

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 fī ākhiri z-zamān, qabla yaumi l-qiāma, ‘indamā tumla’u l-arḍu ḡulman wa ḡalāman wa qahr, fa yuhāribu d-dajjāla ma’a ‘Isā ibn maryam ﷺ fa yantaṣiru ‘alayhi wa yamla’u d-dunyā ‘adlan wa salām.

Wa lākin fī ayyāmīna hādhihi yūjad mina l-muslimīna l-muta‘alimīn man ya’tabir dhālika awhām wa khayālātī l-yā’isīn, al-ladhīna yuhra’ūna ilā al-i’tiqādī fī mukhalliṣ. Wa ākharūna ya’tabirūnaha mina d-ḡalāl ash-shī’i.

Wa hādha ghayru mawqifi l-‘ulāmā’i s-sābiqīn, al-ladhīna i’tabarū dhālika nubū’atan mina l-waḥy. Fa fī sunan abū dāwūd, wa huwa aḥadi l-kutub as-sitta afraḍa li dhālika faṣlan bi ‘unwān “kitāb al-mahdī”. Wa aktharu min ‘ishrīna ṣaḥābiyyan rawaw dhālika ‘ani n-nabiyy fī riwāyātīn kathīra qāla ‘anhā kathīrun mina l-‘ulāmā’i annaha waṣalat ḥadda „t-tawātur“.

Rawā ‘Abdullāh ibn Mas‘ūd anna n-nabiyya ﷺ qāl: „law lam yabqā mina d-dunyā illā yawman la tawwala l-llāhu dhālika l-yawm, ḥattā yab‘at-ha fīhi rajulan min ahli baytī yuwāṭī’u ismuhu ismī wa ismu abīhi ismu abī. Yamla’u l-arḍa qistan wa ‘adlan kamā muli’at ḡulman wa jūra.“ [rawāhu abū Dāwūd min ṭuruqīn ‘idda]

Wa fī ḥadīthin ākhara qāla r-rasūl: „Idhā ra’aytumūh fa bāyī’ūh wa law ḥabwan ‘ala th-thalji fa innahu khalifatu l-llāhi l-mahdī“. [rawāhu l-ḥākim wa ibn mājah wa l-ḥadīthānī ṣaḥīḥān].

Wa fī azmatī l-kurūna, narā kayfa anna irhāba d-dawla wa ḡ-ḡulma wa l-qahra mumkin an yaqtariba minnā. Wa qad intaḡara ash-shaykh Nāḡim afandī wa shaykhuhu ‘Abdullāh ad-dāghistānī (qaddasa llahu sirrahuma) ḡuhūra l-mahdī ṭiwāla ḥayātīhim.

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

We have to speak about Sayyiduna al-Mahdi a. s., the „ṣahibu z-zaman“. – Al-Mahdi, the rightly led, is the leader of the Prophet’s community predicted by Prophet Muhammad ﷺ, who comes at the end of the time before the Last Day the earth is filled with darkness, injustice and oppression, and together with ‘Isa ibn Maryam ﷺ he will 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 illusions and fantasies of the hopeless who take refuge in the belief of 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 there is in the Sunan of Abu Daūd, one of the six canonical hadith collections, an extra chapter under the title: “Kitab al-Mahdi”. 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 give bay‘at to him, even if you have to crawl over ice, because he is the Khalif of 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 (qaddasa llahu sirrahuma) have expected Sn Mahdi’s appearance for whole life..

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