

PROMISED PEACE 3

An International Magazine on the Reappearance of Imam Mahdi, the Twelfth Imam (AJ)



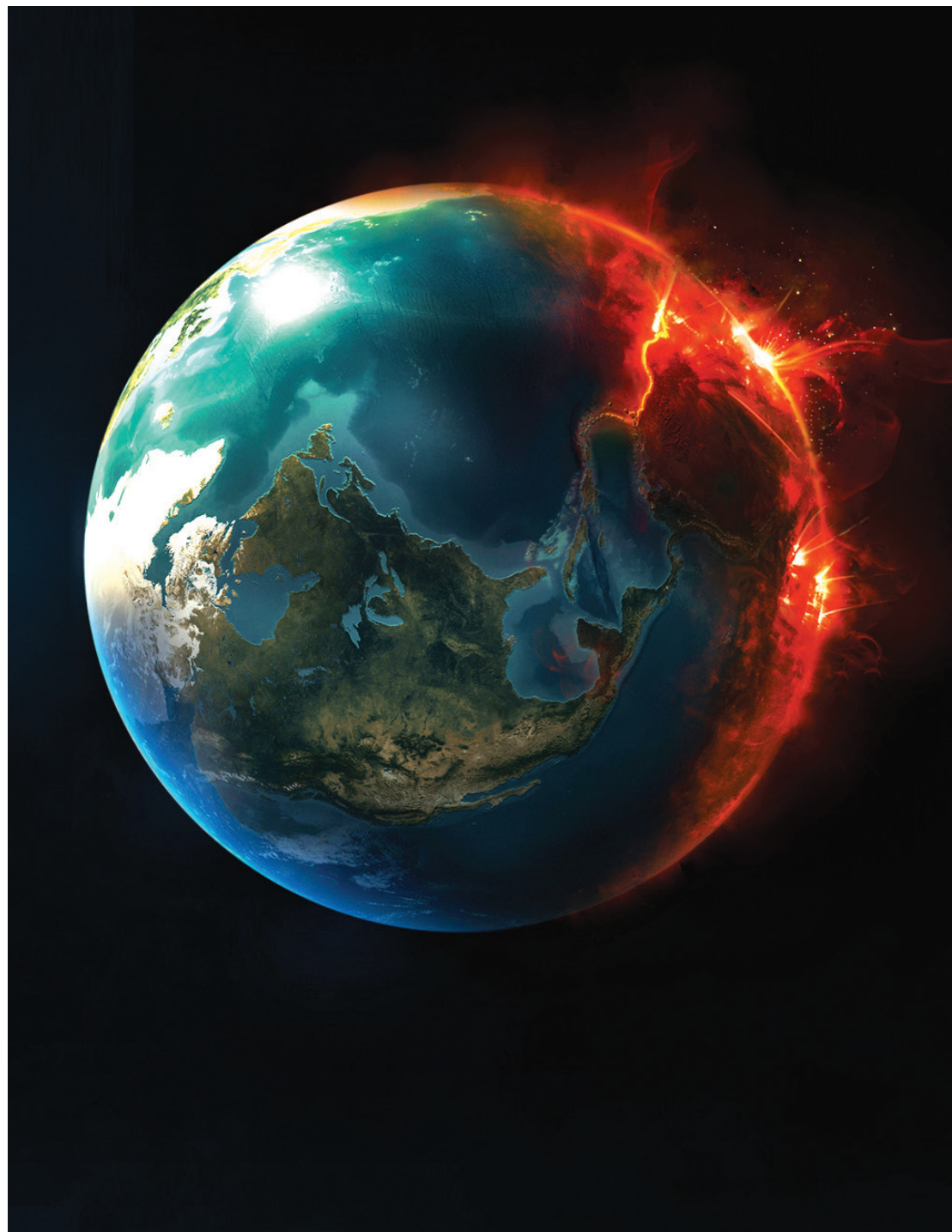
Logical Reasons for the Existence of Imam Zaman(AJ)

IMAM MAHDI (AJ) IN GHADIR

Imam Mahdi's (AJ)
Government and Life (Sirah)

The Necessity of the
Apearance of a Savior



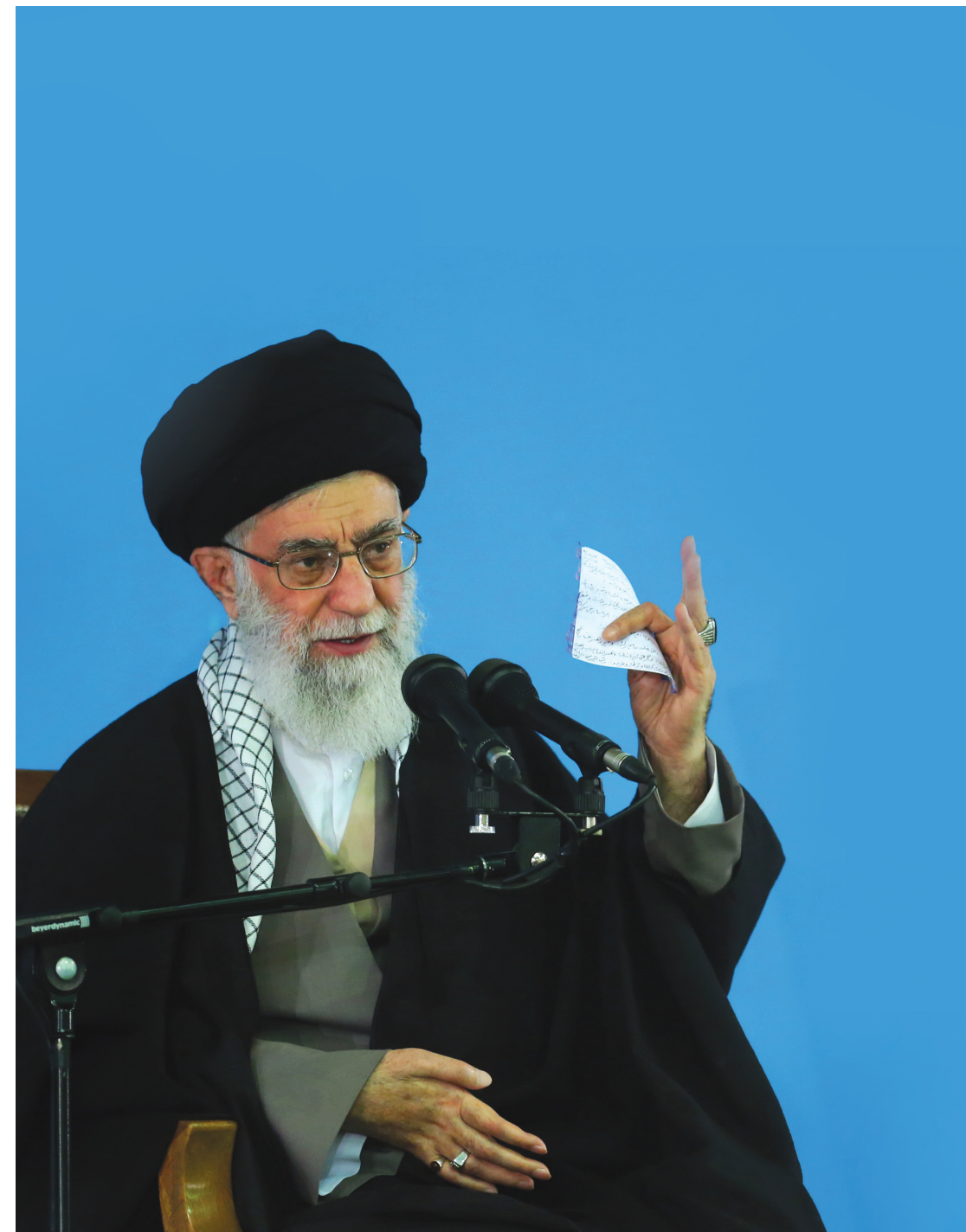


قال امام رضا (ع):

لو خلت الارض طرفة عين من حجة لساخت بأهلها.
علل الشرايع : ص ١٩٩ و عيون الاخبار: ص ٢١٢, -بحارالانوار: ج 36 ص 259

Imam Reza (AS) says:

The earth will swallow its residents
being empty of Hojjat (Imam) for a blinking.



Ayatollah Khamenei, the Supreme Leader of the Islamic Revolution:

Attaining humankind's goal of forming a single world government and a unique religion will not be realized unless by the Perfect Man who is the final destination of all the prophets and saints. The formation of such a government and religion is a fact that is promised by all divine religions. The result of the realization of such a goal is rescuing humankind from the elf and human demons and putting the humanity on the path of elevation and perfection.

In the Name of Allah

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IN THE NAME OF GOD

The Promised Mahdi Cultural Foundation is a society which works with the aim of spreading and deepening Mahdism culture in the world, especially among the youths and elite, as well as training the teachers and researchers in this field.

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Editorial

What is the State of the World's Welfare and Felicity?

Is the world in which we are living improving and is heading towards happiness or it is falling into a decline? What is the state of the world's welfare and felicity? Some thinking about today's world will make it clear how serious the crises are.

Nowadays, the world endeavors to solve the problems, yet instead, humanity has created bigger problems which are the result of their limited perspective of the world and their stance in it.

People, in their life, have always been looking for happiness and they do their best to achieve it. However, a glance at the state of the world clearly shows that how it is stepping towards nothingness—a nothingness replete with corruption, duplicity, unfaithfulness, cruelty, and injustice in both material and spiritual aspects of life.

This demonstrates that the human has gone astray. They have only pursued their self-interests and responded positively to their animalistic desires. The downfall is due to taking distance from spirituality and Sharia'. In fact, many of the thinkers, philosophers, and sociologists, either by dint of pure logic or by relying on their innate subconscious feelings, have rightly reiterated this throughout the ages. They have constantly stated that in order to solve the problems and to achieve righteous and eternal goals, the human ought to always stand committed to the holy sharia'.

That is because human intellect and knowledge is unable to answer copiously to all their spiritual and even materialistic needs. Therefore, in different eras and from various regions, the Creator of the Universe has chosen leaders, messengers and guides to offer a detailed plan and to show a road map to people for the betterment of their lives. Moreover, the Omnipotent God has chosen these leaders to show the way to humanity in different stages of this path.

The Almighty through His justice and mercy refrains from abandoning the human and leaving them unguided. Therefore, He appoints as a guide a wise man who possesses all required qualities to the full. As a result, it is expected that presently someone chosen by God will appear to deliver His plan to us and guide us back to the right path.

The establishment of international communities, world security organi-

zations and armies as well as global education all bespeaks this very inner call which heralds the existence of a savior either because of the world crises (external factor) or due to humanity's innate need for a savior (internal factor) is an undisputable necessity.

Professor Henry Corbin, who was among the greatest philosophers of his age in France, regards as one of his most outstanding reasons for his inclination towards Shiism, the response which this religious faith provides for the mentioned inner call. He said, I am a philosopher and from a philosophic perspective, I have reached this conclusion that God's Grace ought to constantly come down to this world. And to achieve God's Grace a mediator is required; that is according to the philosophers, a perfect man must exist so that God bestows His Grace upon the world of the living through that perfect man. And when I searched about all divine religions, I saw that none of them have elaborated on this issue. For instance, when I studied Judaism, I noticed that it says after the Prophet Moses, about four thousand years, no prophet has come, but finally someone will. When I read about Christianity, I observed that the Christians say no prophet has ever come after Jesus Christ but someone will finally come. But when I delved into Islam, I realized that the Muslims say no prophet has come after Muhammad (SAW) and will never come. Although all religions had said a prophet will come after theirs, Islam asserted that after Mohammad (SAW), no prophet will ever come after his holiness but his successors, the twelve infallible Imams, will serve to show the human the right path.

And before his holiness died, he had described Imam Ali (AS) as his breath and soul. That means Imam Ali (AS) is by no means different from the Holy prophet of Islam (SAW) unless in the issue of prophethood and his holiness has introduced Imam Ali (AS) as his successor and he also has in turn introduced the twelve infallible Imams as his successors. And Imam Mahdi (AJ), the twelfth infallible Imam, is Hujjatullah (the God's power over His subjects) and the prophet's successor since the martyrdom of the eleventh Imam (AS). Therefore, the Universe has never remained and will never be without a Khalifatullah (God's vicegerent). In general, Islam has been serious and determined about introducing guides and has deemed necessary their constant presence for the eternal felicity of the human. For instance, various statements by the greatest figures of Islam report that the earth has never been and will never become uninhabited by godly guides who are referred to as Hujjat .

Mahdism



Questions and Answers about the Existence of World's Savior

By:Shahzad Shahsavan
Translated by: Mehdi Mirzaei

The idea of savior exists across all religions. Thus, it may be said to be a product of the human mind which has gradually crept into religions, including Islam. In what way does Islam deal with such a probability?

Answer:

Belief in the world's savior is a universal notion and it is not unique to a single nation, denomination, or religion. The question whether this notion is a product of the human mind and might have crept into Islam from earlier religions or societies is far from the truth due to a number of considerations. It is indeed a true promise made by God and embedded in the nature of the human beings.

1. If the idea of the savior were a product of the human mind, it would not have survived in a sustainable manner, for it would have faded into insignificance and suffered gradual neglect due to human developments, elimination, or alteration of his earlier ideas and his intellectual development in the world. A simple example is the Pharaonic religion of which no trace is left nor proved by history or human experience in today's world.

2. Human beings have had a natural tendency to believe in a savior regardless of their religion, race, color, and even the era in which they lived. For example, throughout the whole



history people did believe in this notion—and our future generations will certainly continue to believe in it—which is actually suggestive of the fact that it (hope for a bright future, belief in the appearance of the savior and redemption) is something naturally embedded in the human *fi-trat* (disposition).

3. Belief in the appearance of a religious savior and formation of a divine government based on global justice has been among the aims which have been followed by all prophets who enacted them from generation to generation.¹

Belief in the world's savior is also seen in non-religious ideology. As it is stated by great scholars, the idea of making the world right is related to all human, and it is not just for believers and the faithful. Bertrand Russell, a non-religious man, says: "The world is waiting for the savior to invite everybody to join hands and to get together under a single

flag and a single motto".²

Einstein as well says: "It is likely that one day all people will live a happy and peaceful life together".³

Question: What is the philosophy behind the appearance of the savior in different religions?

Answer:

The appearance of the savior as a basic fact is present in all religions, and according to all religions, the savior and the one to set the world right is a man who, upon appearance, saves people tired of oppression and injustice from the paws of the oppressors and gives them peace, security, the one religion, and the fair law instead. In his time, there is no room for wickedness and injustice.

Foot Notes:

Dr. Ahmad Amin, Mahdi and Mahdism, p. 13, Maktab al-Islam Publications, Tehran.

² Shahrestani, 'Abd ur-

³ *ibid.* p. 7.

The Necessity of the Existence of a Savior According to the Holly Verses of Qur'an

In this article, I would like to discuss the necessity of the existence of a Savior with reference to the Holy Book of Qur'an. Certainly for the believers, the most comprehensive picture of the ultimate truth is the one drawn by the God, the Almighty. Qur'an is a magnificent book by God.

This is a book which the previous heavenly scriptures do not nullify and future events have not contradicted. Qur'an is so comprehensive that addresses everything and nothing exists unless it is discussed in this enlightening book. The book has not overlooked anything, and nothing is left unsaid. It is the ultimate word of God to the entire creation, like Islam which is the final heavenly religion and a clear map for the way of life in this world.

By:Shahzad Shahsavan

Translated by:Dr Mohsen Hanif



Therefore, throughout history, some religious elites have endeavored to collect verses from the Qur'an in Which God has illustrated the future of the world and explicated the visage of Imam Zaman who has the greatest role in giving shape to the destiny of humankind.

Qur'an tells us about the victory of the Roman Empire over the Persians and relates how the oppressive yet shallow kingdoms are crushed down by other rising powers. The Holy Book of Qur'an reports the destiny of Gog and Magog. But it also speaks about the possibility of traversing beyond the earth and exploring other planets in the universe. It states:

يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ.

“O company of jinn and humans! If you can pass through the confines of the heavens and the earth, then do pass through. But you will not pass through except by an authority.” (al-Rahmān: 35) Thus, it is highly unlikely that such a precise book will neglect heralding the appearance of the Great Savior who will spread justice in the world. This book certainly gives us the tidings of the advent of the Savior and surely does not leave the future of humanity unsaid.

Undoubtedly, according to the Islamic society, all the genuine

Islamic concepts and beliefs have their roots in the Divine Speech. And also the premises of the conviction to the appearance of Imam Zaman are certainly noted in the Holy Book of Qur'an and this Great Divine Book has given the tidings of that happy and promising day to all of its followers. The Holy Book of Quran is important in this aspect because human beings' logic is unable to give a full picture of the future world and the appearance of the Savior.

Therefore, throughout history, some religious elites have endeavored to collect verses from the Qur'an in Which God has illustrated the future of the world and explicated the visage of Imam Zaman who has the greatest role in giving shape to the destiny of humankind.

What follows are some of the Qur'anic verses as well as statements by the infallible Shia Imams, who, according to the Qur'an, are the firmest and most qualified people in interpreting the Divine Verses about the future of the world and the Savior. Certainly, the total number of the verses

in the Qu'ran discussing this topic exceeds what comes here.

•The Coming of the Savior

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ نَتَّعِدَنَّ فِي مَلِئَتِنَا فَاوْحَىٰ إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ (13) وَلَنُسَيِّدَنَّكُمْ الْأَرْضَ مِنْ بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ (14).

And those who disbelieved, said to their Messengers: “Surely, we shall drive you out of our land, or you shall return to our religion.” So their Lord inspired them: “Truly, We shall destroy the Zalimun (polytheists, disbelievers and wrong-doers.) (13). “And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My Threat.” (Ibrahim, ayah 14).

•The Sovereignty of those who are closed to God (Prophets and Imams)

وَإِنْ جُنَدْنَا لَهُمُ الْعَالِيُونَ.

And [that] indeed, Our soldiers will be those who overcome. (Surah As-Saffaat: 173)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ - إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ.

And, verily, Our Word has gone

forth of old for Our slaves, the Messengers, (171) That they verily would be made triumphant. (As-Saffaat: 172)

لقد كتبنا في الزبور من بعد الذكر ان الارض يرثها عبادي الصالحون.

Certainly We wrote in the Psalms, after the Torah: ‘Indeed My righteous servants shall inherit the earth.’ (al-Anbiyā: 105)

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا إِنَّهُمْ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْقَاسِيُونَ.

Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors in the earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has approved for them, and that He will surely change their state to security after their fear, while they worship Me, not ascribing any partners to Me. And whoever is ungrateful after that—it is they who are the transgressors. (al-Nūr: 55)

و نريد ان ممن على الذين استضعفوا في الارض و نجعلهم ائمه و نجعلهم الوارثين.

And We wanted to confer favor upon those who were oppressed in the land and make them leaders and make them inheritors. (Al-Qasas: 5)

And because this promise has not yet been fulfilled, it will come true when Imam Zaman appears.

•The Inheritors of the Earth

ان الارض لله يورثها من يشاء من عباده والعاقبة للمتقين.

Indeed, the earth belongs to Allah. He causes to inherit it to whom He wills of His servants. And the [best] outcome is for the righteous. (Al-A-rāf: 128)

يريدون ان يطفنوا نور الله بافواههم و يأبي الله الا ان يتم نوره و لوكره الكافرون - هو الذي ارسل رسوله بالهدى و دين الحق ليظهره علي الدين كله و لو كره المشركون.

They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it (32). It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it. (At-Tawbah: 33)

•Ruling the Entire Earth

الذين ان مكناهم في الارض اقاموا الصلوة و اتوا الزكوة و امروا بالمعروف و نهوا عن المنكر و لله عاقبة الامور.

[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of [all] matters. (Surah Al-Hajj: 41)

لقد كتبنا في الزبور من بعد الذكر ان الارض يرثها عبادي الصالحون

Certainly We wrote in the Psalms, after the Torah: ‘Indeed My righteous servants shall inherit the earth.’ (al-Anbiyā: 105)

And because this promise has not yet been fulfilled, it will come true when Imam Zaman (AJ) appears. Therefore in order to see Divine Promises materialized during the life of the humanity on earth, the existence of a savior is necessary. The Qur'an discusses the Savior, his features, etc. in different parts of it. In the next issues of the magazine we shall turn to them.

Logical Reasons for the Existence of Imam Zaman(AJ)

This article is about the logical reasons for why should we have an Imam at all times? The question is answered with this logic that all the world is a reflection of God Almighty's power and goodness and since Imam Zaman is the perfect human being, he is the best reflection and example of God's power and he is his Walli on this earth

By: Zahra Mostofi
Translated by: Dr Mohsen Hanif

The Question

One of the most frequently discussed issues about Imam Zaman is the necessity of his existence. In other words, scholars have tried to answer this question whether human beings always are in need of an infallible Imam or, after the prophets, people can keep on the right path towards God without receiving any guidance from an Imam.

Presently, the last infallible Imam is in occultation and human beings live without his presence. In this time, humanity continues to worship God and carries on the religious rituals. Therefore, some believe that when people can live without the presence of Imam Zaman, his existence—at least at the present time is unnecessary. There is another question whether the existence of an infallible Imam is only for the purpose of showing people the way to the divine path or it has benefits beyond that.

There are many reasons in respond to such question. For instance, an infallible Imam is the perfect human being in each period and his existence is not merely for the sake of people receiving the Divine Guidance. His existence actually has much more benefits for both humans and other creatures. Moreover, the entire universe is imperfect without the existence of a perfect and superior human being, who is in fact the infallible Imam in the Shiite discourse.

We will analyze the issue based on one of these arguments:

Imam Zaman, the Perfect Mirror of God: The Universe, the Mirror of Divine Attributes

God created the universe to reveal his goodness and beauties. All the creatures of the world echo a part of God's grace and beauty. Each creature in the world is reflecting God's beauties and goodness. So much like various kinds of



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mirrors—which based on their sizes, shapes, and brightness have different reflections—are the creatures of the universe too who, considering their aptitude, capacity, and knowledge, can reflect God's grace and beauty in different ways. Also, the relationship between creatures' capacity to receive God's grace and Divine attributes is similar to the correlation between containers of different sizes and rain. So much like the containers that can hold rain measuring up to their sizes, each of the world creatures can enjoy God's attributes as much as their capacity.

Human Being, the Most Righteous Mirror of God

God has created the world to reveal His goodness and beauty. Thus there must be a creature in the world which can reflect God in the closest possible way (Of course, it is important to know that no creature can manifest God's Truth to the full). Human being is the only creature that can hold a part of all God's beauties and attributes and reflect it through his or her own self. In other words, humankind can be the biggest container and the brightest mirror of God.

One might ask, whether all human beings have equal capacities in revealing God's attributes. The answer is no. There is no doubt that Ibrahim, the Prophet, who possesses great noble qualities, is more competent than Nimrud in revealing God's attributes. The same is true about Moses who



So much like the containers that can hold rain measuring up to their sizes, each of the world creatures can enjoy God's attributes as much as their capacity.

could be brighter a mirror than the Pharaohs in showing Divine attributes.

To be precise, the more noble and upright human beings become, the better they can display God's attributes. A human being who possesses the noble qualities the most is called the perfect human, the infallible Imam or Walli.

Walli literally means a person who has the closest relationship. "Walliullah" (Walli of God) is the person who has the closest ties with God and thus mirrors Him in full. In other words, drawing on the analogy of the container and rain, Walliullah is the biggest container holding the rain of God's grace and beauty.

The Imam (the perfect human or Walli) has the noble qualities to the most and his existence can reflect God's attributes in the best possible way.

The perfect human, the Caliph of God

When a human being comes up to the stage of being "Walli of God" and thus grows into being one of the closest people to God, he becomes the Caliph of God on the earth. Then, through Imams (Walli), God does what He intends to do on earth. In fact, Imam is a mediator between God and other creatures. Indeed, other people and creatures receive Divine blessings and God's grace

through His Walli and Caliph on earth.

Imam: A Guide Agent for the Human

One of the blessings that the human receive by Imams from God is the Divine Guidance. That is, without the existence of an Imam, no matter if he is in occultation or not, people cannot find the right path to true happiness and do not truly turn to worshiping God which is the purpose behind their creation.

Conclusion

According to this argument, the existence of an infallible Imam is necessary for two reasons:

1. An infallible Imam is the perfect mirror of God in the world and Imam, more than other creatures, can reveal God's good attributes in the best possible way. More to the point, because the main reason of the entire Creation is to manifest Divine attributes, the existence of Imam is necessary.
2. When the human grow to be perfect, they become the Caliph of God on earth and through them other creatures receive the Divine blessings and God's Grace. In each era, the world needs a perfect human being who is, in fact, an infallible Imam or the Walli of God.

THE NECESSITY OF THE APPEARANCE OF A SAVIOR

The entire humanity and all religions unanimously wish to have order, social security and justice established in their communities. In its struggles to reach such ideals, humankind has passed through many ups and downs. However, despite all its endeavors, humans have not yet been successful in materializing these goals.

By Zohreh Khosravi

Translated by: Dr Mohsen Hanif

Despite the rise of various socio-philosophical world-views, which have offered a range of guidelines for the prosperity of all humankind, humanity is still half-way to achieve the aforementioned goals. What does really hinder us on our way to reach our ideals?

A close analysis of the issue (can) helps us to subsume the problems under the following categories:

1. Humankind does not have a precise understanding of his own self, needs and desires and even the developments in different branches of psychology have not yet been totally helpful to direct mankind to an ideal resolution. However, *Fitra*, the innate quality in all human beings, drives humanity to seek peace and order.

Divine Sciences help us to uncover our *Fitra*. In other words divinity guides humanity towards gaining an understanding of their innate aptitudes so that they can perceive and admit the realities of the world. But most people are unaware of this innate drive. God has sent His prophets to give awareness to all human beings about the existence of *Fitra* in humanity.

The truths that *Fitra* looks for are as follows:

Drive to seek God:

a human being is always in search of the Maker who has created him.

Drive to worship justice: a human being is innately prone to worship the Only God who deserves to be worshiped.

Drive to seek Truth: a human being wants to know the universe as it is. He is like a child who constantly asks questions to achieve a better understanding of the objects around him.

Drive to do good deeds: a human being naturally likes to admire good deeds and avoid wrong doings such as dishonesty and deceit.

Drive to adore beauties: a human being has an innate attraction to artistic creations and interest in decorating his dwelling and office.

Drive to be creative: a human being is delighted when he creates new things. He enjoys being creative and innovative in different fields.

Drive to seek justice: a human being naturally pursues justice

and wants to establish peace in the society. He knows that it is impossible to give order to personal and social affairs unless justice and peace is firmly established in the society.

The above mentioned innate qualities exist in all human beings and they make their utmost attempt in order to materialize them.

2. Sometimes human beings unconditionally surrender themselves to their animalistic instincts. Unrestrained and wild pursuit of carnal desires is a big hindrance on the way to reach the ideals. These practices spread unlimited corruption and empower oppressive powers and consequently people hardly can ever release themselves from such big social and worldly pressures and aberrations.

3. Because he has failed to grasp different religions' viewpoints about social security – which has been a very important issue in all religions – humanity has lost his way to felicity.

Therefore, just with a brief attention to these points we can perceive that in order to fulfill his innate desires (*Fitra*) and to achieve his ultimate ideals, humanity needs a Savior.

After examining all religions, we understand that a Savior should have divine and ecclesiastical qualities which, clearly are beyond materialist and earthly touchstones. In general, all religions try to build up a bright future with a united and totally godly society. A society ruled not by manmade theories but by divine immutable laws; laws which God has ordained to save humanity. Therefore, sovereignty should be at the hands of a godly and infallible man who is not swayed by low sensual desires and is connected to God, and who can take into his hands the leadership and sovereignty of the human society in general.

Not humankind but God chooses the Savior. This leader can be successful only when his followers are not controlled by their carnal desires and are decorated with high ethical values. So they can be obedient and unconditionally submit themselves to their leader. Thus by paying a closer attention to the world and religions, humankind will find out that different religions unanimously believe that an authoritative leader



who is directly connected to the divine power will eventually rule the world. The appearance of the Savior has indeed been promised and the establishment of a perfect society and then the materialization of all primordial human ideals, which have been the biggest desires of humanity throughout the history, will come true after the savior appears. His appearance heralds the end of all humankind's miseries and misfortunes and gives the tidings of a bright day.

Islam is the only religion which has precisely elaborated on this issue. In future, when they put different pieces of the puzzle together, without considering some of the biased pseudo-religious attitudes, the followers of other religions would also come to the same conclusions as Muslims did. Humankind has always dreamed about an ideal society; a dream that in fact God has inspired every single human being with. However, humanity has not yet been successful in materializing his ancient dream because of various familial, social and political problems the human generations faced throughout history. The present study will approach this important issue from three different perspectives, namely, Inner propensity, global tendency and the remedy of global crisis.

Inner Propensity

Has it ever happened to you that you saw an old man trying to cross a road and all of a sudden you hurried to take his hand and help him pass the street? Why did you do it? Did the old man ask you? Did anybody force you to help the old man? Did you want to show off? Most probably, your answer is no. In fact, in these situations, something happens within you which makes you help others without expecting anything in return. That inner propensity which drives you to do good deeds is *Fitra*.

Global Tendency

Anybody living in a human society cannot have his wishes fulfilled unless the totality of the society is virtuous. The premises of such a society are based on security, justice, peace, honesty and prosperity. This society resists oppression, tyranny, cruelty and immoralities, such as infidelity and criminalities of any kinds. If all the nations in the world followed

these rules, then humanity could be optimistic to build up a bright future. Conversely, if these premises are ignored, the society will fall into the abyss of absurdity. The history of humankind shows great developments in science and technology, but humanity has miscalculated its path towards justice and social security.

The Treatment of the Global Crisis

Crisis here means confusion and chaos in the order and harmony of a society. Although the present world enjoys national and international regulations and people have to obey the rules, the nation still has to confront many critical moments and situations.

The Crises Most Modern Nations have to Confront are as Follows:

- **Ideological crisis:** that is, the downfall and failure of all social and political movements and systems which claimed they are able to bring about justice, peace and prosperity for all people.

- **Ethical and identity crisis:** that is, human beings' immersion in the horrendous surges of corruption as well as personal and social crises. Human beings sometimes float like a strand of straw in a sea of vices. If you look closely at the history of humankind, you will see that the corrupt tribes deserved divine punishment because of committing such crimes. The modern man surprisingly boasts of carnal sins that ancient tribes of Lot (Lut), Ād and Thamud were punished for. The modern man has legalized and is proud of the unethical deeds for which these tribes were castigated.

- **Economic crisis:** that is, injustice and avarice of some people has led nations to wars, draught, famine and class conflict. Also the rise of capitalism has so cruelly trampled down ethics and humanity that no other power can stand up against the ferocity of consumerism.

- **Environmental crisis:** that is, transgressions of any kind and inhuman acts have also affected the environment. The crisis reveals itself in the form of earthquakes, floods, typhoons, epidemics and a host of other disasters that we witness in our everyday life.

As for all of the crises counted above which are yet constantly intensifying, the need to have a Savior is felt more than before. The modern man should do his best to prepare the ground for the liberation of all the humanity from these crises.

Imam Mahdi's (Aj) Government and Life (Sirah)

There has been considerable speculation among the lovers of truth and justice since long ago as to Imam Mahdi's (May God hasten his reappearance) government and life/manners (sirah), and they have always been engrossed in them. They are interested to know what the government of this sun rising from the west¹ is like, what sirah of the man to administer complete justice is like, and what the government to which the anticipators are looking forward as well as what sirah to which the lovers of truth and justice are looking is like.

Imam Mahdi's (AS) Life (Sirah) and Tradition (Sunnah)

Mahdi (May God hasten his reappearance) will lead people to the Noble Prophet's (SAW) sirah and sunnah and fulfill what the latter wished to be fulfilled. In a hadith by the Noble Prophet of Islam (SAW), we read: "His (Mahdi's) sirah and sunnah is like my sirah and sunnah. He will guide people onto the path of my religion and creed and invite them to follow my God's Book"². Imam Mahdi's (aJ) sirah is like the Noble Prophet's (SAW). He will annihilate Ignorance and establish Islam anew as it was first introduced by its establisher.

By Mostafa Delshad Tehrani, university professor

Translated by: Mehdi Mirzaei

Abdullah bin 'Ata Maliki said: "I asked Imam Sadiq (as) about Mahdi's (as) sirah, and he replied: "He will act as the Noble Prophet (SAWA) did, he will root out what subsists before him as the Messenger of God (SAWA) rooted our Ignorance and will establish Islam anew"³.

Also, Abu Khadijah quoted Imam Sadiq (as) as saying: "As Qa'im (as) (literally the one who rises) rises up, he will bring out something new as the Messenger of God (SAWA) invited people to something new in the early rise of Islam"⁴.

By saying that Mahdi (as) will act in accordance with the Holy Prophet's (SAWA) sirah, it is meant that he will destroy the Ignorance which is prevailing again and establish a true justice as the Holy Prophet (SAWA) did. Muhammad bin Muslim said: "I asked Imam Baqir (as) about the sirah according to which Hadrat Qa'im (as) will act among people when he rises up, and he replied: "He will act in accordance with the same sirah as the Holy Prophet (SAWA) did to bring out Islam". "What was the Noble Prophet's (SAWA) sirah like? I asked. He replied: "He annihilated what subsisted in Ignorance and

treated people with justice. And this is the case with Hadrat Qa'im (as) as he will obliterate any mutual injustice practiced by people and treat them with justice when he rises up"⁵.

A Government to Attain Reformist Goals Upon the establishment of Mahdi's (as) government, injustice and tyranny will be rooted out, justice will begin to appear, and an all-out security, which is a prerequisite for a full-blown development and perfection, will be prevailing. Imam Sadiq (as) characterizes Mahdi's (as) government as follows:

"When Qa'im rises up, he will judge by justice. In his time, injustice will be completely obliterated, roads will be safe, earth will give out its blessings, any right will be given back to the person entitled, and no followers of any religion will remain unless they convert to Islam and be considered believers. Have you not heard God the Exalted saying: "while to Him have submitted [all] those within the heavens and earth, willingly or by compulsion, and to Him they will be returned"⁶? And he (Mahdi) will judge among people in the same way as

Muhammad (SAWA) and David (as) did. In that time, earth will bring out its treasures and give out its blessings, and people will be so affluent that if someone wants to donate charity or give away something, he cannot find anybody in need of donation"⁷.

Therefore, upon the emergence of Mahdi's (as) government which brings about a revolutionary change, all human reformist goals will be attained. Sun of justice will completely rise, injustice will completely go down below the horizon, security in all its aspects will provide people with welcome shade, religiosity will be prevailing, blessings will completely appear, and all people will lead an affluent life.

Throughout history, reformers have constantly been aiming at doing away with evil, paving the ground for good, stopping people from obeying other than God, developing social and economic conditions in an ideal way, and providing people with an all-out security to enable them to actualize their potentials. Upon the formation of Mahdi's (May God hasten his reappearance) govern-



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Upon the establishment of Mahdi's (as) government, injustice and tyranny will be rooted out, justice will begin to appear, and an all-out security, which is a prerequisite for a full-blown development and perfection, will be prevailing.

ment, all these reformist goals the mention of which is even encouraging and inspiring will be achieved. Imam Ali (as) is quoted as characterizing Mahdi's (as) government as follows:

"Evil will vanish and good will remain. Adultery and wine-drinking will be rooted out, and usury will disappear. People will begin to attend religious services and perform their prayers in congregation and they will live longer. Things held in trust will be given back to their owners. Trees will bring forth their fruits in abundance, and blessings will multiply. Evil-doers will be vanquished, and good-doers will remain"⁸.

A Government to Give Life to the Earth and People

Imam Mahdi's (as) government is one of reviving the earth and people. He will give life to the earth with justice and inspire people by making the true religion govern the world. Sheikh Saduq quotes Abdurrahman bin Salit who himself quotes his holiness Imam Hussein (as) as saying: "In our clan there are twelve leaders (Imams) the first of whom is the Commander of the Faithful, Ali bin Abi Talib, and the last is my ninth descendant who as an Imam will stage a true uprising. He will give life to the earth after it is dead and make the true religion of God dominate all other religions, however dissatisfied polytheists are with this"⁹.

God makes a firm promise when he says: "Know that Allah gives life to the earth after its lifelessness"¹⁰. About this Qur'anic verse, Imam Baqir (as) is quoted as saying: "God gives life to the earth after its lifelessness through Qa'im's (as) government, that is, the earth becomes lifeless due to atheism practiced by the people in the earth; for an atheist is (like) a dead person"¹¹. Atheism and

tyranny cause death, faith and justice bring about life. Mahdi's (as) government is one of faith and justice. He will give life to people and the earth with faith and justice. Sheikh Kulayni asked Imam Sadiq (as) about the meaning of the verse in which God says: "Know that Allah gives life to the earth after its lifelessness", and he replied: "[It means] justice after injustice"¹².

Mahdi's (as) government is one of sheer justice and therefore his government gives life to everything and everybody. Anything and anybody capable of life will be revived by his government. In a narration on the interpretation of the Qur'anic verse "And (he) brings to life the earth after its lifelessness"¹³, Imam Kazim (as) says: "By the verse is not meant that God gives life to the earth by raining. He will rather appoint men to restore justice, and justice restoration will bring to life the earth. And (know that) implementing hudud (fixed punishments) in the earth for God is more advantageous than forty days of raining"¹⁴.

Therefore, giving life to the earth by administering justice and implementing hudud punishments (claims of God) is more important and more bountiful than rainfall. Justice constitutes the life of Sharia (Islamic Law) and the soul of religion. The same is reiterated in the words of Imam Ali (as) when he says: "Justice constitutes the life of (Islamic) precepts"¹⁵. Any society which is lacking in justice is a lifeless one; it is like a barren piece of land which yields no crops. It is justice that gives life to the earth, revitalizes societies, and contributes to the establishment of proper societies and for-

mation of nations. The Commander of the Faithful, Imam Ali (as), is quoted as saying: “God the Exalted has set justice the foundation for the formation of societies, the pillar of people’s lives, an element of purification from tyrannies and sins, and the luminescence of Islam’s Light”¹⁶. People will be guided (onto the right path) by justice, and real life will be presented to them when the flags of justice are raised among them. In this case, tyrannies will vanish, and humans’ souls will be purified from sins. Aye! Luminescence of religion and religiosity depend on justice, so that if it does not subsist, Islam’s Light will be put out. Survival and wholesomeness of a society are dependent upon justice, and where there is no justice, purity and social health are things expected in vain. Islam has its light from justice, and if it is put out, it won’t help people navigate their way and reach their destination. This is why the Missionary of Justice and the Messenger of Guidance (SAWA) says: “Preferable an hour of justice to seventy years of worship with its nights being spent in saying prayers in the small hours and its days in fasting”¹⁷.

In religious teachings, justice actualizes the potential faith and the human nature. In this regard, the Commander of the Faithful, Ali (as) says: “Justice is the apex of faith and assembly of all goodness”¹⁸.

Therefore, a government which administers justice in all respects (Mahdi’s government) makes faith prevail in the true sense of the word, restoring goodness and righteousness. An hour of such a government outweighs years of worship in setting things right. Sheikh Kulayni quotes the Noble Prophet (SAWA) as saying: “An hour of (the government headed by) the Imam of justice is superior to seventy years of worship, and implementation of hudud (fixed punishments) in the earth for God is more advantageous than forty days of raining”¹⁹.



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What appears along with the government of Mahdi (as) cannot be put in words, as an hour of his auspicious government will purify minds, vanquish evil, and make everything blossoming and productive beyond imagination. His messianic breath of life brings both the earth and its people to life.

O heart! Glad tidings that a man with messianic breath of life is coming, And his sweet-smelling breath portends a great man coming.

Do not make complaints about the separation from the Beloved;

For yester-night an omen I cast which foretold that a savior is coming²⁰.

Mahdi (as) brings a flourishing season and a blossoming time for people²¹, his government is one of rationality and firat, a source of life for people and what exists on the earth.

A Government of Collective Security Mahdi’s (as) government brings about the Spring of Truth for people. It provides people with a collective, all-out security, including religious, cultural, political, social, economic, family and individual security. In his government tawhid (monotheism) dominates everybody and everything, giving them security. Imam Baqir (as) is quoted as saying: “[The followers of Mahdi (as)] will fight polytheists to such an extent that everybody will accept the oneness of God, not attributing divinity to a created entity. Security is ensured to the point that a decrepit old woman will be able to travel from one side of the world to the other

without anyone causing annoyance to her”²².

Insecurity in its various forms results from attribution of divinity to a created entity (shirk) and idolatry, and Mahdi’s (as) government is a one which vanquishes shirk in any form it is. When religious, social, political, and economic shirk is completely defeated, the very security which has constantly been awaited by human beings emerges. The earth and all that is in it experience peace and become productive. Sheikh Saduq quotes Imam Sadiq (as) who himself quotes the Commander of the Faithful, Ali (as) as saying: “On the day when our Qa’im rises up, rain of mercy will fall from the heavens, plants will burgeon from the earth, grudges will be removed from people’s hearts, and ferocious and tame animals will co-exist in a peaceful way. All this will subsist to such an extent that a woman can travel alone from Iraq to Syria while she takes no steps but on the verdant fields, and she has make-up and jewelry on her without being molested by men not even in thought. No ferocious animal will disturb her, and she will not be afraid of anything”²³.

Rising up to do justice and removing the obstacles to guidance, Mahdi (as) completely widens the path of servitude to God, and by meeting human beings’ different needs- both material and spiritual- allows them to attain perfection. This is because material needs and subsistence constitute human basic necessities, and immediately after they are met, other needs must be obviated as they play a pivotal role in helping human beings continue the trend of perfection. Imam Sadiq (as) says: “There are three things that all people are in need of: security, justice and abundance”²⁴. In order that people develop and attain perfection, they need security, justice and abundance all three of which will be realized in an ideal way in Mahdi’s (as) government.

On that day blessings from the heaven



Mahdi (as) meets people’s needs. In his government, the earth brings out all its capacities, and wealth of societies increases in great abundance

and the earth shall be opened upon them²⁵ as it is a true promise made by God: “And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth”²⁶.

Mahdi’s (as) government is that whose people have faith in God and fear Him; therefore, God’s promise will be completely fulfilled on that day, i.e. blessings are abundant and good deeds are frequent, rain of mercy falls upon the earth, the earth gives out its blessings to people without any denial, grudges are removed from the minds, security prevails in all its respects, and due to the administration of justice nobody is in need of anything. Imam Kazim (as) says: “In case that justice is done between people, they will surely need nothing”²⁷.

Economic Sirah

One of the characteristics of Mahdi’s (as) economic sirah is the fact that- due to the complete administration of justice- people’s material needs are met, abundance, development and revitalization of societies reach the utmost, and wealth and properties are shared equally between people. Hadrat Mahdi (as) will root out all unwholesome economic relations vanquishing them. It is narrated that the Noble Prophet of Islam (SAWA) says: “When our Qa’im rises up, real estate owned unjustly will be confiscated, so that no such real estate exists”²⁸. Pieces of land owned by tyrannical governors or those unjustly transferred to their relatives indeed belong to Imam Mahdi (as), and they will be justly distributed to the public. Exploitation and colonization will come to an end. Everybody will achieve welfare and happiness. Mahdi (as) will give away the properties to people in great abundance. Sheikh Na’mani quotes Imam Baqir (as) as saying: “All the properties in the earth, including that which is hidden within the earth and that existing on the earth, will be kept by Mahdi (as). Then he says to people: Come and have your share of the properties. These are the same things for the sake of which you



As a result of the realization of Mahdi's (as) economic sirah, there would be no one in need to be given charity. Imam Baqir (as) says: "Mahdi divides the properties between people so equally that no one in need is found to be given charity"



Upon the appearance of Mahdi's (as) just government and removal of all obstacles to education, intellects attain perfection and ethical standards are strengthened

broke up with your relatives, shed innocent blood and committed sins. He will give away the properties to such an extent that nobody has shown generosity as great as his up to that day. He will fill the earth with justice and light as it was filled with injustice, tyranny and evil”²⁹.

Mahdi (as) meets people's needs. In his government, the earth brings out all its capacities, and wealth of societies increases in great abundance. The Noble Prophet of Islam (SAWA) is narrated to say: “In that (Mahdi's) time, my people will enjoy blessings so abundantly that no other people have enjoyed before. The earth will be productive to the utmost, not denying them anything, and wealth increases in great abundance. Whoever comes to Mahdi and asks for a property, he immediately says: Take [what you want]”³⁰.

Mahdi (as) divides properties between people equally so as to free everybody from the care of their needs. Abu Saeid Khudri quotes the Messenger of God (SAWA) as saying: “I prophesy that Mahdi will come. All that abides in the heavens and the earth are satisfied with him, and he properly divides the properties. “What is meant by properly?”, a man asked the Prophet. He replied: “This means that he divides the properties between people equally”³¹.

Abdullah bin Mas'ud, too, quotes the Holy Prophet (SAWA) as saying: “Mahdi divides properties equally and leaves no room in people's hearts for any need”³².

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that no one in need is found to be given charity”³³.

In Mahdi's (as) government people's material needs are met to the point that they feel no need in their hearts. They will show no greed for acquisition and accumulation of wealth. When Mahdi (as) calls upon people to come and take anything they need, no one would show up but a single person. Even this person feels repentant and brings back the property he has taken³⁴.

Therefore, people do not feel any need, from the bottom of their hearts, to acquire and accumulate wealth as it is prophesied by the Holy Prophet (SAWA): “Mahdi leaves no room in the hearts of Muhammad's (SAWA) people for any need and his justice applies to everybody”³⁵.

“When Mahdi rises up, God will empty His servants' hearts of any need”³⁶.

Based on such economic relations, Mahdi's (as) government will dominate the world from the east to the west, developing and revitalizing every single part in it. Muhammad bin Muslim quotes Imam Baqir (as) as saying: “Mahdi's government will dominate east and west of the world, and no ruins will remain as he rebuilds them all”³⁷.

In Mahdi's (as) government, blessings and just relations appear in such a manner that even those buried in the graves wish to come back to the world and enjoy his holy government as well as his sirah. Abu Saeid Khudri quotes the Noble Prophet (SAWA) as saying: “The earth brings out whatever of blessings it has within itself, and the heaven does not deny

[people] its rain but constantly pouring it upon them, and since God grants a lot of grace to people, those buried in the graves wish to come back to life”³⁸.

Mahdi's (as) sirah is cherished in people's minds, and his government marks the utmost limit of human happiness. Not only human beings but also the earth, the heaven, and all creatures are satisfied with his government and sirah. In a hadith Hudhayfah ibn al-Yaman quotes the Holy Prophet (SAWA) as saying: “With his caliphate and government everybody and everything abiding in the earth and the heavens including the birds will be satisfied”³⁹.

Cultural Sirah

Realization of Mahdi's (as) government, emergence of completely humane and intimate relations, and reasonably fair treatment are all the product of a fundamental change in humans. Upon the appearance of Mahdi's (as) just government and removal of all obstacles to education, intellects attain perfection and ethical standards are strengthened. Concerning the auspicious change taking place in people's intellects and standards of ethics, Abu Khalid Kabuli quotes Imam Baqir (as) as saying: “When our Qa'im rises up, he puts his hand on the heads of servants, thus perfecting their intellects and strengthening their ethical standards”⁴⁰.

Improving economic, social and political relations is an impossibility unless it is taking place in the light of divine education which is based on the development of intellects and wisdom of people. In this regard, Imam Baqir (as) again says: “When our Qa'im rises up, he puts his hand on the heads of servants, thus per-

fecting their intellects and complementing their wisdom”⁴¹. By divine consent, Mahdi (as) perfects people's intellects and supplements their wisdom. As a result of this cultural revolution, reformist goals are achieved considering political, social, and economic respects, and then they get rooted in human society standing firmly.

Cultural revolution in Mahdi's (as) government is so profound and inclusive that everybody receives schooling and wisdom, everybody becomes familiar with the holy Book of God and the Noble Prophet's sunnah (tradition) and gains a profound percept about them- so much so that women judge by the holy Book of God and the Holy Prophet's sunnah in their families. Imam Baqir (as) is narrated to say: “In Mahdi's government everybody receives schooling and wisdom, so that families judge by the holy Book of God and the Prophet's sunnah”⁴². There is no doubt that no revolution achieves its goals without a fundamental attitudinal and cultural change. A great revolution like that of Mahdi (as) and establishment of a government as characterized above require a tremendous change in culture and education. Just as the divine system is based on wisdom, insight and knowledge, so the wholesomeness and development of societies- in the true sense of the words- depend on true wisdom and knowledge. Therefore, in Mahdi's (as) government a drastic change takes place in the areas of science and knowledge, and the doors to all sorts of knowledge open for the people. Imam Sadiq (as) says: “Knowledge consists in twenty-seven letters. All that the prophets have provided us

with is no more than two letters, and people have known only about the two letters so far. But when our Qa'im rises up, he will let people know about the remaining twenty-five letters, too"⁴³. Knowledge and science are thriving and developing in Mahdi's (as) government to such an extent that his disciples will be able to talk to him and see him without any intermediary. Concerning this, Imam Sadiq (as) in a hadith says: "When our Qa'im rises up, God will heighten our Shiites' eyesight and hearing sense, so that there will be no intermediary between them and the Qa'im. The Qa'im talks to them while they are listening to and looking at him in the same place where he is"⁴⁴. Cultural and scientific revolution in Mahdi's (as) government brings about changes in all aspects of people's lives, promoting them from imperfection to perfection. Diseases, weaknesses, and disabilities are even cured, and people become wise, insightful, sagacious, knowledgeable, healthy, and strong. Imam Baqir (as) says: "Whoever sees the Qa'im of our Ahl al-Bayt (literally People of the House) will be cured in case that he suffers from an illness and become robust if he is weak"⁴⁵.

Social Sirah

In the light of Mahdi's (as) cultural sirah, social relations take a new form. Honesty and solidarity govern the relations between people, and kindness, affection, friendship, and cordiality fill the hearts, and social equality becomes manifest. Nobody does anybody else injustice, and it becomes incumbent upon everybody to help other people. Ishaq bin 'Ammar quotes Imam Sadiq (as) as saying: "When our Qa'im rises up, it is incumbent upon people to provide one another with what they need in life and strengthen one another"⁴⁶. In that (Mahdi's) time, there will be no room for greed, illiberality, and avarice in people's both personal and social

lives. Honesty and solidarity will govern social behavior, so that people live intimately with one another as if they are brothers in the same family. Whoever in need takes what he needs from his religious brother's pocket without the former feeling embarrassed and the latter feeling annoyed. Such cordial, friendly relationship between religious brothers partly characterizes the social sirah of that time. Burayd Ijli says: "Imam Baqir (as) was told that since he had a large group of disciples and Shiites in Kufa, they would obey him if he ordered them to rise up and fight [the enemies]. Imam Baqir (as) asked: "Is their social relationship so friendly and strong that when one of them is in need, he can take what he needs from his brother's pocket?" They said: "No! This is not the case". Then he said: "So they are even less generous with their blood!". Then, concerning the social relations during the age of the Imam of the Time (as), Imam Baqir (as) said: "When our Qa'im rises up, he who is in need will take what he needs from his brother's pocket while the latter does not stop the former"⁴⁷. It is worth mentioning that intellectual development and perfection of human soul are prerequisites to such social relations. If the believers attain development and perfection, they will admittedly establish such relations between themselves. Imam Baqir (as) said to one of his disciples called Saeid bin Hassan: "Is it the case that one of you can go to his religious brother and put his hand into his pocket to take what he needs without being stopped by him?" The narrator says: "No such thing is seen between us, I replied". Imam said: "Nothing of true Shi'a is realized". The narrator says: "I asked if we were doomed to annihilation, then?" Imam replied: "People have not developed intellectually yet"⁴⁸. This means that they have not developed intellectually enough, nor have they attained required perfection to take

“**Mahdi (as) shows generosity in managing the economic affairs, being generous with wealth and properties for the sake of the public welfare. He shows kindness to the poor and those who are suffering from deprivation, feeling sympathetic towards them**”

“**This true Imam is free from any elaboration in his demeanor as the Noble Prophet (SAWA) is narrated to say: "We, the group of prophets, Imams and the pious are free from elaboration"**”



over such responsibility⁴⁹. In Mahdi's (as) government, however, such human and social perfection is realized. In that time, manifestation of social ethics is dependent upon the wholesomeness of self and purity of mind⁵⁰. Things kept in trust will be given back to their true owners⁵¹. People are provided with the utmost social security⁵². People like to attend social religious services out of faith and fear of God⁵³. Social rights will be observed in every respect, and no social tyranny whatsoever will be imposed upon anybody. The following hadith by Imam Sadiq (as) is indicative of such a fact in Mahdi's (as) social sirah: "The primary sign indicating the appearance of Qa'im's justice is that his spokesmen call the attention of those people who have said their obligatory prayers near the Hajar al-Aswad (literally the Black Stone, the eastern cornerstone of the Kaaba) or in the Tawaf area (an area where pilgrims circle around the Kaaba) and want to pray Nafil salat to step aside and give way to those who want to say their obligatory prayers so as to avoid any encroachment upon their rights".

Managerial Sirah

Upon the appearance of Mahdi's (as) auspicious government, his managerial sirah will manifest itself on the basis of mere justice. Mahdi (as) shows generosity in managing the economic affairs, being generous with wealth and properties for the sake of the public welfare. He shows kindness to the poor and those who are suffering from deprivation, feeling sympathetic towards them. In order to prevent his government officials from imposing any tyranny on people and to avoid any encroachment upon their rights, he is strict with his government officials. His government is one of pure justice; therefore, there is no room for any mistakes, corruption and deviation from the rules. This is why Mahdi (as) is strict with his government officials.

In some religious works, Mahdi (as) is characterized as a person who is very strict with his government officials, very generous with wealth and properties, and very kind to the poor and the needy⁵⁶. Mahdi (as) manages in accordance with the Book of God. He leads people out of the inciting self (nafs-i ammara) to the self at peace (nafs-i mutma'inna) and makes all thoughts and ideologies comply with the holy Qur'an, establishing a government of justice in the true sense of the word. In order to preserve this system, he will strongly criticize oppressive officials and severely punishes those who go astray off the path of justice. The Commander of the Faithful, Ali (as) characterizes Mahdi's (as) sirah and government as follows: "When Mahdi reappears, he subordinates carnal desires to heavenly guidance when people have subjected happiness to carnal desires, and subordinates their judgment to the holy Qur'an when they have subjected the holy Qur'an to their judgment. Beware that tomorrow- which brings about things you are not familiar with- a person who is no relation to previous dynasties will reign over you. He will punish the officials for their oppressive acts. The earth will bring out its treasures for him and give its keys in to him. This is when Mahdi shows his sirah of justice to you. He will bring back to life the Book and Sunnah which are dead prior to his appearance"⁵⁷. In order to preserve justice and the reputation of religion and to safeguard people's rights, Mahdi (as) adopts novel methods commensurate with his age and the developments which have taken place throughout the history to manages things. Nobody suffers any injustice whatsoever, nor are they displeased as far as his judgment and government are concerned. Mahdi (as) will govern in accordance with purely religious precepts (disregarding any promiscuous opinions from experts in Islamic Law, religious scholars, etc.). He lays the scales of jus-

tice among people, so that no one can impose tyranny upon anyone else⁵⁸. In Mahdi's (as) government, there is no distance between him and his people, so that he talks to them while they are listening to and looking at him in the same place where he is⁵⁹.

Personal Sirah

He uses his complete authority to justly govern the world from the east to the west. The earth and the heaven give out their blessings to his government, with the former bringing out its treasures and giving its keys in to him. He lives a plain, austere life, following the same austerity as was observed by his ancestors. Abu Basir quotes Imam Sadiq (as) as saying: "I swear by God that his (Mahdi's) clothes are no more than uncomfortable clothing and his food is no more than something plain and simple⁶⁰. The same fact (about his austere life) is slightly differently narrated in other hadiths⁶¹ which all suggest that he leads a plain life not going far from austerity, although his people are on complete welfare. About austerity in religion and religiosity, the Commander of the Faithful, Ali (as) says: "Austerity constitutes the principle of religion"⁶².

"Austerity constitutes the basis of faith"⁶³. No reform can be implemented if there is an attachment to the world. All divine reformists practiced austerity and were free from attachment to the world as the Noble Prophet (SAWA) is narrated to say: "God appointed no prophet unless he practiced austerity"⁶⁴. This true Imam is free from any elaboration in his demeanor as the Noble Prophet (SAWA) is narrated to say: "We, the group of prophets, Imams and the pious are free from elaboration"⁶⁵.

What was mentioned above describes only a small part of the splendor and grandeur of the Last Imam's government and sirah. Peace be upon his government and peace be upon his sirah.

Footnotes:

1. As-Saduq, Kamal ad-Din wa Tamam an-Ni'mah, vol. 2, p. 527.
2. ibid. p. 411.
3. Al-Nu'mani, Qaybah (occultation), p. 231.
4. Al-Mufid, Al-Irshad, p. 343.
5. Al-Tussi, Tahzib al-Ahkam, vol. 6, p. 154.
6. The Holy Qur'an, 3 : 83.
7. Al-Mufid, Al-Irshad, pp. 343 - 344.
8. Saafi Golpayegani, Muntakhab al-Athar, p. 474.
9. As-Saduq, Kamal ad-Din wa Tamam an-Ni'mah, vol. 1, p. 317.
10. The Holy Qur'an, 57 : 17.
11. As-Saduq, Kamal ad-Din wa Tamam an-Ni'mah, vol. 2, p. 668.
12. Al-Kulayni, Al-Kafi, vol. 8, p. 267.
13. The Holy Qur'an, 30: 19.
14. Al-Kulayni, Al-Kafi, vol. 7, p. 174.
15. Al-Amidi, Qurar al-Hikam wa Durar al-Kalim, vol. 1, p. 25.

16. Ibid., p. 335.
17. Ash-Sha'iri, Jami 'ul-Akhbar, p. 180.
18. Khansari, Commentary on Ghurar al-Hikam, vol. 2, p. 30.
19. Al-Kulayni, Al-Kafi, vol. 7, p. 175.
20. Hafez of Shiraz, the Poetical Works, p. 111.
21. The Ziyarat of the Master of Command (as), Sheikh Abbas Qumi, Mafatih al-Jinan, p. 970.
22. Saafi Golpayegani, Muntakhab al-Athar, p. 308.
23. As-Saduq, Al-Khisal, vol. 2, p. 626.
24. Ibn Shu'bah al-Harrani, p. 236.
25. Qutb ud-Din al-Rawandi, Al-Khara'ij wa al-Jara'ih, pp. 849-850.
26. The Holy Qur'an, 7: 96.
27. Al-Kulayni, Al-Kafi, vol. 1, p. 542; vol. 2, p. 568.
28. Al-Himyari, Qurab ul-Asnad, p. 41.
29. Al-Nu'mani, Al-Qiybah (Occultation), pp. 237-238.
30. Ibn Majah, Sunan of Ibn Majah, vol. 2, p. 1366.
31. Ahmad bin Hanbal, Al-Sunan, vol. 3, p. 37.
32. Al-Irbili, Kashf al-Qummah, vol. 2, p. 474.
33. Al-Majlisi, Bihar al-Anwar, vol. 52, p. 390.
34. Ahmad bin Hanbal, Al-Musnad, vol. 3, p. 37.
35. ???
36. Sayyid Ibn Tawus, Al-Mulahim wa al-Fitan, p. 71.
37. As-Saduq, Kamal ad-Din wa Tamam an-Ni'mah, vol. 1, p. 331.
38. Al-Hakim al-Nisaburi, Al-Mustadrak 'ala as-Sahihayn, vol. 4, p. 465.
39. Al-Kanji al-Shafi'i, Al-Bayan fi Akhbar Sahib az-Zaman, p. 118.
40. Al-Majlisi, Bihar al-Anwar, vol. 52, p. 336.
41. As-Saduq, Kamal ad-Din wa Tamam an-Ni'mah, vol. 2, p. 675.
42. Al-Majlisi, Bihar al-Anwar, vol. 52, p. 352.
43. Ibid., p. 336.
44. Ibid.
45. Ibid., p. 335.
46. Al-Hurr al-'Amili, Wasa'il ush-Shi'a, vol. 8, p. 415.
47. Al-Mufid, Al-Ikhtisas, p. 24.
48. Al-Kulayni, Al-Kafi, vol. 2, p. 174.
49. Al-Majlisi, Mir'at ul-'Uqul, vol. 9, p. 46.
50. As-Saduq, Al-Khisal, vol. 2, p. 626.
51. Saafi Golpayegani, Muntakhab al-Athar, p. 474.
52. Al-Mufid, Al-Irshad, p. 343.
53. Saafi Golpayegani, Muntakhab al-Athar, p. 474.
54. Ibid., p. 470.
55. Al-Kulayni, Al-Kafi, vol. 4, p. 427.
56. Ibn Hammad al-Marwzi, Kitab al-Fitan, p. 221.
57. As-Sayyid al-Radhi, Nahj al-Balaqah, Sermon 138.
58. Hakimi, Muhammad Reza, The Sun of the West, p. 41.
59. Al-Majlisi, Bihar al-Anwar, vol. 52, p. 336.
60. Al-Na'mani, Al-Qiybah (Occultation), p. 233.
61. Ibid., p. 234.
62. Al-Amidi, Qurar al-Hikam wa Durar al-Kalim, vol. 1, p. 29.
63. Ibid., p. 30.
64. Al-Nuri al-Tabarsi, Mustadrak ul-Wasa'il, vol. 12, p. 51.
65. Attributed to Imam Sadiq (as), Misbah al-Shari'ah, pp. 140-141.

Imam Mahdi (AJ) in Ghadir

The Ghadir Event

The Ghadir Event, which happened in Dhul-Hijjah 10 A.H., was and will be the greatest event in the history of Islam.

Throughout the history, no ceremony was as great as the last pilgrimage of the Prophet Muhammad (SAW) to Mecca. The apostles and dedicated followers of the Prophet (which were more than a hundred thousand and who were from different cities) gathered together to accompany the Messenger. After the Circumambulation of the Kaaba, when they decided to return home, Gabriel, the inspiration angel (we could say the archangel, because in Christianity and in Islam too he is one of the archangels of the lord), brought the messenger three messages:

"O messenger! Proclaim the (message) which had been sent to thee from thy lord."

"If thou didst not, thou wouldst not have fulfilled and proclaimed his mission."

"And Allah will defend thee from men (who mean mischief)."¹

The dear Prophet ordered people to gather in a land called "Ghadir Khom"² in order to convey the message of God. They made a tall stand from the burdens of the camels. All were ready to hear the revelation of the messenger of God. The important message was to determine his successor. The mission of the dear Prophet would remain fruitless without determining his successor.

by Shahrzad Shahsavan

Translated by: Pariwash Nejati

The declaration of the vilayet of Ali (AS) and his succession

The Prophet Muhammad started in the name of God and then praised and thanked Him.

He talked about his twenty three years of teaching people and reminded them of the greatness of his religion. However, all of these were an introduction to the great the matter:

"O people! This is the last time that I am amongst you and will speak to you. So, listen to me, obey me and resign yourself to God. Indeed, Allah, the Great, is your Lord, your Guardian and your God. After Him, His messenger, Muhammad (SAW) who is now amongst you and is talking to you is your guardian. After me, by the command of the Lord, Ali is your guardian and Imam. [After him] imamate goes through my dynasty—Ali's offspring—and it continues until the doomsday, when you meet God and His messenger."³ Of course, before Ghadir, the Prophet (SAW) had announced many times, Imam Ali (AS) as his successor and the guardian of people. However, Ghadir confirmed all of his previous announcements and it was the ultimatum.

Groups of people came to renew their covenant to Ali (AS) and they pledged allegiance to him and congratulated him.



Ghadir planned the future of Imamate and Guidance

Ghadir introduced Ali (AS) as the immediate successor of the last of the Prophets (AS), and it also made a brilliant future for Islam. It disappointed enemies of having cruel plans for Islam, not only in that time, but also forever. “On this day your religion was perfected, your blessings were completed, and Islam has been chosen the righteous religion of God.”⁴

On that day, Islam was perfected, because the successor of the Prophet—the Caliphate—was chosen. Not only Ali (AS) was introduced as the Imam after the Prophet (SAW), but also the splendid dynasty of “imamate and vilayet” was introduced to the world. The blessings were completed in that day. With that ultimatum, Ali (AS) became the Imam of believers and the pious people. God decided on Islam to remain forever. The enemies of Islam thought if the Prophet passes away, the religion of God (Islam) will disappear, but when Ali (AS) was chosen as the successor of the Prophet, they became disappointed in the decline of the truth. The Prophet (SAW) introduced the Imam in Ghadir, so that Islam remains. He said the successors of the Prophet are Ali’s offspring. People should hold fast by the covenant of the successors of the Prophet so that they are blessed.

The Prophet emphasized many times that “being friendly to Ali (AS) and his offspring means being friendly to me and hostility to them is hostility to me.”

Ghadir is a covenant to continue the way of the Prophet. The Eid al-Ghadir reviews the matter of imamate and vilayet.

Those who are against Ghadir are not only the envies of Ali (AS), but also they are against people being guided and blessed. The enemies are nobody but unbelievers and hypocrites.



”

The Prophet emphasized many times that “being friendly to Ali (AS) and his offspring means being friendly to me and hostility to them is hostility to me.”

Mahdi (PBUH) in Ghadir

With God permission, the Prophet (SAW) appointed and introduced the first Imam in the dynasty of vilayat and Imamate; he introduced his last successor in some sentences, so that truth and justice seekers are not led astray. He did this so that all people know his successors are twelve Caliphs.

The last Caliph is the one who stands out for justice and will prevail the world with the religion chosen by God.

“Behold! Indeed the last Imam is Mahdi Ghaem (AJ) Behold! He will prevail all the religions!

Behold! He will take revenge of the oppressed on the cruel.

Behold! He will annul polytheism and corruption.

Behold! He will revenge the blood of the friends of God, the Great.

Behold! He will support the religion of God, the Great.

Behold! He will show the truth to its seekers.

Behold! He is aware of the excellence of scholars and the ignorance of the ignorant.

Behold! He is an Imam preferred and chosen by God. Behold! He inherits all knowledge, and his knowledge is superior to all other knowledge.

Behold! He introduces God, the Great, he shades light on religious precepts and he shows the way of faith.

Behold! He is intrepid and honest.

Behold! The creature’s affairs are in his control.

Behold! The previous messengers gave the good news of his appearance.

Behold! He is the last Imam and there will not be any hujjat after him. There is no truth in the world, but the

truth which is his, and there is no knowledge but the knowledge he has.

Behold! Nobody can defeat him and there is no protector but him.

Behold! He is the Caliph (successor) of God on earth, he judges people, and he is faithful to the mysteries of God, secretly and openly.⁵

If the Prophet (SAW) had not introduced Mahdi (AJ) there would be a slight chance that anyone would know him. People did not do what God asked them to do to Ali (S), as the successor of the Prophet. They tried to weaken imamate throughout history. They killed and captivated many people and they drove away some people from their houses.⁶ But they neglected the fact that God’s will is that “religion owners will proclaim it [the religion of truth] in the world, even though the pagans may detest (it).”⁷

Footnotes:

[1] Al- Maeda surah, “notification” verse

[2] Ghadir Khom, was a resting place for caravans who wanted to change their way to Medina, Egypt, Iraq and Najd, because of its water and old trees.

[3] Al- Ehtejaj Tabarsi, volume 1, page 66

Al- Ghadir, Allame Amini Hamase Ghadir, Muhammad Dashti

[4] al- Maeda/3, “the perfection of religion” verse

[5] Al- Ehtejaj Tabarsi, volume 1, page 66, Ghadir oration

[6] Nodbeh Prayer

[7] As-Saff surah / verse 9

The 10th international conference of Mahdism Doctrine

The 10th international conference of Mahdism Doctrine with the subject of “The Ground-setting Ethics and Lifestyle Strategies and Approaches” was held with the participation of domestic and foreign figures in two days in Tehran.

In this conference, with the participation of Islamic scholars from seminary and universities, five methodical and scientific commissions, along with the work of Ayande Roshan institute and the presence of the commission of the council of education of the seminary of Qom and the university of Defa-e-Meli and the commission of the university of Qom, different ways of developing and promoting the main subject of this conference were discussed.

The articles of this conference while discussed a Mahdawi lifestyle, methods of promoting a Mahdawi culture and dangers and damages the Muslim societies are facing, were looking for ethical models and patterns and in this way they tried to focus on the interaction and relation between ethics and lifestyle strategies based on Mahdism.

It should be noted that unfortunately nowadays the Muslim world and Muslim nations are facing a big crisis and a great problem called Takfiri thoughts and Salafism and more than any time else Muslims need a moral model of life, a Mahdawi lifestyle and tolerance. The unity of Muslim societies had never encountered an internal crisis like now and thus had never been thirsty to prophetic and a Mahdawi lifestyle as much as now.

Muslims are now seeking for reestablishing the Islamic culture and civilization in order to introduce Islamic lifestyle against other lifestyles and thus focusing on Mahdism ethics and lifestyle would intrigue the formation of an Islamic civilization based on Mahdism teachings.

On this occasion, the subject of the next year’s conference of Mahdism Doctrine is “Intriguing Culture and Civilization, Strategies and Approaches” and now we invite all the thinkers and scholars, from seminary and universities, from Iran and other countries not to deprive us from their scientific researches and to help develop and boom this topic.

The authorities of Promised Peace magazine were also participating in the conference. They interviewed foreign and local guests and asked for their opinions on Mahdism and related subjects.



Greetings to Mahdi; The Clear and Pure River of Life



It’s about the Hearts of People...and that’s Where We Need to Work

By S. Sara Hosseini

“Promised Peace” magazine has interviewed Mrs Clara López de Letona a guest to Mahdism Doctrine Conference from Spain.

PP: Would you please introduce yourself to our readers?

CL: My name is Clara López de Letona, I am Spanish. I am a researcher and this is my fifth article that I have sent to Tehran and this is my fifth travel to Tehran

PP: What preparations should be made universally for the reappearance of imam Mahdi?

CL: Well first, there is the issue of this conference which is taking place. If I say that I’m a believer on the coming of the savior then I must act in this manner but for me, I told my brother in the other interview as well, if I were an Islamic Shi’a in Tehran, I would do this type of conference in other capitals as well; Shi’a is all over the world and all the Shi’a people are expecting Mahdi, and these type of conferences which are so beautiful could be very important for the people in all over the world even if they don’t even know yet. It’s very important because Mahdi is coming for all of us and he expects

us to be united.

PP: Are you a Muslim?

CL: No I am catholic

PP: In Catholicism they say that Jesus (AS) is the savior, right?

CL: Yes, when he was in Jerusalem he promised his disciples that he will come back and we Catholics and Protestants are awaiting for his second arrival at the end of times, but what I have learned when I was investigating in this paper is that Mahdi is coming first and then Jesus comes around 7 years later and that shocked me.....and that is why I’m here.

PP: How much Mahdism Doctrine was effective in arousing Messianic tendencies in monotheistic religions?

CL: Well, I don’t think that it has very much influence because first it has to be known in the world.. If we want to place it into Catholicism and Protestantism, most of the people, I am talking about people that are studying theology, not even now what Mahdi is.

PP: How did you know that there was such a conference?

CL: Oh well, I knew by chance. I was in New York after the 11th September and there was a big commemoration so when I was in this conference , I was a

speaker there, and then there came one Islamic man, he congratulated me for what I had said. In fact I was talking about the end of times and he said "can we please meet in London? I live in London". So we arranged a meeting and I went to see him in London and then he told me about this conference.

PP: Considering the fact that a lot of measures are universally being taken so as to introduce the savior to humans, what aspect of Mahdism teachings do you think has remained comparatively neglected, and what should be done as compensation for such neglect?

CL: Well in talking about unity, for me the fact that should be known is that Jesus is coming with Mahdi. That's the point that will fit everything; they will have to respond to that, you, Shi'a people, are very powerful, more than what you want or what you think. I mean you are all over the world, and it should be said that Jesus is with Mahdi because you believe that and this is a very important uniting factor. Of course most Catholics like 70% will reject absolutely. But I mean is there a problem? I am catholic too and I don't reject it. I don't reject anything because I am no worthy to reject anything, only God can do it. So this is the point. At least they will listen and if they do that will be impressive! I mean can you imagine to see a thing like that? If you really believe it all...

Have courage, do it. It's a very hard path but they have to start.

PP: How did you become interested in Imam Mahdi?

CL: Because I am very interested in the savior's coming, and this has been my investigation for more than thirty years. First I did it on my own, next in other universities of theology...and after some time I felt why not? We have to start. If Mahdi and Jesus want to come it depends on us, we have to change. Until we don't change and be as the way that we have to be, they won't come. It takes actions.

PP: What do you propose to do in order to join Islamic sects together and to prepare Muslims for the reappearance of Imam Zaman (AJ)?

CL: Well that's very difficult; I'm not very expert on the sects. I know basically that there is Shi'a and Sunni and in Shi'a there is the two tendencies but they both talk about Mahdi. But I do know that this is the place for action...because some of them are fundamentalists unfortunately and they are not helping be-



cause you know people say that Muslims are terrorist and all...But we have to change that and that happens by trying to speak with this people and to tell them that they are doing a wrong thing and this is the work of media. But it's not just about media, it's about the hearts of people...and that's where we need to work.

PP: Thank you.

Culture is the Most Important Factor on Civilization

Wa Ode Zainab Zilullah Toresano is one of the participants in Mahdism Doctrines Conference. She Indonesian and is master student of Islamic Philosophy at the Islamic College for Advanced Studies (ICAS). She is a journalist and a researcher as well.

By S. Sara Hosseini

PP: What preparations should be made universally for the reappearance of Imam Mahdi (May God hasten his reappearance)?

ZT: In a tradition upon whose authenticity all Muslims agree, the Holy Prophet (SAW) has said:

"Even if the entire duration of the world's existence has already been exhausted and only one day is left before Doomsday (Day of Judgment), Allah will expand that day to such a length of time, as to accommodate the kingdom of a person out of my Ahlul-Bayt who will be called by my name. He will then fill out the earth with peace and justice as it will have been full of injustice and tyranny before then." (Sunni Reference: SahihTirmidhi, V2, P86, V9, P74-75)

The reappearance of Imam Mahdi (AJ) is the necessity refer to the hadiths. So, we must prepare ourselves and our societies. It is not only the duty of Muslims, but also all human being in the world; beyond religions. In fact, we have different concept son Messiah (savior) with others, but we have to unite in the world to focus on one mission to prepare the savior.

We must purify the soul, proof God's doctrine, spread love, do kindness; then we must build justice in every single system in our societies. It is a very difficult thing, but we must try hard until the reappearance of Imam Mahdi (relates to Islamic belief). The important thing is to make the justice system through synthesize among good intellectuality, morality, and spirituality.

PP: What necessary measures should be taken to let all humans fully understand the importance of the savior's actual presence in the world and make the required preparations for his reappearance?

We have responsibility to spread the consciousness of the reappearance of the savior to all human according on our capability; it is better if we spread it through media because it is very effective. Then, we should start from ourselves, our family, and then our society.



For establishing and then controlling a universal system, series of super-modern equipment are needed in order to travel throughout the world and check everywhere in a short time.

In this context, many Preparations should be made for the reappearance of Imam Zaman in every aspect in human's life, these are Intellectuality and Cultural Preparation, Social Preparations, and then Technological and Communicational Preparations etc.

PP: Considering the fact that a lot of measures are universally being taken so as to introduce the savior to humans, what aspect of Mahdism teachings do you think has remained comparatively more neglected, and what should be done as compensation for such neglect?

Yes, I think many people don't care about the reappearance of the Savior (Imam Mahdi), even in the Islamic world. In other words, mostly people neglect Mahdism doctrines because they don't know about this deeply. Or even if they do know, unfortunately they have material paradigms so the reappearance of



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We must purify the soul,
proof God’s doctrine,
spread love, do kindness;
then we must build justice
in every single system in our
societies

Imam Zaman is not a very important thing in their lives.

PP: How to lay the groundwork through the world for his reappearance?

We must put the holy narratives on the reappearance of the Savior as the groundwork start for ourselves (build consciousness) through balancing between intellectuality, spirituality, and morality in our daily life as the life style. Then, we must lay the consciousness of his appearance in family as the grass root to carry on our mission. Finally, we build our society systematically toward Mahdism system refers to the holy narratives.

PP: How much effective can Mahdism teachings be in proposing a social and political theory?

Actually, Mahdism teaching relates to social and political theory. If Muslims can breakdown the teachings comprehensively in politics and social system, it would be a very effective way. According to me, one of the most successful role models in the issue of Mahdism doctrines in politics and social system, is Islamic Republic of Iran. So, Mahdism doctrines will be spirit to do governmental system.

PP: How much Mahdism doctrine was effective in arousing Messianic tendencies in monotheistic religions?

I don’t know about this calculation because I have never researched about it. As far as I know, Mahdism doctrine is the most comprehensive doctrine than ever was so, this doctrine can influence the others to make unity mission on the reappearance of Messiah (the savior) in the world.

PP: What do you propose to do in order to join Islamic sects together and to prepare Muslims for the reappearance of Imam Zaman?

It is mainly done by writing, and etc. I think, everyone have responsibility to prepare themselves and their society. I try to spread the consciousness of the reappearance of Imam Zaman with emphasizing on the balancing of intellectuality, spirituality and morality that refers to justice values. It is related to “The Right”, so that we must refer to Rasulullah and twelve Imams as God’s proof (Hujjah) who is the pillar of the Universe, the gate through whom God is approached. So, the idea of Imam Mahdi’s (AJ) government and his globalization is the world’s ideal ultimate strategy.

PP: Is it necessary to do anything related to economic affairs like culture?

Of course, it is one of the most important aspects in preparing for the reappearance of the Savior. It has close relation with human life. In other word, culture

is the most important thing on civilization (to make Mahdism civilization).

PP: What areas of research are of paramount importance in Mahdism? And what are the important subjects in this regard?

I think every subject is important (paramount importance). According to me, the important areas in Mahdism (nowadays) are morality, spirituality, intellectuality. The important subjects in this regard are social, politic, culture, economic, and education.

PP: What aspect of Mahdism is most welcomed all over the world?

Justice value because justice is an universal value that submit to human being in the world.

PP: How can the narrations on ‘the Second Coming of Jesus Christ (AS) be put to use in this regard?

We inject the reappearance of Mahdi (AJ) narration to the Second coming of Jesus Christ through comparative methodology to find the meeting points in both of them (the narrations).

PP: Do all Muslim people agree on Mahdism?

No they don’t

PP: To what extent has these measures been

taken so far, like the Conference on the Doctrine of Mahdism, been successful in fostering proximity between the monotheistic religions?

I cannot answer this question because I don’t have parameter to judge it.

PP: What training strategies can be pursued at both family and society levels to shape an awaiting society?

Morality, intellectuality, and spirituality training based on educational approach.

PP: What are the practical strategies in spreading the culture of Mahdism?

It’s through media massively with creative programs.

PP: At the end, I would like you to introduce yourself (education, jobs, family and social position), and if you have any work on Mahdism in any languages, please introduce them to our readers.

I am Wa Ode Zainab Zilullah Toresano. Now, I am master student of Islamic Philosophy at the Islamic College for Advanced Studies (ICAS). My jobs are journalist and researcher. I will give my curriculum vitae and my paper in the 10th of International Conference on Mahdism Doctrines.

Savior as Viewed in Christianity

In Christianity, saviorism (the idea of savior) is viewed in three different ways.

1. He is the same savior promised in Judaism where Jesus of Nazareth as Messiah the savior puts an end to the long wait of the Jewish people.
2. Another representation of the idea of the promised savior has to do with the Second Coming of Jesus Christ in the End of Time, who is like the son of man and the arbitrator of the world.
3. A man about whose coming Jesus Christ himself has made a promise; one who glorifies Jesus Christ and bears witness to the fact that he is right.

Jesus, the Christians' promised savior, was first called Yehoshua, a Hebrew word which means saving of God. The Romans and the Greeks changed the word to Jesus which in translation has changed to Jesus in English. The New Testament has paraphrased this word to 'saving God' who redeems his people from their sins.

Jesus Christ is commonly known as Messiah. The term is derived from the Hebrew word 'Masiah', meaning the anointed.¹

By Hoorieh Lajevardi

Translated by: Mehdi Mirzaei

Savior as Viewed in Judaism

One of the basic fundamentals in Judaism is the belief in the appearance of Messiah and the period of redemption (Geula). Any Jewish person who does not believe in Messiah and does not await his appearance is indeed denying the words of Moses and those of other prophets of the Israelites, for Messiah is frequently mentioned in the holy Bible.

As for the physical appearance of Messiah, he is an earthly man born of normal human parents and a descendant of David and Solomon.

Characteristics of Messiah: Prophet Isaiah characterizes him as follow:

“And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and fear of the LORD. And by the fear of the LORD he shall be inspired, and he shall not judge by what he sees, neither reprove by what he hears. But with righteousness he shall judge the

poor, and reprove with equity for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.”

According to Ha-Rambam (Moses ibn Maimon), he is greater than Solomon in reasoning, understanding, and knowledge. He is higher in rank than the fathers of the Jews (Abraham, Isaac, Jacob) and all the prophets of the Israelites following Moses (AS).²

The idea of savior in all the divine religions is more or less the same. Some say he is Jesus Christ but some say that he's another man (Mahdi) who will glorify Jesus. He is described as a man who is greater than Solomon in reasoning, understanding and knowledge. He is the one who will come and swipe the world of its unrighteousness and rules with justice

Savior as Viewed in Islam

The idea of the promised savior is clearly stated in the holy reli-

gion of Islam. The holy Qur'an, Muslims' heavenly scripture, refers to the government of the righteous on the earth and the triumph of the right religion over falsehood in numerous verses, including verse 105 from Chapter Al-Anbya. In this verse, God explicitly states that “the land is inherited by My righteous ser-

“vants. It also clearly states that such inheritance is mentioned in the books of the earlier prophets, too. In Chapter An-Nur, verse 55, God promises those who have believed and done righteous deeds, that He will grant them succession to authority upon the earth and establish for them their religion. Now, complete peace and security are established all throughout the world, and people begin to worship God.

In addition to the noble Qur'an, there are numerous narrations about him (the savior) mentioned in both Shiite and Sunnite narrative books. The savior promised in Islam is called Mahdi both by



Shiites and Sunnis. Mahdi, an Arabic word, means the one guided and the one who guides. Mahdism is also derived from this word. Mahdi is his most popular name known to both ordinary and especially privileged people.

According to Shiites, Imam Mahdi (May God hasten his reappearance), the son of Imam Hassan al-Askari who is the eleventh Shiite Imam, was born in 255 A. H. and is now in occultation. Some Sunnis, however, believe that he is not born yet, but he will be born 40 years prior to his appearance. Considering the narrations mentioned in both Shiite and Sunnite narrative sources and the words of the religious scholars in both of the major denominations, we can find many different cases commonly shared by the followers of the two sects, including:

1. Both denominations consider the appearance of his holiness Mahdi (AJ) an inevitable fact.
2. By the inclusive invitation, the government of Imam Mahdi is meant. In the noble Qur'an,

God, the Exalted, refers to this fact, saying: “God has promised those of you who have believed and done good deeds that He will grant them succession to authority upon the earth”.

3. Both denominations agree that the world savior is known as Mahdi. The late Allamah Majlessi quotes the holy Prophet (SAW) as saying: “Mahdi shall appear while over his head there is a cloud, and in that cloud a person shall cry out: This man is Mahdi, God's successor. Follow him”. Hakim Nishapuri, a leading hadith scholar, quotes Abu Sa'id Khudri who in turn quotes the holy Prophet of Islam (SAW) as saying: “Mahdi is a member of Ahl al-Bayt (holy prophet's household)”.

Both denominations hold the .4 belief that the promised Mahdi is a descendant of Fatima Zahra (SA), the daughter of the prophet of Islam. Imam Baqir (AS) says: “Mahdi is a male descendant of Fatima”. According to Sunnite traditions, the holy Mes-

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senger of God says: “Mahdi is one .“of the descendants of Fatima 5. The Second Coming of Jesus Christ and his obedience to Imam Mahdi are other commonalities shared by the two major denominations of Islam.

6. The introduction and discussion of the portents that will come up prior to appearance are also agreed upon by both of the denominations.

Of course, there are other commonalities shared by them such as divine intervention, rise of the sun from the west, Imam's physical appearance, abundance of blessings, spread of security and justice in the time of appearance, economic growth and welfare, triumph of Islam over other religions, etc.³

Footnotes:

Javanshir, Mussa, The Promised Savior in Islam and Christianity, p. 36.

² Tunei, Mahdism Concordance, p. 708.

³ Shakeri, Ruhullah, Savior and Religions, p. 106



Youth Corner



Dear Mr. Kind,

I am so glad that I know you because whoever knows you does not need the love and friendships of anyone else.

Every day we see people whom we don't know. Yet we do know and are

familiar with some great scientists or thinkers as they have done something great and important, people who aim at great goals. And God has given you the greatest mission ever and has commanded all the prophets to speak of you and this great mis-

sion of yours.

By each and every passing day, I long more for your arrival.

And now your letter dear friend ...

By: sommayehminoee

**Translated by:
s.sara hosseini**

A Nice Dream

By Sommaye Minoeee

Translated by: S. Sara Hosseini

Mom and dad's voice, who were talking in the hall, could be heard. Mom: Rest it in God's hands; it'll be all right, and you will work again and will save up and will buy another car.

Dad: He promised me that he would give me this money; I don't know why he didn't. I really need a car for work.

Joseph, who was studying in his room, heard their conversation and started to think: "So, that's why dad has been upset over the last few days."

He closed his book, went to bed, and as he was lying down, he looked at the sky from the window above his head and said: "Please dear God, help my dad." And he fell sleep right after.

In the morning, Joseph wakes up in a happy mood, gets up, and runs

toward the kitchen.

Mom was making breakfast, and Marry was sitting at the table waiting for breakfast.

Joseph: Morning everyone.

Mom: Good morning to you too sweetheart.

Marry: What is it? You seem happy today!

Joseph turns to his mom and says: Why is dad so upset? Is something wrong?

Mom: He wanted to buy a car for work. A friend of his had promised to lend him the money, but apparently he couldn't come through.

Joseph: I'm sure that God will make this right for dad.

Mom: how?

Joseph: Last night, I heard you and dad and I figured that there is a problem, so I asked God to help him and after I went to sleep I

saw a dream of a man who: I couldn't recognize. He came to our door and when I opened the door for him he said: "Is your home son?"

Marry: So is that why you're happy today?

Mom: if God wants... We guys have pure hearts so pray for dad. Now finish your breakfast before you're late for school.

After breakfast they both got ready, said goodbyes and went to school on Joseph's bicycle.

Along the way, Marry kept asking questions: "Do you think your dream will come true? Will he get the money? Will dad buy a car?"

Joseph answered all Marry's questions with one answer: "You heard what mom said; just pray and hope for the best. If God wants and if it is good for dad, all will be fine."

In the afternoon, when Joseph and Marry got home, they saw their dad sitting on the couch, holding a cup of tea all sad and gloomy and deep in his thought. They greeted him and he answered in a low tone with his head still down. They went to their mom and asked her if anything has happened yet. Mom nods in despair and says: "no, not yet."

As Joseph is about to ask another question the doorbell rings.

Mom says: "Answer the door first, and then ask your question."

Joseph opens the door and he sees Mr. Davoodi, the chairman of the town council. He greets Joseph

and asks if his father is home. Joseph says that he is and then goes and calls his dad.

Mr. Davoodi says: "we had a drawing this afternoon for the loan rotation and your name came up! I am here to give you the news. Congratulations!"

Dad was in shock and he couldn't believe what was happening!

Seeing him like this, Mr. Davoodi said: "what is it? You seem not happy by the news"

As his tears and laughter were mixed, dad said: "You have no idea how much I needed this money! Thank you so much"

He said goodbye and came in and told the news to his wife and the children. They all got happy and excited.

Mom turned to dad and said: "I did say that everything will be all right if you trust in God"

Dad: "You are right, honey. How can I ever thank you, my dear God?"



Life Skills in the Era of Occultation



People should follow a special code of conduct during the age of occultation. Otherwise, all of a sudden they will come to realize that they are empty-handed and have spent their life in vain. Therefore, prepare yourself to learn and experience life skills and the living style during the era of occultation. Prepare to pave the way for the arrival of your Imam by acquiring a number of required life skills.

Skills at Understanding Religion

If seventy-two nations in the past used to be just a legend, now over seventy-two thousand nations, religions and schools of thought claim to know what the truth is and try to allure you. You are bewildered as to where all these claims to ultimate truth have come from and then find yourself lost and puzzled to know what is true and what is false.

You will remain confused unless you adopt measures to obtain a correct understanding of religion. In this manner, you can recognize the primary and secondary ways, realize the distinction between the tradition and contrivance, remain vigilant to falsifications, avoid misunderstanding, steer clear of subjective interpretations of religion and the Qur'an, and keep the right path between traditional interpretations and new explanations.

- You should increase your knowledge and take informed measures.
- You should equip yourself with thoughtfulness, rationality and wisdom
- You should not let go of wise theologians
- And you should keep your piety because whoever is pious, God will bestow Furqan (the Criterion to distinguish) on him.

Skill at Being Just

An individual who is unable to bring justice to



his own personal life and surrounding should not claim that he can help establish justice in the entire world. You will not be fair to yourself and to the world unless you create a balance between your strengths, keep the middle way between joy and sorrow, laughter and tears, love and hatred, and friendship and enmity. You cannot bring justice to others unless you learn to speak when you should and remain silent when you ought to, and be both the man of prayers and action, and demand both the beauty of this world and the dignity of the hereafter, and add up science and mysticism, and understand the borders and properly observe the social roles towards your father, mother, spouse, children, neighbors, friends, and clients. You cannot be fair unless you stop tyrannizing your own self, others, and God, and stop ignoring the rights of others and show respect to the rights of your own self, others and God.

If you observe this, then you will become righteous. Those whose characters are enriched with the will to justice and skillfully seek righteousness will certainly pave the way for the spread of justice across the entire world and the appearance of the Savior.

Skill at Recognizing the Enemy

It is naive to think that if you keep your head down and stand aloof, others will have nothing to do with you. Dozens of eyes constantly monitor your actions and wait for a moment to take an opportunity of your negligence. And if you take things easy then they will try and deceive you hard.

Be careful! In the era of occultation, enemies try every trick in the book to con you out of your material and spiritual capitals. And if they outwit you or if you budge an inch, you will lose everything. You ought to know the enemies and should keep a careful eye on them, and if necessary—which will be—you have to stand up against their intrigues.

The enemy advances sometimes courageously and sometimes cautiously. At times he stands up right before you and sometimes lurks behind you. He is sometimes in a

politician's disguise and, on some other occasions, prowls around culture, literature and art.

Sometimes he fights with sword, sometime with pen. He produces films, writes books, feigns empathy and sympathy with us and makes the pretense of anything.

Your own soul sometimes becomes the den of your enemies who are then your carnal desires. But some other times the enemy might be miles away from you and is Satan.

On the whole, we ought to know the enemy and fight him back rigorously.

Skill at Patience and Persistence

Do you believe that the path you have chosen is right? If you have faith in what you do, so why should you be reluctant?

Why do others' reproaches sap your strength? There are always people who would find faults with your actions and constantly reprimand you for your actions. But you are not supposed to be deterred from the right path you have taken. If they put you off, you will never arrive at your destination and you will never achieve the goal you have set for yourself and have struggled for.

Trust yourself and do not be fearful of what others tell you.

I do not tell you to be inattentive. There are often some good food for thought in criticism and reproaches you may hear. Even God tells us:

Listen to all speeches and choose and follow the best of them.

But remember, today, in the era of occultation, if you always remain apprehensive about the others' reproaches, and change your direction with every single reproach and speech that targets you, later you will have no excuse for your Imam when he appears, because he is present and senses our intentions and watches our actions. Therefore, remain patient and persistent!

Du'a & Supplication



To Implore Allah to Supply One's Requests of This Life and the Life after This One

Kafa'mi in the book Mesbas mentions that following is Imam Mahdi's Du'a for this life and the other life

اَللّٰهُمَّ ارزُقْنَا تَوْفِيقَ الطَّاعَةِ وَ بَعْدَ الْمَعْصِيَةِ وَ صِدْقَ النَّيِّةِ وَ عِرْفَانَ الْحُرْمَةِ
وَ اَكْرِمْنَا بِالْهُدٰى وَ الْاِسْتِقَامَةِ وَ سَدِّدْ اَسْتِنْتَنَا بِالصَّوَابِ وَ الْحِكْمَةِ وَ اَمَلًا
قُلُوْبَنَا بِالْعِلْمِ وَ الْمَعْرِفَةِ وَ طَهِّرْ بَطُوْنَنَا مِنَ الْحَرَامِ وَ الشُّبُهَةِ وَ اَكْفِفْ اَيْدِيْنَا
عَنِ الظُّلْمِ وَ السَّرِقَةِ وَ اغْضُضْ اَبْصَارَنَا عَنِ الْفُجُوْرِ وَ الْخِيَانَةِ وَ اسدِّدْ
اَسْمَاعَنَا عَنِ اللَّغْوِ وَ الْغِيْبَةِ وَ عَلٰى الْمُتَعَلِّمِيْنَ بِالْجُهْدِ وَ الرَّغْبَةِ وَ عَلٰى
المُسْتَمْعِيْنَ بِالْاِتِّبَاعِ وَ الْمُوعِظَةِ وَ عَلٰى مَرْضٰى الْمُسْلِمِيْنَ بِالشَّفَاءِ وَ الرَّاحَةِ
وَ عَلٰى مَوْتَاهُمْ بِالرَّأْفَةِ وَ الرَّحْمَةِ وَ عَلٰى مَشَايخِنَا بِالْوَقَارِ وَ السَّكِيْنَةِ وَ عَلٰى
الشُّبَابِ بِالْاِنَابَةِ وَ التَّوْبَةِ وَ عَلٰى النِّسَاءِ بِالْحَيَاءِ وَ الْعِفَّةِ وَ عَلٰى الْاَغْنِيَاءِ
بِالتَّوَّاضُعِ وَ السَّعَةِ وَ عَلٰى الْفُقَرَاءِ بِالصَّبْرِ وَ الْقَنَاعَةِ وَ عَلٰى الْغُرَاةِ بِالنَّصْرِ وَ
الْغَلْبَةِ وَ عَلٰى الْاَسْرَاءِ بِالْخَلَاصِ وَ الرَّاحَةِ وَ عَلٰى الْاُمْرَاءِ بِالْعَدْلِ وَ الشَّفَقَةِ وَ
عَلٰى الرُّعِيَّةِ بِالْاِنْصَافِ وَ حُسْنِ السِّيَرَةِ وَ بَارِكْ لِلْحَجَّاجِ وَ الرُّوَّارِ فِي الرِّزَادِ
وَ النَّفَقَةِ وَ اقْضِ مَا اَوْجَبْتَ عَلَيْهِمْ مِنَ الْحَجِّ وَ الْعُمْرَةِ بِفَضْلِكَ وَ رَحْمَتِكَ يَا
اَرْحَمَ الرَّاحِمِيْنَ.

O Allah Grant us the good fortune of being obedient [to you], and keep us away from disobedience, Let us be sincere in our intentions, Provide us with the knowledge of what is sacred. Honor us with guidance and honesty, and direct our tongues to what is right and wise, fill our hearts with learning and knowledge, and cleanse our stomachs from what is forbidden and of doubt.

Prevent our hands from committing oppression and theft, lower our gaze [out of modesty] from immorality and disloyalty, and block our ears from hearing foolish talk and slander.

Oblige our learned scholars with piety and sincere advice, and those who are learning with restrain and desire to learn, Bless those who are with desire to follow the religious teachings, impart recovery and comfort to the Muslims suffering from illness and bless those dead among them with kindness and mercy.

Award dignity and peace of mind to old people, Confer repentance and turning away from sin to our young people, Bestow modesty and chastity to our women.

Supply the rich with humility and abundance; and the poor with patience and contentment.

Let those fighting in Your way be victorious, and the imprisoned be freed.

Let the rulers be just and kind and the ruled receive just treatment and good character; bless those who are on pilgrimage with adequate support, and helping them complete what is obligatory on them With Your Grace and Kindness,

O Most Kind!

السَّلَامُ عَلَيْكَ يَا مُعِزَّ الْمُؤْمِنِينَ
الْمُسْتَضْعَفِينَ السَّلَامُ عَلَيْكَ يَا مُدِلَّ الْكَافِرِينَ الْمُتَكَبِّرِينَ

Peace be upon you, O one who dignifies the oppressed believers;
Peace be upon you, O one who smites the proud oppressor, unbelievers.

سلام بر مهدی
سید وحید موسوی جزائری / خط نسخ / به سفارش مسجد مقدس جمکران / ۱۴۲۷



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