

مکاتبات  
نخستین اجلاس بر سر مذهب  
حضرت مهدی

**Mahdaviat**  
in present time

the 5<sup>th</sup>  
Meeting of reviewing existence  
dimension of hazrat  
**Mahdi**  
(May GOD hasten his reappearance)

# Imam Mahdi and the Manifestation of Civil Rights

Abdorahim Soleimani

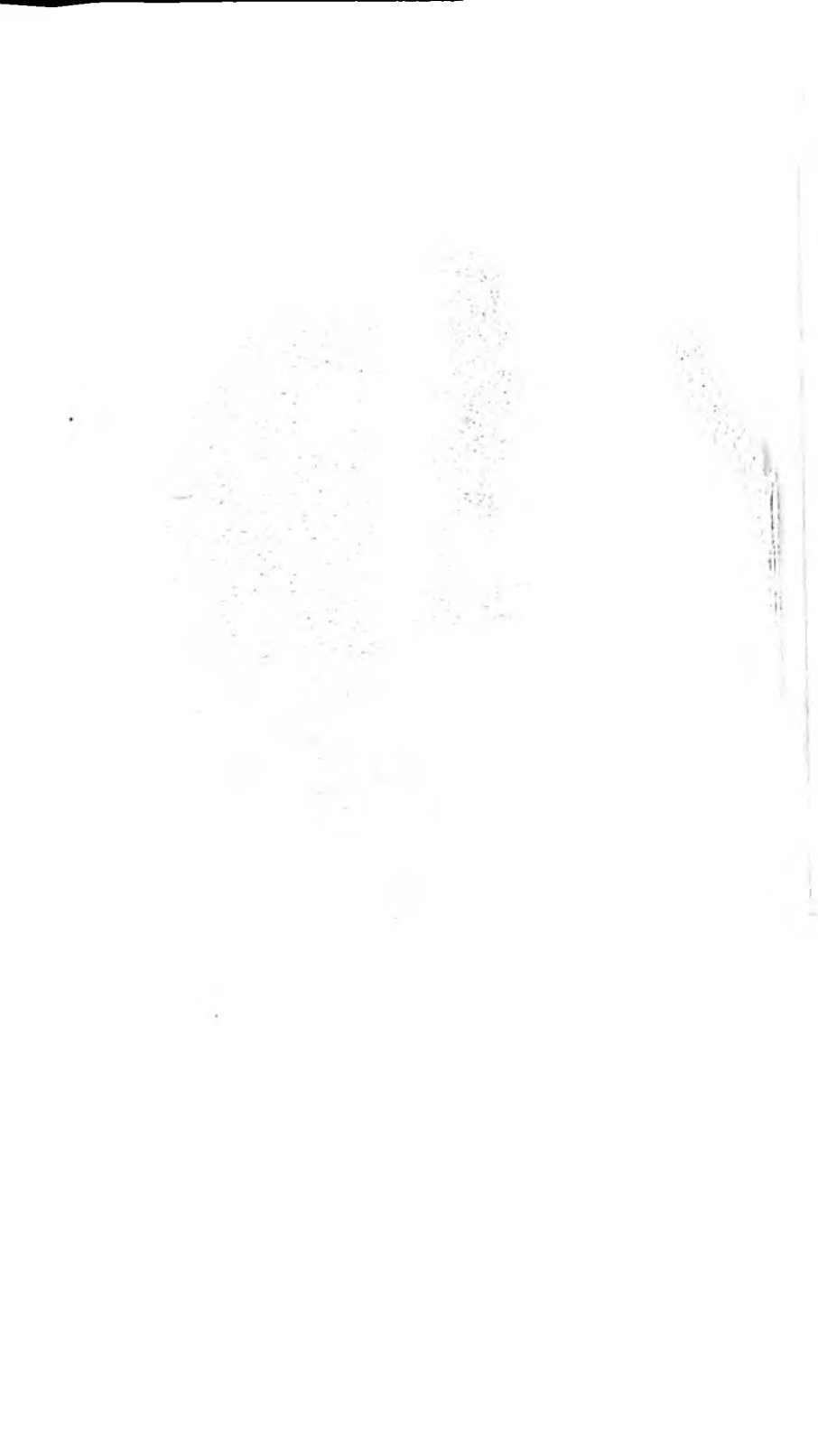
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



**Imam Mahdi**  
**&**  
**Manifestation of Civil Rights**

**By:**  
**Abdorahim Soleimani**

**Translator:**  
**Hassan Hashemi**

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## **Imam Mahdi and Manifestation of Civil Rights**

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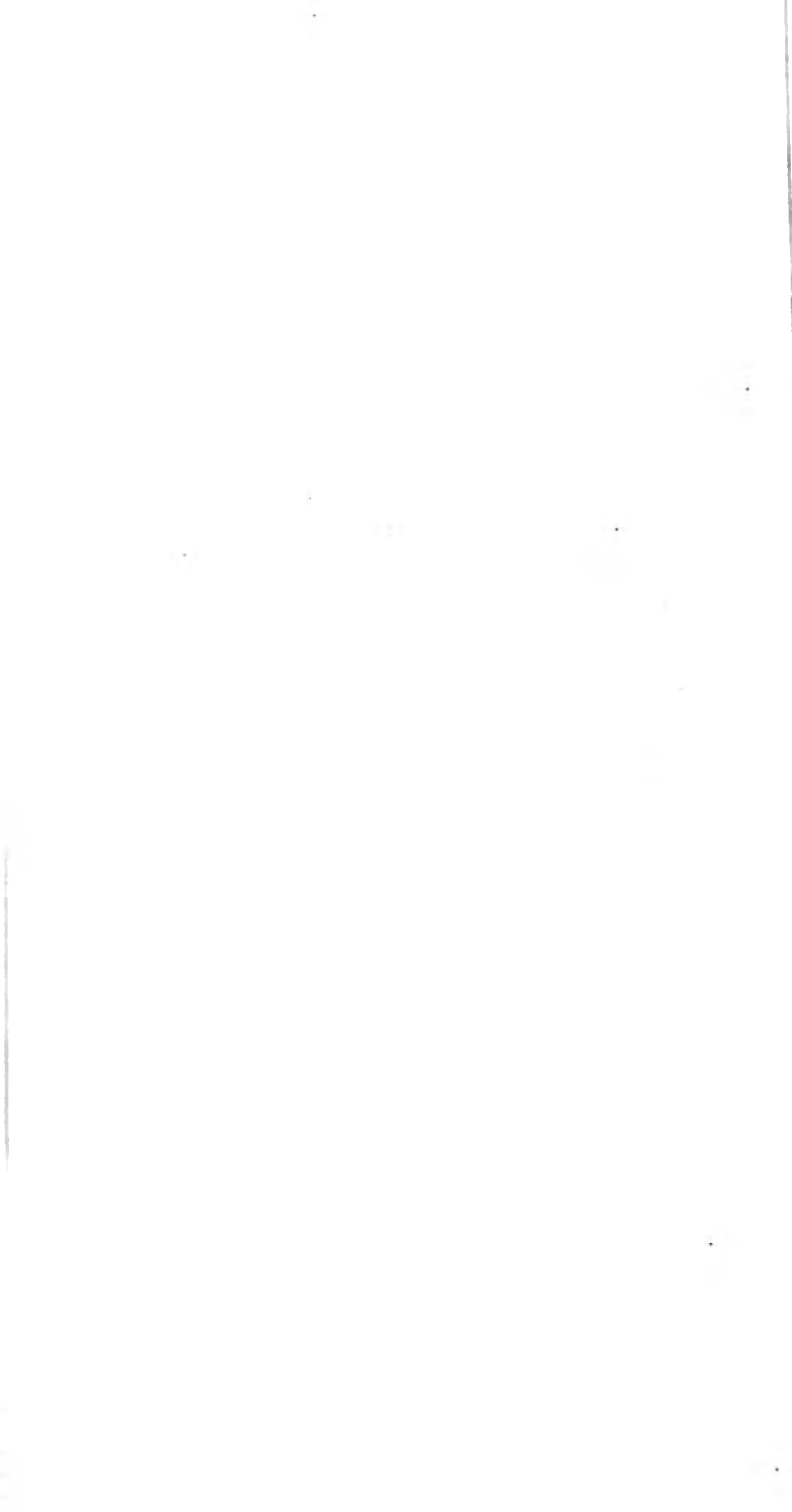
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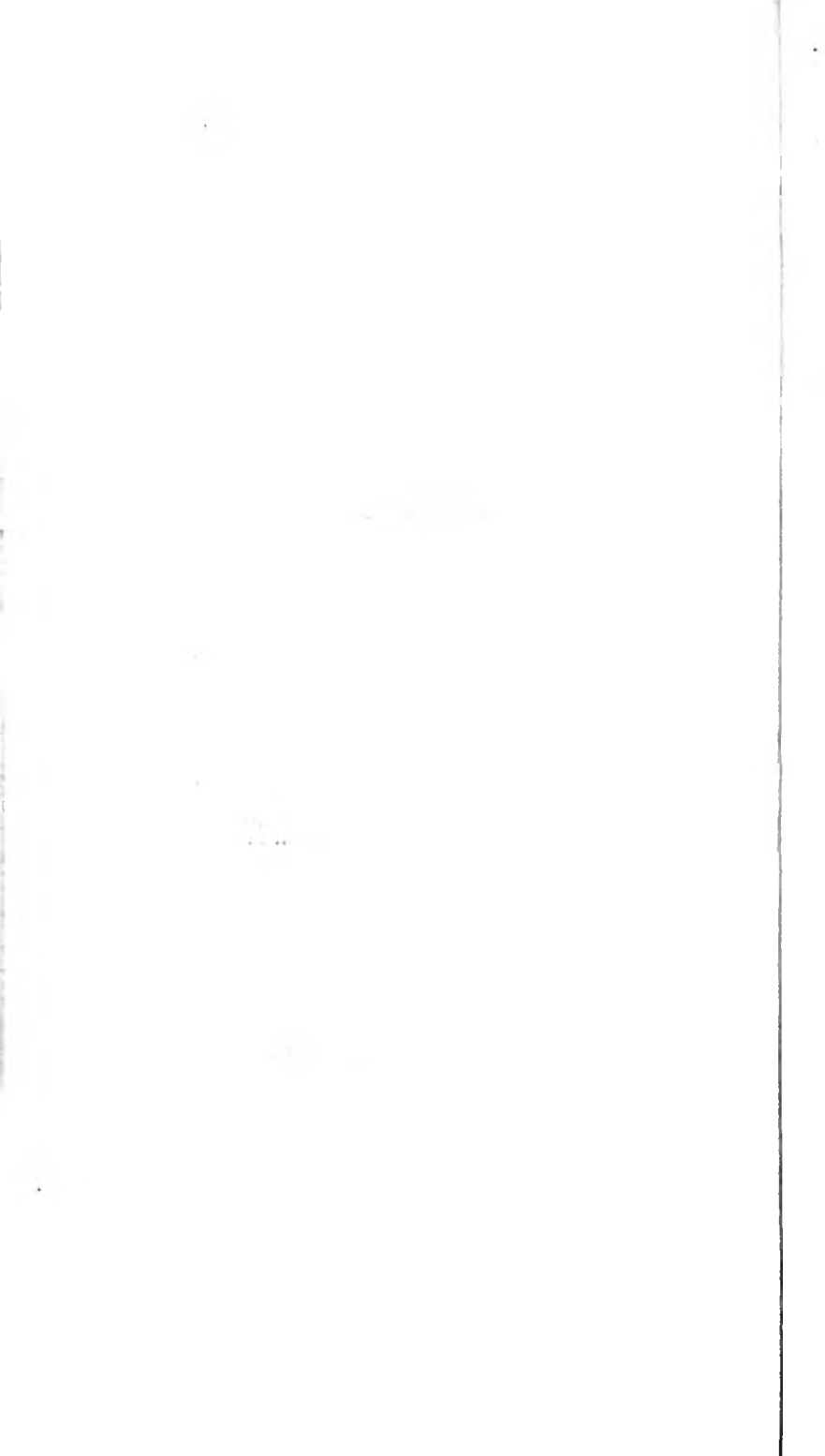
## **Introduction**

What are civil rights? What are some instances of such rights? In the Imam Mahdi's (P.B.U.H) Reappearance era, what rights do the citizens enjoy and at what level? This book, which covers such questions, has been organized in three chapters:

a) Origins and doctrines which looks into the nature of civil rights, their instances and two different interpretations of these rights.

b) Civil rights before Imam Mahdi's (P.B.U.H) Reappearance Era; so that it becomes clear what the results of the efforts of the guideless and leaderless mankind will be and where human communities' progress will lead to in this regard. And through comparison the dominating values of Imam Mahdi's reappearance Era will be better understood.

c) Civil rights in the Imam Mahdi's (P.B.U.H) Reappearance Era.



## **Chapter one**

### **Principles**

1- Although the term **citizen** is primarily referred to a person who lives in a city, i.e. who is settled in a civil society and also a member of that society in general, what is meant by this term is a broad notion that refers to residents of villages, the country, and even people who live isolated from the city and rural communities. What determines the appropriateness of calling a person a citizen is his citizenship in a larger community that is currently defined as a country and unsurprisingly this criterion can be extended and combined blocks of certain countries can be utilized as a criterion to call a person a citizen.

2- Consistent with its prevalent mechanisms, each community legislates some laws to run the society and maintain social coexistence. Based on such laws, citizens are granted some rights and are also given some responsibilities. These rights and responsibilities originate from either certain conditions of the geographical area, tribe and race or apart from these affiliations, they are related to the humane characteristics of human beings. It happens that these rights and responsibilities contradict each other and responsibilities of the former deprive a person of

his rights or the rights of the later take away responsibilities of a person.

3- Today, some of the institutions and influential international figures who have been obsessed with human rights, for any reason, have started thinking about compiling a treaty including all human rights (beyond nationality, race, religion, or other concerns) and have it signed by members of UN to ensure the implementation of its contents. On the surface, this measure has been taken to protect human rights and respect human dignity against the possible oppression of the governments in this regard. The signers of this treaty, which was called International Human Rights Treaty, pledged to abolish those local laws of their countries in contradiction with this treaty<sup>1</sup>. This treaty was signed by the majority of the members in the UN general meeting on December 10, 1948.

4- Determining and defining every right or obligation for human beings are based on the attitude towards the human nature and issues surrounding him. And different point of views will inevitably culminate in a difference in setting the rights and responsibilities. General rights for human beings (which are acknowledged by all doctrines and religions) have been set in the International Human Rights Treaty; however,

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<sup>1</sup> Article 2 of the International Human Rights Treaty

the overly complicated human nature makes it difficult to set the minimum of these rights.

The contents of International Human Rights Treaty is the product of a point of view towards human being which considers him as a stagnant creature not a seeker, a loop thrown in the middle of the nowhere with no future or something floating in a shoreless sea . As if he has no origin or end. Where does he come from, where is he going to or why did he come to this world? These are all unimportant and answerless questions from this point of view. Consequently, the nature of freedom (in ideology and practice) has become fashionable and every ideology valuable, both religious and anti-religious, and Apostotical School of thoughts. Advocates of such human rights do not regard homosexuality as disgraceful and believe that recognition of these rights by developed countries is in line with respecting homosexuals' human rights and they speak highly of such measures.

However, another point of view does not look at human being as a creature thrown into the desert but a valuable creature;

(وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ)<sup>1</sup>

*It is our favor that We have honored the children of Adam  
... and exalted them above many of Our creatures.*

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<sup>1</sup> AL-ISRA/17 70

A creature of the Omniscient God and a traveler with a destination to meet his God;

(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ)<sup>1</sup>

*We belong to Allah and to Him we shall return.*

Or:

(يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ)<sup>2</sup>

*O mankind! Surely you must strive towards your Lord, a hard striving, and then you shall meet Him.*

With provisions and internal supplies;

(فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا)<sup>3</sup>

*Inspired it with knowledge of what is wrong for it and what is right for it.*

(فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا)<sup>4</sup>

*The nature made by Allah, the one on which mankind is created*

And guides from outside;

(هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ)<sup>5</sup>

*It is He Who has raised among the unlettered people a Messenger of their own, who recites to them His*

<sup>1</sup> AL-BAQARAH/2 156

<sup>2</sup> AL-INSHIQAQ/84 6

<sup>3</sup> ASH-SHAMS/91 8

<sup>4</sup> AR-RUM/30 30

<sup>5</sup> AL-JUMU'AH/62 2

*revelations, purifies them, and teaches them the Book and Wisdom, though prior to this they were in gross error.*

In such a point of view the absolute value of thought and action has no place; it is either a divine color; or it has a worldly color.

(وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً)<sup>1</sup>

*Who is better than Allah in baptizing?*

Therefore, Islamic countries Conference put forward the **Islamic Human Rights Treaty** to express Islamic countries attitudes regarding those parts of International Human Rights Treaty which were contradictory to Islamic principles. This treaty was approved by the members of Islamic countries Conference on August 5, 1990; approximately 60 years after the release of International Human Rights Treaty.

5- The fundamental differences between the two above mentioned treaties are on human dignity and governments' obligations in this regard;

5/1- From Islamic point of view human being is a dignified creature:

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<sup>1</sup> AL-BAQARAH/2 138



(وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ)<sup>1</sup>

The origin of his dignity is because of the divine soul bestowed upon him not his body. Stating the stages of human being's creation, our exalted God mentions semen, blood-clot, fetus lump, bone, flesh and finally granting him the divine soul and He adds:

(ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ)

*Then We brought him forth as quite a different creature from the embryo.* It is only after the last stage (granting the soul) that He praises Himself by saying:

(فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ)<sup>2</sup>

*So blessed is Allah, the best of all creators* and it is this last stage which deserves praise<sup>3</sup> since other creatures share the same creation stages with human being<sup>4</sup>. The divine verse also emphasizes this point because it is after the completion of creation and giving Adam the divine soul that angels are commanded to prostrate before him:

(فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ)<sup>5</sup>

*When I complete his molding and breath into him of My spirit, kneel down and prostrate before him.*

<sup>1</sup> AL-ISRA' / 17-70

<sup>2</sup> AL-MU'MINUN / 23 14

<sup>3</sup> Tabreai, Majmaol Bayan, Vol 4, p. 161

<sup>4</sup> Javadi Amoli, Dinity In Quran, p. 56

<sup>5</sup> AL-HIJR / 15-29

5/2- The dignified human being is even superior to angels because God did not call Himself *the best of all creators* when He created other creatures—even angels. Therefore if God is *the best of all creators* human being is also *the best of all creatures and the complete one*. Being the best of all creatures was not because of human's body or his instincts since other animals share this feature with human and also in terms of intellect he was not unique and angels had this characteristic too but they are not the best of all creatures.<sup>1</sup>

5/3- human dignity which is his spiritual exaltation and separation of degradation and humility is not an innate quality in all the humans because if it were so there would be no place for obligation, obedience, rebellion against God, punishment or reward and while reprimanding a person we could not say:

(أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ)<sup>2</sup>

*They are like animals -or even worse than them*

(ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً)<sup>3</sup>

*But even after seeing that your hearts became hard like a rock or even harder....*

<sup>1</sup> Javadi Amoli, Dignity In Quran, pp 52-53

<sup>2</sup> AL-A'RAF/ 7 179

<sup>3</sup> AL-BAQARA/2: 74

(صُمُّكُمْ عَنْهُمْ لَا يَرْجِعُونَ)<sup>1</sup>

*Deaf, dumb, and blind, they will never return to the Right Way*

However this dignity is a potential and every person based on his creation does not react to right and wrong equally and what really brings about honor and dignity is righteousness and what causes degradation and decline is wickedness.

(وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمْنَا فُجُورَهَا وَتَقْوَاهَا)<sup>2</sup>

*By the soul and Him Who perfected it [7] and inspired it with knowledge of what is wrong for it and what is right for it*

It is only through free action that human dignity from a potential turns into a real quality and if a person chooses degradation and decline against dignity this person is neither dignified nor a human anymore.

5/4-As human nature and his innate disposition is not indifferent to right and wrong, similarly it is not indifferent to other people's deviation from the road of dignity and everyone feels his duty to save others. A divine religion is not indifferent to this issue either because the reason of prophethood is nothing but protecting human's dignity and actualizing it.

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<sup>1</sup> AL-BAQARAH/2:18

<sup>2</sup> ASH-SHAMS/91:91

أَنَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْإِخْلَاقِ<sup>1</sup>

*You are created to perfect the moral values.*

عَلَيْكُمْ بِمَكَارِمِ الْأَخْلَاقِ فَإِنَّ اللَّهَ بَعَثَنِي بِهَا<sup>2</sup>

*You are obliged to observe the ethical rules for which you are created by God.*

God called Himself the teacher of dignity.

(اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ)<sup>3</sup>

*Recite! Your Lord is the Most Gracious,[3] Who taught by the pen*

And introduced Quran as the book of dignity:

(إِنَّهُ لَقُرْآنٌ كَرِيمٌ)<sup>4</sup>

*That this is indeed a Glorious Qur'an,*

Which dignified creatures hold to!

(بِأَيْدِي سَفَرَةٍ \* كِرَامٍ بَرَرَةٍ)<sup>5</sup>

*And which remain in the hands of scribes, [15] who are noble and virtuous*

Therefore, Islamic community and its rulers can not be indifferent to what happens to human beings and they introduced the act of calling

<sup>1</sup> Al-Motlaghi Al-Hendi, Kinzoh Al-Amal, Vol 2, 16, Hadith 5217

<sup>2</sup> Rey Shahn, Mizan Ol-Hekmah, Vol 2, p. 804

<sup>3</sup> AL-'ALAQ/96: 3-4

<sup>4</sup> AL-WAQI'AI/56: 77

<sup>5</sup> ABASA/80: 15-16

people to righteousness as the ultimate goal of religion. Imam Ali (P.B.U.H):

غَايَةُ الدِّينِ الْأَمْرُ بِالْمَعْرُوفِ وَ النَّهْيُ الْمُنْكَرِ وَ إِقَامَةُ الْحُدُودِ<sup>1</sup>

*The ultimate goal of a religion is calling people to righteousness and applying God's laws*

Imam Sadeq (P.B.U.H) also stated:

لَا دِينَ لِمَنْ لَا يَدِينُ اللَّهَ بِالْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ الْمُنْكَرِ<sup>2</sup>

*There would be no religion without calling people to righteousness and prohibiting them from wrong deeds.*

5/5- Based on what was mentioned above, Islamic Human Rights Treaty has tried to correct those articles of International Human Rights Treaty which did not pay any attention to or even were against human dignity and humans' right to actualize their potential valuable capabilities. In this treaty, some articles have been added and approved concerning this important type of civil right. For example, the first article reads:

*All the people are the same in terms of dignity, obligation and responsibilities, regardless of their race, color, language, sex, religion, political inclination or social status. This article also emphasizes that having a right ideology is the only guarantee for developing human dignity and righteous people and wrongdoers are not the same .it adds:*

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<sup>1</sup> Al-Amadi, Qerarol Hekmah, p. 496

<sup>2</sup> Majlisi, Bihar Al-Anvar, Vol. 97, p. 86

*No one is superior to others but in terms of righteousness.*

In article 10 it is stressed that:

*Islam is based on innate disposition and being reluctant toward human being or taking advantages of his poverty or ignorance to change this true religion of his to another religion or atheism is not permissible.*

In article 17 a very important issue has been discussed:

*Every human must enjoy the right to live in an environment free from corruptions and moral deviations, so that he can boost his spiritual status. Society and government are obliged to let him exercise this right.*

In this book, the above mentioned important human and civil right is called spiritual right and the right to live purely. And whatever right that is included in International Human right Treaty or other treaties and collective pledges which oppose this fundamental right is considered to be against human being not for him.

6- Those rights which are included both in the International Human right Treaty and Islamic Human Right treaty are as follows:

1- God-given freedom and the legal and social equality.

2- The right to live, to be free and have individual safety.

3- Condemning slavery.

4-Condemning torture and punishments contradictory to human dignity.

- 5- Equality before the law.
- 6- Having the right to go to national just courts.
- 7- Condemning despotic arrest, detention and exile.
- 8- Having the right to enjoy solving one's legal cases by an impartial court.
- 9- Considering an accused person innocent before the trial.
- 10- No interference in people's personal lives and personal affairs.
- 11- Having the right to choose one's residence or leave or return to one's own country.
- 12- Having the right to become a refugee in case of prosecution, torture, and unjust hassle.
- 13- Having the right to citizenship or changing it.
- 14- Having the freedom to set up meetings and peaceful parties.
- 15- Having the right to take part in running one's own country and having access to normal jobs.
- 16- Having the right of social security and gaining economic, social and cultural rights.
- 17- Having the right to work and choose one's occupation and receive equal amount of wages.
- 18- Having the right to insurance and protection for mothers and children.
- 19- Having the right of education.
- 20- Having the right to enjoy cultural, scientific, and artistic activities.
- 21- Having the right to enjoy social order which is provided by the above-mentioned rights and freedom.

All the above mentioned rights can be categorized in four general sections:

- Social/cultural rights
- Legal rights
- Economic rights
- Spiritual rights

These four categories of rights, their actualization or failure, development or restriction are influenced by the way rulers rule in a country and we can divide ruling powers into just and unjust groups. Therefore the extent of applying justice or injustice by the ruling parties (local or foreign) is the main criterion for actualization or failure of human rights in a society.

7- It is essential to point out two issues:

7/1- Since, based on the Hadith, the ruling of Imam Mahdi (P.B.U.H) is a united and international one there will be no difference between civil rights and human rights and they both overlap each other because what help us distinguish civil rights from human rights were the certain conditions of each country. Those conditions required special laws of each country. By establishing a global nation and removing geographical borders there will be no place for specific laws and all the human being will be citizens of one government.

7/2- Since we can gain better insight by looking at the opposites things and comparing them and before looking into human rights after



the Reappearance of Imam Mahdi, let's have a look at the time before his Reappearance .

## Chapter two

### Civil rights in the age before the Reappearance of Imam

a) Civil rights in legal, social, and cultural areas: The most important factor to impede the actualization of civil rights is unjust and oppressive rulers. They destroy whatever gets in their way or anybody who opposes them and respect human rights as far as they are not against their desires, ambitions and greed.

Our holy prophet (P.B.U.H) mentioned the role of oppressive rulers in legal, social, and cultural areas concerning civil rights saying that they suppress any opposition by threat and murder;

وَيَحِ هَذِهِ الْأُمَّةَ مِنْ مُلُوكٍ جَبَّارَةٍ كَيْفَ يَقْتُلُونَ وَيُخَيِّفُونَ الْمُطِيعِينَ إِلَّا  
مَنْ أَظْهَرَ طَاعَتَهُمْ<sup>1</sup>

Silly rulers who quit the holy prophet's tradition;

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<sup>1</sup> Korani, Majma Al-Hadith, Vol 1, P 10

لَا يَهْدُونَ بِهَدْيِي وَلَا يَسْتُونُ بِسُنَّتِي<sup>1</sup>

*They will not guide as I did and will not act according to my traditions.*

يَمْلِكُونَ أَرْزَاقَكُمْ، يُحَدِّثُونَكُمْ فَيَكْذِبُونَكُمْ، وَ يَعْلَمُونَ وَ يُسَيِّئُونَ الْعَمَلُ،  
لَا يَرْضَوْنَ مِنْكُمْ حَتَّى تُحَسِّنُوا قِيَّيْهِمْ وَ تُصَدِّقُوا كَذِبَهُمْ<sup>2</sup>

They take peoples lives and incomes under control, lie to them, and force people to praise their wrong deeds and know their fallacies as truth;

إِنَّا الْكِتَابَ وَ السُّلْطَانَ سَيَفْتَرِقَانِ... فَإِنْ أَطَعْتُمُوهُمْ أَضَلُّوكُمْ وَإِنْ  
عَصَيْتُمُوهُمْ قَتَلُوكُمْ

They have parted from the book of God, obeying them leads people astray and opposing them means death;

لَسْتُ أَخَافُ عَلَى أُمَّتِي جُوعاً يَقْتُلُهُمْ وَلَا عَدُوًّا يَجْتَنِي حُهُمْ وَلَكِنِّي  
أَخَافُ عَلَى أُمَّتِي أُنْمَةَ مُضِلِّينَ، وَ ... أَخَوْفُ عَلَيْكُمْ مِنَ الدَّجَالِ، الْاُنْمَةُ  
الْمُضِلُّونَ<sup>3</sup>

Theses misleading rulers are more fatal than hunger, strong enemies and even worse than Antichrist;

<sup>1</sup> . Ibid p.23

<sup>2</sup> . Ibid, p.29

<sup>3</sup> . Ibid, p.31

أَمْرَاءُ كَذِبَةٌ وَوُزَرَاءُ فَجْرَةٌ وَأَمْنَاءُ خَوْنَةٌ، يُسَلِّطُ عَلَيْهِمْ شِرَارَهُمْ  
فَيَسُومُونَهُمْ سُوءَ الْعَذَابِ، يُذَبِّحُونَ أَبْنَاءَهُمْ وَيَسْتَحْيُونَ نِسَاءَهُمْ<sup>1</sup>

They are the worst of the people who inflict great pain on Muslims, their ruler is a liar, his ministers corrupt and their trustees are traitors;

إِذَا كَثُرَتِ الشُّرُطُ وَامْلَكَتِ الْأَمَاءُ...وَسَادَ الْقَبِيلَةُ فَاسِقُهُمْ وَكَانَ زَعِيمُ  
الْقَوْمِ أَرْدَلَهُمْ<sup>2</sup>

The number of their servants, chamberlains, and watch guards increases and women penetrate into ruling system and the rulers will be adulterous and mean.

What will be the consequence of the ruling of such rulers?

Corruption on the earth and its spread among the nation, divestment of freedom and illegal confiscation of properties;

تَكُونُ مُلْكًا جَبْرِيَّةً، وَفَاسِدًا فِي الْأَرْضِ....عُتُورًا وَجَبْرِيَّةً وَفَسَادًا فِي  
الْأُمَّةِ، ثُمَّ تَكُونُ بُزْبُرِيًّا قَطَعَ سَبِيلَ وَسَفَكَ دِمَاءَ وَأَخَذَ أَمْوَالَ بَغْيٍ  
حَقًّا<sup>3</sup>

Rulers set special laws for themselves;

<sup>1</sup> Ibid, p.35

<sup>2</sup> Ibid, p.26

<sup>3</sup> Ibid, p.47

يَقْضُونَ لَنَا...هُمْ مَا لَا يَقْضُونَ لَكُمْ<sup>1</sup>

And buy people's religion by offering them wealth;

يَبِيعُ أَقْوَامَ خَلْقِهِمْ وَدِينَهُمْ بِعَرَضٍ مِنَ الدُّنْيَا<sup>2</sup>

Oppression and wickedness will be spreading so fast that there will be no shelter left to take refuge from oppression;

لَا يَجِدُ الرَّجُلُ مَلْجَأً يَلْجَأُ إِلَيْهِ مِنَ الظُّلْمِ<sup>3</sup>

And fear and sorrow steps into every house;

تَمَلَأَ الْبُيُوتُ ظُلْمًا وَجُورًا حَتَّى يَدْخُلَ كُلُّ بَيْتٍ خَوْفٌ وَحُزْنٌ<sup>4</sup>

Under such circumstances various and continuous afflictions- each worse than the other will be inflicted upon Islamic nation that some of them will be believers in the morning and infidel in the evening;

سَتَكُونُ فِتْنٌ يُضَيِّعُ الرَّجُلُ فِيهَا مُؤْمِنًا وَيُعَمِّسُ كَافِرًا •• يَخْرُجُ عَلَى حِينٍ اخْتِلَافٍ مِنَ النَّاسِ وَزَلْزَالٍ شَدِيدٍ •• تَكُونُ أَرْبَعُ فِتْنٍ: الْأُولَى

<sup>1</sup> Ibid, p. 39

<sup>2</sup> Ibid, pp 19-21

<sup>3</sup> Ibid, p. 32

<sup>4</sup> Al-Motaghi Al-Hendi, Kinzol Al-Amal, Vol. 14, p 586

يُسْتَعْلَى فِيهَا الدَّمُّ، وَ الثَّانِيَةُ يُسْتَعْلَى فِيهَا الدَّمُّ وَ الْمَالُ، وَ الثَّالِثَةُ يُسْتَعْلَى  
فِيهَا الدَّمُّ وَ الْمَالُ وَ الْفَرْجُ، وَ الرَّابِعَةُ الدَّجَالُ<sup>1</sup>

These afflictions grow everywhere like mushrooms and cause confusion and mayhem;

سَتَكُونُ فِتْنَةٌ لَا يَهْدَأُ مِنْهَا جَانِبٌ إِلَّا جَاشَ مِنْهَا جَانِبٌ \*\* يَكْثُرُ فِيهَا  
الْهَرْجُ<sup>2</sup>

That is when states don not last long and it happens that a government starts ruling in the morning and is topples by massacre at the end of the day;

إِمَارَةٌ مِنَ النَّهَارِ وَقَتْلٌ وَ خُلْعٌ مِنَ آخِرِ النَّهَارِ<sup>3</sup>

After realizing this situation, all the infidel nations from the East and West assault Islamic territories to plunder and take control. They neither have mercy on any child nor respect for the elderly;

يُوشِكُ أَنْ تَدَاعَى الْأُمَمُ مِنْ كُلِّ أَفْقٍ كَمَا تَدَاعَى الْأَكَلَّةُ عَلَى قَصْعَتَيْهَا  
\*\* يُؤْتَى شَيْءٌ مِنَ الْمَشْرِقِ وَ مِنَ الْمَغْرِبِ يَلُونُ أُمَّتِي فَالْوَيْلُ لِضُعَفَائِ  
أُمَّتِي مِنْهُمْ وَ الْوَيْلُ لَهُمْ مِنَ اللَّهِ، لَا يَرْحَمُونَ صَغِيرًا وَ لَا يُوقِرُونَ كَبِيرًا<sup>4</sup>

<sup>1</sup> Korani, Majma Al-Hadith, Vol 1, pp.88-95

<sup>2</sup> Ibid, pp 88-101

<sup>3</sup> Sadoq, Kamal Al-Din, p 348

<sup>4</sup> Korani, Majma Al-Hadith, Vol 1, p 78

And the unfaithful enslave Muslims and sell them in the cities and no one objects, neither the good nor the evil people;

وَيَسْتَخْدِمُ الْمُشْرِكُونَ الْمُسْلِمِينَ وَيَبِيعُونَهُمْ فِي الْأَنْصَارِ، لَا يَتَحَاشَى  
لِذَلِكَ بَرٌّ وَلَا فَاجِرٌ<sup>1</sup>

In such a society there is no place for scientific and cultural growth. It causes the society to become stagnant, lifeless, and unproductive in the scientific areas;

أَيَّامٌ يَزُولُ فِيهَا الْعِلْمُ وَيُظْهَرُ فِيهَا الْجَهْلُ .. لَا تَقُومُ السَّاعَةُ حَتَّى  
يَقْبُضَ الْعِلْمُ .. وَيَنْقُصَ الْعِلْمُ<sup>2</sup>

b) **Economic civil right:** the society before the Imam's Reappearance era is no better than security, socio-cultural fields. In addition to natural corollaries of a corrupt social system such as a huge gap between social classes and increased poverty, society faces wrath and mercilessness of God because people abandon His commandments and commit lots of sins.

In that era usury becomes prevalent and everyone directly or indirectly gets afflicted with it;

<sup>1</sup> Ibid, Vol 2, p.218

<sup>2</sup> Ibid, Vol. 1, p.174

يَأْتِي عَلَى النَّاسِ زَمَانٌ يَأْكُلُونَ فِيهِ الرِّبَا، قَالَ: قَبِيلَ لَهُ النَّاسُ كُلُّهُمْ؟  
قَالَ: مَنْ لَمْ يَأْكُلْهُ مِنْهُمْ قَالَ مِنْ غُبَارِهِ<sup>1</sup>

And poverty and destitution continues apace;

إِذَا اشْتَدَّتِ الْحَاجَةُ وَالْفَاقَةُ<sup>2</sup>

Out of extreme poverty and need, people can not ignore the rulers' donation in exchange for their religion;

خُذُوا الْعَطَاءَ مَا دَامَ عَطَاءٌ، فَإِذَا رِشْوَةٌ عَلَى الدِّينِ فَلَا تَأْخُذُوهُ وَلَسْتُمْ  
بِتَارِكِيهِ، يَمْنَعُكُمُ الْفَقْرُ وَالْحَاجَةُ<sup>3</sup>

Oppressive rulers take people's livings and society's economy in to their hands;

أَنْتُمْ يَمْلِكُونَ أَرْزَاقَكُمْ<sup>4</sup>

They think of people's properties and income as their own properties and income;

لَيْسَتْ أَرْزَاقُهُمْ بِنَفْسِهِمْ<sup>5</sup>

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<sup>1</sup> . Ibid, Vol.1 , p.45

<sup>2</sup> . Majlisi, Bihar Al-Anvar, Vol.52,p.185

<sup>3</sup> . Korani, Majma Al-Hadith, Vol.1,p.31

<sup>4</sup> . Ibid, p.29

<sup>5</sup> . Ibid, Vol.2 , p.218



They will kill any one who objects to the situation and plunder properties and rights of anyone who remains silent for the fear of death;

يَلِيهِمْ أَقْوَامٌ إِنْ تَكَلَّمُوا قَتَلُوهُمْ وَإِنْ سَكَتُوا اسْتَبَاحُوا حَقَّهُمْ<sup>1</sup>

Out of extreme poverty, Muslims submit themselves to slavery and are hired by the unfaithful and sold in different cities;

يُبَاعُ الْأَحْرَارُ لِلْجَهْدِ الَّذِي يَحِلُّ بِهِمْ يَقْرُونَ بِالْعُبُودِيَّةِ، الرِّجَالُ وَالنِّسَاءُ،  
وَيُسْتَخْدَمُ الْمُشْرِكُونَ الْمُسْلِمِينَ وَيَبِيعُونَهُمْ فِي الْأَمْصَارِ<sup>2</sup>

The unfaithful will occupy five rivers of Syr Darya, Oxus, Tigris, Euphrates, and Nile;

لَا يَظْهَرُ حَتَّى يَمْلِكَ الْكُفَّارُ الْخَمْسَةَ الْأَنْهَارَ... وَهِيَ سَيحُونُ وَجِيحُونُ  
وَالْفَرَاتَانِ وَنَيْلُ مِصْرَ<sup>3</sup>

On the other hand, such a society will be deprived of God's mercy;

إِبْتَلَاَهُمُ اللَّهُ بِأَرْبَعِ خِصَالٍ: جَوْرٍ مِنَ السُّلْطَانِ، وَقَحْطٍ مِنَ الزَّمَانِ<sup>4</sup>

God will not bestow upon them His rain of mercy and will descend it at the wrong time.

<sup>1</sup> Ibid, Vol 2, p 218

<sup>2</sup> Ibid, Vol 1 p.174

<sup>3</sup> Ibid, p 274

<sup>4</sup> Ibid, p 45

يُحَرِّمُهُمُ اللَّهُ قَطْرَ السَّمَاءِ فِي أَوَانِهِ وَ يُنْزِلُهُ فِي غَيْرِ أَوَانِهِ<sup>1</sup>

Their righteous people pray to God and ask for His mercy but their prayers are not answered.

فَيَدْعُوا خِيَارَهُمْ فَلَا يُسْتَجَابُ لَهُمْ<sup>2</sup>

c) **Spiritual rights of the citizens:** In a society contaminated by different immoralities, one can not expect the actualization of morals in human beings. Most of the people are extremely affected by social environment dominating their lives. That is the reason behind the emphasis and necessity of calling people to righteousness and prohibiting them from doing wrong deeds in Islamic culture so that the right to live purely is ensured and this very important civil right is protected. Human history also bears witness to the great influence of the society upon the growth or decline of morals in citizens. Allocating staggering amount of money to propaganda by the governments and civil institutions and enormous efforts made by the arrogant superpowers of the world to take national and international media under their control all are indications of how influential these communication tools are. The number of people who oppose the dominating culture of their society is not a lot.

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<sup>1</sup> Ibid, p.47

<sup>2</sup> Ibid, p.46

In the society before the Reappearance of Imam, this important civil right will savagely fall into abeyance. The way will be paved for forgetting morals and committing the most disgusting crimes against human nature while these actions will be praised.

In that society not only people are ordered to commit sins but also asked not to do any right actions. They basically regard a sin as a right deed and think of a right deed as a sin;

إِذَا أَمَرْتُمْ بِالْمُنْكَرِ وَنَهَيْتُمْ عَنِ الْمَعْرُوفِ... وَشَرُّ مِنْ ذَلِكَ كَيْفَ بِكُمْ إِذَا  
رَأَيْتُمْ الْمَعْرُوفَ مُنْكَرًا وَالْمُنْكَرَ مَعْرُوفًا<sup>1</sup>

They openly oppose Islamic principles, even the belief in God;

لَا يَخْرُجُ الْفَهْدِيُّ حَتَّى يُكْفَرَ بِاللَّهِ جَهْرَةً<sup>2</sup>

Nobody will know what real Islam is anymore;

بَدَأَ الْإِسْلَامُ غَرِيبًا<sup>3</sup>

And nothing will remain of Islam but a name and a memory;

لَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ، وَلَا مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ<sup>4</sup>

<sup>1</sup> . Majlisi, Bihar Al-Anvar, Vol 52, p.181

<sup>2</sup> . Korani, Majma Al-Hadith, Vol.1, P.40

<sup>3</sup> . Ibid, p 72

<sup>4</sup> . Ibid, p 44

Money is worshipped like an idol;

قالوا يا رسول الله أيعبدون الأصنام؟ قال: نعم كل دبرهم عندهم صنم<sup>1</sup>

Adultery prevails, men prefer men and women prefer women (homosexuality). Neighbors bother each other and nothing can stop them. People calling others to do right acts are disrespected and humiliated. Men grow fat for other men and women beautify themselves for other women. Men earn a living by their anus and women by their vagina. Pedophilia becomes common for men. Nobody is ashamed of usury and women are encouraged to commit adultery. They marry their incest. Men live on illegal business of prostitution of their wives and sell their daughters and wives. Gambling becomes common. They give their wives to infidels and drug and wine is found everywhere. Animal sex is also widespread. People will be encouraged to earn Haram (illegal) money and reproached to earn Halal money. Anyone who calls people to goodness is told to mind his own business and that doing so is not his responsibility. Every year, there will be new forms of heresy. People will have sex in front of the very eyes of others and no one complains out of fear. Parents curse their children more than ever and children feel contempt towards their

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<sup>1</sup> Ibid, p 45

parents. Fathers are accused and witnessed against by their own children. Children will become happy about their father's death. If a day passes for them without committing a capital sin like adultery, shortchanging, or drinking they will think that day of their life has been wasted and become upset;

امام الصادق عليه السلام: .... وَرَأَيْتُ الْفَسَقَ قَدْ ظَهَرَ، وَ اكْتَفَى الرَّجَالُ  
وَالنِّسَاءُ بِالنِّسَاءِ..... وَرَأَيْتُ الْجَارَ يُؤْذِي جَارَهُ وَ لَيْسَ لَهُ مَانِعٌ... وَ  
رَأَيْتُ الْأَمِيرَ بِالْمَعْرُوفِ ذَلِيلًا..... وَرَأَيْتُ الرَّجَالَ يَتَسَمَّنُونَ لِلرَّجَالِ وَ  
النِّسَاءِ لِلنِّسَاءِ وَرَأَيْتُ الرَّجُلَ مَعِيشَتُهُ مِنْ دُبُرِهِ وَ مَعِيشَةُ الْمَرْأَةِ مِنْ  
فَرْجِهَا... وَ تَتَوَفَّسُ فِي الرَّجُلِ وَ تَغَايِرُ عَلَيْهِ الرَّجَالُ... وَ كَانَ الرَّبَا ظَاهِرًا  
لَا يُعَيَّرُ، وَ كَانَ الزَّانَا تُمْتَدَّحُ بِهِ النِّسَاءُ..... وَرَأَيْتُ ذَوَاتِ الْأَرْحَامِ يَنْكُحْنَ  
وَ يَكْتَفِي بِهِنَّ... وَرَأَيْتُ الرَّجُلَ يَأْكُلُ مِنْ كَسْبِ امْرَأَتِهِ مِنْ  
الْفُجُورِ..... رَأَيْتُ الرَّجُلَ يُكْرِى امْرَأَتَهُ وَ جَارِيَتَهُ..... رَأَيْتُ الْقِمَارَ قَدْ  
ظَهَرَ..... رَأَيْتُ النِّسَاءَ يَبْذُلْنَ أَنْفُسَهُنَّ لِأَهْلِ الْكُفْرِ..... وَ رَأَيْتُ الرَّجُلَ  
يُمْسِي نَشْوَانَ وَ يُصْبِحُ سَكْرَانَ لَا يَهْتَمُّ بِمَا يَقُولُ النَّاسُ فِيهِ، وَ رَأَيْتُ  
الْبَهَائِمَ تُنْكَحُ..... وَ رَأَيْتُ طَالِبَ الْحَلَالِ يُذَمُّ وَ يُعَيَّرُ، وَ طَالِبَ الْخَرَامِ  
يُمدَّحُ وَ يُعْظَمُ..... وَ رَأَيْتُ الرَّجُلَ يَتَكَلَّمُ بِشَيْءٍ مِنَ الْحَقِّ وَ يَأْمُرُ  
بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ فَيَقُومُ إِلَيْهِ مَنْ يَنْصَحُهُ فِي نَفْسِهِ، فَيَقُولُ:  
هَذَا عَنْكَ مَوْضُوعٌ... وَ رَأَيْتُ كُلَّ عَامٍ يَخْذُ فِيهِ مِنَ الْبِدْعَةِ وَ الشَّرِّ  
أَكْثَرَ مِمَّا كَانَ..... وَ رَأَيْتُ النَّاسَ يَتَسَافِدُونَ كَمَا تَسَافِدُ الْبَهَائِمُ. لَا يَنْكُرُ

أَحَدٌ مُنْكَرًا تَخَوُّفًا مِنَ النَّاسِ.... وَ رَأَيْتَ الْمُتَوَقَّ قَدْ ظَهَرَ، وَ اسْتُخْفِيَ  
بِالْوَالِدَيْنِ.... وَ رَأَيْتَ ابْنَ الرَّجُلِ يَفْتَرِي عَلَى أَبِيهِ وَ يَدْعُو عَلَى وَالِدَيْهِ وَ  
يَفْرَحُ بِمَوْتِهَا، وَ رَأَيْتَ الرَّجُلَ إِذَا مَرَّ بِهِ يَوْمٌ وَ لَمْ يَكْسِبْ فِيهِ الدَّنْبُ  
الْعَظِيمَ مِنْ فُجُورٍ أَوْ بَخْسٍ مِكْيَالٍ... أَوْ شَرِبَ مُشْكِرٍ كَثِيبًا حَزِينًا  
يَحْسِبُ أَنَّ ذَلِكَ الْيَوْمَ عَلَيْهِ وَ ضِيعَةٌ مِنْ عُمْرِهِ.<sup>1</sup>

Men stand in the way of women and rape them openly and the best of those people will be anyone who recommends others to do so indoors.

نَبِي الْأَكْرَمِ (ص): فَتَيْهَارَ جُونٍ فِي الطَّرِيقِ تَهَارُجَ الْبَهَائِمِ ثُمَّ يَقُومُ  
أَحَدُهُمْ بِأَمِهِ وَ أُخْتِهِ وَابْنَتِهِ فَيَنْكَحُهَا فِي وَسْطِ الطَّرِيقِ يَقُومُ عَنْهَا وَاحِدٌ  
وَ يَنْزِلُ عَلَيْهَا آخِرٌ لَا يُنْكِرُ وَلَا يُغَيِّرُ فَأَفْضَلُهُمْ يَوْمَئِذٍ مَنْ يَقُولُ لَوْ  
تَنَحَّيْتُمْ عَنِ الطَّرِيقِ كَانَ أَحْسَنَ<sup>2</sup>

In such a condition that civil rights are ignored and afflictions and disasters have cast their shadows everywhere and people have become scattered in their religious point of views and attack each other like hungry dogs, those who care for lost human values long for their death day and night.

<sup>1</sup> . Majlisi, Bihar Al-Anvar, Vol 52, pp.256-295

<sup>2</sup> . Ibn Tavoos, Al-Melashoom Valfatin, p.101

امام الباقر عليه السلام....فِتْنَةٌ وَبَلَاءٌ بَيْنَ النَّاسِ وَتَشْتَ فِي  
دِينِهِمْ....حَتَّى يَتَمَنَّى الْمَوْتَ صَبَاحاً وَمَاءً مِنْ عِظَمِ مَا يَرَى  
مِنْ كَلْبِ النَّاسِ وَ أَكَلِ بَعْضِهِمْ بَعْضاً<sup>1</sup>

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<sup>1</sup> Majlisi, Bihar Al-Anvar, Vol.52,p 348

## Chapter 3

### Civil rights after the Imam's Reappearance

a) Social civil rights: how successful a government is in providing its citizens with social rights can be determined through the following factors: the justice of the statesmen and their officials, the safety of cities and roads and the satisfaction of different social classes.

**The justice of statesmen:** The most comprehensive statement to explain the justice-propounding policy in Mahdi government has been mentioned by Imam Sadeq (P.B.U.H):

لَيْذٌ خُلْنَ عَلَيْهِمْ عَدْلُهُ جَوْفَ بُيُوتِهِمْ كَمَا يَدْخُلُ الْحَرُّ وَالْقُرُ<sup>1</sup>

*Swear to God that his justice (Mahdi (P.B.U.H)) penetrates their houses like cold and the heat!*

When we realize that one's family and house are the most private aspects of a person's life we will also understand how far-reaching this justice could be. Another statement presented in countless traditions regarding that Holy Imam is that he spreads justice in everywhere after earth has been covered with oppression and cruelty.

يَمَلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظُلْمًا وَجُورًا.<sup>2</sup>

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<sup>1</sup> . Majlisi, Bihar Al-Anvar, Vol.52,p.362

<sup>2</sup> . Ibid, p.346



Applying this statement can be appropriate only when justice prevails in all social affairs and becomes the axis of social interactions.

The spiritual personality of high rank officials in Mahdi government is also an indication of their justice. Five people from Moses followers- who are famous for their just judgment- seven people of the Sleepers of Ephesus, Joshua the executer of Moses will, the faithful of pharaoh's people, Salman Farsi, Abo Dajane Ansari, and Malik Ashtar will rise after Reappearance of our holy Imam and serve him; Imam Sadeq (P.B.U.H):

....إِذَا قَامَ قَائِمُ آلِ مُحَمَّدٍ (ص) اسْتَخْرَجَ مِنْ ظَهْرِ الْكُوفَةِ سَبْعَةَ وَ  
عِشْرِينَ رَجُلًا: خَمْسَةً مِنْ قَوْمِ مُوسَى الَّذِينَ يَقْضُونَ بِالْحَقِّ وَبِهِ  
يَعْدِلُونَ، وَ سَبْعَةً مِنْ أَصْحَابِ الْكَهْفِ، وَ يُوشَعَ وَصِيَّ مُوسَى وَ مُؤْمِنِ  
آلِ فِرْعَوْنَ وَ سَلْمَانَ الْفَارِسِيِّ وَ أَبَادِجَانَ الْأَنْصَارِيِّ وَ مَالِكَ الْأَشْطَرِّ<sup>1</sup>

The protectors of security and watch guards of citizens' social rights i.e. commanders and the army are also vigilant people worship god as they perform their duty and while saying prayers they whisper as quiet as a honey bee. In the morning they are dispatched to carry out their missions;

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<sup>1</sup> . Ibid, p.308

رِجَالٌ لَا يَتَأَمُّونَ اللَّيْلَ، لَهُمْ دَوَىٌّ فِي صَلَاتِهِمْ كَدَوَىِ النَّحْلِ، يَبْتَغُونَ  
قِيَامًا عَلَى أَطْرَافِهِمْ، وَيُضَبِّحُونَ عَلَى خُبُولِهِمْ<sup>1</sup>

*Their hearts are as firm and strong as pieces of iron and  
each of them is as strong as forty men ;*

Imam Sajad (P.B.U.H):

جَعَلَ قُلُوبَهُمْ كَزُبُرِ الْحَدِيدِ، وَجَعَلَ قُوَّةَ الرَّجُلِ مِنْهُمْ قُوَّةَ أَرْبَعِينَ رَجُلًا<sup>2</sup>

Describing those men, Imam Baqer (P.B.U.H)  
states:

كَأَنِّي بِأَصْحَابِ الْقَانِمِ وَقَدْ أَحَاطُوا بِمَا بَيْنَ الْخَافِقَيْنِ، لَيْسَ مِنْ شَيْءٍ  
إِلَّا وَهُوَ مُطِيعٌ لَهُمْ حَتَّى سِبَاغِ الْأَرْضِ وَ سِبَاغِ الطَّيْرِ تَطْلُبُ رِضَاهُمْ  
فِي كُلِّ شَيْءٍ، حَتَّى تَفْخَرُ الْأَرْضُ وَ تَقُولُ: مَرَبِّي الْيَوْمَ رَجُلٌ مِنْ  
أَصْحَابِ الْقَانِمِ<sup>3</sup>

*I can see the followers of Mahdi who have encompassed  
the sky and earth and there is nothing that is not obedient  
and submitted to them. Wild animals and hunters of the  
sky seek to please them and they are so popular that a piece  
of land boasts to other pieces saying that today one of the  
followers of Mahdi (P.B.U.H) Stepped on me.*

**The security of roads and cities:** old ladies go  
out from the east to the west and nobody bothers  
them;

<sup>1</sup> . Ibid, p.308

<sup>2</sup> . Ibid, p.317

<sup>3</sup> . Ibid, p.327

يَخْرُجُ الْعَجُوزُ الضَّعِيفَةُ مِنَ الْمَشْرِقِ تُرِيدُ الْمَغْرِبَ وَلَا يَنْهَاهَا أَحَدًا<sup>1</sup>

Because of holy presence of Imam, roads will become secure. Interpreting the holy verse

(سَيُرَوِّفُهَا لَيْالِي وَأَيَّامًا آمَنِينَ)

*They travel everywhere safely day and night*

Imam Sadeq (P.B.U.H) states:

مَعَ قَائِمِنَا أَهْلَ الْبَيْتِ<sup>2</sup>

*This happens when our deliverer emerges.*

When our Holy Imam spreads justice, people will no longer be willing to oppress others and no one bothers others either. Imam Reza(P.B.U.H):

وَوَضَعَ مِيزَانَ الْعَدْلِ بَيْنَ النَّاسِ فَلَا يَظْلِمُ أَحَدٌ أَحَدًا<sup>3</sup>

People do not bear grudges against each other anymore. Ali (P.B.U.H):

لَذَهَبَتِ الشُّحْنَاءُ مِنْ قُلُوبِ الْعِبَادِ<sup>4</sup>

Believers, if in need, take some money from each other's pockets freely;

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<sup>1</sup> Ibid, p.345

<sup>2</sup> Ibid, p.314

<sup>3</sup> Ibid, p.322

<sup>4</sup> Ibid, p.316

يَأْتِي الرَّجُلُ إِلَى كَيْسِ أَخِيهِ فَيَأْخُذُ حَاجَتَهُ لَا يَمْنَعُهُ<sup>1</sup>

People will go back to their true nature, no blood is shed unjustly and no one's tranquility is disturbed;

حَتَّى يَكُونَ النَّاسُ عَلَى مِثْلِ أَمْرِهِمُ الْأَوَّلُ لَا يُوقِظُ نَائِمًا وَلَا يَهْرِقُ دَمًا<sup>2</sup>

Even animals quit bothering each other and the beast animals will live peacefully with beast of the burden and they will not hurt human beings either.

وَاصْطَلَحَتِ السَّبَاعُ وَالْبَهَائِمُ، حَتَّى تَمْسِيَ الْمَرْأَةُ بَيْنَ الْعِرَاقِ إِلَى الشَّامِ لَا تَضَعُ قَدَمِهَا إِلَّا عَلَى النَّبَاتِ، وَ عَلَى رَأْسِهَا زَيْلُهَا لَا يُحِيجُهَا سَيْعٌ وَ لَا تَخَافُهُ<sup>3</sup>

No one hurts the cattle, the tether is removed, a child would put his hand in the mouth of a wild animal but it will not hurt him, the same will happen for the animals themselves, a lion in the cattle of camels will be like the shepherd dog and a wolf among the sheep will be a sheep dog too;

<sup>1</sup> Ibid, p 372

<sup>2</sup> Ibn Tavoos, Al-Melashoom Valfatn, p. 70

<sup>3</sup> Majlisi, Bihar Al-Anvar, Vol 52, p 316

Our holy prophet Muhammad (P.B.U.H):

... لَا يُسْمَعُ عَلَى شَاةٍ وَلَا تُبْعَى بَقَرَةٌ .... وَ يَنْزَعُ جَمْعُ كُلِّ دَابَّةٍ حَتَّى  
يُدْخِلَ الْوَلِيدُ يَدَهُ فِي فَمِ الْخَشِّ فَلَا يُضِرُّهُ وَ تَلْقَى الْوَلِيدَةُ الْأَسَدَ فَلَا  
يُضِرُّهَا وَ يَكُونُ فِي الْأَيْلِ كَأَنَّهُ كَلْبُهَا وَ يَكُونُ الذَّنْبُ فِي الْغَنَمِ كَأَنَّهُ  
كَلْبُهَا<sup>1</sup>

**The citizen's satisfaction:** The justice of Imam Mahdi will be so pleasant to people that they wish the dead were alive and could enjoy such justice;

تَتَمَنَّى الْأَخْيَاءُ الْأَمْوَاتِ مِمَّا صَنَعَ اللَّهُ عَزَّ وَ جَلَّ بِأَهْلِ الْأَرْضِ مِنْ  
خَيْرِهِ<sup>2</sup>

Children wish they were adults and adults wish they were children;

يَتَمَنَّى فِي زَمَنِ الْمُهْدِيِّ الصَّغِيرُ أَنْ يَكُونَ كَبِيرًا وَ الْكَبِيرُ أَنْ يَكُونَ  
صَغِيرًا<sup>3</sup>

God will put his love in people's hearts;

يُلْقِي اللَّهُ مَحَبَّتَهُ فِي صُدُورِ النَّاسِ<sup>4</sup>

<sup>1</sup> Ibn Tavoos, *Al-Melashoom Valfatn*, p.152

<sup>2</sup> Korani, *Majma Al-Hadith*, Vol.1, P.18

<sup>3</sup> Ibid, p.229

<sup>4</sup> Ibid, p.471

People take refuge in him and will gather around him like bees around their queen;

تَأْوِي إِلَيْهِ أُمَّتُهُ كَمَا تَأْوِي النَّحْلَةُ إِلَى يَغُوبِهَا<sup>1</sup>

Every creature in the sky, land and sea such as birds, wild animals, and fish will also feel delighted under his ruling.

يَفْرَحُ بِهِ أَهْلُ السَّمَاءِ وَأَهْلُ الْأَرْضِ وَالطَّيْرُ وَالْوَحْشُ وَالْحَيَاتَانِ فِي  
الْبَحْرِ<sup>2</sup>

b) Citizens' cultural rights: Social welfare and security in the Imam's Reappearance era will prepare the ground for scientific developments and manifestation of scientists' creativity. Other Hadiths also indicate tremendous developments in science and culture in the Imam Mahdi's Reappearance era. Under Imam Mahdi's ruling God will have His mercy on people and perfects their brains and morals. Imam Baqer (P.B.U.H):

وَضَعَ اللَّهُ يَدَهُ عَلَى رُؤُسِ الْعِبَادِ فَجَمَعَ بِهَا عُقُولَهُمْ وَكَمَّلَتْ بِهِ أَخْلَاقَهُمْ  
- يَا أَخْلَاقَهُمْ<sup>3</sup>

Science has 27 parts and before the Imam's Reappearance only two parts will have come out but Imam Mahdi(P.B.U.H) will reveal the

<sup>1</sup> Ibid, p 220

<sup>2</sup> Ibid, p 504

<sup>3</sup> Majlisi, Bihar Al-Anvar, Vol 52, p 136

remaining 25 parts and distribute it among people; Imam Sadeq(P.U.H):

الْعِلْمُ سَبْعَةٌ وَعِشْرُونَ جُزْأً فَجَمِيعُ مَا جَاءَتْ بِهِ الرُّسُلُ جُزْأَانِ ... فِي  
قَامِ الْقَائِمِ أَخْرَجَ الْخُمْسَةَ وَالْعِشْرِينَ جُزْأً فَبَيْنَهَا فِي النَّاسِ وَحِكْمَةُ اللَّهِ  
الْجُزْأَيْنِ<sup>1</sup>

Wisdom will be granted to people in a way that women sit in their houses and rule based on God's book and holy prophet's tradition;

Imam Baqer (P.B.U.H):

تُؤْتُونَ الْحِكْمَةَ فِي زَمَانِهِ حَتَّى أَنْ الْمَرْأَةَ لَتَقْضَى فِي بَيْتِهَا بِكِتَابِ اللَّهِ  
تَعَالَى وَ سُنَّةِ رَسُولِ اللَّهِ (ص).

In a number of hadiths also, some of the signs and effects of these scientific developments have been portrayed; visual and auditory senses of Shiites will become so strong that they can see and hear Imam Mahdi (P.B.U.H) from a distance; Imam Sadeq(P.B.U.H):

مَدَّ اللَّهُ عَزَّ وَجَلَّ لِشِيعَتِنَا فِي أَسْمَاعِهِمْ وَأَبْصَارِهِمْ حَتَّى لَا يَكُونُ  
بَيْنَهُمْ وَبَيْنَ الْقَائِمِ بَرِيدٌ يُكَلِّمُهُمْ فَيَسْمَعُونَ وَيَنْظُرُونَ إِلَيْهِ وَهُوَ نَرَى  
مَكَانَهُ<sup>2</sup>

<sup>1</sup> *Kitabul Maqasidul Hadith*, Vol 4, P 54

<sup>2</sup> *Kitabul Maqasidul Hadith*, Vol 4, P 57

Communication means will develop so much that a person's shoe, stick or rod will inform him as to what his family does after he leaves the house;

وَتَكَلِّمُ الرَّجُلَ عَذْبَةَ سَوْطِهِ وَشِرَاكَ نَعْلِهِ وَتُغْبِرُهُ (فَخِذَهُ) بِمَا أَخَذَتْ  
أَهْلَهُ بَعْدَهُ<sup>1</sup>

In transportation, the ground moves people like a conveyor belt and the world's doors will open to them, they can traverse the earth in a twinkling of an eye and people can travel from east to west in an hour;

سَيَكُونُ بَعْدَكُمْ أَقْوَامٌ تُطْوِي إِلَيْهِمُ الْأَرْضَ وَتُفْتَحُ لَهُمُ الدُّنْيَا... حَتَّى  
لَوْ شَاءَ أَحَدُكُمْ أَنْ يَأْتِيَ أَوْ غَرْبَهَا فِي سَاعَةٍ فَعَلَّ<sup>2</sup>

c) Citizen's legal rights: while discussing social rights, it was mentioned that people's tendency and motivation for oppressing others will greatly decrease and because morals and spirituality spread everywhere, there will be no hostility left among people. Consequently, the number of disputes and fights will greatly decrease. However in very few cases that will come about, Imam Mahdi's legal departments act in a way that legal rights of people are observed and no one is indebted to any one else and if not so Imam will exercise those people's rights;

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<sup>1</sup> Ibid, Vol 5, 98

<sup>2</sup> Ibid, Vol 2, pp 449-450



Ali (P.B.U.H):

وَلَا يَتْرُكُ مُظْلَمَةً لِأَحَدٍ مِنَ النَّاسِ إِلَّا رَدَّهَا<sup>1</sup>

He will judge between people like David (P.B.U.H) and will not need any witness or evidences and inspired by divine knowledge reveals what people hide; Imam Sadeq(P.B.U.H):

... حَكَمَ بَيْنَ النَّاسِ بِحُكْمِ دَاوُدَ لَا يَخْتِاجُ إِلَى بَيِّنَةٍ يُلْهِمُهُ اللَّهُ تَعَالَى  
فَيَحْكُمُ بِعِلْمِهِ، وَ يَخْبِرُ كُلَّ قَوْمٍ بِمَا اسْتَبْطَنُوهُ<sup>2</sup>

Even if somebody's right is under the teeth of another he will take it back;

يَبْلُغُ مِنْ رَدِّ الْمَهْدِيِّ الْمَظَالِمَ حَتَّى لَوْ كَانَ تَحْتَ ضِرْسِ إِنْسَانٍ شَيْءٌ  
انْتَزَعَهُ حَتَّى يَرُدَّهُ<sup>3</sup>

Judges in Mahdi's administration will act similar to him. Those who have risen with him like the five people from Moses followers-seven people of the Sleepers of Ephesus, Joshua the executer of Moses will, the faithful of pharaoh's people, Salman Farsi, Abo Dajane Ansari, and Malik Ashtar who are famous for their just judgment will both rule and judge at that time too. In addition, based on these

<sup>1</sup> Majlisi, Bihar Al-Anvar, Vol 52, pp 224&225

<sup>2</sup> Ibid, p 339

<sup>3</sup> Ibn Tavoos, Al-Malahoom Valfatn, p.68

hadiths, Imam Mahdi will select 300 judiciaries and touches them between their shoulders and chest so that they will no fail in solving any case and they will be sent to different cities as rulers and judges;

يَخْرُجُ فِيهَا الْقَائِمُ عَجٍ وَهُمْ النُّجَبَاءُ وَ الْفُقَهَاءُ وَهُمْ الْحُكَّامُ وَهُمْ  
الْقُضَاءُ الَّذِينَ يَمْسَحُ بَطُونَهُمْ وَ ظُهُورَهُمْ فَلَا يُشْكَلُ عَلَيْهِمْ حُكْمٌ<sup>1</sup>

d) Citizens' economic rights: as it was mentioned in previous chapter, Imam Mahdi (P.B.U.H) will return confiscated properties to their true owners and will abolish the tradition of granting the relatives pieces of land by previous rulers;

إِذَا قَامَ قَائِمُنَا أَضْمَحَلَّتِ الْقَطَانِعُ فَلَا قِطَانِعَ<sup>2</sup>

He treats his official decisively but he is lenient in generosity towards people and supports the needy;

عَلَامَةُ الْمَهْدِيِّ أَنْ يَكُونَ شَدِيداً عَلَى الْعَمَالِ، جَوَاداً بِالْمَالِ، رَحِيماً  
بِالْمَسَاكِينِ<sup>3</sup>

His generosity is enjoyable, without humiliation, and countless;

<sup>1</sup> Ibn Tavoos, Al-Melahoom Valfaan, p 205

<sup>2</sup> Korani, Majma Al-Hadith, Vol.1, P 247

<sup>3</sup> Ibid, p.246

عَطَاؤُهُ حَتَّىٰ، يَكُونَ عَطَاؤُهُ حَتَّىٰ أَيُّ يُعْطَى الْمَالُ غَرْقًا. يَقَالُ لَهُ السَّفَاحُ<sup>1</sup>

He gives each person his share;

يُقَسِّمُ الْمَالُ صَاحِبًا فَقَالَ لَهُ رَجُلٌ: مَا صَاحِبًا؟ قَالَ: بِالسَّوِيَّةِ بَيْنَ  
النَّاسِ<sup>2</sup>

God will also bestow his mercy on people from sky and land and the earth will reveal its treasures to him;

تَقَى الْأَرْضُ أَفْلَادَ كَيْدِهَا أَمْثَالَ الْأَسْطُورَانِ مِنَ الذَّهَبِ وَالْفِضَّةِ<sup>3</sup>

And sky will not withhold its rain and neither does soil its plants;

لَا تَدْعُ السَّمَاءُ مِنْ قَطْرِهَا شَيْئًا إِلَّا صَبَّتْهُ وَلَا الْأَرْضُ مِنْ نَبَاتِهَا إِلَّا  
أَخْرَجَتْهُ<sup>4</sup>

People will become so affluent financially that is incomparable to any era before, and money is piled up someone will say to Imam Mahdi (P.B.U.H): please give me some money and he says: pick up as much as you want.

تَنْعَمُ أُمَّتِي فِي زَمَنِ الْمَهْدِيِّ نِعْمَةً لَمْ يَنْعَمُوا مِثْلَهَا قَطُّ..... وَالْمَالُ كُدُوسٌ  
يَقُومُ الرَّجُلُ فَيَقُولُ: يَا مَهْدِيْ أَعْطِنِي، فَيَقُولُ: خُذْ

<sup>1</sup> Ibid, pp 97-98

<sup>2</sup> Ibid, p 92

<sup>3</sup> Ibid, p 230

<sup>4</sup> Ibid, p 229

Most importantly the spirit of magnanimity and needlessness will emerge inside people in a way that they refuse to accept government treasurer's offer to give them money. They will also put aside their religious tax willingly and since they find no destitute person they carry it with themselves to find poor people elsewhere.

يَمْلَأُ اللَّهُ قُلُوبَ أُمَّةٍ مُحَمَّدٍ (ص) غِنَى وَ سَعْيُهُمْ عَدْلُهُ حَتَّى يَأْمُرَ مُنَادِيًا  
فَيُنَادِي فَيَقُولُ: مَنْ لَهُ فِي مَالٍ حَاجَةٌ؟ فَمَا يَقُومُ مِنَ النَّاسِ إِلَّا رَجُلٌ. وَ  
يُخْرِجُ النَّاسُ خَرَاجَهُمْ عَلَى رِقَابِهِمْ إِلَى الْمَهْدِيِّ وَ يُوسِعُ اللَّهُ عَلَى  
شِيعَتِنَا، وَ لَوْلَا مَا يُدْرِكُهُمْ مِنَ السَّعَادَةِ لَبَغَوْا.<sup>1</sup>

e) Citizen's spiritual rights: ensuring clean and healthy public environment which paves the way for the growth of moral values and actualization of human dignities requires the presence of correct goals and appropriate instructions, a just and idealist leader and devoted officials. All these three factors are all available in their most complete form.

The leader of such government is a person that paradise is eager to meet;

الْجَنَّةُ تَشْتَاقُ إِلَى أَرْبَعَةٍ مِنْ أَهْلِ... وَالْمَهْدِيِّ الَّذِي يُصَلِّي خَلْفَهُ عِيسَى  
بْنُ مَرْيَمَ. وَالْمَهْدِيُّ طَاوُوسُ أَهْلِ الْجَنَّةِ نَحْنُ وَ لَدَى عَبْدِ الْمُطَّلِبِ سَادَةُ  
أَهْلِ الْجَنَّةِ؛ وَ خَمْرَةٌ وَ عَلِيٌّ وَ جَعْفَرُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ<sup>2</sup>

<sup>1</sup> Majlisi, Bihar Al-Anvar, Vol. 52, p. 345

<sup>2</sup> Korani, Majma Al-Hadith, Vol. 1, P. 204

*He is the peacock of heaven residents and one of the seven masters of paradise.*

*All the creatures in sky and land salute him.*

عَلَيْهِ أَهْلُ السَّمَاءِ وَالْأَرْضِ وَطَيْرُ السَّمَاءِ<sup>1</sup>

Implementation of Islamic laws is among his priorities. He introduces Islam to people again and glorifies it.

يُرَدُّ اللَّهُ بِهِ الدِّينَ<sup>2</sup>

He abolishes all the wrong tradition and renews all the right ones.

يَفْتَحُ اللَّهُ بِهِ بَابَ كُلِّ حَقٍّ، يُغْلِقُ بِهِ كُلَّ بَابٍ بَاطِلٍ<sup>3</sup>

He recommends people to follow prophet's divine law and tradition;

سُنَّتُهُ سُنَّتِي، يُعْطِي النَّاسَ عَلَى مِلَّتِي وَشَرِيعَتِي<sup>4</sup>

He grabs Satan on the head and beheads him so that people can live safely without his temptations. Imam Sadeq (P.B.U.H):

فَإِذَا بَعَثَ اللَّهُ قَائِمَنَا كَانَ فِي مَسْجِدِ الْكُوفَةِ وَجَاءَ إِبْلِيسُ حَتَّى يَخْتُو  
بَيْنَ يَدَيْهِ عَلَى رُكْبَتَيْهِ فَيَقُولُ: يَا وَلِيَّاهُ مِنْ هَذَا الْيَوْمِ فَيَأْخُذُ بِنَاصِيَتِهِ  
فَيَضْرِبُ عُنُقَهُ<sup>5</sup>

<sup>1</sup> Ibid, p. 199

<sup>2</sup> Ibid, p. 445

<sup>3</sup> Ibid, p. 174

<sup>4</sup> Ibid, p. 225

<sup>5</sup> Majlisi, Bihar Al-Anvar, Vol 60, p 245

His commanders and ministers are great people like Jesus, Elijah, Elias, the seven Sleepers of Ephesus, Salman Farsi, Abo-dajane Ansari, Malik Ashtar, Nafse Zakiyeh and other elected substitutes, nobles and gentlemen from different countries;

الْخَضْرُ فِي الْبَحْرِ وَآلِيسَ فِي الْبَرِّ<sup>1</sup> •• الثَّانِي عَشَرَ الَّذِي يُصَلِّي عِيسَى  
 بِنُ مَرْيَمَ خَلَقَهُ بِسُنَّتِهِ وَ الْقُرْآنَ الْكَرِيمَ ••<sup>2</sup> خَمْسَةٌ مِنْ قَوْمِ مُوسَى.... وَ  
 سَبْعَةٌ مِنْ أَصْحَابِ الْكَهْفِ وَ يُوْشَعَ وَصِيُّ مُوسَى وَ مُؤْمِنُ آلِ فِرْعَوْنَ وَ  
 سَلْمَانَ الْفَارِسِيِّ وَ أَبَادِجَانَةَ الْأَنْصَارِيِّ وَ مَالِكَ الْأَشْجَرِ<sup>3</sup> ••<sup>3</sup> فَيَخْرُجُ  
 الْأَبْدَالُ مِنَ الشَّامِ وَ أَشْبَاهُهُمْ، وَ يَخْرُجُ إِلَيْهِ التَّجْبَاءُ مِنْ مِصْرَ، وَ  
 عَصَائِبُ أَهْلِ الْمَشْرِقِ وَ أَشْبَاهُهُمْ<sup>4</sup>

Imam Mahdi's army will be composed of daytime ascetics and nighttime lions;

فَيَسِيرُ مَعَ قَوْمٍ أَسَدٌ بِالنَّهَارِ، رَهْبَانٌ بِاللَّيْلِ<sup>5</sup>

God has tested their purity through righteousness and filled their hearts with abstinence, faithfulness, modesty, honesty and patience...;

<sup>1</sup> Korani, Majma Al-Hadith, Vol.1, P.407

<sup>2</sup> Ibid, Vol.3, p.316

<sup>3</sup> Majlisi, Bihar Al-Anvar, Vol.52, p.246

<sup>4</sup> Korani, Majma Al-Hadith, Vol.1, P.365

<sup>5</sup> Ibid, p.471

وَأَتَّخِذْتُ لِدَٰلِكَ الْوَقْتِ عِبَادًا لِّيْ أَمْتَحَنُ قُلُوبَهُمْ لِلْإِيمَانِ، وَخَشَوْتَهَا  
بِالْوَرَعِ وَالْإِخْلَاصِ وَالتَّيَمُّنِ وَالتَّقْوَى وَالْخُشُوعِ وَالصَّدِّقِ وَالْحِلْمِ وَ  
الصَّبْرِ وَالْوَقَارِ وَالتَّقَى وَالرَّحْدِ فِي الدُّنْيَا وَالرَّغْبَةِ فِيمَا عِنْدِي<sup>1</sup>

With all descriptions, everything will be prepared for mankind to move towards perfection and spiritual growth and no one will have any excuses whatsoever to fail in this regard;

لَنَلَّا يَقُولَ أَحَدٌ لَّوَلَا أَرْسَلْتُ إِلَيْهَا رَسُولًا مُنْذِرًا وَأَقَمْتُ لَنَا عِلْمًا هَادِيًا  
فَتَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَنْزِلَ<sup>2</sup> وَنُخْزَى

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<sup>1</sup> . Majlisi, Bihar Al-Anvar, Vol.52,p.384

<sup>2</sup> . Nodbe Prayer

## **Conclusion**

1- Human rights differ from civil rights. However, at the time of Imam Mahdi's Reappearance when all geographical boundaries lose their credibility and a universal government is established these two types of rights will overlap.

2- The content of International Human Rights Treaty is the product of a point of view towards human being which considers him as a stagnant creature not a seeker and recognizes him as actually dignified not potentially dignified. It also overlooks the most important human right, the right to live purely or we can call it the spiritual right. Islamic human rights treaty has somewhat removed these shortcomings.

3- All the above mentioned rights of the two treaties can be categorized in four general sections: social/cultural rights, legal rights, economic rights, and spiritual rights.

4- Justice- in its various forms- is the key factor in protecting and providing civil rights, as oppression -in its various forms- is the most important factor in abusing human rights.

5- It can be inferred from the hadiths that human community is inclined toward more oppression in all the areas (social, cultural, legal, economic, and spiritual) and will reach its climax of oppression in the era before Imam Mahdi's Reappearance. Society will be filled with oppression and cruelty so much that despair



and hopelessness and extensive oppression makes death seem desirable and pleasant.

6- It can also be understood from the hadiths that after Imam Mahdi's uprising and establishment of his government, justice which is the fundamental slogan of his and a feature special to his uprising will prevail at its highest level in all the aspects of human life in a way that it penetrates houses like cold and heat and society will be so filled of equality and justice that people wish for their dead to rise too.

يَمَلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا

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