

Do Wahhabis believe in savior?

As for the approach of Wahhabism toward "Mahdawiyya", this point must be said that 90% of Wahhabis and Suunis believe that messenger of Allah has given glad tiding of the existence of hadrat "Mahdi" [AS] that he'll come and fill the world with justice while it's filled with oppression.

We don't have much difference with Sunni and even Wahhabis in this regard. Interesting point is that when "Ibn Taymiyyah", big theoretician of Wahhabism, faces numerous narratives about imam "Mahdi" in "Sihah Sitta" and even "Sahih Bukhari", says explicitly:

إن الأحاديث التي يحتج بها علي خروج المهدي أحاديث صحيحة، رواها أبو داود والترمذي وأحمد وغيرهم من حديث ابن مسعود وغيره.

Narratives that we can rely on them proving the rising of imam "Mahdi" are authentic. These narratives were quoted by "Abu Dawud", "Tirmidhi" and "Ahmad".

"Minhaj al-Sunnah al-Nabawiyah" – vol. 4, p 211

"Ibn Qayyim", disciple and publisher of Ibn Taymiyah's thoughts has said that narratives about imam "Mahdi" [AS] are authentic.

More interesting than all is this sentence of "Bin Baz", Saudi Arabia Mufti:

أمر المهدي معلوم ، والأحاديث فيه مستفيضة، بل متواترة وقد حكى غير واحد من أهل العلم تواترها . وهي متواترة تواترا معنويا ، لكثرة طرقها ، واختلاف مخرجها ، وصحابتها ، ورواتها ، وألفاظها ، فهي - بحق - تدل علي أن هذا الشخص الموعود به أمره ثابت وخروجه حق .

وقد رأينا أهل العلم أثبتوا أشياء كثيرة بأقل من ذلك . والحق أن جمهور أهل العلم ، بل هو الاتفاق : علي ثبوت أمر المهدي، وأنه حق ، وأنه سيخرج في آخر الزمان . وأما من شدّ من أهل العلم - في هذا الباب - فلا يلتفت إلي كلامه في ذلك .

Matter of hadrat "Mahdi" [AS] is clear and narratives about it are successive and many of scholars have quotes such thing. And we've seen that scholars have proved many issues that there were less narratives about them than this matter. Scholar's right opinion but there is

consensus amongst them that matter of "Mahdawiyya" is definitive and this is right opinion and he'll arise in apocalypse. An a few scholars haven't talked about him {in this matter}.

Islamic council magazine of Medina – Num. 3

Islamic world Association" which is in fact Wahhabis cultural center officially announced on May 9, 1976:

فإنّ الاعتقاد بظهور المهدي يعتبر واجباً علي كل مسلم وهو جز من عقائد أهل السنة والجماعة ولا ينكر ذلك إلاّ كل جاهل أو مبتدع.

Believing in appearance of hadrat "Mahdi" [AS] is compulsory to all Muslims. This belief is amongst Sunni beliefs and no one other than ignorant and "Bid'ah" creator can't deny this belief.

Our differences with Wahhabis in this matter are about the existence of imam "Mahdi" [AS], his birth and if he's from the descendent of imam "Hasan Askari" [AS] and was born in 255 AH or not? They're explicitly standing against Shias' beliefs in this matter. Many Sunni scholars have said in their books that imam "Mahdi" [AS] was born in 255 or 258, his mother is "Narjis Khatun" and his father is imam "Hasan Askari" [AS].

Sunni prominent scholars who confessed that imam that imam "Mahdi" [AS] was born in 255 AH

As for the Sunni figures who've talked about birthday of imam "Mahdi" [AS], I just say the opinion of some of parentage scholars who call the shot in this field and then some prominent scholars:

"Abu Nasr Sahl ibn Abdullah", one of great scholars of fourth centure says in "Sirr Silsila al-Alawiyah" book, p 39 that hadrat "Mahdi" [AS] the son of imam "Hasan Askari" [AS] and is known as "Qa'im" and "Hujat".

Then he says: there is no problem in his parentage; but due to some political matters, his brother "Ja'far" claimed the legacy of imam "Askari" [AS].

"Fakh Razi" one of Sunni prominent scholars and the author of "Great Tafsir" book, says:

فله ابنان وبنتان . اما الإبنان فأحدهما صاحب الزمان والثاني موسي درجه في حيات أبيه .

Imam "Hasan Askari" [AS] had two daughters and two sons. One of his sons is "Mahdi" and second one is "Musa" who died when his father was alive.

"Al-Shajara al-Mubarakah fi Ansab al-Talibiyah" – p 78

"Muhammad Amin" who is amongst Sunni well-known figures in knowing parentage and Arab tribes, writes:

محمد المهدي وكان عمره عند وفات أبيه ، خمس سنين .

Hadrat "Mahdi" had five years old when his father died.

"Awareness of Arab tribes", p 364

"Amri" and other elders such as: "Ibn Anbah" have such sentence in their books.

"Amri", Al-Mujzi fi Ansab al-Talibin – p 130 /// "Ibn Anba", Umda al-Talibin fi Ansab Al abi Talib", p 199

What interesting is that "Ibn Athir Jazar" says in "The complete History" book, vol. 7, p 274 that imam "Mahdi": [AS] was born in 255 AH and was alive when his father imam "Askari" died.

"Ibn Khallikan", one of Sunni scientific pillars, says:

كانت ولادته يوم الجمعة منتصف شعبان سنة خمس وخمسين ومائتين.

Hadrat "Mahdi" was born on Friday, Sha'ban 15, 225 AH.

"Wafayat al-A'yan" – vol. 4, p 176

"Al-Dhahabi" has talked about this matter in his different books, he says in "The history of Islam" book,

وأما ابنه محمد بن الحسن الذي يدعو الرافضة القائم الخلف الحجة ، فولد سنة ثمان وخمسين وقيل سنة ستة وخمسين.

Hadrat "Mahdi", son of imam "Askari" was born in 256 or 258 AH.

"Al- Zarkali" who is one of contemporary Wahhabis, says:

ولد في سامرا ومات ابوه وله من العمر خمس سنين . و قيل في تاريخ مولده ليلة نصف شعبان سنة خمس و خمسين و مأتين.

Hadrat "Mhadi" was born in "Samara"; he lost his father when he was five. It's said that he was born on Sha'ban 15, 255 AH.

"Khair al-Din Al-Zarkali" – vol. 6, p 80

Good luck