the Mahdis of the past were all individuals, Bediuzzaman then sets out the differences between them and the Great Mahdi. This means that the Great Mahdi is also an **“INDIVIDUAL.”**
- 2- Previous Mahdis could not perform all the tasks set out. But the Great Mahdi will discharge these tasks. There needs to be an individual involved for these tasks to be discharged. This means that the Great Mahdi will be an **“INDIVIDUAL.”**
- 3- The Great Mahdi described in the hadiths of our Prophet's (saas) does not match the features of the Mahdis of the past. The Great Mahdi will possess the features of the Mahdi of the End Times described in the hadiths of our Prophet (saas). All Islamic scholars have known for hundreds of years, through the physical features and moral values described in the hadiths of our Prophet (saas), that Hazrat Mahdi (as) is not a collective personality. Bediuzzaman also draws attention to this difference between the Great Mahdi and the previous Mahdis described

in the hadiths, again referring to “AN INDIVIDUAL.”

Bediuzzaman says that all of the “previous Mahdis” referred to in these accounts were individuals, and it would therefore be inconsistent of him to suggest that the “Great Mahdi” is a “collective personality.” In that event, all the Mahdis who came prior to the Mahdi of the End Times described in the hadiths would also have to have been collective personalities, and there is no question of that. Therefore, such an approach is completely wrong and illogical. As revealed by Bediuzzaman, the Great Mahdi who will be recognized by his possession of all the features described in the accounts of our Prophet (saas) will appear in the End Times as an “INDIVIDUAL,” and by Allah’s leave he will personally discharge these three tasks set out by Bediuzzaman.



THE GREAT MAHDI WILL HAVE NUMEROUS FUNCTIONS ⁽²⁷⁾. HE WILL CARRY OUT DUTIES IN THE WORLD OF POLITICS, THE WORLD OF RELIGION, THE WORLD OF GOVERNMENT, AND IN THE MANY SPHERES OF THE WORLD OF STRUGGLE... ⁽²⁸⁾

(Rays, p. 590)

Bediuzzaman reveals that Hazrat Mahdi (as) of the End Times will perform great tasks in the fields of;

- Politics
- Religion
- Governance

and that only Hazrat Mahdi (as) can be the person who discharges these three duties:

27) THE GREAT MAHDI WILL HAVE NUMEROUS FUNCTIONS:

Bediuzzaman has revealed that one of the main differences between the "Great Mahdi" and the people he refers to as previous Mahdis is that he will have "numerous functions" to perform. By saying, the Great Mahdi "WILL HAVE NUMEROUS FUNCTIONS," Bediuzzaman makes it clear that these duties he performs will identify Hazrat Mahdi (as) to people. Bediuzzaman recalls that in the event all these duties are not discharged, there can be no question of the person concerned being Hazrat Mahdi (as).

28) HE WILL CARRY OUT DUTIES IN THE WORLD OF POLITICS, THE WORLD OF RELIGION, THE WORLD OF GOVERNMENT, AND IN THE MANY SPHERES OF THE WORLD OF STRUGGLE:

In this passage, Bediuzzaman says what these duties of Hazrat Mahdi (as), who "WILL HAVE NUMEROUS FUNCTIONS," are. He says that Hazrat Mahdi (as) will possess the three characteristics of being "THE MAHDI OF POLITICS, THE MAHDI OF GOVERNANCE and THE MAHDI OF RELIGIOUS AFFAIRS at one and the same time, and that he will serve simultaneously as Mahdi in these spheres." Note that Bediuzzaman does not speak of "three separate people" discharging these duties. On the contrary, he states that Hazrat Mahdi (as) will assume the leadership of believers "ON THESE THREE SUBJECTS AT ONE AND THE SAME TIME." In addition, by these words he also reveals the error of thinking that just one such task will be sufficient to make someone the Mahdi.

With this information he provides, Bediuzzaman explains that Hazrat Mahdi (as) will have wide means available to him, and that these tasks will be fully discharged through his having power in all three spheres simultaneously. By saying, "IN THE MANY SPHERES OF THE WORLD," he stresses the "breadth of these activities and sphere of influence" of Hazrat Mahdi (as).

Bediuzzaman performed a great religious service for so long as he lived, but he had no simultaneous means and power in these three spheres. On the contrary, he spent his life under conditions of captivity and physical hardships and difficulties. He suffered various injustices, was oppressed and spent the majority of his life in prison or exile. There is no doubt that if Bediuzzaman were the Mahdi and if he had discharged the three great tasks in the spheres of politics, governance and religious affairs, then none of the above circumstances would apply. Therefore, with this information he provides about Hazrat Mahdi (as), Bediuzzaman has once again proved, in his own words, that he himself cannot be Hazrat Mahdi (as).

In addition, by these words, Bediuzzaman once again notes that Hazrat Mahdi (as) is **“a superior INDIVIDUAL bearing the qualities of a leader.”** Each of the tasks listed by Bediuzzaman can only be undertaken by **“A HUMAN BEING.”** The word **“MAHDI”** means **“ONE WHO HAS BEEN GUIDED AND LEADS OTHERS TO SALVATION.”** Bediuzzaman says that Hazrat Mahdi (as) will have great responsibilities by bearing **“THE QUALITIES OF THE MAHDI”** in the spheres of **“POLITICS,” “GOVERNANCE”** and **“RELIGIOUS AFFAIRS.”** It is out of the question of a collective personality to have an authority on matters of religious affairs, politics and governance; and of such a personality to undertake responsibilities of people in order to ensure justice. As Bediuzzaman says, the completion of all these tasks can only be performed by **“A HUMAN BEING WHO HAS BEEN GUIDED”**, and **“using faith, wisdom and good conscience.”** Bediuzzaman has emphasized these facts in his words and stated that Hazrat Mahdi (as) cannot be a collective personality.



He will be so powerful and long-lived that **ONLY THE PROPHET JESUS (AS) WILL BE ABLE TO KILL HIM; NOTHING ELSE WILL BE ABLE TO** ⁽²⁹⁾." That is, it will only be **A REVEALED, ELEVATED, PURE RELIGION** ⁽³¹⁾ that **WILL BE ABLE TO OVERTURN HIS WAY AND RAPACIOUS REGIME, AND ELIMINATE THEM** ⁽³⁰⁾.

Such a religion **WILL EMERGE AMONG THE TRUE FOLLOWERS OF THE PROPHET JESUS (AS), AND IT WILL FOLLOW THE QUR'AN AND BECOME UNITED WITH IT** ⁽³¹⁾. **ON THE COMING OF THE PROPHET JESUS (AS) AND EMERGENCE OF THE TRUE CHRISTIAN RELIGION, THE ANTICHRIST'S IRRELIGIOUS WAY WILL BE WIPED OUT AND WILL CEASE** ⁽³²⁾."

(Rays, p. 581)

In this passage, Bediuzzaman refers to a hadith indicating that the corruption of the antichrist can only be neutralized by the Prophet Jesus (as). He says it is the Prophet Jesus (as) and the true Christians who follow him who will eliminate the antichrist's aggressive regime based on denial and thwart those people whose work is described as "spreading irreligion among people and damaging spiritual values." With the return to earth of the Prophet Jesus (as) for the second time, the antichrist's work of irreligion will be neutralized and destroyed:

29) ONLY THE PROPHET JESUS (AS) WILL BE ABLE TO KILL HIM; NOTHING ELSE WILL BE ABLE TO:

Here Bediuzzaman is saying, in the light of the hadiths of our Prophet's (saas), that only the Prophet Jesus (as) can intellectually neutralize the antichrist and free the world from his fitnah (corruption). The use by Bediuzzaman here of the word "HIM" means that the antichrist is "AN INDIVIDUAL." In Bediuzzaman's view, it is the "Prophet Jesus (as) WHO IS AN INDIVIDUAL"

who will put an end to that individual's efforts to spread denial. Bediuzzaman's words are quite explicit, and to adopt the idea of the antichrist as an individual, but the Prophet Jesus (as) as a collective entity very definitely conflicts with the information provided by Bediuzzaman. Bediuzzaman has clearly stated that the Prophet Jesus (as) is the only individual capable of neutralizing the antichrist and has imparted to all believers the glad tidings of the return to earth of this worthy individual.

30) WILL BE ABLE TO OVERTURN HIS WAY AND RAPACIOUS REGIME, AND ELIMINATE THEM:

Bediuzzaman notes that the fitnah (corruption) of the antichrist will lead to terrible corruption across the world. He also reports that this fitnah (corruption) will be totally eliminated by way of the Prophet Jesus (as). Bediuzzaman says that the mission of the antichrist is to spread irreligion across the world and to cause disasters originating from irreligion. He also imparts the glad tidings that when the Prophet Jesus (as) returns to earth he will prevent the disasters and evils caused by the antichrist, will neutralize his mission and cause the moral values of Islam to rule the entire world.

In this extract Bediuzzaman reiterates that the Prophet Jesus (as) will return as a "HUMAN BEING" in physical existence. The use of the word "HIS" once again emphasizes that the antichrist is also an individual, and that this individual will be neutralized by the Prophet Jesus (as), who is another "INDIVIDUAL."



31) A REVEALED, ELEVATED, PURE RELIGION WILL EMERGE AMONG THE TRUE FOLLOWERS OF THE PROPHET JESUS (AS), AND IT WILL FOLLOW THE QUR'AN AND BECOME UNITED WITH IT:

The Prophet Jesus (as) is a blessed messenger of Allah. Like all the prophets, he called on people to believe in Allah, the One and Only, and to live by the religious morality revealed by Allah. Following the accession of the Prophet Jesus (as) into the Presence of Allah, however, Christian belief was corrupted and Christians turned away from the true faith preached by the Prophet Jesus (as). When the Prophet Jesus (as) returns for the second time, he will purify Christianity of those elements that have been corrupted and restore it to its form as a true faith. Bediuzzaman also notes this fact in the words "A PURE RELIGION WILL EMERGE AMONG THE TRUE FOLLOWERS OF PROPHET JESUS (AS)." Bediuzzaman states that Christianity will unite with Islam in following the Qur'an, and reminds us that all these developments are the signs of the second coming of the Prophet Jesus (as). These developments described by Bediuzzaman have not yet happened. Bediuzzaman referred to this in the time he was living and imparted the glad tidings of the coming of the Prophet Jesus (as) at a later date, emphasizing that neither the coming of the Prophet Jesus (as), nor that of Hazrat Mahdi (as) who would be contemporaneous with him, had yet taken place in his own day.

32) ON THE COMING OF THE PROPHET JESUS (AS) AND EMERGENCE OF THE TRUE CHRISTIAN RELIGION, THE ANTICHRIST'S IRRELIGIOUS WAY WILL BE WIPED OUT AND WILL CEASE:

Based on the information provided in verses from the Qur'an and hadiths, Bediuzzaman states that the Prophet Jesus (as) will come to earth for a second time. Bediuzzaman's use of the word "COMING" means he is referring to the Prophet Jesus (as) as "AN INDIVIDUAL" who will return to earth for a second time in his human bodily form as a miracle of Allah, and not as "a meaning, a spirit or representative entity." Bediuzzaman is saying that the antichrist's denial-based efforts will come to an end following the "COMING," in other words "THE COMING TO EARTH OF PROPHET JESUS (AS) AS AN INDIVIDUAL."

PASSAGES FROM THE BOOK THE KASTAMONU ADDENDUM

Yes, in the words of the hadith, **THE DESCENT OF THE PROPHET JESUS (AS) FROM THE HEAVENS BEING CERTAIN** ⁽³³⁾; in its is an individual with a heavenly appearance; as with other marvels, this is an indication of the miraculous nature of this marvel.

(Kastamonu Addendum, p. 50)

Bediuzzaman says it is certain that the Prophet Jesus (as) will return to earth in the End Times:

33) THE DESCENT OF THE PROPHET JESUS (AS) FROM THE HEAVENS BEING CERTAIN:

The return to earth in the End Times of the Prophet Jesus (as) is a fact reported in the Qur'an and the hadiths. Bediuzzaman also states this fact, saying that the hadiths explicitly refer to the second coming of the Prophet Jesus (as). These are highly valuable tidings for true believers. By Allah's leave, believers living in the End Times will witness this miracle and see the return to earth of the Prophet Jesus (as) after an interval of 2000 years.

Bediuzzaman states that **the second coming of the Prophet Jesus (as) to earth is a "DEFINITE" fact by using the word "CERTAIN."** This report, which

Bediuzzaman provides on the basis of the hadiths of our Prophet's (saas), invalidates all other contrary ideas.

Besides this another fact put forward by Bediuzzaman is that the Prophet Jesus (as) is not a collective personality but "AN INDIVIDUAL" who will come to earth for the second time in his human bodily form in a miraculous way.



UNTIL THE TRUE LORDS ⁽³⁶⁾ OF THE BROAD SPHERE OF LIFE ⁽³⁵⁾, HAZRAT MAHDI (AS) AND HIS FOLLOWERS ⁽³⁶⁾ COME (37) FAR ['TA' IN ORIGINAL] IN THE END TIMES ⁽³⁴⁾, BY ALMIGHTY ALLAH'S LEAVE ⁽³⁷⁾, and BROADEN THAT SPHERE ⁽³⁸⁾ and CAUSE THOSE SEEDS TO FLOURISH ⁽³⁹⁾. WE WILL WATCH FROM OUR GRAVES AND GIVE THANKS TO ALLAH. ⁽⁴⁰⁾

(Kastamonu Addendum, p. 99)

Bediuzzaman says that Hazrat Mahdi (as) will appear in the End Times. Bediuzzaman describes Hazrat Mahdi (as) and his followers as the true lords of the Risale-i Nur and imparts the glad tidings that this holy individual will complete the work begun by the *Risale-i Nur*:

34) IN THE END TIMES:

Bediuzzaman's use of the term "FAR IN THE END TIMES" shows that Hazrat Mahdi (as) will appear in the End Times. With this term, Bediuzzaman also states that Hazrat Mahdi (as) will come "AT A LATER DATE" than himself. Bediuzzaman's use of the words "FAR" here is important in shedding light on the subject. The word "FAR" expresses distance, and Bediuzzaman thus states that the End Times refer to a time long after his own. Bediuzzaman has reported that the *Risale-i Nur* began serving in a restricted sphere and that Hazrat Mahdi (as), who will appear at a later date, and his followers will continue this and turn it into a global service. In these words, Bediuzzaman clearly states that he himself is not Hazrat Mahdi (as) and this holy person will appear at a time after his own.

35) OF THE BROAD SPHERE OF LIFE:

Bediuzzaman uses the concept of "narrow and broad spheres" (narrow and broad worlds) in some passages in which he discusses the three tasks that Hazrat Mahdi (as) will perform. Bediuzzaman states that the service to faith performed through the influence of the *Risale-i Nur* will be in a narrow sphere, in other words in a restricted region. But he says that Hazrat Mahdi's (as) activities will be performed "IN THE BROAD SPHERE OF LIFE," in other words, "GLOBALLY." By Allah's leave, Hazrat Mahdi (as) will cause the moral values of the Qur'an to rule the world, and will establish unity among Muslims who are fragmented in many parts of the world and will assume the leadership of all Muslims. All these will constitute evidence of the tasks he will perform "IN THE BROAD SPHERE OF LIFE" and will be signs enabling Hazrat Mahdi (as) to be recognized. Bediuzzaman raises this issue in many of his works, referring to it as proof that he himself is not Hazrat Mahdi (as) and reminding people of the great scale of the activities that Hazrat Mahdi (as) will perform.

36) THE TRUE LORDS, HAZRAT MAHDI (AS) AND HIS FOLLOWERS:

Bediuzzaman refers to Hazrat Mahdi (as), who will come in the End Times and cause the moral values of the Qur'an to rule the world, as the **"THE TRUE LORDS"** of the seeds that he has sown. According to these statements, Bediuzzaman is a mujaddid (reviver) who sows the seeds of the global dominion of the moral values of the Qur'an, while Hazrat Mahdi (as) is the true lord of that dominion. By Allah's leave, Hazrat Mahdi (as) will be the leader of the community of the End Times that, together with the Prophet Jesus (as), will cause the moral values of the Qur'an to rule the world. Therefore, by using the term **"THE TRUE LORDS,"** to refer to Hazrat Mahdi (as) and his followers, Bediuzzaman is saying that he personally is not the true lord of the duties that Hazrat Mahdi (as) and his followers will discharge across the world, and thus that he is not Hazrat Mahdi (as).

Another important point that Bediuzzaman emphasized in these passages is that Hazrat Mahdi (as) and the followers who constitute his collective personality are two entirely separate concepts. By the word **"AND"** in the term **"Hazrat Mahdi (as) AND his followers,"** Bediuzzaman makes this very clear. These are two distinct and separate concepts. The collective personality of Hazrat Mahdi (as) only appears when the two are combined together. But in order for this collective personality to form, at its head, Hazrat Mahdi (as) has to exist as an individual. In the words **"HAZRAT MAHDI (AS) AND HIS FOLLOWERS,"** Bediuzzaman is expressing this fact and saying that Hazrat Mahdi (as) is not a collective personality, but has a separate identity distinct from that of his followers.

37) COME, BY ALMIGHTY ALLAH'S LEAVE :

In this passage, Bediuzzaman once again recalls that Hazrat Mahdi (as) is an individual who will come in the End Times, by saying **"COME in the End Times by Almighty Allah's leave."** Because a collective personality cannot enact the verb **"TO COME."** The verb **"TO COME"** is here clearly used to refer to the glad

tidings of the coming of a human being. Had Bediuzzaman wished to say that Hazrat Mahdi (as) is a collective personality, without doubt he would not have used such a word and would not have spoken of the coming of Hazrat Mahdi (as).

In addition by using the word **“COME”** with indication to the future tense, Bediuzzaman is saying that Hazrat Mahdi (as) had not yet appeared in his own day and would be coming in the future. Note that Bediuzzaman does not say “came” or “has come.” He uses the term **“IN THE END TIMES”** to make it clear he will come **“IN THE FUTURE”** and refer to the coming of Hazrat Mahdi (as) at a time after his own.

38) BROADEN THAT SPHERE:

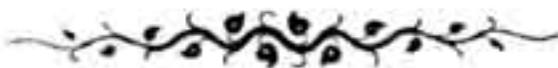
Bediuzzaman struggled to preserve faith in his own day and led the way for the community of the End Times. By saying he will **“BROADEN THAT SPHERE,”** Bediuzzaman is stating that Hazrat Mahdi (as) will broaden the struggle that he initiated “in a narrow sphere,” meaning “within a restricted framework,” in his own time, and that this struggle will have **“GLOBAL”** results. By this statement, Bediuzzaman once again states that he is not Hazrat Mahdi (as) by recalling the characteristics of Hazrat Mahdi (as) and the unequalled tasks he will perform.

39) CAUSE THOSE SEEDS TO FLOURISH:

Bediuzzaman came before Hazrat Mahdi (as) and initiated a great service of faith by concentrating on the moral values of the Qur’an and the signs leading to faith at a time when people had turned away from Allah’s religion. By saying, **“CAUSE THOSE SEEDS TO FLOURISH,”** he compares his great struggle to the sowing of seeds. He says that afterwards, in the time of Hazrat Mahdi (as), these seeds of faith will flourish, in other words, that Hazrat Mahdi (as) will expand on this work begun by Bediuzzaman and will bring them to a conclusion. By using this metaphor, Bediuzzaman is making it clear that he lived at a time before that of Hazrat Mahdi (as) and that the coming of Hazrat Mahdi (as) will take place in a day after his own.

40) WE WILL WATCH FROM OUR GRAVES AND GIVE THANKS TO ALLAH:

By Saying “AND WE WILL WATCH FROM OUR GRAVES,” Bediuzzaman says that by the time the seeds he has sown come to flourish, meaning the time when Hazrat Mahdi (as) causes the moral values of the Qur’an to rule the world, he will himself have already died. In this passage, Bediuzzaman once again states that he is not Hazrat Mahdi (as) and that he will no longer be alive when that holy personage comes and begins work.



**IF THAT PERSON ⁽⁴³⁾ WHO IS TRULY AWAITED ⁽⁴¹⁾ and
WILL COME IN A CENTURY’S TIME ⁽⁴²⁾**

(Kastamonu Addendum, p. 57)

Bediuzzaman Said Nursi is revealing that Hazrat Mahdi (as) has not yet come, that he is expected by Muslims and he will come in the century after his own:

41) WHO IS TRULY AWAITED:

By saying, “WHO IS TRULY AWAITED,” Bediuzzaman is saying that Hazrat Mahdi (as) is “STILL AWAITED” and that this blessed individual “HAD NOT YET COME” in his own time. If Bediuzzaman had thought that Hazrat Mahdi (as) had come in his own day, then he would definitely not have **used these words. Instead of** “who is truly awaited,” he would have said “who has come” or “who is coming.” Therefore, by these words, Bediuzzaman is emphasizing that Hazrat Mahdi (as) has not yet come and that his coming is

awaited by the entire Islamic world.

In addition, by using the word **“TRULY”** Bediuzzaman is making evident how certain the coming of Hazrat Mahdi (as) is.

42) WILL COME IN A CENTURY’S TIME:

Bediuzzaman again uses the word **“WILL COME”** in the context of Hazrat Mahdi (as), thus once again clarifies that he had not yet come in his own day and that he will be coming **“IN THE FUTURE.”** By the use of these words, he is also yet again stressing that Hazrat Mahdi (as) is not a “collective personality,” but **“A HUMAN BEING WHOSE COMING IS AWAITED.”**

In addition, Bediuzzaman uses the term **“WILL COME”** for the **“THIRD TIME”** in the context of Hazrat Mahdi (as) throughout the passages cited from the beginning of this part.

This is certainly no coincidence. It is clear that Bediuzzaman has definitely concluded that Hazrat Mahdi (as) will certainly be appearing, though in a time after his own.

Moreover, in this extract Bediuzzaman also gives a dating for the coming of this blessed and awaited individual. He says that Hazrat Mahdi (as) will come **“IN A CENTURY AFTER HIS OWN, IN OTHER WORDS, IN HIJRI 1400S [ISLAMIC CALENDAR].”** There is no doubt that if Bediuzzaman had thought that Hazrat Mahdi (as) was living in his own day he would have given such a distant date but, on the contrary, would have made that crystal clear. This means that Bediuzzaman’s opinion on the subject is too certain to permit any argument.

43) THAT PERSON:

Bediuzzaman refers to Hazrat Mahdi (as) as **“THAT PERSON”** here and says that this holy individual will be coming. Bediuzzaman is not referring to a collective personality or a community. He uses the demonstrative pronoun **“THAT”** and the word **“PERSON,”** meaning a “single individual.” In this way, Bediuzzaman is making it clear that Hazrat Mahdi (as) will be **“A SINGLE INDIVIDUAL.”**

These **THREE QUALITIES BEING PRESENT AT ONE TIME** ⁽⁴⁴⁾ **IN ONE PERSON OR COMMUNITY, AND THEIR BEING PERFECT AND NOT IMPAIRING ONE ANOTHER SEEMS VERY REMOTE, OR EVEN IMPOSSIBLE** ⁽⁴⁵⁾. In the End Times, **THEY CAN ONLY COME TOGETHER** ⁽⁴⁸⁾ **IN THE GREAT MAHDI AND THE COLLECTIVE PERSONALITY OF HIS COMMUNITY** ⁽⁴⁷⁾, **WHO REPRESENT THE LUMINOUS COMMUNITY OF THE AHL AL-BAYT [the line of the Prophet (saas)]** ⁽⁴⁶⁾.

(Kastamonu Addendum, p. 139)

In this passage, Bediuzzaman says that Hazrat Mahdi (as) has three duties and that these being performed together is one of the most important signs identifying Hazrat Mahdi (as). Bediuzzaman also says that these three tasks had not been completed together in his own day, and that only Hazrat Mahdi (as) can accomplish them:

44) THESE THREE QUALITIES (DUTIES) BEING PRESENT AT ONE TIME:

Bediuzzaman refers to the three tasks that Hazrat Mahdi (as) will perform in many of his works. Bediuzzaman states that one of the most important signs of Hazrat Mahdi (as) is that he will discharge these three duties at one and the same time. The first of these tasks is an intellectual struggle against materialist, Darwinist and atheist philosophies and the intellectual silencing of these ideologies. The second is to establish Islamic Union by assuming the leadership of the Islamic world, and the third is to restore the moral values of the Qur'an and the Sunnah of our Prophet (saas) and bring these to rule the whole world. Hazrat Mahdi (as), who will appear in the End Times, will perform these three tasks all together. This sign will allow him to be recognized and will be one of his most important characteristics.

In his works, Bediuzzaman says that Hazrat Mahdi (as) will possess three features at one and the same time, being **“THE MAHDI OF POLITICS, THE MAHDI OF GOVERNANCE AND THE MAHDI OF RELIGIOUS AFFAIRS”** and will serve as the Mahdi in all three spheres at one and the same time. Bediuzzaman says that various Muslim individuals had come in earlier centuries with the aim of making the moral values of the Qur’an rule the world, but that none of these has performed at the same time the three tasks that Hazrat Mahdi (as) will perform in the End Times. He says that none has therefore been given the title of the **“GREAT MAHDI,”** of the End Times.

Bediuzzaman says that in this sense, the *Risale-i Nur* has also performed Hazrat Mahdi’s (as) first task, that of “rescuing faith.” However, he also says that this service is limited to a narrow sphere, and that the Great Mahdi will accomplish Hazrat Mahdi’s (as) tasks in the broad sphere. When Hazrat Mahdi (as) appears, as described in the hadiths, he will make no claim to be the Mahdi and will make no propaganda to that effect. The great accomplishments of Hazrat Mahdi (as) set out here will be the greatest evidence and proof of the coming of this holy personage.

This passage, in which Bediuzzaman says that Hazrat Mahdi (as) will discharge **“THREE QUALITIES (DUTIES) AT ONE TIME”** once again emphasizes the importance of the matter. He notes that none of the earlier mujaddids, himself included, ever combined these three together, thus saying that Hazrat Mahdi (as) had not yet appeared in that time.

45)IN ONE PERSON OR COMMUNITY, AND THEIR BEING PERFECT AND NOT IMPAIRING ONE ANOTHER SEEMS VERY REMOTE, OR EVEN IMPOSSIBLE:

By saying, **“AT ONE TIME,”** Bediuzzaman is referring to his own day. And he also says that in his own day it is impossible to prevent a single individual performing the three duties that Hazrat Mahdi (as) will perform at the same time or one of these duties to prevent the performance of one another. Bediuzzaman indicates how difficult this is by saying it is, **“VERY REMOTE, OR EVEN IMPOSSIBLE.”** And this is another important piece of evidence that

Hazrat Mahdi (as) had not appeared in Bediuzzaman's time. It was impossible for the three tasks to be performed simultaneously in Bediuzzaman's day. Bediuzzaman reveals that only Hazrat Mahdi (as), who will come a century after him, will discharge these three duties.

46) WHO REPRESENT THE LUMINOUS COMMUNITY OF THE AHL AL-BAYT [the line of the Prophet (saas)]:

Many times in his works Bediuzzaman says that, as revealed in the hadiths, Hazrat Mahdi (as) will be a "sayyid," a "person descended from the line of our Prophet (saas)," but that "he himself is not a sayyid." In this extract, Bediuzzaman once again sheds light on this subject by saying, "WHO REPRESENT THE LUMINOUS COMMUNITY OF THE AHL AL-BAYT," thus noting that Hazrat Mahdi (as) will be descended from the holy line of our Prophet (saas). Bediuzzaman recalls one of the important signs of Hazrat Mahdi (as), and thus confirms that he is not Hazrat Mahdi (as).

47) THE GREAT MAHDI AND THE COLLECTIVE PERSONALITY OF HIS COMMUNITY:

Bediuzzaman is setting out a most important truth here. The passage shows that Hazrat Mahdi (as) will be an individual and not a collective personality.

Because by saying "the Great Mahdi AND the collective personality of his community," Bediuzzaman is referring to the person of Hazrat Mahdi (as) and his collective personality as two separate concepts. The word "AND" between them means that "Hazrat Mahdi (as) and his community are two distinct entities." In addition to the blessed person of Hazrat Mahdi (as) himself, there will also be a community that constitutes his collective personality. It is impossible to speak of such a collective personality in the absence of Hazrat Mahdi (as) as a person. Bediuzzaman is also expressing this fact and imparting the glad tidings that Hazrat Mahdi (as) will be a person.

48)THEY CAN ONLY COME TOGETHER:

The three tasks set out by Bediuzzaman can only be performed by Hazrat Mahdi (as) who will come in the End Times. By using the word “**ONLY**,” Bediuzzaman is saying that by Allah’s will it is “**IMPOSSIBLE**” for anyone else to perform these tasks. Because Allah has ordained that only Hazrat Mahdi (as) will accomplish these tasks. And since this is ordained in Hazrat Mahdi’s (as) destiny, then by Allah’s leave he will successfully perform these tasks. As no individual or community in the history of Islam has yet done this, Bediuzzaman is emphasizing that this state of affairs has not come about in his own day.



PASSAGES FROM THE EMIRDAG ADDENDUM

I have many times indicated in my letters that **THE SPIRITUAL ENTITY OF THE HOLY COMMUNITY THAT HAZRAT MAHDI (AS) FROM FAMILY OF MUHAMMAD (SAAS) REPRESENTS** ⁽⁴⁹⁾ **HAS THREE DUTIES.** ⁽⁵¹⁾

If the Day of Judgment does not come to pass very soon and people do not totally turn away from the (true) path, then we hope from the mercy of Allah that his community and sayyids (those descended from the line of the Prophet Muhammad (saas)) will perform those duties. And **HE** ⁽⁵⁰⁾

WILL HAVE THREE GREAT DUTIES ⁽⁵¹⁾.

(Emirdag Addendum, p. 259)

In this passage, Bediuzzaman is saying that Hazrat Mahdi (as) will come in the End Times and there will be three great tasks that Hazrat Mahdi (as) and his blessed community will discharge:



49) THE SPIRITUAL ENTITY OF THE HOLY COMMUNITY THAT HAZRAT MAHDI (AS) FROM FAMILY OF MUHAMMAD (SAAS) REPRESENTS:

In this passage, Bediuzzaman clarifies a few issues concerning Hazrat Mahdi (as) at one and the same time. In the words **“THAT HAZRAT MAHDI (AS) FROM FAMILY OF MUHAMMAD (SAAS) REPRESENTS,”** Bediuzzaman recalls that Hazrat Mahdi (as) will be a descendant of our Prophet (saas). There is certainly no possibility of a collective personality being descended from anyone. Only a person can be descended from someone else. Bediuzzaman emphasizes this fact here, saying that Hazrat Mahdi (as) is not a collective personality, but a **“PERSON.”**

In this extract, Bediuzzaman also reminds us that Hazrat Mahdi (as) and his community is two separate concepts, once again revealing the invalidity of the idea that Hazrat Mahdi (as) is a “collective personality.” By referring to the **“spiritual entity of the holy community that HAZRAT MAHDI (AS) FROM FAMILY OF MUHAMMAD (SAAS) REPRESENTS,”** Bediuzzaman is saying that “Hazrat Mahdi (as) will have a community,” and that “Hazrat Mahdi (as) will be its leader and represent it.” In order for Hazrat Mahdi (as) to have a community, Hazrat Mahdi (as) must first exist as an individual. Because it is of course impossible for a collective personality to have its own community. Bediuzzaman is stating this fact in this passage. We can also understand this situation set out by Bediuzzaman by asking a few questions:

1- What does Bediuzzaman say that Hazrat Mahdi (as) from Family of Muhammad (saas) represents?

The spiritual entity of his holy community.

2- Who does Bediuzzaman say represents the spiritual entity of the holy community?

Hazrat Mahdi (as).

The answers to these questions reveal once again that Hazrat Mahdi (as) and his collective personality is two distinct concepts.

Bediuzzaman says that there will be a spiritual community of believers alongside Hazrat Mahdi (as) in the End Times, and that the person who leads that community will be Hazrat Mahdi (as), a descendant of our Prophet (saas). Indeed, in

the words of the final sentence of this passage, **“HE WILL HAVE THREE GREAT DUTIES,”** Bediuzzaman means that the spiritual community alongside Hazrat Mahdi (as), with him at its head, will discharge these three tasks.

Indeed, a definition of the Prophet Jesus (as) and Hazrat Mahdi (as) as invisible forces, such as spiritual entities, spirits or meanings, would be at total odds with the law of Allah revealed in the verses of the Qur’an. No messenger or prophet has ever come in the form of a collective personality in history. Much detailed information is provided in the Qur’an about the lives, struggles and messages of messengers sent to various communities. Until the very end of their lives they have called the people to whom they were sent to the true faith, warned them of Allah’s punishment and bestowed the glad tidings of Paradise on believers. They responded to the pressure, traps and struggle against the true faith on the part of the deniers in their communities with fortitude and trust in Allah and called on them to live in a way that would be pleasing to Him. All this shows that no messenger has ever been sent as a spiritual personality, but rather as individuals.

This law of Allah that has been applied for hundreds of years also applies, as it does to the rest of Islamic history, to the Prophet Jesus (as) and Hazrat Mahdi (as). However, like all the other prophets and messengers, the Prophet Jesus (as) and Hazrat Mahdi (as) will also have their collective personalities. We are told in the Qur’an that there have been communities of believers around all the prophets and messengers there have ever been, and that these have followed the true path shown by them. All the people who believe in the messengers and all their actions performed together with those messengers constitute these messengers’ collective personalities. This can clearly be seen in the stories about the prophets in the Qur’an. For example, the people of our Prophet (saas) represented his collective personality. But this formed on the condition of the Prophet’s (saas) existence. This will not change in the End Times. As Bediuzzaman has said the Prophet Jesus (as) and Hazrat Mahdi (as) will personally exist as leaders of guidance at the head of the communities of believers accompanying them.



50) HE:

Bediuzzaman uses the pronoun **“HE”** in the context of Hazrat Mahdi (as), once again making it clear that Hazrat Mahdi (as) is **“AN INDIVIDUAL.”** This is the same pronoun that Bediuzzaman uses for the **“2. TIME”** from the beginning of the book in reference to Hazrat Mahdi (as). These repetitions by Bediuzzaman show that he is quite certain that Hazrat Mahdi (as) is **“AN INDIVIDUAL.”**

As Bediuzzaman says, Hazrat Mahdi (as) will have three great tasks to perform. In discharging these three duties, Hazrat Mahdi (as) will have a spiritual community around him. These great tasks are the ones that will be performed by **“Hazrat Mahdi (as) and his spiritual community.”** However, as Bediuzzaman emphasizes in the words **“HE will have three duties,”** Hazrat Mahdi (as) will discharge these by personally assuming the leadership of this community.

51) HE WILL HAVE THREE GREAT DUTIES:

Bediuzzaman reveals that Hazrat Mahdi (as) will have **“THREE GREAT DUTIES, not one or two duties.”** Bediuzzaman refers to Hazrat Mahdi (as) performing these three tasks together with the community he represents. Bediuzzaman tells that this is one of the important signs that distinguish Hazrat Mahdi (as) from the mujaddids who came before him, and that allow him to be identified.

These three great responsibilities were not fully discharged in the time of any other Islamic scholar. In his works, Bediuzzaman says that the mujaddids who preceded Hazrat Mahdi (as) discharged only one of his duties. But he says that Hazrat Mahdi (as) who will appear in the End Times will perform these three tasks together and, because of this, he will be given the title of the **“Great Mahdi”** of the End Times.

Hazrat Mahdi's (as) first duty:

Under the influence of **SCIENCE AND PHILOSOPHY**, and the spread of **MATERIALISM, DARWINISM AND ATHEISM** epidemic spreading into humanity, the first duty of the Hazrat Mahdi (as) is first of all to **SAVE FAITH SO AS TO ENTIRELY SILENCE PHILOSOPHY AND MATERIALIST THINKING** ⁽⁵²⁾. To protect the faithful from perversion...

(Emirdag Addendum, p. 259)

In this passage, Bediuzzaman describes the first of Hazrat Mahdi's (as) great duties. According to this the first duty of Hazrat Mahdi (as) is "to save faith so as to entirely silence atheistic and materialist philosophies:"

52) SO AS TO ENTIRELY SILENCE PHILOSOPHY AND MATERIALIST THINKING:

I- SCIENCE AND PHILOSOPHY:

In this passage Bediuzzaman notes how under the influence of science and philosophy, irreligious trends that deny Allah, such as materialism, Darwinism and atheism, have spread. Bediuzzaman says that the first task of Hazrat Mahdi (as) is to completely silence these movements by neutralizing them and to save people's faith.

Bediuzzaman particularly notes the effect of "science and philosophy" in the context of Hazrat Mahdi's (as) first duty. Science and philosophy are instrumental in giant strides and a better conception of the existence and names of

Allah, when they make progress with the perspective of people who approach these matters with an awareness of faith. As Bediuzzaman also says, Hazrat Mahdi (as) will stop science being used to mislead people by the adherents of materialism. With the rapid advances in technology in the End Times, there will be developments in many branches of science. The evidences of Allah's Existence and the signs leading to faith on earth will be brought out into the open through scientific evidence. Hazrat Mahdi (as) will use the most effective means of communicating these facts and will eventually achieve a global result. Only through such powerful methods can the corruption of the messiah antichrist of the End Times be eliminated.

2-THE EPIDEMIC OF MATERIALISM, DARWINISM AND ATHEISM:

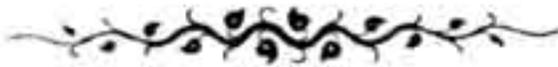
Materialism and atheism are heretical ideas that inflict terrible disasters on the mankind. Darwinism represents the basis for materialism and atheism. Darwinism maintains that the universe and life came into being spontaneously as the result of blind coincidences. It has been impossible until today to intellectually silence this movement, which is the worst deception of the last 150 years. Darwinism will be completely eliminated in the time of Hazrat Mahdi (as) through the latest findings of modern science and advancing technology. The silencing of the worst corruption mankind has ever known will take place in the time of Hazrat Mahdi (as).

In this passage, Bediuzzaman speaks of Hazrat Mahdi (as) who will **"SO AS TO ENTIRELY SILENCE PHILOSOPHY AND MATERIALIST THINKING"** and thus be instrumental in saving people's faith in Allah. Bediuzzaman reports that atheist philosophies will pose a danger in the End Times, that Darwinist and materialist philosophies will draw strength from atheism and that they will become dangerous enough to deny the existence of Allah. For that reason, Hazrat Mahdi's (as) first duty will be to strive against materialist, Darwinist and atheist philosophies based on the denial of Allah and to totally eliminate these philosophies' influence over people. Bediuzzaman's use of the term **"SO AS TO ENTIRELY SILENCE"** is highly significant here. Materialism has continued to gain strength in Turkey and worldwide in Bediuzzaman's time, as well as after his death in the 1960s and up to the present. Its effects have increased with the

development of television and radio channels and with the support of the written press. In other words, materialist propaganda continued to grow after the death of Bediuzzaman right up to the 21st century.

Therefore, and as he says himself, no full resolution of this had come about in Bediuzzaman's time. Bediuzzaman's use of the term "**SO AS TO ENTIRELY SILENCE**" in this passage is a reference to this. Hazrat Mahdi (as) has been given the global task of rescuing people's faith by means of the collapse of materialism, atheism and Darwinism. The intellectual struggle initiated by Bediuzzaman himself but that did not fully come to an end will continue with and be eventually concluded by Hazrat Mahdi (as).

By saying, "**TO ENTIRELY SILENCE,**" Bediuzzaman indicates that only Hazrat Mahdi (as) can emerge "**in total victory**" out of this struggle.



Hazrat Mahdi's (as) second duty:

**TO REVIVE THE ESSENCE OF ISLAM ⁽⁵⁴⁾ WITH THE
TITLE OF THE SUCCESSOR OF THE PROPHET
MUHAMMAD (SAAS) ⁽⁵³⁾. TAKING THE UNION OF
THE ISLAMIC WORLD ⁽⁵⁵⁾ as his foundation, it is to save
people from spiritual and physical dangers, and from the
wrath of Allah. For this duty, there needs to be a founda-
tion, its servants, and **AN ARMY WITH MILLIONS OF
MEMBERS ⁽⁵⁶⁾.**"**

(Emirdag Addendum, p. 259)

According to Bediuzzaman's statements, Hazrat Mahdi (as) will unite Muslims, who are fragmented into various small groupings and will revive Islamic moral values and virtues and the true Sunnah of our Prophet (saas). He will be instrumental in bringing about the unity of the Islamic world and freeing mankind from physical and spiritual dangers, and thus in their avoiding the wrath of Allah:

53) WITH THE TITLE OF THE SUCCESSOR OF THE PROPHET MUHAMMAD (SAAS):

By saying "WITH THE TITLE OF THE SUCCESSOR OF THE PROPHET MUHAMMAD (SAAS)" Bediuzzaman says that Hazrat Mahdi (as) will assume the leadership of the Islamic world. Hazrat Mahdi's (as) attributes of "reviving Islam as **THE LEADER OF ISLAM COMMUNITY** and bringing about the global union of Islam by acting together with the physical and spiritual strength of a community of millions of members" are not events that came about in the time of either Bediuzzaman or of any earlier mujaddid. Bediuzzaman Said Nursi performed incomparable services in the name of Muslims and the Islamic world throughout the course of his life and was instrumental in many people coming to the truth, drawing close to Allah and growing in faith. He left behind him works that are still important guides to salvation for Muslims and has enlightened all Muslims with his knowledge and foresight. There is no doubt that the great thinker Bediuzzaman is the mujaddid of the 13th century. But it has not occurred of him being "**THE LEADER OF ALL MUSLIMS**" as the Prophet (saas) describes in the hadiths. These great events that will bestow great and glad tidings on all Muslims will, by Allah's leave, take place in the End Times, and it is Hazrat Mahdi (as) who will bear that title. By describing this matter with the full evidence, Bediuzzaman clearly stated that he was not the Mahdi of the End Times.

Today there are more than 1 billion Muslims in the world. This is the first time ever that Muslims have been so numerous. Nobody has ever led such a vast community before. As Bediuzzaman gave the good news, by Allah's leave, it is the "**Great Mahdi**" of the End Times who will bear this honorable title.

54) TO REVIVE THE ESSENCE OF ISLAM:

By saying **“TO REVIVE THE ESSENCE OF ISLAM,”** Bediuzzaman is saying that Hazrat Mahdi’s (as) second task is to revive the essential elements of Islamic moral values. The word **“REVIVE”** that Bediuzzaman employs here is exceedingly important. The word means **“to restore to life.”** Hazrat Mahdi (as) will be instrumental in people to live by the moral values of Islam all across the world. Bediuzzaman sowed the seeds for this, but as he says, this **“revival in the manner of restoration to life”** is going to be fully realized through Hazrat Mahdi (as).

55) TAKING THE UNION OF THE ISLAMIC WORLD:

In these words Bediuzzaman states that one of the duties of Hazrat Mahdi (as), one that no other former reviver of religion accomplished, is the **“ESTABLISHMENT OF THE ISLAMIC UNION.”** This unity was removed after the collapse of the Ottoman Empire, the last state under whose umbrella Muslims around the world united. Hazrat Mahdi (as) will be instrumental in the establishment of this unity once again and bring millions of Muslims together. Bediuzzaman also stated that, based on this unity, Hazrat Mahdi (as) will deliver humanity from material and spiritual perils and be instrumental in their having fear of Allah’s wrath. As Bediuzzaman also stresses, the establishment of the Islamic Union, and carrying the title of this union’s leadership were not accomplished in his own time nor in the times of the former revivers. Nor has it been so in our time yet. Bediuzzaman stresses this fact and reminds that these events are among the most important portents for the recognition of Hazrat Mahdi (as). When Hazrat Mahdi (as) appears, Allah will make him known to all people by means of these events that he will be instrumental in.

56) AN ARMY WITH MILLIONS OF MEMBERS:

In Referring to “AN ARMY WITH MILLIONS OF MEMBERS,” Bediuzzaman speaks of the existence of a mass of people who will assist Hazrat Mahdi (as) in bringing this union about. Bediuzzaman says that there will be knowledgeable and devout communities that will help Hazrat Mahdi (as) address the entire humanity of the Oneness and Existence of Allah and His facts of creation, and perform wide-ranging services regarding faith.

Bediuzzaman speaks of himself as a soldier of this knowledgeable army who will prepare the way for it in advance in other passages in his works. There has been no mass movement supporting and assisting Bediuzzaman’s service in his own day. As Bediuzzaman reiterates many times in his works, the disciples of the Nur, a very limited community, performed great faith-related services with very limited means and with great self-sacrifice. Bediuzzaman says that the support of such a mass movement will only come about in the End Times and that Hazrat Mahdi (as) will be responsible for making this task a reality.



Hazrat Mahdi's (as) third duty:

With the weakening of Qur'anic stipulation as times change ... **THAT INDIVIDUAL** ⁽⁵⁷⁾ **WILL SEEK TO FUL-FILL THAT THIRD OBLIGATION** ⁽⁶²⁾ **WITH THE SPIRITUAL ASSISTANCE OF ALL THE FAITHFUL** ⁽⁵⁸⁾, **and THE COOPERATION OF THE ISLAMIC UNION** ⁽⁵⁹⁾, **AND THE SOLIDARITY AMONG ALL MUSLIMS, THE ULAMA** ⁽⁶⁰⁾ **and, in particular, THE CONTRIBUTION OF MILLIONS OF DEVOTED SAYYIDS (THOSE DESCENDED FROM THE LINE OF THE PROPHET (SAAS)) WHO ARE MIGHTY AND MANY IN EVERY CENTURY** ⁽⁶¹⁾.

(Emirdag Addendum, p. 260)

In this passage, Bediuzzaman sets out the third of Hazrat Mahdi's (as) tasks, to be instrumental in people returning to religious moral values at a time when the moral virtues of the Qur'an are ignored, to bring about Islamic Union, and there will be a great many devout individuals who support him in these great duties.

57) THAT INDIVIDUAL:

Bediuzzaman refers to Hazrat Mahdi (as) as "THAT INDIVIDUAL" in these extracts and also in many parts of the Risale-i Nur. Bediuzzaman makes it clear by using the words, "THAT" and "INDIVIDUAL" to clearly indicate that Hazrat Mahdi (as) is not a collective or spiritual entity, but a "PERSON."

This is also the "THIRD TIME" from the beginning of the book that Bediuzzaman refers to Hazrat Mahdi (as) using the word "THAT." It is also the

“SECOND TIME” that he employs the word “INDIVIDUAL.” There is no doubt that Bediuzzaman, who has great wisdom knowledge, uses these terms deliberately, and all Muslims are thus accurately informed that Hazrat Mahdi (as) is “AN INDIVIDUAL.”

58) WITH THE SPIRITUAL ASSISTANCE OF ALL THE FAITHFUL:

Bediuzzaman reveals that Hazrat Mahdi (as) will accomplish his third task with the support of significant and large masses. By saying “WITH THE SPIRITUAL ASSISTANCE OF ALL THE FAITHFUL,” Bediuzzaman reveals that a union in which “ALL MUSLIMS” in alliance will assist Hazrat Mahdi (as) in this duty.

Hazrat Mahdi (as) and his followers will be courageous people drawing their strength on the love of Allah and the joy of faith. The luminosity of their faith will be instrumental in their enlightening the whole world. The wide-ranging support of an alliance that includes all Muslims never came about in Bediuzzaman’s day. As Bediuzzaman also gives the glad tidings of, the spiritual support of this mass movement will only arise with Hazrat Mahdi (as) in the End Times and will play a major role in his successful completion of his third duty.

59) THE COOPERATION OF THE ISLAMIC UNION:

Bediuzzaman refers to “THE COOPERATION OF THE ISLAMIC UNION,” saying that Hazrat Mahdi’s (as) third task will also be accomplished “WITH THE HELP OF THE ISLAMIC UNION.” No such union had yet come about in Bediuzzaman’s time, and there was therefore no instance of any help from a great alliance. Bediuzzaman says that this cooperation from the Islamic Union will come about in Hazrat Mahdi’s (as) time and will provide great support in his accomplishment of the third task.

60) THE SOLIDARITY AMONG ALL MUSLIMS, THE ULAMA:

Bediuzzaman says that another support for the realization of third duty of Hazrat Mahdi (as) will come from **“THE SOLIDARITY AMONG ALL MUSLIMS AND THE ULAMA.”** The coming of Hazrat Mahdi (as) has been awaited with great excitement by all Islamic scholars and believers for 1400 years. It is certain that such great support, to be provided by great scholars and teachers will play an exceedingly important role in Hazrat Mahdi’s (as) struggle and accomplishment of this task, and will establish great convenience. Note that Bediuzzaman used the word **“ALL”** here on purpose and said that Hazrat Mahdi (as) will be supported by **“all religious scholars.”** Islamic scholars had never been allied to provide such great support in the time when Bediuzzaman was alive. Bediuzzaman reminds us that this participation will only take place with this task to be accomplished by Hazrat Mahdi (as).

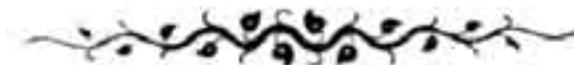
61) THE CONTRIBUTION OF MILLIONS OF DEVOTED SAYYIDS (THOSE DESCENDED FROM THE LINE OF THE PROPHET (SAAS)) WHO ARE MIGHTY AND MANY IN EVERY CENTURY:

In this passage, Bediuzzaman notes that Hazrat Mahdi (as) will come from the holy line of our Prophet (saas), and that people from the ahl al-Bayt, descendants of the Prophet (saas), will be among those who support him. Bediuzzaman reveals that all Muslims, together with Islamic scholars and guides, **“with the contribution of millions of devoted sayyids will take side with Hazrat Mahdi (as) and support this blessed individual.”** As with the other helpers in Hazrat Mahdi’s (as) third duty, such support had never arisen either in the time of Bediuzzaman or in that of previous mujaddids. As Bediuzzaman says, **“THE CONTRIBUTION OF MILLIONS OF DEVOTED SAYYIDS”** will only come about in the time of Hazrat Mahdi (as).

62) WILL SEEK TO FULFILL THAT THIRD OBLIGATION:

By saying that individual **“WILL SEEK TO FULFILL THAT THIRD OBLIGATION,”** Bediuzzaman is saying that Hazrat Mahdi (as) will **“BE IN CHARGE OF THE AFFAIRS AS AN INDIVIDUAL,”** and not as a collective personality. Because there can be no question of a collective personality **“seeking to fulfill”** an obligation. This is an action that only a human being can perform. By emphasizing this, Bediuzzaman is saying that Hazrat Mahdi (as) is a personage.

Bediuzzaman also describes this third task that Hazrat Mahdi (as) will perform as a **“GREAT OBLIGATION.”** According to Bediuzzaman’s expression, in contrast to the services performed by the mujaddids who went before, the services that Hazrat Mahdi (as) will perform will be **“VERY WIDE-RANGING.”** Hazrat Mahdi (as) will cause the moral values of Islam to rule the world, will unite the world of Islam and will assume the leadership of all Muslims. These events, which Bediuzzaman describes as a **“GREAT OBLIGATION”** will be some of the most important signs in the identification of Hazrat Mahdi (as).



**A GUIDE, A KIND OF MAHDI AND REFORMER
COMES AND HAVE COME IN EVERY CENTURY ⁽⁶³⁾, but
IN TERMS OF DISCHARGING EACH OF THESE THREE
DUTIES ⁽⁶⁵⁾, NONE ⁽⁶⁴⁾ HAVE RECEIVED THE TITLE OF
THE GREAT MAHDI OF THE END TIMES ⁽⁶⁵⁾.”**

(Emirdag Addendum, p. 260)

In this extract, Bediuzzaman is saying that various Muslim individuals also came in earlier centuries with the aim of making the moral values of the Qur'an rule the world, but that none was able to discharge the three tasks that Hazrat Mahdi (as) will perform in the End Times:

63) A GUIDE, A KIND OF MAHDI AND REFORMER COMES AND HAVE COME IN EVERY CENTURY:

Bediuzzaman sheds light on more than one very important matters in this passage. Bediuzzaman particularly reveals, on the basis of the hadiths of our Prophet's (saas), that a mujaddid (reviver) is sent at the beginning of every century. Bediuzzaman says in the *Risale-i Nur* that Hazrat Mahdi (as) will come at the beginning of the Hijri 1400s (Islamic calendar) and will be a mujaddid between the Hijri 14th and 15th centuries.

Bediuzzaman also states here clearly that Hazrat Mahdi (as) is not a collective personality. All the mujaddids from the time of our Prophet (saas) to the Hijri 14th century have come as **"INDIVIDUALS."** And this will not change in the Hijri 1400s. Hazrat Mahdi (as) will also realize his obligations as an individual. Bediuzzaman expresses this continuity by saying **"COMES AND HAVE COME"** in every century, making it clear that this continues as the law of Allah.

Bediuzzaman also makes clear the difference between Hazrat Mahdi (as) and the mujaddids who have been sent at different times, and reveals how Hazrat Mahdi (as) can be distinguished from these. Bediuzzaman says in his works that the mujaddids who came before Hazrat Mahdi (as) did discharge one of his three duties and were therefore performed the task of being "a kind of Mahdi and mujaddid." However, Bediuzzaman says that only the **"GREAT MAHDI"** will discharge all the three duties described above at one and the same time, and that he can be distinguished from other mujaddids by means of this attribute. Thus Bediuzzaman's use of the words **"A KIND OF MAHDI"** makes this quite clear. Bediuzzaman says that the people who came in the past and only performed one of Hazrat Mahdi's (as) three great duties cannot be the awaited Hazrat Mahdi (as) in the End Times, and therefore he describes these people as "a kind of Mahdi."

64) NONE:

Bediuzzaman's use of the word "NONE" shows that, like Hazrat Mahdi (as), the mujaddids who came before him have all been real people and not collective personalities. Since Bediuzzaman regards all the mujaddids sent in earlier centuries as individuals, to think that the latter "Great Mahdi," who is noted to be also an individual in his same explanations, is a collective personality would of course be inconsistent. If that were so, all the mujaddids who came before Hazrat Mahdi (as) of the End Times must have been collective personalities. But that was never the case. Thus Bediuzzaman also makes that clear in this passage. As Bediuzzaman gives the good news of, the Great Mahdi who possesses all the characteristics set out in the accounts handed down from our Prophet (saas) will be "AN INDIVIDUAL," who will arise in the End Times and by Allah's leave perform these three duties set out by Bediuzzaman simultaneously.

65) IN TERMS OF DISCHARGING EACH OF THESE THREE DUTIES, [NONE] HAVE RECEIVED THE TITLE OF THE GREAT MAHDI OF THE END TIMES:

In these passages, Bediuzzaman says there are two different kinds of Mahdi. The first of these, he refers to as "previous Mahdis", and the other, the "GREAT MAHDI" who will come in the End Times. Bediuzzaman Said Nursi has listed the duties of Hazrat Mahdi (as) and said that none but he can perform them. Because of these duties that he will discharge, he therefore refers to this person as the "GREAT MAHDI." In his works, Bediuzzaman says that since none of the mujaddids of earlier times, himself included, who he describes as "previous Mahdis," performed these three tasks, they could not have been the Great Mahdi. Bediuzzaman also says that another reason why these people were not given the title of Great Mahdi is that they did not meet the characteristics set out in the hadiths of our Prophet's (saas).

I DO NOT KNOW MYSELF A SAYYID [descended from the line of our Prophet (saas)] ⁽⁶⁶⁾. Generations are not known at this time. Yet, **THAT GREAT FIGURE OF THE END TIMES** ⁽⁶⁷⁾ **WILL BE DESCENDED FROM OUR PROPHET (SAAS)** ⁽⁶⁸⁾.

(Emirdag Addendum, p. 247-250)

One of the main characteristics of Hazrat Mahdi (as) set out in the hadiths is that he is a “**SAYYID**,” a descendant of our Prophet (saas):

If there were only one day left for the world, that day would be lengthened until A MAN FROM AMONG THE PEOPLE OF MY HOUSEHOLD, was sent.
(Sunan Abu Dawud, 5/92)

In this passage, Bediuzzaman is saying that he is not descended from the Prophet (saas), but that Hazrat Mahdi (as) will be from this holy line:

66) I DO NOT KNOW MYSELF A SAYYID [descended from the line of our Prophet (saas)]:

Bediuzzaman is not a sayyid [descended from the line of our Prophet (saas)], and he says the fact he is not a sayyid is one of the proofs he is not the Mahdi. No doubt, the reason one asks a question to someone is certainly to learn the truth of the matter concerned. The reason that Bediuzzaman Said Nursi was asked whether he was the Mahdi was to learn the truth about that. If he says, “**No, I am not the Mahdi**” and provides many pieces of evidence of that, then one has to believe him. Because Bediuzzaman answers this matter most explicitly and says, “**I am not a sayyid.**”

Furthermore, if Bediuzzaman were a sayyid, there would be no reason to conceal this fact. Because being a sayyid is not something to be kept hidden. On the contrary, being descended from the line of our Prophet (saas) is a great honor for Muslims. Therefore, if Bediuzzaman were a sayyid, he would explicitly state the fact, rather than hiding it. He would be honored to say that he was

a descendant of our Prophet (saas). When asked, he would say, "Yes, I am a sayyid, but I am not the Mahdi." Because, in his own works, citing the hadiths of our Prophet's (saas), Bediuzzaman says "it is incompatible with the moral values of the Qur'an for a sayyid to conceal the fact that he is a sayyid."

Both people who claim to be sayyids when they are not and those to deny being sayyids when they are sayyids, are sinners and behaving unlawfully... it is forbidden in the hadith and the Qur'an to add anything or take anything away. (Reasonings, p. 52)

This passage from Bediuzzaman is most explicit. As revealed in the hadiths of our Prophet's (saas), according to the moral values of the Qur'an, no person who is a sayyid may conceal this fact. Neither can anyone who is not a sayyid claim to be one. It is therefore most unworthy to think that such a valuable and virtuous individual as Bediuzzaman could hide his status as a sayyid. Moreover, there is no means of everyone who is a sayyid also being the Mahdi. There are millions of sayyids in the world. Since being a sayyid does not necessarily mean one is the Mahdi, everyone can freely say they are sayyid. Furthermore, Bediuzzaman did not say, "the only thing I lack on this subject is being a sayyid, and if I were a sayyid I would be the Mahdi." On the contrary Bediuzzaman set out at length the attributes and matchless activities of Hazrat Mahdi (as), and said that none of these had yet been performed in his day.

67) THAT GREAT FIGURE OF THE END TIMES:

Bediuzzaman's reference to "THAT GREAT FIGURE [INDIVIDUAL] OF THE END TIMES" once again proves that Hazrat Mahdi (as) is not a collective personality. By explicitly referring to "THAT GREAT INDIVIDUAL," Bediuzzaman is stating that Hazrat Mahdi (as) is not a collective personality, but a real and anticipated "PERSON."

This is the "FOURTH TIME" that Bediuzzaman uses the word "THAT" in his statements about Hazrat Mahdi (as) since the beginning of this part. And similarly it is the "THIRD TIME" that the word "INDIVIDUAL" is used in Bediuzzaman's words here. Bediuzzaman obviously selects these words very carefully, giving expression to his idea, in an incontrovertible manner, that Hazrat Mahdi (as) is not a collective personality.

**68) WILL BE DESCENDED FROM
OUR PROPHET (SAAS):**

By saying “WILL BE DESCENDED FROM OUR PROPHET (SAAS),” Bediuzzaman is stating that Hazrat Mahdi (as) will not be just anyone, but a sayyid descended from our Prophat (saas). Bediuzzaman notes this characteristic of Hazrat Mahdi (as) in various parts of his works, thus emphasizing that Hazrat Mahdi (as) is not a spiritual entity, but “AN INDIVIDUAL” with a specific lineage. There are several hadiths in which our Prophet (saas) reveals this attribute of Hazrat Mahdi (as). It is of course out of the question of a collective personality being descended from a prophet. Such an idea would also conflict both with the hadiths of our Prophet’s (saas) and with Bediuzzaman’s words. As Bediuzzaman says, Hazrat Mahdi (as) will be “AN INDIVIDUAL DESCENDED FROM THE LINE OF OUR PROPHET (SAAS).”



THEY RIGHTLY REGARD THE RISALE-I NUR AS THE COLLECTIVE PERSONALITY OF HAZRAT MAHDI (AS)⁽⁶⁹⁾. And one representative of that collective personality is a collective personality coming from the solidarity of the followers of the Nur, and **SINCE THEY REGARD THAT REPRESENTATIVE AS A POOR INTERPRETER of that collective personality, THEY SOMETIMES GIVE IT THAT NAME [OF HAZRAT MAHDI (AS)]**⁽⁷⁰⁾. But **THIS IS** in reality **A CONFUSION,**⁽⁷¹⁾ **A MISUNDERSTANDING...**⁽⁷²⁾

(Emirdag Addendum, p. 266)

Bediuzzaman states that people sometimes think of the collective personality of the *Risale-i Nur* and of him, as the author of these works, as Hazrat Mahdi (as), but that this is a confusion and an error:

69) THEY RIGHTLY REGARD THE RISALE-I NUR AS THE COLLECTIVE PERSONALITY OF HAZRAT MAHDI (AS):

Bediuzzaman's use of the word "RIGHTLY" here is not to emphasize that it is correct to regard the community of the *Risale-i Nur* as Hazrat Mahdi (as), but to stress that such an idea is an error easy to fall into and that should be regarded as excusable. This meaning can easily be understood from the course the subject takes right from the beginning to the end. In fact, through the extracts clarified above, Bediuzzaman states that this error arises out of the ignorance of the two great duties that Hazrat Mahdi (as) will perform worldwide, and says that "THIS IS NOT A JUSTIFIED VIEW."

70) SINCE THEY REGARD THAT REPRESENTATIVE AS A POOR INTERPRETER... THEY SOMETIMES GIVE IT THAT NAME (OF HAZRAT MAHDI (AS)):

Bediuzzaman says, as the author of the *Risale-i Nur*, that he, like the *Risale-i Nur*, is regarded to be Hazrat Mahdi (as), but that this is "A REGARD." The word "regard" is a word used to express, not a reality, but the existence of a misconception and supposition. Bediuzzaman says that his followers evaluate matters solely from the aspect of his describing of the signs leading to faith, an important task of Hazrat Mahdi (as), but that they ignore the fact of his other two tasks such that "establishing Islamic Union, being the leader of the whole Islamic world and causing the moral values of Islam to rule the world," are in no way manifested in him. Therefore, he says that the ascription of being the Mahdi attributed to him and to the *Risale-i Nur* is merely a "regard."

In addition, by his use of the word "regard," Bediuzzaman is once again saying that he does not consider himself to be one of the people who hold this view and does not share their thoughts.

71) THIS IS, A CONFUSION:

Bediuzzaman says that the way he or the *Risale-i Nur* are regarded as the Mahdi is a **"CONFUSION."** The word **"CONFUSION"** implies **"LACK OF DISTINCTNESS AND CLEARNESS BY MIXING SIMILAR THINGS TOGETHER."** (*Yeni Lugat, p. 267*) Therefore, what we have here is two distinct concepts that are being mixed up. Bediuzzaman says that some people **"regard"** that he or the *Risale-i Nur* are Hazrat Mahdi (as), but that this is in reality **"a confusion and a misunderstanding."**

Bediuzzaman explains that this confusion stems from the fact that the *Risale-i Nur* assumes one of the three main duties of Hazrat Mahdi (as), that of **"rescuing the faith."** As Bediuzzaman explains, all the mujaddids, the revivers of faith, sent through the course of history have performed only one of Hazrat Mahdi's (as) tasks. **"But no mujaddid has ever discharged the three duties at the same time,"** including Bediuzzaman himself.

Such comparisons on the subject of the Mahdi have therefore been made about many people over the course of history. However, by explaining **"the duties that Hazrat Mahdi (as) will perform simultaneously and globally,"** Bediuzzaman makes it clear that none of these claims about anyone being the Mahdi are true, and that Hazrat Mahdi (as) is an individual who will be coming in the future.

The same thing applies to the ascriptions made regarding the *Risale-i Nur* and Bediuzzaman. Bediuzzaman explicitly states that there is a **"confusion and misunderstanding"** because people fail to take into account the information provided regarding Hazrat Mahdi's (as) attributes in the hadiths of our Prophet's (saas) and in statements made by Islamic scholars.



72) THIS IS, A MISUNDERSTANDING:

Bediuzzaman says that to regard him or the *Risale-i Nur* as the Mahdi is a "MISUNDERSTANDING." This word implies "A FAILURE TO UNDERSTAND, A MISCONCEPTION, AN ERROR." (*Yeni Lugat*, p. 617) Bediuzzaman not only contents himself with saying that to call him or the *Risale-i Nur* is "a confusion," but also goes on in the same sentence to say that it is also a "**misunderstanding**," or in other words, an "**error**." This is an explicit statement. If Bediuzzaman thought that there was any truth at all in the claims of regarding him and the collective personality of the *Risale-i Nur* as the Mahdi, then he would certainly not have described it as an "**error**." He would have used words explicitly stating that these claims were accurate. The fact that he says this is an error, reveals Bediuzzaman's opinion on the subject clearly and indisputably. Bediuzzaman admits no possibility that he or the *Risale-i Nur* might be Hazrat Mahdi (as).

EXTRACTS FROM THE BARLA ADDENDUM

I believe I am A SERVANT ⁽⁷⁶⁾ of THIS WONDROUS PERSON ⁽⁷⁵⁾ WHO ⁽⁷³⁾ WILL APPEAR IN THE FUTURE ⁽⁷⁴⁾, A VANGUARD ⁽⁷⁹⁾ TO SET A BACKGROUND ⁽⁷⁸⁾ FOR HIM ⁽⁷⁷⁾, and A PIONEERING SOLDIER ⁽⁸²⁾ of THAT ⁽⁸⁰⁾ GREAT COMMANDER ⁽⁸¹⁾.

(Barla Addendum, p. 162)

In this extract, Bediuzzaman described himself as a kind of “vanguard” for Hazrat Mahdi (as), who he says will be coming after him:

73) PERSON, WHO:

Bediuzzaman’s use of the word “PERSON, WHO” at the beginning of the passage emphasizes that he is speaking of “AN INDIVIDUAL.” It is without question that the word “PERSON, WHO” refers to “A SINGLE PERSON.” Bediuzzaman is not speaking of a collective personality, group or community. He is imparting the glad tidings of the coming of Hazrat Mahdi (as) as a blessed individual.

With this passage, Bediuzzaman is using the pronoun for this “PERSON, INDIVIDUAL” for the “FIFTH TIME” in extracts referring to Hazrat Mahdi (as). It is out of question of Bediuzzaman using this word five times with no specific intention. In fact, Bediuzzaman uses the word deliberately to refer to Hazrat Mahdi (as), and thus invalidates all claims to verify that this blessed individual is not a collective personality, nor community.

74) WILL APPEAR IN THE FUTURE:

Bediuzzaman here uses the words **“WHO WILL APPEAR IN THE FUTURE”** to refer to Hazrat Mahdi (as). Bediuzzaman does not use words such as “came” or “had appeared” that would refer to his own time or previous ages; **however, by saying** “who will appear in the future,” he is stating that Hazrat Mahdi (as) will come in a time after his own. The words **“IN THE FUTURE”** obviously refer to a later time and make Bediuzzaman’s thoughts on the subject in a manner leaving no place for objections.

In addition, the passages from this work of Bediuzzaman’s often say that Hazrat Mahdi (as) **“WILL COME.”** He uses the word **“COME”** for the **“FOURTH TIME”** in this extract. The fact that it is employed so often makes it clear how convinced Bediuzzaman is that Hazrat Mahdi (as) had not appeared before and had still not come in his own day. By making it clear that Hazrat Mahdi (as) will come after his own day, Bediuzzaman is giving Muslims the most accurate information on the subject.

75) A WONDROUS PERSON:

Bediuzzaman uses the word **“PERSON,”** referring to a specific individual. Counting from the beginning of the book, this is the **“4th TIME”** that Bediuzzaman refers to Hazrat Mahdi (as) as a **“PERSON.”** By using this word, Bediuzzaman is not referring to a community or a collective personality. If Bediuzzaman thought that Hazrat Mahdi (as) was a collective personality – and as a great scholar he never avoided telling the true facts during the course of his life – he would have stated this explicitly. But Bediuzzaman speaks of the holy person of Hazrat Mahdi (as), here and in many other passages. He says that Hazrat Mahdi (as) will come as **“AN INDIVIDUAL”** in the End Times and reiterates this many times, making it impossible to maintain anything else.

Bediuzzaman also uses the third person singular here. That means that Bediuzzaman is speaking of **“A SINGLE PERSON,”** not “two or three people.” These words of Bediuzzaman’s totally invalidate the idea that Hazrat Mahdi (as) might be a group or a community.

In addition, Bediuzzaman also emphasizes a feature of Hazrat Mahdi (as), whom he describes as **“an individual.”** He says that Hazrat Mahdi (as) is **“A WONDROUS PERSON.”** The word **“wondrous”** means **“awe-inspiring, amazing, the like of which has never been seen.”** We are told in the hadiths that Hazrat Mahdi (as) will wage a great intellectual struggle and that his actions will have worldwide impacts. Bediuzzaman also refers to Hazrat Mahdi (as) as **“WONDROUS,”** thus describing this blessed person as **“SOMEONE THE LIKE OF WHOM HAS NEVER BEEN SEEN BEFORE.”**

The hadiths of our Prophet (saas) reveal that the methods employed by Hazrat Mahdi (as) and the form of his struggle will be unfamiliar ones. It appears that Hazrat Mahdi (as) will use highly effective methods and will enjoy success in all matters. He will be unaffected by the intense attacks on him because of that success. Bediuzzaman says in these words that Hazrat Mahdi (as) will be a person with inherent [wahbi] knowledge (that cannot be acquired subsequently and is bestowed as a blessing from Allah). As can be seen from these words of Bediuzzaman’s, amazing things will happen in the time of Hazrat Mahdi (as). According to the hadiths and statements by Islamic scholars, it will be a time never seen before, one of extraordinary natural events, unexpected political changes, of rapid technological progress and of the global preaching of the morals of Islam. Hazrat Mahdi (as) will enjoy Allah’s close interest and assistance at all times. For that reason, as Bediuzzaman also says, he will be instrumental in successes that will astonish those who do not look with the eyes of faith, that will be so marvelous they cannot explain them.

76) A SERVANT:

Bediuzzaman says in this passage that his own work prepares the ground for Hazrat Mahdi (as) and he describes himself as a **“SERVANT”** of this holy individual. This is a very definite statement. Had Bediuzzaman been of the opinion that he himself was Hazrat Mahdi (as) he would not have described himself as **“Hazrat Mahdi’s (as) servant.”** Because it is impossible for **“a person to be both Hazrat Mahdi (as) and his servant at one and the same time.”** This term therefore explicitly reveals that Bediuzzaman is making it clear that he is not Hazrat Mahdi (as).

77) HIM:

This is the “6th TIME” here that Bediuzzaman refers to Hazrat Mahdi (as) as “**HIM.**” This denotes a single person, and is a third person singular pronoun. Bediuzzaman is therefore once again emphasizing that Hazrat Mahdi (as) will come as “**A PERSON,**” not as a collective personality, and that he will be “**a single individual.**” Bediuzzaman is explicitly stating by his use of the word “**HIM**” that with his own work he is preparing the way for a holy individual, not for a collective personality.

78) TO PREPARE A BACKGROUND:

Bediuzzaman uses the term “**TO PREPARE A BACKGROUND FOR HIM,**” thus once again stating that Hazrat Mahdi (as) is a person who will come after him. As it is known, “**preparation**” is an action performed before something happens. There is no question of preparation being made for something that already exists. Bediuzzaman is here speaking of himself as “**being engaged in preparations before the coming of Hazrat Mahdi (as).**” And this shows that Hazrat Mahdi (as) had not yet appeared in Bediuzzaman’s time, and that this time was “a time of preparation.”

According to the accounts in the hadiths and statements by Bediuzzaman, the struggle of the End Times will be a most comprehensive, intellectual one. True believers in the time of Hazrat Mahdi (as) will take part in this struggle, while he will have friends and followers who will prepare the ground for him before his coming. Bediuzzaman is referring to this fact by these words. The great Islamic scholar says that with his valuable work he is preparing a climate for Hazrat Mahdi (as) who will come in the End Times. He says that his intellectual activities, services and works will be useful to Hazrat Mahdi’s (as) work and that they will be used as reference points by Hazrat Mahdi (as). Through these statements, Bediuzzaman is once again saying, in his own words, that he is not the Mahdi awaited in the End Times.

Bediuzzaman has also clearly described his own position here. As set out above, it is impossible for someone “**to be Hazrat Mahdi (as)**” and to be “**some-**

one preparing the way for him” at one and the same time. Because the person doing the preparation is not working simultaneously with the person concerned. His duty is before the incident takes place; whereas Hazrat Mahdi (as) will begin his own work at a later time after the way has been prepared.

79) A VANGUARD (AUXILIARY FORCE):

The word **“VANGUARD”** means an **“auxiliary force”** that goes ahead of the main force. With this word Bediuzzaman associates himself with subsidiary forces that prepare the way for the person who will engage in the real struggle. He says that he is **“a helper of Hazrat Mahdi (as)”** who will come after him and whose great intellectual struggle will make all the delights brought with them by Islamic moral values to rule the world. If Bediuzzaman had thought that he was Hazrat Mahdi (as) he would not have described himself as **“a helper of Hazrat Mahdi (as).”** Because it is very explicit that **“Hazrat Mahdi (as) and his helpers”** are **“two different and separate individuals.”** If Bediuzzaman says **“I am his helper”** this is a clear declaration that he is not Hazrat Mahdi (as).

80) THAT (HE):

Bediuzzaman uses the expression **“THAT” (HE)”** for the **“7th TIME”** here, thus again emphasizing that Hazrat Mahdi (as) is **“A SINGLE INDIVIDUAL.”** The fact that Bediuzzaman repeats the same pronoun with such insistence shows that this is not for convenience. Bediuzzaman is consciously and deliberately stating that **“Hazrat Mahdi (as) who will come in the End Times is A SINGLE INDIVIDUAL”** and this makes the matter clear for those people harboring any other ideas.



81) GREAT COMMANDER:

By referring to Hazrat Mahdi (as) as the **“GREAT COMMANDER”** Bediuzzaman refers to Hazrat Mahdi’s (as) **“quality of commandership.”** There is obviously no question of a collective personality having the quality of commandership. Bediuzzaman is explicitly stating here that Hazrat Mahdi (as) is **“A PERSON”** who will discharge that duty.

82) A PIONEERING SOLDIER:

Bediuzzaman’s use here of the term **“A PIONEERING SOLDIER”** means **“A SOLDIER WHO GOES ON AHEAD.”** With these words, Bediuzzaman is once again comparing himself to a force going ahead of the main body and saying that Hazrat Mahdi (as) will be coming after him. If Bediuzzaman wished to say that he was Hazrat Mahdi (as) he would certainly not have employed such a term. Because this term totally refutes all other claims on the subject and makes the issue absolutely clear. Bediuzzaman is describing himself as **“someone WHO GOES ON AHEAD;”** and on the other hand describes **“Hazrat Mahdi (as) as someone WHO COMES AFTER HIM.”**

By using the word **“SOLDIER”** Bediuzzaman is once again saying that he himself is not Hazrat Mahdi (as), but that his duty is to help and serve him. Hazrat Mahdi (as), whom Bediuzzaman describes himself as a **“SERVANT, THE VANGUARD”** of and whom he speaks of with such pride and respect, has been awaited by the Islamic world for hundreds of years. By these statements, Bediuzzaman is giving believers the good news that, by Allah’s leave, Hazrat Mahdi (as) will definitely appear in the End Times.



...That has the qualities stated in the hadith as it is narrated (based on evidence) in the “*Mustadrak al-Hakim*” of “*Al-Kutub As-Sittah*” and “*Sunan Abu Dawud*” and “*Shuab al-Iman*” of Bayhaqi: **VERILY ALLAH WILL SEND AT THE BEGINNING OF EVERY CENTURY A MUJADDID (REVIVER)** (great Islamic scholar, reviver, sent in the beginning of every century to describe the truths of the religion) ⁽⁸³⁾ and that fulfils the duty of warning completely..."

(Barla Addendum, p. 119)

83) IN EVERY CENTURY, ALLAH SENDS A MUJADDID (GREAT ISLAMIC SCHOLAR SENT IN THE BEGINNING OF EVERY CENTURY TO DESCRIBE THE TRUTHS OF THE RELIGION, REVIVER):

As Bediuzzaman notes here, our Prophet (saas) has said that “a mujaddid will be sent every century:”

“Truly, Great and Glorious Allah shall raise for this Ummah (Community) at the head of every century, ONE who shall renew (revive, clean the religion from bidah which are superstitions that have been added to the religion subsequently) for it its religion.” (Sunan Abu Dawud, 5/100)

The hadith states that Allah sends a mujaddid every century, in other words, someone who will purify the religion of additions to it, who will act in the manner revealed by the Qur’an and the Sunnah of our Prophet (saas) and

who will produce solutions from the Qur'an to the questions in people's minds, all in accordance with the demands of the time. As will be set out in later chapters, Allah sent a mujaddid at the beginning of every century since the time of our Prophet (saas) in order to show people the truth. But the great mujaddid of the End Times will be Hazrat Mahdi (as). As elaborated in many hadiths, Hazrat Mahdi (as) will implement the moral values of the Qur'an thoroughly, will free the religion of superstitious beliefs and practices and will revitalize the Sunnah of our Prophet (saas) and cause it to rule the whole world.



In line with the information that "He sends a mujaddid (reviver) who will restore the religion at the beginning of every century" (it is agreed by the great majority of religious scholars that) **HAZRAT MAWLANA KHALID⁽⁸⁴⁾ IS THE MUJADDID OF the year 1200, in other words, THE TWELFTH CENTURY⁽⁸⁴⁾.**

(Barla Addendum, p. 120)

In this passage, Bediuzzaman says that Hazrat Mawlana Khalid is the mujaddid of the Hijri 12th century:

84) HAZRET MAWLANA KHALID IS THE MUJADDID OF, THE TWELFTH CENTURY:

As explained in the hadiths, ever since the time of our Prophet (saas) a mujaddid has come at the beginning of every century to tell people of the moral values and commandments of the religion according to the demands of the age. For example, Imam Rabbani is the mujaddid of the year Hijri 1000. Mawlana Khalid al-Baghdadi was born in Hijri 1193 (1779 AD) and died in Hijri 1242 (1827

AD). The great majority of Islamic scholars are agreed that this blessed person represents the mujaddid between the Hijri 12th and 13th centuries. Bediuzzaman also notes this fact.



**EXACTLY AFTER A CENTURY ⁽⁸⁵⁾, THE CURES OF THE
RISALE-I NUR appear all around and SERVE TO THE
VERY SAME PURPOSE ⁽⁸⁶⁾... With the meaning fortified
by the clear expression of the hadith, it is our conviction
that, in terms of reviving the religion, the Risale-i Nur is IN
THE POSITION OF A MUJADDID (REVIVER) ⁽⁸⁷⁾."**

(Barla Addendum, p. 121)

In this passage, Bediuzzaman is explaining that he and his works were serving as mujaddid 100 years after Mawlana Khalid al-Baghdadi. Therefore, the mujaddid of the Hijri 13th century is Bediuzzaman Said Nursi. At that of the Hijri 14th century is Hazrat Mahdi (as):

85) EXACTLY AFTER A CENTURY:

Bediuzzaman Said Nursi was born in Hijri 1293 (1878 AD), exactly 100 years after Mawlana Khalid. He died in Hijri 1379 (1960 AD). Bedüzzaman performed great faith-related services 100 years after the mujaddid of the Hijri 12th century, Mawlana Khalid, or in other words in the 13th Hijri century. Therefore, Bediuzzaman is the mujaddid between the Hijri 13th and 14th centuries.

86) THE CURES OF THE RISALE-I NUR, IS IN THE POSITION OF A MUJADDID:

Bediuzzaman says that there is a strong opinion that the *Risale-i Nur* served as a mujaddid, meaning renewing the faith. The effects of the *Risale-Nur* were in complete agreement with the activities of the mujaddids, so Bediuzzaman performed the same task as Mawlana Khalid in the Hijri 12th century, by way of the *Risale-i Nur* in the Hijri 13th century. Therefore, through the *Risale-i Nur* that was published exactly 100 years after Mawlana Khalid, the mujaddid of the Hijri 12th century, Bediuzzaman is the mujaddid between the Hijri 13th and 14th centuries.

Another important matter revealed here by Bediuzzaman is this: As with all the messengers and the prophets, no mujaddid or restorer of the faith who has been sent since our Prophet (saas) in the history of Islam has ever come as a collective personality. In accordance with the law of Allah revealed by our Lord in the Qur'an, all the mujaddids have come as human beings being guides to salvation, who give warning to people, and give glad tidings to them of Allah's well pleasure, mercy and Paradise, and who distinguish between good and evil for them. And they have all had collective personalities made up of their followers and helpers.

Mujaddis such as Mawlana Khalid and Bediuzzaman are some of the finest examples of this. These blessed figures are all great Islamic scholars who have come as individuals in the centuries in which they lived. As expected, they all performed the tasks bestowed on them. They all also had collective personalities representing them made up of the people around them and their followers. The people and followers around them also performed great services, representing their collective personalities. But of course these collective personalities always had Mawlana Khalid or Bediuzzaman in person at their head, as their leader. That means that, in exactly the same way Hazrat Mahdi (as) who will come after them will also not himself be a collective personality, but will be an individual, a great Islamic scholar and mujaddid, who will assume the same duties and tell people of the truths of the religion as needed. Bediuzzaman makes this quite clear with the information he provides.

EXTRACTS FROM *TILSIMLAR* *MAGAZINE*

Some verses and hadiths speak in allegorical terms of **THE GREATEST MUJADDID (REVIVER)** ⁽⁸⁸⁾, **WHO WILL APPEAR IN THE END TIMES** ⁽⁸⁷⁾. But the most important of **THE THREE DUTIES OF** ⁽⁹⁴⁾ **THAT** ⁽⁸⁹⁾ **INDIVIDUAL** ⁽⁹¹⁾ **WHO WILL COME** ⁽⁹⁰⁾ **AND** ⁽⁹²⁾ **HIS COMMUNITY** ⁽⁹³⁾, and that which appears on the surface to be the smallest, is to salvage faith and illuminate the truths leading to faith like a Sun; **THEY HAVE ATTEMPTED TO INVENT** ⁽⁹⁹⁾ **THE REPORTS AND SIGNS** ⁽⁹⁸⁾ regarding **THAT** ⁽⁹⁵⁾ **INDIVIDUAL** ⁽⁹⁷⁾ **WHO WILL COME** ⁽⁹⁶⁾, **TO THE COLLECTIVE PERSONALITY OF THE RISALE-I NUR** ⁽⁹⁸⁾ **AND EVEN SOMETIMES TO ITS INTERPRETER** ⁽⁹⁹⁾, and **HAVE FAILED TO CONSIDER THIS IMPORTANT DUTY** ⁽¹⁰¹⁾ of restoring the essence of the moral values of Islam and applying the succession that **RULES WITHIN A VERY BROAD SPHERE** ⁽¹⁰⁰⁾.

(Tilsimilar Magazine, p. 168)

Bediuzzaman spoke of Hazrat Mahdi (as) having three great tasks, and of his being distinguished from the other mujaddids by these:

87) WHO WILL APPEAR IN THE END TIMES:

Bediuzzaman describes Hazrat Mahdi (as) as an individual, **“WHO WILL APPEAR IN THE END TIMES.”** This is the **“5th TIME”** from the beginning of the book that Bediuzzaman employs the terms **“WILL APPEAR.”** Had Hazrat Mahdi (as) appeared before or during Bediuzzaman’s time, then Bediuzzaman would have said **“who appeared”** or **“who has appeared,”** rather than **“will appear.”** But Bediuzzaman explicitly refers to the future and says that Hazrat Mahdi (as) is **“AN INDIVIDUAL WHO WILL APPEAR IN THE FUTURE.”** And he insistently repeated this in his works, time and time again. This all goes to show that Hazrat Mahdi (as) had not appeared during or before Bediuzzaman’s own day and reveals that this is a phenomenon to be expected in the End Times.

88) THE GREATEST MUJADDID (REVIVER):

Our Prophet (saas) reveals in the hadiths that a mujaddid will be sent at the beginning of every century to tell people of the moral values and commandments of the religion according to the requirements of the day. For example, Imam Rabbani is the mujaddid of the Hijri 1000s. Mawlana Khalid al-Baghdadi was born in Hijri 1193 (1779 AD) and died in Hijri 1242 (1827 AD). So this great individual is unanimously agreed to be the mujaddid between the 12th and 13th Hijri centuries. Bediuzzaman Said Nursi was born exactly 100 years after Mawlana Khalid in Hijri 1293 (1878 AD), dying in Hijri 1379 (1960 AD). As the author of the *Risale-i Nur*, published exactly 100 years after Mawlana Khalid, the mujaddid of the Hijri 12th century, Bediuzzaman said he was the mujaddid between the Hijri 13th and 14th centuries.

Bediuzzaman clearly stated that Hazrat Mahdi (as) would appear after him by supplying a date, saying that he would be the mujaddid of the 14th Hijri century. In addition, Bediuzzaman describes Hazrat Mahdi (as) as **“THE GREATEST MUJADDID,”** who will come in the End Times, thus making evident that he will be the greatest mujaddid of all times.

Bediuzzaman says that Allah will send Hazrat Mahdi (as) at a time when the portents of the End Times are most intense. He will send him as the greatest mujtahid (a scholar who derives legal rulings), the greatest mujaddid (reviver), and the greatest expounder of the law, who will be instrumental in people attaining salvation, a guide to the true path, the greatest spiritual leader of all time, and as someone descended from our Prophet (saas).

Bediuzzaman uses the titles of **“the greatest mujaddid and the greatest mujtahid”** for Hazrat Mahdi (as). A “mujaddid” is a reviver and someone who describes the truths of the religion according to the needs of the time; while a “mujtahid” is a great Islamic scholar and leader who derives legal rulings on the basis of verses when required. People with these qualities are great guides and saviors, role models for Islamic societies. Because they issue rulings some of these guides have also become the **“leaders of the schools,”** obeyed by Muslims.

Imam Hanafi, Imam Sha’afi, Imam Hanbali and Imam Maliqi are the leaders of these four schools. All Sunnis perform deeds according to their rulings. Bediuzzaman says that the greatest of these “mujaddids and mujtahids” will be Hazrat Mahdi (as). This shows that Hazrat Mahdi (as) **“will eliminate all schools”** as the person most authorized for ijtiḥad (**independent interpretation and rulings on the basis of the Qur’an and the hadiths**). In effect, since he will be the Imam of the greatest school he must also remove all the others. And this is confirmed by the way it is revealed that everyone will obey him in his time.

By saying that Hazrat Mahdi (as) is the **“greatest mujaddid”** Bediuzzaman is also saying that he will be superior to all the schools. Many Islamic scholars, past and present, have mentioned this in their works. In his “Al-Futuḥat al-Makkiyah” Muḥyiddin Ibn ‘Arabi, one of the greatest Islamic scholars there have ever been, says this on the subject:

...HAZRAT MAHDI (AS) WILL RESTORE THE RELIGION TO EXACTLY AS IT WAS IN THE TIME OF THE PROPHET (SAAS). HE WILL ELIMINATE THE SCHOOLS FROM THE WORLD. NO SCHOOL WILL BE LEFT APART FROM THE TRUE, PURE FAITH. (Al-Barzanji, Al-Isha’ah li-ashrat al-sa’ah, pp. 186-187).

Huseyin Hilmi Isik describes this characteristic of Hazrat Mahdi (as) as follows in his work, *Saadet-i Ebediye* (Age of Bliss):

HAZRAT MAHDI (AS) WILL COME TO EARTH IN THE END TIMES. He

will be descended from the Messenger of Allah (saas). He will meet up with the Prophet Jesus (as) AND ELIMINATE THE SCHOOLS, AND ONLY HIS SCHOOL WILL REMAIN. (H. Hilmi Işık, Eternal Bliss, p. 35)

Bediuzzaman Said Nursi was a member of the Sha'afi school. He had no school of his own, but followed the founder of another school; and he regarded Imam Sha'afi as the imam of this school. Bediuzzaman points out the matter as follows in his works:

"To begin with: I am a Sha'afi..." (Emirdag Addendum, p. 38)

"... to my worship as a Sha'afi." (Great History of Life, p. 202)

"This is all. I am a Sha'afi..." (Great History of Life, p. 206)

"Indeed, since he is in the Sha'afi school..." (Emirdağ Addendum, s. 573)

But Hazrat Mahdi (as) will eliminate all schools and will be above all sects. Bediuzzaman, who is affiliated to one of the schools, says that he is not Hazrat Mahdi (as) by stating that this characteristic will belong to Hazrat Mahdi (as).

89) THAT (INDIVIDUAL):

This is the "8th TIME" that Bediuzzaman uses the pronoun "THAT" (INDIVIDUAL) to refer to Hazrat Mahdi (as). The pronoun "THAT" before the word "individual" refers to "A SINGLE PERSON." Therefore, in referring to Hazrat Mahdi (as), Bediuzzaman is clearly not thinking of a community or a collective personality. If he were, then Bediuzzaman would have used the pronoun "they" or some other similar term instead of "THAT" individual. But he does not employ such a term of expression, and does not use such in any one of the passages referring to Hazrat Mahdi (as). On the contrary, he reiterates this singular pronoun "8 TIMES" in the part of the book so far. Bediuzzaman emphasized this word many times in a highly deliberate manner. It is therefore obvious that Bediuzzaman is here speaking of a person who will lead all Muslims and be instrumental as a guide in people's salvation.

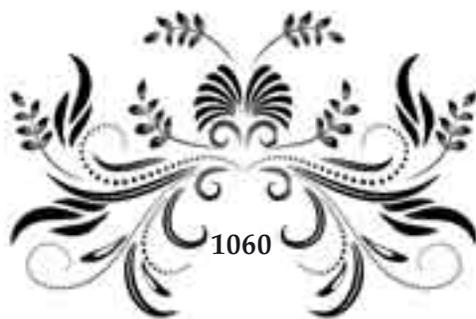
90) WILL COME:

Bediuzzaman once again uses the term **“that individual WHO WILL COME”** to state that Hazrat Mahdi (as) is **“an individual whose coming is awaited at a later date.”** This is the **“6th TIME”** that Bediuzzaman says that Hazrat Mahdi (as) **“WILL COME.”** Since there is no question of Bediuzzaman misinforming Muslims, Hazrat Mahdi (as) had not yet appeared in or before Bediuzzaman’s day. Because if that were the case, then Bediuzzaman would have used **“that individual who came”** instead of **“THAT INDIVIDUAL WHO WILL COME.”** And he would not have employed a term proving the exact opposite a total of **“6 TIMES.”** But the fact that Bediuzzaman repeats such a definitive expression so many times shows that he is definitely certain that Hazrat Mahdi (as) will be coming in the future.

91) INDIVIDUAL:

In this description, Bediuzzaman uses the term **“that INDIVIDUAL who will come”** and not **“those individuals who will come.”** With these words, Bediuzzaman is explicitly stating that Hazrat Mahdi (as) is not a collective personality, a community or an entity such as a spirit. The word **“INDIVIDUAL”** is **“singular”** and is used to refer to a human being. Therefore, Bediuzzaman is here referring to a **“SINGLE PERSON.”**

In addition, this is the **“3rd TIME”** that Bediuzzaman refers to Hazrat Mahdi (as) as an **“INDIVIDUAL.”** There is no doubt that there is specific wisdom behind the way that such a thinker as Bediuzzaman uses this kind of a significant term with a very clear meaning so many times. Bediuzzaman is making all Muslims aware that Hazrat Mahdi (as) is not a collective personality and giving them all the glad tidings of this blessed individual’s coming.



92) AND:

Bediuzzaman here used the words **“that individual who will come AND his community.”** **“THAT INDIVIDUAL WHO WILL COME”** and **“HIS COMMUNITY”** are two different expressions. By using the word **“AND,”** Bediuzzaman is explicitly stating that these are two distinct concepts. If Hazrat Mahdi (as) were a collective personality, or had that community assumed the function of the Mahdi, then he would have used expressions making that clear, such as **“that community that will come”** or **“the community that will assume the function of the Mahdi.”** However, Bediuzzaman uses the words **“that individual who will come AND his community,”** in such a way as to leave no room for argument, making it clear that Hazrat Mahdi (as) is an individual at the head of a community made up of his followers. This fact emphasized by Bediuzzaman can clearly be seen from a few questions:

1- Does Bediuzzaman say that this individual who will appear in the End Times will be alone?

No, Bediuzzaman has explained that Hazrat Mahdi (as) will also have a community that follows him.

2- Does Bediuzzaman say that this community will have someone as their head?

Yes, Bediuzzaman has stated that Hazrat Mahdi (as) will be the leader of this community.

93) HIS COMMUNITY:

Bediuzzaman speaks of the existence of a community here. That community is made of up the helpers and supporters of Hazrat Mahdi (as), whom he describes at **“that individual who will come.”** Bediuzzaman states in many places in his works, on the basis of the hadiths of our Prophet’s (saas), that Hazrat Mahdi (as) will have a community and that the community will help Hazrat Mahdi (as) in his activities. However, he also says that Hazrat Mahdi (as)

will be at the head of that community as its ruler and leader. Bediuzzaman refers to this mass movement that will follow Hazrat Mahdi (as) and listen to him preach the word of Islam as “the collective personality of Hazrat Mahdi (as).” However, as Bediuzzaman says, it is perfectly clear that one cannot have a collective personality without a leader, without an individual at its head. Hazrat Mahdi (as) will be at the head of this community and will personally serve as its leader. Therefore, as Bediuzzaman tells us in these statements, **“Hazrat Mahdi (as) IS A SINGLE INDIVIDUAL WHO WILL HAVE A COMMUNITY THAT FOLLOWS HIM AND WHO ACTS AS ITS LEADER.”**

94) THE THREE DUTIES OF:

In speaking of Hazrat Mahdi (as), Bediuzzaman says, **“that individual who will come and his community” will have “THREE DUTIES.”**

Bediuzzaman sets these three duties of Hazrat Mahdi (as) out as follows:

1- Bediuzzaman states that atheist philosophies will constitute a threat in the End Times, and that Darwinism and materialism in particular will draw strength from atheism and adopt a perilous course that denies Allah. For that reason, Hazrat Mahdi’s (as) first duty is to struggle against materialist and Darwinist philosophies, built on denial of Allah, and atheism and to totally eliminate the influence of these philosophies over people.

2- Bediuzzaman says that Hazrat Mahdi’s (as) second duty is to revitalize Islamic moral values and virtues and the true Sunnah of our Prophet (saas). Hazrat Mahdi (as) will establish Islamic Union by bringing together Muslims who are fragmented into various groupings, and will assume the leadership of the Islamic world. Bediuzzaman also says that Hazrat Mahdi (as) will make that Union a sound foundation and thus protect Muslims from various dangers.

3- Bediuzzaman says that Hazrat Mahdi’s (as) third duty is to unite Islamic community and to forge an alliance with the Christian world. He reveals that Hazrat Mahdi (as) will discharge this duty with the support of believers, loyal sayyids descended from our Prophet (saas) and all other Muslims. Hazrat Mahdi (as) will perform these three tasks at the same time and this will be one of the main signs allowing him to be recognized. **Bediuzzaman says**

that no other mujaddid, himself included, has ever discharged these three duties at one and the same time, but that only Hazrat Mahdi (as) will accomplish that.

95) THAT (INDIVIDUAL):

Bediuzzaman here used the word **"THAT"** (INDIVIDUAL) for Hazrat Mahdi (as) for the **"9th TIME."** The pronoun **"THAT"** clearly refers to a single individual. Bediuzzaman is not speaking of a spiritual entity, group or movement here but he is imparting the glad tidings of Hazrat Mahdi's (as) coming in person. The repetition of the words for the **"9 TIMES"** shows that Bediuzzaman's statements on the subject are too definitive to permit any argument.

96) WHO WILL COME:

Another term that Bediuzzaman frequently reiterates when speaking of Hazrat Mahdi (as) is **"WILL COME."** These words are used for the **"7th TIME"** since the beginning of this book. Bediuzzaman is explicitly stating in this passage that Hazrat Mahdi (as) had not yet come in Bediuzzaman's own time or before. Had Bediuzzaman thought that Hazrat Mahdi (as) had come and begun work, he would certainly not have employed a term that would have misled all Muslims, and would not have repeated it for **"7 TIMES."** It is therefore clear that Bediuzzaman is saying that Hazrat Mahdi (as) will appear in a time in the future, after his own.

Furthermore, by saying **"WILL COME"** Bediuzzaman is also emphasizing that the coming of Hazrat Mahdi (as) is an absolute fact. Were Hazrat Mahdi (as) a spiritual entity, Bediuzzaman would not have used the term **"will come"** for so many times in these extracts. Therefore, Bediuzzaman is also making it clear in this passage that Hazrat Mahdi (as) is a person.

97) INDIVIDUAL:

Bediuzzaman uses the word “INDIVIDUAL” in this passage and also in many places in the *Risale-i Nur* when referring to Hazrat Mahdi (as). This means that Hazrat Mahdi (as) is a “PERSON” and not a community or collective entity. The word “INDIVIDUAL” is used here for the “4th TIME” by Bediuzzaman since the beginning of the book. Since it is inconceivable that Bediuzzaman might mislead Muslims or misinform them and if Hazrat Mahdi (as) were a collective personality or a community, then Bediuzzaman would not have repeated the term “THAT INDIVIDUAL” so often.

98) THE REPORTS AND SIGNS, TO THE COLLECTIVE PERSONALITY OF THE RISALE-I NUR:

Bediuzzaman is referring in this passage to a widespread misinterpretation. Bediuzzaman says that there are attempts to equate reports and signs concerning Hazrat Mahdi (as) with the community of the *Risale-i Nur*, but that this is incompatible with the information provided about Hazrat Mahdi (as). Bediuzzaman says that these people arrive at this conclusion because they ignore two of Hazrat Mahdi’s (as) great and very important duties. Islamic Union has not yet been established and Hazrat Mahdi (as) has not yet assumed the leadership of all Muslims. Neither has there yet been an alliance with the Christians and the moral values of the Qur’an have not yet ruled the world. None of the mujaddids after the time of our Prophet (saas), Bediuzzaman included, had ever performed these great tasks. Therefore, by expressing this fact, Bediuzzaman is saying that people who think of the collective personality of the *Risale-i Nur* as the Mahdi are mistaken.

99) THEY HAVE ATTEMPTED TO INVENT, AND EVEN SOMETIMES TO ITS INTERPRETER:

Bediuzzaman says that as the author of the *Risale-i Nur*, some circles have described him as Hazrat Mahdi (as). As explained above, however,

Bediuzzaman says that misinterpretation stems from the ignoring of the two great tasks to be performed by Hazrat Mahdi (as). He therefore once again states that this idea regarding his being the Mahdi is unfounded.

Bediuzzaman once again emphasizes the erroneous nature of this idea with the word **“EVEN.”** Bediuzzaman uses the word **“even”** here in the sense of **“and what is even odder and bizarre”** He says that people have imagined that the *Risale-i Nur* is the Mahdi, and that the same claim has been made about him, which is even odder. By using this term, Bediuzzaman is once again emphasizing this error being put forward regarding the Mahdi.

Bediuzzaman also states in this expression that the error regarding him being the Mahdi **“is not an error being made all the time,”** with the word **“SOMETIMES”** that he uses.

100) RULES WITHIN A VERY BROAD SPHERE:

Bediuzzaman sometimes refers to the words **“RULES WITHIN A VERY BROAD SPHERE”** as a distinctive characteristic of Hazrat Mahdi (as) in some passages in which he discusses Hazrat Mahdi’s (as) three duties. Hazrat Mahdi (as) will not perform his duties in one region alone; his area of activity will be in a very broad sphere, in other words, global. Bediuzzaman says that **“restricted activities,”** which he describes as **“narrow sphere,”** must not mislead Muslims. Recalling that Hazrat Mahdi (as) will perform his second and third duties in a broad sphere, he sets out the error of equating the Mahdi with the collective personality of the *Risale-i Nur*, with full supporting evidence.

The **“RULING IN A BROAD SPHERE,”** or **“GLOBAL DOMINION”**, that Bediuzzaman says Hazrat Mahdi (as) will bring about, has not yet come about. This also reveals that Hazrat Mahdi (as) is not an individual nor a collective personality who appeared in the past. The discharging on a global basis of the three duties in question will be one of the main signs of Hazrat Mahdi (as) and will make him recognizable to all people.

101) HAVE FAILED TO CONSIDER THIS IMPORTANT DUTY:

Bediuzzaman recalls that Hazrat Mahdi's (as) second (establishing Islamic Union) and third (promulgating the moral values of the Qur'an across the world) duties that he will perform worldwide are the distinctive and identifying features of him. Because Hazrat Mahdi (as) is the only person who will perform these duties globally. Therefore, if these tasks have not been performed together with these characteristics, then it is out of the question to make any claims regarding the Mahdi. Because any such claim would totally conflict with the hadiths of our Prophet's (saas) and statements made in that light by great Islamic scholars and by Bediuzzaman.

By these words, Bediuzzaman is recalling that we need to consider whether these two duties, that will be performed worldwide, have actually been carried out. Bediuzzaman says that any inference regarding someone being the Mahdi in the absence of any such evidence will be mistaken. Bediuzzaman's use of the term **"FAILED TO CONSIDER"** means that those who imagine him or the *Risale-i Nur* to be Hazrat Mahdi (as) have ignored this important element and are therefore mistaken.



THEY RIGHTLY SUPPOSE THE RISALE-I NUR'S COLLECTIVE PERSONALITY TO BE A SORT OF MAHDI

⁽¹⁰²⁾. And one representative of that collective personality is a collective personality coming from the solidarity of the followers of the Nur, and **SINCE SOME OF THEM SUPPOSE ITS POOR INTERPRETER** is a representative of that collective personality, **THEY SOMETIMES CALL HIM BY THE SAME NAME (OF HAZRAT MAHDI (AS))**

⁽¹⁰³⁾. But **THIS IS** in reality **A CONFUSION,** ⁽¹⁰⁴⁾ **A MISUNDERSTANDING...** ⁽¹⁰⁵⁾

(Tilsimlar Magazine, p. 201)

Bediuzzaman says that the idea that the Risale-i Nur, or he himself as its author, might be Hazrat Mahdi (as) is nothing more than an error and confusion:

102) THEY RIGHTLY SUPPOSE THE RISALE-I NUR'S COLLECTIVE PERSONALITY TO BE A SORT OF MAHDI:

Bediuzzaman's use of the term "RIGHTLY" is not to emphasize that it is right to regard the community of the *Risale-i Nur* as the Mahdi, but rather that might be easy to think this and it is an error to be regarded as excusable. This understanding can easily be determined from his discussion of the subject. Indeed, in passages cited above Bediuzzaman says that this error stems from the two great duties that Hazrat Mahdi (as) will perform on a global scale being ignored and that this is "NOT A CORRECT VIEW."

103) SINCE SOME OF THEM SUPPOSE ITS POOR INTERPRETER, THEY SOMETIMES CALL HIM BY THE SAME NAME [OF HAZRAT MAHDI (AS)]:

Bediuzzaman says that he, as the author of the *Risale-i Nur*, and the *Risale-i Nur itself* have been regarded as Hazrat Mahdi (as), but that this is merely a **“SUPPOSITION.”** This verb **“to suppose”** is an expression of lack of reality, of an error or a deception. Bediuzzaman said that his followers produced an evaluation on the basis of only one important duty of Hazrat Mahdi (as), that of telling people of the signs leading to faith, and that they ignored the absence of Hazrat Mahdi’s (as) other two duties in him, those of **“establishing Islamic Union, being the leader of the whole Islamic world and bringing the moral values of Islam to rule the world.”** He therefore says that to equate the subject of the Mahdi with the *Risale-i Nur* or with himself is only **“a supposition”**.

In addition, by saying that **“some of them suppose,”** Bediuzzaman is stating that he does not include himself among these people and that he does not share their ideas.

104) THIS IS, A CONFUSION:

Bediuzzaman says that to regard him or the *Risale-i Nur* as the Mahdi is a **“CONFUSION.”** The word **“confusion”** means **“MISTAKING ONE THING FOR ANOTHER.”** Therefore, there are two distinct concepts here being confused with one another. Bediuzzaman says that some people **“suppose”** that he or the *Risale-i Nur* might be Hazrat Mahdi (as), but that this is in fact **“a mistake and confusion.”**

Bediuzzaman explains that this confusion stems from the *Risale-i Nur* assuming one of Hazrat Mahdi’s (as) three main duties, that of **“saving the faith.”** As Bediuzzaman explains, all the mujaddids sent over the course of his-

tory have performed one of Hazrat Mahdi's (as) tasks. But **"the three duties have never been performed at the same time by any mujaddid,"** including Bediuzzaman. Therefore, many people in history have been the subject of such comparison with the Mahdi.

However, by describing **"the duties that Hazrat Mahdi (as) will perform at one and the same time and across the world,"** Bediuzzaman is saying that none of these claims about people being the Mahdi are true, and that Hazrat Mahdi (as) is an individual who will come in the future.

The same thing applies to the comparison with the *Risale-i Nur* and Bediuzzaman. Bediuzzaman says that there is a **"confusion and mistake"** because some people ignore the information about Hazrat Mahdi (as) in the hadiths of our Prophet's (saas) and in statements from Islamic scholars.

105) A MISUNDERSTANDING:

Bediuzzaman says that it is also a **"MISUNDERSTANDING"** to regard him or the *Risale-i Nur* as the Mahdi. The word **"MISUNDERSTANDING"** means **"ERROR, MIS JUDGMENT, DELUSION."** Bediuzzaman does not simply content himself with saying that it is **"confusion"** for him or the *Risale-i Nur* to be given the name of Hazrat Mahdi (as). He goes on in the same sentence to emphasize that it is also a **"misunderstanding."** This is a very explicit statement. If Bediuzzaman thought there was any truth at all in the claims about being the Mahdi attached to him and the collective personality of *Risale-i Nur*, he would definitely not have described that as an **"error."** He would have used words to indicate that these claims were accurate. The fact that he describes this as an error reveals Bediuzzaman's opinion on the subject in a very clear manner that leaves no room for any doubt. Bediuzzaman does not accept the view that he or the *Risale-i Nur* could be Hazrat Mahdi (as).



EXTRACTS FROM THE BOOK 'LETTERS'

... REPRESENTING THE COLLECTIVE PERSONALITY OF CHRISTIANITY, THE PROPHET JESUS (AS) ⁽¹⁰⁶⁾ will eliminate THE ANTICHRIST, WHO REPRESENTS THE COLLECTIVE PERSONALITY OF IRRELIGION ⁽¹⁰⁷⁾ ...

(Letters, p. 6)

In this passage Bediuzzaman says that the Prophet Jesus (as) will return to earth and intellectually neutralize the fitnah of the antichrist:

106) REPRESENTING THE COLLECTIVE PERSONALITY OF CHRISTIANITY, THE PROPHET JESUS (AS):

Bediuzzaman here says that **"the Prophet Jesus (as) REPRESENTS THE COLLECTIVE PERSONALITY OF CHRISTIANITY."** Bediuzzaman states that, like all the prophets and messengers there have ever been, the Prophet Jesus (as) will have a collective personality made up of people who support, believe in and follow him. However, by referring to **"REPRESENTING THE COLLECTIVE PERSONALITY OF CHRISTIANITY,"** Bediuzzaman is saying that, in agreement with the law of Allah, **"THE PROPHET JESUS (AS) WILL BE PRESENT IN PERSON AS A LEADER OF GUIDANCE AT THE HEAD OF THIS COLLECTIVE PERSONALITY."** Clearly, it is impossible for one collective personal-

ity to represent another collective personality. In order for there to be a collective personality there has to be **"A PERSON"** at its head. Emphasizing this fact, Bediuzzaman states that the Prophet Jesus (as) is not a collective personality but that he will personally be at the head of and lead his collective personality.

These facts reported by Bediuzzaman can be more clearly seen when we ask one or two questions:

1- A person represents the collective personality of Christianity. Who is that person?

The Prophet Jesus (as).

2- Who does the Prophet Jesus (as) represent?

The collective personality of Christianity.

The answers to these questions clearly show that Bediuzzaman refers to the Prophet Jesus (as) and his collective personality as two separate concepts.

107) THE ANTICHRIST, WHO REPRESENTS THE COLLECTIVE PERSONALITY OF IRRELIGION:

Bediuzzaman says that, like the Prophet Jesus (as), the antichrist will have a collective personality. However, in the words **"THE ANTICHRIST, WHO REPRESENTS THE COLLECTIVE PERSONALITY OF IRRELIGION,"** Bediuzzaman is saying that the antichrist will also **"BE AT THE HEAD OF THIS COLLECTIVE PERSONALITY AS AN INDIVIDUAL."**

In his works, Bediuzzaman says, with various supporting evidence, that all the names cited by our Prophet (saas) as coming in the End Times are individuals. The antichrist is one of these individuals of the End Times. Bediuzzaman has provided the same amount of detail concerning the Prophet Jesus (as) and Hazrat Mahdi (as) being individuals as he has provided for the antichrist being one. It would certainly be a mistake to misinterpret some of these statements by Bediuzzaman in such a way as to conclude that while the antichrist is an individual, the Prophet Jesus (as) and Hazrat Mahdi (as) are collective personalities. That is because Bediuzzaman has persistently reiterated that, like the antichrist, **"the Prophet Jesus (as) and Hazrat Mahdi (as) will each come AS INDIVIDUALS"** and has provided the evidence to confirm this.

... The meaning of the hadiths about the Sufyan and Hazrat Mahdi (as) is this: two currents of irreligion will gain strength in the End Times: The First Current is: Under the veil of duplicity, **A FEARSOME INDIVIDUAL NAMED THE SUFYAN** ⁽¹⁰⁸⁾ will deny the messengership of Prophet Muhammad (saas), and coming to lead the dissemblers, will try to destroy the Islamic Shari'a. To oppose him, **A LUMINOUS INDIVIDUAL CALLED MUHAMMAD MAHDI OF THE FAMILY OF THE PROPHET (SAAS)** ⁽¹¹¹⁾ will come to **LEAD THE PEOPLE OF SAINTHOOD AND PERFECTION** ⁽¹¹⁰⁾, **WHO ARE BOUND TO THE LUMINOUS CHAIN OF THE FAMILY OF THE PROPHET (SAAS)** ⁽¹⁰⁹⁾, and **HE WILL ELIMINATE THE CURRENT OF HYPOCRITES, WHICH WILL BE THE COLLECTIVE PERSONALITY OF THE SUFYAN, AND SCATTER IT** ⁽¹¹²⁾.

(Letters, p. 53)

Bediuzzaman speaks of the Sufyan, described in the hadiths of our Prophet's (saas), as an individual who works for the spread of atheist philosophies in the End Times. Bediuzzaman tells us that the corruption (fitnah) of the Sufyan will be eliminated by Hazrat Mahdi's (as) intellectual struggle:

108) A FEARSOME INDIVIDUAL NAMED THE SUFYAN:

One of the persons of the End Times whom our Prophet (saas) reveals in the End Times is the "Sufyan." Information about the characteristics of the Sufyan and his negative activities is provided in the hadiths. Bediuzzaman also speaks

of the Sufyan's activities in this passage and reveals that his denial-based strife will come to an end by way of Hazrat Mahdi (as). Bediuzzaman's use here of the term **"A FEARSOME INDIVIDUAL NAMED THE SUFYAN"** means that the Sufyan is **"AN INDIVIDUAL,"** and not a spiritual entity. Our Prophet (saas) also makes it very clear in the hadiths that the Sufyan is an individual, by providing details about his physical appearance, imperfections and sicknesses.

The same thing applies to the Prophet Jesus (as) and Hazrat Mahdi (as). Very detailed information is given both in the hadiths of our Prophet's (saas) and in the works of Bediuzzaman about the Prophet Jesus' (as) and Hazrat Mahdi's (as) physical features, their struggles and activities. It would therefore be irrational and illogical to regard the Sufyan as an individual but to deny that the Prophet Jesus (as) and Hazrat Mahdi (as) will appear as individuals. All the people of the End Times revealed in the hadiths of our Prophet's (saas) will appear as an **"INDIVIDUAL"** and each one of these persons will be instrumental in humanity to witness historic events. Hazrat Mahdi (as) will personally eliminate the spiritual damage wreaked in the Islamic world by the Sufyan, will restore the Sunnah of our Prophet (saas) to life and will spread it right across the world. Bediuzzaman is expressing this fact in this passage and revealing that the Sufyan, whom he describes as **"A FEARSOME INDIVIDUAL NAMED THE SUFYAN,"** will be **"intellectually neutralized by Hazrat Mahdi (as), whom he also reveals to be AN INDIVIDUAL."**

109) WHO ARE BOUND TO THE LUMINOUS CHAIN OF THE FAMILY OF THE PROPHET (SAAS):

By the words **"WHO ARE BOUND TO THE LUMINOUS CHAIN OF THE FAMILY OF THE PROPHET (SAAS),"** Bediuzzaman is saying that **"Hazrat Mahdi (as) is a holy INDIVIDUAL descended from the line of our Prophet (saas)."** It is incompatible with reason and logic for a collective personality to be descended from anyone. Only a person can be said to be descended from a prophet. By once again stressing this fact in this passage, Bediuzzaman is saying that Hazrat Mahdi (as) is not a collective personality but **"AN INDIVIDUAL"** descended from our Prophet (saas).

110) LEAD THE PEOPLE OF SAINTHOOD AND PERFECTION:

By saying, **“LEAD THE PEOPLE OF SAINTHOOD AND PERFECTION,”** Bediuzzaman is telling us that when he appears, Hazrat Mahdi (as) will assume the leadership of the scholars. Hazrat Mahdi (as) is a holy individual with very superior moral virtues, blessed with much knowledge and wisdom. The superior nature of Hazrat Mahdi’s (as) moral virtues and faith is described in detail in many hadiths. When he appears, this holy person will be both a mujaddid (reviver, great Islamic scholar sent at the beginning of every century to teach the truths of the faith according to the needs of the time) and also a mujtahid (*a great Islamic scholar and leader who will issue rulings on the basis of holy verses when the need arises*), and will restore the religion to its original form in the time of our Prophet (saas). These superior qualities will make him the leader of all scholars. There is no question of a collective personality having the qualities of leadership of a community made up of scholars, religious guides and pure believers. Only a person can assume such leadership. Bediuzzaman is expressing that fact here, saying that Hazrat Mahdi (as) is **“AN INDIVIDUAL”** with superior qualities needed to lead the entire community of believers.

111) A LUMINOUS INDIVIDUAL CALLED MUHAMMAD MAHDI OF THE FAMILY OF THE PROPHET (SAAS):

In this passage, Bediuzzaman is providing several important pieces of information about Hazrat Mahdi (as). Firstly, by referring to the **“AHL AL BAYT,”** (the family of the Prophet (saas)) Bediuzzaman is once again stating that Hazrat Mahdi (as) is **“AN INDIVIDUAL DESCENDED FROM THE LINE OF OUR PROPHET (SAAS).”**

In addition, by the words **“CALLED MUHAMMAD MAHDI”** he also provides information about Hazrat Mahdi’s (as) name. With this information based on the hadiths of our Prophet (saas), Bediuzzaman is saying that Hazrat Mahdi (as) is not a collective personality, but **“AN INDIVIDUAL HERALDED BY HIS NAME.”**

By referring to a **“LUMINOUS INDIVIDUAL,”** Bediuzzaman is describing Hazrat Mahdi (as) as **“A RADIANT PERSON.”** Had Bediuzzaman wished to

emphasize that Hazrat Mahdi (as) is a collective personality, then he would have described him as “a luminous collective personality,” not as a “luminous individual.” But Bediuzzaman says no such thing, and describes him as “a luminous individual.” His use of the indefinite article “A” here sheds further light on the subject, indicating that Hazrat Mahdi (as) is “A SINGLE INDIVIDUAL.” The word “INDIVIDUAL” also implies “singularity” and one single person. Bediuzzaman does not speak of “two” or “three” individuals here or of “people,” but explicitly states that Hazrat Mahdi (as) is “a single person.”

This is also the “5th TIME” that Bediuzzaman uses of the word “INDIVIDUAL” since the start of this book. Bediuzzaman is obviously not referring to Hazrat Mahdi (as) a collective personality or community. He says he is a luminous person with a name and a line of descent, repeating time and time again that Hazrat Mahdi (as) is “AN INDIVIDUAL,” “A PERSON.”

112) HE WILL ELIMINATE THE CURRENT OF HYPOCRITES, WHICH WILL BE THE COLLECTIVE PERSONALITY OF THE SUFYAN, AND SCATTER IT:

By speaking here of “HE WILL ELIMINATE THE CURRENT OF HYPOCRITES, WHICH WILL BE THE COLLECTIVE PERSONALITY OF THE SUFYAN, AND SCATTER IT,” Bediuzzaman is making it clear that the Sufyan, one of the figures of the End Times, will also have a collective personality. The collective personality of the Sufyan will be made up of his denial-based system and unbelievers with a hypocritical spirit who support him. However, it is clear that the Sufyan will be personally present at the head of this collective personality. Indeed Bediuzzaman explicitly states in his works that the Sufyan and his collective personality are two distinct concepts, and that the Sufyan will head the latter as an individual. In one such passage Bediuzzaman says that the Sufyan will be an individual in the words:

Sufyan and antichrist who will head the hypocrites (two faced liars) and unbelievers (atheists) in the End Times are FEARSOME FIGURES OF DANGER... (Guide to Service, p. 86)

As Bediuzzaman also says, the Sufyan will have a collective personality, but he will personally assume the leadership of that collective personality. Bediuzzaman says that the Sufyan's efforts, together with his collective personality, to spread denial will be prevented by Hazrat Mahdi (as). Hazrat Mahdi (as) will completely eradicate, on the intellectual plane, the mischief of the Sufyan.



... Although defeated before the atheistic current while separate, Christianity and Islam will have the capability to defeat and rout it as a result of their union. Then **THE PERSON OF THE PROPHET JESUS (AS)** ⁽¹¹⁴⁾, **WHO IS PRESENT WITH HIS HUMAN BODY IN THE WORLD OF THE HEAVENS** ⁽¹¹³⁾, **WILL COME TO LEAD THE CURRENT OF TRUE RELIGION** ⁽¹¹⁵⁾, as, relying on the promise of One Powerful Over All Things, the Bringer of Sure News has said. Since He has told of it, it is true, and **SINCE THE ONE POWERFUL OVER ALL THINGS HAS PROMISED IT, HE WILL CERTAINLY BRING IT ABOUT...** ⁽¹¹⁶⁾

(Letters, Fifteenth Letter, p. 79)

Bediuzzaman says that as a result of Christians' turning to the Qur'an and following Islam, and of the unification of the two faiths, they will grow stronger and powerful enough to eliminate irreligious philosophies. During this time, the Prophet Jesus (as) will return to earth and assume the leadership of this force. Bediuzzaman says that the Prophet (saas) has provided this information on the basis of the promise of Allah, and reminds us that Allah definitely keeps His word:

113) WHO IS PRESENT WITH HIS HUMAN BODY IN THE WORLD OF THE HEAVENS:

In this passage, Bediuzzaman says that Christianity will soon be restored to its original form by being freed from various beliefs and practices added onto it subsequently and will then follow the Qur'an. The Christians who turn to Islam will then join forces with Muslims and wage a common intellectual struggle against irreligion. In the words "**PRESENT WITH HIS HUMAN BODY IN THE WORLD OF THE HEAVENS**" Bediuzzaman says that the Prophet Jesus (as), who is in the heavens in his human body, will return to earth and assume the leadership of this struggle. Bediuzzaman is saying that the Prophet Jesus (as) will return in human form, as a blessed person, "**AN INDIVIDUAL.**" Bediuzzaman uses the word "**HUMAN,**" thus explicitly stating that the Prophet Jesus (as) is not a collective personality but "**an individual with material existence.**"

114) THE PERSON OF THE PROPHET JESUS (AS):

The term "**THE PERSON OF THE PROPHET JESUS (AS)**" employed here by Bediuzzaman refers to the "**Prophet Jesus (as) as AN INDIVIDUAL.**" It is therefore clear from Bediuzzaman's words that the Prophet Jesus (as) "is not a collective personality." The Prophet Jesus (as) will return to earth in the End Times as an individual, eliminate the corruption of the antichrist and work together with Hazrat Mahdi (as). The Prophet Jesus (as) and Hazrat Mahdi (as) will be instrumental in Islamic moral values ruling the world. These great glad tidings of the End Times have not yet become a reality, and the Islamic world is waiting for these blessed developments to take place. Bediuzzaman's terminology reveals the error in claiming that Hazrat Mahdi (as) had appeared in some earlier period. That is because the coming of the Prophet Jesus (as) and his alliance with Hazrat Mahdi (as) have not yet happened, and the mischief of the antichrist has not been totally eliminated. There is no doubt that such comprehensive developments will be visible to the eyes of the whole world. This great change, of which everyone will be aware and experience thanks to mass communications, never happened in Bediuzzaman's or any other time.

115) WILL COME TO LEAD THE CURRENT OF TRUE RELIGION:

Bediuzzaman's words that "HE WILL COME TO LEAD THE CURRENT OF TRUE RELIGION" reveal that the Prophet Jesus (as) will be the leader of genuine Christians when he returns to earth. With his coming, Christianity will be purged of its false beliefs and pronouncements and will follow the Qur'an. All these developments regarding the Prophet Jesus (as) listed by Bediuzzaman will happen at the same time as Hazrat Mahdi (as) appears. However, neither the second coming of the Prophet Jesus (as) and his assumption of the leadership of all Christians, nor Christians' purging their faith of all false beliefs and practices has yet happened. Neither has the alliance of the Prophet Jesus (as) and Hazrat Mahdi (as) yet come about. Therefore, with all this information Bediuzzaman is clearly imparting the welcome tidings that Hazrat Mahdi (as) had not come in an earlier period and that all these awaited developments were explicit signs of his appearance.

116) SINCE THE ONE POWERFUL OVER ALL THINGS HAS PROMISED IT, HE WILL CERTAINLY BRING IT ABOUT:

Bediuzzaman notes that the coming about of these blessed phenomena is a promise made by Almighty Allah. In the Qur'an, Allah tells all believers of the global dominion of Islamic morality. This promise of Allah's is revealed as follows in a verse:

Allah has promised those of you who believe and do right actions that He will make them successors in the land as He made those before them successors, and will firmly establish for them their religion with which He is pleased and give them, in place of their fear, security. "They worship Me, not associating anything with Me." Any who disbelieve after that, such people are deviators. (Surat an-Nur, 55)

The fact that Allah will certainly make good His promise is revealed as follows in the Qur'an:

That is Allah's promise. Allah does not break His promise. But most people do not know it. (Surat ar-Rum, 6)

... Allah will not break His promise. (Surah Al 'Imr'an, 9)

... Allah will not fail to keep His promise. (Surat ar-Ra'd, 31)

These glad promises made by Allah in the verses of the Qur'an will be kept, insha'Allah. Bediuzzaman uses a very confident term, based on this information in the Qur'an, and reminds us that, by Allah's leave, these phenomena **"WILL CERTAINLY COME ABOUT"** in the End Times. The developments described in the hadith of our Prophet (saas) and in these passages from Bediuzzaman have not so far taken place. Indeed, Bediuzzaman says, **"HE WILL"** and is thus referring to a **"FUTURE EVENT"** and not an event "that has taken or is taking place." The Prophet Jesus (as) has not yet come to earth for a second time. The entire Muslim and Christian worlds are awaiting the second coming of this blessed individual. His alliance with Hazrat Mahdi (as) has not yet come about either. Bediuzzaman recalls this fact in these passages, and says that the Prophet Jesus (as) and Hazrat Mahdi (as) **"WILL COME AT A LATER TIME"** than his own.



Indeed, **IT IS NOT FAR FROM THE WISDOM OF AN ALL-WISE ONE OF GLORY (120) WHO ALL THE TIME SENDS THE ANGELS TO EARTH FROM THE HEAVENS (117)**, sometimes in human form (like Gabriel appearing in the form of Dihya), and sends spirit beings from the Spirit World making them appear in human form, and even sends the spirits of most of the dead saints to the world with similitudes of their bodies, it would not be far from His Wisdom - **EVEN IF HE (120) was not ALIVE AND PRESENT WITH HIS BODY IN THE SKIES OF THE WORLD (119)**, and **HAD TRULY DIED AND DEPARTED FOR THE FURTHEST CORNER OF THE HEREAFTER (120) - TO CLOTHE THE PROPHET JESUS (AS) IN HIS BODY AND SEND HIM TO THE WORLD (120)**, **SO TO BRING THE RELIGION OF THE PROPHET JESUS (AS) TO A GOOD CONCLUSION (118)**, **FOR SUCH A MOMENTOUS RESULT (120)**. Indeed He promised it because His wisdom required it to be thus, and **SINCE HE PROMISED IT, HE WILL MOST CERTAINLY SEND HIM (121)**.

(Letters, Fifteenth Letter, p. 80)

Bediuzzaman once again reveals that the second coming of the Prophet Jesus (as) will definitely take place and sheds light on this by setting out the position of the angels:

117) WHO ALL THE TIME SENDS THE ANGELS TO THE EARTH FROM THE HEAVENS:

The return to earth in the End Times of the Prophet Jesus (as) is one of the miracles of Allah. Bediuzzaman refers to this manifest truth revealed in the Qur'an and the hadith, and describes the second coming of the Prophet Jesus (as) as, by Allah's leave, a total certainty. Bediuzzaman says that angels also come to earth, by Allah's leave, when needed, and that the Prophet Jesus (as) will come for the second time, at the time appointed by Allah, and that he will call on people to adopt true religious moral values as a messenger of Allah.

Angels live in a different dimension to those of space and time familiar to human beings. The following verses indicate that the dimension inhabited by the angels is beyond those concepts known to us:

[This punishment is] from Allah – the Lord of the Ascending Steps. The angels and the Spirit ascend to Him in a day whose length is fifty thousand years. (Surat al-Ma'arij, 3-4)

The reference in this verse to "a day whose length is fifty thousand years" shows that the angels are not bound by the concept of time that we are fettered by. In addition, this is one of the proofs that there is another life beyond the concept of time known to human beings and that this life is not dependent upon a concept of time and space similar to those in this world. It is possible that the Prophet Jesus (as) is living in such a dimension. (Allah knows the truth.)

The fact that angels come to earth to do things decreed by Allah and at times appointed by Him shows that it is possible, with our Lord's permission, to move from other dimensions to ours. It is revealed in the Qur'an that angels sometimes descend to earth in order to transmit Allah's revelation, and sometimes, by Allah's leave, to help and support believers:

And when you said to the believers, "Is it not enough for you that your Lord reinforced you with three thousand angels, sent down?" (Surah Al 'Imran, 124)

He sends down angels with the Spirit of His command to any of His servants He wills: "Give warning that there is no deity but Me, so have fear of Me!" (Surat an-Nahl, 2)

It is also revealed in the Qur'an that angels came as messengers to the Prophets Abraham (as) and Lot (as) and told them of the suffering that would

afflict their peoples; that they came to the Prophet Zechariah (as) and told him he would have a child; and that they came to Mary (as) and told her she had been chosen and of the birth of the Prophet Jesus (as). We are also told of the revelation of the Qur'an to our Prophet (saas) by way of the angel Gabriel (as), and that the Prophet (saas) saw Gabriel (as).

By referring to the angels, Bediuzzaman reveals that the second coming of the Prophet Jesus (as) in human form in the End Times will be in conformity with the law of Allah, and that Allah's promise will be made good.

118) SO TO BRING THE RELIGION OF THE PROPHET JESUS (AS) TO A GOOD CONCLUSION:

By these words "THE RELIGION OF THE PROPHET JESUS (AS) TO A GOOD CONCLUSION," Bediuzzaman is saying that our Lord will send the Prophet Jesus (as) to earth for a second time for "AN IMPORTANT, GOOD CONCLUSION." With the return to earth of the Prophet Jesus (as), Christianity will be cleansed of all false beliefs and practices and will turn to Islam. By this means, Christianity will be restored to the true form revealed to the Prophet Jesus (as), there will be an alliance between Muslims and genuine Christians, and this alliance around the truth will bring peace to the world.

119) [THE PROPHET JESUS (AS) WHO IS] ALIVE AND PRESENT WITH HIS BODY IN THE SKIES OF THE WORLD:

Here, Bediuzzaman is stating that, just like the angels, the Prophet Jesus (as) is alive in the Presence of Allah and that he will return to earth at the time ordained by Allah. The angels descend to earth and then return to Allah's Presence at various times appointed by Him. However, the fact that they ascend into the Presence of Allah does not mean that they vanish as we understand the concept in this world. They merely pass over to another dimension and continue to live, but beyond our perception. In a similar way, the fact that the Prophet Jesus (as) has been taken to the Presence of Allah does not mean that he is dead.

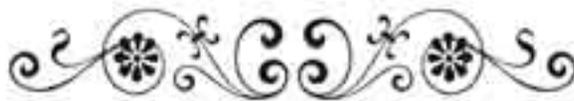
Indeed, several verses make it very clear that the Prophet Jesus (as) did not die, and this is also confirmed by the hadith. The Prophet Jesus (as) is alive in a dimension we cannot comprehend. In addition, the fact that the angels can move between two dimensions, by Allah's leave, shows that this is an easy matter if our Lord so ordains. When the time appointed by Allah comes, the Prophet Jesus (as) will return to earth and he will call people to the true religious moral values as the messenger of our Lord. Bediuzzaman also expresses this fact by these words. In the words "[THE PROPHET JESUS (AS) WHO IS] ALIVE AND PRESENT WITH HIS BODY IN THE HEAVENLY WORLD," Bediuzzaman is telling us that the Prophet Jesus (as) did not die, that he is still alive and will return to earth in human form. Bediuzzaman thus reveals that the Prophet Jesus (as) is not a collective personality and is imparting the good news that this blessed prophet will return to earth, as a miracle from Allah "AS AN INDIVIDUAL IN HUMAN FORM."

I 20) IT IS NOT FAR FROM THE WISDOM OF AN ALL-WISE ONE OF GLORY, TO CLOTHE THE PROPHET JESUS (AS) IN HIS BODY AND SEND HIM TO THE WORLD, FOR SUCH A MOMENTOUS RESULT, EVEN IF HE, HAD TRULY DIED AND DEPARTED FOR THE FURTHEST CORNER OF THE HEREAFTER:

With these words, Bediuzzaman reminds us that our Lord's might is infinite and that He has the power to do whatever He wills, and says that the second coming of the Prophet Jesus (as) will, by Allah's leave, definitely come about. Bediuzzaman's mentioning our Lord's infinite might in his description of the coming of the Prophet Jesus (as) is certainly one of the clearest indications of his absolute certainty on the subject. Bediuzzaman gives an example here and says that "IT IS NOT FAR FROM THE WISDOM OF AN ALL-WISE ONE OF GLORY, TO CLOTHE HIM IN HIS BODY AND SEND HIM TO THE WORLD, for such a momentous result, EVEN IF HE, HAD TRULY DIED." By these words, Bediuzzaman is explicitly referring to a "HUMAN BEING" and revealing that the Prophet Jesus (as) is not a collective personality. He is once again imparting the glad tidings that, with our Lord's leave, the Prophet Jesus (as) will return to earth as "A PERSON" in the End Times.

121) SINCE HE PROMISED IT, HE WILL MOST CERTAINLY SEND HIM:

Allah has revealed that the Prophet Jesus (as) will return to earth. He will definitely keep this promise. All this evidence is a sign that those people who try to deny that the Prophet Jesus (as) did not die and the fact that he will return to earth, out of a failure to properly appreciate the Might and Greatness of Allah, are making a grave error. It must not be forgotten that Allah is the All-Mighty, and has the power to do anything. He creates what He wills, in the form He wills. His knowledge is infinite. When the time appointed by Allah comes, a great miracle will take place and the Prophet Jesus (as) will return to earth. This fact is imparted in verses and hadith and is a marvel that all believers must reflect on. Bediuzzaman also expressed this promise made by Allah and, reminding us, as revealed in the Qur'an, that our Lord is He Who does not break His promises, imparts the glad tidings that the return to earth, in human form, of the Prophet Jesus (as) is "A CERTAIN FACT."



WHEN THE PROPHET JESUS (AS) COMES ⁽¹²²⁾, it is not necessary that everyone should know HIM TO BE THE TRUE PROPHET JESUS (AS) ⁽¹²³⁾. HIS ELECT AND THOSE CLOSE TO HIM ⁽¹²⁴⁾ WILL RECOGNIZE HIM ⁽¹²⁵⁾ through the light of belief. It will not be self-evident so that NOT EVERYONE WILL RECOGNIZE HIM.

(Letters, Fifteenth Letter, p. 80)

Bediuzzaman says that the number of people able to recognize the Prophet Jesus (as) in the early years of his return to earth will be very small. Only those close to him and his students possessed of very profound faith will be able to recognize him through the light of faith, but people in general will not know that he is the Prophet Jesus (as):

122) WHEN THE PROPHET JESUS (AS) COMES:

By the words **“WHEN THE PROPHET JESUS (AS) COMES”** Bediuzzaman is shedding light on a number of important matters. With the words **“WHEN [HE] COMES”** Bediuzzaman is imparting the tidings that the Prophet Jesus (as) will **“DEFINITELY COME.”** Bediuzzaman uses the verb **“COME”** to make it clear that the Prophet Jesus (as) is **“AN INDIVIDUAL,”** not a “spiritual entity.” A collective personality cannot “come” anywhere. A collective personality can only “form.” **“COMING”** is an action specific to human beings. By these words Bediuzzaman is emphasizing this significant difference and making it certain that the Prophet Jesus (as) will return as a human being.

123) HIM TO BE THE TRUE PROPHET JESUS (AS):

By the words, **“HIM TO BE THE TRUE PROPHET JESUS (AS)”** Bediuzzaman is again emphasizing that the Prophet Jesus (as) is **“A HUMAN BEING”** and not a spiritual entity. By referring to the **“TRUE PROPHET JESUS (AS)”** Bediuzzaman is again referring to **“A PERSON”**, the difference between the Prophet Jesus (as) and other people being made definite by the use of the word **“TRUE.”** Bediuzzaman also uses the pronoun **“HIM”** to again reiterate the fact that the Prophet Jesus (as) is **“A HUMAN BEING.”** With this word, Bediuzzaman has used the pronoun **“HIM”** for the Prophet Jesus (as) the **“3rd TIME”** since the beginning of this book. There is no doubt that these insistent repetitions explicitly put forward Bediuzzaman’s definite conviction that the Prophet Jesus (as) is not a collective personality.

In addition, Bediuzzaman’s use of the words **“THE TRUE PROPHET JESUS (AS)”** emphasize that when he returns he will be different from the “false Messiahs,” who also are all human beings, and that this blessed individual will be **“THE TRUE PROPHET JESUS (AS).”** When the Prophet Jesus (as) returns, together with all those features that agree with the descriptions provided in the Qur’an and the hadiths of our Prophet (saas), he will be distinguished from all the false messiahs and, as Bediuzzaman emphasizes, will be **“the true Prophet Jesus (as).”**

I24) HIS ELECT AND THOSE CLOSE TO HIM:

In this expression, Bediuzzaman uses the possessive pronoun **"HIS"** for the Prophet Jesus (as) for the **"4th TIME"** and once again points out to the fact that he was **"A PERSON."** The fact that he has repeated the same expression for 4 times demonstrates how explicit Bediuzzaman's opinion is on the fact that the Prophet Jesus (as) is not a collective personality.

Bediuzzaman uses the words **"HIS ELECT AND THOSE CLOSE TO HIM"** to say that the Prophet Jesus (as) will have **"CLOSE FOLLOWERS POSSESSED OF PROFOUND FAITH."** It is impossible for a collective personality to have "followers" or "people close to it."

Only a person can have followers. Bediuzzaman was certainly very well aware of this. By referring to the followers of the Prophet Jesus (as) he is telling Muslims that the Prophet Jesus (as) is not a collective personality and that this blessed individual will personally be at the head of his followers.

I25) WILL RECOGNIZE HIM:

By his use of the word **"HIM"** and this pronoun for the **"5th TIME"** for the Prophet Jesus (as), Bediuzzaman is again stating that the Prophet Jesus (as) will come as **"A PERSON."** Bediuzzaman's use of the word **"RECOGNIZE"** puts the matter beyond all doubt. Only a **"PERSON"**, an **"INDIVIDUAL"** can be recognized. It is of course impossible for "its close followers to recognize a collective personality." However, Bediuzzaman does say that the followers of the Prophet Jesus (as) possessed of profound faith and close to him will recognize him through the light of faith. Bediuzzaman is of course well aware of this as he imparts this information. Bediuzzaman issues these statements in a highly conscious manner and thus proves that the Prophet Jesus (as) is **"AN INDIVIDUAL"** who will be recognized by believers.

126) NOT EVERYONE WILL RECOGNIZE HIM:

By saying “NOT EVERYONE WILL RECOGNIZE HIM” Bediuzzaman is making it clear that in the early days of his coming not everyone will know who he is, in other words, that society as a whole will not recognize him. Bediuzzaman uses these words to once again draw our attention to the property of the verb “RECOGNIZE” which is described above and unique to human beings. If Bediuzzaman thought that the Prophet Jesus (as) was a collective personality he would not have made such a statement or have referred to the Prophet Jesus (as) being recognized. But by using the word “HIM” Bediuzzaman is stating that the Prophet Jesus (as) is “A PERSON” and explains who will not be able to recognize him, thus once again emphasizing the matter.

Besides, this is the “6th TIME” that Bediuzzaman uses the pronoun “HIM” for the Prophet Jesus (as). With these emphasis Bediuzzaman makes at all instances where he mentions about the Prophet Jesus (as), he is imparting the glad tidings to all Muslims that as a miracle of Allah, the Prophet Jesus (as) will return to the earth once again as “A PERSON.”

Long ago I heard from one of the learned that; that individual drew a meaning from the hidden signs of the elders and concluded that: “A light will appear from the East and will disperse all the superstitions that would subsequently interpolate into the religion.” **I HAVE MUCH OBSERVED AND OBSERVE THE APPEARANCE OF SUCH A LIGHT** ⁽¹²⁷⁾. **BUT FLOWERS APPEAR IN SPRING** ⁽¹²⁸⁾. **THE GROUND NEEDS TO BE PREPARED FOR SUCH SACRED BLOOMS** ⁽¹²⁹⁾. **AND WE UNDERSTOOD THAT WITH OUR SERVICE WE ARE PAVING THE GROUND FOR THOSE ONES HAVING LIGHT** ⁽¹³⁰⁾.”

(Letters, 34th Letter, p. 371)

Bediuzzaman describes Hazrat Mahdi (as) and his helpers as “sacred flowers that appear in the spring,” and he describes himself as “someone who paves the ground” for this holy figure with his own work:

127) I HAVE MUCH OBSERVED AND OBSERVE THE APPEARANCE OF SUCH A LIGHT:

Bediuzzaman says that he has much observed and is still observing the coming of Hazrat Mahdi (as), who will come in the End Times and whom he describes as a “light.” By these words, Bediuzzaman is making it clear that he is not Hazrat Mahdi (as) and that he is excitedly observing the appearance of this holy individual. Not just Bediuzzaman, but millions of pious Muslims since the time of the Companions (ra), Islamic scholars, imams of schools and mujtahids (a scholar who derives legal rulings) have harbored a profound love for Hazrat Mahdi (as) and the believers with him. They have been remembering this holy individual with love and respect for 1400 years. They prayed for him and his community and beseeched Allah’s help for them. Hazrat Mahdi (as) and his community are the mutual friends of all the Muslims there have ever been. They are instruments of enthusiasm and fervor in all believers. Bediuzzaman is expressing this perspective in these words and stating that he too is awaiting Hazrat Mahdi (as) with great fervor and love. Bediuzzaman is expressing this by his use of the words “I HAVE MUCH OBSERVED AND OBSERVE” but is also revealing that the coming of this holy individual did not take place during the time that he was alive.

128) BUT FLOWERS APPEAR IN SPRING:

Bediuzzaman has a profound and sincere love for Hazrat Mahdi (as), who will come in the future, and for his community. He compares the moral virtues and struggle of Hazrat Mahdi (as) and those around him to “FLOWERS” and says that they will come in spring, the time when all beautiful things appear on

earth. Bediuzzaman compares the time of Hazrat Mahdi's (as) coming to a bright, sunny spring full of beauty following a dark, dreary winter. Bediuzzaman's flower simile is excellently used to describe the peace, justice and delights that will take place during this time. Bediuzzaman reveals that this spring is imminent. In another statement, he describes himself as having "acted in haste and come in winter." He is saying that in the same way that spring follows winter, so the holy individual who will come in the End Times and his community will usher in spring after him. Bediuzzaman is thus very explicitly saying that he is not Hazrat Mahdi (as) and that he is preparing the way for this blessed figure.

129) THE GROUND NEEDS TO BE PREPARED FOR SUCH SACRED BLOOMS:

By speaking of "SACRED BLOOMS," Bediuzzaman is again expressing his love for Hazrat Mahdi (as) and his followers, and states that he has closely followed and is still following the coming of Hazrat Mahdi (as). Bediuzzaman is saying that he has to prepare the way for these people who will be coming later, in other words Hazrat Mahdi (as) and his community, and that he and Bediuzzaman's own community have assumed that task. By saying that he has come before that and is engaged in preparatory service and work for them he is once again reiterating that Hazrat Mahdi (as) is an individual who will come after him.

130) AND WE UNDERSTOOD THAT WITH OUR SERVICE WE ARE PAVING THE GROUND FOR THOSE ONES HAVING LIGHT:

With the words "AND WE UNDERSTOOD," Bediuzzaman is again saying that he is not Hazrat Mahdi (as) and is expressing his confirmed opinion that through his work he is preparing the way for this holy figure. By saying "WE UNDERSTOOD," Bediuzzaman is showing that he sincerely believes in the truth reaching his heart. By these words, Bediuzzaman is revealing his definite

opinion on a subject that is out in the open with full supporting evidence, rather than just saying it out of modesty.

In referring to **“OUR SERVICE”** in this extract, Bediuzzaman is using a plural term. This means that Bediuzzaman is not alone in this service; there is also the community of the Nur that assists him. In saying “our service,” Bediuzzaman is including all the students of the Nur in this service.

In addition, by referring to **“THOSE ONES HAVING LIGHT,”** Bediuzzaman is again emphasizing that Hazrat Mahdi (as) and his followers are all **“INDIVIDUAL”** Figures. This is the **“10th TIME”** that Bediuzzaman refers to Hazrat Mahdi (as) by using a singular pronoun. And it is the **“6th TIME”** that Bediuzzaman uses the word **“ONE”** for Hazrat Mahdi (as) since the beginning of the book.



Since His custom has proceeded in this way, certainly, at the time of the greatest corruption at the end of time, **HE WILL SEND A LUMINOUS PERSON** ⁽¹³⁷⁾ as both **THE GREATEST MUJTAHID (A SCHOLAR WHO DERIVES LEGAL RULINGS)** ⁽¹³¹⁾, and **THE GREATEST MUJADDID (REVIVER)** ⁽¹³²⁾, and **RULER** ⁽¹³³⁾, and **THE MAHDI** ⁽¹³⁴⁾, and as **GUIDE** ⁽¹³⁵⁾, and **QUTB AL-AZAM (SPIRITUAL POLE)** ⁽¹³⁶⁾, and **THAT PERSON** ⁽¹³⁸⁾ **WILL BE FROM AHL AL-BAYT [THE FAMILY OF THE PROPHET (SAAS)]** ⁽¹³⁹⁾ Almighty Allah, Who fills and empties the world between the heavens and earth with clouds, and in an instant stills the storms of the sea, and in an hour in spring creates samples of the summer and in an hour in summer creates a winter storm, such an **ALL-POWERFUL ONE OF GLORY CAN ALSO SCATTER THE DARKNESS OF THE WORLD OF ISLAM BY MEANS OF HAZRAT MAHDI (AS). HE HAS PROMISED THIS, AND CERTAINLY HE WILL CARRY OUT HIS PROMISE** ⁽¹⁴⁰⁾.

(Letters, Twenty Ninth Letter, Seventh Section, p.514)

Bediuzzaman reveals that Allah will send Hazrat Mahdi (as), a luminous individual descended from our Prophet (saas), to be instrumental in the salvation of mankind at a time when the signs of the End Times are most intense. He set out the characteristics that distinguish this holy person from all the mujaddids who have gone before:

**131) THE GREATEST MUJTAHID
(A SCHOLAR WHO DERIVES LEGAL RULINGS): and
132) THE GREATEST MUJADDID (REVIVER):**

Our Prophet (saas) reveals in the hadiths that a mujaddid (reviver) will be sent at the beginning of every century in order to tell people of the moral values and pronouncements of the religion in accordance with the requirements of the time. Imam Rabbani, for example, is the mujaddid of the year Hijri 1000. Mawlana Khalid al-Baghdadi was born in Hijri 1193 (1779 AD) and died in Hijri 1242 (1827 AD). This holy person is therefore agreed to be the mujaddid between the 12th and 13th Hijri centuries. Bediuzzaman Said Nursi was born 100 years after Mawlana Khalid al-Baghdadi, in Hijri 1293 (1878 AD). He died in Hijri 1379 (1960 AD). Since Bediuzzaman is also the author of the Risale-i Nur, published exactly 100 years after Mawlana Khalid al-Baghdadi, he says that he is the mujaddid between the Hijri 13th and 14th centuries.

Bediuzzaman has revealed, by supplying a date, that Hazrat Mahdi (as) will come after him, and tells us that Hazrat Mahdi (as) is the mujaddid of the Hijri 14th and 15th centuries. In this passage, Bediuzzaman refers to Hazrat Mahdi (as) as the **“THE GREATEST MUJADDID (REVIVER) and THE GREATEST MUJTAHID (A SCHOLAR WHO DERIVES LEGAL RULINGS).”** A **“MUJADDID”** is someone who explains religious truths according to the needs of the age, while a **“MUJTAHID”** is a great Islamic scholar and leader who issues pronouncements on the basis of verses when the need arises. Great individuals with these attributes have been role models for and guided Islamic societies. Some of these leaders have been **“leaders of schools”** because they have issued pronouncements based on the Qur’an and the hadiths; and Muslims have obeyed them.

Imam Hanafi, Imam Sha’afi, Imam Hanbali and Imam Maliqi are four such leaders and the founders of the four schools. All Sunnis labor in the light of their pronouncements. Bediuzzaman says that **“the greatest of the mujaddid and mujtahid”** will be Hazrat Mahdi (as). And this shows that Hazrat Mahdi (as) will be the person most empowered to issue rulings on the basis of the Qur’an and the hadiths, and that he will **“abolish all the schools.”** Because since he is the imam of the greatest school, he must also remove all the others. This is confirmed by it being reported that everyone will obey him in his time.

By saying that Hazrat Mahdi (as) is "**the greatest mujaddid and the greatest mujtahid**", Bediuzzaman is saying that he will be above all the schools. A great many Islamic scholars, past and present, have discussed this matter in their works. One of the greatest ever Islamic scholars, Muhyiddin Ibn 'Arabi, provides the following information in his "**Al-Futuh al-Makkiyah**:"

... HAZRAT MAHDI (AS) WILL RESTORE THE RELIGION TO EXACTLY AS IT WAS IN THE TIME OF THE PROPHET (SAAS). HE WILL ELIMINATE THE SCHOOLS FROM THE WORLD. NO SCHOOL WILL BE LEFT APART FROM THE TRUE, PURE FAITH. (Al-Barzanji, Al-Isha'ah li-ashrat al-sa'ah, pp. 186-187)

Hüseyin Hilmi Isik described this characteristic of Hazrat Mahdi (as) thus in his *Saadeti Ebediye* (Age of Bliss):

HAZRAT MAHDI WILL COME TO THE WORLD IN THE END TIMES. He will be descended from the Messenger of Allah (saas). He will meet with the Prophet Jesus (as), AND ELIMINATE THE SCHOOLS, AND ONLY HIS SCHOOL WILL REMAIN. (H. Hilmi Isik, Saadeti Ebediye (Age of Bliss), p. 35)

Bediuzzaman Said Nursi was a member of the Sha'afi school. He had no school of his own, but followed the founder of another school; he regarded Imam Sha'afi as his imam. Bediuzzaman mentioned this in his works:

"First of all: I am a Sha'afi..." (Emirdag Addendum, p. 38)

"... and that I worship as a Sha'afi." (Great History of Life, p. 202)

"But that is all. I am a Sha'afi..." (Great History of Life, p. 206)

"Even since he is in the Sha'afi school..." (Emirdag Addendum, p. 573)

The fact is, however, that Hazrat Mahdi (as) will eliminate all schools and be above all the schools. Bediüzzaman, himself a member of a school, makes it clear that he is not Hazrat Mahdi (as) by saying that this is an attribute of Hazrat Mahdi (as).

Furthermore, Bediuzzaman once again offers proof that Hazrat Mahdi (as) is an individual. Bediuzzaman says that Hazrat Mahdi will be "**A MUJADDID**" and "**A MUJTAHID**" at one and the same time. It is clear that in order for Hazrat Mahdi (as) to "be able to explain the religion according to the requirements of the time and issue pronouncements from the verses when needed and to be an

Islamic scholar and leader” he must be a **“PERSON.”** It is impossible for a collective personality to “provide explanations, issue pronouncements and be an Islamic scholar and leader.” Bediuzzaman emphasizes these attributes, thus states that **“Hazrat Mahdi (as) IS AN INDIVIDUAL.”**

In common with all the messengers and prophets, no mujaddid or mujtahid in the history of Islam right from the time of our Prophet (saas) has ever been sent as a collective personality. In conformity with the law revealed by Allah in the Qur’an, all mujaddids have come as **“AN INDIVIDUAL”** capable of warning people, of telling them the glad tidings of Allah’s approval, mercy and Paradise, of distinguishing between good and evil for them and of acting as guides to salvation. Mujaddids such as Mawlana Khalid al-Baghdadi and Bediuzzaman were all great Islamic scholars sent as individuals in the centuries in which they lived. As Bediuzzaman notes, by Allah’s leave and in accordance with His law, Hazrat Mahdi (as) who is awaited for 1400 years with excitement will come as **“AN INDIVIDUAL”** bearing the qualities of a mujaddid and mujtahid.

133) RULER:

The word **“RULER”** that Bediuzzaman uses means “someone who administers justice by distinguishing between the rightful and wrong-doers.” In his works, Bediuzzaman refers to the tasks that Hazrat Mahdi (as) will perform, and says that one of his duties will be to unite the currently fragmented Islamic world and assume the leadership of that union. By using the term **“RULER”** to refer to Hazrat Mahdi (as), Bediuzzaman is saying that he will be at the head of the whole Islamic world and will resolve problems of Muslims. Accordingly, Hazrat Mahdi (as) will be at the head of the decision-making process, and the Islamic world will be run according to his pronouncements and direction. No such development has as yet taken place. Indeed, Bediuzzaman says that Hazrat Mahdi (as) has not yet appeared by recalling this fact, and states that when Hazrat Mahdi (as) does appear **“HE WILL BE RECOGNIZED BY BEARING THE CHARACTERISTICS OF A JUDGE.”**

Furthermore, by these words Bediuzzaman is again making it explicitly clear that Hazrat Mahdi (as) is not a collective personality. There is no question of a collective personality having the attributes of a ruler, being able to issue

pronouncements on matters of justice by assuming the leadership of all Muslims or of being able to rule a society. These are attributes that can only be possessed by a human being. And these are responsibilities that can only be discharged by the use of faith, good judgment and good conscience. It is obvious that no collective personality can have any of these attributes and can therefore not be in charge of Muslims with the title of a ruler. Bediuzzaman confirms that fact with these words and again states that Hazrat Mahdi (as) is **“AN INDIVIDUAL.”**

134) THE MAHDI:

Bediuzzaman reveals that the sacred individual our Lord will send in under the most difficult conditions of the End Times will also bear the title of **“THE MAHDI”** since he will be instrumental in all people attaining salvation. The word **“MAHDI”** means **“ONE WHO ATTAINS SALVATION, OR IS AN INSTRUMENT OF SALVATION AND LEADS TO SALVATION.”** The title Mahdi describes a person bestowed with salvation as a particular blessing from Allah and to whom Allah shows the way. The name of Hazrat Mahdi (as) who will appear in the End Times is taken from that meaning. It is impossible for a collective personality to “bear the attribute of the Mahdi.” The quality of **“ATTAINING SALVATION,”** bestowed as a blessing from Allah, clearly describes **“A PERSON.”** No collective personality can “find salvation” and “be instrumental in the salvation of others.” Bediuzzaman is emphasizing this fact here, and using the attribute of **“THE MAHDI”** to say that he is **“AN INDIVIDUAL.”**

135) GUIDE: and 136) QUTB AL-AZAM (SPIRITUAL POLE):

In this passage in which Bediuzzaman lists the characteristics of Hazrat Mahdi (as) he reveals that Hazrat Mahdi (as) will be simultaneously a **“GUIDE”** and also a **“SPIRITUAL POLE.”** **“GUIDE”** means someone who **“SHOWS THE WAY TO THE TRUE PATH.”** **“QUTB AL-AZAM (SPIRITUAL POLE)”** means **“A MOST SAINTLY FIGURE AND THE GREATEST TEACHER TO WHOM MUSLIMS ARE STRONGLY DEVOTED.”** By referring to “the time of the greatest corruption at the end of time” at the beginning of the passage, Bediuzzaman is

revealing that by his global activities, in perhaps the most corrupt days of the End Times, Hazrat Mahdi (as) will awaken people who have strayed from faith and the true path and from the moral values of the religion and will lead them to salvation. Hazrat Mahdi (as) will be the greatest guide of all times, to whom Muslims are devoted.

As can be seen from their meaning, these titles employed above by Bediuzzaman are attributes belonging to **"A SINGLE PERSON."** They cannot apply to a collective personality. Bediuzzaman is explicitly saying that Hazrat Mahdi (as) will be **"AN INDIVIDUAL** to whom all Muslims are devoted, and the greatest saintly guide and greatest teacher of all time who will show them the true path."

137) HE WILL SEND A LUMINOUS PERSON:

Bediuzzaman here speaks of Hazrat Mahdi (as) as **"A LUMINOUS PERSON"**. Had Bediuzzaman wished to emphasize that Hazrat Mahdi (as) was a collective personality he would have spoken of "a collective personality of light" and not "an individual of light." But he specifically speaks of Hazrat Mahdi (as) as **"A PERSON."** He also emphasized one of the features of this individual by using the words **"A LUMINOUS PERSON."** It is impossible for a collective personality to be **"LUMINOUS."** This is something only seen in individuals. With all these emphasis and statements, Bediuzzaman is making it clear that Hazrat Mahdi is a holy **"PERSON"** and not a collective personality.

In addition, Bediuzzaman does not refer to "two individuals" or "three individuals" here. By speaking of **"A LUMINOUS PERSON"** he is saying that Hazrat Mahdi (as) is **"A SINGLE PERSON."**

This is the **"7TH TIME"** that since the beginning of the book that Bediuzzaman uses the word **"PERSON."** The way that Bediuzzaman refers to Hazrat Mahdi (as) as a **"PERSON"** seven times in a row totally rules out any idea that Hazrat Mahdi (as) might be a collective personality.

By saying **"HE WILL SEND,"** Bediuzzaman is saying that he expects that the coming of Hazrat Mahdi (as) will definitely, by Allah's leave, take place. Bediuzzaman is also stating that the coming of Hazrat Mahdi (as) has not yet

taken in his own or earlier times. Had he formed such an opinion, he would have said something like “Almighty Allah has sent...” or “Almighty Allah sent...” But Bediuzzaman says no such thing, instead states that our Lord “**WILL SEND**” Hazrat Mahdi (as) “**AT A FUTURE TIME,**” after his own.

138) THAT PERSON:

By using the words “**THAT PERSON,**” Bediuzzaman is once again carefully making it clear that Hazrat Mahdi (as) is “**A PERSON.**” Bediuzzaman uses the word “**THAT**” for Hazrat Mahdi (as) for the “**11th TIME**” here, and “**PERSON**” for the “**8th TIME.**” These repetitions and emphasis and this insistence on Bediuzzaman’s part, together with the absence of any doubt, make his opinion on the subject crystal clear. Bediuzzaman is explicitly telling us that Hazrat Mahdi (as) is “**A PERSON**” and providing all believers with the most accurate information on the subject.

139) WILL BE FROM AHL AL-BAYT (THE FAMILY OF THE PROPHET (SAAS)):

In this extract, Bediuzzaman is putting forward further important evidence that Hazrat Mahdi (as) is “**AN INDIVIDUAL.**” Bediuzzaman is saying that “**Hazrat Mahdi (as) WILL BE A PERSON FROM THE FAMILY OF THE PROPHET (SAAS).**” Bediuzzaman frequently stresses this matter in his works. Bediuzzaman is well aware that a collective personality can certainly not be descended from the line of a prophet. Recalling this attribute, he says that Hazrat Mahdi (as) is “**A PERSON**” descended from a holy line. In addition, Bediuzzaman repeats several times in his treatises that he is not descended from the line of the Prophet (saas) and that when Hazrat Mahdi (as) comes, it is this that will distinguish him from other mujaddids (revivers).

I 40) ALL-POWERFUL ONE OF GLORY CAN ALSO SCATTER THE DARKNESS OF THE WORLD OF ISLAM BY MEANS OF HAZRAT MAHDI (AS). HE HAS PROMISED THIS, AND CERTAINLY HE WILL CARRY OUT HIS PROMISE:

Bediuzzaman states that our Lord, the Most High, the Magnificent will eliminate the age of ireligion and oppression through Hazrat Mahdi (as). He says that our Lord is the Almighty and in the same way that He fills the whole world between the earth and sky with clouds in one minute and empties it again, halts marine tempests in seconds and creates summer in spring in one hour and a winter storm in summer in another hour. Bediuzzaman says that this promise of Allah's is true and that He will definitely make good His promise.

By Allah's leave, Hazrat Mahdi (as) will be the person charged with putting an end to all the oppression and hardships facing the Islamic world, and his work will have impact on the whole world. But no such state of affairs arose before the eyes of the world either in Bediuzzaman's own time or before it. That oppression was still continuing in Bediuzzaman's day; communism had not yet been overthrown. The oppression of Muslims was taking place before the eyes of the world. Up until very recently, Muslims in Bosnia were being deprived of their fundamental rights and killed unjustly, as they still are in Kashmir, Moro, Palestine and many other parts of the world.

Therefore, the oppression and servitude going on in Bediuzzaman's time had not been done away with. Indeed, Bediuzzaman himself spent a very great part of his life in captivity and under oppression. Bediuzzaman says that, as revealed in the hadiths, Hazrat Mahdi (as) is the person who will lift this oppression from the Islamic world. He says that he will not be instrumental in this happening and that it is Hazrat Mahdi (as) who will perform that task.

... Such a grand community (of great sayyids descended from the Prophet (saas)) will revive the blessed power within itself and **GREAT EVENTS WILL TAKE PLACE** ⁽¹⁴¹⁾. Surely **THAT GREAT URGE TO PROTECT WITHIN THAT GREAT POWER WILL REJOICE** ⁽¹⁴²⁾ and **HAZRAT MAHDI (AS) WILL TAKE CONTROL AND LEAD TO THE TRUE PATH AND THE TRUTH** ⁽¹⁴³⁾ ...

(Letters, p. 473)

Bediuzzaman notes that Muslims' protective feelings will constantly grow in the End Times and that they will constantly enhance their efforts and that great events will take place. He describes how Hazrat Mahdi (as) will assume the leadership of Muslims and lead them to the truth:

141) GREAT EVENTS WILL TAKE PLACE:

In the hadiths our Prophet (saas), it is told that events so great as to amaze people will take place in the End Times. The End Times is an age of extraordinary natural phenomena and of astounding progress due to advances in technology. As revealed in the hadiths, disorder, terror and anarchy will increase across the world before the coming of Hazrat Mahdi (as), hunger and poverty will be widespread and Muslims will suffer grave hardships. In such a climate, Allah will make Hazrat Mahdi (as) His instrument to rescue people from the situation they find themselves in and lead them to enlightenment and salvation. Bediuzzaman refers to this in the words "**GREAT EVENTS**," and says that such events are a sign of the circumstances that will happen before the coming of Hazrat Mahdi (as).

I 42) THAT GREAT URGE TO PROTECT WITHIN THAT POWER WILL REJOICE:

By referring to **“THAT GREAT URGE TO PROTECT,”** Bediuzzaman is noting that prior to the coming of Hazrat Mahdi (as) there will be a difficult climate in which Muslims’ protective feelings will awaken.

According to Bediuzzaman, this climate of difficulty will enhance Muslims’ fervor, and they will thus acquire a great spiritual power. This climate is coming about now, in the End Times. Harsh environments arising against Islam and Muslims are increasing Muslims’ desire to protect Islam, and this is in turn encouraging Muslims to look for a solution. In this passage, Bediuzzaman is recalling this state of affairs that will apply before the appearance of Hazrat Mahdi (as). By saying, **“THAT GREAT URGE TO PROTECT, WILL REJOICE,”** Bediuzzaman is referring to something that will happen **“IN THE FUTURE”** and saying that **“Hazrat Mahdi (as) WILL APPEAR IN THE FUTURE”** and undertake this duty. Had such a thing taken place in Bediuzzaman’s own day, we can be sure that he would have employed a term referring to that time. But since Hazrat Mahdi (as) had not yet appeared then, Bediuzzaman uses the words **“will rejoice”** in a reference to a future time.



143) HAZRET MAHDI (AS) WILL TAKE CONTROL AND LEAD TO THE TRUE PATH AND THE TRUTH:

In this passage, Bediuzzaman is revealing that as a result of Muslims' increased efforts to protect Islam, Hazrat Mahdi (as) will become their leader and lead them **"TO THE TRUE PATH AND THE TRUTH."** Bediuzzaman is saying that Hazrat Mahdi (as) will be the leader of a Muslim community with increased protective feelings. Note that Bediuzzaman is again referring to Hazrat Mahdi (as) as **"AN INDIVIDUAL."** He tells us us that **"HAZRAT MAHDI (AS) WILL ASSUME THE LEADERSHIP OF MUSLIMS."**

It is impossible for a collective personality to lead a community and assume "leadership" or "control." By saying that Hazrat Mahdi (as) will be Muslims' leader in the End Times, Bediuzzaman is stating that he is **"AN INDIVIDUAL"** and not a figurative entity.



CONCLUSION



All the evidence from the beginning of this book reveals the definitive opinions of Bediuzzaman Said Nursi, the great mujaddid of the 13th Hijri century, regarding the return to earth of the Prophet Jesus (as) and the appearance of Hazrat Mahdi (as).

All these statements by Bediuzzaman concerning the Prophet Jesus (as) and Hazrat Mahdi (as) are very explicit and detailed. In these statements, Bediuzzaman discusses the activities of the Prophet Jesus (as) when he returns to earth and his struggle against the antichrist in very great detail. In the same way, he provides a detailed description of the characteristics of Hazrat Mahdi (as), and says that there are various tasks that no previous mujaddid (reviver), himself included, has ever performed and that these will only be carried out by Hazrat Mahdi (as). All this information provided by Bediuzzaman in his statements is in complete agreement with verses of the Qur'an, the hadiths and the views of Islamic scholars.

With these accounts, Bediuzzaman fills pages telling those people who have made claims about his being the Mahdi **“that he is not the Mahdi and why he cannot be.”** He explains in considerable details that “Hazrat Mahdi (as) is a sayyid, that he will rule the whole world, that he will establish the Islamic Union, that he will forge an alliance with the Christian world, that he will pray together with the Prophet Jesus (as), that he will vanquish the antichrist and install the moral values of the Qur'an across the world.” As he sets out throughout the book, Bediuzzaman is not a sayyid, and he reiterates this many times in his works. Indeed, he explains, in the light of the hadiths of our Prophet (saas), that it is incompatible with Islamic moral values for someone who is a sayyid to conceal the fact, thus confirming the fact with corroborating evidence. In addition, **“all Muslims had not been brought together under a single roof of the**

Islamic Union" in Bediuzzaman's day and "he was not the commander and successor [spiritual leader] of all believers." He "had not brought justice and equity to the whole world," "did not cause the moral values of Islam to dominate throughout the world," "had not possessed the qualities of a 'Judge'," or "did not enjoy the support of all Islamic scholars, the sayyids descended from the line of our Prophet (saas) and all Muslims." He devoted his life to preaching the moral values of the Qur'an, made all kinds of sacrifices to that end and performed a great service for the faith. He discharged his duty as the mujaddid of his century in the finest manner. But he preached, not under conditions of power and dominion, but under very harsh physical and spiritual conditions and suffered unmatched hardships. He never enjoyed the position of a ruler; on the contrary he was oppressed and spent his life in captivity and under terrible physical and spiritual conditions. As we have seen, he enjoyed no widespread support; on the contrary, he suffered various injustices, was oppressed and spent much of his life in prison and exile. He revealed that it is Hazrat Mahdi (as), the mujaddid of the following century who will possess these means and discharge the responsibilities set out above.

As well as all this, Bediuzzaman was never "**the greatest mujaddid and the greatest mujtahid.**" He "**never eliminated the schools as the only authorized scholar to derive legal rulings nor had he his own school.**" Bediuzzaman regarded Imam Sha'afi as the leader of his school, was a member of a school founded by someone else and followed that school till the end of his life. Bediuzzaman sets this out many times in his works:

"First of all: **I am a Sha'afi...**" (*Emirdag Addendum*, p. 38)

"... and that **I worship as a Sha'afi.**" (*Great History of Life*, p. 202)

"And this is all. I am a Sha'afi..." (*Great History of Life*, p. 206)

"Since I am in the Sha'afi school..." (*Emirdag Addendum*, p. 573)

The fact is, however, that as Bediuzzaman emphasizes in his treatises, Hazrat Mahdi (as) will abolish all the schools and be above all the schools. He will not follow the imam of any other school; all believers will follow him as "**the greatest mujaddid**" and "**the greatest mujtahid,**" fully authorized to issue rulings.

Bediuzzaman set all these facts out in considerable detail in his works, thus revealing, with corroborative evidence, that he was not Hazrat Mahdi (as). It is a grave error, when Bediuzzaman sets out so explicitly, in statements consisting

of thousands of letters and hundreds of sentences, that he is not Hazrat Mahdi (as) and does not bear the characteristics of Hazrat Mahdi (as), that this is wrong and that he really intended to say the exact opposite. Because what more characteristics could Bediuzzaman have possibly listed in order to prove he was not Hazrat Mahdi (as)? Is it not enough that he should have said he was not Hazrat Mahdi (as) over the course of hundreds of pages? Why should such a worthy Islamic scholar, a guide to salvation for all Muslims, expend so many sentences, letters and pages on something that is not true? No person of good conscience can accept a claim that someone with such fear of Allah, who was so sensitive on that subject, should have produced a comprehensive lie consisting of **“143 ARTICLES”** to say that he was not Hazrat Mahdi (as). Bediuzzaman’s simply saying, **“I am not Hazrat Mahdi (as)”** should be sufficient to resolve the matter. But to oppose Bediuzzaman despite this explicit declaration is to claim that he did not tell the truth and deceived people and that, in turn, would be a terrible false accusation and slander to issue against such a great Islamic figure.

In addition, in such a case, doubt would fall on all of Bediuzzaman’s other accounts regarding the End Times. Because to say that his accounts of the Prophet Jesus (as) and Hazrat Mahdi (as) have an esoteric meaning would mean that everything else Bediuzzaman said about the End Times had esoteric meanings. Then that would soon come to apply to the whole of the *Risale-i Nur*, and all of Bediuzzaman’s works would swiftly lose their true meaning and wisdom. The fact is that the *Risale-i Nur* is a commentary on the Qur’an. One cannot have a commentary on a commentary. The idea of such a commentary that attributes a different and the exact opposite meaning to Bediuzzaman’s clearly appreciated words by everyone is extremely detrimental.

The *Risale-i Nur* is a collection of books everyone can read and understand. Bediuzzaman does not endow his words with secret meanings; he says what he means, using very simple language. So anyone attempting to attach a different meaning to Bediuzzaman’s words in the name of an “esoteric commentary” and thus causing thousands of people to be misled over the last 30-40 years is assuming a grave responsibility.

The coming of Hazrat Mahdi (as) is good news for all Muslims. Our Prophet (saas) says, **“Hear the glad tidings of Hazrat Mahdi (as). He is from the Quraysh and from my Ahl al-Bayt”** in one hadith (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat*

al-Mahdi Akhir az-Zaman, p. 13). But people have still attempted to distort these great glad tidings by misinterpreting through the framework of “esoteric commentary.” They have literally sought to annihilate the tidings of the coming of the Prophet Jesus (as) in the verses of the Qur’an and of Hazrat Mahdi (as) in the hadiths of our Prophet (saas).

Bediuzzaman Said Nursi performed matchless services for Muslims and Islam throughout his lifetime and through his works shone a light to the true path for all Muslims. There can be no doubt that the words of such a great thinker, the mujaddid of his century, telling of the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) also serve as a guide for Muslims and help them to find the truth in exactly the same way.

These glad tidings for the whole Muslim world that Bediuzzaman describes will, by Allah’s leave, take place in the End Times through Hazrat Mahdi (as). This absolute victory of Islam is a fact revealed by our Prophet (saas) 1400 years ago. This good news is imparted as follows in the verses:

It is He Who sent His Messenger with guidance and the Religion of Truth to exalt it over every other religion, even though the disbelievers detest it. (Surat at-Tawba, 33)

And other things you love: support from Allah and imminent victory. Give good news to the believers! (Surat as-Saff, 13)

We will leave you the land to live in after them. That is the reward of those who fear My station and fear My threat.’ They asked for Allah’s victory, and every obdurate tyrant failed. (Surah Ibrahim, 14-15)

When Allah’s help and victory have arrived and you have seen people entering Allah’s religion in droves, then glorify your Lord’s praise and ask His forgiveness. He is the Ever-Returning. (Surat an-Nasr, 1-3)

This is how our Lord reveals in verses that He will never go back on His promise: That is Allah’s promise. Allah does not break His promise. But most people do not know it. (Surat ar-Rum, 6)

... Who is truer to His contract than Allah?... (Surat at-Tawba, 111)

Do not imagine that Allah will break His promise to His Messengers. (Surah Ibrahim, 47)

Allah has promised **“to make Islam rule the world and to bestow power and dominion on His devout servants,”** and says that this promise is absolutely certain. The hadiths of our Prophet (saas) and passages from all the great Islamic scholars and Bediuzzaman refer to **the Prophet Jesus (as) and Hazrat Mahdi (as) being instrumental in bringing this about.** In the light of this promise of our Lord’s, the moral values of Islam will definitely rule the world and someone will have to assume the leadership of Muslims. Bediuzzaman never encountered such a global dominion and never assumed the leadership of all Muslims. For a long time the Islamic world has had no leader at its head to bring all Muslims together. Muslims’ first such leader, as revealed after 1400 years, will be Hazrat Mahdi (as). He will eliminate oppression and darkness from the world and will be instrumental in all people living by the beauty of Islamic moral values. Bediuzzaman expresses this fact in the passages quoted throughout this book and gives Muslims the glad tidings of this great leader to salvation.

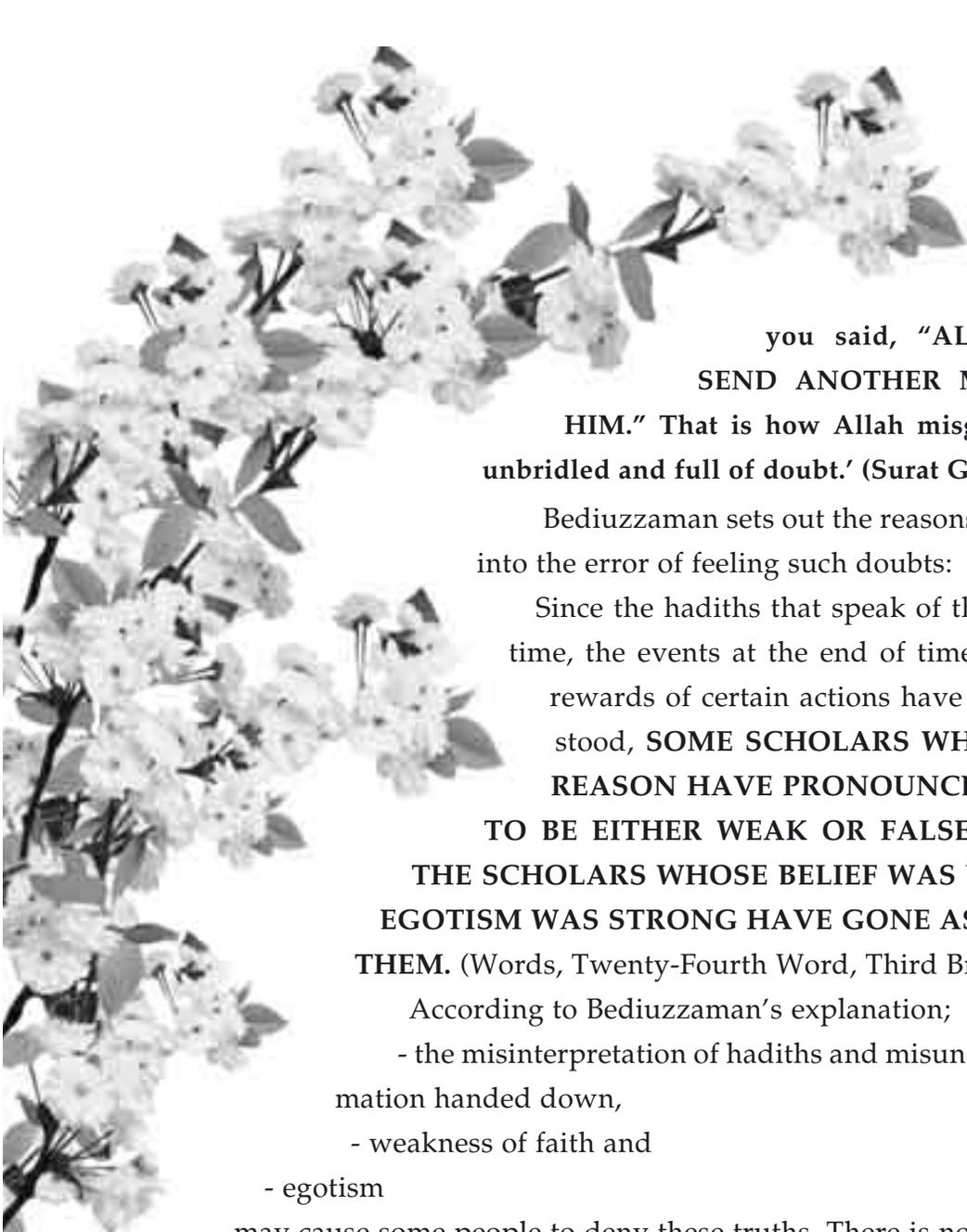
Our Prophet (saas) also foretells in the hadiths the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) who will be instrumental in this major change:

Allah's Apostle said, "By Him in Whose Hands my soul is, surely [the Prophet Jesus (as)] the son of Mary will soon descend amongst you and will judge mankind justly (as a Just Ruler)... (*Sahih Bukhari, Kitab ul-Buyu' (Trading): 102, al-Mazalim: 31, Anbiya 49; Sahih Muslim, Iman (Book of Faith): 242 (155); Sunan Abu Dawud, Kitab al-Malahim: 14 (4324); Tirmidhi, al-Fitan: 54 (2234)*)

By Him in Whose Hands my soul is, Hazrat Mahdi’s (as) father is from Quraysh. If I was asked, I would have counted all his ancestors because Hazrat Mahdi (as) will be the end of Islam. (*Ibn Hajar al-Haythami, Al-Qawl al-Mukhtasar fi `Alamat al-Mahdi al-Muntadhar, p. 25*)

These glad tidings imparted in the verses of the Qur’an, in the hadiths of our Prophet (saas) and in passages from great Islamic scholars and Bediuzzaman are quite explicit. But there may nevertheless be people who still doubt the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) (which is a very great error). Allah tells us in the Qur’an that there may be people who doubt that He will send a messenger to be the leader of all Muslims. One example of people who say that “there will be no more prophets after the Prophet Joseph (as)” reads:

Yusuf brought you the Clear Signs before, BUT YOU NEVER STOPPED DOUBTING WHAT HE BROUGHT TO YOU to the extent that when he died,



you said, "ALLAH WILL NEVER SEND ANOTHER MESSENGER AFTER HIM." That is how Allah misguides those who are unbridled and full of doubt.' (Surat Ghafir, 34)

Bediuzzaman sets out the reasons why people may fall into the error of feeling such doubts:

Since the hadiths that speak of the signs of the end of time, the events at the end of time, and the merits and rewards of certain actions have not been well understood, **SOME SCHOLARS WHO RELY ON THEIR REASON HAVE PRONOUNCED SOME OF THEM TO BE EITHER WEAK OR FALSE. WHILE SOME OF THE SCHOLARS WHOSE BELIEF WAS WEAK BUT WHOSE EGOTISM WAS STRONG HAVE GONE AS FAR AS DENYING THEM.** (Words, Twenty-Fourth Word, Third Branch)

According to Bediuzzaman's explanation;

- the misinterpretation of hadiths and misunderstanding the information handed down,
- weakness of faith and
- egotism

may cause some people to deny these truths. There is no doubt that weakness of faith and obstinacy are weaknesses and evils that every believer must scrupulously avoid.

However, it must be born in mind that doubting the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) in any way and for whatever reason, and covering up these facts may be the subject of great shame in the future. The Prophet Jesus (as) and Hazrat Mahdi (as) are individuals whose coming is awaited with great enthusiasm by all believers. All Muslims have a duty to await the coming of these figures and to tell people of this historic event.

Allah has appointed in destiny the Prophet Jesus (as) and Hazrat Mahdi's (as) imposition of the dominion of the moral values of Islam. Insha'Allah, our Lord will soon make these glad tidings a reality for believers.

BEDIUZZAMAN'S IDEAS ARE IN HIS WORKS

The works of the *Risale-i Nur* are an extremely valuable collection written by Bediuzzaman Said Nursi, the mujaddid of the last century. Bediuzzaman's honesty, openness and clarity, which are the elements of his character that dominated his life, are also reflected in the *Risale-i Nur*. These treatises, every word of which contains the truth, were published in Bediuzzaman Said Nursi's lifetime. Bediuzzaman revised and corrected his works in person.

Bediuzzaman devoted considerable space in his works to discussing the hadiths of our Prophet (saas) concerning the End Times. He passed on highly detailed information about the second coming of the Prophet Jesus (as), the appearance of Hazrat Mahdi (as) and the global dominion of the moral values of Islam; he devoted hundreds of pages to these subjects. As the mujaddid of the century in which he lived, Bediuzzaman was the person who best understood and explained these issues.

The words "Hazrat Mahdi (as) will not come, there is no such thing as Hazrat Mahdi (as)" that you frequently hear of lately are the portents of the coming of Hazrat Mahdi (as):

"Allah will send Hazrat Mahdi (as) when people are in despair and say **THERE IS NO SUCH THING AS THE MAHDI'...**" (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir az-Zaman, p. 55*)

Bediuzzaman, who wrote in the knowledge that millions would learn from his works never deviated from the truth at all in transmitting the meanings of the hadiths of our Prophet (saas) to the public. Whatever he thought was true and whatever his real opinion was, that is what he wrote. Therefore, his work is a reflection of only pure truth.

It is very wrong for some followers of the *Risale-i Nur* to make various claims along the lines of **“Bediuzzaman concealed certain facts by writing the exact opposite of what he actually believed in his works and only told two or three people what he really thought during the course of private conversations”** in the face of this highly significant characteristic of Bediuzzaman’s. To adopt such an attitude is to say that Bediuzzaman’s words over hundreds of pages are “lies,” and that is a terrible slander and false accusation of such a worthy Islamic scholar.

Bediuzzaman explicitly stated that he was not Hazrat Mahdi (as) (*Emirdag Addendum*, p. 266), that Hazrat Mahdi (as) would come one century after him (*Kastamonu Addendum*, p. 57), that he was a forerunner and soldier in the vanguard of Hazrat Mahdi (as) (*Barla Addendum*, p. 162), and that he prepared the way for Hazrat Mahdi (as) through his works and activities (*Bediuzzaman Said Nursi, The Ratifying Stamp of the Unseen*, p. 189).

Bediuzzaman’s statements about Hazrat Mahdi (as) that impart the glad tidings of the global dominion of the moral values of Islam in the End Times are highly accessible, explicit and clear. Bediuzzaman clearly stated that **he was not Hazrat Mahdi (as)** (*Emirdag Addendum*, p. 266), that **Hazrat Mahdi (as) would come one century after him** (*Kastamonu Addendum*, p. 57), that **he was a forerunner and soldier in the vanguard of Hazrat Mahdi (as)** (*Barla Addendum*, p. 162), and that **he prepared the way for Hazrat Mahdi (as) through his works and activities** (*Bediuzzaman Said Nursi, The Ratifying Stamp of the Unseen*, p. 189).

In one of the proofs in which Bediuzzaman said that he was not Hazrat Mahdi (as), he stated that **“Hazrat Mahdi (as) will be a sayyid but that he was not a sayyid.”** Some extracts in which Bediuzzaman explicitly states this read:

“I reject this with all my strength. **MOREOVER, ALL MY BROTHERS WILL TESTIFY THAT I HAVE NEVER ACCEPTED ANYONE’S SUGGESTION THAT I WAS THE MAHDI.** In fact, when the experts’ committee of Denizli Court said “If Said was to declare himself Mahdi, all his students would accept it,” Said stated in his objections, saying: **“I AM NOT A SAYYID, AND HAZRAT MAHDI (AS) WILL BE A SAYYID,”** thus refuting them.” (*Bediuzzaman Said Nursi, Rays, The Fourteenth Ray*, p. 406)

“I DO NOT KNOW MYSELF A SAYYID [descended from the line of our Prophet (saas)]. Generations are not known at this time. **YET, THAT GREAT FIGURE OF THE END TIMES WILL BE DESCENDED FROM OUR PROPHET (SAAS).**” (*Bediuzzaman Said Nursi, Emirdag Addendum, p. 267*)

Bediuzzaman recalled one of the hadiths of our Prophet (saas) in his works; by saying, **“it is incompatible with the moral values of the Qur’an for a sayyid to conceal the fact he is a sayyid”** thus he made it quite clear that he was speaking the truth on this subject:

“Those people who are not sayyids, but who say they are, and those who are sayyids, but who say they are not, are both sinners, and in the same way that such claims and denials are forbidden... so adding anything to or removing anything from the hadiths and Qur’an is forbidden.” (*Bediuzzaman Said Nursi, Reasonings, p. 52*)

Each book in the *Risale-i Nur* is a Said. Whichever book you look at, you can benefit from it ten times more than by speaking to me in person, and you will really have spoken to me in truth. The *Risale-i Nur* leaves no need for me. (*Emirdag Addendum, p.159*)

O teachers and people of the heart! You can find the answers to your questions in the *Risale-i Nur*. One of those who, as a blessing from Allah, know secret, invisible truth, asks someone as helpless as me about Hazrat Mahdi (as), “When will he come?” He knows nothing of Hazrat Mahdi (as) and does not know who the Dabbat al-Ardh is. There is a description of this in the treatises. Look for the answer to every difficult question in the treatises, and you will find it there. (*Mustafa Hulusi, Barla Addendum, p. 143*)

As our Prophet (saas) reveals in the hadith, according to Islamic moral values, a sayyid cannot hide or conceal this fact for any reason. And one who is a sayyid cannot say, “I am a sayyid.” It is a great honor for Muslims to be descended from the line of the Prophet (saas). Therefore, had Bediuzzaman been a sayyid he would have said so openly, and would have been honored to be so. In the same way, had he believed he was Hazrat Mahdi (as) he would not have written hundreds of pages in words that would be read by millions saying the

exact opposite; he would not have said that Hazrat Mahdi's (as) attributes did not match his own or stated, with tens of pieces of evidence, that this holy individual would be coming in a time after his own.

By saying that "as a student of the *Risale-i Nur* I also follow them," Bediuzzaman many times confirmed that what he wrote in his works during his life was the truth. Each component of the *Risale* is a book in thousands of copies. Therefore, if he says "**I know I am not a sayyid**" in his works, then it is a terrible insult, slander and false accusation against Bediuzzaman Said Nursi for certain followers of the *Risale-i Nur* to say, "**these statements by Bediuzzaman are untrue; he called us to him on such and such a day, and he told us he was both a sharif and a sayyid, as well as Hazrat Mahdi (as).**" Because that is equivalent to maintaining that what such a worthy and virtuous individual as Bediuzzaman wrote on the subject was a "lie." The idea that, contrary to what he wrote over the course of hundreds of pages, what Bediuzzaman "wrote was all a lie, apart from what he told two or three people" casts suspicion on those making such claims. There is absolutely no question of such a great mujaddid with such profound faith as Bediuzzaman saying the exact opposite of what he thought and believed in his works. Therefore, to make such a claim so many years after Bediuzzaman's death, even with the best of intentions or out of love of Bediuzzaman, is still a terrible slander of him. To accuse him of lying and deceiving the public over hundreds of pages is incompatible with good conscience.

"... Hazrat Mahdi (as) will appear with the flag of the Messenger of Allah (saas), when people are **WIDELY AFFECTED AND WHEN ALL HOPE OF HIS COMING HAS BEEN LOST...** (*Al-Muttaqi al-Hindi, Al-Burhan fi Alamat al-Mahdi Akhir al-Zaman, p. 55*)

Besides, this is a very detrimental initiative that will cast doubt upon the entire treatises such an inestimable mujaddid has written. If many others came up with similar claims and said, "Bediuzzaman Said Nursi said such a thing here but this is all a tactic and a lie; he told us the truth," how compelling would that be? After a while, the same thing could be brought up for all topics in the *Risale-i Nur* and that way the true meaning and wisdom in his works would eventually be lost. The prevention of such a danger is possible only through preserving the explicit words of Bediuzzaman, a most valuable scholar of Islam, that he has personally written and confirmed.

Appendix-I



THE ERROR
OF THE COLLECTIVE
PERSONALITY
CONCERNING THE
PROPHET JESUS (AS) AND
HAZRAT MAHDI (AS)



THE ERROR OF THE COLLECTIVE PERSONALITY CONCERNING THE PROPHET JESUS (AS) AND HAZRAT MAHDI (AS)



It is revealed in verses of the Qur'an that the Prophet Jesus (as) did not die but was taken into the Presence of Allah, and that he will return again to Earth to the accompaniment of various portents.

Our Prophet (saas) has also revealed in great detail in the hadiths that the Prophet Jesus (as) will miraculously return to Earth in the End Times and will bring peace, justice and felicity to the world by uniting Christians and Muslims in a common faith around Islam. These statements and signs in the Qur'an and the hadiths of our Prophet (saas) are too clear and detailed as to leave no room for any doubts.

Bediuzzaman has also provided detailed information regarding the appearance of the Prophet Jesus (as) and Hazrat Mahdi (as) in his works. Among this information are comprehensive statement concerning at what time and in what sort of climate Hazrat Mahdi (as) will appear, what kind of activities he will undertake, his helpers, his struggle, and how, together with the Prophet Jesus (as), he will be instrumental in Qur'anic moral values prevailing on Earth.

Yet although Said Nursi's statements on these matters are very clear and distinct, the subject of the Prophet Jesus (as) and Hazrat Mahdi (as) may sometimes be misunderstood. Some people have clichéd responses to give whenever the subject is raised. When asked, "Will an individual known as Hazrat Mahdi (as) appear in the End Times?" For example, they reply, "No, Hazrat Mahdi (as) will not come, a collective personality will come," or "Hazrat Mahdi (as) has already come. Because the Mahdi is a collective personality; that is the Mahdi

who will appear. His collective personality already exists." In the same way, when asked, "Will the Prophet Jesus (as) come to Earth a second time?" they respond, "No. The Prophet Jesus (as) will not return; the Prophet Jesus (as) himself will not descend to Earth, he will be in the world as a collective personality," or "The collective personality of the Prophet Jesus (as) has already come, as has the collective personality of Hazrat Mahdi (as)." Some people try to back up their ideas by using the words of Bediuzzaman, saying, "In his works, Bediuzzaman has not made any clear statements regarding the coming of the Prophet Jesus (as) and Hazrat Mahdi (as)."

Yet this perspective is exceedingly mistaken and false. All these clichéd responses express solely a personal opinion, based on no evidence, maybe due to force of habit or else that has taken root in the public subconscious. Bediuzzaman has actually described the coming of the Prophet Jesus (as) and Hazrat Mahdi (as) in very clear terms; he has expressly stated that these personages awaited in the End Times will both appear as individuals, not as collective personalities.

In addition, a collective personality, the representation of his spiritual identity, forms around every prophet and messenger of Allah. This grouping and movement, consisting of people who follow the messenger, take him as a role model, and observe his message, constitute his collective personality. It is, however, evident that one cannot speak of an individual's collective personality in the absence of the individual himself. The fact that every community of the faithful has a leader is a law of Allah revealed in the Qur'an. Therefore, in using the term "collective personality," Bediuzzaman uses it in the sense of the law of Allah revealed in the Qur'an.

Indeed, in employing the term collective personality in reference to his own followers and works, Bediuzzaman Said Nursi is again at the head of that collective personality. His works and followers who observe them are part of the collective personality of the Risale-i Nur, although Bediuzzaman, leader of the Nur movement, cannot be regarded as distinct from the term.

When the Prophet Jesus (as) returns to Earth there will be a community that forms, consisting of those people close to him, and the Prophet Jesus (as) will be at its head. In the same way that there can be no collective personality in the absence of the individual with regard to all the other prophets, so neither can

there be in the case of the Prophet Jesus (as). The words of Bediuzzaman quoted below are sufficiently clear as to leave no room for any debate over the issue.

THE PROPHET JESUS (AS) WILL RETURN TO EARTH

The term “individual” that Bediuzzaman uses to refer to the Prophet Jesus (as) reveals that he is not a “collective personality.”

• Then the person of the Prophet Jesus (as), who is present with his human body in the world of the heavens, will come to lead the current of true religion... (*Bediuzzaman Said Nursi, Letters, p. 79*)

... even sends the spirits of most of the dead saints to the world with similitude of their bodies, it would not be far from His Wisdom -even if he was not alive and present with his body in the skies of the world, and had truly died and departed for the furthest corner of the Hereafter- to clothe the Prophet Jesus (as) in his body and send him to the world, ... for such a momentous result. Indeed He promised it because His wisdom required it to be thus, and since He promised it, He will most certainly send him. (*Bediuzzaman Said Nursi, Letters, p. 80*)

In this passage Bediuzzaman says that the Prophet Jesus (as) who is currently in the world of the heavens will return to Earth in his human body and will assume leadership of the true faith. It is clear that Bediuzzaman does not refer to a collective personality here, but rather to an individual. This is clear from his use of the term “human body.” If he had wanted to say that the Prophet Jesus (as) would return to Earth as a collective personality, Bediuzzaman Said Nursi would not have referred to “clothing him in his body.”

• Yes, with the words of that hadith, the descent from the heavens of the Prophet Jesus (as) is certain... (*Bediuzzaman Said Nursi, Kastamonu Addendum, pp. 80-82*)

In this statement, Bediuzzaman says that “the coming of the Prophet Jesus (as) is a certain fact,” using a language that makes it clear that the Prophet Jesus (as) is not a collective personality.

- Our Prophet (saas) has indicated this great secret: The Prophet Jesus (as) will come, and be of my community and act with my law. (*Bediuzzaman Said Nursi, Sunuhat-Tuluat-Isharat, p. 59*)

It again appears from Bediuzzaman’s statement that the Prophet Jesus (as) will act with the law of our Prophet (saas) that he will come to Earth as a human being, not as a collective personality. If he were referring to a collective identity, it would be impossible for such an entity to “act.”

- When the Prophet Jesus (as) comes, it is not necessary that everyone should know him to be the true Jesus. His elect and those close to him will recognize him through the light of belief. It will not be self-evident so that everyone will recognize him. (*Bediuzzaman Said Nursi, Letters, p. 80*)

Several words in this extract from Bediuzzaman reveal that the Prophet Jesus (as) will be an individual, not a collective personality:

- ... *the true Jesus*
- ... *When the Prophet Jesus (as) comes,*
- ... *it is not necessary that everyone should know HIM to be the true Jesus...*
- ... *HIS elect and those close to him will recognize HIM through the light of belief.*
- ... *It will not be self-evident so that everyone will recognize HIM...*

These five terms used by Bediuzzaman Said Nursi also suggest that he is referring to the Prophet Jesus (as) as a human being. It appears from the term “**the true Jesus**” in particular that the reference here is to a person, and his difference from other people is made clear in that expression.

According to the following expressions, 1 – The Prophet Jesus (as) will return. 2- Not everyone will recognize the Prophet Jesus (as) as the anticipated

prophet, 3 – only those close to him will recognize him, 4 – society as a whole will not recognize him. The concept of “recognition” applies in three of these statements, and that can only be possible when used in terms of a person. A collective personality cannot have people close to it; and there is no possibility of people recognizing a collective personality. These statements all therefore show that the Prophet Jesus (as) is not a collective identity. In addition, Bediuzzaman uses the words “HE” and “HIS” which again apply to a person and this again reveals he is referring to the Prophet Jesus (as) as an individual, not as a collective identity.

• ... In fact, even the descent of the Prophet Jesus (as) and that he **HIMSELF** is the Prophet Jesus (as), can only be known by the light of faith; not everyone will know. (*Bediuzzaman Said Nursi, The Rays / The Fifth Ray, p. 99*)

The situation described above also applies to these words of Bediuzzaman's. Here, too, he stresses the fact that the Prophet Jesus (as) will come to Earth as a human being.

*-... the descent of the Prophet Jesus (as) ...
-... he HIMSELF is the Prophet Jesus (as)...
-... can only be known by the light of faith;
-... not everyone will know.*

First and foremost, Bediuzzaman speaks of the descent of the Prophet Jesus (as). This shows that the Prophet Jesus (as) will come with a physical body, not as a collective identity.

Bediuzzaman reveals that when the Prophet Jesus (as) first returns he will not know who he is, but he will realize it later. It is clear that no collective personality can have such awareness and consciousness. Only a person can know who he is and the circumstances in which he finds himself. This is also confirmed by the use of the word “he.”

Bediuzzaman Said Nursi says that the people around the Prophet Jesus (as) will only be able to recognize him as the awaited prophet of the End Times through the light of their faith. It is clear that people will recognize “an anticipated individual” and not a collective personality.

- ... representing the collective personality of Christianity, the Prophet Jesus (as) will kill the antichrist, who represents the collective personality of irreligion. (*Bediuzzaman Said Nursi, Letters, First Letter, p. 23*)

In this extract Bediuzzaman describes the collective personality of Christianity. As can be seen from his description, a collective personality does not represent a collective personality. This can be seen from the answers to these two questions:

- One individual represents the collective personality of Christianity. Who is that? The Prophet Jesus (as).
- Who does the Prophet Jesus (as) represent? The collective personality of Christianity.

The answers to these questions clearly reveal that Bediuzzaman refers to the Prophet Jesus (as) and the collective identity as separate concepts.

- It could only be a wondrous person with the power of miracles ... And that person will be the Prophet Jesus (as), who is the prophet of the majority of mankind, and whom most people follow. (*Bediuzzaman Said Nursi, The Rays / The Fifth Ray - Second Station, p. 109*)

In this statement by Bediuzzaman the Prophet Jesus (as) is described as a person, not two or three people. And it is again emphasized that the Prophet Jesus (as) will come as a person, not as a collective personality. These words all appear in the singular and all refer to "a single person," not a collective entity.

Bediuzzaman also refers to someone possessing the miracles that can eliminate the deeds of the antichrist. He says that the Prophet Jesus (as) is the only person who can work these miracles. Since it is impossible for a collective personality to work miracles, this again is a clear reference to the Prophet Jesus (as) as an individual.

- ... Christian community but worthy of being called "Muslim Christians," ... will kill and rout that society of the antichrist under the leadership of the Prophet Jesus (as) ... (*Bediuzzaman Said Nursi, Letters / Twenty - Ninth Letter - Seventh Section, p. 516*)

In this passage Bediuzzaman reveals that a group of Muslims will strive against the antichrist under the leadership of the Prophet Jesus (as): he refers separately to the Prophet Jesus (as) and his community.

- ... the spiritual community of those struggling [in Allah's cause] who will recognize the Prophet Jesus (as) through the light of faith and follow him... (*Bediuzzaman Said Nursi, The Rays / The Fifth Ray - Second Station, p. 111*)

Bediuzzaman refers to the Prophet Jesus (as) being recognized by the radiance of faith. This also shows that he is referring to the Prophet Jesus (as) as a person, not as a collective personality.

In addition, here, as in the above passage, the reference is to a community that will follow a person, the Prophet Jesus (as) in other words, and the matter is clarified by the community being referred to separately from the Prophet Jesus (as).

- "The Prophet Jesus (as) will come and will perform the obligatory prayers behind Hazrat Mahdi (as) and follow him," alludes to this union, and to the sovereignty of the Qur'an and its being followed. (*Bediuzzaman Said Nursi, The Rays / The Fifth Ray - Second Station, p. 109*)

In this quotation Bediuzzaman describes how the Prophet Jesus (as) and Hazrat Mahdi (as) will perform the prayer (*salat*) together. This reference, which appears in many completely reliable hadiths, shows that the Prophet Jesus (as) and Hazrat Mahdi (as) will enjoy a dialogue between them and will lead believers personally, in their physical bodies. This is yet further evidence that the Prophet Jesus (as) and Hazrat Mahdi (as) are both individuals, not collective entities. By Allah's will, when he returns the Prophet Jesus (as) will maintain the observance of *salat* that he observed on his first time on Earth. This is revealed as follows in the Qur'an:

He [Jesus] said, "I am the servant of Allah, He has given me the Book and made me a Prophet. He has made me blessed wherever I am and directed me to perform the prayer and give the alms as long as I live." (Surah Maryam, 30-31)

HAZRAT MAHDI (AS) WHO WILL COME IN THE END TIMES IS NOT A COLLECTIVE PERSONALITY

The coming of Hazrat Mahdi (as), a blessed and valuable individual whose coming in the End Times is foretold by our Prophet (saas), who will eliminate corruption (*fitnah*) on Earth, and who will bring peace, justice, plenty, security, happiness and well-being to all the world, is something that the Islamic community has been awaiting for hundreds of years. Indeed, the fact that the great majority of the events revealed as portents of the coming of Hazrat Mahdi (as) have taken place one after the other is a clear sign that his appearance is close at hand. There are verses in the Qur'an alluding to the coming of Hazrat Mahdi (as), whose name, attributes and actions are described in detail in many hadiths of our Prophet (saas). In the light of all this information, the subject of Hazrat Mahdi (as) is too certain not to permit any controversy and can clearly be understood by any rational person of good conscience.

Bediuzzaman Said Nursi's statements are also compatible with the signs in the Qur'an and the hadiths of the Prophet (saas). However, there is a common misunderstanding regarding the concept of "collective personality" that Bediuzzaman employs in his works concerning Hazrat Mahdi (as). It is very clear and certain from the accounts and the statements made by Islamic scholars that Hazrat Mahdi (as) will not be a collective personality, but a blessed individual who has been described in great detail in terms of his physical characteristics, character and moral values and even family background. Like all the messengers before him, of course, Hazrat Mahdi (as) will also have a collective personality. It is even narrated that this collective personality will encapsulate the whole world. But Hazrat Mahdi (as) will also be an individual in charge of his own tasks. Therefore, Hazrat Mahdi (as) is the imam who will lead his collective personality and followers. Various statements by Bediuzzaman in his writings make this crystal clear. The passages taken from Bediuzzaman below are too evident and clear not to permit any controversy on the subject of Hazrat Mahdi (as) representing a blessed individual, not a collective entity.



Bediuzzaman's referral to Hazrat Mahdi (as) as "that person" or "that individual" clarifies any misunderstanding regarding the concept of "collective personality."

• ... **THOSE INDIVIDUALS OF THE END TIMES** will be known through the insight of the light of belief. (*The Words / Twenty-Fourth Word - Third Branch, p. 355*)

Moreover, they imagined the mighty works pertaining to the collective identity or community which those individuals represent to be in their persons and expounded them in that way, so that they ascribed a form to them whereby when those extraordinary individuals [the Prophet Jesus (as) and Hazrat Mahdi (as)] appear, everyone will recognize them. (The Words / Twenty-Fourth Word - THIRD BRANCH - EIGHTH PRINCIPLE)

- The term "INDIVIDUALS of the End Times" here clearly reveals that the Prophet Jesus (as) and Hazrat Mahdi (as) are not collective personalities.

- The way that Bediuzzaman says that these people who will be coming in the End Times will be "recognized through the light of faith" shows that he means that the Prophet Jesus (as) and Hazrat Mahdi (as) will not come as collective personalities. As set out previously in the context of the Prophet Jesus (as), the verb "recognize" can only apply to people. It is of course out of the question to recognize whether or not a collective personality is itself.

• ... Yet **THAT GREAT PERSONAGE OF THE END TIMES WILL BE FROM THE AHL AL-BAYT** (descended from the Prophet [saas])... (*Bediuzzaman Said Nursi, Emirdag Addendum, pp. 247-250; Rays, p. 442*)

- To oppose him [the Sufyan], a radiant individual called Muhammad Mahdi of the Family of the Prophet will come to lead the people of sainthood and mature faith, who are bound to the luminous chain of the Family of the Prophet, and he will kill and scatter the movement of hypocrites, which will be the collective personality of the Sufyan...

(Bediuzzaman Said Nursi, Letters / Fifteenth Letter, p. 79)

- In this extract, in the words “that great personage of the End Times,” Bediuzzaman makes it clear that Hazrat Mahdi (as) is not a collective personality.

- ... That person will make a program of research already conducted by that community and writing, by which he will have fulfilled his first duty. The force and spiritual host on which that duty depends consist of followers who are in full possession of the qualities of purity and loyalty and solidarity. No matter how few in number, they are regarded as being as powerful and valuable as a spiritual army.

(Bediuzzaman Said Nursi, Emirdag Addendum, pp. 266-267)

In this extract Bediuzzaman refers to Hazrat Mahdi (as) separately from his community by addressing him as “that person.”

- ... Said stated in his objections, saying: “I am not a sayyid, and **HAZRAT MAHDI (AS) WILL BE A SAYYID** [from the descent of our Prophet (saas)],” and thus refuted them.

(Bediuzzaman Said Nursi, The Rays / The Fourteenth Ray, p. 407)

... And I told them: "I am not a sayyid [descended from our Prophet (saas)]. Descendants are unknown in this time. However, that great person of the End Times will be from the Ahl al-Bayt [be descended from the Prophet (saas)]. (Bediuzzaman Said Nursi, Emirdag Addendum, p. 267)

In the above three passages Bediuzzaman states that Hazrat Mahdi (as) will be a person, a sayyid, in other words a descendant of the Prophet (saas). It can be seen from this expression that he is not referring to Hazrat Mahdi (as) as a collective personality. It is impossible for a collective personality to be descended from another human being. One would have to be a human being in order to be descended from our Prophet (saas), which is what Bediuzzaman is clearly stressing in his words.

- I believe I am a servant of this wondrous person who will appear in the future, a rear-guard to set a background for him, and a pioneering soldier of that great commander...

(Bediuzzaman Said Nursi, Barla Addendum, p. 162)

These descriptions by Bediuzzaman represent significant evidence that Hazrat Mahdi (as) is a person, not a collective personality. In the words “a wondrous person,” Bediuzzaman is making it clear that Hazrat Mahdi (as) is an individual. In addition, Bediuzzaman draws attention to his quality of “commander.” There is no question of a collective personality being a commander.

Furthermore, while stating that he could only be the servant of this “wondrous person” in the great duty Hazrat Mahdi (as) would undertake, Bediuzzaman Said Nursi once again emphasized that Hazrat Mahdi (as) is a person:

- Since His custom has proceeded in this way, certainly, at the time of the greatest corruption at the end of time, He will send a *mujtahid* (a scholar who derives legal rulings), a *mujaddid* (reviver), and a judge, and ruler, and a Mahdi, and a guide to the true path, and a Qutb al-Azam (a great saint to whom Muslims adhere) and a radiant individual, and that person will be from the Family of the Prophet (saas). *(Bediuzzaman Said Nursi, Letters / Twenty - Ninth Letter - Seventh Section, p. 515)*

- ... mujtahid (a scholar who derives legal rulings)
- ... mujaddid (reviver)
- ...judge
- ... Mahdi
- ... guide to the true path
- ... Qutb al-Azam
- ... a radiant individual

- The attributes that Bediuzzaman employs in this passage are attributes referring to a single person, as is apparent from their meaning. In addition, Bediuzzaman Said Nursi refers to Hazrat Mahdi (as) as a radiant person. If Bediuzzaman had wanted to emphasize that Hazrat Mahdi (as) is a collective personality, he would have referred to a “radiant collective personality” and not to a “radiant individual.” Moreover, the use of the word “a” here also makes the matter quite clear. The word “individual” is in any case an expression of a singular concept. The term employed is “an individual” not “two” or “people.”

Bediuzzaman’s use of the word “and” in referring to Hazrat Mahdi (as) and his community is further evidence he is dealing with two separate concepts.

- Until the true lords of the broad sphere of life, Hazrat Mahdi (as) and his followers come in the End Times, by Almighty Allah’s leave, and broaden that sphere and cause those seeds to flourish. (*Bediuzzaman Said Nursi, The Ratifying Stamp of the Unseen, p. 172; Kastamonu Addendum, p. 72*)

Here, too, Bediuzzaman clearly states that Hazrat Mahdi (as) and his community are two distinct concepts. He refers to Hazrat Mahdi (as) and his followers as separate concepts; Hazrat Mahdi (as) himself and his followers. The word “and” puts the matter beyond a doubt. These two are distinct from one another and when they come together, then they constitute the collective personality of Hazrat Mahdi (as).

• These three qualities being present at one time in one person or community, and their being perfect and not impairing one another seems very remote, or even impossible in this age. In the End Times, they can only come together in Hazrat Mahdi and the collective personality of his community, who represent the radiant community of the Ahl al-Bayt [the line of our Prophet (saas)]. (*Bediuzzaman Said Nursi, Kastamonu Addendum, p. 139; The Ratifying Stamp of the Unseen, p. 186*)

In this extract, too, Hazrat Mahdi (as) and the collective personality of his community are separated by the word “and.” This means that Hazrat Mahdi (as) and the collective personality represent two distinct concepts. Therefore, Hazrat Mahdi (as) and his collective personality are two different things.

• ... The collective personality of the holy community represented by Hazrat Mahdi (as) has three duties. (*Bediuzzaman Said Nursi, Emirdag Addendum, p. 265*)

In this passage, Bediuzzaman refers to the collective personality of the community of Hazrat Mahdi (as) having three great duties to perform. Hazrat Mahdi (as) represents the collective personality of this community and is the person at their head. But it is the collective personality of this holy community that will perform this task. Bediuzzaman’s statement shows that Hazrat Mahdi’s (as) collective personality and his “person” are to be considered separately.

• ... It is a truth as powerful as the sun that **THIS GLORIOUS PERSON** will bring about the trust and neutralize the concerns of those who doubt the likelihood of his command. (*Bediuzzaman Said Nursi, Barla Addendum, p. 110*)

Bediuzzaman’s use of the term “this glorious person” again shows that Hazrat Mahdi (as) will come as a person.

- The most important and greatest and most valuable of the three duties of **THE PERSON AWAITED BY THE COMMUNITY AND WHO WILL COME IN THE END TIMES** is to spread the true faith and to save believers from deviation...

(Bediuzzaman Said Nursi, The Ratifying Stamp of the Unseen, p. 9)

Here, too, Bediuzzaman makes it clear that Hazrat Mahdi (as) is not a collective personality by saying he is “a person...who will come in the End Times.”

- It appears from this truth that **THIS HOLY PERSON WHO WILL COME LATER...** *(Bediuzzaman Said Nursi, The Ratifying Stamp of the Unseen, p. 9)*

In this extract Bediuzzaman reiterates that Hazrat Mahdi (as) will come as a person, by referring to him as “this holy person.”

- ... There are such intellectual trends at that time that even **IF THAT PERSON WHO IS TRULY AWAITED and WILL COME IN A CENTURY’S TIME** comes at that time, since he takes everything for his own account... *(Bediuzzaman Said Nursi, Kastamonu Addendum, p. 57)*

- Bediuzzaman refers to Hazrat Mahdi (as) as that “awaited person.” Not as “that awaited collective personality.” The reference here to “that person” removes all doubt on the subject.

- Bediuzzaman says that Hazrat Mahdi (as) will come “in a century’s time.” The verb “come” is one that can only be used of a person, and it can therefore clearly be seen that Bediuzzaman is referring to Hazrat Mahdi (as) as a person.

- In the narrations are various different prophecies about **HAZRAT MAHDI (ra)**, who is one of the signs of the end of time and will be **FROM THE FAMILY OF THE PROPHET.** *(Bediuzzaman Said Nursi, The Rays / The Fifth Ray - Second Station, p. 112)*

- ... **THAT PERSON** will strive to perform his great duty with the help of all believers and the assistance of the Islamic union, and of scholars and saints and of millions of loyal people from the Ahl al-Bayt [the line of our Prophet (saas)] present powerfully and in large numbers every century. (*Bediuzzaman Said Nursi, Emirdag Addendum, pp. 266-267*)

In this extract, Bediuzzaman again states, in the words “that person,” that Hazrat Mahdi (as) will come as an individual. Furthermore, by referring to the great task Hazrat Mahdi (as) will perform he again states that Hazrat Mahdi (as) will discharge his duties as a person, not as a collective personality.

- ... But flowers appear in the spring, and the ground has to be prepared for sacred flowers such as that. I understood that with this service of ours we are preparing the ground for **THOSE LUMINOUS PEOPLE**. (*Bediuzzaman Said Nursi, Letters / Twenty - Eighth Letter - Seventh Matter, p. 436*)

In this extract, Bediuzzaman again uses the word “people” for these holy individuals who will come in the End Times. By saying that he has prepared the ground for these people he makes it clear that the Prophet Jesus (as) and Hazrat Mahdi (as) are not collective personalities.

- ... to protect believers from madness [prevent them straying from the true path]; **HAZRAT MAHDI** will have no time and be in no state to **PERSONALLY** perform that duty since it requires to abandon the whole world, leaving nothing behind, and much research... (*Bediuzzaman Said Nursi, Emirdag Addendum, pp. 266-267*)

The word “personally” that Bediuzzaman uses here is another proof that Hazrat Mahdi (as) is not a collective personality.

Bediuzzaman makes other emphases in this passage that also show that Hazrat Mahdi (as) is a person: 1 – Hazrat Mahdi (as) has a duty he will discharge. That means Hazrat Mahdi (as) is an individual. 2 – Hazrat Mahdi (as) will be occupied with his other duties and will have no time to perform that task himself. “Being busy and not having enough time” are conditions that only apply to people. There is no question of a collective personality being busy or not having enough time.

- Certainly, the elevated ardor in that huge force will surge up and **HAZRAT MAHDI SHALL COME TO LEAD IT, GUIDING IT TO THE WAY OF TRUTH AND REALITY.**

(Bediuzzaman Said Nursi, Letters / Twenty - Ninth Letter - Seventh Section, p. 516)

Bediuzzaman states that another of Hazrat Mahdi’s (as) duties is to guide people to the truth. He says that in performing that task “Hazrat Mahdi (as) will personally lead it,” a clear statement that Hazrat Mahdi (as) is an individual.

- ... To give the name of **THE INDIVIDUAL TO COME**, recalling his three duties at once, would be wrong...

(Bediuzzaman Said Nursi, The Ratifying Stamp of the Unseen, p. 9)

Bediuzzaman also speaks of “the individual to come,” confirmation that Hazrat Mahdi (as) is not a collective personality. He refers to “Hazrat Mahdi (as)” and the “collective personality of his community” as two distinct concepts.

- ... **THE PEOPLE** who will disperse the darkness in a century’s time may be **THE FOLLOWERS OF HAZRAT MAHDI.**”

(Bediuzzaman Said Nursi, Rays, p. 605)

... who will disperse the darkness in a century's time...

... the followers of Hazrat Mahdi (as)

1- Bediuzzaman says that Hazrat Mahdi (as) will have followers. It is clear that in order for Hazrat Mahdi (as) to have a community he will have to be present at its head as a person. It is otherwise impossible for him to have a community without his being an individual.

2- This community of Hazrat Mahdi (as) will form one century after Bediuzzaman's own time, and all oppression and darkness will be eliminated by means of that community. As has already been made clear, the existence of these followers is only possible with Hazrat Mahdi (as) existing as a person.

• ... We anticipate from the Divine mercy that **HIS** community and the community of the sayyid will perform these duties. (*Bediuzzaman Said Nursi, Emirdag Addendum, p. 265*)

• Hazrat Mahdi's radiant community... (*Bediuzzaman Said Nursi, Letters / Twenty - Ninth Letter - Seventh Section, p. 516*)

... His community...

... Hazrat Mahdi's radiant community...

In the above two extracts, Bediuzzaman states that there will be a community consisting of Hazrat Mahdi's (as) followers. This community is the collective personality that will form Hazrat Mahdi (as) being at its head. "The community of Hazrat Mahdi (as)" refers to a society headed by Hazrat Mahdi (as) and made up of people who follow him and abide by his message. However, the most important feature of this community is the presence of Hazrat Mahdi (as), the person who forms this collective personality. Therefore, Bediuzzaman's concept of "Hazrat Mahdi's (as) radiant community" again shows that Hazrat Mahdi (as) will come as a person.

Bediuzzaman has made it clear in the passages about the duties of Hazrat Mahdi (as) that he is a person and not a collective personality.

1) Also, **THE CIRCUMSTANCES OF THE GREAT MAHDI** do not fit the narrations alluding to the earlier Mahdis, and these have become allegorical hadiths. (*Bediuzzaman Said Nursi, Rays, p. 582*)

2) ... a guide, a kind of Mahdi and reformer comes in every century, but in terms of discharging each of these three duties, none have received the title of **THE GREAT MAHDI OF THE END TIMES**. (*Bediuzzaman Said Nursi, Emirdag Addendum, p. 260*)

3) ... one interpretation of these various narrations is this: **THE GREAT MAHDI WILL HAVE NUMEROUS DUTIES**. He will carry out duties in the world of politics, the world of religion, the world of government, and in the many spheres of the world of jihad [striving in the way of Allah] ... (*Bediuzzaman Said Nursi, Rays / The Fifth Ray - Second Station, p. 112*)

In these three passages, Bediuzzaman states that various Muslim individuals have come in previous centuries for the purpose of causing the moral values of the Qur'an to rule the world, but that none of these have been able to perform the three major tasks that the "Great Mahdi" who comes in the End Times will perform. It is apparent from these statements by Bediuzzaman that Hazrat Mahdi (as) he refers to is a person:

1- Bediuzzaman has set out the difference between the Great Mahdi and previous Mahdis, all of whom have been individual people. This means that the Great Mahdi is also a person.

2- These previous individuals have been unable to perform the tasks set out. But the Great Mahdi will perform them. This also means that the Great Mahdi is also a person.

3- These previous individuals do not meet the features used by the Prophet (saas) in his hadiths describing Hazrat Mahdi (as). But the Great Mahdi will meet them. It is a fact known to all Islamic scholars for hundreds of years that

Hazrat Mahdi (as) whose physical and moral characteristics are described in the hadiths is a person, not a collective personality. Therefore, in this passage Bediuzzaman again reminds us that Hazrat Mahdi (as) is a person who will match the descriptions in the hadiths of the Prophet (saas).

THE PERSON AND THE COLLECTIVE PERSONALITY COMPRISE A SINGLE WHOLE

The Person and the Collective Personality Are Like the Body and Soul

It is impossible to speak of a person's collective personality in the absence of the person. Both constitute a single whole, literally like the body and soul. One cannot accept one and deny the other.

Every prophet and messenger has a collective personality around him representing his spiritual aspect. The group or movements consisting of people that follow the messenger, take him as a role model and heed his message constitute his collective personality.

Every community of believers has a leader, and that is a law of Allah revealed in the Qur'an. Therefore, in using the term "collective personality" Bediuzzaman Said Nursi uses it in the sense of this law of Allah in the Qur'an. Bediuzzaman Said Nursi also uses the term collective personality for his own followers and works, and he was the person at the head of that personality. The Risale-i Nur collection and those who follow his works are part of that collective personality, but Bediuzzaman, the leader of the Nur movement, cannot be separated from it.

It is a grave error to consider the concept of a collective personality separately and independently of the individual at its head. All the communities of the faithful mentioned in the Qur'an have had a messenger or leader at their head. It is incompatible with the law of Allah for believers to be left leaderless and to their own devices at such an exceptional time in world history as the End Times when the moral values of the Qur'an will rule the world. (Allah knows the truth.)

Hazrat Mahdi (as) will come in person in the End Times, not as a collective personality, and will assume the leadership of Muslims and, by Allah's leave, free them from troubles and difficulties and bestow peace, justice, blessings and

abundance on them. Bediuzzaman has openly stated that Hazrat Mahdi (as) will come as a person, and act by representing the collective personality of his community by heading it in person.

“As I have indicated many times in my letters, THE COLLECTIVE PERSONALITY OF THE HOLY COMMUNITY REPRESENTED BY HAZRAT MAHDI (AS), THE GREAT MESSENGER, has three duties. If the Day of Judgment does not come very quickly and if people do not all depart from the path, then we may expect, by the Divine mercy, that his community and that of the sayyid [those descended from the Prophet (saas)] will perform those three tasks. (Bediuzzaman Said Nursi, Emirdag Addendum, p. 259)

In the words, “THE HOLY COMMUNITY REPRESENTED BY HAZRAT MAHDI (AS), THE GREAT MESSENGER,” Bediuzzaman refers to Hazrat Mahdi (as) and his holy community. It is clear he is referring to two distinct concepts. Who represents the holy community? Hazrat Mahdi (as). What does Hazrat Mahdi (as) represent? His holy community. There will be a community **LED BY HAZRAT MAHDI (AS) AND THAT HE REPRESENTS**. This holy community will constitute the collective personality of Hazrat Mahdi (as).

In order for an activity to be exhibited, a leader and a collective personality are necessary, as demanded by the law of Allah. Both of the dajjals anticipated in the End Times are also people and both also have collective personalities.

“At the end of time, the Prophet Jesus (as) will come and will act in accordance with the Shari’a of Muhammad (saas),” indicates that at the end of time the religion of Christianity will be purified and divest itself of superstition in the face of the current of unbelief and atheism born of naturalist philosophy, and will be transformed into Islam. At this point, the collective personality of Christianity will kill the fearsome collective personality of irreligion with the sword of heavenly Revelation; so too, representing the collective personality of Christianity, the Prophet Jesus (as) will kill the antichrist, who represents the collective personality of irreligion, that is, he will kill atheistic thought. (Bediuzzaman Said Nursi, Letters, p. 6)

Bediuzzaman states very clearly above that the antichrist who will come in the End Times is a person who will produce and spread movements of irreligi-

on, and that he will be active through the activities of a collective personality that forms around him and he represents.

Hazrat Mahdi (as) in the End Times, together with the community that will act alongside him, will also constitute a collective personality.

For the people of the truth, this time is not one of personality and stubbornness. The time is that of the community. A collective personality emerging from the community will rule. In order to possess a large pool one must throw one's selfishness and personality, a piece of ice in its nature, into that pool and melt it. Otherwise that piece of ice will melt and be wasted and the pool cannot be benefited from. (Bediuzzaman Said Nursi, Kastamonu Addendum, p. 154)

The unity and solidarity brought about by the community is very powerful and the collective personality of the community of the End Times will be very powerful because of the strength brought with it by that community.

The time is that of the community. The collective personality, the spirit of that community, is more powerful and sufficiently strong to implement the faith. Even if there is a successor, he can discharge his duties by leaning on that strength. If the collective personality, that is the soul of the community, is sound, it will be very bright and perfect. If it is bad, it will be very bad. The good or evil of the individual are limited. But that of the community is unbounded... (Tarihce-i Hayat, (History of Life), p. 134)

The Question of the Collective Personality Must Not Cause Any Disquiet

Various problems underlie the way that the collective personality causes disquiet, and it will be beneficial to touch on some of these here.

THE IDEA THAT HAZRAT MAHDI (AS) WILL NOT COME:

Despite believing that Hazrat Mahdi (as) will appear, some people begin harboring doubts as time passes regarding his appearance as they exhibit a weakening in their faith. They imagine that if Hazrat Mahdi (as) does not appear this will harm both their own faith and that of other Muslims.

Bediuzzaman Said Nursi says that people who think along those lines are weak in faith. He also states that those among such people who regard themselves as very learned and trust in their own minds are very pleased with themselves:

Since the hadiths that speak of the signs of the end of time, the events at the end of time, and the merits and rewards of certain actions have not been well understood, some scholars who rely on their reason have pronounced some of them to be either weak or false. While some of the scholars WHOSE BELIEF WAS WEAK BUT WHOSE EGOTISM WAS STRONG have gone as far as denying them. (Bediuzzaman Said Nursi, Words, Twenty-Fourth Word, Third Branch)

CONCERN OVER THE APPEARANCE OF FALSE MAHDIS:

Some people are also concerned about the appearance of false Mahdis. This concern leads them into the error of thinking that Hazrat Mahdi (as) is a collective personality.

These concerns are groundless, because our Prophet (saas) has already revealed that false Mahdis, false Messiahs and false prophets will emerge in the End Times.

The Day of Judgment will not take place until some 30 liars all claiming to be the Messenger of Allah are sent. (Tirmidhi, Fitan 43; Sunan Abu Dawud, Malahim 16)

The emergence of false messengers is like a herald of the true messengers to come, and this is the law of Allah. This law, which assumes the form of a social rule, also appears in the Bible:

He [Jesus] replied: "Watch out that you are not deceived. For many will come in my name, claiming, 'I am he,' and, 'The time is near.' Do not follow them." (Luke 21: 8)

There were false Mahdis and false messengers also in the time of our Prophet (saas), because that is the law of Almighty Allah. There have always been false messengers, false prophets and false Mahdis. It is perfectly natural that there should be so again. In addition, since this is a sign that Hazrat Mahdi

(as) will appear there is no need to feel disquiet; on the contrary, it is a portent showing that his coming is approaching, and thus a cause of great joy.

Hazrat Mahdi (as) Is Known by His Service

The false Mahdis who emerge can easily be seen not to be the true Mahdi (as). First and foremost, the true Mahdi (as) will not declare himself to be the Mahdi. This is one of the characteristics of Hazrat Mahdi (as) and is a most important criterion. Consequently someone who claims to be the Mahdi is not the true Mahdi.

Another clear indication is that only Hazrat Mahdi (as) can perform the task allotted to him. Allah has so determined in destiny that only he can perform those activities; for that reason, only that person has been given possession of the qualities of Hazrat Mahdi (as). Therefore, those who emerge as false Mahdis can do nothing in terms of the actions of Hazrat Mahdi (as). Indeed, Bediuzzaman Said Nursi has listed the activities that Hazrat Mahdi (as) will perform and stated that none but he can carry these out.

- ... THE GREAT MAHDI WILL HAVE NUMEROUS DUTIES. HE WILL CARRY OUT DUTIES IN THE WORLD OF POLITICS, THE WORLD OF RELIGION, THE WORLD OF GOVERNMENT, AND IN THE MANY SPHERES OF THE WORLD OF STRIVING [IN THE WAY OF ALLAH] ...

(The Rays / The Fifth Ray - Second Station, p. 112)

- And HE WILL HAVE THREE GREAT DUTIES.

(Bediuzzaman Said Nursi, Emirdag Addendum, p. 259)

Bediuzzaman refers to Hazrat Mahdi's (as) who will appear in the End Times having three tasks, and to how he will perform these together with the community he represents. These duties are to be a means of restoring people to faith in such a way as to silence materialist and atheistic philosophies, to establish an Islamic Union, and to be a means whereby Qur'anic moral values come to rule the world. (*Emirdag Addendum, p. 259*)

He has revealed that it is these three tasks that will distinguish him from other Mahdis and that are one of the major portents showing that he is the Great Mahdi.

... the circumstances of THE GREAT MAHDI do not fit the narrations alluding to THE EARLIER MAHDIS, and these have become allegorical hadiths. (Bediuzzaman Said Nursi, The Rays / The Fifth Ray, p.102)

Allah has determined in destiny that Hazrat Mahdi (as) should bring Islamic moral values to rule the world. Muslims must feel no doubts regarding the coming of Hazrat Mahdi (as) or over the emergence of false Mahdis.

CONCERN OVER THE IMPAIRMENT OF THE ESTABLISHED ORDER

Another group of people are unwilling for Hazrat Mahdi (as) to come. These people are concerned that their own positions will be impaired with the coming of Hazrat Mahdi (as). These people who are unwilling to see the existing system altered have their own order that pleases their own worldly desires. They have ways of life that suit their prestige, family relationships and comfort. Their attitude is one of continuing with this risk-free lifestyle and waiting for Paradise. A lifestyle in which they will have to expend effort and undertake difficult tasks appears very troublesome and difficult to them.

Some of these people, possessed of self-love and rank, are also concerned at the prospect of losing prestige in the public eye. That is because there are hadiths revealing that when Hazrat Mahdi (as) comes people will follow and obey him, as in the words of our Prophet (saas): *“Follow him even by crawling over the snow.”* These people are afraid that following Hazrat Mahdi (as) will be difficult in terms of their self-esteem and also damage their interests and advantages in their worldly system.

We have here referred to a few of the perspectives of some people who harbor concerns regarding the coming of Hazrat Mahdi (as) or whose interests will be harmed by that coming. The misinterpretation in any way of the coming of Hazrat Mahdi (as), due to these or similar ideas, or the concealment of the true facts by saying that he is a collective personality rather than an individual, may well have unwelcome consequences for those who do so.

Hazrat Mahdi (as) is an individual, the glad tidings of whom have been imparted and who is enthusiastically awaited by the Muslim community. It is the duty of every Muslim to await and impart the glad tidings of the coming of

that personage. Bediuzzaman, the reviver of the Hijri 13th century, also imparted these tidings regarding Hazrat Mahdi (as) to Muslims:

He will send A RADIANT PERSON as both the greatest INTERPRETER OF THE LAW, and the greatest RENEWER, and RULER, and the MAHDI, and as GUIDE, and SPIRITUAL POLE, and THAT PERSON will be from the Family of the Prophet. Almighty Allah, Who fills and empties the world between the heavens and earth with clouds, and in an instant stills the storms of the sea, and in an hour in spring creates samples of the summer and in an hour in summer creates a winter storm, such an All-Powerful One of Glory can also SCATTER THE DARKNESS OF THE WORLD OF ISLAM BY MEANS OF HAZRAT MAHDI (AS). He has promised this, and certainly He will carry out His promise."
(Bediuzzaman Sair Nursi, Letters / Twenty - Ninth Letter - Seventh Section, p. 515)

CONCLUSION

Many other examples could be added to these clarifications of the misinterpretations regarding the concept of the collective personality employed in his works by Bediuzzaman. However, just one of these is sufficient to see how the Prophet Jesus (as) and Hazrat Mahdi (as) will appear in the End Times with a collective personality of communities of believers, and how they will appear by assuming the leadership of these.

In all these extracts, Bediuzzaman refers to "the Prophet Jesus (as) and the collective personality of his community" and "Hazrat Mahdi (as) and the collective personality of his community" as two distinct concepts. He explains that the combination of the two constitutes the concept of the collective personality, but that these blessed individuals will lead the believers alongside them with their collective personalities. Bediuzzaman has many times clearly stated that, like the successors, commanders and rulers who went before him, Hazrat Mahdi (as) will be a corporeal individual and will appear as a personage descended from the line of the Prophet (saas).

As can be seen from what has been set out so far, it would be a serious error to regard the concept of the "collective personality" as something separate, distinct and independent of the individual at its head. There has been either a messenger or a commander at the head of every community of believers referred to

in the Qur'an. It is incompatible with the law of Allah for believers to be leaderless, left to their own devices as a society, in such an exceptional period in world history as the End Times, when Qur'anic moral values will come to rule the whole world.

The Prophet Jesus (as) will come to Earth in the End Times, will lead believers and, together with Hazrat Mahdi (as), will be a means whereby the radiance of Islam illuminates all of mankind. Hazrat Mahdi (as) will also come in person, not as a collective personality, and lead Muslims in the End Times, and by Allah's leave will rescue them from the troubles and difficulties in which they find themselves and enable them to attain peace, justice, blessings and plenty.

HAZRAT MAHDI (AS) WILL NOT SAY "I AM THE MAHDI." THE RANK OF MAHDI IS A GOOD OPINION THAT IS HELD

One of the major portents of the Great Mahdi of the End Times is that he will not emerge and claim to be the Mahdi. Hazrat Mahdi (as) has no need to introduce himself. Since he has been charged with this task in his destiny, Almighty Allah will grant him success. As a result of this, the whole world will attain justice, peace, abundance and well-being. In the End Times, in which he will appear, there will be many false mahdis all claiming to be the Mahdi. Yet Hazrat Mahdi (as) of the End Times will not say "I am the Mahdi," but will be known by the radiance of his faith.

In his works, Bediuzzaman Said Nursi has stated that not everyone will recognize the individuals reported as appearing in the End Times, but that those around them will be able to do so from the light of their faith:

... When the Prophet Jesus (as) comes, it is not necessary that everyone should know him to be the true Jesus. His elect and those close to him will recognize him through the light of belief. It will not be self-evident so that everyone will recognize him... (Bediuzzaman Sair Nursi, Letters / Fifteenth Letter, p. 80)

However, as we said, this world is the arena of trial. The door is opened to the reason, but the will is not taken from the hand. So, when those individuals, and even the terrible dajjal, appear, many people and even

himself will not know to start with that he is the dajjal. Those individuals of the end of time will be known through the insight and the light of belief.
(Bediuzzaman Sair Nursi, Words / Twenty-Fourth Word - Third Branch, p. 355)

Every believer possessed of faith may wish to be “a leader” of the faithful, as stipulated in the verse:

[Believers are] those who say, “Our Lord, grant us in our wives and our offspring the joy of our eyes, and give us [the grace] to lead those who guard against evil.” (Surat al-Furqan, 74)

If someone unifies Muslims, assumes the leadership of them, rescues them, by Allah’s leave, from the troubles and difficulties confronting them and brings them peace, justice, abundance and well-being, then it is not important what that individual is called. Whether that individual goes by the name of commander, leader or unifier, he will have performed actions that are one of the greatest portents of Hazrat Mahdi (as). The attitude and good opinion that “whoever performs the actions particular to him, that person is Hazrat Mahdi (as),” will be correct. What matters here is for such a historic and sacred duty to be discharged. In short, the person who will permit Muslims to enjoy the Golden Age, no matter what his name, may be hoped to be Hazrat Mahdi (as) and it may be thought that the person who succeeds in doing all this after 1400 years is him.

This is a state of affairs that has arisen in all periods. Bediuzzaman has stated that he had followers who formed the good opinion of him that he was the Mahdi, that this was normal, and that he regarded this as a prayer.

Since the students of the Nur see this task entirely in the Risale-i Nur, they correctly perceive the collective personality of the Risale-i Nur as a kind of Mahdi. And since they imagine that that collective personality has a representative, that there is a collective personality coming from the solidarity of the students of the Nur, and that its poor translator is in one way a representative of that collective personality, they sometimes give him that name too. The fact is that this is a confusion and an error, but one they are not responsible for. That is because good opinion is one that has been around for a very long time and cannot therefore be denied. Since I regarded that good opinion of my brothers as an expression of prayer and hope and of the sound faith of the students of the Nur, I did not intervene much.
(Bediuzzaman Said Nursi, Emirdag Addendum, p. 248)

Bediuzzaman also set out the reason behind this good opinion, stating that their evaluation was based on the duty of faith alone, and that they were in error since they failed to take into account the other duties of Hazrat Mahdi (as), which are returning the faith to its original state and uniting Muslims under a single roof:

Some verses and hadiths report, in a figurative sense, a great figure who will restore the faith. But since the most important of the three tasks of that person who will come in the future [Hazrat Mahdi (as)] and his community, yet which is superficially the smallest, that is to rescue the faith and portray the signs leading to faith like the Sun is done by the collective personality of its students and the Risale-i Nur, they have sometimes compared the reports and signs regarding that personage to come to the collective personality of the Risale-i Nur and even to its author and not taken into account the two important duties of restoring the faith to its original essence and bringing Muslims together in unity. (Tilsimler Mecmuasi, [Talisman Magazine], p. 168)

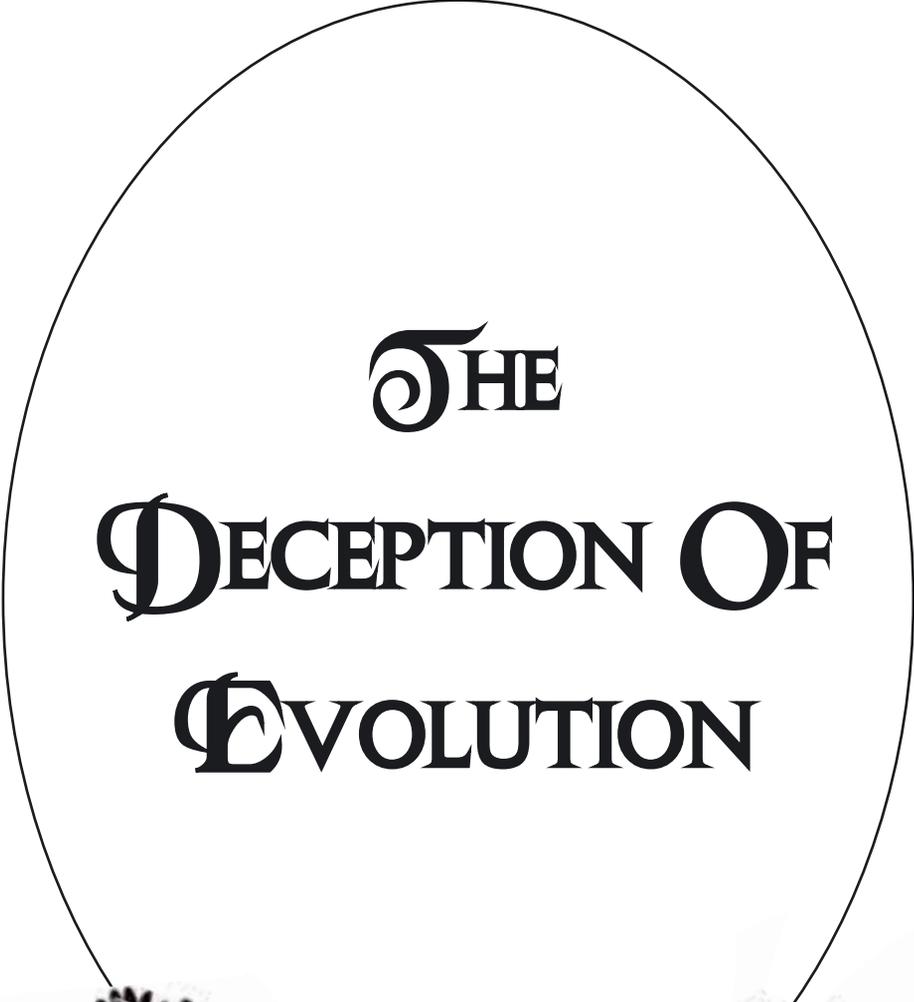
In his works, Bediuzzaman says that even if the future coming of Hazrat Mahdi (as) had not been revealed very clearly in the hadiths, that coming is nevertheless in agreement with the law of Allah.

Almighty Allah ... All-Powerful One of Glory can also scatter the darkness of the world of Islam by means of Hazrat Mahdi (as). He has promised this, and certainly He will carry out His promise. If considered from the point of view of Divine power, it is most easy. If it is thought of from the point of view of causes and Divine wisdom, it is again so reasonable and necessary that thinkers have asserted that even if it had not been narrated from the Bringer of Sure News, it still should have been. And it will be. (Bediuzzaman Said Nursi, Letters / Twenty - Ninth Letter - Seventh Section, p. 515)

In addition, this applies not solely to Hazrat Mahdi (as), but also to the Prophet Jesus (as). If an individual, who rids Christianity of its subsequent accretions and is a means whereby it is purified, is also a means whereby Christians ally themselves with Muslims and has no mother or father, that person may be expected to be the Prophet Jesus (as).

In conclusion, these holy individuals will come and will, by Allah's leave, and by doing what is in their destinies will be means whereby religious moral values come to prevail over the world.

Appendix



THE
DECEPTION OF
EVOLUTION



The Deception of Evolution



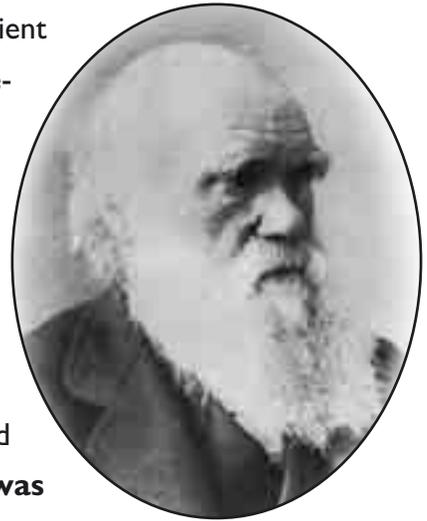
Darwinism, in other words the theory of evolution, was put forward with the aim of denying the fact of Creation, but is in truth nothing but failed, unscientific nonsense. **This theory, which claims that life emerged by chance from inanimate matter, was invalidated by the scientific evidence of miraculous order in the universe and in living things, as well as by the discovery of about 300 million fossils revealing that evolution never happened. In this way, science confirmed the fact that Allah created the universe and the living things in it. The propaganda carried out today in order to keep the theory of evolution alive is based solely on the distortion of the scientific facts, biased interpretation, and lies and falsehoods disguised as science.**

Yet this propaganda cannot conceal the truth. The fact that **the theory of evolution is the greatest deception in the history of science** has been expressed more and more in the scientific world over the last 20-30 years. Research carried out after the 1980s in particular has revealed that the claims of Darwinism are totally unfounded, something that has been stated by a large number of scientists. In the United States in particular, many scientists from such different fields as biology, biochemistry and paleontology recognize the invalidity of Darwinism and employ the fact of Creation to account for the origin of life.

We have examined the collapse of the theory of evolution and the proofs of Creation in great scientific detail in many of our works, and are still continuing to do so. Given the enormous importance of this subject, it will be of great benefit to summarize it here.

The Scientific Collapse of Darwinism

As a **pagan doctrine** going back as far as ancient Greece, the theory of evolution was advanced extensively in the nineteenth century. The most important development that made it the top topic of the world of science was Charles Darwin's *The Origin of Species*, published in 1859. In this book, he opposed, in his own eyes, the fact that Allah created different living species on Earth separately, for he erroneously claimed that all living beings had a common ancestor and had diversified over time through small changes. **Darwin's theory was not based on any concrete scientific finding; as he also accepted, it was just an "assumption."** Moreover, as Darwin confessed in the long chapter of his book titled "**Difficulties on Theory,**" **the theory failed in the face of many critical questions.**



Charles Darwin

Darwin invested all of his hopes in new scientific discoveries, which he expected to solve these difficulties. However, contrary to his expectations, scientific findings expanded the dimensions of these difficulties. The defeat of Darwinism in the face of science can be reviewed under three basic topics:

- 1) The theory cannot explain how life originated on Earth.
- 2) No scientific finding shows that the "evolutionary mechanisms" proposed by the theory have any evolutionary power at all.
- 3) The fossil record proves the exact opposite of what the theory suggests.

In this section, we will examine these three basic points in general outlines:

The First Insurmountable Step: The Origin of Life

The theory of evolution posits that all living species evolved from a single living cell that emerged on the primitive Earth 3.8 billion years ago. How a single cell could generate millions of complex living species and, if such an evolution really occurred,



Louis Pasteur

why traces of it cannot be observed in the fossil record are some of the questions that the theory cannot answer. However, first and foremost, we need to ask: **How did this "first cell" originate?**

Since the theory of evolution ignorantly denies Creation, it maintains that the "first cell" originated as a product of blind coincidences within the laws of nature, without any plan or arrangement. According to the theory, inanimate matter must have produced a living cell as a result of coincidences. Such a claim, however, is inconsistent with the most unassailable rules of biology.

"Life Comes From Life"

In his book, Darwin never referred to the origin of life. The primitive understanding of science in his time rested on the assumption that living beings had a very simple structure. Since medieval times, spontaneous generation, which asserts that non-living materials came together to form living organisms, had been widely accepted. It was commonly believed that insects came into being from food leftovers, and mice from wheat. Interesting experiments were conducted to prove this theory. Some wheat was placed on a dirty piece of cloth, and it was believed that mice would originate from it after a while.

Similarly, maggots developing in rotting meat was assumed to be evidence of spontaneous generation. However, **it was later understood that worms did not appear on meat spontaneously, but were carried there by flies in the form of larvae, invisible to the naked eye.**



Alexander Oparin

Even when Darwin wrote *The Origin of Species*, the belief that bacteria could come into existence from non-living matter was widely accepted in the world of science.

However, **five years after the publication of Dar-**

win's book, **Louis Pasteur** announced his results after long studies and experiments, that disproved spontaneous generation, a cornerstone of Darwin's theory. In his triumphal lecture at the Sorbonne in 1864, **Pasteur said: "Never will the doctrine of spontaneous generation recover from the mortal blow struck by this simple experiment."**¹

For a long time, advocates of the theory of evolution resisted these findings. However, as the development of science unraveled the complex structure of the cell of a living being, the idea that life could come into being coincidentally faced an even greater impasse.

Inconclusive Efforts of the Twentieth Century

The first evolutionist who took up the subject of the origin of life in the twentieth century was the renowned Russian biologist Alexander Oparin. With various theses he advanced in the 1930s, he tried to prove that a living cell could originate by coincidence. These studies, however, were doomed to failure, and Oparin had to make the following confession:

Unfortunately, however, the problem of the origin of the cell is perhaps the most obscure point in the whole study of the evolution of organisms.²

Evolutionist followers of Oparin tried to carry out experiments to solve this problem. The best known experiment was carried out by the American chemist Stanley Miller in 1953. Combining the gases he alleged to have existed in the primordial Earth's atmosphere in an experiment set-up, and adding energy to the mixture, Miller synthesized several organic molecules (amino acids) present in the structure of proteins.

Barely a few years had passed before it was revealed that **this experiment, which was then presented as an important step in the name of evolution, was invalid, for the atmosphere used in the experiment was very different from the real Earth conditions.**³

After a long silence, **Miller confessed that the atmosphere medium he used was unrealistic.**⁴

All the evolutionists' efforts throughout the twentieth century to explain the origin of life ended in



Stanley Miller

failure. The geochemist Jeffrey Bada, from the San Diego Scripps Institute accepts this fact in an article published in *Earth* magazine in 1998:

Today as we leave the twentieth century, we still face the biggest unsolved problem that we had when we entered the twentieth century: How did life originate on Earth?⁵

The Complex Structure of Life

The primary reason why the theory of evolution ended up in such a great impasse regarding the origin of life is that even those living organisms deemed to be the simplest have outstandingly complex structures. The cell of a living thing is more complex than all of our man-made technological products. **Today, even in the most developed laboratories of the world, a living cell cannot be produced by bringing organic chemicals together.**

The conditions required for the formation of a cell are too great in quantity to be explained away by coincidences. **The probability of proteins, the building blocks of a cell, being synthesized coincidentally, is 1 in 10^{950} for an average protein made up of 500 amino acids. In mathematics, a probability smaller than 1 over 10^{50} is considered to be impossible in practical terms.**

The DNA molecule, which is located in the nucleus of a cell and which stores genetic information, is a magnificent databank. If the information coded in DNA were written down, it would make a giant library consisting of an estimated 900 volumes of encyclopedias consisting of 500 pages each.

A very interesting dilemma emerges at this point: DNA can replicate itself only with the help of some specialized proteins (enzymes). However, the synthesis of these enzymes can be realized only by the information coded in DNA. As they both depend on each other, they have to exist at the same time for replication. This brings the scenario that life originated by itself to a deadlock. Prof. Leslie Orgel, an evolutionist of repute from the University of San Diego, California, confesses this fact in the September 1994 issue of the *Scientific American* magazine:

It is extremely improbable that proteins and nucleic acids, both of which are structurally complex, arose spontaneously in the same place at the same time. Yet it also seems impossible to have one without the other. And so, at first glance, one might have to conclude that life could never, in fact, have originated by chemical means.⁶

No doubt, if it is impossible for life to have originated spontaneously as a result of blind coincidences, then it has to be accepted that life was "**created**." This fact explicitly invalidates the theory of evolution, whose main purpose is to deny Creation.

Imaginary Mechanism of Evolution

The second important point that negates Darwin's theory is that both concepts put forward by the theory as "evolutionary mechanisms" were understood to have, in reality, no evolutionary power.

Darwin based his evolution allegation entirely on the mechanism of "natural selection." The importance he placed on this mechanism was evident in the name of his book: *The Origin of Species, By Means of Natural Selection...*

Natural selection holds that those living things that are stronger and more suited to the natural conditions of their habitats will survive in the struggle for life. For example, in a deer herd under the threat of attack by wild animals, those that can run faster will survive. Therefore, the deer herd will be comprised of faster and stronger individuals. However, unquestionably, this mechanism will not cause deer to evolve and transform themselves into another living species, for instance, horses.

Therefore, **the mechanism of natural selection has no evolutionary power. Darwin was also aware of this fact** and had to state this in his book *The Origin of Species*:

Natural selection can do nothing until favourable individual differences or variations occur.⁷

According to natural selection, the strong and those able to adapt to their surroundings survive, while the rest disappear. Evolutionists propose that natural selection causes living things to evolve and results in new species. However, natural selection has no such effect and there is not a single evidence supporting the claim that it does.

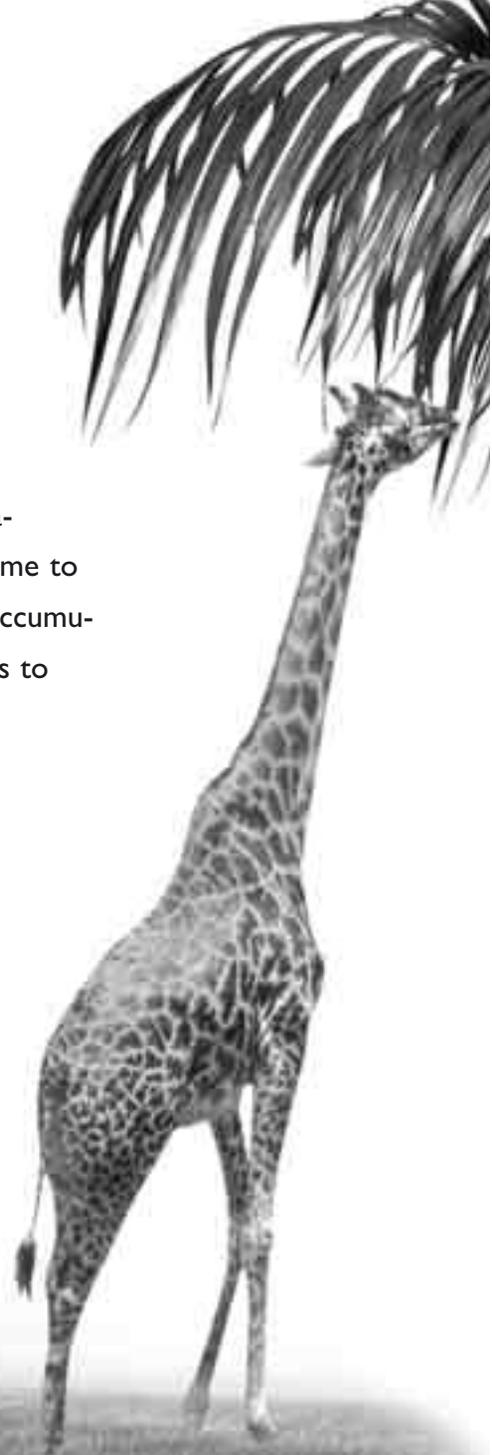


Lamarck's Impact

So, how could these "favorable variations" occur? Darwin tried to answer this question from the standpoint of the primitive understanding of science at that time. According to the French biologist Chevalier de Lamarck (1744-1829), who lived before Darwin, living creatures passed on the traits they acquired during their lifetime to the next generation. He asserted that these traits, which accumulated from one generation to another, caused new species to be formed. For instance, he claimed that giraffes evolved from antelopes; as they struggled to eat the leaves of high trees, their necks were extended from generation to generation.

Darwin also gave similar examples. In his book *The Origin of Species*, for instance, he said that some bears going into water to find food transformed themselves into whales over time.⁸

However, the laws of inheritance discovered by Gregor Mendel (1822-84) and verified by the science of genetics, which flourished in the twentieth century, utterly demolished the legend that acquired traits were passed on to subsequent generations. Thus, natural selection fell out of favor as an evolutionary mechanism.



Neo-Darwinism and Mutations

In order to find a solution, Darwinists advanced the "Modern Synthetic Theory," or as it is more commonly known, Neo-Darwinism, at the end of the 1930s. Neo-Darwinism added mutations, which are distortions formed in the genes of living beings due to such external factors as radiation or replication errors, as the "cause of favorable variations" in addition to natural mutation.

Today, the model that Darwinists espouse, despite their own awareness of its scientific invalidity, is neo-Darwinism. The theory maintains that millions of living beings formed as a result of a process whereby numerous complex organs of these organisms (e.g., ears, eyes, lungs, and wings) underwent "mutations," that is, genetic disorders. Yet, there is an outright scientific fact that totally undermines this theory: **Mutations do not cause living beings to develop; on the contrary, they are always harmful.**

The reason for this is very simple: **DNA has a very complex structure, and random effects can only harm it.** The American geneticist B. G. Ranganathan explains this as follows:

First, genuine mutations are very rare in nature. Secondly, most mutations are harmful since they are random, rather than orderly changes in the structure of



genes; any random change in a highly ordered system will be for the worse, not for the

The direct effect of mutations is always harmful.



better. For example, **if an earthquake were to shake a highly ordered structure such as a building, there would be a random change in the framework of the building which, in all probability, would not be an improvement.**⁹

Not surprisingly, no mutation example, which is useful, that is, which is observed to develop the genetic code, has been observed so far. All mutations have proved to be harmful. It was understood that mutation, which is presented as an "evolutionary mechanism," is actually a genetic occurrence that harms living things, and leaves them disabled. (The most common effect of mutation on human beings is cancer.) Of course, a destructive mechanism cannot be an "evolutionary mechanism." Natural selection, on the other hand, "can do nothing by itself," as Darwin also accepted. This fact shows us that **there is no "evolutionary mechanism" in nature.** Since no evolutionary mechanism exists, no such any imaginary process called "evolution" could have taken place.

The Fossil Record: No Sign of Intermediate Forms

The clearest evidence that the scenario suggested by the theory of evolution did not take place is the fossil record.

According to the unscientific supposition of this theory, every living species has sprung from a predecessor. A previously existing species turned into something else over time and all species have come into being in this way. In other words, this transformation proceeds gradually over millions of years.

Had this been the case, numerous intermediary species should have existed and lived within this long transformation period.

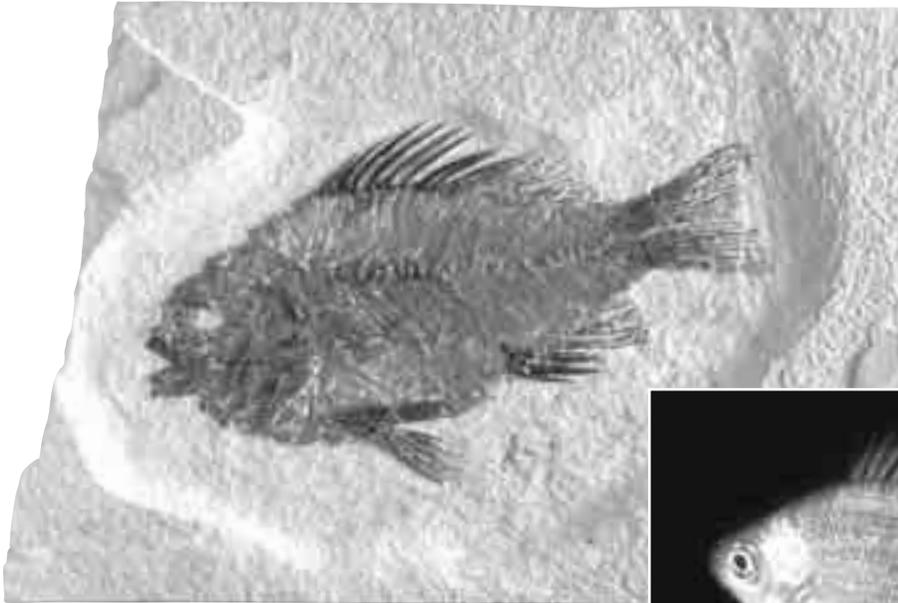
For instance, some half-fish/half-reptiles should have lived in the past which had acquired some reptilian traits in addition to the fish traits they already had. Or there should have existed some reptile-birds, which acquired some bird traits in addition to the reptilian traits they already had. Since these would be in a transitional phase, they should be disabled, defective, crippled living beings. Evolutionists refer to these imaginary creatures, which they believe to have lived in the past, as "transitional forms."

If such animals ever really existed, there should be millions and even billions of them in number and variety. More importantly, the remains of these strange creatures should be present in the fossil record. In *The Origin of*

LIVING FOSSILS REFUTE EVOLUTION

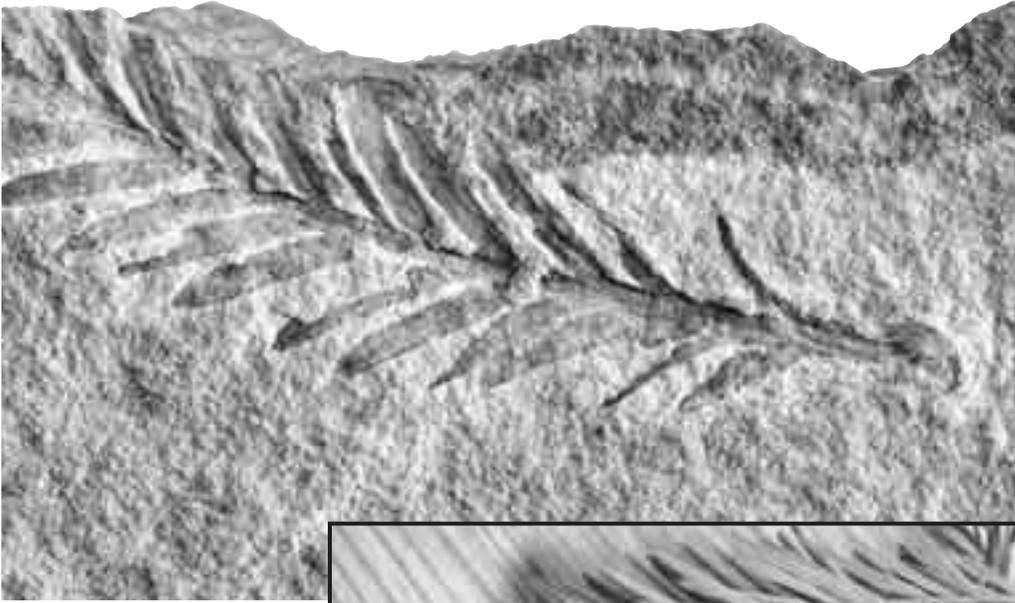
Fossils are proof that evolution never happened. As the fossil record shows, living things came into being in a single moment, with all the characteristics they possess and never altered in the least for so long as the species survived. Fish have always existed as fish, insects as insects and reptiles as reptiles. There is no scientific validity to the claim that species develop gradually. Almighty Allah created all living things.

A 490 to 443 million year old fossil starfish



A 54 to 37 million year old fossil sunfish





A 50-million-year-old fossil sequoia leaf



A 125-million-year-old fossil cicada



Species, Darwin explained:

If my theory be true, numberless intermediate varieties, linking most closely all of the species of the same group together must assuredly have existed... Consequently, evidence of their former existence could be found only amongst fossil remains.¹⁰

However, **Darwin was well aware that no fossils of these intermediate forms had yet been found.** He regarded this as a major difficulty for his theory. In one chapter of his book titled "Difficulties on Theory," he wrote:

Why, if species have descended from other species by insensibly fine gradations, **do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?... But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth?... Why then is not every geological formation and every stratum full of such intermediate links?** Geology assuredly does not reveal any such finely graduated organic chain; and this, perhaps, is the most obvious and gravest objection which can be urged against my theory.¹¹

Darwin's Hopes Shattered

However, although evolutionists have been making strenuous efforts to find fossils since the middle of the nineteenth century all over the world, **no transitional forms have yet been uncovered.** All of the fossils, contrary to the evolutionists' expectations, show that **life appeared on Earth all of a sudden and fully-formed.**

One famous British paleontologist, Derek V. Ager, admits this fact, even though he is an evolutionist:

The point emerges that if we examine the fossil record in detail, whether at the level of orders or of species, **we find – over and over again – not gradual evolution, but the sudden explosion of one group at the expense of another.**¹²

This means that in **the fossil record, all living species suddenly emerge as fully formed, without any intermediate forms in between.** This is just the opposite of Darwin's assumptions. Also, this is very strong evidence that **all living**

things are created. The only explanation of a living species emerging suddenly and complete in every detail without any evolutionary ancestor is that it was created. This fact is admitted also by the widely known evolutionist biologist Douglas Futuyma:

Creation and evolution, between them, exhaust the possible explanations for the origin of living things. Organisms either appeared on the earth fully developed or they did not. If they did not, they must have developed from pre-existing species by some process of modification. If they did appear in a fully developed state, they must indeed have been created by some omnipotent intelligence.¹³

Fossils show that living beings emerged fully developed and in a perfect state on the Earth. That means that "the origin of species," contrary to Darwin's supposition, is not evolution, but **Creation**.

The Tale of Human Evolution

The subject most often brought up by advocates of the theory of evolution is the subject of the origin of man. The Darwinist claim holds that man evolved from so-called ape-like creatures. During this alleged evolutionary process, which is supposed to have started 4-5 million years ago, some "transitional forms" between present-day man and his imaginary ancestors are supposed to have existed. According to this completely imaginary scenario, four basic "categories" are listed:

1. *Australopithecus*
2. *Homo habilis*
3. *Homo erectus*
4. *Homo sapiens*

Evolutionists call man's so-called first ape-like ancestors *Australopithecus*, which means "South African ape." These living beings are actually nothing but an old ape species that has become extinct. Extensive research done on various *Australopithecus* specimens by two world famous anatomists from England and the USA, namely, Lord Solly Zuckerman and Prof. Charles Oxnard, shows that these apes belonged to an ordinary ape species that became extinct and bore no resemblance to humans.¹⁴

Evolutionists classify the next stage of human evolution as "homo," that is "man." According to their claim, the living beings in the *Homo* series are more developed than *Australopithecus*. Evolutionists devise a fanciful evolution scheme by arranging different fossils of these creatures in a particular order. This scheme is imaginary because it has

Evolutionist newspapers and magazines often print pictures of primitive man. The only available source for these pictures is the imagination of the artist. Evolutionary theory has been so dented by scientific data that today we see less and less of it in the serious press.



never been proved that there is an evolutionary relation between these different classes. Ernst Mayr, one of the twentieth century's most important evolutionists, contends in his book *One Long Argument* that "particularly historical [puzzles] such as the origin of life or of *Homo sapiens*, are extremely difficult and may even resist a final, satisfying explanation."¹⁵

By outlining the link chain as *Australopithecus* > *Homo habilis* > *Homo erectus* > *Homo sapiens*, evolutionists imply that each of these species is one another's ancestor. However, recent findings of paleoanthropologists have revealed that *Australopithecus*, *Homo habilis*, and *Homo erectus* lived at different parts of the world at the same time.¹⁶

Moreover, a certain segment of humans classified as *Homo erectus* have lived up until very modern times. ***Homo sapiens neandarthalensis* and *Homo sapiens sapiens* (present-day man) co-existed in the same region.**¹⁷

This situation apparently indicates the invalidity of the claim that they are ancestors of one another. The late Stephen Jay Gould explained this deadlock of the theory of evolution although he was himself one of the leading advocates of evolution in the twentieth century:

What has become of our ladder if there are three coexisting lineages of hominids (*A. africanus*, the robust australopithecines, and *H. habilis*), none clearly derived from another? Moreover, none of the three display any evolutionary trends during their tenure on earth.¹⁸

Put briefly, the scenario of human evolution, which is "upheld" with the help of various drawings of some "half ape, half human" creatures appearing in the media and course books, that is, frankly, by means of propaganda, is nothing but **a tale with no scientific foundation.**

Lord Solly Zuckerman, one of the most famous and respected scientists in the U.K., who carried out research on this subject for years and studied Australopithecus fossils for 15 years, finally concluded, despite being an evolutionist himself, **that there is, in fact, no such family tree branching out from ape-like creatures to man.**

Zuckerman also made an interesting "spectrum of science" ranging from those he considered scientific to those he considered unscientific. According to Zuckerman's spectrum, the most "scientific"—that is, depending on concrete data—fields of science are chemistry and physics. After them come the biological sciences and then the social sciences. At the far end of the spectrum, which is the part considered to be most "unscientific," are "extra-sensory perception"—concepts such as telepathy and sixth sense—and finally "human evolution." Zuckerman explains his reasoning:

We then move right off the register of objective truth into those fields of presumed biological science, like extrasensory perception or the interpretation of man's fossil history, where to the faithful [evolutionist] anything is possible – and where the ardent believer [in evolution] is sometimes able to believe several contradictory things at the same time.¹⁹

The tale of human evolution boils down to nothing but the prejudiced interpretations of some fossils unearthed by certain people, who blindly adhere to their theory.

Darwinian Formula!

Besides all the technical evidence we have dealt with so far, let us now for once, examine what kind of a superstition the evolutionists have with an example so simple as to be understood even by children:

The theory of evolution asserts that life is formed by chance. According to this irrational claim, lifeless and unconscious atoms came together to form the cell and then they somehow formed other living things, including man. Let us think about that. When we bring together the elements that are the building-blocks of life such as carbon, phosphorus, nitrogen and potassium, only a heap is formed. No matter what treat-

ments it undergoes, this atomic heap cannot form even a single living being. If you like, let us formulate an "experiment" on this subject and let us examine on the behalf of evolutionists what they really claim without pronouncing loudly under the name "**Darwinian formula**":

Let evolutionists put plenty of materials present in the composition of living things such as phosphorus, nitrogen, carbon, oxygen, iron, and magnesium into big barrels. Moreover, let them add in these barrels any material that does not exist under normal conditions, but they think as necessary. Let them add in this mixture as many amino acids and as many proteins—a single one of which has a formation probability of 1 in 10^{950} —as they like. Let them expose these mixtures to as much heat and moisture as they like. Let them stir these with whatever technologically developed device they like. Let them put the foremost scientists beside these barrels. Let these experts wait in turn beside these barrels for billions, and even trillions of years. Let them be free to use all kinds of conditions they believe to be necessary for a human's formation. **No matter what they do, they cannot produce from these barrels a human, say a professor that examines his cell structure under the electron microscope.** They cannot produce giraffes, lions, bees, canaries, horses, dolphins, roses, orchids, lilies, carnations, bananas, oranges, apples, dates, tomatoes, melons, watermelons, figs, olives, grapes, peaches, peafowls, pheasants, multicoloured butterflies, or millions of other living beings such as these. Indeed, they could not obtain even a single cell of any one of them.

Briefly, **unconscious atoms cannot form the cell** by coming together. They cannot take a new decision and divide this cell into two, then take other decisions and create the professors who first invent the electron microscope and then examine their own cell structure under that microscope. **Matter is an unconscious, lifeless heap, and it comes to life with Allah's superior creation.**

The theory of evolution, which claims the opposite, is a total fallacy completely contrary to reason. Thinking even a little bit on the claims of evolutionists discloses this reality, just as in the above example.

Technology in the Eye and the Ear

Another subject that remains unanswered by evolutionary theory is the excellent quality of perception in the eye and the ear.

Before passing on to the subject of the eye, let us briefly answer the question of how we see. Light rays coming from an object fall oppositely on the eye's retina. Here, these light rays are transmitted into electric signals by cells and reach a tiny spot at the back of the brain, the "center of vision." These electric signals are perceived in this center as an image after a series of processes. With this technical background, let us do some thinking.

The brain is insulated from light. That means that its inside is completely dark, and that no light reaches the place where it is located. Thus, the "center of vision" is never touched by light and may even be the darkest place you have ever known. However, you observe a luminous, bright world in this pitch darkness.

The image formed in the eye is so sharp and distinct that even the technology of the twentieth century has not been able to attain it. For instance, look at the book you are reading, your hands with which you are holding it, and then lift your head and look around you. Have you ever seen such a sharp and distinct image as this one at any other place? Even the most developed television screen produced by the greatest television producer in the world cannot provide such a sharp image for you. This is a three-dimensional, colored, and extremely sharp image. For more than

100 years, thousands of engineers have been trying to achieve this sharpness. Factories, huge premises were established, much research has been done, plans and designs have been made for this purpose. Again, look at a TV screen and the book you hold in your hands. You will see that there is a big difference in sharpness and distinction.



We live our whole life in our brains. People we see, flowers we smell, music we hear, fruit we taste, the moisture we feel with our hands—all these are impressions that become "reality" in the brain. But no colors, voices or pictures exist there. We live in an environment of electrical impulses. This is no theory, but the scientific explanation of how we perceive the outside world.

Moreover, the TV screen shows you a two-dimensional image, whereas with your eyes, you watch a three-dimensional perspective with depth.

For many years, tens of thousands of engineers have tried to make a three-dimensional TV and achieve the vision quality of the eye. Yes, they have made a three-dimensional television system, but it is not possible to watch it without putting on special 3-D glasses; moreover, it is only an artificial three-dimension. The background is more blurred, the foreground appears like a paper setting. Never has it been possible to produce a sharp and distinct vision like that of the eye. In both the camera and the television, there is a loss of image quality.

Evolutionists claim that the mechanism producing this sharp and distinct image has been formed by chance. Now, if somebody told you that the television in your room was formed as a result of chance, that all of its atoms just happened to come together and make up this device that produces an image, what would you think? How can atoms do what thousands of people cannot?

If a device producing a more primitive image than **the eye could not have been formed by chance**, then it is very evident that the eye and the image seen by the eye could not have been formed by chance. The same situation applies to the ear. The outer ear picks up the available sounds by the auricle and directs them to the middle ear, the middle ear transmits the sound vibrations by intensifying them, and the inner ear sends these vibrations to the brain by translating them into electric signals. Just as with the eye, the act of hearing finalizes in the center of hearing in the brain.

The situation in the eye is also true for the ear. That is, **the brain is insulated from sound** just as it is from light. It does not let any sound in. Therefore, no matter how noisy is the outside, the inside of the brain is completely silent. Nevertheless, the sharpest sounds are perceived in the brain. **In your completely silent brain, you listen to symphonies, and hear all of the noises in a crowded place.** However, were the sound level in your brain measured by a precise device at that moment, complete silence would be found to be prevailing there.

As is the case with imagery, decades of effort have been spent in trying to generate and reproduce sound that is faithful to the original. The results of these efforts are sound recorders, high-fidelity systems, and systems for sensing sound. Despite all of this technology and the thousands of engineers and experts who have been working on this endeavor, no sound has yet been obtained that has the same sharpness and

clarity as the sound perceived by the ear. Think of the highest-quality hi-fi systems produced by the largest company in the music industry. Even in these devices, when sound is recorded some of it is lost; or when you turn on a hi-fi you always hear a hissing sound before the music starts. However, the sounds that are the products of the human body's technology are extremely sharp and clear. A human ear never perceives a sound accompanied by a hissing sound or with atmospherics as does a hi-fi; rather, it perceives sound exactly as it is, sharp and clear. This is the way it has been since **the creation of man.**

So far, no man-made visual or recording apparatus has been as sensitive and successful in perceiving sensory data as are the eye and the ear. However, as far as seeing and hearing are concerned, a far greater truth lies beyond all this.

To Whom Does the Consciousness that Sees and Hears within the Brain Belong?

Who watches an alluring world in the brain, listens to symphonies and the twittering of birds, and smells the rose?

The stimulations coming from a person's eyes, ears, and nose travel to the brain as electro-chemical nerve impulses. In biology, physiology, and biochemistry books, you can find many details about how this image forms in the brain. However, you will never come across the most important fact: Who perceives these electro-chemical nerve impulses as images, sounds, odors, and sensory events in the brain? **There is a consciousness in the brain that perceives all this without feeling any need for an eye, an ear, and a nose.** To whom does this consciousness belong? Of course it does not belong to the nerves, the fat layer, and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot answer these questions.

For **this consciousness is the spirit created by Allah**, which needs neither the eye to watch the images nor the ear to hear the sounds. Furthermore, it does not need the brain to think.

Everyone who reads this explicit and scientific fact should ponder on Almighty Allah, and fear and seek refuge in Him, for He squeezes the entire universe in a pitch-dark place of a few cubic centimeters in a three-dimensional, colored, shadowy, and luminous form.

A Materialist Faith

The information we have presented so far shows us that **the theory of evolution is incompatible with scientific findings**. The theory's claim regarding the origin of life is inconsistent with science, the evolutionary mechanisms it proposes have no evolutionary power, and fossils demonstrate that **the required intermediate forms have never existed**. So, it certainly follows that the theory of evolution should be pushed aside as an unscientific idea. This is how many ideas, such as the Earth-centered universe model, have been taken out of the agenda of science throughout history.

However, the theory of evolution is kept on the agenda of science. Some people even try to represent criticisms directed against it as an "attack on science." Why?

The reason is that this theory is an indispensable dogmatic belief for some circles. These circles are **blindly devoted** to materialist philosophy and adopt Darwinism because it is the only materialist explanation that can be put forward to explain the workings of nature.

Interestingly enough, they also confess this fact from time to time. A well-known geneticist and an outspoken evolutionist, Richard C. Lewontin from Harvard University, confesses that he is "first and foremost a materialist and then a scientist":

It is not that the methods and institutions of science somehow compel us accept



In the same way that the beliefs of people who worshipped crocodiles now seem odd and unbelievable, so the beliefs of Darwinists are just as incredible. Darwinists ignorantly regard chance and lifeless, unconscious atoms as a so-called creative force, and are as devoted to that false belief as if to a religion.

a material explanation of the phenomenal world, but, on the contrary, that we are forced by our a priori adherence to material causes to create an apparatus of investigation and a set of concepts that produce material explanations, no matter how counter-intuitive, no matter how mystifying to the uninitiated. Moreover, that materialism is absolute, so we cannot allow a Divine [intervention]...²⁰

These are explicit statements that **Darwinism is a dogma** kept alive just for the sake of adherence to materialism. This dogma maintains that there is no being save matter. Therefore, it argues that inanimate, unconscious matter brought life into being. It insists that millions of different living species (e.g., birds, fish, giraffes, tigers, insects, trees, flowers, whales, and human beings) originated as a result of the interactions between matter such as pouring rain, lightning flashes, and so on, out of inanimate matter. This is a precept contrary both to reason and science. Yet Darwinists continue to ignorantly defend it just so as not to acknowledge, in their own eyes, the evident existence of Allah.

Anyone who does not look at the origin of living beings with a materialist prejudice sees this evident truth: **All living beings are works of a Creator, Who is All-Powerful, All-Wise, and All-Knowing. This Creator is Allah, Who created the whole universe from non-existence, in the most perfect form, and fashioned all living beings.**

The Theory of Evolution: The Most Potent Spell in the World

Anyone free of prejudice and the influence of any particular ideology, who uses only his or her reason and logic, will clearly understand that belief in the theory of evolution, which brings to mind the superstitions of societies with no knowledge of science or civilization, is quite impossible.

As explained above, those who believe in the theory of evolution think that a few atoms and molecules thrown into a huge vat could produce thinking, reasoning professors and university students; such scientists as Einstein and Galileo; such artists as Humphrey Bogart, Frank Sinatra and Luciano Pavarotti; as well as antelopes, lemon trees, and carnations. Moreover, as the scientists and professors who believe in this

nonsense are educated people, it is quite justifiable to speak of this theory as "the most potent spell in history." Never before has any other belief or idea so taken away peoples' powers of reason, refused to allow them to think intelligently and logically, and hidden the truth from them as if they had been blindfolded. This is an even worse and unbelievable blindness than the totem worship in some parts of Africa, the people of Saba worshipping the Sun, the tribe of the Prophet Abraham (as) worshipping idols they had made with their own hands, or some among the people of the Prophet Moses (as) worshipping the Golden Calf.

In fact, Allah has pointed to this lack of reason in the Qur'an. In many verses, He reveals that some peoples' minds will be closed and that they will be powerless to see the truth. Some of these verses are as follows:

As for those who do not believe, it makes no difference to them whether you warn them or do not warn them, they will not believe. Allah has sealed up their hearts and hearing and over their eyes is a blindfold. They will have a terrible punishment. (Surat al-Baqara, 6-7)

... They have hearts with which they do not understand. They have eyes with which they do not see. They have ears with which they do not hear. Such people are like cattle. No, they are even further astray! They are the unaware. (Surat al-A'raf, 179)

Even if We opened up to them a door into heaven, and they spent the day ascending through it, they would only say: "Our eyesight is befuddled! Or rather we have been put under a spell!" (Surat al-Hijr, 14-15)

Words cannot express just how astonishing it is that this spell should hold such a wide community in thrall, keep people from the truth, and not be broken for 150 years. It is understandable that one or a few people might believe in impossible scenarios and claims full of stupidity and illogicality. However, "magic" is the only possible explanation for people from all over the world believing that unconscious and lifeless atoms suddenly decided to come together and form a universe that functions with a flawless system of organization, discipline, reason, and consciousness; a planet named Earth with all of its features so perfectly suited to life; and living things full of countless complex systems.

In fact, in the Qur'an Allah relates the incident of the Prophet Moses (as) and Pharaoh to show that some people who support atheistic philosophies actually influence others by magic. When Pharaoh was told about the true religion, he told the Prophet Moses (as) to meet with his own magicians. When the Prophet Moses (as) did so, he told them to demonstrate their abilities first. The verses continue:

He said: "You throw." And when they threw, they cast a spell on the people's eyes and caused them to feel great fear of them. They produced an extremely powerful magic. (Surat al-A'raf, 116)

As we have seen, Pharaoh's magicians were able to deceive everyone, apart from the Prophet Moses (as) and those who believed in him. However, his evidence broke the spell, or "swallowed up what they had forged," as revealed in the verse:

We revealed to Moses: "Throw down your staff." And it immediately swallowed up what they had forged. So the Truth took place and what they did was shown to be false. (Surat al-A'raf, 117-118)

As we can see, when people realized that a spell had been cast upon them and that what they saw was just an illusion, Pharaoh's magicians lost all credibility. In the present day too, unless those who, under the influence of a similar spell, believe in these ridiculous claims under their scientific disguise and spend their lives defending them, abandon their superstitious beliefs, they also will be humiliated when the full truth emerges and the spell is broken. In fact, world-renowned British writer and philosopher Malcolm Muggeridge, who was an atheist defending evolution for some 60 years, but who subsequently realized the truth, reveals the position in which the theory of evolution would find itself in the near future in these terms:

I myself am convinced that **the theory of evolution**, especially the extent to which it's been applied, **will be one of the great jokes in the history books in the future.** Posterity will marvel that so very flimsy and dubious an hypothesis could be accepted with the incredible credulity that it has.²¹

That future is not far off: On the contrary, people will soon see that "chance" is not a deity, and will look back on **the theory of evolution as the worst deceit and the most terrible spell in the world.** That spell is already rapidly beginning to be lifted from the shoulders of people all over the world. Many people who see its true face are wondering with amazement how they could ever have been taken in by it.

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17. Jeffrey Kluger, "Not So Extinct After All: The Primitive Homo Erectus May Have Survived Long Enough To Coexist With Modern Humans," *Time*, 23 December 1996.
18. S. J. Gould, *Natural History*, vol. 85, 1976, p. 30.
19. Solly Zuckerman, *Beyond The Ivory Tower*, p. 19.
20. Richard Lewontin, "The Demon-Haunted World," *The New York Review of Books*, January 9, 1997, p. 28.
21. Malcolm Muggeridge, *The End of Christendom*, Grand Rapids: Eerdmans, 1980, p. 43.

*They said, "Glory be to You! We
have no knowledge except what
You have taught us. You are the
All-Knowing, the All-Wise."*

(Surat al-Baqara: 32)



APPENDIX: LISTS

"The page numbers given in the references are from the Turkish translation of those works."

Some Autonomous Manuscript Works About Hazrat Mahdi (as) (From the Suleymaniye Library)

- 1) Alaaddin Ali el-Muttaki
"el-Burhan fi alamatı Mehdiyyi Ahir zaman"
carullah 1494
- 2) Nuaym b. Hammad
"Kitabul Fiten"
Atıf efendi kütüphanesi no: 602
- 3) Yusuf b. Yahya b. Ali el Makdisi eş-şafii
"İkdut-Durer fi Ahbaril-Muntazar"
Laleli ktp. 623
- 4) İbn Hacer el-Heytemi
"el-Kavlul-Muhtasar fi alameti'l-Mehdiyyil-Mutazar"
Esad efendi. 1446
- 5) Ali b. Sultan Muhammed el-Kari el-hanefi
"Risaletül-meşreb el-verdi fi mezhebil-Mehdi"
Esad efendi 1446/ 71-96
- 6) Meriy b. Yusuf b. Ebi bekr b. Ahmet b. Yusuf el-makdisi
"Feraidu Fevaidi'l Fiker fi'l imam el-Mehdi el-Muntazar"
Esad efendi 1446/92-114
- 7) Ukayli

"en-Necmu's sakıb fi Beyani enne'l Mehdiyye min evladi Ali b. Ebi Talib Ale't-Temam ve'l kamal"

Laleli 679/29

8) Serahsi

"Sıfatü eşrati'saa"

Esad efendi 1446/3 vr. 43a-73b.

9) Celaleddin es- Suyuti

"el örfül-verdi fi Ahbaril-Mehdi"

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The Names of the Companions Who Narrated the Hadiths About Hazrat Mahdi (as) in Ahl al-Sunnah Sources

- 1- İmam Emir-ul Mü'minin Ali b. Ebu Talib, "Sünen-i Ebi Davud", c. 4, s. 51.
- 2- Ebu Umame Bahli, "el-Beyan", Genci, s. 95.
- 3- Ebu Eyyub Ensari, "el- Mucem-us Sağir", Tabarani, c. 1, s. 137.
- 4- Ebu Said Hudri, "Sünen-i Ebu Davud", c. 4, s. 107, Hadis: 4385.
- 5- Ebu Selma Rai, "Maktel-ul Hüseyin", Harezmi, s. 95.
- 6- Ebu't- Tufeyl Amir b. Vasile, "Müsned-i Ahmed b. Hanbel", c. 1, s. 99.

- 7- **Ebu Leyla**, "Menakıb" Harezmi, c. 5, s. 23-24.
- 8- **Ebu Vail**, "İkd-ud Durer", Cemaluddin Yusuf Dimeşki, s. 23-38.
- 9- **Ebu Hureyre**, "Sahih-i Buhari", c. 2, s. 178.
- 10- **Enes b. Malik**, "Sünen-i İbn-i Mace", c. 2, s. 519.
- 11- **Temim Dari**, "Arais-u Salebi", s. 186.
- 12- **Sevban**, "Sünen-i İbn-i Mace", c. 2, s. 519.
- 13- **Cabir b. Semure**, "el-Burhan", Muttaki Hindi, Tenbihat bölümünde ilk tenbih.
- 14- **Cabir b. Abdullah Ensari**, "Müsned Ahmed b. Hanbel", c. 3, s. 384.
- 15- **Cabir b. Abdullah Sadefi**, "İstiab", Kurtubi, c. 2, s. 111 ve "Mu'cem-i Kebir", Taberani, c. 22, s. 937.
- 16- **İmam Hasan b. Ali**, "Yenabi-ul Mevedde", Kunduzi, s. 589.
- 17- **İmam Hüseyin b. Ali**, "el-Burhan", Muttaki Hindi, Bab: 2 Hadis: 17 ve 18.
- 18- **Selman-i Farisi**, "Maktel-ul Hüseyin" Harezmi, c. 1, s. 146.
- 19- **Talha b. Ubeydullah**, "el-Burhan", Muttaki Hindi ve "el-Mehdiyy-ul Muntazar", İbn-i Sıddık, s. 12.
- 20- **Abbas b. Abdulmuttalib**, "el-Mehdiyy-ul Muntazar", İbn-i Sıddık, s. 12.
- 21- **Abdurrahman b. Avf**, "el-Beyan", Genci (Şafii), s. 96.
- 22- **Abdullah b. Hars (Haris) b. Cüz Zübeydi**, "Sünen-i İbn-i Mace", c. 2, s. 519 ve diğer baskısında, c. 2, s. 270.
- 23- **Abdullah b. Abbas**, "el-Fusul-ül Muhimme", İbn-i Sabbağ (Maliki), s. 278.
- 24- **Abdullah b. Ömer b. Hattab**, "el-Fusul-ül Muhimme", İbn-i Sabbağ (Maliki), s. 277 ve "el-Burhan", Bab: 1, hadis: 2 ve Bab: 6, hadis: 6.
- 25- **Abdullah b. Amr b. As**, "el-Beyan", Genci, s. 92.
- 26- **Abdullah b. Mesut**, "el-Fusul-ül Muhimme", İbn-i Sabbağ, s. 279.
- 27- **Osman b. Ebi-l As**, "Müsned", Ahmed b. Hanbel, c. 3, s. 216-217.
- 28- **Osman b. Affan**, "el-Mehdiyy-ul Muntazar", Sıddık Mağribi, s. 12, Mekke Mecma-i Fıkhi'nin Fetva nitelikli makalesinde Genci'nin "el-Beyan", s. 77, Beyrut baskısında kaydedilmiştir.
- 29- **Alkame b. Abdullah**, "Sünen-i İbn-i Mace" ve "el-Fusul-ül Muhimme", İbn-i Sabbağ (Maliki).
- 30- **Ali el-Hilali**, "Mecma-üz Zevaid", Haysemi, c. 6, s. 165.
- 31- **Ammar b. Yasir**, "el-Burhan", Bab:1, hadis: 10 ve Bab: 4, Fasl: 2, hadis: 1 ve 24.
- 32- **Ömer b. Hattab**, "el-Burhan", Bab: 1, hadis: 38.
- 33- **Ümran b. Hüseyin**, "Müsned-i Ahmed b. Hanbel", c. 4, s. 437.
- 34- **Amr b. As**, "el-Burhan", Bab: 4, Fasl: 2, hadis: 23.
- 35- **Amr b. Mürre Cüheni**, "İbraz-ul Vehm-il Meknun", Ebu-l Feyz Gimari ve "Örf-ul Verdi", s. 139 ve 390 ve "el-Mehdiy-ul Muntazar", İbn-i Sıddık İdrisi, s. 13.
- 36- **Avf b. Malik**, "Mu'cem-i Kebir", Tabarani.
- 37- **Katade b. Numan**, "el-Burhan", Bab: 1, hadis: 17 ve Bab: 6, hadis:10 ve 11
- 38- **Kurre b. İyas el-Muzeni**, "Yenabi-ul Mevedde", s. 22
- 39- **Ka'bü-l Ahbar**, "Uked-ud Dürer", Cemaluddin Dimeşki, s. 180 ve 233, 234.
- 40- **Ka'b b. Alkame**, "el-Burhan", Bab: 7, hadis: 8, 13, 21.

- 41- **Muaz b. Cebel**, "İbraz-ul Vehm-il Meknun" Ahmed b. Muhammed b. Siddık, s. 8.
- 42- **Fatıma'tuz-Zehra bint-u Resulullah (SAV)**, "Feraid-us Simtayn", Hamvini.
- 43- **Ümm'ül müminin Ümmü Seleme**, "Sünen-i Ebi Davud", 4, s. 151
- 44- **Ümm'ül müminin Aişe**, "el-Fiten", Nuaym b. Hammad, "Uked-ud Dürer", s. 16-17 ve "el-Burhan" Bab: 2, hadis: 21.
- 45- **Ümmü Habibe**, "el-Burhan" Bab: 4, Fasl: 2, hadis: 20.

Sources That Contain Refutation and Answers Given to the Ones That Deny Hazrat Mahdi (as) and the Hadiths Related to Him

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- 2- **"İbraz-ul Vehm Min Kelam-i İbn-i Hazm"**, Ebulfeyz Seyyid Ahmet b. Muhammed b. Siddık Gimari, Terakki matbaası, Dimaşk, H. 1347.
- 3- **"el-İhticacu bil-Eser Alâ Men Enkere-l Mehdiyy-el Muntazar"**, Şeyh Hammud b. Abdullah Tuveyciri, Medine İslam Üniversitesi Öğretim Üyesi. İki cilt halinde basılan bu kitabını, Katar kadısı İbn-i Mahmud'a cevap olarak yazmıştır. 1. cildi H. 1394'de, 2. cildiyse H. 1396'da Riyad'da basılmıştır.
- 4- **"İla Meşihat-il Ezher"**, Iraklı Şeyh Abdul-

lah Sebti, bu kitabı Sa'd Muhammed Hasan'ın "el-Mehdeviyyetu Fi'l-İslam" adlı eserine reddiye olarak yazmıştır ve H. 1375'te Bağdat'ta basılmıştır.

5- **"Tahdik-un Nazar Fi Ahbar-il İmam-il Muntazar"**, Şeyh Muhammed Abdulaziz b. Mani (H. 1385), Hz. Mehdi konulu hadislerin ispatı ve İbn-i Haldun'a reddiye olarak kaleme alınmıştır.

6- **"el-Cezm Li-Fasl-ı İbn-i Hazm"**, Şeyh Kazım Hilli (D. 1300), İki cilt, İbn-i Hazm'in "el-Fasl fi-l Milel ve'l- Ehva ve-n Nihal" adlı eserinde Mehdilik ile ilgili sözlerine reddiyedir. (Bkz. ez-Zeria, c. 5, s. 104)

7- **"er-Reddu Alâ Men Kezzebe Bil-Ahâdis-is Sahihet-il Varideti Fi-l Mehdi"**, Abdulmuhsin el-Abbad; Medine İslam Üniversitesi Öğretim Üyesi, aynı üniversitenin çıkardığı dergi, sayı 45, s. 297-328 ve sayı 46, s. 361-383. Şeyh İbn-i Mahmud'un "La Mehdiyye Yuntazaru Ba'de-r Resul..." adlı kitabına reddiye olarak yazılan bu makalede Mehdi ve kıyamı tarih ve hadis açısından incelenmiştir. Yazar, Hz. Mehdi'nin doğumu konusunda hem Şii hem de çoğu Sünni ulemasıyla farklı görüşe sahipse de, Mehdilik inancını kabul etmiştir.

8- **"el-Mehdi ve Ahmed Emin"**, Muhammed Ali Züheyri, H. 1370, M. 1950, Necef.

9- **"Maa-d Doktor Ahmed Emin Fi Hadis-il Mehdi ve'l Mehdeviyye"** Muhammed Emin Zeynüddin, Necef, H. 1371-M. 1951.

Bu iki kitap Ahmet Emin'in "el-Mehdi ve-l Mehdeviyye" adlı eserine karşı yazılan birer reddiyedir.

10- **"Nakd-ul Hadis Beyn-el İçtihad ve't Taklid"**, Seyyid Muhammed Rıza Hüseyini, Libya-lı Ali Hüseyin Saih'e reddiye olarak yazılmış-

tır, 2. Baskı, Kum H. 1417.

11- "el-Vehm-ul Meknun Fi'r Reddi Ala İbn-iHaldun", Ebu-i Abbas b. Abdulmü'min Magribi.

12- "Hude'l Gafilin İle-d Din-il Mubin", Seyyid Mehdi Salih Keşvan-ı Kazvini. Bu kitap, Mehdilik hakkında İbn-i Hazm'e verilen reddiyelerden derlenmiş ve H. 1335'te tamamlanmıştır.

13- "Yenâbi-ul Mevedde", Süleyman b. İbrahim Kunduzi (ölm: 1294), 78. Babın başları, Cabir b. Abdullah Ensari'den nakledilmiştir.

14. "el-İzâe Li Ma Kâne ve Mâ Yekunu Beyne Yedey-is Sa'eh", Seyyid Muhammed Sıddık Kunuci Buhari (ölm: 1307) s. 137, "Cem-ul Ahadis-il Varide Fi-l Mehdi" İbn-i Hayseme ve "Fevaid-ul Ahbar" İskafi'den nakledilmiştir.

15- "El-Mehdiyyu'l Muntazar", Ebulfazl Abdullah b. Muhammed Sıddık (ölm: 1308), s. 94 "Fevaid-ul Ahbar"dan nakledilmiştir.

Scholars Stating That Hadiths About Hazrat Mahdi (as) Are Sahih and Mutawatir

1- Ebu-l Hasan, Muhammed b. Hüseyin Aburi Sicistani: Menakıb-uş Şafii kitabında Muhammed b. Halid Cundi'den bahsederken İmam Mehdi hadislerinin sahih ve mütevatir olduğunu söylemiştir.

2- Hafız Muhammed Yusuf Genci Şafii:"el-Beyan fi Ahbar-i Sahib-iz Zaman" 11. bölüm.

3- Şemsuddin Muhammed b. Ahmet Kurtubi: "et-Tezkire fi Ahval-İl Mevta ve Umur-ul

Ahire", s. 701.

4- Hafız Cemaluddin Mezzi: "Tehzib-ul Kemal", c. 5, s. 146, 149, hadis: 5181.

5- İbn-i Kayyum Cevziye, Hanbeli: "Menar-ul Munif", s. 142.

6- İbn-i Hacer Askalani: "Tehzib-ut Tehzib", c. 9, s. 125. Ayrıca İbraz-ul Vehm-il Meknun, s. 423 nakline göre Feth-ul Bari.

7- Şemsuddin Sehavi: Feth-ul Muğis, Ebri'den naklen (Nezm-ul Mütenasir, Ketani, s. 226, İbraz-ul Vehm-il Meknun, Gıvari, s. 436 ve el-İmam'ul Mehdi İnde Ehl-is Sünne, s. 232.

8- Celeddin Abdurrahman Suyuti: Misbah-uz Zücade (Belbisi el-Atr'ul Verdi Fi Şerhi-l Katr-iş Şehdi, s. 45 nakline göre); "Fevaid-ul Mütakasire Fi-l Ehdil Mütevatire" ve onun muhtasarı "el-Ezhar-ul Mütenasire"; (İbraz-ul Vehm-il Meknun, s. 434 nakline göre).

9- İbn-i Hacer Heysemi: es-Savaik-ul Muhrika, s. 99, diğer bir baskısında, s. 167.

10- Şeyh Mer'a b. Yusuf Hambeli: "Feraid-ul Fikr-i Fil İmam-il Mehdiyy-il Muntazar", "Levaih-ul Envar-il Behiyye", c. 2 ve "el-İza'e" Muhammed Sıddık Kanuci, s. 147 nakline göre.

11- Ebu Zeyd Abdurrahman b. Abdulkadir Fasi: "Menhec-ül Makasid" "Merasid-ul Mute-med" in şerhi, Şeyh Muhammed Arabi Fasi, Sahaviden naklen.

12- Muhammed b. Abdurresul Berzenci: "el-İşâet-u Li Eşrat-is Sae", s. 87.

13- Muhammed b. Abdalbaki Zerkani Maliki: "Şerh-ul Mevahib-il Ledunniye" ("İbraz-ul Vehm-il Meknun" Sıddık Mağribi, s. 434 nakline göre ve "el-İmam-ul Mehdi İnde Ehl-is Sünne", s. 230'da kaydedilmiştir.)

- 14- Şeyh Muhammed b. Kasım b. Muhammed Cesus Maliki:** Abdullah b. Abdurrahman Şirvani'nin "er-Risale" kitabının şerhi (Ketani, "Nezm-ül Mütenasir Min-el Hadis-il Mütavahir", s. 226)
- 15- Ebu-l Ala İdris b. Muhammed İdris Hüseyini İraki Fasi:** İmam Mehdi hakkındaki eserinde (Nezm-ul Mütenasir, s. 226 ve el-Mehdiy-ul Muntazar, İbn-i Sıddık Gımarı, s. 87 nakline göre)
- 16- Şeyh Muhammed b. Ahmed Sefarini** (1188, Hanbeli) "Levaih-ul Envar-ul Behiyye" de, bu eser "el- İmam-ul Mehdi İnde Ehl-is Sünne", c. 2, s. 20'de kaydedilmiştir.
- 17- Şeyh Muhammed b. Ali Sabban:** "İsaf-ur Rağibin", s. 145, 147, 152'de.
- 18- Gazi Muhammed b. Ali Şevkani:** "et-Tevzih fi Tevatur-i Ma Ca'e Fi-l Mehdiy-ul Muntazar ve-d Deccal ve-l Mesih"
- 19- Mü'min b. Hasan Şeblenci:** "Nur-ul Ebsar", s. 189.
- 20- Süleyman b. İbrahim Kunduzi Hanefi:** Yenabiu-l Mevedde, Bab: 85, s. 563.
- 21- Ahmet b. Zeyni Dehlan,** Şafii Müftüsü: "Futuhât-ul İslamiye", c. 2, s. 211, Berzenci'nin "e-İşae"sinden naklen.
- 22- Seyyid Muhammed Sıddık Hasan Kanuci Buhari:** "el- İza'et-u Lima Kane ve Ma Yekunu Beyn Yedey-is Sae", s. 112'de.
- 23- Muhammed Belbisi b. Muhammed b. Ahmet Hüseyini Şafii Mısri:** "Atr-ul Verdi fi Şerh-il Katr-il Şehdi", s. 44'de Şeyh Ebu Abdusselam Şebravi'nin "Şerh-i Vird-is Seher" adlı kitabından naklen, s. 45'de de "Menakıbuş Şafii" Ebu-l Hasan Abiri (ölm. 363)den ve "Misbah-uz Zücece" Suyuti'den naklen.
- 24- Ebu Abdullah Muhammed b. Cafer Ketani Maliki** (1345) "Nezm-ul Mütenasir Min-el Hadis-il Mütavahir", s. 225-227, hadis: 289. Beklenen Mehdi hususundaki hadislerin mütevatir olduğuna itirafda bulunan sekiz alimin isimlerini kaynağıyla zikretmiştir. İsimleri şunlardır: Sehavi, Abiri, İraki, Şeyh Cesus, Zerkani, "Meğani-l Vefa Bi-Meani-l İktifa"nın müellifi, Sefarini, Şevkani.
- 25- Mübarekpuri** (1353), "Tuhfe-tul Ahuzi", s. 484, Bab: "Ma Cae Fil Mehdi" 2231. hadisi şerh ederken.
- 26- Şeyh Muhammed Hızır Hüseyin Mısri,** (1377), "Nazret-un Fi Ehadis-il Mehdi" makalesindeki "Mecellet-üt Temeddün-ül İslami" dergisinde yayınlanmıştır, Dimeşk, H. 1370/M. 1950, s. 829.
- 27- Ebulfeyz Seyid Ahmet b. Muhammed b. Sıddık Gımarı el-Hüseyini el-Ezheri eş-Şafii el-Mağribi,** (1380) "İbraz-ul Vehm-il Meknun Min Kelam-i İbn-i Haldun" veya "el-Mürşid-il Mübdi Li Fesad-i Ta'ni İbn-i Haldun fi Ehadis-il Mehdi", s. 423. Bu eser "el- İmam-ul Mehdi İnde Ehl-is Sünne", c. 2, s. 227- 382'de yayınlanmıştır.
- 28- Şeyh Nasıruddin-i Albani,** "Mecellet-ut Temeddün-il İslami" dergisinde yayınlanan "Havl-el Mehdi" başlıklı makalesinde, Dimeşk, Yıl: 22 Zilkade 1371, s. 642-646 ve "el-imam-ul Mehdi İnde Ehl-is Sünne", c. 2, s. 391'de aynen kaydedilmiştir.
- 29- Şeyh Safaüddin Âl-i Şeyh-il Halaka İraki,** "Mecellet-ut Terbiyet-ul İslamiye" dergisi, sayı: 7, yıl: 14, s. 30, "el-Mehdiy-ul Muntazar Beyn-et Tasavvur-i vet Tasdik" Şeyh Muhammed Hasan Al-i Yasin, s. 29; "el- Mehdiyy-ul Muntazar", s. 29.
- 30- Şeyh Abdulmuhsin b. Hamd-i Abbad,**

Medine İslam Üniversitesi öğretim üyesidir. "Mecellet-u Camiat-il İslamiye" dergisinde "Akidet-u Ehl-is Sünnne ve'l Eser fi'l Mehdiyy-il Muntazar" başlıklı makalesinde, Medine, yıl: 1, sayı: 3, H. Zilkade 1388, bu makale aynen "el-İmam-ul Mehdi İnde Ehl-is Sünnne", s. 402 ve s. 404'de kaydedilmiştir. "Er- Red-du ala Men Kezzebe bi-l Ehadis-is Sahihet-il Vari-det-i Fi-l Mehdi" başlıklı diğer daha geniş bir makalesinde. Bu makale de aynen "el-İmam-ul Mehdi İnde Ehl-is Sünnne", c. 2, s. 442'de kaydedilmiştir.

31- Ebu-l Fazl Abdullah b. Muhammed b. Sıddık Hüseyni İdrisi, "el-Mehdiyy-ul Muntazar", s. 95, Alem-ul Kutub, Beyrut bas.

32- Şeyh Hammud b. Abdullah, Medine İslam Üniv. üstatlarındandır. "el-İhticac bil Eser-i Ala Men Enkere-l Mehdiyy-el Muntazar" kitabında. O bu eseri Katar Müftüsünün "La Mehdiyy'un Yuntezer'u Bad'e-r Resul-Hayr'il Beşer" isimli makalesine reddiye olarak yazmıştır, s. 121.

33- Şeyh Abdulaziz b. Abdullah b. Baz, Suudi Krallığının müftüsüdür. Şeyh Abdulmuh-sin Abbad'ın "Akidet-u Ehl-i Sünnnet-i ve-l Eser Fi-l Mehdiy-ul Muntazar" (yukarıda geçmiş olan) isimli makalesine teyit olarak yazdığı makalede.

34- Dr. Abdulhalim Neccar, Sa'd Muhammed Hasan Mısri'nin "el- Mehdiyyu Fi-l İslam" adlı eserinin önsözünde tenkit ile hatırlatmaktadır ki, hadis ulemasına göre Mehdi mevzusu kesinlikle manevi tevatüre ulaşmıştır, mütevatirdir.

Islamic Scholars Stating That the Hadiths About Hazrat Mahdi (as) Are Sahih and with Isnad

1- Hafız Tirmizi: "Sünen"inde. Bu eser Ehl-i Sünnnet'in Sihah-ı Sitte'sinden biridir, c. 4, s. 505-506.

2- Hafız Ebu Cafer Akili: "ez-Züafa-ül Kebir"de Ali b. Nufeyl Harrani'nin hal tercümesi bölümünde, c. 3, s. 253.

3- Ebu Muhammed Hasan b. Ali Halef Berbehari Hambeli Şeyhi: "Şerh-us Sünnne" kitabında Şeyh Hammud Tuyceri, "el- İhticac-ü Bil Eser Ala Men Enkere-l Mehdiy-ul Muntazar", s. 28'i nakline göre.

4- Hakim Nişaburi: "el-Müstedrek", c. 4, s. 429-558.

5- Beyhaki: "el-İtikat-u ve'l Hidaye İla Sebil-ir Reşad", s. 127'de ve yine İbn-i Kayyum'un nakline göre "Menar-ul Munif", s. 130, hadis: 225'de.

6- Hafız Beğevi: "Mesabih-us Sünnne", s. 488, hadis: 4199, 492 ve 493.

7- Ünlü Tarihçi ve Muhaddis İbn-i Esir: "En-Nihayet-u Fi Ğerib-il Hadis ve'l Eser", c. 1, s. 290; c. 2, s. 172, 325, 386; c. 4, s. 33 ve c. 5, s. 254'de.

8- İbn-i Menzur Afriki: "Lisan-ul Arab", s. 59 "Huda" kelimesini açıklarken.

9- İbn-i Teymiye: "Minhac-üs Sünnne", c. 4, s. 211.

10- Hafız Zehebi: "Telhis-ul Müstedrek", c. 4, s. 553.

11- İbn-i Kesir-i Şami: "en-Nihayet-u Fi'l Fiten ve'l Melahim", c. 1, s. 55.

12- Fazıl Teftezani: "Şerh-ul Mekasid", s. 312,

Şerh-i Akaid-i Nesefi, s. 169.

13- Nuruddin Haysemi: "Mecma-üz Zevaid", c. 7, s. 115-116, s. 313-317.

14- Şeyh Muhammed Cezeri Dimeşki Şafii: "Esme-l Menakıb Fi Tehzib-i Esne-l Metalib", s. 163-168.

15- Eş-Şehab Ahmet b. Ebu Bekr-i Busiri: "Misbah-üz Zücade Fi Zevaid-i İbn-i Mace", c. 3, s. 263, hadis:1442.

16- Alauddin b. Hüsameddin, Muttaki Hind: "el-Burhan Fi Alamat-i Mehdiyy-i Ahir-iz Zaman", s. 177-183.

17- Seyyid Muhammed Murtaza Hüseyini Hanefi Vasıtı Zebidi: "Tac-ül Arus", c. 10, s. 408-409, "Huda" kelimesini açıklarken.

18- Şehabuddin Ahmet b. İsmail Halvani el-Mısri Şafii: "Katr-üş Şehdi Fi Evsaf-il Mehdi" Manzumesinde, s. 68.

19- Ebu-l Berekat Alusi Hanefi: "Ğaliyet-ul Mevaiz", s. 76, s. 77.

20- Ebu-t Tayyib Muhammed Şemsulhak Azimabadi: "Avn-ül Mabud Şerh-i Sünen-i Ebu Davud", c. 11, s. 361.

21- Şeyh Mansur Ali Nasif: "et-Tacu-l Cami-u Li-l Usul" b. 7, 5, s. 341.

22- Şeyh Muhammed b. Abdülaziz Mani: "Tehdik-un Nazar Bi Ahbar-il İmam-il Muntazar".

23- Şeyh Muhammed Fuad Abdalbaki: Şeyh Abdulmuhsin Abbad'ın nakline göre "Akidet-u Ehl-i Sünneti ve'l Eser Fil Mehdi'yil Müntazar" isimli makalesinde Sünen-i Ebu Davud'da yer alan bir olayda yaptığı açıklamada.

24- Ebu-l A'la Mevdudi: "el-Beyaniyat", s. 116.

25- Sait Eyyüp: "Akidet'ul Mesih ved-Deccal Fi-l E dyan" s. 361, (Hicri 1413, Kum, 3. baskı).

NOTES

1- Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar, Yazar: Mer'iy b. Yusuf b. Ebibekir b. Ahmet b. Yusuf el-Makdisi

2- En-Necmu's-sakıb fi Beyanı Enne'l Mehdi min Evladı Ali b. Ebi Talib

3- Ali b. Sultan Muhammed el-Kari el-Hanefi'nin "Risaletül Meşreb elverdi fi mezhebil Mehdi"

4- Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar, Yazar: Mer'iy b. Yusuf b. Ebibekir b. Ahmet b. Yusuf el-Makdisi

5- Ali b. Sultan Muhammed el-Kari el-Hanefi'nin "Risaletül Meşreb elverdi fi mezhebil Mehdi"

6- Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar, Yazar: Mer'iy b. Yusuf b. Ebibekir b. Ahmet b. Yusuf el-Makdisi,

7- Ali b. Sultan Muhammed el-Kari el-Hanefi'nin "Risaletül Meşreb elverdi fi mezhebil Mehdi"

8- Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar, Yazar: Mer'iy b. Yusuf b. Ebibekir b. Ahmet b. Yusuf el-Makdisi,

9- Ukayli "En-Necmu's-sakıb fi Beyanı Enne'l Mehdi min Evladı Ali b. Ebi Talib Ale't Temam ve'l kamal",

10- Ali b. Sultan Muhammed el-Kari el-Hanefi "Risaletül Meşreb elverdi fi mezhebil Mehdi",

11- Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b. Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar"

12- A.g.e.

13- A.g.e

14- A.g.e

- 15-Ali b. Sultan Muhammed el-Kari el-Hanefi 32-A.g.e.
 “Risaletül Meşreb elverdi fi mezhebil
 Mehdi”, 33-Ukayli “En-Necmu’s-sakıb fi Beyanı Enne’l
 Mehdi min Evladı Ali b. Ebi Talib Ale’t-
 Temam ve’l kamal”,
- 16-A.g.e. 34-A.g.e.
 17-A.g.e 35-A.g.e.
 18-Ukayli “En-Necmu’s-sakıb fi Beyanı Enne’l 36-A.g.e.
 Mehdi min Evladı Ali b. Ebi Talib Ale’t- 37-A.g.e.
 Temam ve’l kamal”, 38-A.g.e.
 19-A.g.e. 39-A.g.e.
 20-A.g.e. 40-A.g.e.
 21-A.g.e. 41-Mer’iy b. Yusuf b. Ebi bekir b. Ahmet b.
 Yusuf el-Makdi’si “Feraidu Fevaidi'l Fikr 42-A.g.e.
 Fi'l İmam El-Mehdi El-Muntazar” 43-A.g.e.
 22-Mer’iy b. Yusuf b. Ebi bekir b. Ahmet b. 44-A.g.e.
 Yusuf el-Makdi’si “Feraidu Fevaidi'l Fikr 45-A.g.e.
 Fi'l İmam El-Mehdi El-Muntazar” 46-A.g.e.
 23-A.g.e. 47-A.g.e.
 24-A.g.e. 48-A.g.e.
 25-Ali b. Sultan Muhammed el-Kari el-Hanefi 49-A.g.e.
 “Risaletül Meşreb elverdi fi mezhebil 50-A.g.e.
 Mehdi” 51-A.g.e.
 26-Mer’iy b. Yusuf b. Ebi bekir b. Ahmet b. 52-A.g.e.
 Yusuf el-Makdi’si “Feraidu Fevaidi'l Fikr 53-Ukayli “En-Necmu’s-sakıb fi Beyanı Enne’l
 Fi'l İmam El-Mehdi El-Muntazar” Mehdi min Evladı Ali b. Ebi Talib Ale’t-
 Temam ve’l kamal”
- 27-Ali b. Sultan Muhammed el-Kari el-Hanefi 54-A.g.e.
 “Risaletül Meşreb elverdi fi mezhebil 55-A.g.e.
 Mehdi” 56-A.g.e.
 28-Ukayli “En-Necmu’s-sakıb fi Beyanı Enne’l 57-A.g.e.
 Mehdi min Evladı Ali b. Ebi Talib Ale’t- 58-A.g.e.
 Temam ve’l kamal”, 59-Mer’iy b. Yusuf b. Ebi bekir b. Ahmet b.
 Yusuf el-Makdi’si “Feraidu Fevaidi'l Fikr
 Fi'l İmam El-Mehdi El-Muntazar”
- 29-Ukayli “En-Necmu’s-sakıb fi Beyanı Enne’l 60-A.g.e.
 Mehdi min Evladı Ali b. Ebi Talib Ale’t-
 Temam ve’l kamal”,
- 30-Ali b. Sultan Muhammed el-Kari el-Hanefi
 “Risaletül Meşreb elverdi fi mezhebil
 Mehdi”
- 31-Mer’iy b. Yusuf b. Ebi bekir b. Ahmet b.
 Yusuf el-Makdi’si “Feraidu Fevaidi'l Fikr
 Fi'l İmam El-Mehdi El-Muntazar”

- 61-A.g.e.
- 62-A.g.e.
- 63-A.g.e.
- 64-Ali b. Sultan Muhammed el-Kari el-Hanefi
"Risaletül Meşreb elverdi fi mezhebil Mehdi"
- 65-Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b.
Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar"
- 66-Ukayli "En-Necmu's-sakıb fi Beyanı Enne'l Mehdi min Evladı Ali b. Ebi Talib Ale't-Temam ve'l kamal"
- 67-Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b.
Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar"
- 68-Ukayli "En-Necmu's-sakıb fi Beyanı Enne'l Mehdi min Evladı Ali b. Ebi Talib Ale't-Temam ve'l kamal"
- 69-A.g.e.
- 70-A.g.e.
- 71-Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b.
Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar"
- 72-A.g.e.
- 73-A.g.e.
- 74-A.g.e.
- 75-A.g.e.
- 76-Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b.
Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar"
- 77-A.g.e.
- 78-A.g.e.
- 79-A.g.e.
- 80-A.g.e.
- 81-Ukayli "En-Necmu's-sakıb fi Beyanı Enne'l Mehdi min Evladı Ali b. Ebi Talib Ale't-Temam ve'l kamal"
- 82-A.g.e.
- 83-Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b.
Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar"
- 84-Ukayli "En-Necmu's-sakıb fi Beyanı Enne'l Mehdi min Evladı Ali b. Ebi Talib Ale't-Temam ve'l kamal"
- 85-A.g.e.
- 86-A.g.e.
- 87-Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b.
Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr Fi'l İmam El-Mehdi El-Muntazar"
- 88-A.g.e.
- 89-A.g.e.
- 90-A.g.e.
- 91-Ukayli "En-Necmu's-sakıb fi Beyanı Enne'l Mehdi min Evladı Ali b. Ebi Talib Ale't-Temam ve'l kamal"
- 92-A.g.e.
- 93-A.g.e.
- 94-Ali b. Sultan Muhammed el-Kari el-Hanefi
"Risaletül Meşreb elverdi fi mezhebil Mehdi"
- 95-A.g.e.
- 96-A.g.e.
- 97-A.g.e.
- 98-A.g.e.
- 99-A.g.e.
- 100-A.g.e.
- 101-A.g.e.
- 102-A.g.e.
- 103-A.g.e.
- 104-Ukayli "En-Necmu's-sakıb fi Beyanı Enne'l Mehdi min Evladı Ali b. Ebi Talib Ale't-Temam ve'l kamal"
- 105-A.g.e.
- 106-A.g.e.

- 107- A.g.e.
108- A.g.e.
109- A.g.e.
110-A.g.e.
111-Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b.
Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr
Fi'l İmam El-Mehdi El-Muntazar"
112-A.g.e.
113-A.g.e.
114-A.g.e.
115-Ali b. Sultan Muhammed el-Kari el-
Hanefi "Risaletül Meşreb elverdi fi mezhe-
bil Mehdi"
116-A.g.e.
117-Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b.
Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr
Fi'l İmam El-Mehdi El-Muntazar"
118-Ukayli "En-Necmu's-sakıb fi Beyanı
Enne'l Mehdi min Evladı Ali b. Ebi Talib
Ale't-Temam ve'l kamal"
119-Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b.
Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr
Fi'l İmam El-Mehdi El-Muntazar"
120-Ukayli "En-Necmu's-sakıb fi Beyanı
Enne'l Mehdi min Evladı Ali b. Ebi Talib
Ale't-Temam ve'l kamal"
121-Mer'iy b. Yusuf b. Ebi bekir b. Ahmet b.
Yusuf el-Makdi'si "Feraidu Fevaidi'l Fikr
Fi'l İmam El-Mehdi El-Muntazar"
122- A.g.e.
123- A.g.e.
124 -A.g.e