

Yajibu an natakallam ‘an sayidna al-Mahdī a. s., „ṣāhibu z-zamān“. – Al-mahdī qa’idu l-umma al-ladhī akhbara ‘anhu n-nabiyy ﷺ, al-ladhī ya’tī fi ākhiri z-zamān, qabla yaumi l-qiāma, ‘indamā tumla’u l-arḍu ḡulman wa ḡalāman wa qahr, fa yuḡāribu d-dajjāla ma‘a ‘Isā ibn maryam عليه السلام fa yantaṣiru ‘alayhi wa yamla’u d-dunyā ‘adlan wa salām.

Wa lākin fi ayyāmina ḡadhīhi yūjad mina l-muslimīna l-muta‘alimīn man ya‘tabir dhālika awhām wa khayālāti l-yā’isīn, al-ladhīna yuhra‘ūna ilā al-i’tiqādi fi mukhalliṣ. Wa ākharūna ya‘tabirūnaha mina d-ḡalāl ash-shī‘ī.

Wa ḡadhā ḡhayru mawqifi l-‘ulamā’i s-sābiqīn, al-ladhīna i‘tabarū dhālika nubū‘atan mina l-waḡy. Fa fi sunan abū dāwūd, wa huwa aḡadi l-kutub as-sitta afrada li dhālika faṣlan bi ‘unwān “kitāb al-mahdī”. Wa aktharu min ‘ishrīna ṣaḡābiyyan rawaw dhālika ‘ani n-nabiyy fi riwāyātīn kathīra qāla ‘anhā kathīrun mina l-‘ulamā’i annaha waṣalat ḡadda „t-tawātur“.

Rawā ‘Abdullāh ibn Mas‘ūd anna n-nabiyya ﷺ qāl: „law lam yabqā mina d-dunyā illā yawman la ṡawwala l-llāhu dhālika l-yawm, ḡattā yab‘at-ha fihi rajulan min ahli baytī yuwāṡī’u ismuhu ismī wa ismu abīhi ismu abī. Yamla’u l-arḡa qīṡtan wa ‘adlan kamā muli’at ḡulman wa jūra.

Rawāhu abū Dāwūd min ṡuruqīn ‘idda, wa fi ḡadhīthin ākhara qāla r-rasūl ﷺ: „Idhā ra’aytumūh fa bāyī’ūh wa law ḡabwan ‘ala th-thalji fa innahu khalifatu l-llāhi l-mahdī“. [rawāhu l-ḡākim wa ibn mājah wa l-ḡadhīthāni ṡaḡīḡān].

Wa fi azmati l-kurūna, narā kayfa anna irḡaba d-dawla wa ḡ-ḡulma wa l-qahra mumkin an yaqtariba minnā. Wa qad intaḡara ash-shaykh Nāḡim afandī wa shaykhuhu ‘Abdullāh ad-dāḡhistānī (qaddasallahumma) ḡuhūra l-mahdī ṡiwāla ḡayātīhim.

Wa naḡnu narjū an yursila l-llāhu lanā, sulṡāna l-jinni wa l-insi ‘ājilan: „Rabbana taqabbal ...“

We have to speak about Sayyiduna al-Madi a. s., the „sahibu z-zaman“. – Al-Mahdi, the rightly led, is the leader of the Prophet’s community promised by Prophet Muhammad ﷺ, who appears at the end of the time before the Last Day in the age of deep darkness, injustice and oppression and together with ‘Isa ibn Maryam عليه السلام fight and defeat the Dajjal and fill the world with peace and justice.

In our time there are also among apparently educated Muslims who consider these traditions to be fantasies of the hopeless who take refuge in the belief in a „savior figure“. Others consider it a Shiite heresy.

This contrasts with the attitude of the early scholars of Islam, who viewed the prophet’s predictions as divinely prophecy. So for instance Abu Daūd has in his Sunan, one of the six canonical hadith collections, an entire chapter (“Kitab al-Mahdi”) on this subject. More than twenty companions of the Prophet referred this from the Prophet. The numbers are so large that for many scholars these ahadith reached the status of „tawātur“ („handed down in mass“).

Abd Allah ibn Mas‘ūd reported that the Prophet said: „If there is not more than a day left of this world, Allah will extend that day until he sends a man from my house. His name is like mine and his father’s name is like my father’s. He will fill the earth with righteousness and justice as it was previously filled with injustice and oppression.“ [Delivered in several chains by Abu Daud]

And the Prophet said: „If you see him, you swear an oath of allegiance to him, even if you have to crawl over ice, because he is the Khalif Allah, al-Mahdi.“ [Ibn Mjāh and al-Hakim (both sahih)]

In connection with the Corona crisis, we see what state terrorism, “injustice and oppression” can come close to us. - Sheikh Nazim efendi and his teacher Abdullah Fais ad-Daghistani (qaddassa llahu sirrahuma) have waited a lifetime for Sn Mahdi’s arrival.

We should also hope for this and ask that Allah will send us „sultanul insin wa l-jinn“ soon.