

CHAPTER V

CLOSING

A. Conclusion

Based on analysis described, therefore the research questions can be concluded as follow:

1. Since the beginning of his appearance, the discourse of Imām Mahdī used to be in associated with political movement to slaughter the authoritarian government. In its growth, Mahdīisme is a form of religious expression containing a lot of meaning. Political movement used to bring idea of Imām Mahdī that repeatedly occurred in the history of Islam. The movement actually contained motifs and certain political goals. Meanwhile, according to Shī'ah, these motives were formed in a religious sentiment.

Shī'ah's religious movements had been conducted since Umayyad dynasty came to power. In this period, idea of Imām Mahdī grew and developed in such of their movements. Starting from Mukhtar's political movement carried out the claim of Imām Mahdī was Muhammad bin Hanafiyah. Further political movement used to show this claim on their leadership, like Imām Mahdī's claim over an-Nafs az-Zakiyah. Propaganda of the idea of Imām Mahdī that was also successful in the history of Shi'ah was the role of doctrine in the formation of Fatimid Dynasty. As well as in the Iranian Revolution, special characteristic of this revolution was the society used Islam and Shiite's tradition as a revolutionary ideology stirring the masses. One of such doctrine

was Imām Mahdī. The opinions of Iranian revolution's core figures about Imām Mahdī, the waiting period and the things must be done during disappear (ghāib) time affected on the formation of public ideology. Finally, those who had made a revolution getting the claims justification in principle of positive intidzār or positive waiting. However everyone who was in passive and just quite claimed as negative intidzar (negative waiting) and had a role in bringing society to damage the condition. Doctrine of Imām Mahdī also gave extra spirit to Iranian society because it was interpreted as a symbol of victory for oppressed people. This victory was realization of God's promise toward human's struggle and their good deeds. The thoughts of religious-intellectual's figures such as Ali Syari'ati and Murtadlo Muthohhari affected to form ideology on group of intellectuals, nationalists and Iranian youth. While the thought of religious figures like Khomeini affected to the formation of ideology among religious groups and people in low-middle classes. Iranian societies that comprise of different classes unite and come together for against Shah's regime and his cruel governance.

However, the eschatological Māhdi, in the Shī'ah faith, is primarily the twelfth Imām from among the descendants of the Prophet, in whom the primordial light of the prophet hood has continued to shine through the ages. He is the light of God in the darkness world. The existence of Imām Māhdi and the faithful from Shī'ah to him, has been show that in the other hand, Shī'ah not only thought about question of leadership in political terms,

C. Epilogue

A long of mercy and blessing given to all humankind, there must be a thankful merely to the only one God, Allah. With this guidance, this simple work could be presented as a thesis that does not actually out of lack and fault. Understanding the case, it is not a pretension if the researcher wishes a slight of critique and suggestion to make the work be better. The ultimate hope is that the work has useful point and credit in enlarging reader's awareness of thinking. Finally, thankful always be given to Allah.

but also laid religious emphasis on it. Thus, Imām Māhdi more than ordinary person, but he must have been divinely chosen and hence the true leader who could guide his people to salvation, and he must from prophet's household.

Based on historical facts above, it can be concluded that although in the fact of the oppressed society -either Shī'ah or non-Shī'ah- indeed have a natural tendency in opposing the authoritarian ruler, but it also cannot be denied that Imām Mahdī with the legend of liberation and justice have an important role for each of their movement against to the rulers. As the understanding of Shī'ah's on the figure of Imām Mahdī itself, as the chosen one (from the ahl al-Bait) who got instructions directly from God, so that he brought the mission of liberation and justice as well as re-establishing Islam. The mission of victory brought by Imām Mahdī (reinforced by the religious postulates) seems to be their special power in each political movement. They regarded that their movement was something right according to the doctrine of religion they believed in, and through Imām Mahdī of course they would gain the victory promised by God. Furthermore, in the Iranian revolution, although Imam Mahdi is in his disappearance but his leadership cannot be ignored. He is the leader who able to unity to move Shī'ah people in Iran on doing rebellion toward the ruler at that time.

2. The role of their belief in Imām Mahdī is reflected in the position of *ahl al- halli wa al-aqdi* as the highest governmental institution in Iran is a form of State legitimating to the concept of *wilayah al-*

Faqih. It has been explained that all of the basic movement in Iran is a tradition of Shi'ah. In Shi'ah's beliefs, during the awaiting period, all forms of government are not legitimated. Thus, need to form the concept of political authority and constitutional, so that the form of Government can be acceptable level of legitimacy. That concept includes in *wilayah al-Faqih*. The application of this concept at the same time show that they cannot deny the existence of the twelfth Imām whom they stated as *the ghāib* as Imām Mahdī, because although that Priests does not exist, but surely he still led through the application of perfect leader concept. Although they cannot and may not be able to replace the position of Imām Mahdī as their leader, at least by applying the concept of *Wilayah al-Faqih* in official State Constitution, they hope Iran will be in the leadership of Al-Mahdī.

The role of Imām Mahdī doctrine also contained in section 5 of Iranian Islamic Republic's Constitution formed after Iranian Revolution. Based on the awaited Imām and by regarding his lost period, the State must be led by *fāqih* (jurist) pious and fair person, who aware about society's condition at his time, has ability of governmental and referral sources, recognized and accepted by society. To maximize its section, the terms and characteristics of leader have been described in article 19 including compliance with the requirements of science and justice for religious leaders and also social and political minded, the brave and having capacity in the public administration.

The applying it to the State constitution is proof that the Iranian people are so attached to this doctrine. This doctrine also affected in an effort to realize the developed countries, a peaceful country and an independent country that free from the forms of colonialism and tyranny due to Islam as the supreme power. Implementation of doctrine of Imām Mahdī in the law also indicates that although Iranian people waiting for Imām Mahdī, the waiting period has been still filled by the best trying namely through leader selection of pious and fair, so that people may imitate their behaviors and guide them carrying out the divine laws.

B. Suggestion

In the end of research, researcher would like to suggest for those who have great desire to study and to research related to this thesis.

1. This thesis describes the role of Imām Mahdī doctrine in Iranian Revolution in 1979. The future studies may take another Shiite's doctrine or traditions associated with Iranian revolution or other religious movements as well.
2. In studying about historical phenomena, it seems not very interesting and meaningful if expressed only by plot. Thus, it is necessary emphasizing on certain approach or perspective to analyze it.