

//Translation from Urdu to English//

What Scholars of Islam in this issue wherein we need the Guidance:-

My name is Amir Akbar and I live in USA. I would like to ask a few questions to Islamic Scholars: -

Did Imam Mahdi come in this world or not?

if he did not come, then Syed Mohammed Jaunpuri who proclaimed himself as Mahdi, what are the grounds we should not consider him Mahdi? what are the signs are not appear in his personality which show that He is not Mahdi? Kindly Guide Us with Sahih Ahadith.

What is the name of Imam Mahdi and his father's name and where he will be born? Kindly provide all his signs in the light of Sahih Ahadith.

if someone is repenting on his idea of Mahdaviyat, is it enough to repent from his heart or it is mandatory to repent publicly?

Regards,
Amir Akbar

- 1) Hazrat Imam Mahdi did not come in this world. all the people who proclaimed to be Imam Mahdi their claims are wrong. Syed Mohammed Jaunpuri spent majority of his life on Correcting people's life and Remembrance of Allah. but at the end of his life, he proclaimed himself as Mahdi and went on misguided path and he misguided others.
- 2) there are clear signs are mentioned in the sayings of Prophet. Renowned Islamic Scholar Jalaluddin Al-Suyuti wrote a book on this subject, namely 'Al Arful Wardi Fi Akhbar Al Mahdi'. This book can be read for more information on this subject.
- 3) The Name of Imam Mahdi is Mohammed, His father's name is Abdullah who will be from the Ahlul Baith, i.e., the people of House of Prophet Mohammed (Peace and Blessings upon him). he will be born in Medina.

The Prophet (peace be upon him) said: If only one day of this world remained. Allah would lengthen that day till He raised up in it a man who belongs to my family, whose name will be same as mine and his 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. (Sunan Abu-Dawud, Book of Mahdi: 106/1, Sunan Al-Tirmidhi, Chapter whatever came on the Mahdi, Hadith No. 2230).

- 4) Narrated by Abu Dawud, 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 at the place called 'Baida' in the land 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 (Imam Mahdi) between the Corner and the Maqam. (Abu Dawud, Book of Mahdi, 106/4)
- 5) Imam Mahdi have the same flag which Prophet Mohammed (peace be upon him) has. (Kanzul Ummal: 14/584)
- 6) Narrated in Sahih Muslim, The Prophet (peace be upon him) said: One group from my Nation will be on the right path and will fight. meanwhile Hazrat Isa (peace be upon him) will land then The Amir of Muslims will say: Please come and lead the prayer. then Hazrat Isa (peace be upon him) will say: someone is leader for someone among you. this saying of Prophet Isa (peace be upon him) is as a greatness of this nation. (Muslim, Book of Faith, Hadith No. 395).

The Summary is the name of Imam Mahdi and his family tree, the battle with Crusaders, swear of allegiance to him at Ka'ba, swallowed up of the expeditionary force which was sent from Syria to Mecca, the landing of Hazrat Isa (peace be upon him) in his time, these are the few signs which are not appear till the time. these sign ins are far away and clearly no connection with the Life of Syed Mohammed Jaunpuri. therefore, believing him as Imam Mahdi is clearly misguidance and it is mandatory to repent.

if anyone repents from Mahdaviyat then it is mandatory to repent from his heart. this is the essence and it is also equally important to make it publicly. so that he can be treated as the right person. because it is necessary in few areas like, Marriage, Leading the Prayer etc. in the language of Islamic religious scholars it is necessary to pronounce orally for the commands of Islam.

Issued on 19, Rajab, 1443, Corresponding to 21-02-2022

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