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Qur'an on Mahdiism

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Abstract

This research explains the viewpoint of Qur'an regarding the belief in Mahdiism. The approach of this study is interpretative and narrative, and by adopting the descriptive analytical method based on library studies, the view of the Qur'an regarding Mahdiism has been examined. In this research, after explaining the intended method, the meaning of Mahdiism as well as its instances in the verses and hadiths have been examined and analyzed. The findings of this research illustrate that in Holy Qur'an, there are five groups of verses regarding imam Mahdi (as) including verses that introduce the righteous and the oppressed as the main inheritors of the earth, the verses that promise the final victory of Islam over other religions, the verses that declare the succession of the righteous believers in the future, the verses that state the complete realization of the truth and the complete destruction of falsehood, and finally the verses that declares the end of history for those who are virtuous and pious.

Keywords: Mahdiism, Qur'an, Hadith, Ahl al-Bayt (as), Imam Mahdi (as), Islamic Belief.



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Problem statement

Belief in Imam Mahdi (as) and his role in the future of the world and human life is one of the main and certain beliefs of Muslims. Therefore, how can the Qur'an, which is responsible for the expression of all issues related to the guidance and salvation of mankind, remain silent and not say anything about such an important belief. There is no doubt that the Qur'an has mentioned this important belief of Muslims in various verses that to understand the Qur'an one must refer to the real interpreters of the Qur'an, i.e. the Ahl al-Bayt (as). Studying the explanatory traditions of the Ahl al-Bayt (as) regarding Mahdiism, not only leads us to deep layers of new and fresh understanding of the Qur'an; Rather, they teach us a different way of understanding the Qur'anic teachings, in the light of splitting the knowledge of the prophets by Imam Baqir and Imam Sadiq (as). In this method, how to adapt and interpret the verses that have a mysterious and complex meaning, especially about the events of the end of time and the appearance of the savior of the human world, is taught by these two honorable imams.

For instance, in the Holy Qur'an, sometimes the fulfillment of some promises of the Qur'an is emphasized, which is not possible except in the shadow of the realization of the Qāim (as) and his sovereignty, and sometimes orders have been issued to the Messenger of Allah and his Ummah that the fulfillment of which was not possible in the past and it must be accomplished in the future with an upright uprising. Also, in the Holy Qur'an, issues such as 1) the realization and complete victory of truth and the destruction of falsehood; 2) traditions, rules and events related to the prophets of the past, which have an apocalyptic aspect, and 3) the conditional statements of the Qur'an, which had no scope for fulfillment in the past and present so they must be fulfilled in the events of the end of time, are mentioned that all of them beautifully explained in the narrative interpretations of the Ahl al-Bayt (as).

According to what was said, in the classification of verses related to Mahdiism, we come across five important categories of verses that will be examined in this research. The first category is the verses that introduce the righteous and the oppressed as the main inheritors of the earth, the second category is the verses that promise the victory and final victory of Islam over other religions, the third category are the verses that announce the caliphate and the succession of the righteous believers in the future, The

fourth category is the verses that state the victory and the complete realization of the truth and the complete destruction of falsehood, and finally the fifth group is the verses that declares the end of history for those who are virtuous and pious.

1) **The righteous and the Oppressed are the Final Inheritors of the Earth**

Verily We did write in the Psalms after the reminder (Torah): 'My righteous servants shall inherit the earth (21/105)

Regarding the above verse, Imam Sadiq (AS) said, "Verily We did write in the Psalms after the reminder (Torah): 'My righteous servants shall inherit the earth'. Allah has mentioned (this) in all of His Books. "The righteous servants" are the Qāim (as) and his companions. Imam Baqir (as) said, Allah's words in this verse, "My righteous servants shall inherit the earth" refer to the companions of Mahdi (as) at the end of time. (See: Kulayni, 1407; Vol. 1, 407; Ayashi, 1380, Vol. 2, 35; Qomi, 1367, Vol. 2, 77.)

Considering the lack of reference to the righteous servants, before the earth, it should be understood as the whole earth, not the land for the righteous servants or any other specific land; and inheritance here means the complete domination of righteous people over oppressive and unrighteous rulers.

This Qur'anic promise is not limited to the time of the Prophet of Islam and has a history since the time of Prophet David; Because the Qur'an quotes from David's psalm and since this promise has not yet been fulfilled, its complete fulfillment will be realized with the uprising of the righteous at the end of time and the uprising of the leader of the family of Muhammad.

We wish to favour those who were deemed weak in the land, and make them the Imams and make them the heirs and establish them in earth; and to show Firoun and Hamaan and their soldiers to see from them that which they dreaded. (28/5)

Mohammed bin Hasan Al-Shaibaani narrated from both Imam Baqir (as) and Imam Sadiq (as), who said: "Firoun and Hamaan" in this verse refer to two oppressors from the Quraysh whom Allah will resurrect at the time of the rising of the Qāim (as), and He will take revenge against them for what they did. (See: Sharif Razi, 1414, 506; Sadouq, 1403, 79.)

In this verse, although Pharaoh's atrocities and his conversation with Moses are mentioned, the Qur'an's expression in such cases is general and it speaks of God's universal will for the victory of the oppressed over the oppressors, and ultimately God has blessed the oppressed making them lead the people of the earth. This successorship and inheritance indicates a recurring divine tradition in history, which will mark the end of history.

2) The Ultimate Victory of Islam over Other Religions

It is He who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions, even though the polytheists may detest it (9/33)

Imam Sadiq (as) explained the verse by saying, I swear to Allah that the Taweel (hidden interpretation) of this verse does not apply yet, and it will not apply until the rising of the Qāim (as). When the Qāim (as) rises, there will not remain any disbeliever in Allah nor any polytheist in Imamate who will not “detest” the rising of the Qāim (as). (Sadouq, 1380, vol2, p 670) Abu Baseer said, I asked Imam Sadiq (as) about the above verse. Imam (as) replied, after the rising of the Qāim (as) there will not remain any disbeliever in Allah nor any polytheist in Imamate who does not “detest” the rising of the Qāim (as). (See: Kulayni, 1407; Vol. 8, 287)

Regarding the verse *He is who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions, even though the polytheists may detest it (9/ 33)*. Amīrul Mominīn (as) said, has this verse applied yet!? I swear to He who has my life in His hands, which it has not. This verse will not apply until (the people) in every village testify at all times that there is no god but Allah and Mohammed (pbuh) is the Messenger of Allah.

It is also narrated from Imam Kazim (as) about the verse, which Imam said this will apply at the time of the rising of the Qāim (as), when the “religion of truth” will prevail over all religions” (Kulayni, 1407, vol1, 432) Imam Baqir (as) said, the (above verse) will apply at the time of the rising of Mahdi (as) from the family of Mohammed (pbuh)” when everyone will believe in Mohammed (pbuh) (See: Ayashi, 1380, vol. 2, 85; Qomi, 1367, vol. 1, 289.)



3) Caliphate and the Rule of Believers on Earth

Allah has promised to appoint those of you who believe and do good deeds, successors in earth, as He had appointed those before them, and He shall certainly establish their religion which He has chosen for them, and He will give them in exchange security after their fear. They shall worship Me and not associate anyone with Me (24/55)

Imam Sadiq (as) explained the above verse as follows, “This verse was revealed about the Qāim (as) and his companions.” (Nomani, 1397, p.126) Imam Sadiq (as) was asked about the verse, he replied, (This part of the verse) was revealed about Ali ibn Abi Talib (as) and the Imams from his sons (as). “And He shall certainly establish their religion ...” refers to the reappearance of the Qāim (as).

In reply to a question about the above verse, Imam Sajjad (as) said, I swear to Allah that this (verse) refers to our Shia. Allah will make them (the successors and He will replace their fear with security) through a man from us, the Ahlul Bayt.

He is the Mahdi of this nation and he is the one about whom the Messenger of Allah (S) said, even if only one day remains from the life of this world, Allah will extend that day long enough for a man from my family, who bears the same name as mine, to rise. He will fill the earth with justice and equity, just as it will be filled with oppression and inequity. (Ayyashi, 1380, vol 3, p 136)

4) Complete Victory of Right and Defeat of Falsehood

And declare, the truth has come and falsehood has vanished. Indeed, falsehood is bound to vanish. (17/81)

This verse considers the complete destruction of falsehood and the victory of truth as God's definite promise, which will be fulfilled in the end. Therefore, the meaning of this verse cannot be limited to occasional victories of right over wrong in the past; because replacing falsehood with falsehood is incompatible with the philosophy of creation and the system of existence, and such a thing is not mentioned in this honorable verse.

This verse actually speaks of the complete destruction of falsehood and its definitive defeat in the world and the definitive victory of truth, which will happen with the promised uprising of the nations at the end of time, and in fact this verse heralds the appearance of the promised Mahdi at the end of history.

It is one of the definitive promises of God in the Holy Qur'an. It has been narrated from Imam Baqir (AS) that this verse refers to the realization of the rule of truth with the rise of Hadhrat Qaim and the complete destruction of the false governments. (Tusi, vol. 1411, 472; Kulayni, 1407, vol. 8, 287.)

5) The Ultimate Outcome Belongs to the Righteous

Moses reassured his people, "Seek Allah's help and be patient. Indeed, the earth belongs to Allah 'alone'. He grants it to whoever He chooses of His servants. The ultimate outcome belongs 'only' to the righteous." (7/128)

In this noble verse, Hadhrat Musa called his people to seek help from God and to be steadfast in his path and promised that God will dominate his good servants on earth and he will be among the righteous and pious ones. According to the explanatory narrations about the inheritance of the earth, which lists the earth as the inheritance of the pious and the righteous as the inheritors of the earth, as well as the final salvation of history by the pious in this verse, it can be understood that God Almighty will leave the power to his good servants and they will dominate the earth.

In fact, this verse presents a hopeful and liberating picture of the end of history, an end that began with the Prophet and will be realized with the supremacy of his religion over all religions. On the way to the fulfillment of this divine promise, worthy servants of God will take over the leadership of the people and will sit in the place of those who did not appreciate God's blessings and turned their backs on the truth, and this means that falsehood will not remain and will eventually be vanished, and the truth will be dominant instead.

Imam Baqir (as) said, my family and I are those who have inherited the earth and we are "the pious ones." All of the land belongs to us. Therefore, those of you who have access to any Muslim land should develop it and give the land tax to the Imam from my family; it is permissible to use the remainder of the earnings for living expenses.

However, (if someone who has access to a land) leaves it unattended or undeveloped, and then another Muslim gains control of this land after him, and then cultivates the land and develops it, then he will have more rights on this land than the man who abandoned it.

He should give the land tax to the Imam from my family, and the remainder of the earnings can be used for living expenses until the reappearance of the Qāim (as), which will take place by sword. On that day, he will take control of all of the land and will not give any land to anyone.

He will revoke the land from the people, just as the Messenger of Allah (pbuh) used to, except for the land that is in the hands of our Shia. The Qāim (as) will leave their land in their hands. (Kulayni, 1407, vol. 1, 407; Ayashi, vol. 2, 24)

Conclusion

What the Holy Qur'an undoubtedly and clearly points to is the final victory of truth over falsehood and the domination of the people of piety and faith over the earth and its people. The realization of this rule of right over wrong is not possible except with the rise of the promised savior of religions and the Imam of the Age (as).

For this reason, referring to the narrative interpretations of these verses clearly shows that the Ahl al-Bayt (as) as the true interpreters of the Qur'an has introduced Hadhrat Hujjat and his companions as a clear example of this final ruler on earth. Since the fulfillment of these divine promises is inevitable and so far nothing like this has been realized, it must be realized at the end of time by the hand of the savior of the world and humanity, and this is in complete accordance with the philosophy of creation and the creation of man and the world.



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