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First year - Issue (3 - 4): 2024 AD - 1446 AH

Quranic Reference for Mahdist Project

- ▶ **Editorial:** ▶ Ahl al-Bayt (PBUT), Ideal Model of Divine Succession
 - Certainty Realization of Mahdist Project
 - Imamate between Necessities of Presence
 - Reasons for Imam Mahdi Occultation
 - Philosophy of Affliction in Mahdist
 - Quranic Impact in Some Texts of Iftitah Supplication
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 - Mahdist Thesis between Orientalist Sayings, Quranic Texts
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 - Awaited Mahdi, Twelfth Imam



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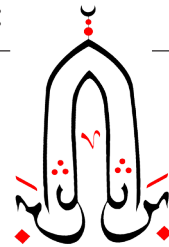
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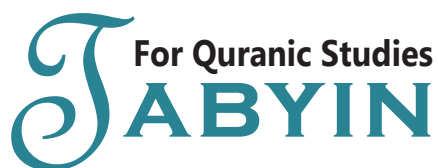
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«Tabyin for Quranic Studies» is a quarterly scientific periodical magazine, issued by «Baratha Center for Studies and Research» in Beirut and Baghdad. It is concerned with approaching contemporary intellectual issues and challenges from a Qur'anic approach, and aims to root contemporary issues from a Qur'anic perspective, and to spread Qur'anic culture.

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Magazine Message:

- 1 - Returning to Holy Qur'an and confirming the authority of its verses in addressing the issues of the contemporary nation.
- 2 - Spreading Qur'anic culture on a large scale and linking the nation to its Holy Book (Qur'an) to overcome leaving the Qur'an cognitively.
- 3 - Emphasizing the ability of Holy Qur'an to revive the spirit and renew effectiveness in the mind and conscience of the nation to achieve the desired renaissance.
- 4 - Consolidating the authority of Ahl al-Bayt (Prophet Family) (peace be upon him) in understanding and interpreting the Qur'an based on the Hadith of al-Thaqalayn (statement attributed to the Islamic prophet Muhammad, that introduces the Qur'an), due to the importance of this in paving the way for the promised Mahdist society.

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Ahl al-Bayt (PBUT), Ideal Model of Divine Succession

Editor-in-Chief:

◆ Dr. Ammar Abd al-Razzaq Al-Sagheer

Muslims generally agree on the pioneering interpretive role that the Prophet Muhammad (peace be upon him) played as the first interpreter of Quran, as well his central role in applying the concepts of Quran and explaining his overall perspective of the universe and life. This role requires extensive specialized studies to understand its scope and limits.

One of the most notable aspects of the interpretive role of Prophet (peace be upon him) is represented at two levels: The first is the general one, which he explained to the public according to their needs, the requirements of the situation, and the level of their understanding and reception. This led some to believe that the Prophet (peace be upon him) explained only a limited number of verses from Qur'an, as in the narration reported by al-Bazzar: «The Messenger of Allah (peace be upon him) did not explain anything of Qur'an, except a limited number of verses that Gabriel had taught him.»¹ This perspective contradicts what Allah, Almighty, said in Qur'an, which explains the Prophet's mission: {And We revealed to you the message that you may make clear to the people what was sent down to them, and that perhaps they will reflect} [Al-Nahl, verse: 44]. Qur'an makes it clear that the explanation of Prophet (peace be upon him) was comprehensive.

The second level is the specialized interpretive level, which requires profound awareness and a comprehensive understanding of Qur'anic objectives, as well as a profound understanding of Qur'anic heritage. Among the Muslims, only Imam Ali (peace be upon him) had this qualification, about whom Allah, Almighty, said: {and a conscious ear would be conscious of it} [Al-Haqqah, verse: 12]. This enabled him to be the trusted authority after the Prophet (peace be upon him) in understanding and conveying Qur'an to the nation, ensuring that their understanding would not be influenced by personal ideas, deviations, mental predispositions, or pre-Islamic

1- The hadith was narrated by Al-Bazzar on the authority of Aisha. See: Tafsir Al-Tabari, Vol. 1, p. 29.

remnants.

The Prophet (peace be upon him) explained Qur'an to Imam Ali (peace be upon him) in a detailed and comprehensive way, which suited his capacity, and Imam Ali (peace be upon him) passed it on to the Imams from his lineage, who inherited it from generation to generation. Through this method, the Prophet (peace be upon him) established the principle of Ahl al-Bayt's (peace be upon them) intellectual authority in various aspects of the mission. This reflects their suitability for divine succession, as that their mission is not confined to their time, as the immortality that Qur'an sought for itself, and its ongoing role as a reference and constitution, require the existence of an ideal and normative model for its interpretation and application, which remains with it perpetually.

Here, we can understand the Prophet's (peace be upon him) statement that Qur'an and Ahl al-Bayt will «never separate.» This perpetuity would not have been possible if what Ahl al-Bayt (peace be upon them) had - both their methodology and their mission - was not a true and coherent reflection of Qur'an itself, with all its meanings, objectives, and purposes.

Holy Quran is a statement of divine knowledge, the truths of existence, and the laws, guidance, and commandments for both this world and the Hereafter, generally presented in the form of universal principles and general foundations. This created the need for further detail, clarification, and explanation. Therefore, refereeing to the Sunnah of Prophet (peace be upon him) and his family [Ahl al-Bayt] (peace be upon them), became essential to explain these generalities and clarify the ambiguities. The application of the Sunnah- whether in speech, action, or approval- helped to clearly define every religious and epistemic principle, and to apply it in the best possible manner. Thus, the Shia Imamate believes in a central theory of Quran's core role, and the Sunnah as its guiding axis. They did not limit themselves to the Quran's centrality alone², in contrast to the saying: "The Book of Allah is sufficient for us," which is considered an interpretation based on opinion and is prohibited, as it implies dismissing the role of the Sunnah and its connection to Quran. This dismissing undermines the most direct channel of interpretation, which is embodied by the Prophet and his family-those who were directly addressed by Quran and are the fundamental link between Allah and humanity. Quran is best understood by those it was revealed to. As Imam Baqir (peace be upon him) said: "Quran is only understood by those it was revealed to".³

In this context, a man once asked Imam al-Ridha (peace be upon him), saying: "You explain things from the Book of Allah that we have not heard before." Imam al-Ridha replied: "It was revealed to us before it was revealed to the people, and it was

1 - Also, do not limit themselves with the theory of sufficiency of the Noble Sunnah without Qur'an.

3 - Al-Kulayni, Al-Kafi, Vol. 8, p. 312.

explained to us before it was explained to others. We know its lawful and unlawful matters, its abrogating and abrogated verses..."⁴

The Prophet does not speak out of his own desire;⁵ he is the second source of religious knowledge and legislation. The Prophet (peace be upon him) said: "Verily, I have been given Quran and something like it with it."⁶ Since the Imamate Shia believe in the infallibility of the Imams and their leadership after the Prophet (peace be upon him), as since they are the preachers of Qur'an after him (peace be upon him), he said: "I am leaving among you two precious things, the Book of Allah, and my family [Ahl al-Bayt]. They will never separate from each other until they return to me at the Pond of Paradise."⁷ Therefore, they expanded the concept of the Sunnah to include all the sayings, actions, and approvals of the infallible ones. As such, the statements of the infallible- whether he is Prophet or Imam - are considered proofs, when it comes to explaining Allah's will and objectives in Quran. There is no doubt that when a statement is confirmed to have originated from them, it must be accepted.

Many verses indicate that the religion was perfected and completed, through the guardianship of Ahl al-Bayt (peace be upon him). One of the verses is: {This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion} [Al-Ma'idah, verse: 3]. This verse was revealed after Imam Ali's (peace be upon him) allegiance at Ghadir Khumm, and after Allah, Almighty, made the transmission of the Islamic religion dependent on the transmission of it, by His Almighty saying: {O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message} [Al-Ma'idah, verse: 67]

The Prophet (peace be upon him) conveyed what was intended by his statement: "Whoever I am his master, Ali is his master" (peace be upon him)⁸, with all the

1 - Tafsir Nur al-Thaqalayn, Abd Ali bin Juma al-Huwaizi, Vol. 4, p. 595, Hadith 19.

2 - Allah, Almighty, said: {Nor does he speak from inclination. It is not but a revelation revealed. Taught to him by one intense in strength} [Al-Najm, verses: 3- 4 -5].

3 - There are many narrations from the Prophet (PBUH) about the necessity of adhering to Quran and the pure family (PBUT). Many narrations that they are the source of knowledge, revelation and prophecy, and that they are the inheritors of the knowledge of the Prophets and Messengers (PBUt), and that they are the most knowledgeable people about Quran after the Prophet (PBUH) and the inheritors of his knowledge.

4 - Al-Kulayni. Al-Kafi, Vol. 2, p. 415, Al-Nasa'i, Al-Sunan Al-Kubra, Chapter on the Virtues of Ali, Vol. 5, p. 46, Hadith: 8148.

1 - Al-Saduq, Al-Khisal, p. 572, Hadith 1.

implications of its unrestricted nature that transcends time and form, transferring the leadership of the Prophet's (peace be upon him) mission to Imam Ali (peace be upon him). He also entrusted him with religious, intellectual, and political authority over the nation after him (peace be upon him). Then, Imam Ali (peace be upon him) passed on this authority to those designated to have the Prophet's legacy after him, as Allah, Almighty, appointed them, and by the Prophet (peace be upon him).

The completeness of the message lies in the declaration that links its revelation to the demonstration and perfection of faith, illustrating the complete alignment between what the Imam preached and Quran, particularly when we consider the conditional style and the obligation that necessitates this alignment. One of the key indications of the unity of the Qur'anic approach, and Ahl al-Bayt, is the principle of presenting the hadiths in light of Qur'an. In a hadith delivered by the Prophet (peace be upon him) in Mina, he said: "O people, whatever comes to you from me that agrees with Quran, I have said it; and whatever comes to you that contradicts Quran, I have not said it."⁹

This indicates that everything they present is a revelation, either as an application of the prophetic origin or a representation of it, or its perfect substantiation. Imam al-Sadiq (peace be upon him) has also said: "Everything is referred back to Quran and Sunnah, and every hadith that does not agree with Quran is falsehood."¹⁰

One of the tasks of the Sunnah is to apply the verses of Quran to the perfect substantiation, as well as to the practical example- the actions of the infallible (peace be upon him). For example, his (peace be upon him) saying: "Pray as you have seen me pray."¹¹ The practical example and actions of the infallible, as well as his project, serve as a proof and representation of the divine plan, clarifying the details of rulings and elaborating on the duties mentioned in Quran. In other words, the practical, real-world application of the Qur'anic intent and purpose is made clear. As time goes by, and due to the ongoing changes and shifts in society, and its circumstances, the need for the practical Sunnah laws, and its best application, becomes even more pressing. Thus, the project of Imam Mahdi (may Allah hasten his reappearance) is aimed at reviving the lost religious landmarks, and restoring the movement of religion to its correct path, after it has been manipulated and neglected, making it seem strange and difficult. Quran came with general and broad verses and legislations, which the Prophet (peace be upon him) clarified and detailed, according to the level of the addressees, so, the project of Imam Mahdi (may Allah hasten his reappearance) will restore this clarification to its real foundations, applying it in the most accurate way, either through substantiation, or by explaining the correct interpretation. This is to rebuild

2 - (Wasa'il al-Shi'a) Means of Shi'a, Vol. 18, p. 79, Chapter 9 of the Chapters on the Qualities of the Judge, Hadith 15.

3 - Al-Kafi, Vol. 1, p. 69, Chapter of "Adhering to the Sunnah and Evidence from Quran", Hadith 3.

4 - Al-Majlisi, Bihar Al-Anwar, Vol. 82, p. 279.

the authentic Islam, and present the proper divine model for the state that Islam intended for humanity.

It becomes clear that the foundations of the project of Imam Mahdi (peace be upon him), with all its actions, words, and confirmations, and the principles upon which it operates, are derived from Holy Quran and the Sunnah of the Prophet Mohammad (peace be upon him), making them his reference, from which he will never deviate or differ. In other words, they will never part from each other, and the Imam's project is an applied representation of Quran in all its details and specifics.

Based on the above, this issue of "Tabyin" magazine comes to reveal the Islamic reference for the belief in the Mahdist doctrine. The central theme of this issue includes a collection of articles and research that emphasize the Quranic and Sunnah roots of Shia Imamate, and the Mahdist project. It also explores the philosophy of establishing justice and eliminating oppression and tyranny in this project, in addition to discussing several doubts and issues related to the reasons and causes of the occultation of Imam Mahdi (peace be upon him), and the importance of awaiting relief [intedhar al-faraj]. Moreover, it addresses the Western Orientalist stance on the doctrine of salvation and the Mahdist belief, under the section of research and studies, and a reading in the book: "The Awaited Mahdi, the Twelfth Imam (peace be upon him)".

We hope that this issue will contribute to enriching the discussion on this topic, which today is the subject of much debate and discussion, as humanity longs for salvation and the spread of justice, as the world is increasingly filled with oppression and injustice.

Praise be to Allah, Lord of the Worlds.
Editor-in-Chief



Certainty Realization of Mahdist Project Quranic Study on Concept "Prevailing over all Religions"

◆ Prof Noor Mahdi Kazem Al-Saedi

College of Islamic Sciences - Warith Al-Anbiya (peace be upon him) University
- Iraq

■ Abstract

The research starts with the hypothesis that the Mahdist project is a divine promise that will be inevitably realized, based on Quranic data on the one hand, and divine laws on the other, which have inherent and unchanging characteristics that ensure the realization of Allah's justice, wisdom, and greatness.

From this point, the study highlights the strong connection between the inheritance of the Earth, referred to in the research as the "Mahdist project," and the appearance of Islam over all religion, an interconnected relationship of cause and effect, which the research seeks to explain and demonstrate.

Keywords: Mahdist Project, Quran, Prevailing of Religion, Inheritance of the Earth, Certainty, Divine Laws.



Proof of Mahdism in Qur'an Through the Objectives of Divine Succession of Humanity on Earth

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◆ Translated by: Dr. Mohammad Firas Al-Halbawi

PhD in Persian Language and Literature, Lecturer at Damascus University, Syria.

■ Abstract

The Islamic sects depend on the Holy Qur'an, and since the belief in the Mahdism is a common doctrine among Islamic schools of thought, we find references to it in several Qur'anic verses, as the Qur'an contains the clarification of everything. One should reflect on the context and form in which this divine clarification is mentioned, because it is clear that many divine truths are not explicitly stated in the apparent words and phrases of the Qur'an. Therefore, it should be searched for in other means. They are conveyed within the framework of the objectives behind the missions of the prophets, and the purpose of human creation. Furthermore, presenting the study of Mahdism and the future of the world in this context highlights many verses that address this issue, and we will not find a practical application for those verses without the realization of Mahdism, as this matter supported by many hadiths and narrations, as well as the writings of both Shia and Sunni commentators.

In this study, the theory of Mahdism will be proven by revealing the objectives of divine succession of humanity on Earth, and the relationship between Mahdism and the future of the world in the Qur'an.

Keywords:

Mahdism, Future of the World, Objectives of the Prophets, Global State, Call for Justice.



Imamate between Necessities of Presence, Concealment Qur'anic Epistemological Criticism

◆ **Hussein Ibrahim Shams al-Din**

PhD student in Sociology and Philosophy, Seminary [al-Hawza] of Qom, Iran.

■ Abstract

The issue of Imamate in Islamic thought is generally considered one of the intricate topics, which plays a role in shaping the social and doctrinal Islamic identity. However, this matter has not been agreed upon by the various Islamic sects. The Imami school, for example, approaches it from an existential ontological perspective linked to the concepts of monotheism, the creation of the world, and its purpose. Thus, the concept of the Imam's existence is connected to the perspective of the perfect human, and is not merely a matter of general leadership or governance, as is the case in some other schools.

This issue was clearly reflected in the issue of the presence and occultation of the Imam. The occultation was not as strong as the non-existence of the Imam, because the purpose of his existence is not limited to his mere presence, even though presence is the greatest manifestation of the effectiveness and existence of the Imam. However, his occultation, or concealment from people, does not contradict the necessity of his existence in the world of creation.

Keywords:

Imamate - Presence - Occultation - Perfect Human - World of Creation.



Reasons for Imam Mahdi Occultation Quranic Approach to Story of Moses, Children of Israel

◆ **Dr. Ahmed Dahib Hussein**

Researcher in Quranic Studies – Iraq

■ Abstract

The issue of the occultation of Imam Mahdi (PBUH), the twelfth Imam of the Ahl al-Bayt (PBUT)⁽¹⁾, is considered one of the problematic matters, around which there has been disagreement among Muslims. In this study, an attempt is made to shed light on this issue, to understand its causes, reasons, and philosophy, and to explore whether it is a law of existence. This is done by comparing the occultation of Imam Mahdi (PBUH) with the occultation of Prophet Musa (PBUH), which is considered a brief form of occultation compared to that of the Imam. Through this comparison and reflection on the Quranic stories that mention the absence of several prophets from their people, lessons and insights can be drawn, and morals can be learned. Consequently, this helps us understand the outcomes reaped by these peoples, including the Children of Israel, from the absence of their prophets, to reflect on the results of such absences, and how to deal with the occultation of Imam Mahdi (PBUH) today, in a way that benefits humanity while waiting for the world savior.

1- Peace be upon him

Keywords:

Imam Mahdi (PBUH), Occultation, Waiting [Alentedhar], Moses (PBUH), Children of Israel.



Philosophy of Affliction in Mahdist Project Quranic and Hadith Perspective

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PhD in Islamic jurisprudence and knowledge - Professor at the religious seminary and Al-Mustafa International University - Iran.

■ Abstract

The affliction is considered one of the important and effective principles in the historical context of community building. The study aimed to shed light on its impact and effectiveness, in clarifying the objectives it seeks to achieve within the framework of the Mahdist project. This was done through an analytical study of the verses and narrations related to the Mahdist issue. It has reached important results that pertain to the aspects of the Mahdist project, and its connection to the purifying movement of afflictions in human society, since the earlier prophets up to the present day.

Keywords:

Trials, Mahdist Project, Quranic Reading, Hadith Reading, Historical Traditions.



Philosophy of Establishing Justice, Ending Injustice in Mahdist Society

Comparative Reading with Qur'anic Text

◆ Prof. Abdul Khaliq Marhab

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■ Abstract

Adding the term (philosophy) to the justice selects a system of methodological procedure, whose data is found in the philosophy of ethics. This data concerned with discussing a moral topic, in terms of its concepts, components, the ways in which it is linked to reality, the types of its formations and its goals. This is what the objectives of this research have outlined.

Comparing the subject by Qur'anic perspective is considered an interpretation that consists of interpreting the Qur'anic verses, by referring to what the narrations of the Mahdi's appearance refer to in terms of facts and events, in addition to the Quranic verses that the infallible ones interpreted as the emergence of al-Qaim [Imam Mahdi] (peace be upon him).

Keywords:

Elements of Justice, Criminal Justice, Unjust Injustice, Universality of Justice - Goals of Justice.



Quranic Impact in Some Texts of Iftitah Supplication

Study of Content

◆ **Ahmed Muwaffaq Mahdi**

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■ Abstract

The supplications of Imam Mahdi (peace be upon him) formed a main pillar, so it became an important reference for Muslims after the Quran. The advantage of these supplications is that they contain Quranic verses, thus enhancing the ability to bring images and represent meanings. They are, due to what they include, an approach to life, because they are based on a relationship between Allah, Almighty, and mankind within this world. Undoubtedly, the research in such topic is both an arduous and exciting job. The Quranic impact - that Imam (peace be upon him) let it in the supplication, in which he called for establishing the pillars of the true Islamic religion - had a great impact in establishing and consolidating those pillars, because it has a profound impact on the recipient in particular, and the Islamic community in general, and the positive results it reflects.

Keywords:

Impact, Holy Quran, Iftitah Supplication, Monotheism, Divine Will.



Mahdist Thesis between Orientalist Sayings, Quranic Texts

◆ Qassem Shaib

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■ Abstract

Orientalists did not neglect the research about the issue of Mahdism, but studied it from different methodological, historical, anthropological and ideological aspects. They ended up denying it and considering it an alien belief to Islam, and from previous religions. This position has no scientific basis, and does not take into account the foundational texts transmitted in succession regarding these beliefs. In this research, the positions of a number of orientalists (Jews and Christians), regarding the Mahdist thesis, will be reviewed and discussed, in two independent titles. In a third title, in which their Quranic authenticity was investigated, we reviewed a number of verses interpreted in Imam Mahdi (PBUH), which were addressed by interpretive encyclopedias for both Sunnis and Shiites.

Keywords:

Holy Quran, Mahdism, Orientalism, Shiites, Sunnis.



Doctrine of Waiting, Mahdism in Orientalists Perspectives Analytical Study

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◆ **Assist. Lecturer: Ayat Aziz Jari**

Specialist in Islamic History - University of Maysan - Iraq.

■ Abstract

This study confirmed - at the beginning - that the idea of Mahdism and waiting for the savior is an idea that stems from human innate nature, which yearns for justice and living in peace and dignity, as well as the desire of human societies to achieve social justice. This is what the heavenly religions confirmed, and the positivist philosophies adopted.

Regarding the position of Western Orientalism about the doctrine of Mahdism and salvation, this study shed light on the positions of major European orientalists, such as: The Dutch Orientalist Gerolf van Volten, the Hungarian Goldziher, and the French Henry Corbin. We presented and discussed their perspectives in general, revealing their religious, ideological and political backgrounds, and the weakness of what these Orientalists promoted, especially the claim that the Islamic Mahdist doctrine is plagiarized from religions prior to Islam, while scientific and historical truth confirms the authenticity of this doctrine, and its roots in the texts of Islamic revelation.

Keywords:

Shiites, Mahdism, Orientalism, Waiting, Henry Corbin.



Awaited Mahdi, Twelfth Imam

By His Eminence the late religious authority, Grand Ayatollah Sayyid Mohammad Saeed al-Hakeem

◆ Prof. Raouf Ahmad al-Shammari

Professor at the University of Kufa - College of Jurisprudence - Iraq.

This book is divided into two parts. The author, in the first, discussed in detail the importance of Imamate in the Islamic political system and the methods of proving it among Muslims in general, and among Shiites in particular. He also reviewed a group of hadiths, narrations of the Imams of Ahl al-Bayt, which were mentioned in the text on the Imamate of the Twelve Imams in general, and Imam Mahdi (PBUH) in particular, in addition to the sayings of the scholars of the famous Islamic sects, and the rational evidence of the necessity of the Imamate. That it is a divine matter, in which the Prophet, or the people, have no role in choosing him. Meanwhile, the author, in the second part, discussed the matter Imam Mahdi (PBUH), doubts related to his birth, occultation [al-Ghayba], and the philosophy of waiting for him.

The author concluded that belief in Imam Mahdi (PBUH), the issue of his occultation, and waiting for his appearance to fill the earth with justice and equity, are among the Islamic beliefs agreed upon by Muslims and their theological sects.

Keywords:

Imamate, Imam Mahdi, Occultation, Philosophy of Waiting, Justice and Equity.