

The Concept of The Mahdi Priest by Shiah: Study on The Interpretation of The Shiah Imamiyah

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Abstract

The concept of Imam Mahdi is a concept of a character who will appear at the end of time and is awaited by his people. In the discussion of Imam Mahdi in the Shia Imamiyah it is explained that what is meant as Imam Mahdi is Imam Hasan al-Askari, namely the last Imam of the Shia Imamiyah who in his childhood disappeared and is believed to appear as Imam Mahdi at the end of time. The concept of Imam Mahdi has similarities and differences with the concept of Imam Mahdi in Ahlussunnah, Messiah in Judaism and Jesus in Christianity. The similarity is that all will emerge at the end of time to strengthen each other's religions, while the difference is the character that each concept means is different. The Shia Imamiyah teachings explain that the Imam Mahdi will act as 1) Heir and World Leader as described in Surah al-Qashash verses 5-6. 2) Reinforcement of Religion at the End of Time is found in Surah al-Nur verse 55 and Surah al-Taubah verse 33.3) Witnesses for its people are found in Surah al-Nisa verse 41, Surah al-Nahl verses 84 and 89 and Surah al-Qashash verse 75.

Keyword: Imam Mahdi, Shia Imamiyah, Figure

Abstrak

Konsep Imam Mahdi merupakan sebuah konsep karakter yang akan muncul di akhir zaman dan ditunggu oleh umatnya. Dalam pembahasan Imam Mahdi dalam Syiah Imamiyah dijelaskan bahwa yang dimaksud sebagai Imam Mahdi adalah Imam Hasan al-Askari, yaitu Imam terakhir Syiah Imamiyah yang pada masa kecilnya menghilang dan diyakini tampil sebagai Imam Mahdi pada akhir waktu. Konsep Imam Mahdi memiliki persamaan dan perbedaan dengan konsep Imam Mahdi dalam Ahlussunnah, Mesias dalam Yudaisme dan Yesus dalam Kristen. Persamaannya, semua akan muncul di akhir zaman untuk saling menguatkan agama, sedangkan yang membedakan adalah watak yang dimaknai setiap konsep berbeda. Ajaran Syiah Imamiyah menjelaskan bahwa Imam Mahdi akan berperan sebagai 1) Pewaris dan Pemimpin Dunia sebagaimana dijelaskan dalam Surah al-Qashash ayat 5-6. 2) Penguatan Agama di Akhir Zaman ditemukan dalam Surah al-Nur ayat 55 dan Surah al-Taubah ayat 33.3) Saksi bagi umatnya ditemukan dalam Surah al-Nisa ayat 41, Surah al-Nahl ayat 84 dan 89 dan Surat al-Qashash ayat 75.

Kata Kunci: Imam Mahdi, Syiah Imamiyah, Figure

A. PRELIMINARY

Lots of us see and hear the voice of justice echoed in every corner of the earth with its countless characters. These are all interactions of many violations of human rights and obligations. As a caliph on earth, humans should be true caliphs, regulating and maintaining the stability of society, the environment and nature. However, most humans like to destroy and destroy their social environment and disrupt the balance of nature just because the scientific hypothesis is not always correct. Also fabricating thoughts which are limited to the mind, then defending their own actions under the pretext of the truth according to their own version, as well as the bad policies they display through international platforms and are always oriented to the ancestral ideas of the Zionists and the Orientalists. And in the end is the pressure on a country with a Muslim majority. That's because in *The Protocols Twenty Four of Zionism* (Mazhariri, 2000, hlm. 23–24). At the end of the 24 chapters they await the presence of the great leader. Meanwhile, the figure of justice that comes from the belief of Muslims is someone who has been directly reported by Allah and His Messenger, namely the Imam Mahdi.

Quraish Shihab said that Imam Mahdi is the title of a figure who is believed to appear upholding justice (Quraish Shihab, 2010, hlm. 127). According to Muhammad Labbib Ahmad's opinion, al-Mahdi means a person who receives directions to the truth or guidance (Labib Ahmad, 1980, hlm. 2), while Muhammad Isa Dawud explained that Imam Mahdi is a gift from Allah as a realization of His promise to faithful believers, to provide help that can strengthen their position on earth (Isa Dawud, 2001, hlm. 21–22). If it is concluded, Imam Mahdi is a figure given guidance by Allah and will appear on this earth as a gift for the loyalty of believers to strengthen their position on this earth.

But who is the figure of the Imam Mahdi and whether he has come or not then it is among others that is disputed, such as the Abbasid group, Imam Mahdi is Mahdi bin al-Mansur the Caliph of the Abbasids (Labib Ahmad, 1980, hlm. 20). While among Ahlusunnah the name of Imam Mahdi is Muhammad bin Abdullah or Ahmad bin Abdullah, who are believed to have not been born until now, therefore he has not been present on this earth (Quraish Shihab, 2010, hlm. 127). Although there are some Ahlusunnah groups who say that Prophet Isa was the Imam Mahdi. Meanwhile, the Shia Zaidiyah group have the same understanding as the Ahlusunnah group (Labib Ahmad, 1980, hlm. 24). Furthermore, the Shia Imamiyah Itsna Asyariyyah, this person is identified by the nickname of Imam Mahdi al-Muntazhar, the son of Imam Hasan Askari, namely the 12th Imam of the Shia Imamiyah (Karim Al-Bahbani, 2007, hlm. 25).

From the explorerAccording to the concept of Ahlusunnah or Shia, Ibn Qayyim in his book *al-manâr al-Munîf fî al-Shahîh wa al-Dhaîf* suggests four opinions regarding the Imam Mahdi, namely:

1. Imam Mahdi is Prophet Isa.
2. Mahdi bin al-Mansur, the Caliph of the Abbasids, as the Abbasids stated that he was the Imam Mahdi.
3. Imam Mahdi from the descendants of the Prophet Muhammad, through his grandson al-Hasan bin Ali bin Abi Talib who will come out at the end of time.
4. Muhammad bin Hasan al-Askari who disappeared and will appear as the Imam Mahdi in the End Times.

From the 4 points above, there are 2 points (namely the 3rd and 4th points) which reinforce the opinion of the Imami Shi'a group that Imam Mahdi comes from their class.

The concept of Imam Mahdi as a savior is a concept that has been accepted by all divine religions, even by all mankind even though the name assigned to it varies. Therefore, in the Koran, there are several verses that are interpreted by Imam Mahdi. There are 10 verses interpreted by the Shi'ah Imamiyah as Imam Mahdi, namely surah al-Qashash verses 5-6, al-Anbiya 'verse 105, Hud verse 86, al-Nur verse 55 and al-Tawbah verse 33, al-Nisa verse 41, al-Nahl verses 84, 86 and al-Qashash verse 75.

B. IMAM MAHDI AND THE CONCEPT OF A SAVIOR OF THE END TIMES

Divine religions or teachings that originated in Abrahamic figures such as Judaism, Christianity and Islam also believe in the coming of a Messiah. The Jews, through their teachings, believe in the coming of a Messiah of God to establish religion, the kingdom of God and justice on earth. It is the same with Christians. In the teachings of the Bible, they believe in the second coming of Jesus to establish "The Heavenly Kingdom on Earth" or the Kingdom of Heaven on earth with truth and justice.

Muslims, through the teachings of the Holy Qur'an and the hadiths of the Prophet, also believe in the arrival of a man who holds the title of Imam Mahdi near the end of time to uphold Islamic teachings and truth, reap evil and sow justice. Many narrations of the hadiths of the Prophet Muhammad have been recorded by first class Sunni and Shia narrators about the arrival of the Imam Mahdi to save Islam and its followers from adversity and destruction.

C. A CHRISTIAN VERSION OF THE SAVIOR

By paying attention to the beliefs of religions about the savior of the world, this is based on the evidence contained in their respective religious books. This attention attests to the foundation of this belief and is a form of similarity in the teachings of the

prophets. Each religious teaching is a step in preparing the emergence of a worldwide savior of religion and realizing the aims of these teachings as a whole.

In Christian teachings, Jesus is called the Savior who will rise in the last days as explained by Stephen Tong in his book *Jesus Christ the Savior of the World* that Jesus was sent not just as a prophet. Muslims understand Jesus as a prophet among the six great prophets. The Bible says that Jesus came not only as a prophet or just as a priest but that Jesus was sent to be the only Savior for mankind (Tong, 2004, hlm. 81). In the Christian Bible Jesus' coming is usually called his 'second coming' or 'his return' to distinguish his coming at the end of time from his first coming, when Jesus was born in Bethlehem (Hadiwijoyo, 1995, hlm. 479).

There is a difference between Jesus' first coming and his second coming. When he came in the flesh or became a human there were still many things that were kept secret, so that many people did not know who he really was. However, his second coming will occur, so this second coming of Jesus will not only repeat his first coming, and will complete it. Because the second coming of Jesus is to uphold "The Heavenly Kingdom on Earth" or the kingdom of Heaven on Earth with truth and justice by judging the living and the dead. There all people's actions will be revealed as they are. As for the norms or provisions used to judge the actions of all believers and non-believers (Hadiwijoyo, 1995, hlm. 480).

Harun Hadwijono, a Christian priest in his book *Iman Kristen* explains further that the second coming of Jesus is described as descending from heaven with angels. So, the coming of Jesus is described in the Old Testament as describing the coming of the Lord God. In the New Testament it is clear that Jesus came to judge his enemies, separating believers from unbelievers. This shows that the Lord Allah came with glory. At the time of Jesus' second coming, with justice it makes the earth like the kingdom of heaven, which Christians have been waiting for.

D. THE JEWISH VERSION OF THE MESSIAH

A Jew has a sacred purpose and mission in life on earth. It is stated in Jewish prayer books that humans have the duty to Perfect the World under the Kingdom of God. Human life is not just taking a breath from day to day, then dying. Humans are obliged to participate actively, become partners of God in order to create a good place. The period when human happiness is perfectly present in Jewish literature is called The Messianic Age. At that time all humans receive eternal rewards. Suffering and evil disappear from life so that what is felt is a sense of peace and perfection. The appearance of this long-awaited period coincided with the arrival of the Messiah. In

Jewish history, this waiting for the Messiah had a profound influence on the religious and political aspects of the Jewish nation (Anggun, 2010, hlm. 35).

The word Messiah or Moshiach in Jewish literature is called The Anointed One or The Anointed of Yahweh. The expression The Anointed One does not mean it is used only for the figure of the King of the End Times. In the Old Testament the word The Anointed One is mentioned 39 times. This term comes from the verb "to anoint" which means to oil. The word "Messiah" is literally "one who is consecrated", something which refers to the redemption of hope. This word Messiah was used by the Jews to wait for someone who would save the earth. The Messiah concept can also be found in Babylonian, Egyptian and several other cultures in the Near East. However, these neighbors of Israel have no specific projections regarding the ultimate goal of history (Anggun, 2010, hlm. 36).

The prosperity and glory they felt when led by King David became the dream of the Jews, who after the time of King Solomon (son of King David) failed in their wanderings to various regions. The emergence of the concept of Messiah Expectation which originally originated from their interaction with neighboring civilizations, by the Jewish Rabbis referring to the holy book, is stated as the certainty of the promise revealed by Yahweh. Messiah departed from belief in Yahweh and gratitude for the glory of the laws of the Prophet David. Messiah's hope has a special place in Jewish theology. The understanding of the Empirical King relied on King David, then became the Eschatological King concept (King of the End Times). The Messiah concept was formed in a nurtured manner (based on the historical experience of the Jewish nation). Faith in Moshiach / Messiah is an important concept of belief in Judaism. The Talmud explains one of the foremost questions to a Jew on Judgment Day is Do you miss the coming of the Messiah? Even Mainmonides, one of the Jewish leaders in the 12th century, included this belief in the 13 principles of Jewish belief (Thirteen Principles of Faith) (Anggun, 2010, hlm. 37).

About two thousand years ago the Roman Empire expelled the Jews from Israel so that they lost their identity and pride as a nation that had experienced its glory. They were persecuted in various ways by the communities they had migrated to. It is amazing that despite the continuing hardships of life, the Jews did not lose hope that God would send a son of King David's offspring to lead them through adversity. When Messiah comes the world will experience perfection because the presence of Messiah will carry several missions. First, build a Temple. Second, gather all the Jews back to the Land of Israel. Third, minister to the era of world peace and put an end to all hatred, oppression, suffering and disease as it is said in the Old Testament, "A nation will not take up a sword (weapon) against another nation, no human being will hear of war again". Fourth,

spreading universal knowledge about the God of Israel who will unite humanity as one unit. As the Old Testament says, "God will be King over the whole world — on that day, God will be one and his name will be one" (Anggun, 2010, hlm. 38).

E. IMAM MAHDI IN THE AHLUSSUNNAH VERSION

Ahlussunnah believed in the emergence of Imam Mahdi that in the end, a man would appear who would adorn the world with justice. This Ahlussunnah belief is based on the words of the Prophet Muhammad which were narrated from several companions of the Prophet. Imam Abu Daud al-Sajastani narrated in his Sunan from Umm Salamah, the wife of the Prophet Muhammad, that Imam Mahdi was a descendant of the Messenger of Allah from Fatimah descent. Rasulullah said:

المهدي من عترتي من ولد فاطمة.

"Imam Mahdi is from my descent from the descendants of Fatimah"

Imam Ahmad bin Hanbal narrated that Imam Mahdi would uphold justice on earth:

عن أبي سعد الخدری قال: قال رسول الله ص. لا تقوم الساعة حتى تمتلئ الأرض ظلما وعدوانا قال ثم يخرج رجل من عترتي أو من أهل بيتي يملؤها قسطا رجل من عترتي أو من أهل بيتي يملؤها قسطا رجل من عترتي أو من أهل بيتي يملؤها قسطا رجل من عترتي أو من أهل بيتي يملؤها قسطا معظلا قسلا معدلا قسطا معدلا

"From Abu Said al-Khudri, he said: Rasulullah SAW said:" The Day of Judgment will not occur unless the earth is full of injustice and enmity. " He continued, "Then there will appear a man from my descent or my family who will fill the earth with justice as it has been filled with injustice and enmity" (Dawud, 1999, hlm. 1831).

Regarding the concept of Imam Mahdi in Ahlussunnah, Imam Mahdi is also believed to be predicated as a human guide who has been prepared by Allah who comes from the descendants of the Prophet Muhammad, it's just that there is no clear information about his identity further. In addition, what makes it different from the Shia about the understanding of Imam Mahdi, Ahlussunnah believes that Imam Mahdi has not been born on this earth because the time of his birth is believed to be approaching the end of the world.

F. IMAM MAHDI SHIA IMAMIYAH VERSION

Imam Mahdi is the creed of the Shia belief based on the hidden concept of the Imam (Labib Ahmad, 1980, hlm. 24) which will appear in the last days. This concept is considered as the view of the majority of 'Shi'a scholars to maintain the position of Ali

bin Abi Talib's descendants as leaders of the Muslim community. Even the Shi'ites became the first group to popularize this concept of Imam Mahdi.

Imam Mahdi in the Shi'a creed is the 12th Imam named Muhammad bin Hasan al-Askari born in 255 AH. This 12th Imam is part of the Ahlulbait which has been established through the text by the Messenger of Allah regarding their Imamate and is the news happy for his people at their appearance. Imam Mahdi was born in a very difficult situation that it was impossible to spread or publicly announce his birth. However, Imam Mahdi's father Hasan al-Askari and a number of his family and relatives showed their joy and happiness about this. The Shi'a and their followers know about his birth and life and believe that he is the 12th Shi'a Imam that the Prophet Muhammad has delivered as good news (Baqir, 2004, hlm. 148). After his father died he immediately took over the leadership and important matters of supra miracle. Everything was hidden from government surveillance at that time.

The leadership of this Shi'i version of Imam Mahdi continued during the period of the chaos of the Kubra after establishing sufficient provisions and stipulating various leadership obligations and responsibilities for Allah's scholars and those who could maintain His halalness and prohibition. With the decrees made by Imam Mahdi, his successors during the period of the chaos of the Kubra were able to assume leadership responsibilities in religion in every condition that occurred at that time. In turn, all the supporting aspects appear as a comprehensive improvement and as promised by Allah to all the people can be fulfilled (Ghazali, 2007, hlm. 4).

The period of the chaos of the Kubra has occurred since 329 AH and this period of occultation has continued until now. Imam Muhammad bin Hasan al-Askari during the miraculous period performed various activities. However, he was closed off from all his followers to strengthen his position as a priest who must be obeyed. He is a person whom his people look forward to when all aspects support the creation of a comprehensive world revolution (Ghazali, 2007, hlm. 4).

In Shia teachings, two reasons for the confidentiality of information about the Imam Mahdi are also explained. Ibrahim Amini in his book *Imam Mahdi* (Imani, 2002, hlm. 74–75) explain these two reasons. First, the Shi'ah wanted to safeguard the identity and secret of the Imam Mahdi that was promised from Allah's enemies and the unjust rulers. The Prophet Muhammad and the Imams were fully aware that if the rulers knew all about the identity of the Imam Mahdi complete with all the characteristics of his parents' names, their names and so on, then they would all not delay any longer to obstruct his birth even by killing people, his parents. The Umayyads and Abbasids decided to end their rule by killing even the slightest threat to him, they did not stop to commit crimes to strengthen their power. Second, by providing general information

about the Imam Mahdi, The Holy Prophet and the Imams wanted those with weak faith not to be overcome by frustration in the presence of unjust rulers. In other words, those who have witnessed or heard of a clean and fair reign of Prophet Muhammad and Ali ibn Abi Talib in the early days of Islam. By doing so, they have accepted the new religion in hopes of witnessing an end to all evil.

G. SIMILARITIES AND DIFFERENCES OF IMAM MAHDI, SAVIOR AND MESSIAH

1. Similarities between the Imam Mahdi, the Savior and the Messiah include:
 - a. The figure of the leader of the end times awaited his arrival.
 - b. As a savior of religion from destruction.
 - c. One who will uphold truth and justice
 - d. Establishing the Kingdom of Heaven on Earth (Christian), Temples (Jews) and Islamic Government (Islam).
 - e. Become the religion of all mankind.
 - f. Judging his enemies.
 - g. Upholding religious teachings.
 - h. As a sign of the end times.

In the author's opinion, the equations mentioned above may indicate that the figure whom all religions look forward to is a figure interpreted by many meanings and meanings, just as God is called differently by each religion, an example of Allah in the concept of the trinity. , Allah in Islam and Yahweh in Jewish teachings.

2. The differences between the Imam Mahdi, the Savior and the Messiah include:
 - a. Heredity;
 1. Jesus as God's son for Christians.
 2. Someone from the line of King David.
 3. Muhammad bin Abdullah, a descendant of Hasan bin Ali bin Abi Talib.
 4. Muhammad bin Hasan Al-Askari, the 12th Imam of the Shia Imamiyah
 - b. Special Features;
 1. Jesus at His second coming will judge the dead.
 2. Messiah Jews will gather all the Jews back to the land of Israel.
 3. The Ahlussunnah version of the Imam Mahdi would take refuge in Mecca, meet Prophet Isa, kill the Dajjal, rule for seven to nine years and then die and be worshiped by all Muslims.
 4. The Imam Mahdi of the Shi'a Imamiyah version was born in 255 AH and the Imam Mahdi according to the Syi'ah Imamiyah the concept of keghaiban sugra and kubra.

H. IMAM MAHDI AS HEIR AND WORLD LEADER

In surah al-Qashas 5-6:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ۝ وَنُفِضَ الْأَرْضَ وَنُرِي فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ ٦

"And We will give gifts to those who are oppressed on earth (Egypt) and want to make them leaders and make them people who inherit (the earth)."

"And We will strengthen their position on earth and We will show Pharaoh and Haman and their soldiers what they always worry about from them."

Mohsen Qaraati argues in his interpretation that this verse is related to Imam Mahdi. Mohsen Qaraati further described Imam Mahdi as the "Queen of Justice" promised by Allah to eradicate injustice and overthrow the government that oppresses the people. He was a holy man descended from the Prophet Muhammad who was hidden by Allah when he was oppressed by the Abbasid rulers of his time (Qaraati, 2002, hlm. 10–12).

This verse is also in accordance with several expressions of Ali ibn Abi Talib in Nahj al-Balaghah and the words of other Imams, this verse is related to Imam Mahdi. And the oppressed are the followers of the tormented caravan of truth (Sy'i'ah Imamiyah) whose control of the world will eventually fall into their hands. This phenomenon will culminate in the last days ('Ali al-Fadhil bin Hasan al-Fadhil al-Thibrisi, 1997, hlm. 327–328). Shaykh Shaduq said that Ali bin Abi Talib once said, "This verse is related to us" (Huwazi, 2001, hlm. 107).

Kamal Faqih Imani in his Tafsir Nur al-Qur'an explains that these two verses are expressed in the form of fi'il mudhari '(which shows the continuity of actions taken and as general law. This verse says that Pharaoh wanted to disperse the Children of Israel and destroy their power. and their greatness, but Allah wants them (the Children of Israel) to be strong and victorious. Pharaoh wants strength to be in the hands of the oppressors forever, but Allah intends to give government to the oppressed people and in the end it happens according to His will (Faqih Imani, 2005, hlm. 232).

Muhammad Baqir Majlisi Shia scholar Imamiyah in his book Bihar al-Anwar agrees that this verse is also addressed to Imam Mahdi, he explains outwardly, this verse uses the verb mudhari 'in explaining the meaning of Allah. In reality, the promises contained in this verse have not been realized until now. With the government established by Rasulullah SAW in Medina which lasted for about ten years, we think that this has not been realized completely. According to some hadiths, this verse indicates about Imam Mahdi, that all of Allah's promises will come true when Imam Mahdi comes to Earth and establishes justice on him. Ibn Abil Hadid said: "The Shia scholars are of the opinion that he promised the emergence of an Imam who would rule

the earth and conquer the whole world. "In another narration Ibn Abil Hadid said:" The oppressed people on earth who are contained in the Koran and will be made heirs by Allah are us (followers of Shia Imamiyah), Ahlul Bait. Allah will raise up their Mahdi who will glorify and humiliate their enemies" (Baqir Majlisi, t.t., hlm. 63).

The use of the word minnah, is defined by Kamil Faqih Imani as 'bestowing virtues and gifts' and this usage is completely different from the verb minnah as a gift to belittle one's opponent, which is a despicable act. In these two verses Allah removes the sow of His will concerning the oppressed and states five things in this regard. First, that Allah intends to give them His grace by saying, "And We will give gifts to the oppressed." Second, God intends to make them leaders, And to make them leaders. Third, Allah wills to make them heirs to the government of the oppressors, and to make them heirs. Fourth, Allah wills to give them a strong and sustainable government, and We will establish their position on earth. Fifth, Allah wants to show his enemies what they are afraid of and that the oppressed people have put all their strength against them, and We show Pharaoh and Haman and their soldiers what they always worry about (Faqih Imani, 2005, hlm. 233).

Regarding the word minnah, Mutawalli Sya'rawi in his commentary explains that minnah is a gift given without effort from the recipient. It was as if this was a gift from Allah in return for the wrath of His servant who was oppressed. Because as Imam Ali said: "God will not hand over the righteous to be tormented, but He allows them to be tested by others. If when tested, no one is concerned, then Allah will take over that concern. "When Allah is concerned about seeing people who are wronged, then He not only eliminates injustice, but He also makes them leaders and role models in religion and morals. They will get a leadership legacy left by wrongdoing leaders (Sya'rawi, 2011, hlm. 255). This explanation may be similar to the history of the Imam Mahdi, the Shi'a Imamiyah version, who was born when his family was persecuted by the Abbasid caliph at that time. If only Mutawalli Sya'rawi thinks that someone who is wronged is Imam Mahdi, then it can be said that the Sya'rawi Tafsir in verse 5 of Surah al-Qashash can be the opinion of the supporters of Imam Mahdi in the Shi'i version of the Imamiyah.

In the 6th verse of Surah al-Qashash it is explained that Haman was a well-known and influential minister of Pharaoh so that in this verse the Egyptian army was called the army of Pharaoh and Haman. It is said that this verse does not speak of a personal, local, limited program and only relates to the Children of Israel, but also states general laws for all ages and all nations and generations. This is good news about the victory of truth over falsehood and faith over infidelity. Also all free people who seek a just government and try to eliminate the elements of injustice. An example of the outward

extension of the will of Allah is the actual reign of the Children of Israel and the destruction of the reign of Pharaoh, and a broader example is the reign of Prophet Muhammad and his followers after the arrival of Islam. That government is the government of the believers, the poor, the oppressed who are always insulted by the Pharaoh of their time and are under pressure and injustice. And at the end of the age this government will again be upheld by Imam Mahdi over his enemies (Faqih Imani, 2005, hlm. 234).

Kamal Faqih Imani argues that these two verses are among the verses that provide good news about the emergence of a just government by Imam Mahdi. The Imams of Shia Imamiyah point to this verse as the appearance of the Imam Mahdi. In Nahj al-Balaghah Ali ibn Abi Talib says, "The world will lean towards us after being reluctant, like a female camel leaning towards her child" then read the fifth verse of surah al-Qashash. He also interprets the above verse by saying, "they are the descendants of the Prophet Muhammad, Allah will raise up the Imam Mahdi after their hardship then will give them honor and humiliate their enemies." In line with this explanation, Ali Zainal Abidah bin Husain, an Imam Shia Imamiyah said (Faqih Imani, 2005, hlm. 235).

In al-Azhar's Tafsir related to this verse, it is narrated that the Children of Israel even though they were weak and oppressed, they had a belief in the teachings of their ancestors that they received from Prophet Abraham. It is said that the King of Egypt (a contemporary of Prophet Ibrahim) intended to take Prophet Ibrahim's wife, Sarah, the Egyptian king told him to give up his wife, but that did not happen because of Allah's help. So from then on, Prophet Ibrahim had said that there would be his children and grandchildren who would overthrow Pharaoh's power. The words of Prophet Ibrahim were narrated from generation to generation so that they became a belief and Pharaoh at that time knew this and ordered to kill all the sons of the Children of Israel (Hamka, 1982, hlm. 51). Although the interpretation is not related to the appearance of the Imam Mahdi, there are similarities in the concept of Imam Mahdi, which is believed by the Shia Imamiyah, namely having the same belief that someone will be born to undermine the power of the wrongful government.

In the history and concept of Judaism, around 2000 years ago, the Roman Empire expelled the Jews from Israel, so that they lost their identity and pride as a nation that had experienced glory. They were persecuted in various ways by the communities they had migrated to. It is amazing that, despite the continuing hardships of life, the Jews did not lose hope that God would send a son of King David to lead them out of adversity. When Messiah comes, the world will experience perfection. Messiah is the concept for the end of the whole concept, Messiah came to answer why are we here? Why are we here ? (Anggun, 2010, hlm. 37).

According to the author, this shows the similarity in the concept of the emergence of the end of time, Shi'a Imamiyah believes that the Imam Mahdi will emerge due to the condition of those who are oppressed by the government, as well as Jews, who feel oppressed by the expulsion of the Roman government from Israel. Meanwhile, Ahlul-sunnah predicted that there would be destruction at the end of time, thus requiring the figure of Imam Mahdi as a savior.

Unlike the case with Christian teachings that understand that the period of oppression had passed with the birth of Jesus, so they are currently living in the age of salvation. There is no more oppression against Christianity which demands the arrival of an end-time leader. They are just waiting for the second coming of Jesus to perfect their religion (Hadiwijoyo, 1995, hlm. 472).

These two verses, which the Shia Imamiyah use to support the concept of the Imam Mahdi, actually describe the events of the Prophet Musa and Pharaoh. It is not aimed at the Imam Mahdi at all, but this verse strongly supports this concept. With the background of being the oppressed, the Shia Imamiyah make their position to rule the world with the evidence of this verse very strong.

I. IMAM MAHDI AS STRENGTHENING RELIGION IN THE END TIMES

In surah al-Nur verse 55 and al-Taubah verse 33:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (٥٥)

And Allah has promised those who believe among you and do righteous deeds that He will truly make them reign in the earth, as He has made the people before them reign, and indeed He will confirm for them. They are the religions that He has approved for them, and He will really change them, after they are in fear of being safe. They still worship Me by not associating anything with Me. And whoever (remains) kafir after (promise), then they are the ones who are wicked. "

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ٣٣

"It is He who has sent His Messenger (with) guidance (Al-Quran) and the true religion to be won by Him over all religions, even though the polytheists don't like it."

Thibrisi said from the Imams Ahlul Bait narrating that this verse (Surah al-Nur verse 55) is related to the Mahdi. The family of the Prophet Muhammad, Shaykh Abu Nadhr 'Iyasyi narrated from Imam Ali Zainal Abidin that he read the verse after that he said "oath by Allah they mean our followers and it will be realized thanks to someone from us, he is the Mahdi (guide).) this people. It is he who is meant in the hadith of the

Prophet Muhammad, "if the age of the world is not left except for another day, Allah will extend that day until someone from my family appears and leads the world. His name is like my name (Muhammad), this kind of narration can also be found through other channels such as from Imam Muhammad Baqir and Imam Ja'far Sadiq" ('Ali al-Fadhl bin Hasan al-Fadhl al-Thibrisi, 1997, hlm. 212).

Thibrisi ends his interpretation of this verse by explaining that given the spread of religion throughout the world and not yet fully globalized, this promise will certainly be fulfilled in the future, where the globality of religion cannot be avoided and we know that the promise Allah will never be just a promise" ('Ali al-Fadhl bin Hasan al-Fadhl al-Thibrisi, 1997, hlm. 212).

In our opinion, when viewed from the reason for the revelation of this verse, al-Hakim and al-Thabrani who came from Ubay bin Ka'ab said, that when Rasullah saw and his companions arrived in Medina and were greeted by the Ansar who provided facilities for their lives They are still being targeted by the kuffar of Arab Medina, therefore they do not want to let go of their weapons both day and night. They said to the Messenger of Allah: "When did you see us living in safety and peace without fear of anyone other than Allah." So this verse comes down with regard to those who explain Allah's guarantee that they will become caliphs (ruling) on earth. Also stated by Ibn Hatim who came from al-Barrak who said (al-Suyuthi, 1993, hlm. 73), The explanation for the revelation of this verse may be given a parable like what will happen at the end of time when Muslims are about to lose, that's when Imam Mahdi appears to be a hero of victory for Muslims against his enemies.

According to Ahlussunnah regarding surah al-Nur verse 55, Ahmad Mustafa al-Maraghi in his tafsir book, explained that Allah promises those who believe and do good deeds, that He will truly inherit the country of the Arab and non-Arab polytheists to them, and made them kings and leaders, as He had ruled the Children of Israel in Sham when He destroyed the arrogant and made them their inhabitants and inhabitants (Mustafa al-Maraghi, 1993). This is related to the reason for the fall of the verse described above, so that in our opinion this verse has nothing to do with the Imam Mahdi who is believed by the Shi'ah Imamiyah.

In the commentary book Kasyf al-Asrar by Rasyiduddin, it is stated that the Prophet Muhammad in surah al-Taubah verse 33 is the Prophet Muhammad, while the guidance referred to in this verse is the holy book of the Koran and the true religion is Islam. Allah will win this Islam over other religions, meaning that there is no religion or guidance above the world unless the teachings of Islam have defeated it. And this has not materialized until now. Abu Said al-Khudri noted that the Messenger of Allah (saw) on one occasion mentioned the coming ups and downs of Muslims, they were so severe

that he said that every human being could not find shelter from him. When this happens Allah will bring forth someone from my family whose world will be filled with justice. The entire inhabitants of heaven and earth are willing and proud of it. In his time, the rain would not hang above the sky unless it would pour down on the earth, and no vegetation was found at the bottom of the earth except to bloom and grow. Life was so beautiful and prosperous at that time that everyone wished that their deceased elders and relatives would return (Rasyiduddin, t.t., hlm. 119–120). What is meant is Imam Mahdi from the descendants of the Prophet.

Ibn Kathir interprets surah al-Taubah verse 33 as guidance or news of truth, valid faith and useful knowledge brought by the Messenger of Allah, while true religion is valid and beneficial deeds in the world and the hereafter (Kathir, t.t., hlm. 121). This interpretation shows that what this verse means is the Prophet Muhammad, this opinion is also strengthened by M. Quraish Shihab's interpretation of this verse. M. Quraish Shihab explained that in order to realize His will, He had sent His Messenger, namely the Prophet Muhammad. By bringing instructions in the form of clear explanations and very clear evidence, silencing anyone who doubts and by bringing the true religion to be won by Him that religion through His Messenger of all religions. Even though stubborn polytheists dislike the presence of Allah's religion, let alone its victory, Allah will still perfect His light regardless of their reluctance (Quraish Shihab, t.t., hlm. 580).

Christian and Jewish teachings have the concept of a figure who will strengthen their respective religions at the end of time, such as the Syia'ah Imamiyah and Ahlussunnah with the Imam Mahdi. Christianity with the concept of Jesus' second coming to establish the Kingdom of Heaven on earth, has made this religion stronger, because it is certain that all mankind will believe in Jesus as God (Hadiwijoyo, 1995, hlm. 473). Likewise, it is with Jews who will spread the universal knowledge of the God of Israel and unite humanity as one (Anggun, 2010, hlm. 38). Save us. The three divine religions have the concept of a figure that will emerge at the end of time as the reinforcer of their respective religions.

J. IMAM MAHDI AS A WITNESS FOR HIS UMMAH

In surah al-Nisa verse 41, al-Nahl verses 84, 89 and al-Qashash 75:

فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ٤١

"Then how (will the disbelievers later), if We bring a witness (apostle) from each ummah and We bring you (Muhammad) as a witness against them (as your people)"

وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ٨٤

"And (remember) the day (when) We raised up from each of the people a witness (apostle), then it is not permitted to those who disbelieve (to defend themselves) and not (also) they are allowed to apologize"

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِّنْ أَنفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلٰى هَٰٓؤُلَاءِ عَنبَلُ الْكِتَابِ
تَبَيَّنَا لِكُلِّ شَيْءٍ وَهْدَى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ٨٩

"(And remember) the day (when) We raised up in each people a witness against them of their own and We bring you (Muhammad) to be a witness over all mankind. And We send down to you the Al Kitab (Al Quran) to explain everything and guidance as well as grace and good news for those who surrender."

وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ
٧٥

"And We brought from each congregation a witness, then We said," Show your proof of truth ", so they know that the right belongs to Allah and what they used to do is gone from them."

The mention of the word testimony in these verses is stated absolutely and clearly. "And the outward meaning of the whole is the absoluteness of the testimony, namely the testimony of the actions of all the people and also the tabligh of the apostles" (Husain Thabathaba'I, 2010, hlm. 32). Al-Zamakhsyari in his book Kasysyaf on this matter explains, "because the prophets of every people are witnesses of what they do." Witnesses are "acting against them regarding faith, justification, disbelief, and lies" (Al-Zamakhsyari, t.t.). A witness must live with them and not die as Surah al-Maidah verse 117 implies regarding the words of Prophet Isa (Al-Zamakhsyari, t.t., hlm. 423–424).

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنِ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ
فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنتَ الْرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

"I never said to them except what You commanded me (said) to be:" Worship Allah, my Lord and your Lord ", and I am a witness against them, as long as I am among them. So after you forgive me, you are the one who watches over them. And You are the Witness of all things. "

Perhaps this explains that when Prophet Isa (as) was still alive among his people, he was appointed by Allah as a Prophet as well as a witness for his people on the Day of Judgment. The death of Prophet Isa and the absence of a Prophet appointed by Allah to replace him, so when he was still alive Prophet Isa asked Allah to watch over his people. It was only when the Prophet Muhammad became a prophet and apostle, that testimony for the people of that era was given to him. Likewise, the Imam Mahdi who will come at the end of time, will be a witness for his people, because even though Imam Mahdi is not a prophet, he has the right to be a witness because all Shi'ah Imamiyah Imams, especially Imam Mahdi, are considered to be of a lower level than the prophets but he is above ordinary humans.

Thus, a witness whom Allah collides with on the Day of Resurrection must be a contemporary of those who are given testimony. Therefore, it is impossible to limit the witness to the prophet only as conveyed by al-Zamakhshari in his interpretation (Al-Zamakhshari, t.t., hlm. 429). In fact, we should say that at every time there must be a witness for the actions that occurred at that time (Razi, t.t.).

This is as explained by Fakhrur Razi in his interpretation which states,

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا

"And We determine for each congregation of witnesses"

In some of these verses what is meant is We set apart someone as a witness against them. Then, some claim that they are prophets because the people witness that they convey evidence to the people and explain it so that the people realize that the mistakes and shortcomings are because of themselves and that adds to their difficulties. Others think they are witnesses who testified to humans at every age and among them the prophets. This opinion is closer to the truth because Allah generalizes it to every people, group, then makes them witnesses. Therefore (Al-Zamakhshari, t.t., hlm. 527), there must be a witness for humans and live in the present as in every age. This is also confirmed by two verses, namely in surah al-Hajj and al-Nisa by using isim isyarah about the testimony of the Prophet Muhammad in His words,

وَجِئْنَا بِكَ شَهِيدًا عَلَىٰ هَؤُلَاءِ

"And we present you as a witness for them"

As a sign of the same age for those who are other witnesses for the next generations (Husain Thabathaba'I, 2010, hlm. 32). Meanwhile, according to Ahmad Mustafa al-Maraghi, the witnesses referred to in the four verses are the prophets who have been sent by Allah. The testimony referred to is the presentation of the charity of the people towards their prophets and the comparison between their faith, morals and deeds with the faith, morals and deeds of the prophets. If the prophets bear witness that they carried out what was brought and commanded they would be saved. However, if the prophets let go and do not give testimony because their deeds and creeds contradict what was brought to them, then they are the losers (Mustafa al-Maraghi, 1993, hlm. 68). The interpretation of a witness, namely the Prophet Muhammad PBUH was also explained by Ibn Kathir in his commentary book (Kathir, t.t., hlm. 296).

Quraish Shihab's interpretation of witnesses in these four verses also confirms that the witnesses referred to are the prophets and not the Imam Mahdi. Quraish Shihab explains the above verse states that: and remember and also remind O Messenger of the day when He, namely Allah called to criticize and torture those who disbelieve, then said: "Where are My allies that you thought and think of gods so associate them with

me, where are those whom you think can help you ". The polytheists could not answer. Because Allah has brought witnesses and for that purpose We have withdrawn, that is, we will certainly present them immediately and upon Our order and power from each people a witness, namely an apostle who was sent to this people who witnessed their iniquity, or what Allah has assigned to be a witness, among others, their deeds. Then We Said to every people: "show your proof of truth which you use to justify polytheism." They cannot prove it, so they immediately know and realize and admit that what is haq in terms of divinity and other things belongs to Allah and disappear from them again, perish and helpless what, namely lies that previously existed in their world-held (Quraish Shihab, t.t., hlm. 402).

Christian teachings do not have the concept of a witness for their followers, because they believe that Jesus will appear in the last days as a judge who will judge all living and dead people. So, Christians do not need witnesses at all. Likewise with Jewish teachings, they do not have the concept of a figure who witnesses the actions of their people at the end of time, because the appearance of Messiah only carried four missions (Anggun, 2010, hlm. 38), First, to sing the temple. Second, to gather all the Jews back to the Land of Israel. Third, to serve in the era of world peace and end all hatred, oppression, suffering, and disease. Fourth. Spread universal knowledge about the God of Israel, who will unite mankind as one.

K. CONCLUSION

The conclusion that the author gets from the concept of Imam Mahdi according to the interpretation of the Shia Imamiyah is that there are 3 roles of Imam Mahdi at the end of time which are mentioned in the verses of the Koran:

1. Imam Mahdi as heir and world leader.

In surah al-Qashash verses 5 and 6. Mufasssir Shia Imamiyah states that these two verses are addressed to Imam Mahdi, because there are similarities in historical aspects to the events of Prophet Musa and Pharaoh mentioned in this verse.

2. Imam Mahdi as Strengthening Religion in the End Times

Surah al-Nur verse 55 and al-Taubah verse 33, according to the interpretation of the Shi'ah Imamiyah, are the arguments about the Imam Mahdi as a religious amplifier at the end of time. all over the world so that the religion of Islam will get stronger.

3. Imam Mahdi as a Witness for his Ummah

Surah al-Nisa verse 41, al-Nahl verse 84 and 89 and al-Qashash verse 75 state that there will be witnesses to mankind's actions at the end. The difference between the Shi'ah Imamiyah explains it more broadly, namely by stating that it is not only the

prophets who are witnesses, but every age there must be a witness, including the Imam Mahdi who will be a witness at the end of time.

Imam Mahdi's concepts which are interpreted in the Koran according to the Shi'ah Imamiyah are actually not much different from the interpretation of Ahlussunnah. But what is different is that the Shi'ah Imamiyah commentators tend to add several interpretations of the verses of the Koran addressed to Imam Mahdi. The difference in the way the Shi'ah Imamiyah's interpretation of the verses about the Imam Mahdi is also influenced by the social conditions that feel oppressed by the murder of Imam Husen in Karbala. So that to strengthen the belief of their followers, they believe in the concept of Imam Mahdi in the Koran.

The concept of Imam Mahdi in the Shi'a Imamiyah version has several similarities with the Jewish teachings about the Messiah. Perhaps, this was due to the similarity in the condition of those who were oppressed by the authorities. Shiite Imamiyah who felt oppressed by the leadership of the Abbasids and Jews were expelled by the Roman Empire from their residence. Meanwhile, Ahlussunnah, who is currently in a safe state, believes that the appearance of Imam Mahdi is only from the hadith reports. In Christianity, it is very different from Islam or Judaism, because of the condition of Christianity which believes that after the birth of Jesus is the age of salvation. So, Christianity is completely different from that concept.

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