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## Preface

Imam Mahdi (peace be upon him) is the one whose appearance in the last days is agreed upon by all Muslims because it is mentioned in Shia and Sunni reliable texts that in the end times, a person named Mahdi will appear from the generation of Hazrat Fatima Zahra (peace be upon her), to support whom Hazrat Jesus will come down from the sky and perform prayers in his lead.

Imam Mahdi (peace be upon him) will eliminate oppression and corruption from the world and fill it with justice and fairness during his reign, people's faith will be stable and their actions will be firm, that is, everyone will believe in God and His messengers in the same way, in the field of action, justice and fairness, kindness and kindness, mutual support and protection, and all other good morals will be propagated in the same way, poverty, bankruptcy, immorality, all evils will be eradicated from the roots.

Overall, it should be said that their government and their way of life will be based on human values, justice, good manners and Muhammadan religion, which God sent our Prophet to spread throughout the world لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ however, due to many tragic circumstances, this matter was not realized during the time of the Prophet, which God Almighty will make this matter come true at the hands of Imam Mahdi (peace be upon him) from the generation of the Prophet's daughter.

Now the question is whether all this will happen automatically or we also have some responsibility because God Almighty says: إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ in view of this verse, if we want to make our life religious, divine and divine, then first of all we have to take steps for a few things. One of them is to get to know Imam Mahdi (peace be upon him) along with the identity of God and the

Messenger and the true Imam, and one has to be familiar with his morals and character and then submit to his commands.

Therefore, it is our responsibility to come to the field practically and try to imbibe their good qualities after knowing them for example, piety, abstinence, good faith, trustworthiness, truthfulness, keeping promises, supporting the oppressed, hating oppressors, respecting elders, loving children, being merciful to women, etc. and also avoid all evils then our way of life will be called Mahdavi way of life and they will be happy with us we cannot be called their followers by mere verbal claims, but we have to adapt ourselves to their will, then we can be leaders in both worlds, and without obedience, nothing will be achieved except loss, damage and divine punishment. The Holy Quran has also supported this meaning by swearing:

وَ الْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ

By the passage of time. Surely humanity is in grave loss. Except those who have faith, do good, and urge each other to the truth, and urge each other to perseverance.

In the end, I pray to Almighty God to grant us all the opportunity to follow the Mahdavi way of life.

**Hujjat-ul-Islam Dr. Reza Shakeri**

Chief Representative

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## **Editorial**

As the readers of this magazine are aware that it deals with moral, cultural, social and family subjects which are related to the daily life of man and the views and opinions of different religions and schools are also taken into account in the explanation.

On this basis, inter-religious subjects are given centrality in this issue, a similar topic has been declared central and that is "Mahdiyyism". This is something that most religions of the world agree on, because there is a common belief among them that a person will appear in the end times who will cleanse the world of oppression and fill it with justice. In addition to justice and fairness, there will be respect for human values during his reign, and his reign will be known as peace and honor for the sake of humanity.

The researchers have written on the above topic from various angles, which is important. Hopefully, the articles will be useful for the readers.

This time, a form is being given at the end of the magazine, and the readers are requested to express their thoughts about the magazine in it so that the articles of the magazine can be presented better in terms of the subject and its quality. God willing, we hope that the readers of this magazine will cooperate with us in this matter.

In the end, I pray to Almighty God to bless all the people who have contributed to the magazine in His mercy and to bless us with His blessings in carrying forward this scientific and research work.

**Doctor Zeeshan Haider Arifi**

Editor-in-Chief IJRT



## **Anticipation and The Revival of the Religious Lifestyle**

**Narwaie Nasab, Mohammad Hussain**

### **Abstract:**

Anticipation for Imam Mehdi (ajf), to have faith in him, and believe in the Imam Mehdi (ajf) and love for him, have many positive effects on one's religious lifestyle. Recognizing and reviving these effects will increase attachment and strengthen the foundations of one's spiritual life in the community and family.

Every person chooses a goal in their life and tries to put all their efforts towards achieving that goal. Putting all efforts in order to achieve different goals gives meaning and value to human life. People are valued and distinguished from others based on the goals they have chosen for their lives. One can assess the value of people based on the goals they have chosen for their lives. Different and diverse things can be chosen as the goal of human life, based on these different goals, one can give direction to one's life plans. Acquiring wealth, achieving pleasure, experiencing special and unusual treatment, professional and academic success, and gaining fame are some examples of these goals. However, what makes people's goals different and causes people to choose different goals for their lives and take different paths to achieve these goals is based on their insight and vision regarding life.

*Key words: Mahdism, Anticipation, lifestyle,*

### **Introduction**

Reviving the Religious Lifestyle keeping in view occultation of Imam Mehdi (ajf) and the teachings of Islam requires teamwork and collective effort. Mosque and cultural centres possess a central and important role in this regard and by cooperating with religious scholars, they can take effective steps to educate people in this regard.

According to the guidelines of Ayatollah Syed Ali Khamenei regarding explaining lifestyle to the people, the most important solution for addressing social issues and problems is fostering a strong family life. Without adherence to a religious lifestyle, families may encounter significant challenges and serious problems that could lead to a dead end. Many of the challenges and difficulties in family life can result from moving away from a religious lifestyle and its teachings. Religious principles help organize relationships, interactions, and behaviour, providing a framework to prevent chaos, disorder, and negative consequences in life. One of the most important principles of the religious lifestyle is love, and it is one of the best methods of nurturing and is most compatible with innate nature and prevents the chaos and disorder of life. The concept of "lifestyle" is one of the important concepts of social sciences and anthropology that has arisen from the intertwining, connection and networking of multiple factors that affect human lifestyles and surroundings.

The meaning of the religious lifestyle and its revival in the time of occultation of Imam Mehdi (ajf) is to give colour to the lifestyle of humans with divine colour based on Quranic teachings and religious beliefs. The result of these beliefs should be reflected in the individual's lifestyle.

Giving a religious colour to the lifestyle is a necessity of our faith and beliefs. In the necessity of paying attention to the religious lifestyle, it should be noted that we pray: O' Allah! Make me live the life of Muhammad and the family of Muhammad and permit me to die the death of Muhammad and the family of Muhammad. The only way to the god is through the path of divine authority and the infallible imams who establish gods' will and authority. As the famous hadith of the Prophet of God (peace be upon him) says: I am the city of knowledge, and Ali (peace be upon him) is in that city. So, whoever wants to enter this city must enter through its door. This is indicative of this truth. Also, in the Ziyarat of Imam Mahdi (ajf), we read: Greetings to you, O the path of God, whoever goes astray from it, perishes." In fact, after we have placed ourselves on the path of God's authority and separated from the unjust tyrants and deviations, we must recognize the authorities of God, the Infallible Imams (peace be upon them) in each era and time, and accompany them. However, the work does not end at this stage, one must rise to assist and support God's authority, to fulfil the servitude of God in life. In other words, what makes us follow the path of God's authority and move towards the goal of creation is the cognition, companionship, and assistance of the Infallible Imam. Since the Imam is authority of God are signs of the divine will, assisting the Imam is in fact assisting God, and assisting God means accepting his invitation and moving towards the servitude of God and the realization of the goal of creation. Assisting the Imam Mahdi and serving him is a duty that each of the Shi'ites must fulfil in their individual and social lives. Assistance to the Imam begins with ourselves, and the first step in this path is self-building and self-purifying. In fact, everyone, with the effort he makes to correct his beliefs, behaviours, and actions, and with the effort he makes to fulfil his religious duties and stay away from sins, fulfils the greatest possible service to the Imams. In other

words, each awaiter of the Imam Mahdi, by educating, nurturing, and reforming their own life, takes a big step towards preparing themselves for the arrival and appearance of the Mahdi (ajf), and by this act, emphasizes this essential point: the awaiter of the Imam himself must be righteous!"

When we study history, we observe that the obstacles in achieving the goals of the Prophets (peace be upon them) and the Imams (peace be upon them) are more often due to the negligence of their followers and their lack of readiness and training, rather than a lack of resources or difficult conditions. In fact, those who refrain from assisting the infallible Imam and do not participate in the great jihad led by the divine authority were already corrupt in personal reform and have been unable to let reason and religion govern their own being. The establishment of an ideal and desirable state after the appearance and arrival of the Imam Mehdi (ajf) is the responsibility of pure and righteous people. Those who fail to take steps towards self-improvement will have no share in this ideal state. Moreover, it should be noted that the main goal of the Imam Mehdi (ajf) is the reformation of human beings and the establishment of a healthy and righteous society. If we do not pay attention to our own reformation, we are in fact standing in opposition to this goal, and in this case, we cannot call ourselves the supporters and followers of Imam. Imam Ali (peace be upon him) used to say to the people of his time, "Know that everyone has an Imam whom they follow and benefit from his knowledge... Know that you cannot be like me, but help me with piety, great effort, chastity, and rectification by eliminating deficiencies." This recommendation shows that the first step on the path to assisting the Imam Mahdi is related to matters that fall within the realm of our personal lives. In fact, each of us by being pious, working hard, practicing chastity, and striving to reform ourselves can help the Imam (ajf) and assist him in the path of achieving his great ideal state. The next step in helping the Imam Mehdi (ajf) and assisting the Imam is to strive to make others aware of Imam Mehdi (ajf). In fact, in the same way the process of our individual

reformation and nurturing begins with knowledge and awareness of Mahdism, to help others, at the first stage we need to provide them the opportunity to become acquainted with Mahdism. Therefore, in addition to the specialized research and studies conducted in scientific and research centres to understand, explain, and elucidate the teachings of Imam Mehdi (ajf), changing the general public's perspective on Mahdism is the most important and fundamental task that can be undertaken.

In fact, what leads to the recognition and dissemination of Mahdavi thought and culture and ultimately leading the society and finally manifest in the actions and orientation of people and society in a correct and pure form, is this issue. In other words, efforts must be made to evaluate people's perceptions and beliefs about the Imam Mahdi and the reality of Mahdism as per religious standards and correct any misconceptions in this regard. Education seems to be the best approach to achieving this goal. This education should encompass both the development of insights and perspectives, as well as the correction of misperceptions and the modification of behaviours that are incompatible with Mahdist culture throughout its implementation. Such an approach, in addition to initiating the process of understanding Mahdism, will yield outcomes that include, at the very least, the general recognition, propagation, and building of Mahdist culture. General education on Mahdism entails that we know and believe what paves the way to reach the reality of Mahdism. The appearance and emergence of the Imam Mahdi lies in creating a public awareness. This groundwork, which is our responsibility, requires creating insight or changing attitudes toward Mahdism among people, and this factor cannot be achieved except through education. As the Imams (peace be upon them) have stated, "May God have mercy on the one who revives our authority by teaching our sciences to the people; if the people knew the goodness of our words, they would follow us."

Those who have chosen servitude to God as the goal of their lives and seek to tread the path leading to this goal, in addition to

recognizing the Awaited Imam, one must also strive to assist and serve him. Serving the Imam and aiding him in carrying out the great assignment holds immense value. Indeed, while the people of each era have a duty to assist and serve their own Imam of the time, the act of aiding the Imam Mahdi, the awaited one, holds such a great position that Imam Sadiq (peace be upon him) who himself is divine authority states: "If I were to witness his presence, I would dedicate my entire life to serving him."

Wisdom and lifestyle, two distinct yet interconnected spheres, serve as a meaningful and symbolic framework for analysing individual and societal human life. Accordingly, the life of every individual or human society encompasses behaviours rooted in wisdom and outcomes of beliefs that have shaped a specific lifestyle. And for this reason, rationality can be compared to the root and lifestyle to the fruit of the tree of human life.

Human life is a tapestry of sequential and diverse events and experiences woven from the threads of individual choices. The process of selection and decision making, which is carried out by humans in the face of various ideas, opportunities, and circumstances, follows two theoretical and practical dimensions;

In the theoretical dimension, individuals adopt a set of perceptions and beliefs about themselves and the world they inhabit. By selecting this framework, they align themselves, in theory, with a group of individuals who share similar thoughts and convictions, while distancing themselves from those who hold opposing beliefs. This construct is termed "rationality" and encompasses the domain of human existence that involves one's overarching and subjective beliefs about the fundamental categories of life, as well as their ideas and judgments regarding the shared concerns of human existence.



In the other dimension, individuals select a system of behaviours and methods related to the everyday aspects of life. Through this selection, they practically align themselves with a group of individuals and distance themselves from those who employ different lifestyles. This realm is referred to as "lifestyle" and encompasses the patterns and behaviours associated with everyday matters and the diverse facets of human existence, including knowledge, gender, work, nutrition, and leisure activities.

Among Muslim thinkers, these two dimensions are known as theoretical wisdom and practical wisdom; theoretical wisdom pertains to divine wisdom, mathematical wisdom, and natural wisdom, while practical wisdom involves discussions on ethics, household management, and civil politics. An individual's lifestyle is shaped by the patterns they adopt and the choices they make in their daily lives. In this sense, lifestyle and one's mode of living are directly connected to the rationality they employ: a rationality that manifests in religion at the macro level and in culture at the micro level.

In the context of Islam, the Quran acts as the fundamental source of religious thought and faith and serves as the provider of wisdom, while the Sunnah of the Prophet Muhammad acts as the core of religious practice and behaviour that inspires the Islamic lifestyle. The Quran's content encompasses fundamental insights into the existence of the universe and its origin, as well as human life in this world and its continuation in the hereafter. It constitutes the overall blueprint for life, both in its static and predetermined form and in its dynamic and boundless potential.

The Prophet Muhammad's existence constitutes another integral part of Islamic tradition. In this understanding, the Prophet was not

7merely a messenger or a conveyor of divine messages but his very existence served as a human manifestation of the divine message, embodying its perfect and realized form. He represented an integral part of God's discourse with humanity.

Just as the Quran addresses various aspects of human life and offers guidance on them, the Prophet actively engaged in diverse spheres of human existence. He confronted the challenges and issues that commonly arise in people's lives. Thus, emulating and following the Prophet's example in life is not only possible but also obligatory for Muslims based on Quranic verses. Following the Prophet's words and his actions, and adhering to his commands and decrees, is essential for Muslims, as he represents the epitome of human excellence. Obeying the Prophet is considered obedience to God, and loving him is deemed a prerequisite for loving God. Therefore, the Prophet's tradition is inextricably linked to divine revelation, and his narrations (hadiths) – which report on his habits, behaviours, and perspectives on various aspects of life – serve as the foundation for Muslim practice. In this sense, Islamic content encompasses both the Quran and the Prophet's tradition, and the simultaneous presence of both the Book and the tradition in their lives is considered a prerequisite for Muslims' salvation. The flow of religion into human life begins with the advent of prophets. At a time when people are accustomed to their daily routines and mundane existence, the prophet emerges to transform their lives. He speaks to them about the hardships and ugliness of suffering and the blemishes in their lives. He paints a picture of a better future that their lives could attain and unveils the aspirations and ideals that can be realized among them. Thus, religion's encounter with human life, manifested in the mission, prophethood, and guidance of prophets, initially assumes a diagnostic character, addressing the existing yet undesirable state of

people's lives. Subsequently, it takes on a prescriptive nature, pointing towards the promised and desired state of human existence. Indeed, once people become aware of the anomalies and shortcomings in their thoughts, morals, and behaviours – which the prophet unveils – they embark on a journey of self-transformation, leading to a new order in their lives. Despite that, it is not impossible to revert to the pre-prophetic state where life was full of miseries and lack of wisdom was at its peak. The risk always exists that the lives of people transformed by the Prophet's call of guidance could once again become filled with suffering, hardship, and graceless. As during the religious revolution that transformed the lives of the people but it did not replace the people, essentially, they remained same, it was only life style that had changed. Here it's possible too that people even while outwardly appearing religious and emphasizing their religious identity may change their way of life and distance themselves from the characteristics and ideals of a religious life. This phenomenon, as history has shown us, often occurs shortly after the lifetime of each prophet and basically this is the reason why another prophet was sent to fix and correct the deviations and corruptions that occur in the lives of religious people, rectifying the deviations and corruptions that have crept into their existence. The fact is that we live in an era distinct from the prophets' times when beings experienced the descent of divine revelation. The doctrine of the Seal of Prophethood in Islamic thought emphasizes that after the prophethood of Muhammad (peace be upon him and his family), no other prophet will be sent, and thus he is considered the last messenger of the God. Moreover, the fact that Islam, compared to other Abrahamic religions, appeared later, and is considered the most recent religion, further underscores the reality of our current lives in the era of the absence of prophets. This long distance has naturally resulted in different responses among those who were

born in religious domain and whose identity is shaped by religion. Some have doubted the authenticity of the religion and turned away from it because of the gap between themselves and the Prophets era. Others, considering the transformations in the outward aspects of life in their own time compared to the era of the religion's emergence, have refrained from adopting a religious lifestyle. Finally, a significant number, despite their interest and eagerness in religion and their emphasis on their religious identity and background, face difficulties in comprehending the message of religion and applying its teachings to their lives, finding themselves caught between ideals and realities. However, a small group, despite the numerous obstacles and hardships, have successfully embraced and integrated the content of religion into their lives, and are considered the true inheritors of the religious lifestyle.

Unlike other religions that portray a messianic figure tasked with the salvation of a particular group, spiritual liberation, or even cosmic transformations, the Islamic messianism and its salvation aspect are ethical in nature, focusing on the reform of lifestyles and human ways of living. As the doctrine of Mahdism indicate, not only will injustice and meaninglessness become pervasive across the earth – before the messiah's appearance in the final stage of history – but even among Muslims and those with a religious identity and background, blatant ethical problems and anomalies will emerge. In Quranic terminology, due to human free will and immorality, corruption will spread on all over the world, and life will manifest its harsh and dark face.

### **Conclusion**

Reviving the religious lifestyle keeping in view the occultation Imam Mehdi (ajf) and in accordance with Islamic teachings requires a

collective and collaborative effort. In this endeavour, cultural centres and mosques play an important role. By working alongside with religious scholars, these centers can take significant steps in educating and enlightening the community. According to the verses of the Quran, human beings and the universe are creations of a one creator who is not bound by space and time. Based on His infinite knowledge and power, He has brought into existence everything that is possible. It is within this context that the awaited saviour will emerge, eliminating the elements that perpetuate the current situation and initiating a transformation in human living patterns, reviving wisdom, and a religious lifestyle. Considering the absence of divine messengers and the occultation of the awaited saviour, the most rational response to the question of life seems to be striving for ethical reformation, fostering rationality, and embracing a religious lifestyle. This not only preserves one's religious identity but also prepares the ground for welcoming the awaited saviour and his moral revolution. This creation is not without meaning; it is based on a specific purpose and a known goal. In this scheme, human being – who possess a free will is capable understanding word of God – bears a trust that entails recognizing the ultimate purpose of life and striving to attain it.

In accordance with the Supreme Leader's guidance on articulating a religious lifestyle for the people, it stands as the most effective strategy to combat social ills and disorders. The best family life, if pursued without an understanding of the Islamic lifestyle, will encounter serious problems, and reach a dead end. Many of the problems and difficulties arises in family life because of leaving and distancing from religious life style, since life based on religious teachings regulates relationships and interactions, preventing chaos and disorder in life and their consequences.

Love is the one of the most fundamental principles of religious life style and one of the most effective methods of naturing and upbringing, as it resonates most deeply with human nature and essence. Therefore, alongside reviving the outward aspects of the religious lifestyle, we must also address the inner dimension (morals and thoughts) of the human being and revive that. If we do so, the religious lifestyle will also be revived. It is here that one of the key lessons from Imam Ali's Nahj al-Balagah regarding life style can be deduced: the simultaneous and equal emphasis on observing piety and maintaining order. This illustrates that order in life and adherence to Islamic regulations stem from piety and righteousness. In other words, external order manifests from internal piety.

## **The nature and manner of the absence of Imam Zaman (A.S)**

Mr.Mohammad Taqi yar mohammadiyan

### **Abstract**

How Imam Zaman (A.S) disappeared is a question that has occupied the minds of the Shia community from time to time and it is a problem that the followers of that Imam have analyzed with valuable motives and the enemies with biased goals. The present article has shown by the method of analysis of revelation evidence and using historical reports. The monopolization of the manner of occultation and its interpretation in two ways, one is the imam not being seen and the other is the imam is seen and not known, is not a complete and accurate picture of the occultation, and not only can there be cases based on these two ways of people. Rather, based on a rational reason, the imam should be considered as having the power that not only has the hidden ways of living of the prophets and the previous proofs of the Prophet and the Ahl al-Bayt, but also has the power over any new way of occultation and has no monopoly in the hidden ways of living of the imam.

### **Keywords**

The Imamate, Mahdavit, the types and divisions of occultation, minor and major occultation, hidden life, characteristics of the Imam, power of Imam.

**Introduction**

One of the topics discussed in the absence of Imam Zaman is the manner of absence. The researches that have been carried out in this regard so far indicate two theories or two interpretations of the imam not being seen, based on his being seen and not being known, both types are accepted.<sup>1</sup>

The article is looking for whether the two mentioned theories are two types of occultation or two interpretations for occultation? And in the case of: First, are the types of occultation of Imam Zaman only exclusive to these two methods or are there basically no exclusive ones? It is necessary to pay attention to the fact that in this article, the exact place of the discussion of the subject of occult practices is not discussed; This means that God or Imam is responsible for the hidden ways of life; Despite the contribution and role of each of them in these ways, this article is not about how to combine the absence of the Imam zaman with the Imamate and the leadership of the community. Rather, it is only about how the holy face and body of the Imam are hidden. The duality of these two debates is similar to the fact that in a hadith, Imam Zaman was likened to the sun behind a cloud during his absence. The meaning of this simile is the way people benefit from the imam, and his way of imam is likened to the sun behind a cloud, not the hiding of his body, because when the sun is behind the cloud. It is not impossible to see the sun and although it is difficult, sometimes you can see a little of it. Therefore, the hadith does not mean that we have a little access to the body of Imam Zaman, just like when a little light is received from the sun behind a

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<sup>1</sup> Hairipur, Mohammad Mehdi, the issue of absence of imam Mehdi, the continuation of of tradition of occultation among prophets



cloud; Rather, it is basically a hadith about the style of Imamate of the Imam in time of occultation.

The need to improve the knowledge of the Shia community about the Imam of the Age, the necessity of a correct and complete explanation of the character, attributes and power of the Imam of the Age, and the need to complete the system of Mahdavi teachings, and most importantly, the feeling of some shortcomings and inadequacies in explaining the absence of the Imam of the Age, the author prompted him to do this research.

This article deals with the method of rational analysis of revelation evidences and using historical propositions about occultation, and since the divisions of occultation help to understand its nature, it will first mention the types of occultation; Then to examine the various ways of realizing absence and at the end he will explain his point of view about this.<sup>1</sup>

### **Types of absences**

The word absence means to hide something from a person's view. When it is said, It is when the sun is hidden from sight.<sup>2</sup>

Absence in the terminology of Mahdism is the hidden life of Imam Zaman. The term "ghayb" is the same as its literal meaning, which means non-appearance, and it is a wrong idea to think that it means

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<sup>1</sup> Mehdivis researches Vol 54,21;Rahemi Jafri, Mohsin,the truth of absence from the perspective of traditaions,59-74; in this book the theory of not being known is preferred and evidence of not being seen is carried over to the meaning of not being known; for more information see sulaemian, khuda muraad mehdavit text book, 36-41.sometimes it is said in two sided manner it is not clear whether these two are two theories or two enterpretations or two types of occultations?!(see : group of writers,imam Mehdi PBUH,hussain elahi nazad and mohammed Mianji,how the imam of the time is absent,255-257)

<sup>2</sup> Sun is Hidden,Ibn e Faras 1404 AH,Vol 4,403

the absence or even the absence of the imam. When the sun disappears from sight, it does not mean that it does not exist anymore, but it is only hidden from human sight for a few hours. In some hadiths, Imam Zaman is likened to the sun behind a cloud. In these hadiths, how people benefit from the guardianship of the absent Imam is likened to people benefiting from the sun behind a cloud.

Absence has divisions that are not fully explained. Since these divisions represent the guilds of this truth, it is effective in recognizing the types of occultation. Before entering into the types of realization of absenteeism, he discussed the divisions that can be presented for absenteeism

Absence can be divided in different ways.

1) A long and a short absence of Imam Zaman have two famous types of occultation, which are mentioned in our narrative literature as taweelah and qaseerah (Kilini, 1407 AH, Vol. 1, 340; Nomani, 1397 AH: (170), but it is famous as the kubra wa sugra occultation. This division is based on the long and short time.

2) The letter in front of the incomplete, "Al-Ghaibah tut taama" ;this literature is used in the honorable sign of Hazrat Mahdi, which was issued to his last ambassador, Mr. Ali bin Muhammad Samri, at the end of his embassy. In this prediction, the Hazrat gives orders after the news of his death.

Organize your affairs and don't bequeath to anyone any more

Don't worry, because from now on, occultation has happened, so there will be no more appearances for me except after the permission of God whose memory is exalted.<sup>1</sup>

Complete absence is same as the major occultation. It is understood from the word complete absence, as well as from the analogy of counteraction and the analogy of the space of issuing the honorable taqi'ah, that the letter of complete occultation is the opposite of brief occultation or minor occultation. Therefore, it is possible to put the word incomplete in front of the dictionary, and with this validity, absenteeism can be divided into complete and incomplete. In this literature, time is no longer the criterion of division; Rather, the Imam's hidden and visible way of life is the criterion. In one case, his absence is thin and incomplete, and in the other case, it is complete and without appearing or revealing.

### 3) Fear absences and safe absences

According to some sayings the emphasis on the fear absence of Imam Zaman out of fear of enemies and of fear to be killed.<sup>2 3</sup> This type of absence causes internal conversations religious and also problems have been proposed by the opposition. People of human society in relation to Imam zaman are divided into some groups.

1. A mystic, a follower, a waiter and a lover of Imam Zaman:

2. Stubborn and militant enemies

3. Strangers

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<sup>1</sup> Tusi (1411 AH: 395)

<sup>2</sup> Kilini, 1407 A.H., Vol. 1, 337-338, Vol. 18, 333, Vol. 29, 333-324

<sup>3</sup> Ibn Babouyeh, 1996 AD, Vol. 1, 234

4. Indifferent and inattentive lovers

5. Opponents, indifferent and careless

Fearful absence is true only when facing the second group, and there is not much fear of harm compared to other groups, especially the first group, and the Imam is not afraid of them. Therefore, the Imam of the time has a fearful absence from only one group of human beings, and there is no fear of many people, but nevertheless, he is absent from the eyes of everyone.

God's wisdom and appreciation of the lovers and the careless are also in the unseen, but they are safe in the unseen. After this, there is another division for absenteeism.

4) Hostile absences and friendly absences were the criteria in the previous division of harming the holy existence of the Imam of the time. This division is completely related to the previous division. It is based on the absence of enemies and friends. In hadiths about the lack of knowledge of the servants about the location of God's proof and his absence from

Shiites and his friends have been spoken. In these hadiths after presenting them

Absence discussion says:

.... The most severe wrath of God on his enemies is when they lose the divine proof and it does not appear to them. The Shiites of the Imam of the time do not doubt during the occultation, and if God knew that they would doubt, they would never He did not hide his evidence from them.<sup>1</sup>

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<sup>1</sup> Kulaini, 1407 AH, Volume 1, 333 Khazaz Razi, 1401 AH 54-55

In this noble hadith, the characteristics of the imam's absence from friends are separated from the characteristics of the imam's absence from enemies. Therefore, it is referring to the absence from enemies and absence from friends.

5) God's absence and people's absence, including the factors of the absence of inappropriate behaviors in connection with the evidence

God and their dangers are for the Imam as well as the daily sins of the people.<sup>1</sup> This absence is caused by people's behavior. From some evidence, it is revealed that people's bad behavior is not the only reason for absenteeism; Rather, God's will be one of the most important causes of occultation, and in these proofs it is emphasized that the cause of occultation is from God.<sup>2</sup> So, based on the wisdom and reason of the absence and the share of the divine will

#### Typology and ways of realising absence

As mentioned in the introduction, two interpretations or two theories have been presented for the occultation of Imam Zaman. But the point is that these two explanations or any other explanation is not the interpretation of occultation; Rather, each one of them is a type of occultation that the Imam of the time uses in each case, a type or types that are appropriate to it. Therefore, it cannot be said that for Imam Zaman, there is not more than one type of occultation and it can be interpreted in two or more meanings; Rather, it is the absence of the truth that is realized in many forms and species, like man who has one truth and has species such as woman, man, child, young, old, black, white, short, tall, etc. All of these are human; But they have been realized in various forms. It is not a claim that the

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<sup>1</sup> Kulaini, Vol. 1, 343, Vol. 31

<sup>2</sup> Ibn e babwia 1966 vil 1,246

common absence is verbal and one word for several truths is completely different. Like the word "Sheer" in Farsi, which is used for the milk, water and drinking milk, or the word "Ain" in Arabic, which is famous for 70 meanings. On the other hand, it is not acceptable that absence is established for a truth that only one person has; Like the word sun, which is only used for one fact and that is the famous star. Rather, it is a spiritual common man, and it is a truth that is realized in different instances and species. Zayd and Amr, male and female, are all human, but they are different from each other. Absence is also called the hidden life of Imam Zaman, but it is realized in different ways, which will be clearer in the following. Some types of absence are:

#### 1. Incomplete and short absence

This method of absence, which is a dilution of long absence, is incomplete and is dedicated to the period of short absence. This type of absence is similar to a person who hides in another city because of the fear of being arrested and killed, and is in close and reliable contact with his family and friends; They send messages to him and send messages to others on his behalf. It seems that in this absence, it is not necessary to use formative occupations such as living invisible or occupying people's eyes; A normal kind of hidden life is like the camouflage of the Holy Prophet ﷺ during the migration from Makkah to Madinah. This is the chaos city of Mazandarani 1379 AH: Vol. 2, 58-59; Seyyed Morteza ilm ul huda, 1419 AH: 53 and 56, in this absence, the Imam's relationship with the Shia community is still limited. There are several components in this type of absence

Preventing from meeting;

This absence is a kind of natural and normal disappearance from the eyes of people, especially enemies and rulers without any formative

occupations. Therefore, it is possible to meet normally. The only obstacle is that Imam Zaman has the intention of hiding his normal life and does not give permission to visit Shiites. This absence is similar to the imprisonment or confinement of the previous imams. For example, when Hazrat Imam Kazem A.S was imprisoned, it was possible to visit him naturally, and the only obstacle was that the oppressive rulers have prevented the visit. It means the visit and absence of both is normal and natural.

#### Possibility of Viewing and verifying

With the permission of the Imam Zaman, the possibility of observing and meeting in this absence is naturally possible and has been realized for people including the Imam's deputy and special ambassador, the Imam's family, and some Shiites. Imam Sadiq says in this regard.<sup>1</sup>

It is narrated from Abdullah bin Jafar Hamiri that he said: I asked Abu Amr Uthman bin Saeed Amri, the first special ambassador of Imam Zaman. Have you seen the successor of Imam Hasan Askari, that is, Imam Zaman? He immediately said yes to God and while pointing with his hand, he said that Imam's neck was like this.<sup>2</sup>

And I asked Muhammad bin Othman Omari, the second special ambassador of the Imam, about that Hazrat. So I said to him: Have you seen Sahib al-Amr yet? He immediately said yes, and the last time I saw him was near the Holy Kaaba, while he was saying, O God, give me what you promised me, and in another case, it was reported from him that I saw the Holy Hazrat looking at the curtains

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<sup>1</sup> There are two occultations for the person in charge of imamat sometimes he become open to his family, Kulaini, 1407 AH Vol 1, 340, H 20

<sup>2</sup> Kulaini 1407 AH Volume 1, 330

of the Kaaba in the Mustajaar area. He was saying, oh God, take revenge for me from your enemies.<sup>1</sup>

#### Message Traffic

The transmission of messages in this type of occultation between Shiites and imams is exchange of letters and oral messages

It can be Ibn Babuyeh 1395 AH Vol. 2, 482-522 but during a long period of absence, he rarely witnesses

#### Whereabout

In this absence, which is natural, the Imam lives secretly, and the general public, especially the opponents and enemies, are unaware of his whereabouts. But since the occultation is natural and without miracles, the place of the hazrat is not hidden from special Shiites.... The first one does not know the place in it unless it is characteristic of the Shiites....<sup>2</sup>

#### **A Short Period of Time**

In numerous hadiths from before the birth of Imam al-Zaman, there are two types of occultations mentioned;

He had been informed and the prophecies of the innocents in this regard came true.

Although the duration of Qaseera's absence lasted 74 years and this amount is significant; But compared to the long absence of the imam

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<sup>1</sup> Ibn e babwiya 1413 AH Volume 2, 520

<sup>2</sup> In the first absence except for his special Shiites no one knows his place, Kalini,1407 AH Vol 1 340 H 19



e zaman, which has lasted for hundreds of years, it is considered a short time

The presence of ambassadors and Nawabs

In this type of absenteeism, contrary to the absence of Shiites in religious matters, were not referred to generals, and in current affairs, they were not referred to general representatives without specifying the name and person. Rather, the ambassadors and deputies of the Imam are trusted people and they had a specific name and were able to meet the Imam directly. They were directly the lawyers of Imam Zaman in these cases, transmissions and Shari'ah issues, conveying the orders of his Imam in the form of individual or group orders to the Shiites and prominent figures, conveying the questions, requests and personal troubles of the Shiites to him and receiving his answers and conveying to the Questioners are the most important, their speech was proof for Shiites in all religious issues and problems. They never spoke for themselves and said all issues on behalf of the Imam of the time.<sup>1</sup>

Although in this type of occultation, it is not possible to reach the Imam to some extent; However, the visit of that eminence happens with severe restrictions and in a normal way. At the end of this occultation, Imam Zaman says that the complete occultation began from now on<sup>2</sup> from this statement, it can be concluded that the occultation was incomplete until this time. This defect is the difference between the complete appearance of the imams of ablution and complete absence. Like interlude, it has a disadvantage. This deficiency is due to the observation of face-to-face conversation

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<sup>1</sup> Kulaini, 1407 AH, Vol. 1, 330; Tusi, 1411 AH: 355-396

<sup>2</sup> Arbali, 1381 AH: Vol. 2, 530

with the imam and the shortness of time compared to the major absence.

### **Absence of personality matching**

In this type of absence, people see the Imam; They talk and socialize with him. On the other hand, they know Imam Zaman very well; But they cannot match the imam they know with this person they have seen in the street and with whom they have socialized. For example, we know the Holy Prophet ﷺ very well and we have information about the details of his life and even his holy image, but if we see him on the street now, we will not know for a while.

Don't let them know that he is the Holy Prophet ﷺ, we don't know him. Imam Sadiq (A.S) said: There is no doubt in the owner of this matter that there are traces of the prophets... but the tradition of Prophet Yusuf in his existence is that he lived in secret... People know him, see him. He walks in their markets and steps on their carpets; But people don't know him.<sup>1</sup>

And it is reported from Muhammad bin Uthman Omari that he said: By God, without a doubt, every year Sahib al-Amr will surely attend the Hajj ceremony. He sees and knows people and people also see him; But they don't know him.<sup>2</sup>

In Nudba prayer, we offer to Imam Zaman

My soul is sacrificed for you who are absent from us; My life is sacrificed for you who are far away from we are not far. (1419 AH 581)

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<sup>1</sup> Kulaini, 1407 A.H Volume 1, 237; Ibn Babouyeh, 1395 AH: Vol. 2, 351

<sup>2</sup> Ibn Babouyeh 1413 AH Volume 2, 520

### 3.Physical absence and spiritual connection

In this type of absence of Imam Zaman, the audience is also present in a place

Imam is certain in that place; He talks to them and establishes a close spiritual connection

Imam Reza (A.S) was asked about Imam Zaman. Hazrat said: The holy body of the Imam of the time is not seen.<sup>1</sup>

Special times and places, such as special pilgrimages for imams, especially the Imam Hussain or Sahle Mosque, Kufa Mosque, Jamkaran Mosque or during the Hajj season in Sai Safa and Marwah this type of occultation occurs during Tawaf, in Miqat, in Rami Jamrat, or when crying and mentioning the sufferings of the imams of purity, or in romantic silences and whispers with the imam, or when offering greetings to the imam of the age and asking for help and cry from that imam. In these times and in these places, Imams stand side by side with pilgrims, visit their holy ancestors, and cry for their sufferings alongside the Shiites, and rush to the cries of the suffering and those in need.

And they answer the greetings of the devotees. Imam Kazim said: ... remembrance does not disappear from the eyes of the people, nor does it disappear from the hearts of the believers...<sup>2</sup>

His body is hidden from people's eyes, but his memory is not hidden from the hearts of believers. In the word, the blackness of a person when seen from a distance is called a person.<sup>3</sup> In this hadith and

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<sup>1</sup> Ibn babwiya 1404 AH 117

<sup>2</sup> Ibn Babouyeh.1395 AH Volume 2, 368 Khazaz Razi, 1401 AH: 270

<sup>3</sup> Farahedi,1409 AH Vol 4,165

other hadiths,<sup>1</sup> the absence and hiddenness of the Imam has been applied to his "body"; While his memory is always alive in the hearts of believers and is never hidden from the hearts of believers. Therefore, it is possible for believers to stand face to face with the Imam of Time. And they should whisper to him and communicate openly with him in their hearts and not only see the Imam's body with their eyes. In the prayer of Nudba, we address the Imam of the time with a loving whisper. It is hard for me to see all the creatures, but you are not seen<sup>2</sup> this type of occultation happens to special people who understand the presence of the Imam. . This type of occultation is similar to the biological secret of Hazrat Khizr. Hasan bin Ali bin Faddal says;

### **I heard from imam Reza (A.S)**

Khizr drank from the water of life, and he is alive and will not die until the trumpet blows, and he comes to us and greets us, and we hear his voice, but we do not see him in person, and he appears wherever he is remembered, and whoever remembers him He should greet him and he attends the Hajj ceremony every year and performs all the rituals and stands in the desert of Arafa and says Amen to the prayers of the believers and may God through him transform the loneliness of our Qaim into human beings during his absence. And to relieve his loneliness and by connecting with him.<sup>3</sup>

Another example of this type of occultation is the meeting of Imam and Muhaddith with angels. In this type of meeting, the imam fully understands the presence of the angel; He also hears his words; But

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<sup>1</sup> Kulaini 1407 AH, Vol. 1, 328

<sup>2</sup> IBN e Mashhadi, 1419 AH (581)

<sup>3</sup> IBN Babouye, 1395 AH, Vol. 390, 2

the person does not see the angel and in such meetings, the meeting of the angel does not occur for us.<sup>1</sup>

The second reason is that we do not hear the voice of Imam Zaman when we meet him. In this type of absence, there is no obstacle or problem in the eyes of those present; Rather, it is captured in the holy body of the Imam in such a way that it is invisible and its body cannot be seen. This is a seizure of power

#### 4) Invisible Absence

This absence is similar to the previous invisible absence. The only difference is that the viewer is one of the harmless enemies of Imam Zaman or indifferent and oblivious to him, and while he is in front of him, he does not understand his existence at all. In the previous type, the imam and the mamum felt each other's presence completely and established a spiritual connection with each other. Therefore, the existence of the Imam is not in the occult; The imam does not appear to the audience alone. In this type of absence, there is no obstacle to see in the eyes of the audience, nor has it been possessed;ather, it is captured in the holy body of the Imam in such a way that it is invisible.

#### 5) Absence of blindness and possession in the eyes of the beholders

The fifth form of absence in which the holy body of Imam Zaman is completely natural and visible, but the eyes of the beholders are unable to see him. This means that, unlike the previous two methods, it is captured in the eyes of the viewers; in such a way that they are unable to see him. In the story of Prophet Loot (A.S) when his people attacked his house to take away the divine angels who were present

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<sup>1</sup> Kulaini, 1407 AH, vol. 1, 176 and 271

in his house in the form of teenagers, Gabriel said: We are the messengers of your God, they cannot harm you, then he took a handful of sand from the desert. And he sprinkled them on their faces and said: Shah-atul-wajooH" it was here that immediately all the people of the city became blind and could not see anything for a while.<sup>1</sup> The Qur'an mentions this type of occultation for the Holy Prophet opens the veil and says, And We made a barrier between their hands and a barrier behind them, so We covered them so that they could not see (Yaseen: 9): And We placed a barrier in front of the infidels and polytheists and behind them another barrier;We cast down curtains on their eyes, so they do not see.

This type of occultation is a tool in the hands of the Prophet to protect himself from any harm that may occur, therefore, in several cases, he used the method of blinding the audience.

Things recorded in history to camouflage themselves are;

One) The Prayer of Prophet PBUH: in the beginning of Islam prophet offer his prayers in Mecca. This was a strange thing in the society of that time and polytheists did not accept it. The aforementioned verse about Abu Jahl bin Hisham,Waleed bin Mughirah and a group of Banu Makhzoom came down because he had sworn that if he saw the Prophet praying, he would cut off his head, an allusion to killing him. One day the Prophet was standing in prayer and Abu Jahl had a stone with him. Whenever he raised a stone to throw at them, God dried his hand by his neck and the stone did not move in his hand, when he returned to his companions, the stone fell from his hand. Then another man from his tribe stood up and said, "I will kill the Prophet PBUH." When he was near it, he could hear the recitation of the Messenger of Allah, peace be upon him, but he could not see him.

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<sup>1</sup> Barqi, 1371 AH, Vol. 1, 111

Therefore, he was afraid and returned to his companions and said: Something like a calf came between me and him.

He regularly raises his tail and slaps his feet; Therefore, I was afraid to go forward Qumi, 1404 AH, Volume 2, 212; Tabarsi, 1390 AH 30; Ibn Shahr Ashub Mazandarani, 1379 AH: Volume 1, 75-76

Two) Recitations of the Qur'an: The practice of the Prophet at the beginning of Islam was that they recited the Qur'an loudly in the Haram Mosque, and a group of Quraishians did not tolerate this behavior of the Prophet. Therefore, they tried to kill the Prophet. When they tried to do this, their hands stopped working and they lost their sight for a while so that they could not see anything. So they went to the Prophet and made him swear that he would restore their sight. The Prophet also prayed and this damage was removed from them and once again the opening verses of Surah Yasin came down upto Fahum La Yubseroon.<sup>1</sup>

Three) Nights of Al-Mabbit, the night when Hazrat Ali slept in place of the Prophet so that he could migrate from Mecca to Medina, a group of Quraysh who had planned to kill the Prophet surrounded the house of the Prophet and were lying in wait to kill him, and the Prophet left the house. They were sitting outside the door, the Prophet took a handful of dirt from the desert of Makkah and sprinkled it on their heads while reciting the opening verses of Surah Yasin and passed by them, and they did not notice and did not see him at all. When they reached the verse, they do not see," someone said to them, "What are you looking at?" By God, you were useless

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<sup>1</sup> Ibn e shehraashoob, Mazandarani, 1379 AH, Vol. 1, 77

and suffered loss. By God, he passed by you and poured dirt on each of you. They replied, "By God, we did not see him".<sup>1</sup>

Four) Battle of Badr: In this war after the amazing bravery of Amirul Momineen. The Prophet finished the war; They took a handful of dirt and sprinkled it on the faces of the polytheists and said: "Shaht-e-Al-Wujuha". Almighty God gave great power to these soil and stones; In such a way that the eyes of the polytheists could no longer see anything and they were defeated<sup>2</sup>

Five) Battle of Hunain: In this war also happened similar to what happened in Badr<sup>3</sup>

The Imams of the time, who are the only legacy of the Holy Prophet ﷺ on earth, are also like their ancestors they have this power. (In the following more ablusion is given)

Six) Absence of hijab: In this type of occultation, neither the holy body is invisible, nor the eye of the beholder is unable to see the Imam It can be done and it will not have problems in matching; Rather, God is a veil between the Imam's body and the eye of the beholder puts an invisible curtain so that they cannot see the imam in this type of his absence and it is not seen. The Holy Quran refers to this type of occultation for the Holy Prophet ﷺ and if the recitation of the Qur'an made us hide between you and those who do not believe in the Hereafter, a veil is hidden.<sup>4</sup>

The Holy Prophet ﷺ used this hijab many times to hide himself from the polytheist militants. By reciting this verse, they used to pray in

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<sup>1</sup> Tusi, 1414 AH 446, 466; Tabarsi, 1390: 62 Qutb al-Din Ravandi, 1409 A.H. Vol. 1, 144

<sup>2</sup> Mufid, 1413 AH, vol. 1, 69 Karajki, 1410 A.H. Vol. 1, 169; Tabarsi, 1390 AH: 27-28 and 76

<sup>3</sup> Karachki 1410 AH Volume 1, 169; Tabarsi, 1390 AH (116

<sup>4</sup> Isra:45



front of the Black Stone in Masjid al-Haram and were not seen until their prayers were over.<sup>1</sup>

Asma, daughter of Abu Bakr said:

When (Tabbat Yada Abi Lahab) was revealed. Umm e Jameel, Abulhab's wife, was very upset. And the shouters turned towards the Haram Mosque with excitement. The Messenger of Allah ﷺ was sitting in the mosque and Abu Bakr was also in his service. When Abu Bakr looked at Umm e Jameel, he said: O Messenger of God, Umm e Jameel is coming to us and I am afraid that he will see you. The Prophet said: He will never see me. It was here that the Prophet read a part of the Qur'an and used the Qur'an as a rope to save from the enemy and started reciting honorable verse. At this time, Umm e Jameel came to Abu Bakr and stopped, but did not see the Messenger of Allah ﷺ and said: O Abu Bakr, I was informed that your owner has insulted me! Abu Bakr said: By the Lord of the Kaaba, my master has not insulted you. After this speech, he left Abu Bakr while saying: Quraysh knows that I am the daughter of their chief.<sup>2</sup>

Imam Reza pointed to the veil of occultation and said to Rayan bin Salat:

Hazrat Mahdi is the fourth child of my generation whom God has placed in His veil.<sup>3</sup>

It seems that among the aforementioned types of absenteeism in ordinary and normal conditions, the invisible absenteeism is the first rank and the second, the absenteeism of character adaptation more

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<sup>1</sup> Qutub ud din Rawandi, 1409 AH Vol 1, 86

<sup>2</sup> Tabarsi 1390 AH: 30

<sup>3</sup> Ibn e Babouyeh 1395 AH Vol 2, 376

than other types for the general society. Because other types are suitable for special conditions.

Six types of absence have been mentioned so far. Now the basic question is whether the types of occultations, confined to the two alleged cases or is it six cases? Are absenteeism practices limited to a specific number? In the following, any exclusivity in this regard will be denied.

### **Non-exclusivity of types of absence**

The contention of this article is that occultation is a general concept that is realized in different ways and groups, and Imam is not confined to two famous ways or a specific number for his occultation. In the previous part, new types of absence were shown. In this part, proofs are presented on the non-exclusivity of the number of these methods. Some of them are proof and others are considered proofs of the claim. Some prove the necessity and others prove its possibility or occurrence. However, these evidences are divided into two general and special categories. What is meant by their general evidences is that they are not specific to Imam Zaman

It is mostly related to the position of imamate and risaalat, and they mean their special evidences that are related to hazrat.

#### 1). Proof and general evidence

First of all, it should be noted that God has the power to take back the eyes and ears and even the heart's knowledge from man in any way he sees fit, or to hide his evidence in any way he wants. There is no limitation in this field for God Almighty. God Says: ``didn't you saw that Allah took away your hearing and your sight and sealed your hearts. Look at how we use the verses and then they are true(Oh

Prophet say to them what do you think if God takes your eyes and ears and put a seal on your hearts, if you don't understand anything who is there but God to restore them to you? See how you present the proofs to them and sho them again and they turn away and avoid, Anaam 26) For a long time, occultation and hidden life among divine proofs are not exclusive in a particular way, but this event has happened in various ways, sometimes like Hazrat Idris. To withdraw from people and live in a cave.<sup>1</sup>

Sometimes like Hazrat Musa is in the way of traveling and staying away from people.<sup>2</sup>

Hazrat Yusuf in fragments of His Age himself went through three types of absence, staying in the well, being locked in prison and ruling Egypt without being known.<sup>3 4</sup>

Sometimes like Hazrat Daniyal is captive in the hands of the rebel of time.<sup>5</sup>

Sometimes a savior of God lives among people and with them like Prophet Daood; But people don't know him.<sup>6</sup>

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<sup>1</sup> Ibn Babuyeh 1395 A.H. Vol. 1, 129-132

<sup>2</sup> Homan: Vol. 1, 145-147; Qomi, 1404 AH Volume 2, 136-137

<sup>3</sup> Ibn Babuyeh, 1395 AH, vol. 1, 141-147

<sup>4</sup> Yousuf :10,15,19,33-36 and 78

<sup>5</sup> Homan vol. 1, 157-158

<sup>6</sup> Homan: vol. 1 (154

Sometimes the absence of the proof of God is like Hazrat Uzir and Dhu al-Qarnain A.S.<sup>1 2</sup> and sometimes like Hazrat Isa in the way of traveling in the earth.<sup>3</sup>(Nisa 157 Aal e Imran 55)

We learn a report from Hazrat Ali that Hazrat Ibrahim had three types of hijab and occultation, And because of his superiority, the Holy Prophet had five types of hijab and occultation against those who intended to kill him, and the first verses of Surah Yaseen and verse 45 of Surah Isra' refer to the five veils of the Holy Prophet ﷺ. In this hadith, Hazrat Ali says: The Prophet hide himself from his murderer with five curtains. God Almighty says in the description of Muhammad: And we made a barrier between them this is first curtain, and behind them is a dam this is second curtain, So we veiled them, so they do not see (Yaseen 9) this is the third curtain.<sup>4</sup> this is the fourth curtain and after that said in Soora e Yaseen Verse 8 we have placed chains around them that have reached their ankles so they are suppressed<sup>5</sup> So these are the five hijabs of the Holy Prophet.<sup>6</sup>

Carrying out some responsibilities that are only the responsibility of the Imamate position; Such as equipping the previous Imam<sup>7</sup> or attending the bedside of the dying and equipping the dead Shia.<sup>8</sup> For more information, see: Esmaili, Muhammad Kazem, meeting moment). To help those who are crying for help (Qutbuddin Rawandi's 1409 AH: Volume 2, 595 (596) or The departure of the

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<sup>1</sup> Humaan vol. 1, 158 and 226; Qomi, 1404 AH vol. 2, 40-41

<sup>2</sup> Baqarah 259

<sup>3</sup> Humaan vol1, 160 and this is another kind of lifting them up (Ibn e Babouye, 1378 A.H. Volume 1, 215; Nabati Aamili 1384 AH vol 2, 222; Sobhani, B to 146

<sup>4</sup> Soora e Isra verse 45

<sup>5</sup> Yaseen 8

<sup>6</sup> Tabarsi, 1403 AH: Vol. 1, 213

<sup>7</sup> Ibn Babuyeh, 1378 AH: Vol. 1, 104; Vol. 2, 243-345; Kashi 1409 AH: 463-464

<sup>8</sup> Kufi, Ahwazi 1402 AH 81-85; Ibn Hamzah Tusi, 1419 AH 445 Ibn Shahr Ashob Mazandarani 1379 AH Volume 4, 292

Imam to prove his Imamate (Hamzah Tusi 1419 AH: 186-194) is evidence of the necessity of the Imam's power to disappear and its various methods.

Basically, the lives of the holy imams have passed under the terror and oppression of oppressive rulers. Despite these conspiracies and enmities, it is necessary to protect the Imam from murder and abuse until the appointed time by God Almighty, and one of the ways is to hide the Imam from the eyes. It should be noted that in some cases, with the imam's monopoly in one method, the imam's absence is in trouble and creates other consequences for the imam; As a result of keeping the imam safe, which is the main purpose of occultation.

This power and status exists for Ahl al-Bayt, which is invisible in different ways: Historical examples of this event prove not only the possibility but also its occurrence. Ayesha's sight was lost when she saw the Ahl al-Bayt when equipping the Messenger of God,<sup>1</sup> the hypocrites' amazing blindness when they saw Amir al-Mu'minin returning from the battle of Siffin<sup>2</sup> and also when he was born In Kaaba Fatal Nishaburi, 1375 AH, vol.1, 77-78) the disappearance of Imam Hassan in the sky,<sup>3</sup> the disappearance of Imam Sajjad from the sight of the agents of Ubaidullah bin Ziyad after the event of Ashura in order to perform prayers on the holy body of Imam Hossein and his burial<sup>4</sup> or their invisibility from the eyes of Abdul Malik's officials<sup>5</sup> Abu Basir's questioning about the invisibility of Imam Baqir in the mosque,<sup>6</sup> the frequent disappearances of Prophet Musa

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<sup>1</sup> Hilali, 1405 AH: Vol. 2. 578

<sup>2</sup> Bahrani (1413 A.H. Vol. 1, 474

<sup>3</sup> Tibiri Amoli, Saghir, 1413 AH: 166

<sup>4</sup> Masoudi 1384 AH: 207-208 Kashi, 1409 AH: 463-464

<sup>5</sup> Abu Naeem Esfahani, 1394 AH: vol. 3, 135; Ibn Shahr Ashob Mazandarani 1379 AH, vol. 4, 132

<sup>6</sup> Qutb al-Din Ravandi, 1409 AH: Vol. 2, 595-596

bin Jafar from the sight of Shaqiq bin Ibrahim Balkhi during the Hajj journey<sup>1</sup> and from the perspective of Safwan bin Mehran Jamal,<sup>2</sup> and during the prison days from the perspective of Musayb bin Zuhair and jailors<sup>3</sup> Imam Reza's absence from Toos due to missing his dear son Imam Javad and going to Medina to visit him (Sabzevari, 1378 AH: 226-228), Imam Hassan Askari's absence and disappearing into the land,<sup>4</sup> and even the intermittent absences of Imam Zaman in the first 5 years of his blessed life, which were not yet absent. (Tusi, 1411 AH: 236-239), are all evidences for this claim.

The diversity of cases that require this power puts a series of types of occultation is the achievement of the imam, which he uses in each case. Even sometimes a person should see the imam and the other person who is next to him should not see the imam. In this case, the imam uses a method that at the same time and in the same place, one sees him and the other cant sees him.<sup>5</sup> It is necessary to pay attention to this point, although the aforementioned evidence does not belong to Imam Zaman; But since the public foundation in the life of the Holy Prophet and the pure Imams was based on the open life among the people and was not a hidden biological foundation, these evidences are for the foundation of Imam zaman original life during occultation.

### **Proof and specific evidence**

The limited conception of occultation in a certain type of it is not compatible with some issues of Mahdism. For example, if occultation is limited only to the way of the imam not being seen, it cannot be

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<sup>1</sup> Tbari Amoli Saghir 1413 AH: 317-319

<sup>2</sup> Bahrani, 1413 AH, vol. 6, 173

<sup>3</sup> 1378 AH, vol. 1, 101-104; Tibari Amoli Saghir 1413 AH: 315-313, 320 and 322

<sup>4</sup> Tabari Amoli Saghir, 1427 AH: 376

<sup>5</sup> Qutb al-Din Ravandi, 1409 AH: Volume 2, 595-596

believed in the possibility of the Imam's marriage during occultation. Because the possibility of wife's option for a person who is not seen basically does not exist. Since the Imam of the time inherited the occultation of the Prophets and previous proofs and is similar to them<sup>1</sup> and because the Imam has ranks More than all powers are his abilities and knowledge<sup>2</sup> has the power over all kinds of their occultations. Imam Zaman is the only inheritor and the only surviving successor of the Messenger of Allah ﷺ, and his pure ancestors and the remainder of God on earth. God has introduced five types of veils to protect the life of his dear messenger from ill-wishers. This is despite the fact that the main foundation of Rasulullah ﷺ's communication with people was not based on concealment, and in few and limited cases, camouflage was needed to save lives. But the characteristic of Imam Zaman is a different and unique absence among all the divine proofs, and an important chapter in his life is a long absence. Compared to the concealment of the Prophet and the occultation of all the divine proofs of occultation, this occultation is far more extensive and has special characteristics. The extent and characteristics of Imam Zaman's absence from several aspects is:

One) A wide time span: Absence of the Imam of the past is nearly 1200 years long It has ended and its end is closed to the will of Almighty God.

Two) Knowing about People: Imam should remain hidden from everyone's view, include Shiites and Imam's lovers, Imam's enemies, ignorant and indifferent towards Imam, ordinary and weak people, people with advanced material powers and people with

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<sup>1</sup> Ibn Babuyeh 1395 A.H. Vol. 1, 22-31 and 137; Vol. 2, 524, H 4

<sup>2</sup> Safar, 1404 AH: 117 Kilini, 1407 A.H. Volume 1, 226

supernatural powers. Among others, we can mention strange sciences, hence people like ascetics or people with strange knowledge also cannot find out the location of the Imam with their own methods.<sup>1</sup> This range, apart from human inclusion, also includes otherworldly forces such as Iblis, demons, and jinn. One of the aspects of distinguishing this occultation from the camouflage of the Holy Prophet from friends and enemies.

Three) Conditional Learning: Imam is responsible for all the situations of himself and the people in the state of fear and the state of safety, the state of friendship and help of the people with the Imam, and the search for the Imam to express love, the state of enmity and the search for the Imam to harm, or any other state, including the ways of recognizing the example of the Imam for true believers. A healthy and pure heart and mind is the pull of the heart and the desire of the heart towards the Imam.<sup>2</sup> During the time of occultation this bath is blocked and no believer can follow this path to know the imam e zaman. of course ceremonial occasions are an exception to this rule.

Four) Advancements of human technologies: Imam's followers and admirers, as well as global arrogance and enemies inside the religion, who have well understood the danger of Imam Zaman for their domination of power and wealth; Both of them, one with the motive of saintic connection and the other with the aim of killing that Imam, are seeking to reach the Imam of Time. Enemies are always looking for new ways to kill and plunder humanity and the wealth of the earth. It was thought that the Imam of Time is only absent from sight. But today, the ways of recognizing the existence of a person in

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<sup>1</sup> sadaqat 1400, 13

<sup>2</sup> Nomani 1397 AH: 39-41



a particular place have gone beyond the visual method. In today's world, thermal weapons have been produced, which detect the human from its heat. Or a device may be invented that uses the effect that sound leaves on the environment to trace the existence of humans in that place or the methods that humans will achieve in the future. However, the prevalence of the Imam's absence is such that with every development and technology Imam cannot be reached.

Five) Studies of Absence of imam's existence: Works from the distant past, in order to satisfy their need to search and discover hidden people, such as fugitive prisoners, victory in wars and non-agent defense, they have taken different ways and there are experts in this field. This technique has always been progressing and developing. Once upon a time, traces or smells or changes in the shape of the environment and nature using humans with animals such as search dogs or the wind, the existence of hidden people used to live, but today these methods have progressed. And if they seek to search and discover the hidden biological man, he must be traced from a trace he left behind. These works are numerous and diverse. Some of these works, such as footprints, are known works, and some, such as body heat, have been recently discovered. It should be noted that in the absence of the Imam of the time, any traces of his existence must remain hidden from everyone's access, and no human or non-human power can find out the presence of the Imam in a certain place and time from the various traces of his existence. Therefore, it cannot be said that Imam Zaman is absent only from sightings, but also from the point of view of sound and any other effect. During the absence of everyone, even the lovers of the imam are deprived of hearing the weakest voice of the imam: (it's hard for me not to hear even the slightest weak voice or talk from you, Ibn e Mashadi,1419 AH). Such as, hair, nail, stool, and excrement, since the holy organs and parts

of the imam's body have unique characteristics and are of the best type, it is not possible to make it easier to recognize the presence of the imam. For example, it is possible that human progress may take a model from animals such as mosquitoes, whose mere existence of blood leads them to the existence of prey, and make a ligament that can be traced from the existence of blood to the existence of humans in a place. Hazrat's blood, which is the best blood, makes it easier to recognize. However, the existence of the imams of the age, from which one can find out about the existence of the imam, and enemies or friends can access the imam through these works, are diverse, and it must be said that occultation is also due to the various effects of the imam's existence.

It refers to and includes all the imam's works.

Since the absence of the Imam of the time refers to each of these five directions, and no one should reach the Imam at any time with any method or tool and from any work, the need for more and new material and metamaterial methods for the hidden life of Imam Zaman doubles in this age. If God does not provide this possibility for his only proof or if he does not give the imam the power of various methods of camouflage, it will lead to the violation of the purpose of living in secret.

Imam becomes human in the age of technological progress. After that, God's intention is to preserve His authority until the time of His revelation, and this preservation is accompanied by absolute biological concealment. Therefore, in order to provide these goals and objectives, there must be all kinds of hidden ways of living, both old and new, according to the time, at the sole authority of God. like the prophets and his pure ancestors, but with any new method appropriate to the time and in accordance with the new human

knowledge and technologies or new conspiracies, an evil and superhuman being equips his evidence with visible and hidden powers and hides it from any kind of access.

### **Conclusion**

Absence can be divided into different types such as complete and incomplete occultation, fearful and safe occultation, friendly and hostile occultation, occultation caused by God's will and occultation caused by the evil behavior of people. This assumption is not correct that occultation is a fact that has two meanings and interpretations, one is that the Imam is not seen at all and the other is that he is seen but not known. Rather, it is the absence of the truth that has different types and methods. In fact, these two interpretations that have been said for occultation are two types of the hidden life of Imam Zaman. There are no different interpretations of it, and it is not correct to say that occultation is realized only in these two ways. Rather, there are different types of occultation, such as:

1. Incomplete occultation in such a way that the imam lives in secret, not that he disappears completely and his communication with the people is cut off.
2. People see him, but they are out of reach in matching the personality of the imam.
3. imam become basically invisible.
4. The imam should occupy the eyes of the viewers in such a way that they become blind.
5. That they put a veil over their eyes in such a way that they are not blind, but that veil prevents them from seeing the Imam.

This occultation has different types. The monopolization of occult practices in two types or in five types or any other number is first of all a limited conception of God's power and reducing the ability and knowledge of Imam Zaman from its desired level. Secondly, according to the unique features and extent of the occultation of Imam Zaman among the occultations and disguises of the series of divine proofs, this occultation requires that not only the Imam of the Time have all types of occultations of the previous want of divine , but despite the diversity and need for this power, on the one hand, the comprehensive inclusion of the occult from various aspects, and modern human progress to reach the hidden people, on the other hand, being content with limited methods is against the rational approach. Therefore, it is necessary for the Imam's hand to be open to any new method of occultation, so that the Imam uses methods to remain hidden based on the needs, resources and requirements of human progress and various evil conspiracies, and a set of types of occultation. It is up to the imam to use occultation appropriate to it in every case. Everyone should know that whether friends with spiritual motives or enemies with evil intentions, during the period of occultation, they can never reach the Imam of the time with any progress. Because God's protection and protection from the Imam is unbreakable and the power and knowledge of the Imam in the occult is higher and higher than all human developments and devil's powers; Therefore, they should rehash this crude fantasy or stay in their fantasy and watch their helplessness and powerlessness in front of the powerful front of the right.

## **The Awaiting and its Impact on Strengthening the Family**

**Mr. Mahdi Ashuri**

### **Abstract**

Human life is a series of successive and diverse events and incidents that are experienced and occur based on individuals' assessments and choices. The family is the smallest social institution that forms with the presence of at least two individuals, however from an educational and religiously cultural perspective, the home and family are a small global world with its own culture, laws, and specific system.

One of the educational missions of Mahdavi families is to educate a generation that is predisposed and prepared scientifically and practically to support and implement the wishes and commands of Imam Mahdi (AJ). Luminous homes, in the light of Wilayah and Imamate, are the centers for educating the soldiers of Imam Mahdi (AJ) and nurturing the supporters ready to serve him. Their religious education is based on the Quran, the love of the Prophet and his household (PBUT).

The heavenly culture of awaiting and the government of Imam of the Time (AJ) also possess a unique culture and system with distinctive characteristics. In comparing the strength of the family and its culture with the Mahdavi civilization and the concept of awaiting Imam, through a general overview between the demands of both, multiple commonalities and goals become apparent. The proximity of the demands and strength of the family with the government of

the Imam Mahdi (AJ) and the close relationship between these two encourages us to take a step towards strengthening the family culture in alignment with the Mahdavi culture by listing and naming 9 cases of these common demands and points. By doing this we help strengthening the family and educating the soldiers of the Imam Mahdi (AJ) in our families as strongholds of spirituality and Wilayah.

Keywords: Awaiting, Mahdism, Family, Strengthening

### **Introduction**

The process of selection and choice done by individuals to confront the ideas, opportunities, and diverse situations is pursued in two theoretical and practical areas. In the first area, individuals choose a set of perceptions and beliefs about themselves and the world they are in, and by selecting this set, they theoretically connect to a group of people with similar thoughts and beliefs, distinguishing themselves from another group with different beliefs. This area is called "rationality" and is applied to a domain of human life encompassing his general beliefs about the fundamental aspects of life, ideas, and judgments on common human matters.

In another area, individuals choose a system of behaviors and methods related to the tangible and everyday aspects of life, and with this choice, they practically connect themselves to a group of people and distance themselves from others who have different way of life. This area is named "lifestyle" and is applied to a domain of human life that encompasses his norms and behaviors regarding everyday issues and various aspects of human life such as knowledge, gender, work, nutrition, and entertainment. Among Muslim thinkers, these two areas and dimensions are known as "theoretical wisdom" and "practical wisdom"; theoretical wisdom deals with divine wisdom, mathematical wisdom, and natural wisdom, while practical wisdom discusses ethics, household management, and civil politics. In essence, human lifestyle is shaped

according to the patterns he uses and applies, and based on this, human lifestyle and way of living have a direct relationship with the rationality employed by him; a rationality that manifests in a macro level in "religion" and in a micro level in "culture".

When it comes to Islam, the Quran as the fundamental source of religious thought and faith, providing "rationality", and the tradition of the Holy Prophet (PBUH) as the main center of religious action and behavior, are inspiring an Islamic "lifestyle". The content of the Quran includes fundamental insights regarding the existence of the universe and its origins, as well as human life in this world and its continuation in the Hereafter, forming the general plan of life - whether in a fixed and predetermined situation or in a variable and infinite capacity.

The historical presence of the Holy Prophet (PBUH) is another part of Islamic tradition; based on this, the Prophet was not merely a preacher and messenger, but his existence was a human manifestation of divine message and a perfect example of it, being part of the dialogue between God and man.

The Prophet Muhammad (PBUH) said in a narration:

أَدَّبُوا أَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ: حُبِّ نَبِيِّكُمْ وَحُبِّ أَهْلِ بَيْتِهِ وَقِرَاءَةِ الْقُرْآنِ

"Train your children on three pillars and characteristics of upbringing: love of your Prophet, love of his family, and the Qur'an." To fulfill this great mission, we use three models and methods:

- Educating children based on general Islamic and rational principles of upbringing
- Educating children based on the specific advices of the Ahl al-Bayt (AS)
- Educating children based on the model of the characteristics of the companions of Imam Mahdi (AS)

The upbringing of the generation of Imam Mahdi's (AJ) companions is based on the model of the characteristics of the companions of Imam Mahdi (AJ). The Quran and the narrations of the Ahl al-Bayt (AS) have focused on a set of personality traits of the companions of Imam Mahdi (AJ). Mentioning these traits in the Quran and narrations signifies moving towards the upbringing of such a generation and placing these traits as a model. For example, the Quran mentions six traits for the companions of Imam Mahdi (AJ):

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ..

Oh you who have faith! Should any of you desert his religion, Allah will soon bring a people:

1. Whom he loves them.
2. They love Him.
3. They are humble towards the believers.
4. They are stern towards the disbelievers.
5. They strive hard in the way of Allah
6. They are not fearing the blame of any blamer.

Companions of Imam Mahdi (AJ) are among the examples of this verse. Given the necessity of a selective style and reviving the principles of life in families, the proximity of the demands and goals of the family to the Mahdavi government, and the close relationship between the two, urge us to take steps towards strengthening the family culture aligned more closely with the Mahdavi culture by mentioning 8 cases of these demands and common points. Through this, we aim to educate the soldiers of Imam Mahdi (AJ) in our families as strongholds of spirituality and Wilayah.

1. The Culture of Hopefulness and Avoiding Despair



One of the most important components of the culture of awaiting is hope for the future and providing a promise for a bright, beautiful, and luminous future. The culture of awaiting gives us the spirit of hopefulness and ambition, and this spirit, as the most motivating factor, drives humans towards their ultimate goals.

Societies or individuals who are hopeless or less hopeful are prone to disorders such as depression, inactivity, wasting time, purposelessness, or even suicide. The Prophet of light and mercy and hope, the Holy Prophet (pbuh) said:

الْأَمَلُ رَحْمَةٌ لَأُمَّتِي وَ لَوْلَا الْأَمَلُ مَا أَرْضَعَتْ وَالِدَةٌ وَلَدَهَا وَ لَا غَرَسَ غَارِسٌ شَجَرًا

"Hope is a mercy for my Ummah. If it were not for hope, no mother would nurse her child, and no gardener would plant a tree."

Furthermore, Imam Ali (AS) in emphasizing the connection between the awaiting of the reappearance of Imam Mahdi and avoiding despair and hopelessness from Allah's mercy said:

إِنْتَظِرُوا الْفَرَجَ وَ لَا تَيَاسُوا مِنْ رَوْحِ اللَّهِ.

"Wait for the reappearance, and do not be disappointed from the mercy of God."

According to experts in education and religion, one of the most important components of a healthy and active family is hope, optimism, having hope, and giving hope to each other. Hopeful families are connected with the endless source of hope, namely the culture of awaiting, and they also prepare the ground for the appearance of Imam Mahdi by producing hope among society members.

## 2. Justice as the Central Theme

One of the fundamental components of the culture of awaiting and Mahdism is being justice-oriented and filling the Earth with justice. The concept of the Mahdism is not only associated with the motto of justice but also deeply entwined with the reality of justice and fairness, to the extent that the name of Mahdi is a symbol of true and enduring justice for humanity.

In the supplication of Nudbah we read:

أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ

"Where is the one who will remove the tyranny and oppression?"

Imam Sadiq (AS) said:

ما يكون هذا الامر حتى لا يبقى صنّف من الناس إلا قدؤلوا على الناس حتى لا يقول قائل إننا لو وُلينا لعدَلنا ثم يقوم القائم بالحق والعدل.

"This affair will not be realized until every group of people get a chance to govern so that they don't claim, 'If we were to rule, we would be just.' Then the Qa'im (Mahdi (AJ)) will rise and rule with truth and justice."

إِنَّ قَائِمًا... وَالله لَيَدْخُلَنَّ عَلَيْهِمْ عَدْلُهُ جَوْفَ بُيُوتِهِمْ كَمَا يَدْخُلُ الْحَرُّ وَالْقَرُّ

By God, our Qa'im (AJ) will bring his justice within people's homes just like warm and cold air enter those homes.

In the prayer of Gheibah (occultation) we say:

أَللَّهُمَّ وَأَحْيِ بِوَلِيِّكَ الْقُرْآنَ... حَتَّى لَا يَبْقَى حَقٌّ إِلَّا ظَهَرَ وَ لَا عَدْلٌ إِلَّا زَهَرَ

"O Allah, revive the Quran through Your Wali... until there is no right but he reveals and no justice but he flourishes.

The necessity of implementing justice has been emphasized in the seemingly small community of the Mahdavi family, as Imam Mahdi (AJ) brings justice not only in society but also within the atmosphere of the houses.

- Definitions of Justice:

Observing the rights of individuals and granting each rightful person their due.

Placing everything in its rightful place and refraining from excess and negligence.

Equality and eradication of any form of discrimination.

The Holy Quran emphasizes the observance of justice in family relationships:

وإن خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ فَإِن خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَىٰ أَلَّا تَعُولُوا

"If you fear that you may not deal justly with the orphans, then marry [other] women that you like, two or three or four. But if you fear that you may not treat them fairly, then [marry only] one, or [marry from among] your slave-women. That makes it likelier that you will not be unfair."

The Prophet (PBUH) said,

وَمَنْ كَانَتْ لَهُ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا فِي الْقِسْمِ مِنْ نَفْسِهِ وَ مَالِهِ جَاءَ يَوْمَ الْقِيَامَةِ مَغْلُوبًا مَائِلًا شِقُّهُ حَتَّىٰ يَدْخُلَ النَّارَ

"If a man has two wives and he does not deal justly with them in terms of distributing things and his possessions, he will be brought on the Day of Resurrection, while his hands are manacled and half of his body is slanted, then he enters the Fire."

Also numerous narrations from the infallibles (AS) have been recorded regarding the observation of justice among children and household members. For instance:

Imam Sadiq (AS) said,

اتَّقُوا اللَّهَ وَاعْدِلُوا فَإِنَّكُمْ تَعْبُونَ عَلَىٰ قَوْمٍ لَا يَعْدِلُونَ

"Fear Allah and be just, for you criticize people who are unjust."

Allama Majlisi (may Allah have mercy on him) in elaborating on the above narration said,

إِعْدِلُوا أَيَّ فِي أَهَالِيكُمْ وَ مُعَامِلِيكُمْ وَكُلِّ مَنْ لَكُمْ عَلَيْهِمُ الْوَالِيَهُ

"Be just towards your family and your associates, and towards anyone over whom you have authority."

The Prophet (PBUH) said,

إِعْدِلُوا بَيْنَ أَوْلَادِكُمْ كَمَا تُحِبُّونَ أَنْ يَعْدِلُوا بَيْنَكُمْ فِي الْبِرِّ وَ الْلُطْفِ

"Be just among your children as you would love for them to be just with you in kindness and respect."

اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ

"Fear Allah and be just among your children."

إِنَّ اللَّهَ تَعَالَى يُحِبُّ أَنْ تَعْدِلُوا بَيْنَ أَوْلَادِكُمْ حَتَّى فِي الْقُبُلِ

"Indeed, Allah loves that you be just and fair among your children, even in the matter of kissing them."

سَاوُوا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ فَلَوْ كُنْتَ مُفْضِلًا أَحَدًا لَفَضَلْتُ النِّسَاءَ

"Equalize the gifts between your children, for if I favored anyone, I would favor the women."

It is narrated from Imam Ali (AS) that the Prophet (PBUH) saw a man kissing one of his two children but not the other. The Prophet (PBUH) reprimanded him saying, "Why did you not treat them equally and observe justice between them?"

### 3. Dignity and Self-esteem

One of the defining characteristics of the Mahdavi's community is the emphasis on human virtues and ethics such as dignity and authority as its foundation.

The Mahdavi's government and his ruling approach is based on dignity. In this regard, we read in the Iftitah supplication:

اللَّهُمَّ إِنَّا نَتَرَعَّبُ إِلَيْكَ فِي دَوْلِهِ كَرِيمِهِ تُعَزُّ بِهَا الْإِسْلَامَ وَ أَهْلَهُ

"O Allah, we seek from You a noble state through which Islam and its people are honored."

The goal in a healthy and active family is nurturing dignity self-esteem spirit. Human dignity is the sense of worthiness that arises from a person's thoughts, emotions, feelings, and experiences throughout their life. Self-esteem is considered one of the needs and unique qualities of a human being among all creatures.

According to experts in upbringing and psychology, many of an individual's problems arise from a lack of self-esteem.

Self-esteem is one of the most important components of social identity and is considered a cultural shield against anxiety and social maladies. The interplay between self-esteem and an individual's perception of their capabilities is a well-established concept. A decrease in self-esteem leads to feelings of weakness and powerlessness, while an increase in self-esteem revives a person's sense of capability, worth, and value, enhancing their efforts towards success, ensuring their well-being, and supporting growth in their social relationships.

In general, self-esteem is a prominent indicator that influences all aspects of an individual's life. Those who possess a sense of worth and high self-esteem tend to be resilient and stable against various challenges, psychological pressures, threats, uncomfortable events, and mental illnesses.

Self-esteem is one of the most powerful forces in the world. It leads to happiness, fulfillment, productivity, and cordiality. That is why we believe in a set of values that enhances self-esteem.

Ultimately, self-esteem is similar to faith and can move mountains.

Imam Mahdi (AJ) and his noble government nurtures dignity not only among humans but also within Islam, Islamic laws, and human laws. The Mahdavi families also nurtures dignity and self-esteem, since it is one of the main features in their relationships and has a major importance in their enduring educational principles.

#### 4. Peace and Comfort

In individual, family, and social life, humans need two concepts: tranquility and comfort, happiness and prosperity. Human beings need tranquility more than comfort. Nowadays, excessive focus on comfort, happiness, physical well-being, and neglect of factors that contribute to enduring tranquility, happiness, and spiritual peace have trapped humanity in a cycle of suffering, depression, and confusion.

Comfort and happiness are related to the body and material aspects of life, while tranquility and prosperity are mainly related to the soul, mind, and spiritual aspects of life. Among the components of a Mahdavi society, attention to tranquility, comfort, and providing factors for prosperity alongside happiness itself is emphasized. A healthy and righteous Mahdavi family also pays attention to this and alongside seeking comfort and happiness, allocates significant material and spiritual resources to ensure prosperity and spiritual peace. In clearer terms, the axis of communication in a Mahdavi family is based on principles of mercy, stability, dignity, deep emotional relationships, and creating sustainable tranquility. A Mahdavi family, with understanding of the fundamental difference

between "prosperity" and "happiness," puts all efforts into ensuring prosperity (both in this world and in the hereafter) beside ensuring comfort and happiness. The directives of the infallibles (AS) regarding maintaining family and creating a peaceful and stable environment revolve around this idea.

Imam Zain al-Abidin (AS) says:

وَ اٰمًا حَقُّ الزَّوْجَةِ فَاَنْ تَعْلَمَ اَنَّ اللّٰهَ عَزَّ وَجَلَّ جَعَلَهَا لَكَ سَكَنًا وَّ اُنْسًا فَتَعْلَمَ اَنَّ ذٰلِكَ نِعْمَةٌ مِّنَ اللّٰهِ عَلَيْكَ فَتُكْرِمُهَا وَّ تَرْفُقُ بِهَا وَّ اِنْ كَانَ حَقُّكَ عَلَيْهَا اَوْجَبَ فَاَنْ لَهَا عَلَيْكَ اَنْ تَرْحَمَهَا.

"As for the right of the wife, know that Allah, the Exalted, has made her a source of peace and comfort for you. Know that this is a blessing bestowed upon you by Allah. Therefore, you honor her and treat her with kindness. Even though your rights over her are obligatory, her right over you is to be compassionate towards her."

اِنَّ اَرْضَاكُمْ عِنْدَ اللّٰهِ اَسْبَغَتْكُمْ عَلٰى عِيَالِهِ

"Allah is more satisfied with the person who is providing more comfort for his family."

##### 5. Peace and Security

The law of «والصُّلْحُ خَيْرٌ» [reconciliation is good] is a progressive Quranic law based on the natural needs of human beings. Alongside peace, security is also one of the necessities of human life and an unknown divine blessing. The Messenger of Allah (PBUH) said:

نِعْمَتَانِ مَكْفُورَتَانِ: الْاَمْنُ وَالْعَافِيَةُ

"Two blessings are underrated: security and health."

One of the most important achievements of the era of the reappearance of Imam Mahdi (AJ) is the establishment of enduring

peace throughout humanity based on human and humanitarian principles. While establishing such peace requires the removal of obstacles to lasting peace, such as oppressors and tyrants, in the end, the world will witness the establishment of this system of peace and friendship. This peace, backed by divine and human support, eliminates any pretext or motivation for conflict and fear. On the other hand, one of the components of healthy, successful, and Quranic families is the presence of peace, harmony, and emotional and moral security among its members. The Holy Quran states that in case of strained relationships among family members, the establishment of peace, reconciliation, and restoring tranquility in the family through "Hakamiyyah" [arbitration] should be followed.

Martyr Morteza Motahari (may Allah have mercy on him) regarding the importance and method of peace and reconciliation in the family states:

"Certainly, peace and reconciliation must exist between man and woman. However, the peace and reconciliation existed in marital life is significantly different from the peace and reconciliation that should exist among two colleagues, two partners, two neighbors, or two neighboring states. The peace and reconciliation in marital life are like the peace and reconciliation that should exist between parents and children, which involves sacrifice, selflessness, caring about each other's fate, breaking down the walls of duality, considering their prosperity as your prosperity and their unhappiness as your unhappiness. Unlike the peace and reconciliation between two colleagues or partners or two neighboring states that is defined as not violating each other's rights.

In the case of two conflicting states (peace while both armed) is sufficient. If a third force intervenes, occupies the border area of the



two countries, and prevents the clash between the forces of the two countries, peace has been established because political peace is nothing more than the absence of encroachment and conflict. Peace within the family is different from political peace. In family peace, not infringing on each other's rights is not enough; it is beyond armed peace. It requires something higher and more fundamental: unity and merging of souls must be realized, just as in peace and reconciliation between parents and children, something higher than merely not encroaching is necessary."

#### 6. Reforming

One of the characteristics of the government of Imam Mahdi (AJ) is reformism and globalizing it as well as the fight against corruption.

Martyr Morteza Motahari (may Allah have mercy on him) says about reform and reformism:

Reform means putting things in order, the opposite of corruption which means creating disorder... The use of reform in the Quran sometimes refers to the relationship between two individuals (reforming the self) and sometimes it refers to the family environment and other times it applies to the broader social context. The Holy Quran introduces the prophets as reformers and states through the words of the Prophet Shuaib: (إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ)

"(Verily I only desire reform to the best of my power)."

On the contrary, it strongly refutes the claim of reform by hypocrites and states regarding them:

(وَ إِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ)

"(And when it is said to them: 'Do not spread corruption on the earth,' they say: 'We are only reformers.' Beware, they are indeed the spreaders of corruption, but they do not perceive.)"

Reformism is an Islamic spirit, every Muslim, by virtue of being a Muslim, willingly or unwillingly should be a reformist or at least a supporter of reformism.

The members of a society regarding corruption and righteousness, are divided into five groups:

#### 1 Righteous:

Individuals who, from a personal perspective, are worthy individuals, but their qualifications are personal and they do not have a plan for reforming society and creating structural transformations in civil institutions, even though their worthiness may have social implications.

#### 2 Reformers:

Individuals who, in addition to reforming themselves and their personal characteristics and achieving personal refinement, also strive for the reform of society and others; they work towards creating fundamental and foundational changes in society and undoubtedly such individuals hold a high rank in the eyes of the Almighty Allah and all prophets and divine Auliya hold such a position.

#### 3 Indifferent and Neutral Human Beings:

Those who do not focus on reforming themselves nor consider the corruption and righteousness of society important. According to history, this group has always been pawns in the hands of tyrants and others have made decisions for them and on their behalf. Such individuals lack independence of thought and vote, and sometimes

the harm caused by such individuals is not less than that of corrupt individuals.

#### 4 Corrupt:

Individuals who, due to indulgence in sins and ignorance, have remained behind in the path of reform and self-improvement, but have not made direct efforts to spread corruption in society and fight against reformers. This group also often becomes partners in the crimes and seditions of the corrupt due to their numerous interactions.

#### 5 Corrupters:

Those who, besides personal corruption, seek to promote corruption and depravation on a societal level through various means and strive to develop abnormalities by acquiring illicit wealth, positions, and key roles; hypocrites, Jews, and the affluent are introduced in the Quran with these characteristics; they endeavor to create partnerships in crime for themselves by engaging in corruption and also seek to smoothen the path to achieving their worldly illegitimate goals by aligning against reformers and the truth.

Based on this classification, companions of the Global Reformer must not be corrupt or corrupters and they must be immune from indifference, and not only should they be righteous but they must also be reformers in order to pave the way for the appearance of a Global Reformer through fighting against tyrants and corrupters.

The culture of awaiting and Mahdism is compound with dignity, rightful governance, reformism, and promotion of dignity at all levels and among all individuals. The culture of Mahdism involves raising a generation of righteous and reformist individuals, preventing corruption and vice in society, bringing the reappearance of the reformer of humanity sooner the sooner.

The Holy Quran states: *أَنَّ الْأَرْضَ يَرِيهَا عِبَادِيَ الصَّالِحُونَ*

"Indeed, My righteous servants shall inherit the earth."

Imam Mahdi (AJ), as the standard-bearer of this righteous caravan, is not only righteous himself but also the father of the righteous (Abasaleh). He is not just a reformer in small level but a reformer of whole world.

The Quran gives special attention to the righteous, reformers, and opponents of tyranny. The Quran considers faith and righteous deeds as the condition for joining the circle of the righteous and reformers, which prophets desire to be part of this group on the Day of the Judgement.

The Quran regards those striving for true reforms as safe from perdition and views reformism as the means of salvation from divine punishment, considering the reward of reformers safeguarded and giving them the glad tidings of divine reward (in this world and the hereafter). This is while nurturing a generation of righteous and reformist individuals is one of the ideals and ethical missions of a family. In narrations, these families are referred to as "Boyutat Salehah" [righteous households] and Imam Ali (AS) recommends selecting officials for the political government from such families.

For a Mahdavi family, it is necessary that:

- Firstly, they themselves should be righteous and dignified.
- Secondly, they strive to raise a generation of righteous and reformist individuals.

The prevalence of such a culture in families (and consequently in society) is an important factor in creating the conditions for the emergence of a reformist Mahdavi government, in other words: "The best way to create the conditions for the emergence of the universal reformer is to raise a righteous and reformist generation within families."

## 7. Health and psychological well-being:

The Prophet Muhammad (peace be upon him) said:

الصَّحَّةُ وَالْفَرَاغُ نِعْمَتَانِ مَكْفُورَتَانِ

"Good health and peace of mind are two neglected blessings."

One of the divine gifts to humanity is mental and physical health. On the other hand, ensuring and promoting the mental and physical well-being of society is one of the characteristics of a Mahdavi government and culture.

In the benevolent Mahdavi government, which is characterized by justice, expansion of virtues, and beauty, because to the presence and reappearance of Imam Mahdi (AJ), illnesses – whether physical, spiritual, or psychological – will be eliminated from humanity. Imam Sajjad (AS) said in this regard:

إِذَا قَامَ قَائِمُنَا أَذْهَبَ اللَّهُ عَنَّا شَيْعَتِنَا الْعَاهَةَ.

"When our Qa'im rises, Allah will remove sickness and sorrow from our Shia."

Moreover, one of the duties and missions of a successful family is to ensure the physical and mental health and well-being of family members. Yes, in this regard, the small world of a Mahdi supporter family should reflect the global idea of Imam Mahdi (AJ) in the entire world. To achieve this goal, there are two effective strategies of prevention and treatment that need to be followed.

## 8. Purity of hearts from animosity and enmity

One of the achievements of the Mahdavi government for humanity is cleaning the hearts from impurities, animosities, conflicts, and hatred, as the roots of many seditions before the establishment of the rule of Imam Mahdi (AJ) are enmities and animosities.

Imam Ali (AS) said: سَبَبُ الْفِتْنِ الْحِقْدُ "The cause of seditions is hatred."

He introduced hatred as the cause of discord and commanded to cleanse the hearts of it, stating:

طَهَّرُوا قُلُوبَكُمْ مِنَ الْحِقْدِ فَإِنَّهُ دَاءٌ مُوبِقٌ

"Purify your hearts from hatred, for indeed it is a corrosive disease."

The purity of hearts from animosity and unity is one of the important factor in creating the conditions for the emergence of Mahdavi government, as Imam Mahdi (AJ) considers unity of his shia followers as a factor of his reappearance in a letter to Sheikh Mofid:

وَلَوْ أَنَّ أَشْيَاعَنَا وَقَفَّهُمُ اللَّهُ لَطَاعَتِهِ عَلَى اجْتِمَاعِ مِنَ الْقُلُوبِ فِي الْوَفَاءِ بِالْعَهْدِ عَلَيْهِمْ لَمَا تَأَخَّرَ عَنْهُمْ الْيَمْنُ بِلِقَائِنَا وَتَعَجَّلَتْ لَهُمُ السَّعَادَةُ مِمَّا شَاهَدْنَا..

If our Shia - may Allah grants success in obedience - were united in keeping the covenant we have with them, our meeting with them would not be delayed and soon they would be fortunate to see us.

This unity and harmony is one of the shining results of the blessed Mahdavi government, because with the passing of the period of occultation and the advent of the government of truth, the warm sun of the Imam's presence melts the coldness of relationships and animosities, so that not only love becomes prevalent among all humans and distances disappear, but also enmities among animals disappear. In this regard, Imam Ali (AS) stated:

وَقَامَ قَائِمَنَا لِأَنْزَلَتْ السَّمَاءُ قَطْرَهَا وَ لِأَخْرَجَتِ الْأَرْضُ نَبَاتَهَا وَ لَذَهَبَتِ الشَّحْنَاءُ مِنْ قُلُوبِ الْعِبَادِ وَاصْطَلَحَتِ السَّبَاعُ وَ الْبَهَائِمُ حَتَّى تَمْشِيَ الْمَرْأَةُ بَيْنَ الْعِرَاقِ إِلَى الشَّامِ لَا تَضَعُ قَدَمَيْهَا إِلَّا عَلَى النَّبَاتِ وَ عَلَى رَأْسِهَا زِينَتُهَا لَا يَهِيْجُهَا سَبْعُ وَ لَا تَخَافُهُ

"When our Qa'im arises, the heavens will pour down their blessings, and the earth will flourish with its plants. Enmity and hatred will be removed from the hearts of the servants, and predatory animals and grazing animals will be together. To the extent that women will

adorn themselves with ornaments on their heads and walk from Iraq to Syria, and not taking a step except on plants and greenery, and no wild animal will disturb them or make them fearful."

In addition to focusing on this aspect of the benevolent Mahdavi government, paying attention to one of the most important components of a happy and prosperous family is essential, which is the purity of hearts from animosities and impurities.

Emphasizing gentleness and having a kind heart in the family environment and organizing family relationships is among the instructions of the infallibles (peace be upon them). The Prophet Muhammad (PBUH) said:

قَوْلُ الرَّجُلِ لِلْمَرْأَةِ أَتَى أَحَبَّكَ لَا يَذْهَبُ مِنْ قَلْبِهَا أَبَدًا

"A man's statement to his wife: 'I love you,' will never be removed from her heart."

A Mahdavi family is obliged to strive for unity and deepen emotional connections among family members and other friends of the Ahlul Bayt (AS) to pave the way for the unity of hearts and the appearance of the Imam of the Time (AJ).

#### 9. Responsibility and empathy for people (and feeling responsible for the future)

The concept of Mahdism is primarily concerned with futurism and ensuring the happiness of future generations of humanity. The doctrine of Mahdism heralds a bright future for humanity, a beautiful future with elements of justice, love, security, education, and the blossoming of talents. Mahdism means feeling international and global responsibility towards human of today and tomorrow, caring about the reform of humanity, feeling the suffering of humanity, transitioning from the idea of "me" to "we." Simply put, Mahdism means a global plan for the flourishing of humanity; based on this, there is a close relationship between culture and the idea of

Mahdism, and coherence, strength, authenticity, and the mission of the family. because one of the most important goals of marriage is responsibility towards the future generation by forming a family, educating the future generation, providing a nurturing environment, and creating a welcoming environment for the future generation with happiness, health, justice, security, and piety. In marriage, essentially, a person transitions from the narrow framework of "self-centeredness" to the vast world of "other-centeredness." The family center is not about nurturing "me" but rather nurturing the collective and "us." This is the path of infallible Imams (peace be upon them) who fulfill the will of God and are considered the only way to draw closer to God. What enables us to be on the path of God's guardianship and progress towards the goal of creation is the recognition, companionship, and assistance of the Imam Mahdi (AJ). Since the Imam and the divine proofs is considered symbols of divine will, assisting the Imam is essentially assisting God, accepting His invitation, moving towards the servitude of God, and the realization of the creation's purpose. Assisting the awaited Imam and serving this great truth in the time we live in is a duty that every Shia must fulfill in their personal and social life. Assistance to the Imam begins with ourselves, and the first step on this path is self-purification and individual improvement. In fact, each individual, through efforts to reform beliefs, behaviors, and actions, and by striving to fulfill religious duties and abstain from sins, accomplishes the greatest service possible to the Imam Mahdi (AJ). In other words, each of the believers in the Imam Mahdi (AJ), through disciplining and improving their living conditions, takes a significant step towards general readiness for the emergence of the promised Imam and emphasizes this fundamental point that "Those awaiting the reformer must themselves be righteous."

**Conclusion:**

In fact, what causes the thought and Mahdavi culture and awaiting to be recognized and become prevalent, leading to the proper and pure direction of individuals and society, and ultimately resulting in



the correct development and strengthening of families is that we have to make efforts to ensure that people's attitudes and beliefs regarding the Imam Mahdi (AJ) and the truth of Mahdism are evaluated based on religious criteria and incorrect attitudes in this regard should be corrected. To achieve this goal, it seems that there is no way other than general education; an education that not only fosters insight and perspective but also corrects misconceptions and irrelevant behaviors with the Mahdavi culture in its overall process. This approach, in addition to bringing the recognition of Mahdism into the mainstream, yields results that at the very least include the same recognition, dissemination, and general constructive culture of Mahdism within families. General education on Mahdism means that we know and believe that doing groundwork among families and the general public is instrumental in reaching the truth of Mahdism and preparing for the emergence of Imam Mahdi (AJ). This groundwork, which is our responsibility, requires fostering insight or changing attitudes towards Mahdism amongst people, and this factor can only be achieved through education.

Those who have chosen the servitude of God as the goal of their lives and wish to take steps towards this goal must, in addition to recognizing the Imam Mahdi (AJ), assist and serve him. Serving the Imam Mahdi (AJ) and assisting him in fulfilling the great historical mission he is entrusted with is of extraordinary value. In fact, although people of every era have a duty to assist and serve their Imam of the time, assisting the awaited Imam holds such a lofty position that even Imam Sadiq (AS), who is Hujjatullah [the proof of God], said about him: "If I understood his presence [was able to live in his era], I would serve him my whole life!"

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## **The necessity of Mehdavi education of children**

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### **Abstract**

The system of the Islamic Republic is considered to be the foundational system for the emergence and its ultimate aspiration is to reach the emergence of the savior of humanity Hazrat Mahdi . the family is one of the most important pillars of Islamic society and social system. The family is the first cornerstone of the community and as strong as this building is , the society will be stable .Preparations for the emergence of the Mahdavi government requires recruitment and education. It is their education. In fact , the the family system is the most important factor in creating the foundation for emergence . The most important foundation for the emergence and change of society towards the preparation for the emergence of divine authority , attention to cultural factors , attention to growth , development and promotion. The character of people and education is Mahdavi. Articles by Ehsani , Mohammad , Mahdavit Educational grounding and Abdolahi, Ibrahim the institutions of Mahdavi teachings are written in children; and the present study examines the necessity of Mahdavi education for children with emphasizing the role of the family in educating the next generation and finally, creating a suitable platform for the emergence of the savior of humanity Hazrat Mahdi (Ajl Allah Ta'alaFarjah)has been explained.using the method of interviewing families and conducting phishing , and finally , methodical solutions

to fulfill children's beliefs has presented about the foundation of emergence.

Keywords; family, child , upbringing , Mahdavit , foundation of emergence

## **2. Introduction**

The world community is moving on the path of evolution and reaching the Mahdavi society and the fulfillment of the divine promise , and the fulfillment of this promise is required as Grounding of emergence. Basically grounding means preparation and preparation for the emergence of the savior of humanity, and actually education of the promised ones are one of the most central factors in the discussion of the foundation of the emergence . family , educational coaches and people in general effective institutions have paid little attention to the development , evolution and dynamics of the spirit of belief in Mahdism among the people of the society; This shortcoming has been caused by the lack of Knowledge and belief in two fundamental principles ; First , the place of Mahdavi teachings in the education of those who are waiting , especially during the era of child hood education and secondly , the role of education and its correct method in institutionalizing Mahdavi teachings. According to importance of subject , the leading article has answered several questions : Is the discussion about Mahdavit the need of mankind today and can it give answer to his expectations? What kind of changes does belief in Mahdism have in human life ? One of the goals of the current research is to provide efficient solutions for creating the context of emergence in children especially during the golden age of childhood .

### **1.The concept of education and Mahdavit .**

Humans go through different stages of growth during their life and experience a special upbringing in each stage of their life. It means that each stage has special characteristics. Therefore, knowing these human characteristics in different stages of life for editing and determining the stages of human education is a necessary and inevitable thing. In all stages of human life, there should be right plans in the field of life for generations so that humans can move according to the purpose of creation and according to divine orders. Therefore, before entering this discussion refer to the concept of the education and Mahdavit.

Tarbiat, originally is Arabic and the infinitive is passive. This word comes from the root "rabbo" which means increase, growth, cultivation, planning and improvement. The origin of this word is taken from "rabb" which means owner, creator, manager, mentor, guardian, servant and protector also<sup>1</sup>.

The reformer and educator of everything is called "lord". Education is the most important and fundamental category of human life, which is mission of all the divine messengers and the source of all the material and spiritual affairs of humans, including happiness and misery, oppression and justice, etc. Ameer al momineen says about this, lack of etiquette is the cause of every evil<sup>2</sup>. So with paying attention to the meaning mentioned about the word education, it can be acknowledged: Education is an effort to create a change in human beings which is based on his gradual and continuous perfection for actualization of talents and taking care of human beings in the path of growth and evolution towards perfection.

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<sup>1</sup>. aagha tehrani and heydari, Mahdavi family and education, p.56

<sup>2</sup>. ibn abi al .hadid, shrh Nahjulbalaghah, p.258

Mahdavit from the point of view of etymology, is derived from the root word "heday" and the fake infinitive 'mahdi' (objective noun) means guided".<sup>1</sup>

Mahdavit , is the fake infinitive of Mahdi , means to be a Mahdi. In the term the belief in the appearance of the Mahdi they say that it is among the basic beliefs of shia asna ashari and that is the emergence of the rule of global justice.<sup>2</sup> "Mahdovit", thought and

And idea has many social effects , the most important of which is to eliminate despair and hopelessness from society . Mahdism; is a hope for a bright future and a liberating message to the disillusioned and oppressed humanity and that one day a divine man will come and what people hope for will come true.<sup>3</sup>

## **2.The importance and role of the family in the religious education of children**

The family has a privileged position in Islam. Family is the first foundation stone of society and more strong this building is the society will be more stable. In religious teachings, it has been emphasized that marriage and forming a family is an important factor in the spiritual and religious growth and perfection of spouses. In the hadiths of leaders and the words of jurists and religious scholars regarding marriage and the basic role of parents

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<sup>1</sup> . ehsani educational grounding of Mahdavit, p.75

<sup>2</sup> . Tonhai, farhang e alif bai mahdavit mauood nameh, p.711

<sup>3</sup> . Hairi pur , yousafian, Baladastian, Nagin afrenish, p15

in raising pious children, many recommendations have been made, the conditions of parents and the expression of the characteristics of spouses, to observe many instructions before conception and then during pregnancy. The rituals of birth and education have significant effects on the fate and happiness of children. There are many hadiths and sayings of the Prophet of Islam and the infallible imams about the importance and role of parents in raising their children and their religiosity. The Holy Prophet, may God bless him and grant him peace, said to educate your children in three ways.

Loving your Prophet,

Loving his family and reading the Qur'an

He also says that no father has given his child a better gift than good upbringing. Imam Sadiq (peace be upon him) says about the role of a believer in raising his children, the believer continuously inherits knowledge and good upbringing for his family until he brings them all to heaven. so that the small and the big, the servant and the neighbor find their way in heaven; But the sinner always inherits a bad upbringing for his family, so that everyone goes to hell. So that he sees the young and old of his family, the servant and the neighbor there. The role and influence of religious and moral beliefs, in addition to the influence on the private life of spouses, also has a tremendous impact on the religious education of children; Therefore,

the Holy Qur'an does not allow marriage with polytheist women and reminds you not to be overwhelmed by their outward beauty and great wealth; Rather, a female slave with faith is superior and more virtuous than them, and you can marry them only when they believe.

He also commands Muslim women not to marry polytheist men; Unless they believe. The Quran says that, the pure women are worthy of pure men and pure men are worthy of pure women.<sup>1</sup> There are many verses mentioned in the Holy Qur'an about the necessity of family education. "O you who believe! save yourselves and your families from the fire whose fuel is people and stones."<sup>2</sup> Also says in Surah Al-Baqarah verse 233: that, "Not even parents has the right to harm a child."<sup>3</sup> Many narrations and hadiths from imams and religious leaders are mentioned about the necessity of educating children:

Some of these traditions are mentioned. The Messenger of God, may God bless him and grant him peace, says that choose good name for them and train them properly and also keep me and them in the right position.

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<sup>1</sup> . Noor 26

<sup>2</sup> . Tehrim 6

<sup>3</sup> Baqarah 233



Choose him well and train him appropriately and place him in a suitable house and place. Imam Baqir PBUH and Imam Sadiq PBUH says: The criteria of choosing a spouse is religiosity, as wealth and beauty do not last, and that they are not worth.<sup>1</sup> According to the verses of the Qur'an, hadiths and traditions, it can be acknowledged that polytheism and unbelief of parents are effective in the fate of their children and will lead to all kinds of deviance and unrestrained games. Infact ,it is a fire that pleases parents and children,it destroys and burns the happiness of parents and children in this world and the hereafter.

### **3.Necessary discussion of Mahdavit in children**

Childhood has been called the most basic educational period. Because on the one hand the child enjoys peace and stability and on the other hand his mental characteristics from the point of view of psychology are such that he is fully prepared for education and politeness. During this period, the child's personality takes shape, and the basic attitudes, emotions and patterns of the future come into being.<sup>2</sup> Researchers have discovered that the child has the ability to understand moral values during this period. Because the child is inducible at this age what he receives from parents and teachers, accepts it without any reason and believes it as unchangeable and certain, taking advantage of this feature is important and useful in instilling spirituality and religious orders. In this period, the child is not perfect in terms of social development, so the most important search for the teacher should be on the creation of interest in the child's values, concepts and moral actions. Also, it is appropriate to

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<sup>1</sup> Human, vol 5, p 333

<sup>2</sup> Mansoori, the best method of education and communicatin with children, p 37

practice worship and religious teachings in a practical way and encourage children to teach them as needed,<sup>1</sup> such as Mahdavi discussions in children and presenting different solutions regarding Mahdavi education for children and their religious teachings are considered as one of the most basic discussions. The verses and hadiths about Mahdavi training, which is considered Shia identity, can be applied as necessary. Mahdavi's training can be analyzed and studied in various fields, and the present article examines and analyzes four fields has been declared.

A) The domain of knowledge (Thought) which is the search and effort in Islamic studies. The expectant Shia must try to acquire the necessary specialized knowledge of Islam so that he can have knowledge in the position of defense and defend himself against the enemies of the Mahdavi culture with knowledge.

B) The domain of love (Emotion) which is the purification of the soul, the purification of the inner being, and the rational human being through the use of supplications and remembrance.

C) The field of physical and physical resistance, which includes physical agility and physical vitality, especially that of worldly arrogance and enemies.

The culture of Mahdism will be challenged by the followers of the later system and war.

D) The field of action, which is the domain of the Holy Spirit, it is in the field of fighting against oppressors and arrogant people. As a personality who is a preacher of meaning and a defender of justice,

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<sup>1</sup> sharfi, teen age world , p 228, sulemani far, examining the personality of young people from the perspective of quran, hades and psychology, p 101

Muntazar has a moving and dynamic ideology that always strengthens the theoretical foundations.<sup>1</sup>

Love

Resistanc

The field of Mahdavi training

Knowledge

Ation and wisdom

#### **4.Acquaintance with the different dimensions required by Mahdavit**

##### **1-4 After the belief**

The foundation of belief is real life, that is, what man does in the field of action. Undeniably, it goes back to structure. Hence, if a person's belief is correct and stable. There will be no hesitation in the scene. The most important thing that gives correct form to belief is knowledge. With gaining knowledge, we can come to the conclusion that Imam Zaman is the origin of Allah Almighty 12<sup>th</sup> continuous chain of Imams. And the mediator of God's grace, the seal of guardians and the manifestation of God's Messenger, is the Imam of God's time. The way of knowing the Creator is as in the hadiths, the way of knowing God and the attributes and identification of God's saints and infallible imams. These are the manifestations of divine names and their correct identification can be the way to know God.

##### **2-4 Social Dimension**

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<sup>1</sup> Khanjani, Necessity of traninig those who wait during absence, p 38-39

It is a universal concern that has many collective effects, the most important of which is the removal of despair and hopelessness from the collective body. Mahdism means the hope for a bright future and a liberating message for the oppressed people, and that one day a divine man will come and fulfill what people hope for. This is the origin of human beings. a person who believes in this principle does not get disappointed because he knows that there is a definite clear end.

They try to bring themselves to it and do not stand still, rather they try to achieve it and thus do not defeat themselves in the face of hardships and adversities. This is the greatest social achievement for mankind under the belief in Mahdism.

### **3-4 Political Dimension**

Today's people are thirsty for a new look in the political world. As a matter of fact, the human being today is in an extraordinary thirst, and he can quench it with whatever he can. It is only the design of Mehda's utopia. The doctrine of Mahdism is a universal fear and this fear has its own kind and program for the world and administration. Hence, this is the only program that can be responsible for contemporary humanity. Mahdism in the field of government has lofty goals and can even give this thought to the government.

### **4-4 Historical Dimension**

The issue of Mahdism has been discussed throughout history. The Shia and Sunni traditions are full of good news of the Prophet (PBUH) with the arrival of Hazrat Mahdi (ATFS). The promise of faith has had many origins throughout the lifetime of historical Islam. Interestingly, many reform movements in the history of Islam

and the present era have been influenced by the fear of Mahdism; Like the Fatimids in Egypt, the Mahdi Sudani movement in Sudan and the reformation movement of the Promised Faith had such a great impact on the Islamic community that some of the conspirators claimed Mahdism by using the word Mahdi as a tool and they involved some people in the Islamic communities.

#### **5-4 Cultural dimension**

One of the duties of Muslims is to establish and spread the culture of Mahdism and prevent delay in the appearance of the Prophet. Among other things, explaining the strategy of waiting, pathology, antagonism.<sup>1</sup>

6. Methods and forms of imparting religious concepts in children  
Various methods are used for teaching religious concepts and correct religious training in children, sometimes these methods are better and appropriate and have a great effect on religious education of children. In this section, some of these solutions are mentioned.

#### **6-1 Model Method**

Children are fine in imitation. They initially learn many movements through imitation. For this reason, they can be taught many religious concepts by exposing them to a suitable model for religious training and transmission of religious teachings. It is requested that the Almighty God provides a model for the training of human beings and says: You have had a good example in the Messenger of God.<sup>2</sup> It is proper for them to act like a prophet and be good to them. Religious education resides in the heart of the child. that the

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<sup>1</sup> Hairi pur and colleagues, Nageen Afreenish , p 14-18

<sup>2</sup> Ahzab ; 21

behavior of the parents should be consistent with each other; Because if the speech and action are opposite, the greatest harm is done to the child's education.

### **6-2 Encouragement Method**

God has repeatedly used this method to encourage his servants to do good deeds and has described their reward for their deeds. This method is very effective in children. In this manner, after performing a good deed, the reward of good deeds is presented to them. Children develop a greater inclination to perform the predestined acts of worship and good deeds.

### **6-3 Creating Good Memories**

Parents and teachers should take advantage of the opportunities of good occasion. Use religious teachings for inculcating to make a lesson beautiful and happy with the memory and make it permanent in the mind of the child forever.<sup>1</sup>

Pattern method

The passing of religious concepts to children

The way of inventing memory

Patience

confidence

Coordinated parenting

Continuing education

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<sup>1</sup> Qasimi , the golden age of education p 166-167

Abstaining from sinful gatherings

Connection with religious family

There are a few concession points that can be effective in establishing religious teachings in children and are effective according to the studies conducted. Failure to comply with these points can lead to the deterioration of religious education in children. These points are mentioned below

One of the most important problems of the Islamic society in the present era is the creation of fundamental changes and transformations in the infrastructure of human society with the aim of reaching the desired point, which is the Mahdavi society. All the institutions, organizations and foundations of society have an active contribution in the creation of Mahdavi society. The importance and role of education and training in raising the waiting generation and promoting the culture of waiting and laying the groundwork for the emergence and realization of the revolution of Hazrat Mahdi will become clearer when we will pay attention to the verses and hadiths that he needs companion. And this will not be realized, but with the promotion and dissemination of Mahdavi education and training, the role and position of the family as the main member of Mahdavi education and training will be discussed in detail.

Mahdism and waiting is not only a matter of belief, but it should be a central theme in the politics and reformation of the education system.

Mehdism is universal philosophy and is not specific to a particular stratum rather it is influential in the life of whole human beings.<sup>1</sup> The idea of Mahdism is the pure essence of all Islamic knowledge, which has a great potential for training human beings to create the basis for the emergence of an ideal society and an all-embracing Islamic state. In the age of backsliding and apparent distance from the teacher and divine authority, the Shia community, more than any other time, needs the development and growth of intellectual, practical and spiritual people in order to lay the groundwork for emergence. According to this, one of the most important duties of the Shiites in the era is spreading the culture of Mahdism and laying the groundwork for the appearance of Imam Zaman.<sup>2</sup> This valuable experience should be realized through the upbringing of ethnic Mahdavi. Therefore, the best age for education and influence should be chosen, i.e. during childhood, because the personality structure, intellectual, belief and moral infrastructure of every individual is considered to be completed during that period.

In the discussion of the education of Mahdavi children, two basic principles should be observed, which is to transfer Mahdavi teachings to children and the institution.

#### **A) Need of identification and selection**

In order to pass on Mahdavi teachings to children and institutionalize them, more than adopting attractive methods, it should be in the form of content

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<sup>1</sup> Moosawi, madrasah Mahdavi , : introduction to philosophy and education system that lays the foundation of emergence, p 190

<sup>2</sup> Baladastian and colleagues, Nageen Afreenish : general textbook of Mahdavit education p 22



The selection criteria for being placed in the transfer and education system is also focused on the child because not all of those educations are suitable for providing to the child and they are not eligible to be transferred to the list. Considering the mentioned criteria, after identifying and classifying the teachings of Mahdavi, a number of them should be selected for transmission and institutionalization. However, the personality of every child is shaped by itself in special circumstances and environment and has its own special characteristics, therefore there are physical, biological and cultural differences between them. And life situation, surrounding educational spirit and lack of religiousness towards problems, regardless of age and developmental stage, capacity, abilities, needs and difficulties.<sup>1</sup>

### **B.Selection Criteria**

Taking into consideration the points mentioned about the characteristics of childhood in terms of identity, emotionality and speed, as well as the principles of training and education especially during this period, three indicators and criteria can be used for choosing Mahdavi teachings appropriate to childhood.<sup>2</sup>

Modeling Ability

Comprehensibility

Selection criteria for Mahdavi education in children

Benefits

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<sup>1</sup> Abde ilahi , Institute of Mahdavi teaching in children p 24

<sup>2</sup> Homaan , p 25

A) In order to institutionalize Mahdawi teachings in the child, teachings should be chosen that are understandable for him and he has the ability to understand them correctly. Because due to the limitation of cognitive capacity and understanding of this age stage, all the lessons of Mahdavi are not suitable for giving and transferring to a child.

B) Indeed, there is a demand in the books of Mahdism that it does not have a significant impact on educating and promoting the child's inclination towards Mahdism, and their explanation engages the child's mind and is nothing but a waste of time. The nationality of the mother of Imam Zaman is the number of final and non-final signs, as well as doubts, myths and their refutations. Of course, one can intelligently and methodically explain their true existence with famous cases among scholars in children's forms without referring to the sayings of doubts and their refutations.

c) Modeling ability

Accepting a human being as a role model and imitating him is the fastest, easiest and most effective way to shape a child's personality. A child likes to imitate any kind of teaching, especially teaching involving behavior, setting an example. The child is glorified

Others are motivated by this attribute and also the interest that they have towards the Prophet. He tries to match this good quality. He should do the same idea he has found towards other children.<sup>1</sup>

In the present research, according to the attendance survey, which was conducted among the students present in the seminary of the Sisters of Madrasa Sadiqiya, East Azerbaijan. Three questions were

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<sup>1</sup> Humaan p 30

presented in multiple choice form and when all the feedbacks were collected, the data analysis presented challenging results. Contrary to popular belief, the subject of Mahdaviism and Mahdavi teachings was differently answered.

Yes, it was different. Analyzing the survey data in the form of statistical data is marked in the figure (1) and of course it is not far from the mind that to make the conclusion more accurate, raising the statistical population is one of the best methods and the above questionnaire is only applicable to sisters of Madrasa Sadiqiyah. It has been mentioned, what if the statistical population is wider.

### **Conclusion**

In this topic, the goals, principles and methods of training children based on the knowledge of Mahdavit have been investigated. The results obtained from this research show that the Mahdavi training system, like other training systems, has specific goals, principles and training methods that originate from Quranic and Islamic teachings. The subject of Mahdavit and the Promised One is not a fear that has arisen in the mind over time and it is an idea to soothe the pain and comfort the oppressed. Rather, it is Shia identity that can be recognized by paying attention to the verses and traditions. The current situation shows that the family system plays a significant role in religious and moral education, especially in Mahdavi training and transmission of Mahdavi teachings and promotion of culture. It is obvious that by providing appropriate solutions, not only for the training of the next generation, but also for the international community, we can play an important role. Among the most important findings of the present research is the influence of Mahdavi's theory of education and training with emphasis on the role of family and parents as the founders of the manifestation of

God's authority. According to what has been mentioned, it can be said that the education and training of children in the community is expected if it takes place with the exception of the correct principles and methods and in fact the guidance is divine and transcendental. take It will definitely be more effective. Institutionalization of Mahdavi training should also be done by using suitable templates so that the acceptance of these teachings is not boring for the child. In the end, it should be mentioned that the writing is preliminary and without a doubt, it will not have the scope to deal with all the aspects of this problem and the answers to the problems.

The development and strengthening of these discussions requires further research in the future.

## **Zero Hour: Examination of the Role of the Philosophy of awaiting in World Religions**

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**Dr.Sadeq Karimi**

### **Abstract**

Religion is a ritual which aims to move man towards a higher deity and to grow humanity in mankind. For thousands of years, people with the help of different religions have tried to strengthen the mystical qualities and aspects of their souls and move towards their origin by considering the characteristics of the God they know and following the actions and learning from the words of their God. A general look at the numerous religions that have emerged in human history indicates that these religions share some points in their plans to elevate the faith of their followers.

One of the most important similarity here is the philosophy of waiting and the appearance of a man in the end of time, who by his appearance will lead the world towards unity and uniformity. The lack of which for thousands of years has segregated people into factions and groups and caused constant and upsetting wars and conflicts.

An overview of the concept of Mahdism in various religions indicates that the philosophy of waiting is one of the main pillars of religions in almost all religions around the world. The unity of the subject, among this wide range of religions can be a sign of a pure

forgotten truth, which can be traced back to the period of the emergence of the first humans.

Keywords: Mahdi (A.J), Mahdism, Islam, Christianity, Judaism, Vedas.

### **Introduction**

Zero is a mathematical symbol that represents the origin. This number exists in the foundation of all mathematical sets, which indicate the existence of something. The definition of the number one is meaningless without the existence of the number zero. Essentially, the definition of any phenomenon in mathematics, which aims to ultimately describe the scientific explanation of any phenomenon, is meaningless without considering the status of that phenomenon in a zero state.

Hour is a composite contractual quantity. This contractual quantity is used to describe the dimension of time. Time without any doubt plays the most important role in describing historical phenomena. Essentially, history is a description or interpretation of changes that occur around the pivot of time in human societies. Philosophically, zero-hour signifies the intersection point of several phenomena that revolve around the pivot of religions. However, for the authors of this article, zero-hour in this context refers to the concept that the philosophy of waiting or Mahdism has existed in all world religions from the beginning of the definition of religion.

Belief in the Mahdi (A.J) and the appearance of the promised savior is interpreted as "Mahdism". It is the belief in a perfect and sacred individual who will take charge of global affairs and establish eternal and everlasting justice. The term "Mahdi" encompasses specific attributes—he is the one who will eradicate oppression and

tyranny, bringing justice and fairness to all corners of the world. The theory of Mahdism is a model for combating oppression, injustice, and ridding the world of tyranny. This theory is inherent in human nature, and the hope for such existence lies within everyone; Imam Mahdi (A) personifies that hope.

Most religions and beliefs anticipate the coming of a savior and reformer at the end of time, and have referred to someone who will be the Mahdi. In the Torah, the prophet Jeremiah speaks of a great global war that will devastate most of the world's population, following which a justice spreader will come and reform the world will. The Psalms of David announce the appearance of a savior, who all nations of the world will obey. The Jews refer to prophet Ezra as the Mahdi Christians believe Jesus is the Mahdi.

In Zoroastrian thought, there are multiple beliefs in this regard; hence the name "Mahdi" is associated with "Bahram", believed to be Sushiant (messiah) or the Zoroaster's third son, who will fill the world with good words, good deeds, and good thoughts. Buddhists and Brahmanists also await the return of their leaders. In ancient Iranian beliefs, they anticipated the return of the king, Kay Khosrow, believing that one day, Kay Khosrow who has disappeared, will return.

However, none of the past religions except Islam have continuously scrutinized and discussed the theory of Mahdism. Islam not only brought good news of the coming of the blessed Mahdi to Muslims but also made the followers of other religions aware of this theory, teaching them that even in their own religion, the existence of the promised Mahdi and the final global reformer is proven.

The authors of this article, each of whom studied a religion, have endeavored to prove the hypothesis that many religions, in an astonishing way, have followed a consistent and similar approach in the subject of the final savior of humanity. This will help prove the hypothesis of the unity of religions, or that all religions can lead humanity to the ultimate goal together.

### **Mahdism in religions**

Undoubtedly, the awaiting of the appearance of a divine savior and reformer and hope for the future and establishment of eternal justice and peace is an inherent and natural matter that is in line with human nature and essence, and it has been inherent since the creation of human being. This belief is not subject to the passage of time and place and does not belong to any particular people or nation. Therefore, all individuals, according to their nature and essence, desire that one day come when the human world will be liberated from the oppression and tyranny of the oppressors with the appearance of a divine leader, and with the grace of Almighty God, the upheavals and crises in the world will come to an end, and people will be freed from critical situation and insecurity, and ultimately attain the desired perfection and a dignified life.

For this very reason, most religions and numerous sects around the world have mentioned the concept of a savior and reformer who will appear in the end times and put an end to injustices, unfairness, and inhumane atrocities, and establish the foundation of a unified global government based on justice and true freedom. All the prophets and messengers of God have promised deliverance to the believers in this regard.



Therefore, the issue of the coming of a savior and the signs of his appearance is a very important topic in all major religions around the world. Regardless of the creed and faith that is considered the basis of this hope, every individual interested in the fate of humanity and seeking spiritual perfection becomes disheartened when they see that despite all the significant intellectual and scientific advancements, humanity is unknowingly leading itself towards corruption and ruin day by day, distancing itself further from Almighty God and disobeying His commands. Therefore, in accordance with their inherent nature, they pray to the Almighty God and seek His assistance in removing oppression, corruption, discrimination, etc.

Throughout the centuries and ages, the desire for a global savior and reformer has existed in the hearts of the believers. This hope and aspiration not only has a history among the followers of major religions such as Islam, Zoroastrianism, Judaism, and Christianity, but also has traces in the ancient Chinese texts, Hindu beliefs, among the people of Scandinavia, and even among the ancient Egyptians and native people of Mexico, and their counterparts. It is worth mentioning that followers of various religions, nations, and past civilizations have different opinions about the name of this noble figure. Muslims refer to him as the awaited Mahdi (peace be upon him), while the followers of other religions, sects, nations, and deprived masses call him the global reformer, the hidden reformer, the great deliverer, the heavenly savior, and the greatest savior.

However, there are some views among them regarding the general features of the reform plans about the establishment of a unified global government based on justice and freedom, and his appearance in the end times. Interestingly, this belief has been raised

among some of the world's great scholars and philosophers as a necessity for establishing a unified global government on a broad scale even in recent years.

In modern era, among the all-encompassing advancement that has occurred in human society in all scientific matters, this idea and belief have transcended the boundaries of religions and sects and have become one of the most essential issues under discussion and examination.

### **The philosophy of awaiting in India**

The Promised Mahdi (AJ) is recognized as a prophet in the sacred texts of the Hindus. There are many statements about the existence of the Promised Mahdi (AJ) and his blessed appearance, including:

1. The prophecy of the appearance of Imam Mahdi (AJ) in the Upanishad<sup>1</sup> book, considered one of the reputable books and sources of Hindus. The prophecy of the appearance of the Promised Mahdi (AJ) is described as follows: The Kalki Manifestation of Vishnu, in the age of decline or the Iron Age, riding a white steed, wielding a shining sword shaped like a star with a comet, will appear and completely destroy the tyrants and renew creation, bringing purity back. This manifestation will appear in the age of decline.<sup>2</sup> Upon reflection and contemplation of the above sentences, it becomes clear that the intended meaning of the Vishnu manifestation is indeed the sacred existence of Hujjat – ibn Al-Hasan Al-Askari (AJ). According to multiple Islamic narrations, Imam will appear at the end times and with a sword and will rise and eliminate all tyrants and

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<sup>1</sup> Meaning hidden teachings, one of the sacred books of Hindus written around 500-800 B.C. Eliot Sir Charles, *Hinduism and Buddhism*, I, London, 1921, p 51.

<sup>2</sup> Same, p 397.

oppressors on Earth. During his rule, the world will have a new creation. Imam Mahdi (AJ) rides a white horse, which is the same title mentioned in the second verse of the prophecy in the Upanishad book. This title has been indicated in the ahadith and narrations of the infallibles (AS). here are some examples.

In a narration from Imam Ali (AS), it is mentioned about the blessed appearance of Imam Mahdi (AJ) and his journey from Najaf to Masjid Sahla. He said: "I see him with my own eyes passing near Najaf from the Wadi-Alsalam towards Masjid Sahla, riding a white steed with shining forehead that everyone sees its brightness like a lamp and a star, while he prays."

2. In one of the sacred books of the Hindus called "Bask", there is a prophecy about the appearance of Imam Mahdi (AJ) as follows: "The world will come to an end with a just ruler at the end times who will lead the angels, fairies, and humans, and righteousness and truth will be with him. He will obtain all that is hidden in the seas, lands, and mountains and will say news from the heavens and the earth, and no one greater than him will come to the world."

3. Additionally, in the book "Patikle"<sup>1</sup>, there is a prophecy about the appearance of Imam Mahdi (AJ) stating: "When the time of the day ends, the old world will be renewed and revived, and the owner of the new world will appear. He will be from the descendants of two great leaders of the world, one is named Namus of the End Times<sup>2</sup> and the other one is Seddiq e Akbar (the Great Truthful), who is the greater heir him known as Pashan<sup>3</sup>. And the name of the owner of

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<sup>1</sup> Sacred Hindu book.

<sup>2</sup> Term Namus of the End Times the holy Prophet, Hazrat Muhammad (PBUH)

<sup>3</sup> Pashan in Hindi is Hazrat Ali (AS).

the new world<sup>1</sup> is a guide. He will be a ruler righteously, a caliph of Ram<sup>2</sup> (God), and he will rule and a lot of miracles will accompany him. Whoever seeks refuge in him and chooses the religion of his fathers, will have a radiant face before god.<sup>3</sup> His rule will last for long and He will have a long life from the descendants of the Namus e Akbar. The world will end with him. He will subdue the lands from the coast of the Mohit sea and the islands of Serandib to the tomb of Prophet Adam (AS), from the mountains of Al-Qamar to the north of Venus Temple, the Seiff al Bahr and the Ocean, and destroy the idol temple of Somnath<sup>4</sup>, break every idol wherever they are."

4. The prophecy of the appearance of Imam Mahdi (AJ) is mentioned in the book Vashan Yog and Yog is the leader of the Hindu Yogis and considered a prophet. Regarding the prophecy of the appearance of Imam Mahdi (AJ) and the return of a group of the deceased during his just rule, it is stated: "The end of the world will come to someone who loves God, is one of His special servants and whose name is favorable and blessed. He will revive and burn all those who have invented religions, manipulated God's rights and the Prophet's, renew the world, and punish every wrongdoer. He and his relatives will establish a reign." The two words "favorable" and "blessed" in Arabic are also translated to Muhammad and Mahmud, both of which are blessed names of Imam Mahdi (AJ) and

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<sup>1</sup> The owner of the new kingdom is the last proof of God, is Hazrat Wali-e-Asr (AJ) and the guide is the blessed name of Hazrat Mehdi (AJ), his holy name is also Hadi and Mehdi and Qaem bi Haq.

<sup>2</sup> The word "Ram" is a Sanskrit term that refers to the sacred name of the Almighty God.

<sup>3</sup> This sentence: Whoever seeks refuge in him and chooses his forefathers' religion, will be honored in the sight of Ram, is explicit in that Hazrat Mehdi (AJ) invites the people of the world to the religion of his noble ancestors, Islam.

<sup>4</sup> Somnath according to Allameh Dehkoda was the name of a temple in the state of Gujarat, India, and it's said: Sultan Mahmood Ghaznavi destroyed it and broke the idols, including Manat which was one of the famous idols in that temple

they may also refer to Muhammad and Ahmad. In Islamic narrations, it is mentioned that Imam Mahdi (AJ) has two names, one hidden and the other manifest.

5. The prophecy of the appearance of Imam Mahdi (AJ) is mentioned in the book Deed<sup>1</sup>: After the corruption of the world, a king will appear in the end times, people's leader who is to be named Mansoor. He will have control over the whole world, establish his religion, distinguish between believers and disbelievers, and will have whatever he desires granted by God.

In some Islamic narrations, the infallible Imams (AS) consider Mansoor as one of the blessed names of Imam Mahdi (AJ).

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لِرِوَيْهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا.

They have interpreted this verse as referring to imam Mahdi, the one remaining divine proof, the supporter of the oppressed, Mansour and Muayyad (helped and confirmed) by Allah. In this regard, a narration from Imam Baqir (AS) has been narrated stating:

أَلْقَائِمٌ مِنَّا مَنْصُورٌ بِالرُّعْبِ، مُؤَيَّدٌ بِالنَّصْرِ، تُطْوَى لَهُ الْأَرْضُ وَ تَظْهَرُ لَهُ الْكُنُوزُ، وَ يَبْلُغُ سُلْطَانَهُ الْمَشْرِقَ وَ الْمَغْرِبَ<sup>3</sup>

6. The prophecy of the appearance of Imam Al-Qa'im (AJ) in the book Dadtag<sup>4</sup> is as follows: In the end times, real Islam because of injustice of the oppressors, immorality of the learned, transgression

<sup>1</sup> the sacred books of the Hindus

<sup>2</sup> Whoever is killed unjustly, we have ordained the right to retaliate for his guardians and the truth - Qisas- so he shall not be slain in vain, indeed he is aided.

<sup>3</sup> Our Qaem is supported by terror {in the hearts of enemies} and is confirmed by divine help, the earth is submit beneath his feet and the treasures of the earth are made manifest to him, and his dominion reaches both the east and west of the world.

<sup>4</sup> sacred books of the Brahmans of India.

of rulers, hypocrisy of ascetics, faithlessness of the trustworthy, and envy of the envious will be eliminated within the Muslim community. Nothing will remain except the name. The world will be filled with oppression and tyranny, kings will become oppressive and merciless, the people will become unfair and will attempt to destroy each other. The world will be engulfed in disbelief, misguidance, and corruption. Then the right hand will intervene, the last inheritor of the Momtata will appear, seizing control of the entire world from east to west, killing many, guiding the people, accepting nothing but truth and justice from anyone. This happens when Turks are ruling Muslims.

The majority of what has been mentioned in this prophecy and previous prophecies regarding the blessed appearance of Imam Mahdi (AJ) aligns with Islamic narrations without discrepancy. Some may assume that certain aspects of this prophecy may be exaggerated, but it should be noted that the details of this prophecy, along with naming some signs of the appearance, are found in numerous Islamic narrations even in two very detailed and lengthy narrations from the Prophet Muhammad (PBUH) and Imam Sadiq (AS) concerning events prior to the appearance.

7. The prophecy of the appearance of Imam Al-Mahdi (AJ) in the book Rig Veda<sup>1</sup> is as follows: Vaishnu<sup>2</sup> will appear among the people and will be more powerful and stronger than everyone. In one hand, he will have a sword resembling a comet, and in the other hand, a shining ring. During his appearance, the sun and moon will darken, and the earth will tremble.

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<sup>1</sup> It is one of the sacred books of the Hindus.

<sup>2</sup> In Sanskrit, it means "Savior".

This prophecy speaks of the appearance of a distinguished and majestic figure and mentions some of the signs of his appearance, such as his rising with a sword of fire resembling a comet. This interpretation of rising with a sword is a precise interpretation, the content of which can be found in Islamic narrations as well in relation to the appearance of Imam Al-Mahdi (AJ).

8. The prophecy of the appearance of Imam Al-Mahdi (AJ) in the book *Shakmoni*<sup>1</sup> is as follows: "The kingdom and dominion of the world will be in the hands of the son of Sayyid Khalaiq (superior to people) Gashan<sup>2</sup>. He will be the one who rules over the mountains of the east and west of the world, commands over the clouds, and whose workers are angels. The jinn and mankind will be in his service. He will own lands from Sudan, under the equator, to the land Teseen, under the North Pole, beyond the seas, and beyond the seventh clime, from the garden of Eden to the garden of Shaddad. The religion of God will become one, the religion of God will come alive, and his name will be standing<sup>3</sup>. He will be the one who knows God."

The matter of riding on the clouds of the sky mentioned in this prophecy is one of the greatest privileges of the promised Mahdi, which is not only mentioned in this prophecy but is also repeatedly mentioned in the prophecies of the Bible. Additionally, Islamic narrations have also highlighted this as a serious and extraordinary matter. The Prophet (PBUH) and the infallible Imams (AS) have described the movement and rise of this great global reformer during the days of his appearance as extraordinary and have given

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<sup>1</sup> It is from the sacred books of the Hindus.

<sup>2</sup> In the Hindi language, it is the equivalent of the name of the Prophet of Islam (PBUH).

<sup>3</sup> The righteous son is named Stand and God-knowing, such that the Shiites call him Qaem (AJ) and Hazrat Mahdi (AJ).

glad tidings to their followers that Imam Mahdi (AJ) will appear with power and majesty while riding on the clouds of the sky.

### **The Philosophy of awaiting in Ancient Iran**

In Zoroastrian beliefs<sup>1</sup>, The prophecy of the appearance of the savior at the end of time or Soshiant which will occur in final third millennium of a 12,000-year period is one of the fundamental principles of the Zoroastrian religion and the worldview of ancient Iranians. At that time, the complete victory of good<sup>2</sup> over evil<sup>3</sup> will be realized.

According to the beliefs of ancient Iranians, the history of the world spans 12,000 years, divided into four periods of 3,000 years each. It is in the last 3,000-year period that the promised savior will appear and the end times will begin. The embryo of the Soshiant is placed in the womb of a virgin, and with his arrival, complete and final victory of good will be achieved. Disease, death, torture, and torment will all be defeated. The world will be completely reconstructed at that time. The Soshiant will resurrect the dead in the same place they have died. Then all people will move towards the final judgment, where everyone will see the consequences of their good and bad deeds.<sup>4</sup>

In the book of Persian mythology, it is also mentioned that the Soshiant, the promised one, will be born from the seed of Zoroaster and will prepare the dead for eternal life, which is full of brightness and purity. In the last millennium of twelve, Soshiant will come to

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<sup>1</sup> Which had been mentioned briefly before some of these beliefs

<sup>2</sup> Goodness and the manifestation of God.

<sup>3</sup> Evil and the manifestation of Ahriman.

<sup>4</sup> Hinnells, John R., *Persian mythology*, translated by Zhaleh Amoozgar, Ahmad Tavassoli, p. 105-106.



the world. With his emergence, Ahriman (devil) will be eliminated. Lie will end and eternal and heavenly life will begin. After being resurrected and cleansed from sin and impurity, humans will become imperishable. The elderly will return to the age of forty, and children to the form of fifteen-year-olds. Ultimately, Ahriman will be defeated, and happiness will be bestowed upon the world.<sup>1</sup>

From all the above-mentioned content on the belief in the appearance of Imam Mahdi (AJ) from the perspective of different peoples and religions, it can be understood that the belief in the savior and reformer at the end of times exists in most primitive and advanced religions and sects around the world, affirming the existence of the blessed presence of Imam Mahdi (AJ), albeit with differences in opinions and narrations or naming. However, it indicates the reality that the promised one for all nations and communities is the same sacred presence, the awaited absent Imam, Hazrat Hujjat ibn al-Hasan al-Askari (AJ).

### **Imam Mahdi (AJ) in the narrations of the Israelite Prophets:**

In the Torah, there are many prophecies about the coming of Imam Mahdi and the appearance of a global reformer at the end of times. These prophecies, as the content of these prophecies in the Quran and confirmed Islamic narrations has been extensively incorporated, show that the concept of Mahdism is not exclusive to Islam. Here, we bring some of these prophecies and explain certain points to clarify the establishment of a unified global government and the

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<sup>1</sup> Ya Haqqi Jafar, *Encyclopedia of Myths and Narrative References in Persian Literature*, p. 260.

transformation of all religions and different sects into one direct religion for all.<sup>1</sup>

It should be noted that as the return of Jesus (AS) is mentioned in the Old Testament<sup>2</sup> as well as in the New Testament (Gospel), this matter has a direct relationship with the appearance of Imam Mahdi (AJ). Furthermore, the prophecies of the emergence of Imam Mahdi (AJ) include excerpts from the Torah to demonstrate that, just as Muslims believe in the return of Jesus Christ (AS), the Jewish people also believe in the return of Christ based on what is mentioned in their religious texts. They have no doubt about that ultimately, the day will come when Jesus will return to Earth and punish some and take revenge on others, although many of them, upon witnessing the signs and miracles from Imam Mahdi and Jesus Christ, will believe and submit, becoming humble and obedient before the truth.

In the Zabur of David (AS), which are part of the Old Testament and are known as the Psalms, there are various predictions about the appearance of Imam Mahdi (AJ). In each section of the Psalms, there are references to the blessed appearance of Imam Mahdi, the tidings of the victory of the righteous over the evildoers, the establishment of a unified global government, and the transformation of different religions and sects into one solid and eternal religion. It is noteworthy that the Quran quotes from the Psalms regarding the appearance of Imam Mahdi exist in the text of the current Psalms and remarkably remains preserved from alteration and distortion. The Quran states the following: "

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<sup>1</sup> Amini, Ebrahim, *The Judge of the World*, p. 55-9.

<sup>2</sup> Meaning the Torah and its appendices.

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ<sup>1</sup>

The Zikr (mention) in this verse refers to the Torah of Moses (peace be upon him) and the Psalms of David (peace be upon him) followed it. This blessed verse gives tidings of a bright future, where evil and corruption have been entirely eradicated from the human world, and the wicked and unjust have been destroyed, and the inheritance of the Earth has been transferred to pure and deserving individuals. The word "inheritance" is used in cases where a person or group becomes extinct, and all their property, position are transferred to another group as heritage.

Nevertheless, according to various Islamic narrations through both Shia and Sunni, this verse is related to the blessed appearance of Imam Mahdi (peace be upon him). The Holy Quran conveys these contents from the Psalms of Prophet David (peace be upon him), and the exact same expression is found in the Psalms:

1. For the evildoers shall be cut off, but those who rely upon the Lord, they shall inherit the earth.
2. There is a little while, and the wicked shall be no more; indeed, you will look carefully for his place, but it shall be no more."
3. But the modest shall inherit the earth, and delight themselves in the abundance of health.
4. The wicked plots against the honest, and gnashes at him with his teeth.
5. The Lord laughs at him, for He sees that his day is coming.

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<sup>1</sup> Surah Anbiya, verse: 105. Besides the reminder of the Torah, We have written in the Psalms that in the future, my righteous servants will inherit the earth.

6. The wicked have drawn the sword and have bent their bow, to cast down the poor and needy, and their bows shall be broken.
7. A little that a righteous man has is better than the riches of many wicked.
8. For the arms of the wicked shall be broken, but the Lord upholds the righteous.
9. The Lord knows the days of the honest, and their inheritance shall be forever.
10. They shall not be ashamed in the time of trouble, and in the days of famine they shall be satisfied.
11. But the wicked shall perish: and the enemies of the Lord, like the suet of the lambs are mortal, and shall vanish away like smoke.
12. The blessed people of God shall inherit the earth, but those cursed of Him shall be cut off.
13. The righteous shall inherit the land, and dwell therein forever.
14. Seek refuge in God, keep His way, for they will make you inherit the land, and in the time of destruction, you will see the wicked cut off.
15. But the transgressors shall be destroyed together; finally the wicked shall be cut off.

In another chapter, it is said: "He will judge the peoples with equity. The heavens will be happy. The earth shall rejoice, and the seas shall roar. The desert and everything in it shall exult; from then on all the trees in the forest will sing for joy before the Lord. For He is coming,

He is coming to judge the world. He will judge the peoples with His truth."

One of the verses in Psalm 72 about the Prophet of Islam (PBUH) and his blessed son, Imam Mahdi (AJ) states:

1. O God, give the king your Ahkam and rulings, and your justice to the king's son.<sup>1</sup>
2. May he judge your people with justice, and your poor with fairness.<sup>2</sup>
3. Let the mountains bring peace to the people, and the hills bring righteousness.<sup>3</sup>
4. May he vindicate the poor of the people, save the children of the needy, and crush the oppressor.<sup>4</sup>
5. May they fear you while the sun endures, and as long as the moon, through all generations.<sup>5</sup>
6. May he be like rain falling on a mown field, like showers watering the earth.<sup>6</sup>
7. His name shall remain forever; his name shall continue like the sun. People shall call him blessed.<sup>7</sup>
8. Blessed be his glorious name forever; the whole earth is filled with his glory.<sup>8</sup>

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<sup>1</sup> Psalms of David, Psalm, 72, verse 1.

<sup>2</sup> The same, verse 2.

<sup>3</sup> The same, verse 3.

<sup>4</sup> The same, verse 4.

<sup>5</sup> The same, verse.

<sup>6</sup> The same, verse 6.

<sup>7</sup> The same, verse 7.

<sup>8</sup> The same, verse 19.

9. The prayers of David the son of Jesse are ended.<sup>1</sup>

There are also other prophecies regarding the appearance of Imam Mahdi (AJ) in the Book of prophet Isaiah<sup>2</sup>. To provide evidence, some of the prophecies and their interpretations are reviewed. It becomes clear that Muslims are not the only ones who believe in the coming of a global reformer – Christians and Jews share this belief with Muslims.

An excerpt from the prophecy in the Book of Isaiah states: "A shoot shall come out from the stock of Jesse, and a branch shall grow out of his roots. The spirit of the Lord shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. His delight shall be in the fear of the Lord. He shall not judge by what his eyes see, or decide by what his ears hear; but with righteousness he shall judge the poor, and decide with equity for the oppressed of the earth.

The interpretation of the shoot coming from Jesse could refer to one of the four great spiritual figures and eminent leaders of humanity: Prophet David, Prophet Solomon, Prophet Jesus, and Imam al-Mahdi (AJ). However, a careful analysis of the above verses shows that the shoot mentioned does not refer to any of these prophets, but rather to the special prophecies about the Qa'im of the family of Muhammad (AJ). Because Prophet David and Solomon (peace be upon them) are sons of the son of Jesse and Hazrat Isa ibn Maryam (peace be upon him) is a descendant of his daughter and Hazrat Imam Mahdi (peace be upon him) is also the descendant of the daughter of Jesse because he is related on his mother's side respected

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<sup>1</sup> The same, verse 20.

<sup>2</sup> From the prophets of the children of Israel in the eighth century BC.

Lady Narges Khatun, who is the daughter of Shoa, son of Caesar, King of Rome and from the lineage of Hazrat David (peace be upon him) and her mother is from the descendants of the disciples of Hazrat Isa (peace be upon him) and her noble lineage reaches Simon Safa, the successor of Hazrat Isa (peace be upon him).

In a passage of this prophecy it is stated: "He will not judge by what he sees with his eyes or decide by what he hears with his ears. This sentence refers to the just rule of him when he rules based on truth and reality, and does not require witnesses or evidence, nor does he seek testimony from anyone.

As stated in Islamic narrations:

يُحْكَمُ بِحُكْمِ دَاوُودَ وَ مُحَمَّدٍ (ص)

Meaning he will rule by the judgment of Hazrat David and the command of the Prophet Muhammad, and will judge with his divine knowledge and wisdom. This is mentioned in the final passage of the aforementioned prophecy:

The world will be filled with the knowledge of the Lord, like the waters cover the sea. This signifies a great transformation in knowledge and culture during the era of the promised one, where all people will believe in the one God. The doors to various sciences and knowledge will be opened to humanity, human knowledge will increase in levels. The path that humanity has been seeking for thousands of years in the past, it will traverse in a short time, minds will become mature and thoughts will flourish. Narrow-mindedness will disappear and people will reach intellectual, ethical, and human maturity, putting an end to failures, injustices, ignorance, and misfortunes, and starting a new dignified life.

In another prophecy in the book of Isaiah regarding the appearance of the Qa'im of the family of Muhammad (peace be upon him), it is stated that in the last days, all nations will turn towards him. He will judge the nations and will punish many peoples. No nation will draw the sword against another one, and they will not learn war again. What is understood from this prophecy is that after the glorious rise of the promised Mahdi (peace be upon him), all nations will turn towards him, and he will gather all the people of the world, of every color, race, religion, under one flag of Islam and monotheism, and he will punish many groups and will judge among people with the justice of David, resolving matters based on truth and reality that will envelop the whole earth.

Afterwards, one nation will not draw the sword against another, and war, bloodshed, and insecurity will not reign over the world. All people will live together in peace, purity, heartiness, comfort, and tranquility. In another verse of the prophecies from the book of Isaiah, it is mentioned that during his time, social justice will be established, and public security will be ensured in a way that people will live in peace, purity, and heartiness, and cattle will reconcile with each other and peacefully coexist. Then justice will dwell in the wilderness, and righteousness will reside in the garden, and the action of justice will bring peace, tranquility, and assurance forever. And my people will dwell in the abode of health, in secure dwellings, and in peaceful homes.

In another verse of the prophecies from the book of Isaiah, it is said that in that time, the spreading wings of oppression and injustice will be broken, and justice will be extended, economic poverty will be eliminated, and the material and spiritual needs of the people will be met, and everyone will be adorned with the noble values of Islam,



and the veils of darkness and obscurity will be removed, and people will live in luxury and blessings:

- My chosen ones will enjoy the work of their hands, they will not labor in vain, and they will not bear children for calamity. For children are a blessing from the Lord and their offspring are with them. Before they call, I will answer, and while they are still speaking, I will hear. The wolf and the lamb will graze together, and the lion will eat straw like the ox, and the snake's food will be dust. The Lord says that they will not harm or destroy on all my holy mountain.
- Glad tidings of the appearance of Imam Mahdi (AS) in the Book of Prophet "Bouyel".
- The Prophet Bouyel, who is one of the prophets who followed the Torah, has prophesied the appearance of Imam Mahdi (AS), the descent of Prophet Jesus (AS), and the trial of Israel on that fateful day as follows: Then I will gather all nations to the Valley of Jehoshaphat and there I will judge them concerning my people and my inheritance, Israel, because they have scattered my people among the nations, and divided my land and cast lots for my people, and given a boy for a prostitute, and sold a girl for wine, that they might drink. And in another part of the same book, it is said: "O, all nations! Hurry and come, gather from all sides, O Lord, bring the brave warriors to that place. Nations will be stirred up and will come to the Valley of Jehoshaphat. For I will sit there to judge all the surrounding nations." And in this regard, it is

mentioned in the book of Prophet Amos, saying: "Therefore, O Israel! I will deal with you in this way and since I will deal with you in this way, O Israel! Prepare yourself to meet your God."

- These verses indicate the descent of Prophet Jesus (AS) and his judgment on the Day of appearance, and in the same context, in the book of Prophet Hosea, it is addressed to the people of Judah regarding the return of Prophet Jesus (AS), saying: "And I will be like a lion to Ephraim, and like a lion to the house of Judah. I myself will tear and go away, and no one will rescue. I will return to my place, until they acknowledge their guilt and seek my face, in their distress they will seek me early."

The prophecy of the appearance of Imam Mahdi (AS) in the Book of the Prophet Zakariya: The Prophet Zakariya, who is one of the great prophets of the Children of Israel and a follower of the Torah, prophesied the appearance of the one and only savior of the world in this way: "Behold, the day of the Lord is coming, and your plunder will be divided in your midst. And I will gather all nations against Jerusalem to battle; the city shall be taken. They will plunder houses and ravish women. Half of the city shall go into captivity. The rest of the people will be cut off from the city and the Lord will go out and fight against those nations as he fights on a day of battle. In that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east..." And that one day known to the Lord shall be unique... and Yahweh shall be king over all the earth.

Here it is necessary to explain that in the scriptures of both Testaments, the word of the Lord and God is more used with regard

to the Prophet Jesus (AS), as is the case here as well. Interestingly, in this passage of prophecy taken from the Torah, the place of the descent of Prophet Jesus (AS), being that day as the Day of God, the spread of Islam, and the fall of the occupying regime of Israel perfectly match the Islamic narrations. In any case, what is mentioned in this passage about the fate of the arrogant Jews is exactly in line with Islamic narrations. Because it is understood from the narrations that the people of Israel, due to their rebellion, disobedience, and corruption on earth, will eventually be scattered, in a way that not even a single Jew will remain in Palestine. The prophecy of the appearance of Imam Mahdi (AS) in the Book of the Prophet Zephaniah who is one of the follower the Torah, is as follows: Yahweh Sabayot says: "Once again, and after a short time, I will shake the heavens and the earth and the sea and the dry land. I will tremble all nations, and the greatness of all nations will come... I will fill this house with my glory... The glory of the latter will be greater than the former glory, and in this place, I will provide peace."

The prophecy of the appearance of Imam Mahdi (AS) in the Book of Zephaniah the Prophet in this book, which is one of the books of the prophets following the Torah, is as follows: "The Lord within him is righteous and does not show injustice. Every morning he brings his judgment to light, and he does not fail; but the unjust man does not know shame. I have made nations fall, whose fortresses are laid waste, whose streets are deserted and destroyed in such a way that neither man nor inhabitant remains, and I said: 'If you feared me and accepted chastisement.'"

The prophecy of the appearance of Imam Mahdi (AS) in the Book of the Prophet Daniel, as follows: "A great prince, who is standing for your people, will rise. Such will be the dire straits at that time that

has not been since the nation's first came into existence till now. At that time, everyone found written in the Book will be delivered. Many of those who sleep in the dust of the earth will awake; some to everlasting life, others to shame and everlasting contempt. Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness will be like the stars forever."

In this prophecy, there are several points that we will briefly explain:

1. The person mentioned in the first phase of the prophecy who is interpreted as "the one who is standing " is Imam Al-Mahdi (AS), who is the greatest representative of the divine prophets and has made the call of all the prophets of God manifest in his own just government, establishing the divine law over the entire earth.
2. The time of distress refers to the period of turmoil, hardships, pressures, injustices, and oppressions that will be prevalent worldwide before the appearance of Imam Mahdi, as mentioned in Islamic narrations.

يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مُلِئَتْ جَوْرًا وَظُلْمًا

3. The meaning of "Those who sleep in the dust of the earth" refers to a group of deceased individuals who will be resurrected in the era of Imam Mahdi (AS) and some of them will be his companion, fight alongside him, while others will face the consequences of their unworthy deeds.

**The Promised Mahdi (AS) in Christian narrations:**

There are numerous prophecy of the appearance of Imam Mahdi (AJ) in the Bible. Jesus Christ (AS) will visibly follow and assist Imam Mahdi in Palestine, praying behind him, in order to guide Jews, Christians, and his followers to Islam so they will be supporter of Imam Mahdi (AJ). Therefore, in the final days and perhaps during his lifetime, he strongly advises his companions and students about his return to Earth, instructing them to remain vigilant and prepared. Some of these prophecies mentioned in the Gospel are as follows:

As we mentioned earlier, the Son of Man is not referring to Jesus Christ (AS), According to the American Theologian Hawks, this phrase appears 80 times in the Bible and its supplements, of which only 30 are applicable to Jesus Christ. However, 50 other instances speak of a Savior who will emerge at the end times and at the end of the age, and Jesus will also come with him, bestowing glory and majesty upon him. No one, but God, knows the exact time and day of his appearance. He will be none other than the awaited Mahdi, the final proof and Hujjat of God.

In the Gospel of John: "And he has given him authority to judge because he is the Son of Man. Are you surprised by this? For there will come a time when all those in the graves will hear His voice and come out. Whoever has done good deeds will rise to eternal life, and whoever has done bad deeds will face judgment for resurrection. With a detailed and comprehensive view in all the narrations regarding the appearance of the unique remaining divine proofs, it can be said: all the above aspects are mentioned in Islamic narrations.

In the Epistle of Paul to the Romans, it is stated: "For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. The one who is sent for the governance of nations, the hope of nations will be upon him." This

interpretation is also a precise interpretation that is found in Islamic narrations. Interestingly, as noted in the prophecies of the Torah, In the Arabic translation of the Bible, the term "قائم" (Qa'im) is used to refer to this concept. The mention of ruling over nations and being the hope of nations is noteworthy. It is observed that this passage from the New Testament shares many common aspects with Islamic narrations such as:

1. the descent of Jesus
2. the celestial call
3. the resurrection of righteous individuals
4. his coming upon the clouds
5. the abduction of Imam Mahdi's companions from their prayer rugs and beds and their transportation above the clouds, all of which are detailed in Islamic narrations and correspond precisely with these Gospel verses.

Indeed, according to the promises of the prophets and the glad tidings of the heavenly scriptures, eventually a day will come when the representative of divine power and justice, the promised awaited Imam Mahdi (peace be upon him), the last successor of the noble Messenger, the founder of the universal government, will appear from behind the veil of the unseen. With his blessed appearance, the absolute divine Wali, all veils of darkness will be removed, darkness will vanish, no trace of falsehood and impurity will remain, and the world will become luminous. With hope, under the banner of his victorious flag, we will witness the radiance of the earth from the divine lights, behold the beauty of justice manifested, and thank God for the fulfillment of His promises.

**Conclusion:**

The concept of the philosophy of awaiting, which exists in this vast array of religions among diverse races and tribes, can indicate the existence of a predicted truth in the early periods of human life on Earth. In a time when humans, according to many religions and cultures, lived in a mythical era, a period when gods in some religions or their angels in other religions engaged in interaction with humans.

One of the effects of having the philosophy of awaiting for humans is the constant eternal hope for life. Throughout thousands of years, while struggling with nature and its inhabitants in the early periods of their lives, humans maintained the theory of the Mahdism and then promoted this thought in the form of the philosophy of awaiting in their primitive rituals. They could achieve significant intellectual and spiritual progress against life's hardships and adversities. In a way that the belief in the Mahdism and its subsequent result, hope for life, can be considered as one of the important and unknown psychological pillars in the formation of civilizations.

Anticipation gave humans the opportunity to preserve their survival after failures or amid difficulties with the hope and belief that with the emergence of a certain individual, these difficulties would come to an end. Although in most cases, that person did not appear, humans were able to, with the help of this hope, navigate through crises, rebuild their lives and civilizations, find solutions to previous problems, and contemplate on how to address and eliminate future dangers. This issue is a very important factor in preserving human survival, humanity, and its ultimate outcome, civilization. The importance of this factor is such that, according to the authors, the absence of the philosophy of awaiting among nations could lead to their destruction.

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