

Collection Ahlul Bayt Related Hadith in sunni books WITH REFERENCES

Ahlul Bayt

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AUTHENTIC SUNNI TRADITIONS ABOUT AHLULBAYT(AS)

Authentic sunni traditions about ahlulbayt(as) with verses from the noble quran

Authentic sunni traditions about ahlulbayt(as) with verses from the noble quran

It's highly recommend my sunni brothers and shia brothers to read these authentic books written by great sunni scholars

ased on a parallel (Mutawatir) tradition upon whose authenticity all Muslims agree, the Messenger of

Allah ﷺ informed his followers in several occasions that he would leave them two precious/weighty things and that if Muslims adhere to both of them, they will never go astray after him. They are the Book of Allah (Quran) and the Members of the House of the Prophet (Ahlul-Bayt), peace be upon them all.

It is narrated in Sahih Muslim as well as many other sources that:

Someday (after his last pilgrimage) the Messenger of Allah (PBUH&HF) stood to give us a speech beside a pond which is known as Khum (Ghadir Khum) which is located between Mecca and Medina. Then he praised Allah and reminded Him, and then said: "O' people! Behold! It seems the time approached when I shall be called away (by Allah) and I shall answer that call. Behold! I am leaving for you two precious things. First of them is the book of Allah in which there is light and guidance... The other one is my Ahlul-Bayt. I remind you in the name of Allah about my Ahlul-Bayt. I remind you in the name of Allah about my Ahlul-Bayt. I remind you in the name of Allah about my Ahlul-Bayt. (three times)."

Sunni Reference:

Sahih Muslim, Chapter of the virtues of the companions, section of the virtues of Ali, 1980 Edition Pub. in Saudi Arabia, Arabic version, v4, p1873, Tradition #36.

And many others such as Sahih al-Tirmidhi, Musnad Ahmad (see below).

For the English version of Sahih Muslim, see Chapter CMXCVI, v4, p1286, Tradition #5920

The messenger of Allah (PBUH&HF) said: "I am leaving for you two precious and weighty Symbols that if you adhere to BOTH of them you shall not go astray after me. They are, the Book of Allah, and my progeny, that is my Ahlul-Bayt. The Merciful has informed me that These two shall not separate from each other till they come to me by the Pool (of Paradise)."

Sunni references:

Sahih al-Tirmidhi, v5, pp 662-663,328, report of 30+ companions, with reference to several chains of transmitters.

al-Mustadrak, by al-Hakim, Chapter of "Understanding (the virtues) of Companions, v3, pp 109,110,148,533 who wrote this tradition is authentic (Sahih) based on the criteria of the two Shaikhs (al-Bukhari and Muslim).

Sunan, by Daarami, v2, p432

Musnad, by Ahmad Ibn Hanbal, v3, pp 14,17,26,59, v4, pp 366,370-372, v5, pp 182,189,350,366,419

Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p585, Tradition #990

al-Khasa'is, by al-Nisa'i, pp 21,30

al-Sawa'iq al-Muhriqah, by Ibn Hajar Haythami, Ch. 11, section 1, p230

al-Kabir, by al-Tabarani, v3, pp 62-63,137

Kanz al-Ummal, by al-Muttaqi al-Hindi, Chapter al-Iti'sam bi Habl Allah, v1, p44.

Tafsir Ibn Kathir (complete version), v4, p113, under commentary of verse 42:23 of Quran (four traditions)

al-Tabaqat al-Kubra, by Ibn Sa'd, v2, p194, Pub. by Dar Isadder, Lebanon.

al-Jami' al-Saghir, by al-Suyuti, v1, p353, and also in v2

Majma' al-Zawa'id, al-Haythami, v9, p163

al-Fateh al-Kabir, al-Binhani, v1, p451

Usdul Ghabah fi Ma'rifat al-Sahaba, Ibn al-Athir, v2, p12

Jami' al-Usul, Ibn al-Athir, v1, p187

History of Ibn Asakir, v5, p436

al-Taj al-Jami' Lil Usul, v3, p308

al-Durr al-Manthoor, al-Hafidh al-Suyuti, v2, p60

Yanabi al-Mawaddah, al-Qundoozi al-Hanafi, pp 38,183

Abaqat al-Anwar, v1, p16

THE AHLUL-BAYT OF THE PROPHET (PBUH&HF)

the Ahlul-Bayt of the Prophet (PBUH&HF) consist of the following individuals ONLY:

Fatimah al-Zahra ﷺ,

Imam Ali ﷺ,

Imam al-Hasan ﷺ,

Imam al-Husain ﷺ,

Nine descendants of Imam al-Husain ﷺ.

and including the Prophet (PBUH&HF) himself, they will become fourteen individuals.

The quran mentions Ahlul-Bayt and their exceptional virtue in the following verse which is known as "Purification Verse" (Ayah al-Tat'hir):

"Verily Allah intends to keep off from you every kind of uncleanness O' People of the House (Ahlul-Bayt), and purify you with a perfect purification". (Quran, the last sentence of Verse 33:33)

It is interesting to see that both Sahih Muslim and Sahih al-Tirmidhi as well as many others confirm the Shi'ite point of view explained above. In Sahih Muslim, there is a chapter named "Chapter of Virtues of the Companions". Inside this chapter, there is a section called "Section of the Virtues of the Ahlul-Bayt of the Prophet". There exists ONLY ONE tradition in this section, and this tradition has no reference to the wives of the Prophet (PBUH&HF). The tradition is known as "The Tradition of Cloak/Mantle" (Hadith al-Kisaa), and is as follows:

Narrated Aisha:

One day the Prophet (PBUH&HF) came out afternoon wearing a black cloak (upper garment or gown; long coat), then al-Hasan Ibn Ali came and the Prophet accommodated him under the cloak, then al-Husain came and entered the cloak, then Fatimah came and the Prophet entered her under the cloak, then Ali came and the Prophet entered him to the cloak as well. Then the Prophet recited: "Verily Allah intends to keep off from you every kind of uncleanness O' People of the House (Ahlul-Bayt), and purify you a perfect purification (the last sentence of Verse 33:33)."

Sunni reference:

Sahih Muslim, Chapter of virtues of companions, section of the virtues of the Ahlul-Bayt of the Prophet (PBUH&HF), 1980 Edition Pub. in Saudi Arabia, Arabic version, v4, p1883, Tradition #61.

One can see that the author of Sahih Muslim confirms that:

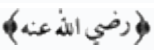
Imam Ali, Fatimah, al-Hasan, and al-Husain are the Ahlul-Bayt,

The purification sentence in Quran (the last sentence of Verse 33:33) was revealed for the virtue of the above-mentioned individuals, and NOT for the wives of the Prophet (PBUH&HF).

Muslim (the Author) did not put any other tradition in this section (section of the virtues of Ahlul-Bayt). If the author of Sahih Muslim believed that the wives of the Prophet were included in Ahlul-Bayt, he would have quoted some traditions about them in this section.

Another version of the "Tradition of Cloak" is written in Sahih al-Tirmidhi, which is narrated in the authority of Umar Ibn Abi Salama, the son of Umm Salama (another wife of Prophet), which is as follows:

The verse "Verily Allah intends to ... (33:33)" was revealed to the Prophet (PBUH&HF) in the house of Umm Salama. Upon that, the Prophet gathered Fatimah, al-Hasan, and al-Husain, and covered them with a cloak, and he also covered Ali who was behind him. Then the Prophet said: "O' Allah! These are the Members of my House (Ahlul-Bayt). Keep them away from every impurity and purify them with a perfect purification." Umm Salama (the wife of Prophet) asked: "Am I also included among them O Apostle of Allah?" the Prophet replied: "You remain in your position and you are toward a good ending." Sunni reference: Sahih al-Tirmidhi, v5, pp 351,663

As we see, al-Tirmidhi also confirms that Imam Ali, Fatimah, al-Hasan, and al-Husain are the Ahlul-Bayt, and the purification sentence in Quran (the last sentence of Verse 33:33) was revealed for the virtue of the above-mentioned individuals, and NOT for the wives of the Prophet (PBUH&HF). Also it is apparent from above authentic tradition that the Prophet himself excluded his wives from Ahlul-Bayt. If Umm Salama  was among Ahlul-Bayt, why didn't the Prophet answer her positively? Why didn't he enter her into the cloak? Why did the Prophet tell her that she remains in her own position? If the Prophet (PBUH&HF) would consider Umm Salama among Ahlul-Bayt, he would surely have entered her to the cloak and would have prayed for her perfect purity as well.

Beside Sahih Muslim and Sahih al-Tirmidhi from which we quoted the Tradition of Cloak on the authority of Aisha and Umm Salama respectively, below are more Sunni references of the Tradition of Cloak who reported both versions of the traditions:

(3) Musnad Ahmad Ibn Hanbal, v6, pp 323,292,298; v1, pp 330-331; v3, p252; v4, p107 from Abu Sa'id al-Khudri

(4) Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p578, Tradition #978

(5) al-Mustadrak, by al-Hakim, v2, p416 (two traditions) from Ibn Abi Salama, v3, pp 146-148 (five traditions), pp 158,172

(6) al-Khasa'is, by an-Nisa'i, pp 4,8

(7) al-Sunan, by al-Bayhaqi, narrated from Aisha and Umm Salama

(8) Tafsir al-Kabir, by al-Bukhari (the author of Sahih), v1, part 2, p69

(9) Tafsir al-Kabir, by Fakhr al-Razi, v2, p700 (Istanbul), from Aisha

(10) Tafsir al-Durr al-Manthoor, by al-Suyuti, v5, pp 198,605 from Aisha and Umm Salama

(11) Tafsir Ibn Jarir al-Tabari, v22, pp 5-8 (from Aisha and Abu Sa'id al-Khudri), pp 6,8 (from Ibn Abi Salama) (10 traditions)

- (12) Tafsir al-Qurtubi, under the commentary of verse 33:33 from Umm Salama
- (13) Tafsir Ibn Kathir, v3, p485 (Complete version) from Aisha and Umar Ibn Abi Salama
- (14) Usdul Ghabah, by Ibn al-Athir, v2, p12; v4, p79 narrated from Ibn Abi Salama
- (15) Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, sec. 1, p221 from Umm Salama
- (16) Tarikh, by al-Khateeb Baghdadi, v10, narrated from Ibn Abi Salama
- (17) Tafsir al-Kashshaf, by al-Zamakhshari, v1, p193 narrated from Aisha
- (18) Mushkil al-Athar, by al-Tahawi, v1, pp 332-336 (seven traditions)
- (19) Dhakha'ir al-Uqba, by Muhibb al-Tabari, pp21-26, from Abu Sa'id Khudri
- (20) Majma' al-Zawa'id, by al-Haythami, v9, p166 (by several transmitters)

So here you go dear reader(s), this was prove from authentic sunni books about who are the Ahlul-bayt(as), i hope it will be helpfull

ANOTHER AUTHENTIC VARIATION OF "THE TRADITION OF CLOAK"

Here is another authentic variation of "The Tradition of Cloak" which is related to Safiyya who was another wife of the Prophet (PBUH&HF). Ja'far Ibn Abi Talib narrated:

When the Messenger of Allah noticed that a blessing from Allah was to descent, he told Safiyya (one of his wives): "Call for me! Call for me!" Safiyya said: "Call who, O the Messenger of Allah?" He said: "Call for me my Ahlul-Bayt who are Ali, Fatimah, al-Hasan, and al-Husain." Thus we sent for them and they came to him. Then the Prophet (PBUH&HF) spread his cloak over them, and raised his hand (toward sky) saying: "O Allah! These are my family (Aalee), so bless Muhammad and the family (Aal) of Muhammad." And Allah, to whom belong Might and Majesty, revealed: "Verily Allah intends to keep off from you every kind of uncleanness O' People of the House (Ahlul-Bayt), and purify you a thorough purification (Quran, the last sentence of Verse 33:33)".

Sunni references:

al-Mustadrak by al-Hakim, Chapter of "Understanding (the virtues) of Companions, v3, p148. The author then wrote: "This tradition is authentic (Sahih) based on the criteria of the two Shaikhs (al-Bukhari and Muslim)."

Talkhis of al-Mustadrak, by al-Dhahabi, v3, p148

Usdul Ghabah, by Ibn al-Athir, v3, p33

The testimony of three wives of the Prophet (Aisha, Umm Salama, and Safiyya) leaves us no room but to believe that the Ahlul-Bayt at the time of the Prophet were no more than five individuals: Prophet Muhammad, Lady Fatimah, Imam Ali, al-Hasan, and al-Husain (Peace be upon them all).

al-Tabari, Ibn Kathir, al-Hakim, and al-Tahawi have quoted from Sa'd Ibn Abi Waqqas that:

At the time of the revelation of the verse, the Holy Prophet called Ali along with his two sons and Fatimah and accommodated them under his own cloak and said: 'O Lord! These are the members of my family'.

Sunni references:

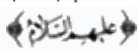
Tafsir al-Kabir, by Ibn Jarir al-Tabari, v22, p7

Tafsir Ibn Kathir, v3, p485

al-Mustadrak, by al-Hakim, v3, p147

Mushkil al-Athar, by al-Tahawi, v1, p336; v2, p33

History of al-Tabari, Arabic version, v5, p31

Ali Ibn al-Husain, Zain al-Abideen 

While commenting on the verse 33:33, al-Tabari, Ibn Kathir and al-Suyuti have stated in their exegesis: Ali Ibn Husain said to a Syrian: "Have you read this verse in Surah al-Ahzab, O people of the House! Allah intends to keep you pure from blemish and to purify you with a thorough purification (Quran 33:33)?" The Syrian said: "Does this verse pertain to you?" The Imam replied: "Yes, it pertains to us."

Sunni references:

Tafsir al-Kabir, by Ibn Jarir al-Tabari, v22, p7

Tafsir Ibn Kathir, v3, p486

Tafsir al-Durr al-Manthoor, by al-Hafidh al-Suyuti, v5, p199

al-Kharazmi has quoted this very narration in his Maqtal in the following words:

When, after the martyrdom of (Imam) al-Husain the grandson of the Holy Prophet, (Imam) Zain al-Abideen and other prisoners belonging to the House of the Holy Prophet were carried to Damascus and stationed in a jail located by the side of the Grand Mosque of Damascus, an old man approached them and said: "Praised be Allah who killed you and annihilated you and relieved the people from your men and provided the Commander of the Faithful (Yazid) with authority over you." Ali Ibn al-Husain said: "O old man! Have you read the Holy Quran?" He replied: "Yes." Then the Imam said: "Have you read the verse: Muhammad! 'Say, I do not ask you of any reward for my preaching except the love of my kinsfolk'?" The old man said: "Yes. I have read it."

The Imam said: "Have you read the verse: 'So give what is due to the near ones, the needy and the wayfarer.' and the verse: 'Know that whatever (income) you gain, one fifth belongs to Allah, the Messenger, his near ones, orphans the needy and the wayfarers, if you believe in Allah and what We revealed to Our servant in the Holy Quran'?" The old man replied: "Yes. I have read them."

The Imam said: "I swear by Allah that the word 'near ones' refers to us and these verses have been revealed about us. (The Imam added): And have you also read this verse in the Holy Quran wherein Allah says: 'O people of the Prophet's House...' (33:33)?" The old man said: "Yes. I have read it". The Imam said: "What is meant by people of the Prophet's House! It is we whom Allah has especially associated with the verse of Tat'hir (purification)."



The old man said: "I ask you by Allah! Are you of the same family?" The Imam replied: "I swear by my grandfather the Prophet of Allah that we are the same people."

The old man was stunned and expressed regret for what he had said. Then he raised his head towards the sky and said: "O Allah! I ask forgiveness for what I have said, and forsake enmity against this family and hate the enemies of the progeny of Muhammad."

Sunni reference: Maqtal al-Husain, by al-Khateeb al-Kharazmi

The incident of Mubahala:

Here I would like to bring another evidence from Sahih Muslim and Sahih al-Tirmidhi that why the wives of the Prophet are not included in Ahlul-Bayt, which is also, by the way, another reason for the

superiority of Ali  for the position of leadership after the Prophet (PBUH&HF). The following incident is related to the event of "Mubahala" (which means imprecation, or invoking the curse of Allah upon the liar), which took place in the 9th-10th year of Hijrah. In that year a delegation consisting of 14 Christian priests came from Najran to meet the Prophet (PBUH&HF). When they met the Prophet they asked him what is his opinion about Jesus . The Messenger of Allah (PBUH&HF) said: "You may take rest today and you will receive the reply afterwards." The next day, 3 verses of Quran (3:59-61) about Jesus were revealed. When Christians did not accept the words of Allah, The Prophet recited the last revealed verse:

But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons, and our women and your women, and our selves and your selves; then let us be earnest in prayer and invoke the curse of Allah upon the liars. (Quran 3:61).

In this way, the Prophet (PBUH&HF) challenged the Christians. The next day the Christian priests came out on one side of the field. Also on the other side, the Prophet came out of his house carrying al-Husain

in his arm with al-Hasan walking along with him while he was holding his hand. Behind him was Fatimah al-Zahra, and behind her was Ali, peace be upon them all. When the Christians saw the five pure souls, and how determined the Prophet is in his idea that he put the closest people to him at risk, the Christians were terrified and abstained from the proposed malediction (Mubahala) and submitted to a treaty with the Prophet (PBUH&HF).

al-Suyuti who was a great Sunni scholar, wrote:

In the above verse (3:61), according to what Jabir Ibn Abdillah al-Ansari (the great companion of the Prophet) said, the word "sons" refers to al-Hasan and al-Husain, the word "women" refers to Fatimah, and the word "our selves" refer to the Prophet and Ali. Thus Ali is referred as "the self" of the Prophet (Nafs of the Prophet).

Reference: al-Durr al-Manthoor by al-Hafidh Jalaluddin al-Suyuti, v2, p38

It follows that just as it is unlawful to seek to be superior to the Prophet, similarly it is unlawful to supersede Ali (who is the "self" of the Prophet according to the words of Allah). Any one who presumed to supersede Ali, was, in essence, presumed to supersede the Prophet! This is another Quranic proof for the right of Imam Ali as the immediate successor of the Prophet (PBUH&HF).

Muslim and al-Tirmidhi both confirm the above incident, and recorded the following tradition in their authentic collections of traditions:

Narrated Sa'd Ibn Abi Waqqas:

...And when the verse 3:61 was revealed, the Prophet called Ali, Fatimah, al-Hasan, and al-Husain. Then the Prophet said: "O Lord! These are my family members (Ahli)."

Sunni references:

Sahih Muslim, Chapter of virtues of companions, section of virtues of Ali, 1980 Edition Pub. in Saudi Arabia, Arabic version, v4, p1871, the end of tradition #32.


Sahih al-Tirmidhi, v5, p654

al-Mustadrak, by al-Hakim, v3, p150, who said this tradition is authentic based on the criteria set by two Shaikhs, al-Bukhari and Muslim.

Dhakha'ir al-Uqba, by Muhibbuddin al-Tabari, p25

The point, here, is that the Messenger of Allah (PBUH&HF) did not bring any of his wives to the field of "Mubahala", and according to above tradition, he used the word "Ahl" (family) ONLY for the above-mentioned individuals (i.e., Imam Ali, Fatimah, al-Hasan, and al-Husain).

Some Sunni scholars have narrated that on the day of consultation for appointing the ruler after the

death of Umar, Imam Ali  argued with the members of Shura reminding them his rights to the Caliphate, and one of his reasons was the incident of Mubahala:

On the day of consultation, Ali argued with the committee members saying: "I adjure you in the name of Allah, is there anyone amongst you closer in relationship to the Messenger of Allah than me? Is there any other man whom the Prophet made him 'his (own) soul' (Nafs), and that he made his children 'his (own) children', and his women 'his (own) women'?" They replied: "No, by God!"

Sunni reference:

al-Darqunti, as per:

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p239

It is also narrated that:

The Prophet (PBUH&HF) said: "Verily, Allah, to whom belong Might and Majesty, has placed the progeny of each prophet into his backbone (Sulb), and He, Exalted, has placed my progeny into the backbone of Ali Ibn Abi Talib."

Sunni references:

al-Tabarani

Abul-Khair al-Haakimi, on the authority of al-Abbas

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p239

al-Kunooz al-Mataalib

In another Sunni commentary of Quran, it is narrated on the authority of Abdullah Ibn Umar that:

The Messenger of Allah (PBUH&HF) said: "Had there been any soul on the whole earth better than Ali, Fatimah, al-Hasan and al-Husain, Allah would have commanded me to take them along with me to Mubahala. But as they were superior in dignity and respect to all human beings, Allah confined His choice on them only for participation in Mubahala."

Sunni reference: Tafsir al-Baidhawi, under the commentary of Verse 3:61


Concluding, the event of Mubahala between the Prophet (PBUH&HF) the Christians was significant in many aspects, among them are:

1.

It proved to be a lesson for all the Christians of Arabia who no longer dared any confrontation with the Holy Prophet (PBUH&HF).

2.

The invitation of "Mubahala" (literally meaning cursing each other) was directed by Allah and it was in compliance with His Command that the Holy Prophet and his Ahlul-Bayt along with him to the field of Mubahala. This serves to show how affairs pertaining to prophethood and Islam are determined by the Will of Allah; allowing no margin of interference from the common people (Ummah). (The matter of

Imam Ali's  succession after the Prophet should be viewed similarly)

3.

The indispensability of Imam Ali, Lady Fatimah, Imam al-Hasan and Imam al-Husain in the following of the precepts of the Holy Prophet could no longer be disputed.

4.

Notwithstanding their childhood, al-Hasan and al-Husain did nevertheless serve as two active partners of the Holy Prophet on the field of Mubahala. This yields the conclusion that age is no criteria for the greatness of those infallible souls.


5.

That the Holy Prophet's act of having preferred a few obviously elevates their status above all others.

6.

Traditions from the Prophet with regards to this event clearly indicates who the Ahlul-Bayt are.

7.

Imam Ali  has been mentioned as the 'Self' of the Prophet (PBUH&HF) according to the revelation of Allah, and is, in fact, superior to all others with regard to the matter of succession.

Some of you respected readers might ask: Is It Just Blood Relationship?


It is narrated that:

The Messenger of Allah said: "Any relation will end on the day of Judgment except my relation. And the root (identification) of every one is his father, except the progeny of Fatimah, since I am their father and their root (identification)."


Sunni references:

Ibn al-Jawzi, al-Bayhaqi, and al-Darqunti, al-Dhahabi on the authorities of Umar Ibn al-Khattab, Ibn Abbas, Ibn Zubair, and Ibn Umar.

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p239

Similar tradition has been narrated by Abu Ya'la, al-Tabarani on the authority of Fatimah  and Ibn Umar

The above precious tradition proves that, blood relationship is of little value in Islam and it will soon melt away when the day of Judgment appears. But what makes the relationship of the Prophet and his Ahlul-Bayt different than others is the qualifications and spiritual purity that they have besides their pure gene (which is also necessary).

It is worth mentioning that Lady Fatimah  is the only surviving child of the Messenger of Allah (PBUH&HF) who left progeny for him. All other children of the Prophet died in their early ages, without being able to leave an issue behind themselves. The infidels of Hijaz (Arabia) used to dishonor the Prophet by saying that he does not have a son to preserve his generation. For that reason, Allah revealed the Chapter of "al-Kawthar":

"Lo! We have given you Abundance (i.e., a long-standing pure progeny). So pray unto your Lord, and sacrifice. Lo! It is your insulter (and not you) who is without progeny." (Quran, Chapter 108).

In the above Chapter, Allah refers to Fatimah al-Zahra as Abundance who brings for the Prophet a sanctified progeny. Again, by progeny we do not mean all those whose ancestor are the Prophet (PBUH&HF). We rather mean those among his descendants who have been thoroughly purified by Allah, and the history and the Hadith can not count more than 14 of them (including the Prophet). Here I would like to quote another interesting tradition from Sahih Muslim, in which another famous companion of the Prophet (PBUH&HF) swears in the name of Allah that wives of the Prophet are NOT included in his Ahlul-Bayt. The tradition explains the reasoning of this companion and his justification. Here is the tradition recorded in Sahih Muslim:

Narrated Yazid Ibn Hayyan:

We went to Zaid Ibn Arqam and said to him: You have found goodness (for you had the honor) to live in the company of the Prophet (PBUH&HF) and offered prayer behind him, and the rest of the Hadith is the same (as 3 traditions before) but the Prophet said: "Behold, for I am leaving amongst you two weighty things, one of them is the Book of Allah...", and in this (Hadith) these words are also found: We said: "Who are his Ahlul-Bayt (that the Prophet was referring to)? Are they his wives?" Thereupon Zaid said: "No, by Allah! A woman lives with a man (as his wife) for a while; he then divorces her and she goes back to her parents and her people. The Ahlul-Bayt of the Prophet are his lineage and his descendants (those who come from his blood) for whom the acceptance of charity (Sadaqah) is prohibited."

Reference:

Sahih Muslim, Chapter of virtues of companions, section of the virtues of Ali, 1980 Edition Pub. in Saudi Arabia, Arabic version, v4, p1874, Tradition #37

For the English version of Sahih Muslim, please see Chapter CMXCVI,

Tradition #5923

WHY SCHOOL OF AHLUL-BAYT?




Why School of Ahlul-Bayt?

The purpose of this article is merely to demonstrate that Shia views about the special importance and the leadership of Ahlul-Bayt do not come out of the blue. In this way, I hope to contribute to better understanding among Muslims and hence help to reduce some people's hostility against the followers of the Members of the House of the Prophet (PBUH&HF). The majority of the Muslims are unable to produce any argument to show which of their four different jurists is the best. It is impossible to follow all of them, and therefore, before one can say that it is "compulsory" to follow them, one has to prove which one must be followed. We have pondered over the arguments of the Hanafis, the Shafi'is, the Malikis and the Hanbalis with the eyes of a seeker of truth and we have searched far and wide, but we have found no answer to this, except they were all acclaimed as very great jurists and honest and just men. But you are fully aware that jurist's capacity, honesty, justice and greatness are not monopoly of these four persons only. Then, how can it be "compulsory" to follow them only?


We do not think that anyone can hold that these four Imams are in any way better than our Imams, the pure and holy descendants of the Prophet (PBUH&HF), the Ark of Salvation, the Gate of Repentance, through whom we can attain protection against disagreement in religious matters; for they are the emblems of guidance, and the leaders towards the straight path.

But, after the demise of the Holy Prophet (PBUH&HF), politics began to play its part in the affairs of religion and you know what took place in the heart of Islam as a result. During all these periods of trials, the Shia continued to hold fast to Quran and the Imams of Ahlul-Bayt whom the Holy Prophet left among us as the two most weighty things (al-Thaqalain). There have been some extremist sects (al-Ghulat) which appeared every now and then in course of the history of Islam; nonetheless, the main body of the Shia have never deviated from this path since the time of Imam Ali and Fatimah (peace be upon them) up to the present day.

The Shia existed when Ash'ari and all the four Sunni Imams were unborn and unheard of. Up to the first three generations since the Holy Prophet's time, Ash'ari and the Sunni Imams were unknown. Ash'ari was born in 270 AH and died in 320 AH; Ibn Hanbal was born in 164 AH and died in 241 AH; Shafi'i was born in 150 AH and died in 204 AH; Malik was born in 95 AH and died in 169 AH; Abu Hanifa was born in 80 AH and died in 150 AH. The Shia, on the other hand, follow the path of Ahlul-Bayt which include Imam Ali, Fatimah, al-Hasan and al-Husain (peace be upon them all) who were all contemporaries of the Holy Prophet (PBUH&HF) and raised in his House. As far as the knowledge of the Imams of Ahlul-Bayt is

concerned, it is sufficient to say that Imam Ja'far al-Sadiq  was the teacher of the two Sunni Imams, i.e., Abu Hanifa al-Nu'man, and Malik Ibn Anas. Abu Hanifa said: "Except for the two years Nu'man would have starved," referring to the two years he had benefited from the knowledge of Imam Ja'far al-Sadiq . Malik also confessed straightforwardly that he had not met anyone learned in Islamic Jurisprudence better than Imam Ja'far al-Sadiq .


The Abbasid Caliph, al-Mansoor, commanded Abu Hanifa to prepare for Imam Ja'far al-

Sadiq  a number of hard questions concerning the Islamic Law and to ask the Imam those questions in the presence of al-Mansoor. Abu Hanifa prepared forty difficult questions and asked Imam Ja'far about them in al-Mansoor's presence. The Imam not only answered all the questions but also informed about the opinions of the Iraqi as well as the Hijazi Scholars. Abu Hanifa commented on this episode saying:

"Certainly, the most knowledgeable among people is the most knowledgeable of their different opinions."

Sunni reference:

Shaikh Muhammad Abu Zahrah in his book "al-Imam al-Sadiq", p27


Abu Hanifa described his feelings (when he entered the palace of al-Mansoor and found Imam Ja'far al-Sadiq  sitting with him) by saying:

"When I saw Imam Ja'far, I felt his personality commands more respect than that of the Caliph himself. Yet the Caliph was ruling the Muslim World, and Imam Ja'far was a private citizen."

Sunni reference:

Shaikh Muhammad Abu Zahrah in his book "al-Imam al-Sadiq", p27

Malik (the other Sunni Imam) said:

"I used to come to Ja'far Ibn Muhammad  and went to him for a long time. Whenever I visited him, I found him praying, fasting, or reading the Quran. Whenever he reported a statement of the Messenger of God, he was with ablution. He was a distinguished worshipper who was unconcerned with the material world. He was of the God fearing people."

Sunni reference:

Shaikh Muhammad Abu Zahrah in his book "al-Imam al-Sadiq", p66

Shaikh Muhammad Abu Zahrah who was one of the outstanding Sunni contemporary Scholars said:

"The Muslim Scholars of various Islamic Schools never agreed unanimously on a matter as much as they agree on the knowledge of Imam Ja'far and his virtue. The Sunni Imams who lived during his time were his students. Malik was one of them and those who were as contemporary as Malik such as Sufyan al-Thouri and many others. Abu Hanifa also was his student in spite of their being close in age, and he considered Imam Ja'far the most knowledgeable in the Muslim World."

Sunni reference:

Shaikh Muhammad Abu Zahrah in his book "al-Imam al-Sadiq", p66

The ties of unity and fraternity can be strengthened and disagreement ended if all Muslims agree that to follow the Ahlul-Bayt is a must. In fact many grand Sunni scholars have acknowledged the Shia school as one of the richest Islamic schools for they very reason that the knowledge of the Shia school of thought is derived from the Ahlul-Bayt of the Prophet (PBUH&HF) whose supreme knowledge and purity are confirmed in Quran. These Sunni scholars have even issued Fatwa that the Sunnis are allowed to follow the Twelver Shi'ite Jurisprudence. Among these grand scholars are Shaikh Mahmood Shaltoot, the head of al-Azhar University (in 1950's and 60's).


Moreover, disagreement between the various schools of Sunni thought is by no means less than the lack of conformity between the Shia and the Sunnis. A large number of writings of scholars of both sides will bear this out.

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The Messenger of Allah said:

"Whosoever wishes to live and die like me and enter that heaven (after death), which my lord has promised me, namely, the ever lasting heaven should acknowledge Ali  as his patron after me, and after him he should acknowledge the sons of Ali, because they are the people who will never leave you outside the door of guidance nor will they let you enter the door of misguidance."

Sunni references:

Kanz al-Ummal, by al-Muttaqi al-Hindi, v6, p155, Tradition #2578

Also abridged Kanz al-Ummal on the margin of Musnad of Ahmad Ibn Hanbal v5, p32

Again the significance of leadership of Ahlul-Bayt has been confirmed by the following beautiful analogy of the messenger of Allah:

The Messenger of Allah said: "Regard the Ahlul-Bayt among you as the head to the body, or the eyes to the face, for the face is only guided by the eyes."

Sunni references:

Is'af al-Raghibeen, by al-Saban

al-Sharaf al-Mua'abbad, by Shaikh Yusuf al-Nabahani, p31, by more than one authority

Also:

The Messenger of Allah said: "My Ahlul-Bayt are the protected place of refuge about the dispute in religion." (Mustadrak Hakim)

These traditions, therefore, leave no room for any doubt. There can be no other way except to follow the Ahlul-Bayt and give up all opposition to them.

The Messenger of Allah said: "Acknowledgment of Aale-Muhammad (the family of Muhammad) means salvation from the fire, and love for them is a passport for crossing the bridge of the Siraat, and obedience to them is a protection from divine wrath."

Sunni references:

Kitab al-Shafa, by Qadhi 'Ayadh, published in 1328 AH, v2, p40

Yanabi al-Mawaddah, al-Qundoozi al-Hanafi, section 65, p370

Therefore the reason we have adopted the faith of the Ahlul-Bayt to the exclusion of all others is that Allah himself has given preference to them only. It is sufficient to quote the poem of al-Shafi'i (one of the

Sunni Imams) about Ahlul-Bayt which goes as follows:

Members of the House of the Prophet, your love is a Divine duty on mankind. God revealed it in His Quran. It is enough among your great privileges that whoever does not bless you, his prayer is void. If the love of the members of the House of the Prophet is Rafdh (rejection), let mankind and the Jinns testify that I am a Rafidhi (rejector).

The above poem of Shafi'i are too well known among the Arabic speaking people to require any reference. But for the benefit of those who insist on reference see:

Tafsir al-Kabir, by Fakhr al-Din al-Razi, v27, p166, under the commentary of verse 42:23 of Quran.
al-Sawa'iq al-Muhriqah, by Ibn Hajar, p88, in connection with the verse 33:33 of Quran.

Brother/Sister in our prayers, and I am sure that in your prayers also, we say:

"I declare that Muhammad is the servant of God and His Messenger. O Lord, send Your blessings upon Muhammad and his family"

AL-HAKIM TRADITIONS

al-Hakim has many other traditions about necessity of following Ahlul-Bayt, among which is the following tradition. This tradition is also narrated by many other Sunni scholars and is known as the "Tradition of the Ship" in which the Prophet (PBUH&HF) stated:

"Behold! My Ahlul-Bayt are like the Ark of Noah. Whoever embarked in it was SAVED, and whoever turned away from it was PERISHED."

Sunni references:

al-Mustadrak, by al-Hakim, v2, p343, v3, pp 150-151 on the authority of Abu Dhar. al-Hakim said this tradition is authentic (Sahih).

Fadha'il al-Sahaba, by Ahmad Ibn Hanbal, v2, p786

Tafsir al-Kabir, by Fakhr al-Razi, under the commentary of verse 42:23, Part 27, p167

al-Bazzar, on the authority of Ibn Abbas and Ibn Zubair with the wording "drowned" instead of "perished".

al-Sawa'iq al-Muhriqah, by Ibn Hajar Haythami, Ch. 11, section 1, p234 under Verse 8:33. Also in section 2, p282. He said this Hadith has been transmitted via numerous authorities.

Tarikh al-Khulafaa and Jami' al-Saghir, by al-Suyuti

al-Kabir, by al-Tabarani, v3, pp 37,38

al-Saghir, by al-Tabarani, v2, p22

Hilyatul Awliyaa, by Abu Nu'aym, v4, p306

al-Kuna wal Asmaa, by al-Dulabi, v1, p76

Yanabi al-Mawaddah, by al-Qundoozi al-Hanafi, pp 30,370

Is'af al-Raghibeen, by al-Saban

The above tradition gives evidence to the fact that those who adopt the school of Ahlul-Bayt and follow them, shall be saved from the punishment of Hell, while those who run away from them shall meet with the fate of the one who tried to save his life by climbing up the mountain, with the only difference that whereas he (Noah's renegade son) was drowned in water, but these people will be drowned the fire of Hell. The following tradition also confirms it:

The Prophet (PBUH&HF) said about Ahlul-Bayt:

"Do not be ahead of them for you will perish, do not turn away from them for you will perish, and do not try to teach them since they know more than you do!"

Sunni references:

al-Durr al-Manthoor, by al-Suyuti, v2, p60

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p230, quoted from al-Tabarani, also in section 2, p342

Usdul Ghabah, by Ibn al-Athir, v3, p137

Yanabi' al-Mawaddah, by al-Qundoozi al-Hanafi, p41, and P335

Kanz al-Ummal, by al-Muttaqi al-Hindi, v1, p168

Majma' al-Zawa'id, by al-Haythami, v9, p163

Aqabat al-Anwar, v1, p184

A'alam al-Wara, pp 132-133

Tadhkirat al-Khawwas al-Ummah, Sibt Ibn al-Jawzi al-Hanafī, pp 28-33
al-Sirah al-Halabiyyah, by Noor al-Din al-Halabi, v3, p273

The Messenger of Allah (PBUH&HF) said: "My Ahlul-Bayt are like the Gate of Repentance of the Children of Israel; whoever entered therein was forgiven."

Sunni References:

Majma' al-Zawa'id, by al-Haythami, v9, p168

al-Awsat, by al-Tabarani, Tradition #18

Arba'in, by al-Nabahani, p216

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, pp 230,234

Another fairly similar tradition was recorded by al-Darqunti as well as Ibn Hajar in his al-Sawa'iq al-Muhriqah, Ch. 9, section 2, p193 where the Prophet (PBUH&HF) said: "Ali is the Gate of Repentance, whoever entered therein was a believer and whoever went out was an unbeliever."

The above tradition was in connection with verses 2:58 and 7:161 of Quran which describe the Gate of Repentance of Bani Israel. Those of companions of Moses who did not enter the Gate of the Repentance were lost in the desert for forty years, while those who did not enter the ark of Noah were drowned. Ibn Hajar concludes that:

"The analogy of the Ark of Noah signifies that those who love and honor the Ahlul-Bayt and derive from their guidance will be rescued from the darkness of opposition, and those who will turn against them will be drowned in the sea of ingratitude and will perish in the desert of insubordination and rebellion."

Sunni reference: al-Sawa'iq al-Muhriqah, by Ibn Hajar, p91

SUNAN ABI DAWOOD CHAPTER ON AL-MAHDI (ATF).

[Sunan Abi Dawood](#) which is from one of the Sahih books of the Sunnis has a whole chapter on al-Mahdi (atf).

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The Promised Deliverer (Kitab Al-Mahdi)

Book 36, Number 4266:

Narrated Jabir ibn Samurah:

The Prophet (peace_be_upon_him) said: The religion will continue to be established till there are twelve caliphs over you, and the whole community will agree on each of them. I then heard from the Prophet (peace_be_upon_him) some remarks which I could not understand. I asked my father: What is he saying: He said: all of them will belong to Quraysh.

Book 36, Number 4269:

Narrated Abdullah ibn Mas'ud:

The Prophet (peace_be_upon_him) 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.

Book 36, Number 4270:

Narrated Ali ibn AbuTalib:

The Prophet (peace_be_upon_him) said: If only one day of this time (world) remained, Allah would raise up a man from my family who would fill this earth with justice as it has been filled with oppression.

Book 36, Number 4271:

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (peace_be_upon_him) said: The Mahdi will be of my family, of the descendants of Fatimah. Abdullah ibn Ja'far said: I heard AbulMalih praising Ali ibn Nufayl and describing his good qualities.

Book 36, Number 4272:

Narrated AbuSa'id al-Khudri:

The Prophet (peace_be_upon_him) said: The Mahdi will be of my stock, and will have a broad forehead 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.

Book 36, Number 4273:

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (peace_be_upon_him) said: Disagreement will occur at the death of a caliph and a man of the people of Medina will come flying forth to Mecca. Some of the people of Mecca will come to him, bring him out against his will and swear allegiance to him between the Corner and the Maqam. An expeditionary force will then be sent against him from Syria but will be swallowed up in the desert between Mecca and Medina. When the people see that, the eminent saints of Syria and the best people of Iraq will come to him and swear allegiance to him between the Corner and the Maqam.

Then there will arise a man of Quraysh whose maternal uncles belong to Kalb and send against them an expeditionary force which will be overcome by them, and that is the expedition of Kalb. Disappointed will be the one who does not receive the booty of Kalb. He will divide the property, and will govern the people by the Sunnah of their Prophet (peace_be_upon_him) and establish Islam on Earth. He will remain seven years, then die, and the Muslims will pray over him.

Book 36, Number 4276A:

Narrated Ali ibn AbuTalib:

Abulshaq told that Ali looked at his son al-Hasan and said: This son of mine is a sayyid (chief) as named by the Prophet (peace_be_upon_him), and from his loins will come forth a man who will be called by the name of your Prophet (peace_be_upon_him) and resemble him in conduct but not in appearance. He then mentioned the story about his filling the earth with justice.

Book 36, Number 4277:

Narrated Ali ibn AbuTalib:

The Prophet (peace_be_upon_him) said: A man called al-Harith ibn Harrath will come forth from Ma Wara an-Nahr. 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 Apostle of Allah (peace_be_upon_him). Every believer must help him, or he said: respond to his sermons.

IMAM AL MAHDI IN SUNNI BOOKS

IMAM AL MAHDI in Sunni Books

Holy Prophet of Muslims (saaww) said

· "Al-Mahdi sua is one of us, the members of the household (Ahlul-Bayt)."

Sunni reference: Sunan Ibn Majah, V2, Tradition #4085

· The Messenger of Allah said: "Al-Mahdi is one of the children of Fatimah (the Prophet's daughter)."

Sunni reference:

1. Sunan Ibn Majah, V2, Tradition #4086
2. al-Nisa'i and al-Bayhaqi, and others as quoted in:
3. al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p249

The Holliest Prophet (saaww) said:

· "We the children of Abd Al-Mutalib are the Masters of the inhabitants of Heaven: Myself, Hamza ﴿رَضِيَ اللهُ عَنْهُ﴾, Ali ﴿عَلَيْهِ السَّلَامُ﴾, Jafar ﴿رَضِيَ اللهُ عَنْهُ﴾, Hasan ﴿عَلَيْهِ السَّلَامُ﴾, Hussain ﴿عَلَيْهِ السَّلَامُ﴾, and Al-Mahdi ﴿عَلَيْهِ السَّلَامُ﴾."

Sunni reference:

1. Sunan Ibn Majah, V2, Tradition #4087
 2. al-Mustadrak, by al-Hakim, on the authority of Anas Ibn Malik
 3. al-Daylami
 4. al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p245
- :

"The Mahdi will appear in my Ummah. He will appear for a minimum of 7 or a maximum of 9 years; in that time, my Ummah will experience a bountiful favor like never before. It shall have a great abundance of food, of which it need not save anything, and the wealth at that time is in great quantities, such that if a man asks the Mahdi to give him some, and the Mahdi ﴿عَلَيْهِ السَّلَامُ﴾ will say: Here! Take!"

Sunni reference: Sunan Ibn Majah, V2, Tradition #5083

The Holiest Prophet (saaww) said:

· "We (I and my family) are members of a household that Allah (SWT) has chosen for them the life of the Hereafter over the life of this world; and the members of my household (Ahlul-Bayt) shall suffer a great affliction and they shall be forcefully expelled from their homes after my death; then there will come people from the East carrying black flags, and they will ask for some good to be given to them, but they shall be refused service; as such, they will wage war and emerge victorious, and will be offered that which they desired in the first place, but they will refuse to accept it, until a man from my family (Ahlul-Bayt) appears to fill the Earth with justice as it has been filled with corruption. So whoever reaches that

(time) ought to come to them even if crawling on the ice/snow."

Sunni reference:

1. Sunan Ibn Majah, V2, Tradition #4082,
2. The History Tabari (Tareekh Tabari)
3. al-Sawa'iq al-Muhriqah, by Ibn Hajar, Ch. 11, section 1, pp 250-251

In Sahih Muslim, in the Chapter of al-Fitan, there are some interesting traditions on what will happen in the last days of the world. Two of them are quoted below:

· Abu Nadra reported: We were with the company of Jabir Ibn Abdillah... Jabir Ibn Abdillah kept quiet for a while and then reported Allah's Messenger (may peace be upon him) having said: "There would be a Caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it." I said to Abu Nadra and Abu al-Ala: Do you mean Umar Ibn Abd al-Aziz? They said: NO, (he would be Imam Mahdi).

Sunni References:

1. Sahih Muslim, English version, v4, chapter MCCV, p1508, Tradition #6961
2. Sahih Muslim, Arabic version, Kitab al-Fitan, v4, p2234, Tradition #6

It is also narrated that the Holiest Prophet s.a.a.w.w said:

· "In the end of the time, my Ummah will undergo very hard affliction like never before, so that man can not find any way out. Then Allah will appear a person from my progeny, that is my Ahlul-Bayt, who will fill the earth with justice as it was filled with injustice. The inhabitants of the earth and the inhabitants of the heaven love him. The sky will bring down its water everywhere and the earth will bring all what it can offer and will become green all over."

Sunni references:

1. al-Sahih fi al-Hadith, by al-Hakim, as quoted in:
2. al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p250

· "In the end of the time, my Ummah will undergo very hard affliction like never before, so that man can not find any way out. Then Allah will appear a person from my progeny, that is my Ahlul-Bayt, who will fill the earth with justice as it was filled with injustice. The inhabitants of the earth and the inhabitants of the heaven love him. The sky will bring down its water everywhere and the earth will bring all what it can offer and will become green all over."

Sunni references:

1. al-Sahih fi al-Hadith, by al-Hakim, as quoted in:
2. al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p250

The Last Messenger of Allah saaww said:

· "The world will not perish until a man among the Arabs appears whose name matches my name."

Sunni reference: Sahih Tirmidhi, V9, P74

The Last Holy Messenger of Allah, saaww said:

· "Mahdi from my family will bring about a revolution and will fill the world with justice and equity before which it was filled up with injustice and inequity."


Sunni references:


1. Musnad Ahmad Ibn Hanbal, V1, P84
2. Jami'us Sagheer, by al-Suyuti, PP 2,160
3. al-Urful Vardi, by al-Suyuti, P2
4. Kanzul Ummal, V7 P186
5. Aqd al-Durar Fi Akhbaar al-Mahdi al-Muntazir, V12, Chapter 1,
6. al-Bayan fi Akhbar Sahib al-Zaman, By Ganji Shafi'i, Chapter 12
7. al-Fusool al-Muhimmah, by Ibn Sabbagh Maliki, Chapter 12
8. Arjahul Matalib, by Ubaidallah Hindi hanafi, P380
9. Muqaddimah, by Ibn Khaldoon, P266

One of the four Imams of Ahle Sunnah, Imam Ahmad Ibn Hanbal narrated that the Prophet (saaww) said: "Allah will bring out from concealment Mahdi from my Family and Progeny before the Day of Judgement, even if only one day were to remain in the life of the world, and he will spread on this earth justice and equity and eradicate tyranny and oppression."

Sunni reference:

Musnad Ahmad Ibn Hanbal, v1, p99

A close version has also been narrated in Sunan Abu Dawud, English version, Ch. 36, Tradition #4270 narrated from Ali Ibn Abi Talib .

Ibn Majah in his Sunan quotes Mohammad Ibn Hanafiyyah and Imam Ali saying that the Holy Prophet  said: "Mahdi is from our Ahlul-Bayt, no doubt Allah will enforce his appearance within a night (i.e., his coming is very unpredictable and is very sudden)."

Sunni reference:

Sunan Ibn Majah, V2, P269

Ahmad Ibn Hanbal, as quoted in:

al-Sawa'iq al-Muhriqah, by Ibn Hajar al-Haythami, Ch. 11, section 1, p250

IMAM MEHDI (a): THE END TIMES CALIPH

IMAM MEHDI (a): THE END TIMES CALIPH

As a Sunni Muslim growing up, I knew nothing of Imam Mehdi. He was never talked about, despite being raised in a religious, pious family and surrounding. This, though, is not the fault of my parents or teachers - Sunni Muslims generally just do not talk about Imam Mehdi. The first time I had heard his name was when I had learned more about Shi'ah Islam, and through that journey for knowledge, I had learned the three major opinions of Imam Mehdi.

#1. Skepticism

About 86% of the world's Muslims fall into the mainstream Sunni sect. From personal experience as a former Sunni Muslim, I had realized that most of my brothers and sisters had either known nothing about the Mehdi, or they were not sure of his existence. Till today, my family has no formal belief regarding his existence. Many scholars and sheiks of the sect have even refused to talk about him.

#2. An End-Times Muslim reviver

The Sunni, Sufi, and other Muslims who do believe in some form of an Imam Mehdi find their beliefs in hadith books such as Tirmidhi and Sunan Abu Dawud. The overall message portrayed in these books is that the Mehdi is simply a Muslim who will be born in the end times, and will rule among the Muslims at the time of the Anti-Christ and the return of the Messiah Jesus (a).

#3. The 12th Imam

The opinion held by the Twelver Shi'ah is that Imam Mehdi (a) was born in 869 CE, and was the son of the 11th Imam, Hassan al-Askari (a). Shortly after the death of his father, the Mehdi had gone into occultation - where he was hidden from public view - but he had kept in contact with four deputies, who had relayed his messages. A few days before the final deputy had died, the Imam had gone into his major occultation, where he is in contact with no human being, until God pleases.

In my transition of beliefs, I had gone through all three of these beliefs: first starting off with disbelief in the Mehdi, followed by a partial belief, a full belief in the Mehdi as simply a reviver, and finally as the 12th Imam.

EVIDENCES OF IMAM AL-MEHDI (A)

I would first like to clear up who the Mehdi is. He is NOT the Messiah. The Messiah is Jesus (a) and only Jesus. The Mehdi is simply a figure who will unite Muslims in the end times, fight against the Anti-Christ, and finally establish a peaceful Islamic rule with the Messiah Jesus (a) in the end times. A utopia.

The Mehdi is also the Muslim Caliph today, in a period where Muslims have no leadership, no government, and no guidance. He has been hidden away until we as an Ummah are ready for his return, and when God had decided his reappearance.

IT IS A POPULAR MISCONCEPTION in which some say the Mehdi was not mentioned in the Sahih Books

(Bukhari and Muslim). I will narrate hadiths from Sahih books first.

Sahih Bukhari V4 Tradition #658

"What would be your situation if the Son of Marry (i.e. Jesus) descends upon you and your Imam is among you?" – Prophet Muhammed

What needs to be noted is that this translation is not found in the English translation of the hadith. What you do find instead of the words "your Imam is among you" are the words "he will judge people by the law of the Qur'an and not the law of the Gospel". This is simply a mistranslation, because the Arabic text of this hadith clearly says "Wa Imamakum minkum?" which means "And your Imam is with you". Don't take my word for it, check the source yourself, and you will see what I am speaking the truth.

As a side note, anyone who studies comparative religion, the Bible and the Qur'an, would know that the Injeel and Gospel does not have a Law. Jesus (a) followed the Law of the Torah and did not bring down a new Law like Moses (a) or Muhammed ﷺ.

So, what this hadith indicates is that when Jesus (a) returns, he return when our Imam (literally means "leader") is among us. This means the Muslims will have a leader at the end times. But this hadith isn't sufficient to prove that such a leader will be a Caliph, and that this person is Imam Mehdi so let us take a look at more hadiths.

Sahih Muslim, Kitab al Imara, Hadith 4477

"The Caliphate will not end until there have been 12 Caliphs among them... All of them will be from Quraysh." – Prophet Muhammed

This hadith and many others like it in the Sahih books confirm a Caliphate of 12 successive Caliphs. There have, of course, been dozens of what Sunni Muslims call "Caliphs" from different branches of the Islamic rule, including the 4 Rashidun (Abu Bakr, Umar, Uthman, and Ali), Hassan ibn Ali, 14 Umayyad Caliphs, and 37 Abbaside Caliphs. That's a total of 52 if you don't want to include the 10 Imams of Ahlul-Bayt who have not ruled. So how is it that the Prophet Muhammed ﷺ prophesied 12 successors after him, when in fact there were 52? Which Caliphs would you miscount? What authority will you go by and what methods will you use?

The only real solution to this conundrum is to accept the 12 consistent successors in the family of the Prophet. After all, the Prophet Muhammed ﷺ did appoint Imam Ali (a) as the Master of the believers in his farewell pilgrimage, and many Sunni Muslim sources confirm that Imam Mehdi will be from the family of the Prophet ﷺ and will rule as a Caliph in the end times.

But the evidence I have provided really is not enough to prove the Mehdi undoubtedly. What we have covered so far is that there has only really been 12 Caliphs, and that there will be an Imam in the end times. How could we prove that this Imam will actually rule over the Ummah like the prophecies state? What if the Caliphate is gone for good?

Sahih Muslim, Kitab al Fitan, Tradition #67

“There would be a Caliph in the last period of my Ummah who would freely give handfuls of wealth to the people without counting it” – Prophet Muhammed ﷺ

As the hadith clearly transpires, there will be a Caliph in the end times. This means the Muslim Caliphate will see a return, and we will have a leader of the Ummah once God wills it.

Sahih Muslim, part 2, p 193

“A group from my Ummah will fight for truth till near the Day of Judgment when Jesus, son of Mary, will descend and the leader of them (the Muslims) will ask him to lead the prayer, but Jesus declines, saying “No, verily among you God has made leaders for others and He has bestowed his bounty upon them”.

At the time of the return of the Messiah Jesus (a) where he will be finishing and fulfilling his duty as the Messiah, he will appear to this Leader. The Leader will ask Jesus (a) to lead the prayer, but Jesus (a) insists that God has made this individual and others as leaders from among the Ummah and God has bestowed His bounty on them. The leaders that Jesus (a) talks about in this hadith are of course the righteous 12 Caliphs mentioned in the other hadith, because logically, God would not shower his bounties on corrupt leaders.

So far we have gathered, using ONLY Sahih sources:

- The Prophet ﷺ had prophesied 12 Successors
- There will be a Caliph in the end times, and he'd therefore be the last (12th)
- He will come from Quraysh (the tribe of the Prophet)
- He will be an Imam (leader) among us
- He will be around at the time of the return of the Messiah Jesus (a)
- The Messiah Jesus (a) will recognize his authority

These hadiths by themselves confirm the Imam Mehdi as an end-times reviver of the Muslim Ummah. As it stands, the Ummah is in turmoil, and we are facing wars, genocides, ignorance and division – these hadiths confirm, at the very least, that there will be a reestablishment of some form of the Caliphate in the end times.

IMAM MEHDI IN SUNAN AT-TIRMIDHI

Sunan at-Tirmidhi is a compilation of the traditions of the Holy Prophet ﷺ throughout his lifetime. It is regarded by the main body of Sunni Muslims and their scholars as being the third (and sometimes fourth) most authentic compilation of the Prophet's life. It notes many famous Sahih and Hasan hadiths, and is a testament to the coming of the Imam Mehdi (a).

Sunan at-Tirmidhi, v2, p86, v9, pp 74-75

“Even if the entire duration of the world’s existence has already been exhausted and only one day is left [before the day of judgment], Allah will expand that day to such a length of time, as to accommodate the kingdom of a person from Ahlul Bayt, who will be called by my name. He will fill out the earth with peace and justice as it will have been full of injustice and tyranny.” – Prophet Muhammed ﷺ

This hadith is also related in Sunan Abu Dawud, and Musnad Ahmed ibn Hanbal, which are both considered to be part of the six major Sunni Muslim hadith compilations. The very narration contains a wealth of incredible information, and is widely related by Muslims of all sects, as it is seen as an authentic hadith. The Prophet ﷺ guarantees that this ruler, who is even named Muhammed and from his Ahlul Bayt (relatives), will establish a peaceful and just kingdom on the earth in the end times, even if only one day remains until the day of judgment. There are two specific interpretations to what is meant by this – either Muhammed ﷺ is simply guaranteeing the kingdom of his progeny in the end times by using the expression “God will expand that day”, or God will literally expand that day before Doomsday by means of His ultimate power.

Abdullah ibn Mas’ud narrates a similar hadith of the Prophet Muhammed ﷺ in Tirmidhi, where he is said to have proclaimed **“This world will not come to an end until one person from my progeny rules over the Arabs, and his name will be the same as my name”**.

From the gathered information, we must summarize that:

- This Caliph will definitely rule at the end times, possibly even the last term before the Judgment
- He will come from Ahlul Bayt, the family of the Prophet
- His name will be Muhammed
- He will have a kingdom from among the Arabs (this may signify the Middle East)
- He will fill the earth with justice and peace

NARROWING IT DOWN USING SUNNI MUSLIM SOURCES

Using the above evidences in hadith, it would be impossible to deny this end-times figure. He is clearly mentioned several times by the Prophet Muhammed ﷺ as being a Caliph, who will emerge from Ahlul Bayt and rule in the end times. So far, this description fulfills that of theories #2 and #3 in the beginning of this analysis. How could we know exactly who this Mehdi is?

In this portion, I will be using the famous Sunni Muslim compilations for Sunnah, such as the Sunan Abu Dawud, Sunan ibn Maja, and Musnad Ahmed ibn Hanbal.

Sunan Ibn Maja, v2, Tradition #4085

“The Mehdi is one of us, [from] the Ahlul Bayt” – Prophet Muhammed ﷺ

Sunan Abu Dawud, Chapter 36, Tradition #4271 (narrated by the Prophet’s wife Umm Salama)

“The Mehdi will be of my family, of the descendants of Fatima” – Prophet

Muhammed ﷺ

Simply stated: Imam Mehdi will be from the descendants of Fatima (a). This points out that he would also be a descendant of Imam Ali (a), the husband of Fatima (a). Does this not open the possibility that Imam Mehdi may actually be the son of Imam Hassan al Askari (a)?

If so, this must mean Imam Mehdi has already been born. The belief held by the twelver Shi’ah and myself is that the 12th Imam had disappeared shortly after praying the funeral prayer of his father, and had only kept in contact with four individuals, who would then relay his message to the people. Following this period is the period of the major occultation, where Imam Mehdi has been put away from our vision for the time being, and will then “re-emerge”, or “re-appear” when God wills, at the end times.

One may ask the question, is this notion of a sudden reappearance supported by any hadiths in the Sunni Muslim sources? The answer is yes:

Musnad Ahmed ibn Hanbal, v1, p 99

“God will bring out from concealment the Mehdi from my family and just before the Day of Judgment...” – Prophet Muhammed

The fact that the hadith says God will bring him “out of concealment” would suggest that God had concealed the Mehdi at one point. It does not say he will be born just before the Day of Judgment, but rather he will be revealed. This very specific wording the Prophet ﷺ had used fits the 12th Imam like a glove. This is what is called an occultation. Of course, the hadith does not need to identify how long the occultation of the Mehdi will be, because only God Himself knows when the Hour is.

Sunan ibn Maja, v2, Tradition #5083

“The Mehdi will appear in my Ummah. He will appear for a minimum of 7 or a maximum of 9 years; at that time, my Ummah will face a bountiful favour like never before. It shall have a great abundance of food, in which it need not save anything, and the wealth at that time is in great quantities, such that if a man asks the Mehdi to give him some, he will say ‘Here, take!’” – Prophet Muhammed

The hadith describes just some of the bounties in which God will give the Ummah at the “appearance” of the Mehdi. Shi’i sources claim the 7-9 years will be a period in which the Mehdi will fight to build his kingdom, and will then rule until the Judgment. God knows best.

Some may try and argue that this narrations of the Mehdi being “brought out of concealment” and “appearing” are simply stories of the Shi’ah that have made their way into Sunni Muslim books. I would like to point out that Ahmed ibn Hanbal had died BEFORE the birth of the 12th Imam, and that Ibn Maja had died before the major occultation had taken place. Therefore, these are not Shi’i legends, but rather real Sunni Muslim hadiths that have been passed on for long.

Some people still have a hard time believing that the Mehdi can possibly be hidden till this day. I would like to remind my readers that God managed to hide the people of the Cave for over 300 years in Surat al Cahf, and that He also had hid the Messiah Jesus (a) for almost two thousand years now – as Muslims we believe neither the people of the cave nor Jesus Christ had died, but rather God kept them alive. Similarly, God can conceal the Mehdi for whatever length of time necessary.

Sahih Muslim, Kitab al Imara, Hadith 4476

“The Caliphate will remain among the Quraysh even if only two persons are left on earth” –

Prophet Muhammed ﷺ

Where is the Caliph today? The standard definition of what one would call a Caliphate does not exist today, and yet this prophecy says it will remain, even if only two people are left on the entire earth. This means we have a Caliph today, and by using the hadiths and proofs provided, I can conclude that the Caliph of today is the concealed, awaited and expected Imam Mehdi (a).

THE MEHDI WILL BE:

-Named “Muhammed”

-The 12th Successor/Caliph to the Prophet Muhammed ﷺ

-From Quraysh, more specifically from the Ahlul Bayt, a descendant of Fatima (a)

-Concealed until the End Times

-Our Imam, our Caliph, and our Leader in the End Times

-Recognized by the Messiah Jesus (a)

-Ruling among the Arabs

-Filling the earth with justice and peace

-The Caliph of Today

IN CONCLUSION

Imam Mehdi (a) can therefore be Muhammed al-Qa'im al-Mehdi, the 12th Imam, the son of Imam Hassan al Askari, the 11th Imam. May God guide us all to the truth, may He forgive me if I had made any mistakes, and may He bless the Prophet ﷺ, his family, and his followers until the Day of Judgment.

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