



وصلی اللہ علیک یا ولی العصر ادرکنا

بسم اللہ الرحمن الرحیم

SIGNS OF REAPPEARANCE

The signs of the reappearance of Imame Zamana (A.S.) narrated to us by the Holy Imams (A.S.) are a type of a wall which none of the claimants and the ascribed ones could scale. History is replete with such claimants of Mahdaviyat who have assumed the name Mohammad and Abdulla - sometimes they claimed from Kaaba - sometimes they named their companions, Abu Bakr Umar and Usman, and their wives as Aisha. But none of them could produce even one of the signs narrated by the Holy Imams (A.S.). The space age man has reached the moon but is incapable to cause the sun to rise from the west.

Apart from this it is clear that there are two points which must be adhered to if one intends to draw a straight line, A line cannot be drawn with a single point. It will waver and will surely go astray from its path. Thus Allah has also laid down two principles for the correct understanding of the faith. This could be optly illustrated by these words of the Hadith-e-Thaqalain which says: If you hold to both of them firmly, you shall never go astray. Probably the same method has been followed for the reappearance of Imam Mahdi (A.S.). It was not sufficient for anyone to just assume a name and declare to be Mahdi. Because the balance would tilt to one side. It would be a great deprivation from the mercy of Allah.

That is the reason why it is necessary to learn about the qualities of Imam Mahdi (A.S.) as well as have knowledge about the predictive signs which would precede his reappearance.

Otherwise one would easily be misled by a false claimant or an ascribed one.

There are, basically, two types of signs. The first type are certain and the second type are not uncertain. Although 'Bada' (change of decree) is possible for both of them. This is the fundamental classification of the signs. There are other classifications which shall be discussed at a later stage (Inshaallah).

First of all let us study the certain signs so that we shall not be misguided by any false claimant. In order to have a correct understanding of the same let us examine the following traditions. Imam (AS) said The following occurrences are imminent: The advent of Sufyani, the call from the sky, the *rising of the sun from the west*, *dispute between t the progeny of so and so*, the *killing of Nafs-e-Zakiyya* (The pure soul) and the advent of Al-Qaem.

"What is the call of the sky?" inquired the narrator. The Imam (A.S.) replied, "At the beginning of the day, a caller will proclaim from the sky, "Certainly truth is with Ali and his Shias". This proclamation shall be understood by all the people in their respective languages. At the end of the day the Satan shall cry from the earth that truth is with Usman and his Shias. (Here Usman stands for the name of Sufyani, i.e. Usman bin Ambasa.)

(Bihar vol. 52, p. 288, p. 31, Kamaluddin p. 652, p.14, Kashful Ghumma p. 459/2, Alserat al-Mustaqeem 248/2, Kalamul waraa 420, Ghaibat-e-Tusi p. 435, 425).

Imam Ali (A.S.) has narrated from the Holy Prophet (S.A.), "It is essential that these ten things should occur before the 'hour' and there is no other alternative: Sufyani, Dajjal, Smoke,

Depression - (of land), advent of Mahdi (PBUH), Sunrise from the west, descent of Isa (A.S.), the destruction of the east, The Destruction of the Arabian Island, The fire from Aden which would herd the people towards the day of Judgment.

(Ref: Bihar vol., 52:209, vol. 10, Mustadrak al-Wasail vol. 12, Pg 200)

It must be noted at this point that the hour as mentioned in the traditions, sometimes connotes the day of judgment and at other times the advent of Imam Mahdi (A.S.) from the signs mentioned above, of which some are to occur before the advent of Mahdi and which later, shall be deduced from the following traditions.

It is mentioned in the traditions that the first sign shall be the rise of Sufyani who will dispatch an army of 30,000 to conquer Mecca but all of them shall sink in the desert except two. He will rule for totally eight months and the reappearance of Imam Mahdi (A.S.) shall be in the same year.

In Qorbul Asnaad a tradition is narrated from Ibn Asbaat wherein the narrator asked Imam Reza (AS) "Would the rise of Sufyani be the first occurrence?" The Imam replied, "Yes".

The narrator inquired about the time of the coming of Sufyani. Imam replied, "**Whenever Allah wills.**"

Dajjal: He will rise from the east of Khorasan and spread corruption and discord. His followers shall be the Turks and the Jews. They shall bring all their treasures for him.

He shall be of stunted height. His right eye shall be missing. Between his eyes the following letters will be inscribed 'disbeliever' (kafir). He shall be in power for 40 days in this world. Each day shall be as long as a month and each month shall be equal to a year. But the day of Friday will be like an ordinary day. He shall be killed by Isa the son of Maryam at the gate of the city of Ladd in Palestine. After his death not a single unbeliever shall remain on the face of this earth. The Holy Prophet (S.A.) has said that whosoever sees Dajjal he should spit on his face and in order to seek refuge from his magic must recite Sura-e-Fatiha. For if one recites the same, the magic of Dajjal shall have no effect on him. This is also called as the Khurooje-Khorasani (The rebel lion of Khorasan).

Sheikh Abbas (R.A.) says in his book Muntahal Aamal that the cry from the sky shall be emitted first on the 30th of Ramazan. Zurarah asked Imam Jafar as-Sadiq (A.S.), "Is the 'cry from the sky true? Imam (A.S.) said, "Yes, all the people shall hear it, in their own languages". (Bihar vol. 52, pg. 244).

In Tafseer of Ali ibn Ibrahim Qummi, under the explanation of the 50th verse of Sura Saba, it is mentioned that Imam Baqir (A.S.) was quoted as to have said that people shall be terrified upon hearing this cry and the earth shall devour them. Maqatil has written in his tafsir that from among the signs of reappearance is the call from the sky and it shall occur in the month of Ramazan on a night of Friday. After this he has also related about the universal cry. A caller will raise a cry on the 23rd of Ramazan, "O People! Be aware that the reappearance of the Imam of the time has come to pass". On hearing this, all those who had been standing shall sit down and those who had been sitting shall stand up.

Abu Basir asked Imam Sadiq (A.S.), "What will that cry be?" He replied, "That call shall be raised with his name and the name of his respected father. It will say, "So and so, the son of so and so is the Qaem of the Progeny of Mohammad (S.A.), Obey him."

The one who had been sleeping at that time will wake and stand at once and start searching for the source of this voice in the precincts of his house. Spinsters would search for the announcer in the corner of the veils. After this Imam (A.S.) shall reappear. And the announcer would be Hazrat Jibrael.

The signs described above have been considered to be the certain ones. Till the above signs have not occurred one cannot accept anyone as Imam Mahdi (A.S.). History is a witness that until now all the claimants and the ascribed ones that have appeared have not been preceded by even one of these signs.

Now we shall relate those portends, which may occur or that may be subject to 'bada' (change of decree) and they may not occur. The first hadith in this regard is from Amirul Momineen, Ali (A.S.) which he gave in reply to the question of Sasaa as to, "When will Dajjal come?"

Hazrat Ali (A.S.) replied, "When people will begin to forget Namaz, usury and bribery will become common, » exchanging the religion for worldly pleasures, break relationships, start following the carnal desires. Murder and destruction shall be considered as, trifle, cruelty shall be considered as a proud achievement, false testimonies shall be given openly,

slandering will not be looked upon as evil, sins and disobedience will become rampant, copies of the Holy Quran shall be beautifully decorated, mosques shall be built exquisitely, the minaret of the mosques will rise higher, the evil people shall be respected, breaking of promise will not be considered wrong, the love of wealth will increase so much that women will rub shoulders with men in business, women will ride horses, etc."

After studying these types of signs we must pray to Allah to keep us away from such deeds so that they may not be a cause of Imam (A.S.) being displeased to with us. Doubtlessly, Hazrat Imam Mahdi (A.S.) shall come for eradicating such people and he would surely not tolerate them.

There shall be good tidings for the believers. Foremost will be that he shall be honored by the presence of his beloved Imam (A.S.) and Master, who will overcome their difficulties and save them from all types of injustice and atrocities.

Abdul Malik ibn Ayun says: I was before Imam Baqir (A.S.) when he said: Would you not like to see your enemies fight to death among themselves while you remain peacefully in your houses?"

Whenever will the advent of our Qaem be, each one of you shall be bestowed with the strength of forty people and your hands shall become so powerful that if you were to hit a mountain it shall cause a hole in it. The treasures of the earth shall be thrown open for you.

(Bihar ul Anwar, vol.52, p. 335).

Imam Sadiq (A.S.) said : Until the advent of Al Qaem the people shall be having only two parts of knowledge. After his reappearance twenty five parts more shall be added to their knowledge

(Biharul Anwar vol. 52, pg. 336, *Isbatul Huda*, vol. 6, *Ghaybate Noamani*).

Apart from this, it is also mentioned in the traditions that after his reappearance if any one will ask the Imam to show miracles, Imam would oblige him. He will not be helpless like the false claimants.

Ali ibn Abi Talib (A.S.) has said in the Khutba-e-Al Bayan that: "From the descendants of Imam Hasan (A.S.) a person would meet Imam Mahdi (A.S.). He will be having an army of 20,000 soldiers in his commands. He will tell Imam Mahdi (a.s.). "O my cousin, I am more deserving to become Ulul Amr (authority) because I have descended from the elder son of Amirul Momineen".

Imam Mahdi (A.S.) will ask him, "Don't you know that I am Mahdi?" He will ask Imam Mahdi (A.S.) to prove his claim. Hazrat will look towards the sky and a bird which had been flying will come towards him and perch on his hand, and testify about his Imamat. Then Imam (A.S.) will pick up a dry stem and keep it with himself for a day. It will become green and begin to flower. After seeing this the Hasani shall be convinced and along - his army of 20,000 pay allegiance upon the hand of Imam and say, You are more deserving to be the ulul Amr (authority).

(Ilzamul Ilakib, wol. 2, pg. 205, Iade Dunar, pg. 97)

History testifies that none of the claimants have been able to perform such a miracle and ever o they were asked to do so they could not do it s other tradition that could be found in the authentic books of traditions state that before the reappearance of Imam (A.S.) two signs will occur which will astonish the astronomers. Imam Mohammad Baqir (A.S.) said "Such a thing would not have happened from the time of Hazrat (A.S.) till the reappearance of our Qaem; that on the 15th of the lunar month solar eclipse will take place, and on the 25th of the same month lunar eclipse will occur.

(Kamaluddin pg. 55 of vol 2)

Sheikh Mufid (A.R.) in a lengthy tradition relates: "Just before the reappearance of Mahdi, the earth will be lashed with heavy rains which will continue for the whole of the month of Jamadius Sani and ten days of Rajab. In the end we pray to Allah to make the earth prepared for the reappearance of Imam-e-Zaman (A.S.) and give us taufeeq (divine help) to perform such deeds which please the Imam (A.S.) and keep us an away from the deeds which are disliked by the Imam He (A.S.) and will be the cause of his displeasure after his his reappearance. Give us the taufeeq (divine help) of discerning the truth and give us the insight to recognise falsehood and reject it. O Allah make the reappearance of Imam (A.S.) certain in our life, Count us among the helpers and supporters of Hazrat.

MOTHER OF HAZRAT IMAM MAHDI (A.S.) JANABE NARJIS KHATOON

Real name of Imam Mahdi's mother was "Malika. She was popularly known as Narjis in Islamic world. Apart from this, Some more epithets such as 'Susan'. 'Saikal, and Rehana' are also attached to her. Name of her father was 'Yusha, who was son of Qaiser of Rome and her mother was from the progeny of Shamoon Al-Safa, a great follower and vicegerent of Janabe Isa (A.S.). When she was just thirteen her grand father. Qaiser, desired to marry her to his nephew. For the grand occasion of marriage all preparations were made. All the dignitaries of the palace right from army commanders, Vazirs, ministers, jurists to priests were present to grace the occasion. When the ceremony was about to begin, suddenly the cross in the palace came down and shattered to pieces. All those present were astonished and regarded it as a bad omen. One night after this she saw a dream. She says:" In my dream I saw Janabe Isa (A.S.) appeared with his disciples and suddenly Holy Prophet Mohammad (S.A.) appeared and light was emitting from his face and turning towards Janabe Isa sought my hand for his son Imam Hasan-e-Askari (a.s.) and Janabe Isa in turn asked Shamoon. who accepted it with great respect". She conceals this dream and does not related it to even her father. After four days she again had the vision of Janabe Fatema Zahra and Janabe Marium. before whom she expresses her desire to have a glance of Imam Hasan-e-Askari (a.s.). Janabe Fatema explains to her that he could not come to her unless she becomes a real Muslim. She promptly embraces Islam and got the opportunity to see her husband.

Once Imam Hasan (A.S.) told her that her grandfather was planning to dispatch an army against the Muslims and that she should disguise herself in active of slave girls. She follows the instructions and simultaneously captured and sent to Baghdad with other slave-girls for sale.

Imam Ali-un-Naqi (A.S.) entrusted his companion Bashir bin Sulayman (From lineage of Abu Ayyub-e-Ansari). with a letter in Roman language alongwith a bag containing 220 Dinars and explained to him the characteristics of Janabe Nargis. He recognised her and gave the letter of Imam and also paid the price and brought her to Sammarra. Imam in (A.S.) entrusted her to his sister Hakimah Khatoon and asked her teach Nargis basic principles of Islam. After sometime she was married to Imam Hasan-e-Askari (A.S.).

(Kamaluddin, pg. 417, Al-Ghaibate Tusi, pg. 208, Bihar, vol.51)

Janabe Narjis Khatoon commanded a very high position and Holy Prophet (S.A.) used to remember her with titles such as 'Best woman', 'Leader of woman'

(Muntakhabul Asar, chap. 42)

Even Janabe Hakima Khatoon, whose piety and sagaciousness was known to all, used to recall her with titles such as 'my chief or my leader adding to her position. (Bihar 51/2). She longed to serve her and loved her to much. (Bihar 51/25. She often used to kiss her hand.(Bihar 51/25).

There are two narration regarding her death.

(a) As per slave girl of Abu Ali Khizrani. Imam Hasan-e-Askari narrated to her the incidents after his demise which grieved her and she requested Imam to beseech Allah for her early demise during his life time. Consequently, she died during the life of Imam Hasan-e-Askari (a.s.) and it is engraved on her grave "This grave is of Mother of Mohammad. (Bihar 51/5)

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(b) Mohammad bin Husain says that she was alive after the death of Imam and was imprisoned by Moatamid, who ordered a strict vigilance over her through some woman's. (Kamaluddin 2/474). This means that she breathed her last in prison.

BAYAT (ALLEGIANCE)

In this time it is obligatory upon every Muslim to know about Hazrat Imam Mahdi (A.S.). And the one who does not obtain his cognizance will die the death of a disbeliever. The pl famous Sunni scholar Hafiz Taayalsi has narrated the following tradition:

Ibne Umar said that I heard the Holy Prophet (S.A.) say :”One who does not obey the Imam of his time will rise on the day of judgement in a condition that he will not be able to defend himself.” This hadith could also be found on pg. 117 of Yanabiul Mawadda published from Istanbul and the Sahih of Hafiz Qusheri Nishapuri Vol. 8 pg. 107 with a slight change. Thus it could be declared from the above hadith that in order to achieve salvation of the day or of judgement, it is obligatory to recognise and pledge allegiance with the Imam of the time. Otherwise there would be no intercessor for such a person on the last day. This is confirmed in the Holy Quran in the following verse, " That day when we shall summon the people with their Imams." (17:17)

That means no one will be summoned without his Imam on the day of judgement. In order to understand the connotation and the meaning of the word ‘Bayat’ let us examine the dictionary, the Quran and the traditions. The word Bayat (allegiance) and its meaning:- When a person wants to call himself the obedient one, the loyal one of someone, he tries to express his obedience and fealty in different ways. Some people express their devotion and loyalty in words. Some sacrifice their wealth and possessions to demonstrate it. Others sacrifice their children upon it and some are prepared to give up their own life. In short, he is always prepared to do as willed by his master. 'Bayat' is one such action through which man can declare his loyalty and obedience to a particular person. The system of pledging allegiance is not an innovation of Islam. It existed before the advent of Islam among the Arabs tribes. Which is why in the early history of Islam when the tribes of Aws and Khazraj reached Mecca from Madina on the occasion of Haj, they gave their pledge of allegiance on the hand of the Holy Prophet (S. A.) of Islam at a place called Uqba. Hence this custom was prevalent among the Arabs. If the history of Islam is examined, it will be found that the Holy Prophet of Islam (S.A.) had accepted pledge of allegiance from the Muslims on various occasions and on some occasions he had renewed the pledge. To pledge allegiance to a successor or a leader is the conclusive proof of being under his obedience and fealty. It is for this reason that the first and second caliphs tried to bring out Ali (A.S.) from his house. The side-ribs of Janab-e-Fatima (S. A.) were broken and Janabe Mohsin was martyred. They threatened to burn down the house which was regularly visited by the Holy Prophet (S.A.). Ibne Jurair has written: Umar Ibn Khattab reached upon the door of Ali (A.S.). A group of elders and the migrants (muhajirs) were present. Umar said: “ By God, come out and pledge allegiance to (Abu Bakr) or I shall burn down the house.” Similarly, if Muawiya had not perceived that people will be attracted towards and pledge allegiance to the proof of Allah, Imam Hasan (A.S.), he would not have had him poisoned. In the same way Yazid would not have insisted upon Imam Husain (A.S.) to give him allegiance. All these rulers knew the importance of Bayat', that if the Muslims do not pledge their allegiance to them, their thrones shall be demolished. The literal and the conventional meaning of the word 'Bayat'. The word 'Bayat' is derived from 'Bayee' which means to put one's hand upon that of the other person at the time of an agreement, Later, it was used to mean to agree upon the obedience of

someone: That is, when a person wanted to declare the obedience and fealty of someone he would do the 'bayat' to him. Ibne Khaldun has written in his 'Muqaddema', "When they used to pledge allegiance of a ruler they used to put their hands upon his hand. And this was similar to the action of the buyer and the seller."

(Quoted in Tafseer-e-Namuna, vol. 22, pg. 70 from Muqaddema of Ibne Khaldun pg. 174).

Bayat means pledge and oath (Nazimul Atba)-It means to agree to obey and take oath of fidelity to a person. And to become his faithful devotee (Ghayas-ul-Lughat)

Incidents regarding Bayat in the Holy Quran.

Two incidents are very famous, The Quran has mentioned two 'Bayats' namely the 'Bayat-e-Rizwan' and the Bayat taken from the women on the occasion of the conquest of Mecca

"Bayat' of Rizwan:

The Holy Quran says - Certainly Allah was well in pleased with the believers when they store allegiance to you under the tree, and he knew what was in their hearts, so He sent down tranquility on them and rewarded them with a near victory. (Surah Fath:18)

In the sixth year of Hijrat, the Holy prophet (S.A.) had a dream in which he saw that with the permission of Allah he has reached Mecca accompanied by who his followers. On reaching Mecca he circumbulated around the Kaaba and also performed Umra. He acted upon this dream and left Madina with the intention of Umra with fourteen hundred followers But was when we reached Mecca, the polytheists decided that the Prophet (S.A.) and his companions should not allowed to enter Mecca. So the Holy Prophet (S.A.) halted at Hudaibiva and despatched the message to the disbelievers of Quraysh and offered to conclude a treaty of peace. Thus the peace treaty of Hudaibiya was signed. Before the treaty of Hudaibiva, when Usman was sent as a messenger to the Quraysh, it was rumored that he (Usman) had been killed. The Holy Prophet (S.A.) collected all the people under a tree and ordered them to renew the oath that they shall not leave the place till their last breath fight against the enemy. This oath is known as the 'Bayatul Rizwan. When for the news of this oath reached the disbelievers of Mecca, they were terrified and were thus compelled to sign the peace treaty. This was thus the effect of Bayat Interalia let us mention that if we had been firm upon our oath of allegiance to Imam Zamana (A.S) his reappearance would definitely have taken place by now. The enemies of Islam who are trying lift to overcome us would have perished long ago. Imam Zamana (A.S) himself says. "If our Shias (May Allah give them Tawfique (divine help) of our obedience) had been steadfast upon their oath and united themselves upon our loyalty then our meeting them would not have been delayed."

Bayat from women.

The 12th verse of chapter Mumtahana was revealed on the day of the conquest of Mecca, Allah orders His Messenger to demand allegiance from the women "O Prophet! When believing women come to you giving you a pledge that they will not associate ought with Allah and will not steal, and will not kill their children and will not bring a calumny which they have forged of themselves, and will not disobey you what is good, accept their pledge and ask forgiveness for them from Allah, surely Allah is Forgiving. Merciful.

(Mumtahana:12)

The exegetes have written in explanation of the verse that on the day of conquest of Mecca when the Holy Prophet (S.A.) had taken the oath of allegiance from the men at the hill of Safa, the women of Mecca who had accepted Islam came to Holy Prophet (s.a.) to pledge their allegiance. The verse clearly tells us the points upon which the oath was to be taken. However, the method of accepting allegiance was as follows:

The Holy Prophet (S.A.) ordered that a vessel filled with water should be brought to him. The women put their hands in the vessel and then the Prophet (S.A.) also inserted his hand in it. Thus the oath of allegiance was taken from the women.

The terms and conditions of Bayat.

'Bayat' is a form of agreement between the giver and acceptor of allegiance and its main conditions are obedience, devotion support and loyalty. There are various grades of 'Bayat' depending upon the conditions. It is clear from the Quran and the tradition that remaining firm upon the oath is obligatory. Hence the one who gives allegiance should always remain steadfast upon it. The one who gives allegiance cannot back out himself. It is only the right of acceptor to nullify the oath. Otherwise the giver shall not be free from his pledge of allegiance. Like on the night of 10th of Muharram, Imam Husain (A.S.) announced in his sermon that he was lifting his oath from them and whosoever wishes to leave him could do so in the darkness of the night without any reservation. But no one left him and continued to remain loyal to him.

(Kamil Ibn Athir rol. 4.pg. 57. Tafsire Mamma vol. 22.2.71)

The Prophets and the Imams (A.S.) are appointed by Allah, hence their obedience is obligatory upon all, whether one gives them the oath of allegiance or not. In other words, Prophethood and Imamate demand loyalty and obedience. O you who believe! Obey Allah and obey the Apostle and those in authority from amongst you.....(4:59)

Hence the question arises that, then why the Holy Prophet (S.A.) demanded pledge of allegiance from Muslims not once, but a number of times? The reply is that this 'Bayat' is a kind of reminder which proves the loyalty. These pledges were taken on special occasions and not always and at every place.

'Bayat' from the point of view of the Islamic Jurisprudence: -

As per the opinion of the Shia jurists, "Bayat can only be given at the hands of the Prophets of Allah and the sinless Imams (A.S.). Apart from the sinless personalities no one is eligible for being given a pledge of allegiance Bayat upon the hands of Imam however, should be only for Allah. The purity of intention is a must. The Holy Prophet (S.A.) says: "Allah will not speak to three kinds of people on the day of judgement, nor shall He purify them and for them is a dreadful punishment. (The first kind are those) who have pledged allegiance to the Imam for worldly intentions. So, if they are given rewards and gifts according to their desires they remain firm on the pledge, otherwise, they break it."

To Break A Pledge Is A Major Sin:

Imam Musa Ibn Jafar (A.S.) says: Three (types of) sins destroy a person and make him suffer a dreadful punishment). Breaking of pledge, forgoing the practice (the practical laws as taught by the Holy Prophet (S.A.) and remaining isolated from the Society. (Biharul Anwar (67/185)

'Bayat' and our Responsibility:

The chief of the believers, Ali (A.S.) says: "O People! I have a right upon you and you have a right upon me: That I always have regard for your welfare and distribute the correct share from the public treasury and provide education to you that you may not remain ignorant. Thus you may learn the etiquettes to act upon. And my right upon you is that you remain firm upon your pledge of allegiance and fulfil your duties and obligations... when I call you, you respond, and when I order you to do something you obey the order.

(Nahjul Balagha, Serm . 34)

It is absolutely clear from the traditions that to act upon the pledge of allegiance is obligatory: Whether the Imam is present among us or in occultation. His obedience is obligatory in every circumstance. Numerous supplications have been narrated in this regard. In all these applications the supplicant prays for the well-being of the Imam and prays for the solution of his difficulties.

Beware!

The Imam of this age is Hujjat Ibn-al-Hasan al Askari (A.S.) Only his 'Bayat is obligatory upon us. And only his obedience incumbent (It has been proved in the special issues of Al-Montazar that the Imam of this age is Hujjat Ibn-al-Hasan al Askari of (A.S.).

Renewing 'Bayat

Various narrations mention that in the time of the doccultation of the Imam. when the Imam is not amongst us, we must renew our pledge of allegiance to him by reciting the well known 'Dua-e-Ahad. Other recommended Duas like Dua-e. Nudba are to be recited on Friday and the Ziarat of Imam-e-Zaman (A.S.) is also important. (Ref. Mafatihul Jenan)

Dua-e-Ahad, which is to be recited everyday after morning prayers is also available in Mafatihul Jenaan."

Objection and it's reply

Some people object that except for Imam Mahdi (A.S.) all the previous Imams (A.S.) had pledged allegiance to the rulers of their time. They had cooperated with them time and again. And this is the proof of their pledge of allegiance. Ultimately they quote the famous tradition from Imam Hasan al Mujtaba (A.S.) that he said:

There is no one amongst us (Imams) who had not been under the pledge to the oppressor of his time. Except that Qaim (one who will raise) behind whom Isa ibn Maryam (A.S.) will recite Namaz And whose birth shall be kept secret by Allah. And who will go - into occultation and until the time of his reappearance he will not have to give allegiance to any one. And he is the ninth descendant of my brother Husain (A.S.).

(Kamaluddin 1/316 - Chap 20 Tradition no.2)

The skeptics argue that Imam (A.S) had himself said that they had a pledge of allegiance with the rulers. In the same way Imam Ali (A.S.) had cooperated with the first two Shaikhs (Abu Bakr and Umar) in every aspect, etc... In order to reply the above sentence we say that it is a lengthy tradition. And the context clearly shows that every Imam is Muftarz-e-Ita'at (One whose

obedience is obligatory). It is different matter that somebody assumes authority over the people by cunning and intrigue! Actually the above-quoted tradition is as follows: Imam Hasan (A.S.) was seated in the Company of a few people when the ruler of Syria (Muawiya) entered, some of the people pledged allegiance to him. Upon this Imam (A.S.) said: "Do you not know that truly, I am for you 'Imam-e-th Muftarz-e-Ita't? (Imam whose obedience is obligatory)" Thus it means that Imam (A.S.) had actually objected to the people for not obeying him, when it was obligatory for them to do so. Instead they were to prepared to follow someone else.

Justification of the Bayat

All the Holy Imams (A.S.) had practised "Taqa'iyya" (Simulation). It was not a pledge of allegiance. The Late Saddruddin Sadr (R.A.) has written in his book "Al-Mahdi" "Whoever rises for reformation, either concerning religious or worldly affairs -he needs supporters and helpers who should be steadfast in their promises and also be ready to respond when he calls them." This fact is not only logical but the Imams (A.S.) have explained it in detail. As Imam Hasan (A.S.) has said: (to Muawiya) If my companions had been patient and recognised my rights I would never have submitted before you and you would have never believed what you intended.

(Bihar-ul-Anwar 44/45)

The situation of Ameer-ul-Momineen (A.S.) was identical. Since, it is proved that the infallible Imams and the Prophets (A.S.) were never under a pledge of allegiance to any of the rulers, and that they were Muftarz-e-Ita'at (Deserving of Obedience), the silence and self-imposed isolation of Ali (A.S.) was due to the exigencies of the prevailing conditions.

Secondly neither the conditions were favourable nor the followers so steadfast that he could proceed with their support unhindered.

The merits of Renewing the Oath of Allegiance.

First of all the 'Bayat' upon the Imam of Imam Mahdi (A.S.) and upon his existence removes all types of doubts and uncertainty about him and reinforce our recognition of him. Secondly 'Bayat' surely removes the veils of forgetfulness, lust and injustice. After this, one can achieve nearness to Imam-e-Zaman (A.S.) and benefit by his beneficence. Thirdly, When Imam-e-Asr (A.S.) will appear from his occultation and announce "I am the 'Baqiatullah' upon this earth!", the one who renews his pledge with the Imam every morning will not be indolent in his obedience. 'InshaAllah'

O' Allah, let me have the view of the glorified guidance and that bright and illuminated countenance.

TITLES OF HAZRAT IMAM-E-ASR 'AL MAHDI'

The Special issue of Al-Muntazar in 1411 (Shabaan), we initiated a discussion on epithets of Hazrat-e-Hujjat (a.j.), we had already discussed at length the epithet 'Imam-e-Zaman' and in this issue we propose to introduce the famous epithet 'Al Mahdi'.

Prophethood and vicigerency were instituted to guide people towards the right path, dissuade them from vanity, restore human qualities, suppress the evil temptation of ones self, living peacefully, curb and eliminate evils such as jealousy, enmity, pride, self-ioncies and so on and also to encourage qualities such as self-sacrifice, understanding other and preferring others over ones own self. In short, perfecting all human qualities and to draw people towards the stage of self-actualization

Irrational desires are obstruction to guidance

For overcoming avuid desires one must seek guidance from a pure soul, who is free from every blemish. Prolonged and Irrational desires are so forceful that it attracts a person to itself without giving him the opportunity for evaluating its drawbacks. At the beginning, he is carried away but at a later stage he finds himself in a situation where he cannot see light at the end of dark tanned and ultimately is destroyed by it. For safe sailing a rational attitude to differentiate between ones desires and inclinations. This cannot be achieved instantaneously. Man climbs the ladder of consciousness slowly and through sweet and sour experiments, civilization has progressed steadily and has reached to present stage where it is perceived to be in final stages of perfection. But one area which is grossly neglected is purification of soul. When intellect will get perfected man will automatically realize this important aspect and will develop his hidden conscience. At that time, the movement will be towards true religion which has a pious leader to provide guidance, slowly when man will realize the system of his creation he will relinquish the worship of other objects and will turn towards almighty Allah. Showing people the straight path, that could lead them towards salvation, was the aim of all the prophets and their successors and especially of our Holy prophet, who was depate as guidance and mercy for entire mankind. He established the faith and religion, but the work of protection and interpretation was extruried to him vicigerents circumstances were so created that it became impossible to implements and implant lofty ideals of Islam and to spread light of Islam to every corner of world. Matter reached to such a position that they were forced to remain silent or unsheathe their word for a combat. The choose to remain silent and avoided unnecessary bloodshed of muslins, even thought it was their right of fight for it, they did not took such a step because people were new and were not oriented to ideals of Islam. Let me put it in words of commander of faithful, Maula Ali (AS).

"Then I began to ponder whether I should assault or endare calmly the blinding darkness of tribulations wherein the grown up are feebled and the jaing groco old and the true believers acts under strain till he meets Allah (On his death) I found that en durance thering was closer. So I adopted patience although there was pricking in the eye and suffoca tion in the throats"

(Nahjul Balagah, Sermon No. - 3)

Similar situations were faced practically by each and every Imam. For this reasons, Imams (AS) concentrated all their attentions on preaching and propagating religion and simultaneously

training his companions as examples to be emulated. Due to this true religion remain protected in form of books and practically in form of his companions. Today what we witness of religion is the outcome of their effort. Their influence was such on people that pseudo-Scholars and despotic rulers were for apparently proclaim Islam.

Work of establishing and implementing religions teachings was entrusted to last Imam who on reappearance will strive to enforce principles into Everybody will receive guidance from chanmatic leader who will replace injustice with justice and ignorance with guidance. Because of this he is called 'Mahdi.

Guidance in Every arena

Guidance regarding inclinations, way of thinking, F ethics, various actions performed in due course of life. Guidance for individual and for society at large. Guidance in matters of this world and of hereafter are some aspects in which man is in need of guidance. Depression, famine, earthquake, corruption & and designation of calamities result from sins committed by man. If this sins are rectified then prosperity will reign and this will require guidance. In traditions, Imam-e-Asr is called Mahdi because "he will guide people towards hidden matters and he will be aware of secrets and apparents in universe, even the things Mentioned, in far corner of a room will be known to him." As per other tradition he is called 'Mahdi' because he will lead people towards thing which are unknown to them. (Bihar, 51/30).

Jabir-e-Jaufi narrates that while he was in presence of Imam Mohammad. Baqir (A.S.), one person came and gave him 500 Dirhams as Zakaat and required him to accept it. Imam asked him to spend it on his neighbours, orphans and poor people, as giving Zakaat to a Imam of time will become obligatory only when Qaem will reappear. It will act with justice and equity and the one who obeys him is like one who obeys Allah and his rejection will tantamount to rejection of Allah.

He is called 'Mahdi' because Allah will guide him towards secrets of universe. After between Jews, Christians and Muslims based on their respective books.

Hidden treasures will come to fore and he will indissinminatly invite people to appropriate wealth for which they used to shed blood, break the ties and resorting to prohibited things. He will be bestowed with a position not bestowed to anyone before.

Holy Prophet (S.A.) said that he is from me and bears my name. He will protect my religion and establish my traditions. He will fill the earth with Justice and equity as it will be filled with injustice and oppression. (Bihar, 51/59)

May be title 'Al-Mahdi' is attributed to him as he shall light the lamp of guidance, whose light will spread in every corner of world. Some people argue that 'Al-Mahdi' means 'Guided One' and work of a guide is to lead people and to guide them. Based on this Imam Mahdi is Guided one' and not a guide.

A simple straight forward reply to this is that a person who is possessor of guidance can only guide others towards right path. A retainer of guidance can only guide people in their affairs. A teacher cannot teach a subject to his students unless and until he himself has full command over the subject.

POSSIBILITY OF MEETING IMAM (A.S.) IN MAJOR OCCULTATION

History of both minor and major occultations is a witness to the fact that anyone who sought guidance received it from Imam (A.S.). Today also if anyone sincerely, seeks guidance will receive it from Imam (A.S.).

Committing oneself completely to the wisdom and expediencies of Allah is mandatory on the representative of Allah, as Allah bestows the responsibility of guiding and leadership to those who not only stick to ordinance of Allah but their intentions are also guided by the desire and pleasure of Allah. As a result statements that flow from his mouth bear His assent. Contradicting the desire of Allah is a sin and a sinner cannot reach this office. Keeping the above principle in mind, we have to conclude that all Imams necessarily followed the commands of Allah and his actions, words and assent reflect the prescription of Allah. Now if Imam is apparent it concurs with command of Allah. When he speaks at Allah's behest, his silence bears the assent of Allah, travels and migrates for Allah's pleasure, remains hidden from nation at His ordination, goes into occultation at His dictate, chooses his representatives in minor occultation subscribing to His will. In short, he follows and concedes to all injunctions of Allah.

After presenting this prologue we intend to plunge directly to our main discussion. "Whether it is possible to meet Imam-e-Asr in his major occultation?" Possibility of doubt would not have been there if people had gone through the 'Tawqee' (letter of Imam) which Imam sent to his fourth and last representative, Ali bin Mohammad-e-Saimuri. After informing him of his (Ali bin Mohammad) death Imam said:

"..soon a time shall come when my Shias will claim to have met me. Beware! For the one who claims that he has met me before the uprising of Sufyani and a call from the sky is a liar and a deceiver."

Even after this clear 'Tawqee' some pious and sanctimonious scholars and sincere people described their meeting of Imam (A.S.), and they are such occultation whose trustworthiness is beyond question. In this contradictory circumstance it becomes rather difficult to assess the true position. Rejecting the words of Islam is near to blasphemy. While rejecting the pious people, whose integrity is beyond doubt is not acceptable to one's self. Also no other person can come in countenance of Imam (A.S.). In such paradoxical circumstances we hereto after all reach a conclusion. In reality people have not understood the essence of 'Tawqee' as it does not deny the possibility of meeting Hazrat Baqiyatullah (may our lives be sacrificed for him) in major occultation. Rather it comes heavily on pseudos selling the idea of being an ambassador. In other words, this points to those who claim to be emissaries and deputies of Imam (A.S.) like Ali Mohammad Shirazi. It is a lamentable fact that like other scripts of Imam (A.S.) this 'Tawqee' also was not able to acquire due attention from Shia cadres. Shia scholars and masses alike have not pondered upon it. Otherwise the artificial and pseudo special deputies and Mahdis would not have made their claims.

The statement of the 'Tawqee' that some people will claim to have met me can be interpreted as those who will come forward and proclaim on the top of their voices in order to market their fabricated ideas, under the garb of meeting Imam and taking instructions directly from him. Mention can also be made of those people who falsely claimed to have met Imam (A.S.) due to

social disturbances. It would not be wrong to mention that apart from false claimants of deputyship in the present century there were many individuals who sold their satanic ideas under the label of 'Basharat'

Without going in much detail, let us analyze and find out the meaning of the word 'Ghaibat', as its correct interpretation is of paramount importance in our discussions. But again people have a very superficial understanding of the word 'Ghaibat'. The word is derived from the infinitive 'Ghaib' which means 'to be away.' The word is related to Imam (A.S.) in the same manner as the sun which is not visible to the naked eye either due to the darkness of night or impediment of clouds, but its existence and presence is not affected. Similarly Hazrat Wali e-Asr exists but is not seen by the people.

There are two viewpoints about the 'Ghaibat' of Hazrat Wali-e-Asr. First opinion which is prevalent among common masses and is also supported by the apparent meaning of some traditions is that Imam is invisible in the sense that people cannot see him but he can see them. He might be sitting in a particular place but that place is felt as vacant. This view can be supported by a tradition recorded by Sheikh-e-Saduq in his book Kamaluddin from Rayyan bin Sult that Imam-e-Reza (A.S.) in reply to a question concerning 'Qaem' said: "Neither his body can be seen, nor his name can be uttered." (Pg - 370).

As far as the safety and protection of Imam Mahdi (A.S.) is concerned, this viewpoint is quite simple to understand, straight forward and practical. He stays in a secluded place away from all incumbrances of society.

Second viewpoint categorically states that people are in a position to see him but are unable to recognise him or are not attentive to it. They are unaware of his personality and whereabouts. Imam Hasan-e-Askari (A.S.) trained him secretly away from eyes of people but relaxing the rule for some of his special companions. This was done intentionally to establish the vicegerency of Hazrat Wali-e. Asr (A.S.). After the sad demise of Imam Hasan-e. Askari (A.S.) the veil of occultation was tightened and he was in contact with masses through four special deputies. Only few reliable and trustworthy Shias like Ali ibn Mahziyyar were fortunate enough to see him but every time Imam exhorted them to maintain secrecy. With the passage of time, minor occultation proceeded towards an end and all those companions of Imam Hasan-e-Askari (A.S.) who saw Imam Mahdi (A.S.) passed away and a time came when those who were aware of his features became virtually extinct, and a new generation emerged who was totally ignorant about his peculiarities. They were unable to recognise him even when he would be in their presence. Travelling to any part of the world was not an impediment for him.

After briefly explaining the two view points about the occultation of Imam (A.S) the question arises about the possibility of meeting Imam in occultation. There would not have been any room for such a question if the tradition mentioned earlier would not have been there designating a person who claims to have met Imam (A.S) as liar. We have mentioned this in no unclear terms explaining its interpretation and in its light is the following discussion based.

Whether viewing Imam (A.S) physically is possible not based on logic and reasoning given two viewpoints about occultation? is the first question to be dealt with. In reply to this, if we accept the first viewpoint about his invisibility then conversation or meeting with him becomes impossible unless and until a miracle takes place and at the will of Imam as and when the

situation so demands. But as per second viewpoint only his name and cognizance is hidden and we support this view point with sufficient proofs to substantiate our claim. There are three possibilities of meeting Imam (A.S.):

(a) Meeting Imam Mahdi (A.S.) without realizing that he is Imam and there are scores of incidents in this regard.

(b) Meeting Imam Mahdi (A.S.) but becoming aware afterwards.

(c) To meet Imam and during conversation realise that he is talking with Imam. These types of incidents are very few; may be due to complete occultation this thing is kept secret.

Now if we accept the first viewpoint then meeting with Imam (A.S.) requires a miracle, but as regards the other viewpoint we categorically refer to benefit and need of Imam. Imam is essential to lead the society towards the right path, purpose of meeting with people is relieving the group from oppression, to alleviate a person from physical or economic harm or to show the right path and so on but of course with will of Allah and within limits of occultation.

After the above discussion the point has been made clear that meeting Imam in occultation is not only possible but sometimes the circumstances render it essential. Statement of 'Tawqee' was meant to me caution people from claimants who would fool the people. But as far as religious and pious people are concerned many incidents have been recorded out of which a few are mentioned below:

1) Muhaddis-e-Qummi in book Muntahal Amaal narrates an incident from Mulla Zainul Aabedin h Salmasi about Allama Bahrul Uloom. Incident pertains to those days when Allama was staying in Mecca and giving lectures to Hanafi, Shafaei, Malekei and Hanbali scholars. Salmasi says that one day he expressed concern about the mounting expenses due to Allama's benevolence and the situation had arrived when not a single penny was left. Yet Salmasi did not receive any reply. The routine schedule of Allama consisted of him performing the circumambulation of Kaaba, then going in a private chamber and after smoking pipe going into another chamber where he used to give instructions and verdicts in various schools of jurisprudence. Next day when he just started smoking somebody knocked at the door and to my astonishment Allama himself quickly rushed to open the door instructing me to take the pipe away. I saw a handsome man in one who obey the dress of Arabs, with a pleasing personality who entered and sat in the room and Allama in utter humbleness sat by to the side of door and indicated me not to bring the pipe. After conversing for some time the man stood up and Saided himself opened the door and made him ride the camel. Later Saided returned and seemed perplexed. He gave me a piece of paper and asked me to go to a money changer who was stationed at the hill of Safa and to take whatever he gave. I went there and handed over that note to a him. He with great respect kissed it and asked me to bring four labourers. I did so and they were loaded with franc riyals to the extent they could carry. Once I went to Safa to inquire about that money a changer but to my astonishment I did not find a single shop there. I inquired in the vicinity but they in also asserted that they had never seen any money changer there. I understood that it is a secret of Allah.

2) Mention in this regard can be made of another incident of Allama Bahrul Uloom which is reported by Allama Majlisi (R.A). Aqa-e-Zainul Aabedin Salmasi narrates that he was sitting in gathering of Allama Bahrul Uloom and at that time one person questioned him about the possibility of meeting Imam Mahdi (A.S.) Allama, who was holding a smoking pipe in his hand, put aside the pipe and I bending his head murmured in such a manner that I was able to heart it. He said, "What reply I should give to this person? Although, Imam Mahdi has embraced me there are explicit traditions calling a person liar who claims to have met him" After this he lifted his head and replied, "It is narrated in the traditions that one who claims to have met Imam should be outrightly rejected." Allama did not say a single word further.

From the above incidents it becomes clear that meeting Hazrat is possible but propogating it is not permitted, so as to prevent its misuse by self-centered people.

3) It is mentioned in Biharul Anwar (Vol-53, Pg 255) by Allama Majlisi (R.A.) that Sheikh Baqir Kazmi narrates an ys him is like incident of a barber who was serving his old father. This pious person performed his duty to the extent of helping him in going to toilet. He never used to be away from his father except on Wednesdays, when he used to go to Masjide-Sahla but keeping the track of time. Not seeing him for quite a few weeks in Masjide Sahla, I (Sheikh Baqir Kazmi) inquired from him the reason for not coming to Mosque. The barber explained that he went for forty Wednesdays, but on the fortieth time he was not able to proceed early. He started in night and was nearing his destination when suddenly his eyes settled on a distant rider who apparently seemed to be an Arab nomad who was heading towards him. When he came face to face he inquired about his destination in a nomadic dialect. He promptly replied, Masjid-e-Sahla'. Then he (nomad) inquired whether he (barber) was having some eatables with him, but he replied in negative. The Arab nomad again asked him to put his hand in his pocket and to see whether he was having some eatables. He again assured the Arab that he was having nothing. On his insistence he searched his pocket and found some raisings which he had purchased for his small son and had forgotten about it.

Then the person pronounced thrice (in nomadic language) which meant, 'I advise you concerning your father and disappeared. Then he (barber) realized that the man was no other than Hazrat Hujjat who is not happy to see me remain negligent of my father even on Wednesdays.

4) Aqa-e-Haj Razallamdani narrates in his book Mishah that on some occasions Hazrat Hujjat (AS) gives opportunity of seeing him to his selected and i trustworthy Shias. For instance, about fifty years back a pious scholar Abdur Rahim Dimanndi was able to avail of this opportunity. He narrates that in a complete darkness he met Hazrat, who was standing facing Qibla and light was emitting from his face. The light was so luminating that even the floor was clearly visible along with its details.

5) Hujjatul Islam Wal Muslemeen Aqa-e-Shiekh Mohammad Hamdani whose piousness was beyond so doubt and acclaimed by one and all, wrote that owed his wife was in a semiconscious state and doctors had given up all hopes of her survival that I prayed to Hazrat, on 22nd Safar, 1397 AH, she was carried in midnight. In short, after considering the numerous incidents of meeting Hazrat and also several traditions we can conclude that. a) It is absolutely

absurd and false to claim that meeting with Hazrat can be held at ones desire, without the some from Imam.

b) on other hand, if Hazrat himself wishes to honour somebody with the opportunity to meet him is a different matter. In that case supplication are very half face but acceptance of same depends, on Hazrat.

DOCTRINE OF MAHDAVIYAT

The book that was written before the Imamatus of HAZRAT MAHDI (A.T.F.S.).

INTRODUCTION

Before the birth of Hazrat Mahdi (A.S.) [255 A.H] eminent scholars and companions of Imams (A.S.) compiled a lot of books containing traditions about glad tidings concerning reappearance of Imam Mahdi (A.S.).

It is a lamentable fact that most of these books were lost due to the contingencies of time and were unable to reach us thereby becoming extinct. The books that have reached us, due to grace of Allah upon us, include a book authored by a noble and eminent (2 companion of Imam (A.S.) Fazl bin Shazan-e-de Nishapuri and titled as "ISBATUR-RAJAT".

Janab Abu Mohammad Fazl bin Shazan bin Khaleel-e-Nishapuri was a revered companion of Imam Ali-un-Naqi (A.S.), an expert in Jurisprudence and polemics. The author died in 260 A.H in the year coinciding with the death of Imam Hasan Askari (A.S.) and commencement of occultation and vicegerency of Imam Mahdi (A.S.). Due to this it becomes evident that the aforementioned book is either written before 260 AH or at least in that year, and by thereby the value of the book increases, because of it being ancient. This book plays a significant role in the context of doctrine of Mahdaviyat.

In bibliographical books approximately eighty books of Fazl bin Shazan are listed. Out of these two books, viz "AL-GHAIBAT" and "ISBATUR-RAJAT" deal with Imam Mahdi (A.S.) covering topics like the occultation its incidences, re-appearance and so on. Janab Sayed Mohammad Mir Lauhi Isfahani (d-1083 A.H) in his book "Kefayat-ul-Mahdi" has referred to the book "Al-Gaibat" and has copied traditions from it. But unfortunately "Al-Ghaibat" is extinct and contents of this book can be had only from those sources which have used it extensively.

Also "Isbat-ur-Rajat" has not reached us completely and only extracts from this book have remained. Sayed C Bahauddin Ali Naili Najafi, author of book of "Anwarul-Masfiyya" in ninth century compiled the extracts of the book "Isbat-ur-Rajat" and a quite a few copies of it are available currently. Out of which one is available in library of Ayatullah ul Uzama Sayed 55 Mohsin Al Hakim (R.A). Other is in library of of Astaane-Quds-e-Razawi, Mashad-e-Muqaddas. All the copies date back to manuscript collected and is written by Sheikh Hurre Amili (d. 1104). We, by Allah's will, desire to present a copy of it in this essay.

This book contains traditions giving glad tidings about Imam Mahdi (A.S.) and carries more weight as, it is written before the death of Imam Hasan Askari (A.S.) and it serves as a manifest proof for those who doubt the existence of Imam Mahdi (A.S.), as many uninformed writers accuse Shias of concocting the doctrine of Mahdaviyat after the death of Imam (A.S.). This book not only serves as a reply to such slanderous talks but also is a storehouse of many valuable traditions concerning occultation and characteristics of Imam Mahdi (A.S.).

Janab Fazl bin Shazan has given it an aura of authenticity by narrating the traditions from great companions of Imam Jafar Sadiq (A.S.) like Safwan bin Yahya, Mohammad bin Abi Umair and Hasan bin Ali bin Fazzal. Apart from these traditions from Imam Ali-un-Naqi (A.S.) and Imam

Hasan Askari (A.S.) uninterrupted from Abdullah bin Hasan-eKhatib, Ahmed bin Ishaq Qummi and Mohammad bin Ali bin Hamza and so on.

Late Janab Sayed Ali Naili, the one who abridged this book has selected only twenty traditions for the purpose and rest of us have not reached us.

Though this book is titled as ISBATUR-RAJAT only seventh and sixteenth traditions deal with Rajat This essay is based on above book and keeping in mind the limited space the chains of narrators are purposely omitted and also the Arabic version. The traditions which do not explicitly deal with the topic of IMAM MAHDI (A. S.) are also omitted and those readers who are interested in the whole book are requested to refer to the periodical "TURASONA" (1409 AH, ISSUE NO.5). Attempt has been made to present a simple and lucid translation, thus providing parantheses as additional tool.

Isbatur - Rajat (Abridged)

1) Responding to the query of Sulaym bin Qais, Imam Amirul Momineen Ali (A.S.) had said: "Holy Prophet (S.A.) kept his blessed hand on my chest and beseeched Allah to bestow upon me knowledge, intellect, cognizance, wisdom and light and invoked to Allah thus : O my lord ! Give him reteutive memory and make him memorise the things instructed to him by me.

I once professed humbly before Holy Prophet (S.A.) saying that may my parents be sacrificed on you, from the day you invoked for me I have not forgotten a single thing. Have written down all your instructions and neglected nothing. Are you worried about my forgetting?

Holy Prophet (S.A.) replied: O brother! I am not worried about either your ignorance or your loss of memory, I simply intended to pray for you. Verily! Allah has ordained obedience of you and your companions along with my obedience and has chosen you to be my representative. He (Allah) has said: O you who believe! Obey Allah, its messenger and those in authority among you.

I inquired as to who are they? He repliedthey are my successors. It does not matter to them if & people do not follow them. They are with Quran and will not be separated from Quran till they meet me at fountain of Kausar. My ummat benefits from their presence. Even the rain does not pour without their permission. Prayers are accepted through their intercession and calamities are warded off through their mediation.

I requested the Prophet (S.A) to narrate their names I and he narrated thus :You O Ali are the first among them and then keeping his hand on Hasan (A.S.) stated him to be second one of them. Then he kept his hand on Husain (A.S.) and asserted that he is to follow Hasan (A.S.) in vicegerency. He said after Husain (A.S.) the responsibility of guidance will fall on son of Husain (A.S.) whose agnomen will be Zainul Abedin (A.S.) and further asked me to convey his salutations to him as he shall be born in my time. After him will be Mohammad Baqir (A.S.), the one who will split His knowledge. He will be followed by their sons Jafar Sadiq, Moose Kazim, Ali Reza, al Mohammad Taqi, Ali Un Naqi, Hasan (Peace be upon them all) till the chain reaches to HUUJATAL-QAEM, the son of Hasan (A.S.) who will take revenge with my enemies and will fill the earths, with Justice and Equity as it shall be filled with injustice and oppression."

Then Ameerul Momineen (A.S.) said, "By Allah! I visualize all of them who will pledge allegiance to him between Hajre Aswad and Maqame Ibrahim, not only this, I am aware of their names

and tribes.” Hummad bin Isa states that he narrated this tradition in front of Imam Jafar Sadiq (A.S.). Imam wept and confirmed the words of Sulaym and stated that he heard this from his grandfather Husain ibn Ali (A.S.) and he heard it from his father Husain (A.S.) and he heard it from his father at the time Sulaym bin Qais asked it from him.

2) Hazrat Imam Hasan (A.S.) said he heard it from his grandfather about Imams after him, that they will be twelve in number similar to Nuqaba of Bani Israel. Allah has bestowed them with my knowledge and wisdom and O Hasan' you are from them Then Imam Hasan asked as to when the re appearance of Qaem from his Ahlebait will take place? He replied, His reappearance is like occurrence of the Day of Judgement, Allah has kept it a secret from people of skies and earth. He will appear all of a sudden.

3) It is narrated from Imam Baqir (A.S.) that Holy Prophet (S.A.) said to Amirul Momineen: "Quraish will prevail upon you when you will strive to unveil and all will join hands in oppressing you. If you get partisans and helpers face them strongly and if you are left alone be patient and protect yourself. Martyrdom is chasing you anyway "Surely my son avenge those who oppress you and those who oppress your partisans. In the hereafter Allah will chastise them with a severe punishment." Salman-e-Farsi at this stage inquired about the avenger? Holy Prophet (S.A.) said: "The ninth son from progeny of Husain (A.S.), the one who will reappear after a long occultation .He will spread the religion of God and will seek revenge from his enemies. He will make justice and equity prevail on earth as it shall be filled with oppression and injustice.

Salman-e-Farsi inquired again about the time when w the time when he will reappear. Holy Prophet (S.A.) replied: "Knowledge of the time is exclusively with Allah, but there are some signs of his reappearance like call from sky, landslides in east and west of Earth. submergence of land at Baida." (a place between Mecca and Madina).

4) Abu Khalid-e-Kabuli says that when he went in presence of his master Imam Zainul Aabedin (A.S.) and found him in a state of weeping while reading a book. I inquired : "May my parents be sacrificed on you. what book is this?"

Imam (A.S.) replied: "This book is the copy of the tablet which was gifted to Holy Prophet (S.A.) by Allah. It contains, apart from names of Allah, names of His Prophets. Amirul Momineen, my paternal uncle. Hasan bin Ali, name of my father, my name, name of my son Mohammad Baqir. his son Jafar Sadiq, his son Moosa- e-Kazim. his son Ali-e-Reza, his son Mohammad Taqi, his son Ali un Nagi, his son Hasan-eZaki and his son Hujjat, the one who will rise (with sword). He will vengeance from the enemies of God. He will reappear after a long occultation with solitary aim of filling this earth with justice and equity as it shall be full of injustice and oppression."

5) Hazrat Imam Mohammad Baqir (A.S.) narrates that Holy Prophet (S.A.) conveyed to Ali ibn Abi Talib (A.S.) that: "I have more authority over be- T lievers than they themselves have on their own a souls. After me such an authority will be enjoyed E by you and then by Hasan. Husain. Ali ibn Husain. Mohammad ibn Ali, Jafar ibn Mohammad. Moosa i bin Jafar, Ali ibn Musa. Mohammad bin Ali. Ali ibn Mohammad. Hasan ibn Ali and lastly son of Hasan. Hujjat the one on whom the vicegerency will conclude. He will reappear after a long occultation and will fill the earth with justice and equity as it shall be full with injustice and oppression."

6) Imam Jafar Sadiq (A.S.) said: "Imam Amirul Momineen (A.S.) was asked about the word "ITRAT" in traditions of two weighty things (Hadise Saqalain) . He replied : "my son Hasan. Husain of which the nine sons from progeny of Husain of which ninth will be Mahdi. These people are "ITRAT of Holy Prophet (S.A.) and will not separate from Quran till the time they meet Holy Prophet (S.1.) at the pond of KAUSÄR"

7) Hazrat Imam Mohammad-e-Baqir (A.S.) said that Imam Husain (A.S.) said to his companions one night before martyrdom that the Holy Prophet informed him about his martyrdom to this effect: "O my son! You will travel to Iraq, till the land by the name of Amra and Karbala . You will be martyred along with some chosen companions." Then Imam Husain (A.S.) continued saying: The words of Holy Prophet are going to be actualised. Tomorrow I will meet my grandfather Holy Prophet (S.A.W). Those of you who intend to go depart in darkness of night with my consent." Imam exhorted too much but nobody left. All enunciated in solitary voice: "By Allah we shall never leave you alone and will follow you in every aspect."

Observing such steadfastness of his companions Imam Husain (A.S.) said: "I give you glad tidings of paradise By Allah ! After martyrdom we will reside in graves till the time Allah wishes. then Allah will cause us to return from our graves at the time of reappearance of Qaem We will take revenge from the unjust, we will witness with our own eyes that the unjust are shackled and chained.

Then Imam Mohammad Baqir (A.S.) was asked as to who was " Qaem". Imam replied seventh one from my progeny. He will reappear after a long occultation and will fill the earth with justice and equity as it shall be full of injustice and oppression.

8) Abu Khalide Kabuli says that he asked his master Imam Zainul Abedin (A.S.) as to who are the one whose obedience is obligatory after Holy prophet of Islam (S.A.). Imam replied !" O Kabuli! 'Ulil Amr' are the ones appointed by Allah as guides and leaders and their obedience is compulsory and they are Amirul Momineen. his son Hasan, my father Husain and after him the office passed on to me..." After saying this Imam became silent.

I asked : "It has been narrated from Amirul Momineen that this earth can never be devoid of a representative of Allah. So who is Imam after you?" Imam replied ! "My son Mohammad who is known in heavenly books as "Baqir", the one who will split the knowledge. After him the Imam will be his son Jafar who is known by the name of 'Sadiq' in divine books."

I interrupted and questioned, "Why is he called 'Sadiq' (truthful) when you all are truthful?"

Imam clarified : "My grandfather narrated from Holy Prophet (S.A.) that he said that when the birth of my son Jafar bin Mohammad bin Ali bin Husain bin Ali ibn Abu Talib takes places keep his name as 'Sadiq' because one person from his fifth generation will also bear the name of Jafar and will wrongly claim vicegerency. His name will be Jafar Kazzab. He will ascribe wrong things to Allah and will claim the position for which he is not entitled. He will not only oppose his father but will also bear jealousy towards his brother. This is the person who will strive to tear apart the veil of occultation of Imam."

After saying this Imam wept profusely and added: "As if I am seeing Jafar Kazzab exhorting the King of his time to go and search for Imam and lay his claim to the inheritance of his father and usurp it wrongly."

I felt surprised and asked Imam "O son of Prophet! Is this going to happen?"

He replied: "By Allah certainly this is inscribed in a book which Allah gave to Holy Prophet (S.A.) narrating in it suffering of every kind for which is to befall on us".

I inquired as to what will happen after that.

Imam replied, "Occultation of twelfth Imam will continue for a long time and those with firm faith will await his reappearance and those people who are awaiting for the Imam are better than the people of all times because Allah has bestowed them with intelligence and knowledge that occultation will be perceived by them as proximity. Their position in times of occultation is like the ones who fought with Holy Prophet (S.A.). They are our true Shias, who will invite people towards religion secretly and openly."

Imam added : " To await reappearance is real pleasure."

9) Mohammad bin Abdul Jabbar narrates that Imam Hasan Askari (A.S.) was asked about Imam after him?

Imam replied "After me proof of Allah on earth shall be my son whose name and agnomen are that of the Holy Prophet (S.A.) and he is the last in chain of vicegerency"

He was asked about his mother and he said, "He will be born from the granddaughter of Kaiser II and will remain hidden from the eyes of the people.

He will reappear and will fight Dajjal and thereby spread justice and equity on earth as it shall be full of injustice and oppression."

10) Ahmad bin Ishaq relates that he heard from Imam Hasan Askari (A.S.) relating about his successor thus:

"Praise is due to Allah Who did not cause me to die before showing me his representative.

He will bear the same name and agnomen as that of the Holy Prophet (S.A.). Allah will protect him in occultation and then will make him reappear, thereby filling the earth with justice and equity as it shall be full with injustice and oppression.

11) Mohammad bin Ali states that he heard Imam Hasan-e-Askari (A.S.) saying, "The representative of Allah was born on 15th Shaaban 255 A.H. at dawn. He got the bounty of receiving bath first from Rizwan, the treasurer of Heaven, from the fountain of Kauthar and Salsabil.

After that he was given bath by Janabe Hakima, daughter of Imam Mohammad Taqi (A.S.)." After this, the narrator asked Imam concerning his mother and to this Imam said she was a princess. Her name was 'Susan' but she will also be called as 'Rehana', 'Faisal' and 'Nargis.'

12) It is narrated from Ibrahim bin Mohammad bin Faras-e-Nishapuri that he says, "Amr bin Auf was a 'Nasebi' (enemy of Ahle bayt) and a staunch enemy of Shias. On getting the information about his intentions to murder me, I felt afraid and bid farewell to my family members and went to the house of Imam Hasan Askari (A.S.) and intended to flee after that. When I was with Imam Hasan Askari (A.S.), I noticed a boy who was sitting besides Imam, having a shining face like a moon. I was expectedly problem impressed and on the verge of forgetting my problem.

"At that time the boy asked me, calling me by my name, to shed the fear of being killed as Allah will keep me away from his (Amr bin Auf) evil desire. I was amazed and then in a low voice asked Imam S (A.S.) about the boy who is aware of inner problems."

"Imam replied that he is my son and proof of Allah after me. He will be in a long occultation and when this earth is overburdened with corruption he will I reappear and fill the earth with justice and equity."

"I inquired his name and was informed that he shares the name and agnomen with Holy Prophet (S.A.). It is not permitted to use his name till Allah bestows him with an empire. Then Imam asked me not to disclose what I heard to anyone except I who are trustworthy"

I paid my tribute to Imam Hasan-e-Askari (A.S.) and his son Imam Mahdi (A.S.). Soon I was informed by my uncle (Ali bin Faraz) that Motamid Abbasi deputed his brother to arrest and kill Amr bin Auf. He was arrested and chopped to pieces. Praise is due to Allah Who is the Cherisher of the whole universe."

13) Abdullah bin Husain-e-Katib narrates that Imam Hasan-e-Askari (A.S.) said, "Caliphs of Bani Umayyah and Bani Al Abbas raised their swords against us due to two reasons,

- 1) they were aware of the fact Khilafat was! not their right and we can claim it and get it.
- 2) They were cognizant of traditions which predicted the end of their rulership at the hands of Qaem, who will be from us.

They undoubtedly believed themselves to be the aggressors. Due to this they desired to kill us and put an end to the matter But Allah did not allow them to carry on their evil desire, and perfected his light. Even though the polytheists might be averse to it.

14) Imam Jafar-e-Sadiq (A.S.) is reported to have said ! that there is no miracle of Prophet (S.A.) which Allah will not manifest at hands of our Qaem, thus concluding the argument and proof on people.

15) Holy Prophet (S.A.) said, "Ten sign will certainly appear before the day of judgment and they are Sufyani, Dajjal, Smoke, Dabbatul Arz (the one who will walk on earth). Reappearance of Qaem, Rising of Sun from west, Descent of Isa, Submergence of land in east Azerbaijan peninsula, blazing fire from land of Eden, Rush of people toward resurrection."

16) Imam Jafar-e-Sadiq (A.S.) cautioned his followers thus, "Seek refuge in Allah from the evil of Sufyani, Dajjal and other mischiefs." He was asked "O Son of Prophet (S.A.)! We know Dajjal in light of your traditions but who is this Sufyani and other corruptions and who is going to spread these?"

Imam replied, "From the barren lands of Syria a "person from the progeny of Uthman bin abu Sufyan will rise in cover of Piety.

He will claim caliphate and will receive pledge of allegiance form people, followed by Ulama who were hiding the truth and will declare him as the best person on face of earth.

"Appearance of both Sufyani and that of people with white flags i.e. Yemani will take place in the same year and month. Sufyani will rule for 20 years."

17) It is reported from Imam (A.S.) that Khurasani, Sufyani and Yemani will appear in same year and month, but none will be more near the truth than Yamani, as he shall be guided towards truth.

18) Imam Jafar Sadiq (A.S.) said: "Our Qaem will gain upper hand through his charming personality and he will be helped by Allah. Earth will contract for him and will reveal all her treasure, at his disposal. Allah will make His religion triumph over all other religions, at his hands, even though the polytheists might be averse to it. His empire will extend from East to West and will civilize all the destroyed nations, H. Isa (A.S.), the spirit of Allah will descend and pray behind him."

One person asked Imam about the time of his reappearance. To this, Imam (A.S.) narrated the signs of reappearance thus : "The time when men will resemble women and women will resemble men, increase in homosexuals and lesbians, women will drive the vehicles, wrong testimonies will be accepted and justice thrown aside, people will consider murder, fornication, bribe and usury as something usual, pious ones will be subjugated by evil ones, Sufyani will rise from Syria and Yemani from Yemen. Earth will be submerged at a place called Baida. A person from progeny of Holy Prophet (S.A.), whose name will be Ahmed bin Ilasan alias Nafse" Zakivvah will be martyred between Hajre Iswad and Maqame Ibrahim. A voice will come from the sky stating that truth is with Ali and his Shias.

When Imam will reappear his back will be towards Kaaba and will be accompanied by 313 followers. commencing the crusade against injustice with the ayat of Quran.

"Whatever is the remnant of Allah, is good for you if you are amongst the believers."

Aterwards he will proclaim that he is last Proof of Allah upon them and Ilis ('aliph in there midst. People will salute him thus. **"Peace be upon you, O Remnant of Allah in this earth."** When 4,000 people shall gather around him he will march from Mecca and prohibit worship of any other God except Allah. This will occur after a long occultation.

Same tradition is also narrated from 5th Imam Mohammad-e-Baqir (A.S.).

19) Imam-e-Jafar-e-Sadiq (A.S.) said "Some people will disappear from their beds. Their numbers will be 313 as that of people of Badr and will reach Mecca at dawn. This is about the saying of Allah, 'Wherever you are Allah will bring you out.' (2:148)

And they shall be the partisans of Qaem.

20) One person asked Imam -e-Jafar Sadiq (A.S.) about the time of reappearance of Qaem.

Imam replied, "The time when deviation will increase and guidance will decrease, corruption and mischief will rise, religious reformation will virtually disappear, homosexuals and lesbians will stalk the earth. Fuqaha (Jurist) will be inclined acquire honour with help of poets and poetries, some will become monkeys and pigs. Sufyani will be killed, and Dajjal will take a lead in increasing the deviation of people. On 23rd Ramazan a voice will echo from sky with the name of Qaem. He will reappear on the day of Ashura (10th Moharram). As if I am visualizing him standing between Hajare Aswad and Maqame Ibrahim. Jibrael will stand in front of him and will proclaim that allegiance is only for Allah. Heeding this people will come towards him.

May Allah include us among those who pay allegiance to him and obey him.

CLAIMANT OF MAHDAVIYAT SAYED MOHAMMAD JAUNPURI

The belief in Mahdaviyat creates a transcendent warmth in the hearts of Muslims. As a result whenever the Islamic world is facing calamities, and Muslims become aware of their helplessness, they turn towards that great protector whose advent has been prophesized clearly in the Holy Quran and the tradition of the Holy Prophet (S.A.). History is a witness that whenever the Islamic society has been torn with strife and discord there has risen a person who claimed to be a Mahdi, whom we believe to be the last deputy of Allah and that he would cause Islam to reign over the rest of the religions of the world. The list of such claimants is an extremely long one. For the benefits of the readers we present a short list of claimants of a Mahdaviyat :- Mohammad Bin Ismail, Mahdi Sudani, Gulam Ahmed Qadiani, Mirza Ali Mohammad Shirazi Alias Sayed Bab, Mohammad Ibne Abdullah Toomart and Sayed Mohammad Bin Sayed Khan Alias Mahdi Jaunpuri. But in this article we shall only discuss about Sayed Mohammad Jaunpuri and see if the claim of Mahdaviyat of the son of the Sayed Khan is authentic and commensurate with the criterion of truth.

Our discussion would be divided in two sections. The first section shall deal with the books on the life of Sayed Mohammad Bin Khan and in the Second section we shall ascertain if his life is in consonance with the Mahdi of Quran and the Hadith.

The life of Mahdi Jaunpuri

According to the Mahdavi belief Sayed Mohammad p Jaunpuri is a descendent of the 7th Imam of the a Shias, Imam Musa-al-Kazim (A.S.) in Matla-e-Vilayat of Miya Sayed Yusuf (page 7, printed: Hyderabad 1374) and Shawahid e Wilayat (pg. 29, 30, Hyderabad a 1379) his lineage is presented in the following way:- Sayed Mohammad bin Sayed Abdullah bin Sayed o Yusuf bin Sayed Yahya bin Sayed Jalaluddin bin Sayed Ismail bin Sayed Nematullah bin Sayed Musa Z Al Kazim. Sayed Mohammad was born on Tuesday 14th Jamadi I 1847 A.H in Jaunpur, ruled at that time by Sultan Mohammad Shirazi bin Sultan Ibrahim of Shirazi.

According to the Mahdvi Ulama, Sayed Mohammad was a disciple of the famous Sufi Sheikh Daaniyaale-Chisti. He memorised the Holy Quran at the age of seven years. At the age of 40 years Sayed Mohammad bid farewell to Jaunpur. Mahdavis believed that during his journey at Danapur it was revealed to his wife Bibi Allahdi, his son Sayed Mahmud and one of his companions Miyashah Dilawar that they should declare that Sayed Mohammad is the promised Mahdi of the Quran.

When Sayed Mohammad was informed of this, he of admitted it to be correct but refused to declare his li Mahdaviyat and said that the time was not yet ripe - for such a declaration. He promised to declare his Mahdaviyat at an appropriate time.

(Life of the promised Imam Mahdi pg.37 Matla-al-wilayat pg19-20 Shavahid al vilayat 52-53)

When Sayed Mohammad reached Gujarat, the ruler Sultan Mahmud Begda who was himself a scholar (of Hadith) learned and just met Sayed Mohammad personally. After the meeting he refused to grant permission to Sayed Mohammad to halt in Gujarat and acting upon the Fatwa (decree) of religious scholars, sent him to Mecca thereby exiling him from the country

(Rajaatur Rishad bu Mulla Abdul Qadar Badayuni).

In the year 901 A. H Sayed Mohammad fled to Mecca, accompanied by 360 followers. The same year he performed the circumbulation of the sacred House and between Rukn and Makaam, announced that he was Mahdi. At this time two of his companions, Shah Nizam and Kazi Alaaddin and an Arab pledged allegiance.

This declaration is known as his first declaration of Mahadaviyat. He did not stay in Mecca for more than a few months, and without going for the Ziyarat of the Holy Prophet (S.A.) at Madina, he returned to India. He resided in the Tajkhan bin Salaar mosque of Ahmedabad. (Ref: Mirat-e-Sikandari by Sikandar bin Mohammad alias Manju bin Akbar pg 136 Published from Bombay 1308 A.H.)

In the year 903 A.H. in Ahmedabad he again raised his claim for Mahdaviyat (Shawahid al Wilayat pg 113). After this declaration, with the order of the Sultan, and the decree of Ulama, he was externed from the city of Ahmedabad along with his followers.

Passing through Solah Sateej, he reached Bareilly, where he repeated his claim for Mahadaviyat. This occurred in the year 905 AH. This time he said even though the divine revelation had time and again ordered him to declare his Mahdaviyat, he was reluctant to do so. It was to such an extent that Almighty God began accusing him to be more fearful of the people than God Himself.

(Seerat Imam Mahdi Maood pg. 85, 86, Matla-e-wilayat pg.60, Shawahid al-wilayat pg. 166)

In order to prove the authenticity of his claim he repeated it in Gujarati language.

(Seerat Imam Mahdi Maood pg. 86, Matla e- wilayat pg. 60)

Along with the declaration he also announced that those who have denied his Mahdaviyat were 'kafirs' (disbelievers). Those who deny his Mahdaviyat, have denied all the prophets, the heavenly books, the Quran and ultimately deny in the belief of Almighty Allah. (Seerat Imam Mahdi Maood pg 86.87, Matla-e-Wilayat, pg. 61, 63, Shawahid-e-Wilayat pg. 163, 164)

After this passing through Jaisalmer and Nasrpur, Sayed Mohammad reached Sind.

He stayed there for 18 months. The religious scholars of Sind learned of the claim of Sayed Mohammad, appealed to the ruler of Sind, Jaam Nanda and had a decree issued for the capital punishment of Sayed Mohammad. Ultimately on Monday, the 19th Zilqaad, 915 AH, Sayed Mohammad bin Sayed Khan Jaunpuri died in the city of Mizah.

Mahdi of the Quran and Mahdi Jaunpuri A comparison.

Now, let us begin the second part of our discussion in which we shall compare the Mahdi of the Quran and hadith with Mahdi of Jaunpuri.

It shall be upon the readers to decide for themselves, whether Sayed Mohammad was the true Mahdi or just a false claimant.

i) LINEAGE:- The name of the father of Sayed Mohammad was Sayed Khan or Sayed Budh. Some Mahdavis quote the following interpolated tradition of the Holy Prophet (S.A.) :- His name would be my name and his father's name would be my fathers name." (Although this part of the tradition is itself fabricated. Because the original version does not contain these words) and say that the name of the W father of Sayed Mohammad was Sayed Abdullah. Even if it is

considered to be authentic, according to various writers the name of the father of Sayed Mohammad was Sayed Khan or Sayed Budh.

(Nijatur Rishad of Mulla Abdul Qadar Badayuni; fine Akbari *of Abul fazl*, vol. 3 pg. 174).

When the scholars of Gujarat questioned Sayed at Mohammad, "The name of the promised Mahdi is Mohammad ibn Abdullah and your name is Sayed Mohammad bin Sayed Khan, how is it so?" He replied, "You should put this question to the Creator of the Universe as to why He has appointed the son of Sayed Khan as Mahdi. He has absolute power and does as he wishes. Actually, the Holy Prophet's (S.A.) father was a Kafir (we seek refuge in Allah). "O, So, how is it possible that his name was Abdullah. It is just a textual error. In fact, the name of the Holy Prophet (S.A.) was not Mohammad ibn Abdullah but it was Sayed Abdullah."

(Nagaliyat Miya Abdul Rashid pg.7 Insaaf Nama Miya Wali pg.27)

But, is the name of the father of Hazrat Mahdi really Abdullah or it is Hasan ibn Ali? As we have mentioned before, this part of the tradition is interpolated: "The name of his father shall be the name of my father". According to famous Ulama, Hazrat Mahdi is the son of Imam Hasan al-Askari. For example, the famous Sunni scholar Sheikh Abdul Wahab Shaarani, who was a Sufi like Sayed Mohammad, writes in his well-known book, "Al-Yawaqeat - wal-Jawahir :-"

"Then one should wait for the reappearance of Hazrat Mahdi. He is the son of Imam Hasan al-Askari. He was born in the year 255 A.H. and he is still alive...." (chapter 65).

The respected personality of Sunnis and the father of Sufism, Sheikh Mohiuddin Arabi writes in his book, Al-Futoohat-el-Makkia, :- "You should know that the reappearance of Mahdi is imminent. But he will not appear till the world would be completely filled with injustice and oppression. After that he shall come and fill the earth with justice and peace... He is from the progeny of the Messenger of Allah (S.A.) and Janabe Zahra (S.A.). His respected great grandfather is Husain ibn Ali and his father is Imam Hasan al Askari."

(Alfutoohat-el-Makkia, pg. 366).

The lineage of Sayed Mohammad Jaunpuri has neither been authenticated by any Sunni scholar, nor is it confirmed by any Shia leader.

ii) Education and training

According to the Mahdavis, Sayed Mohammad Jaunpuri, received education at a young age from Sheikh Daaniyaal Chishti. Although it is an established fact that Hazrat Mahdi has already been given the divine knowledge. Neither would he become the student of anyone, nor would he study in any school or Madresa. Because if anybody is competent enough to impart knowledge and learning to the promised Mahdi, it would mean that he himself is more worthy of being the Mahdi as he is more knowledgeable and learned. Reason dictates that the most learned one should be the leader. The foundation of leadership in Islam rests upon the matter of superiority.

iii) End of injustice and tyranny

It is clearly recorded in the six Sihahs (the six collection of the hadith of Sunnis) that the Holy Prophet (S.A.) said:

If only a day remains for the world to end, Allah the Almighty shall prolong that day to such an extent till a man from my progeny, whose name is my name and whose agnomen is my agnomen shall appear. He shall fill the earth with justice and peace like it would be replete with injustice and tyranny.

Note, what the last part of the tradition says, The Holy Prophet (S.A.) has clearly mentioned that Hazrat Mahdi will reappear before the end of this world and he shall fill the world with justice and peace, like it had been filled with injustice and tyranny. In other words it would be the foremost duty of Hazrat Mahdi after his reappearance to eradicate all the strife and tyranny from the face of the earth. Everywhere Islam would reign supreme. The standards of pride, conceit, falsehood, immorality, backbiting and slander shall be made to kiss the dust.

A poet has aptly said, "When the Promised one will come, all the fake pomp and show will be rendered useless."

But did the coming of Mahdi Jaunpuri cause the earth to be filled with justice and peace? Did all the tyranny and injustice vanished from the face of the earth? If these queries are put to any intelligent person, he will agree that the situation has further deteriorated. Every where there is nothing but discord. Justice and peace are conspicuous by their absence. The believers, the people of Islam, and followers of Quran get nothing but injustice and disgrace. In every corner of the world, massacre of the Muslims is a common phenomenon. In this situation we have only two alternatives either to accept the authenticity of the tradition of Sihah Sitta and reject the Mahdaviyat of Sayed Mohammad Jaunpuri or to accept the Mahdviyat of Sayed Mohammad Jaunpuri and deny the truthfulness of the saying of the Holy Prophet (S.A.)

iv) Signs of reappearance

Numerous verses of the Quran and the traditions of the Holy Prophet (S.A.) (S.A.) mentioned the hape penings before the advent of Imam Mahdi (A.S.). For example, "the rising smoke from the sky, the sinking of the ground, Gog and Maggog, the rising of the sun from the west, the advent of Dajjal, all by the Shias and the Sunni scholars in their books. They include Sheikh Tabarani, the author of 'Mojamul Kabir' and Ahmad bin Hanbal the author of 'Musnad. Not a single believer could dare to refute the clear verses of the Quran and the opinion of the learned scholars.

v) Reappearance of Mahdior the claim of Sayed Mohammed.

The writings of the Mahdavis mention that Sayed Mohammad Jaunpuri claimed Mahdaviyat thrice. The first instance was in the year 901 A.H. when his wife told him that it had been revealed to her that he was the promised Mahdi. Therefore he should convey this massage to the people -but Sayed Mohammad declined to make such an announcement. The second declaration was in the year 903 A.H. in Ahmedabad when the religious scholars issued the decree for his expulsion from the city. To this, the reply of Sayed Mohammad was, "I: I make the divine truth manifest upon you, you shall all be reduced to dust. (Seerat-e-Imam Mahdi Maood pg. 70-73) The third time was when in the year 905 AH. he declared his Mahdaviyat even though he had been reluctant to do so. But he was afraid that God Almighty may blame him to be more fearful of the people than God Himself. Then, in order to prove the truthfulness of his claim he repeated it in the Gujarati language (seerat-e-Imam Mahdi Maood, pg. 75-76.

Matla al-Wilayat, pg. 60, Shawahid al Wilayat at pg. 166) Now the question that arises is, is there such a statement from the Holy Prophet (S.A.) wherein it is mentioned that the promised Mahdi will make his declaration thrice? And repeat it in Gujarati? Or why is it when Sayed Mohammad was sent revelation for the first time to declare Mahdaviyat he kept silent and refrained from obeying such an important order?

vi) The abundance of wealth upon the earth

The famous Sunni scholar. Illama Ilakim Nishapuri writes in his book 'Mustadrakus Sahihain':- "In the last period when the reappearance of Mahdi will occur. the world shall be filled with wealth. Poverty will be nonexistent narrating this tradition he says: "The tradition is authentic so far as the reliability of the narrator is concerned."

(Mustadrak IIs Sahihain, vol 4 pg. 557)

This tradition has also been recorded by Ibn Majah in his Sunan (chapter on Advent of Mahdi), Hafiz Abu Noaim Isfahani and Shablanji in his book 'Nurul absar The readers are requested to judge: Is there no poverty remaining on the earth? Could anyone make such a claim? No! Because the one who denies reality is either called blind or is a fool. Or shall we declare that we refuse to believe in the sayings of the learned in the traditions in the clear proofs? After presenting all these proofs and after this brief essay we leave the judgement upon you. But while passing let us see what the Holy Quran says regarding the search for truth? (O Messenger) Therefore give good news to My servants. Those who listen to the words, then follow the best of it...

(Sura Zumar: 17-18)