

IN THE NAME OF GOD





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Editorial

■ The term “Doctrine” in the literature of religiosity, Sociology of political science is applied to a system of beliefs on the basis of which a number of smaller subjects and issues will be defined. In a Doctrine, there is one or more basic principles with which other theories become significant. Mahdism, in the center of Islamic beliefs, is an essential Doctrine endowed with a specifically high status and values in the religious thoughts. Mahdism in Islam and the subject of the “Savior of the world” in other divine Religions are taken to be as the philosophy of history. Here, we have set forth “Mahdism” as a basic, fundamental theory on whose base many other beliefs will be

interpreted.

By Doctrine of Mahdism it is meant the appearing of Mahdi (pbh), called' Lord of Time who is supposed to deliver the people from oppressions and bring salvation to the world. His universal government is considered as a genuine comprehensive theory to be discussed in this article.

All Religions and schools in "philosophy: have depicted a perspective for the future of history. Hegel, as an example, believed in "historical determinism" in his definition of history. He thought that history has a fatal movement and humans are subdued to history in the cause of life without their free will. Ibn Khalladun, a Muslim philosopher believed in the decline and rebirth of civilizations. He thought civilizations move in a chainlike fall and rise of collapse and revival. Religions, however, believe in a theory of universal reformation in their interpretation of history and expression of its philosophy, they say that societies will be reformed finally and a just universal government will substitute oppressive despotic rulings at last.

The Doctrine of Mahdism has always been in the center of Islamic thinkers' attention with no other subjects being so important for them. But, in spite of all its importance, this Doctrine has not been considered as a major theory or a crucial strategy to be surveyed in the best way. Now, it is the educated, enlightened scholars of ours who ought to endeavor to give the Doctrine its due culture by deep thoughts so that Mahdism can stand in its rightful position as it has been so much emphasized in our religious traditional texts.

Since Mahdism, like other messianic ideals, is a universal doctrinal belief, it should be in my idea, paid attention to in its full extent. So in this article, I will try to elaborate on the subject as well as possible and I hope, in addition, that I can introduce the matter into scientific domains for research at the side of its domination over our feelings and emotions. Including the important strategies in conveying and making known Mahdism culture are the following:

1- The first strategy to propagate Mahdistic culture is "theorizing around Mahdism". The religious Doctrine of Mahdism has a long record in history and is among the most fundamental beliefs of Muslims. In other Religions too, the idea is that a Savior will come back one day to reform the situation of the world. That is why we deem it necessary that thinkers and theorists should attempt to present new opinions,

discourse, views, criticisms and reasons around the Doctrine and add more to its scientific strength among other Religions. The religious believers of today's have not been able to present the Doctrine of Mahdism as in detailed as other temporary theories in their own cultures. The theory of Socialism, as an example after the soviet Revolution, influenced the universal culture so much that it could dominate half of the world's policy and affect most cultural elements in the literature of communistic thoughts and intermix with politics, economics, philosophy, political, campains, international relationships, productions, revolutions and many other fields as presented in novels, film scenarios, plays and works of art to impart a communistic purport to the world.

However, we do not enjoy a widespread scope of activities done about the Revelatory Doctrine of our great universal Savior. Today, except for a few simple writings and some old books nothing worthwhile has ever been done to deserve the dignity of Mahdi's status. So it is much expedient not to suffice superficial steriotyped talks in this regard so that our next generation will not think unconsciously that this religious dogma has been subsidiary and not of first importance. Unfortunately, we have not been able yet to push the Doctrine of Mahdism to the field of discussing and theorizing to criticize deliberately all sides of it the same as what has been done on other scientific subjects such as hermeneutics, epistemology, pluralism, pluralistic thinking, modernism or other theories in traditions and governments.

Bringing the talks of Mahdism out of ancient archaic arenas and admitting it into scientific fields for research will cause this Doctrine to impress human life and help people to get into a link with their 12th Imam (pbh)

2- the second sterategy will be doing a scientific and academic research about the life of all other Imams including Mahdi (pbh) proceeding to a biographical study of their policy and also of other learned religious thinkers or great philosophers in the past like Plato' Aristotle, Descartes, Kant, etc.

Plato lived over 2400 years ago in a period of time when therr was no historiography to write down events and today's scholars had much difficulty finding sources. Nevertheless, more than 2000 books have been compiled about his personality and his ideas, but our immaculate Imams having lived around 1000 years after Plato at a time when historiography and bibliography were rife in the country, we still do not

have a deep analytical knowledge of their life and have not elaborated all sides of our religious leaders' personalities. We still do not know Imam Mahdi (pbh) as much as we have known Plato. We have not been able yet to make known the real value of those heavenly men for the people in the world. So, I suggest that some scholars engage in providing an analytical social research on each one of the Imams' characters and deliberate over the age and time when they were living, in addition to their biographies, but avoid generalities and simplicities. Because it is not sufficient for our purpose to survey some elementary superficial issues about the Imams' deeds and manners and not go deeply into an explicit research. Such an approach will cause their bright figures to become altered and their personalities become debased.

3- The third strategy is the clarification of different issues or subjects around the personality of Imam Mahdi and his prospective government on the earth. I suggest that some encyclopedia, dissertations, academic theses, internet sites, specialized magazines, creditable films and other works of art and literature be prepared and written however well as deserves the Doctrine of Mahdism. Many things can be done in the framework of films, plays and short stories to be publicized all over the world. Perhaps, the westerners have managed, today, to make movies on their mystical experiences they have for their saints but we have not been able yet to create beautiful permanent works for our 12th living Imam.

4- The fourth strategy is for the growth of Mahdism culture and the concept of "Expectation". We should survey traditions and historical speeches present in religious books and important islamic sources to elaborate the ideas. If we do not present the Doctrine of Mahdism efficiently and adequately, this will be an effective factor in dissuading people from the belief in Mahdism or this may change them to disbelievers in the Imam's being alive. The prevalence of some baseless, untrue words about the Imam's heavenly personality has led them to form a mythical, imaginative figure in their mind. It should never be thought of Imam Mahdi (pbh) as a fabulous entity: while he is actually living among us and is aware of everything happening in the environment and in the surroundings.

This incorrect image of the Imam is the result of an inexact analysis of traditions. Sometimes our discussions of the Imam's personality, the signs of his appearing or descriptions about his coming back for the universal government seem unreasonable

and contradictory. By writing commonplace words and trite phrases in the books, we ought not to depict a rough awkward figure of him not compatible with any geometric dimensions. How can we expect the modern man pray to God for a person whose features seem incongruous with human qualities? Hence, we should try to give a perfect description of the Imam's personality after an exact comparative study of traditions or Hadiths.

5- the fifth strategy concerns the expansion of Mahdism culture. I suggest that a department be established for teaching the Doctrine of Mahdism in the universities and theological colleges. In comparison with other countries, we see that there are teaching departments for the works of great thinkers of the past. Some college teachers have their major in only one field of study about a learned scientist's works in philosophy, art, literature, etc. As an example, some professors may be majored in Aristotle's ideas, some others in Kant's or Heidegger's. Are Aristotle and Heidegger more important than our prophet Muhammad (MGSPG) or other religious leaders? Have they been more effective in giving shape to cultures and civilizations? In the opinions of all researchers in religion, no one has ever been so influential in shaping the history of civilization and cultures as our resolute prophets and heavenly personalities. Then, it is necessary for faculties of theology, Sociology or Religions to have departments for the knowledge of great thinkers, historical characters and experts. They should have course for each of the Imams. Specially Imam Mahdi: to familiarize students with their life manners, conducts, discourses and writings, so that the educated in such fields can become authorities in the knowledge of Revelation and guidance.

Also, it is essential for Theological schools and colleges to engage in widespread studies of Jurisdiction around Mahdism together with their other theoretical discussions. They should know, however, that discussing Jurisdictional precepts is less important than talking about epistemology of Imamate. Deciding on the quality and quantity of water in "Cleanliness Chapter" (taharat) is not as valuable as one's knowledge on the Doctrine of Mahdism! Why should several sessions in teaching courses of theological Colleges be appropriated to discussing "water less than Korr: but not on discussing Wali-e-Asr, the 12th Imam? So, Theological Colleges are charged with the duty of studying Mahdism in order to meet people's needs to that rich culture.

At the end I would like to remind the readers of a point, after the Renaissance man

thought he does not need Religion any more. So, he broke his relations with Heavens since he had experienced all sciences that he guessed, would give him relaxation and convenience. He had tested technology, empirical sciences, wisdom, new philosophies, methodology of sciences, etc. But now. After a lapse of several centuries he has understood none of such findings can help him. He is exhausted, distressed and frustrated in his attempts and is looking for a small island to resort to. He is searching the lands to find the elixir of life to cure his ailments.

Therefore, he runs behind an individual, a group, a community, but the finds all of them to be a mirage. He has all pleasures and enjoyments in front of him but still feels more perplexed and tired. So, we get to a conclusion: creating a link between the contemporary man and the Imam mahd: (pbh), who is alive by the will of God would render the greatest service to the tired wandering man. Tying Mahdism to contemporary man makes known the importance of macro-beliefs of Religion. It familiarizes modern man with a new arena. Therefore, it is worthwhile that Religions offer their valuable commodities for display on the markets of thought, so that they can attract the people and remove Samaritan idols.

It is reasonable to say that the appearance of a Savior or Reformer will be at a time when people turn to rebellion and corruption, but finally they become disillusioned and return asking for salvation since they are wholly desirous for religious values.

Now, the last reserve of all religions, the rising, living man of muhammad's household (MGSPH) will come back at a time when all the people want him. This Savior or Reformer belongs to all the people: He is a deep ocean that will wash everyone in itself with its transparent water. He will then quench the thirst of all the people with his refreshing water.

With the hope that it would be so.





The Doctrine of Mahdiism and its Impact from the Standpoint of Anthropology and Sociology

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■ Abstract:

The doctrine of Mahdiism, a religious tenet and teaching, is the core of the Shi`i culture and enjoys the potentiality to speculate about the solutions for social and individual problems in both the ages of occultation and appearance, so that on the base of this doctrine, there can be certain strategic solutions in anthropological and sociological domains. Interpretation of the religion by this doctrine is a standpoint which presents a deep comment on other features and precepts of the religion. It is, indeed, a feature of the religion by means of which other divisions are approached and interpreted. The present article attempts to reflect the function of Mahdiism in two fields of anthropology and sociology in the ages of occultation and appearance.

Introduction:

Among the religious features, including confessional doctrine, moral principles, and religious rites (commandments), one can present a structural division by virtue of their priority and importance. Each and every teaching enjoys a relative degree of priority and importance and plays an important role in the field of man's piety and perfection; thus we cannot claim that all religious teachings enjoy the same significance in understanding of religion and leading to piety. In proof of some priority in religious teachings, we can observe that a hierarchy of obligatory and fixed notions is used in religious teachings, and a specific range of reward and punishment is considered in penal and civil laws. This discrepancy, in fact, reminds the worthiness of the believers' deeds.

In view of the priority among the religious doctrine, when some teaching is ignored and the other is magnified, it hasn't done justice to religious doctrines in either case, whereas the dignity of religious teachings should be kept in terms of revealed recommendations, and the extremes should be avoided. To illustrate it, when the believers fail to observe the basic tenets of the religion as much as the religion itself has emphasized and neglect them instead, it much resembles a man who misuses his valuable garment, or a student who concentrates on trivial questions with low marks instead of the questions with high marks.

Undoubtedly in the doctrinal system of all religions, there exists a kind of ranking among their teachings. And there it seems that from the viewpoint of structure and foundation, some religious components are relatively more important than the others. For instance, in all Abrahamic and non-Abrahamic religions, the questions of God existence, life after death, immortality, prophethood, prosperity, hope, content of life, salvation, felicity, world reformation, Soteriology, etc. have all been carefully taken into consideration so that they have been bound to give reasonable answers to their disciples essential questions.

This article first fall embarks on the very question that why the issue of Mahdism, which enjoys a significant standing in religious sources and Islamic civiliza-

tion, has been neglected in the fields of anthropology and sociology? It is, indeed, an indispensable teaching that has a determined role in the headway of the community, the philosophy of the history, and the believers' duty to attain the ideal society with elevated civilians, either in the ages of occultation or appearance. The second attempted has been focused on the interdiction of Mahdavi culture in the foundation of Muslims lives and in their theorization; while Mahdiism is of shared discourses among the Islamic sects and had the greatest contribution to the history of civilization and Islamic culture? The study of false pretenders of Mahdiism throughout the Islamic history signifies the eminence of Mahdiism among the disciples of various sects of Religion. Still, Mahdiism is not fully applied in the theorization in various humanity and social domains, and its real potentiality has been neglected.

Definition of the term 'Doctrine':

According to the researches done in *The Encyclopedia of Religion*¹ and a major number of dictionaries, there are two meanings for the term 'Doctrine'; 'the affirmation of a truth' and 'Percept' that is synonymous to terms like 'tenet', 'teaching', and 'dogma'. Given the first meaning, the term 'Doctrine' has a philosophical concept, but in the second sense its practical aspect is more obvious.

From the standpoint of terminology, the term 'Doctrine' has got independent meanings and applications in different sciences. In politics, for instance, it connotes 'a model, design, or political principle', which is raised by a politician; for instance, 'the Doctrine of the equality of man', or 'Truman Doctrine' and 'Brezhnev Doctrine'² represent 'a specific political position or policy'.

In natural sciences and humanities, the same term introduces a principle that forms the basis for a scientific theory that has not yet been proved to be true. An example of this sense is the 'doctrine of evolution', in which the term 'doctrine' does not mean some 'teaching' but a 'theory'.

In religions, the term 'doctrine' is meant the religious and theological principles that are fundamental, self-evident, and unquestioned with basic roots in theological contexts, firmly believed by their disciples, such as 'the doctrine of Buddha', 'the doctrine of Maya', and 'the doctrine of Mahdiism'.

In Christian rituals, the term 'Doctrine or Dogma' is referred to as a set of teach-

ings that brings about salvation for its disciples.³ In *Catholic Encyclopedia of Religion*, the term ‘Doctrine’ stands for a series of teachings designed for the Catechesis or Kerygma.⁴ In Jewish rituals, it stands for the teachings, utilized mostly for the teachings of the Testament. In Islam, it is meant to be the ‘verbal and ideological teachings’ that are both fundamental and leading.⁵ When the term ‘Doctrine’ is occasionally juxtaposed with religious teachings such as ‘Mahdiism’ it would suggest an area of various notions, such as ‘philosophy’, ‘the school of thought’, and ‘ism’ as in the ‘Doctrine of Mahdiism’, which signifies ‘the philosophy of Mahdiism’ and ‘the School of Mahdiism’.

■ Mahdiism is one of the tenets, which is of high significance in Islam. It is in conformity with ‘Soteriology’, ‘Salvation’, and ‘Millenarianism’, presented in other religions

Terminology of the Mahdiism Doctrine:

Some religious or philosophical concepts are pivotal, and are interpreted in a particular way as Doctrine. For instance, ‘Dukkha’ (“Suffering” or “sorrow”) in Buddhism is so important that is called ‘the Doctrine of Dukkha or the Doctrine of Buddha’; or ‘Maya’ (“imaginary world”) is a fundamental concept in Hindu philosophy, which construes as ‘the Doctrine of Maya’.⁶

Mahdiism is one of the tenets, which is of high significance in Islam. It is in conformity with ‘Soteriology’, ‘Salvation’, and ‘Millenarianism’, presented in other religions. The notion of salvation and Mahdavi global government are the matter of concordance among the whole Islamic sects, and their authentic books of traditions, such as *Sihah al-Sittah* (“Six Correct Books”), refer to them under four titles: 1. *Al-Mahdi’s Book*; 2. *Al-Fitan Chapter* (“The Calamities”); 3. *Al-Malahem Chapter* (“The Disturbances”); 4. *Ashrat al-Sa`ah* (“The signs of the End Times”). Although there may exist some slight differences among the Islamic sects on the conditions of Mahdiism, yet none of them feel doubt about its principals and certainty.

Moreover, the frequency of subjects on the issue of Mahdiism in the theological contexts of both the Shi`a and the Sunni branches of Islam signifies that it is one of the joint issues in the Islamic tenets, having been verified by the whole Islamic sects. Although the issue of Imamate and Caliphate is the most vulnerable matter

of difference in the history of the Shi`a and Sunni, arising from their difference on the first Imam or Caliph, the Reappearance of Imam Mahdi (May God hasten his appearance) or the 'Doctrine of Mahdiism' puts an end to all their differences and brings about the unity and unanimity of all Muslims. Thus, as stated in the holy Quran, Imam Mahdi (May God hasten his appearance) manifests the return of whole matters to God⁷ as well as the transformation of whole nations in one nation.⁸

The 'Doctrine of Mahdiism' signifies a series of teachings, based on Mahdiism, which can be used to present applied ways and theoretical approaches in different fields both before and after the age of appearance. In Muslims' mind, the 'Doctrine of Mahdiism' is an organizing feature, which has presence in theorization and mental role models.

Throughout the history, the Shi`as have always utilized the 'Doctrine of Mahdiism' for theorizing the government, the rulers' criteria, and the way to manage the society in the age of occultation. The Islamic scholars and jurists, on the other side, studied the 'Doctrine of Mahdiism' as an Islamic tenet and paradigm. To study the subjects, including government, guardianship, Caliphate, and the rulers' criteria in the age of occultation, they have always invoked the traditions on Imamate, Mahdiism, and Imam Mahdi's qualities. Unfortunately, the 'Doctrine of Mahdiism' has only been applied in this field while its impact on other fields, such as the philosophy of history, the philosophy of politics, social sciences, social management, economics, organizational behavior, social affairs and relations, enforcement of law, anthropology, and psychology has been neglected. In Islamic view, Imam Mahdi's appearance settles all these fields; however, the 'Doctrine of Mahdiism' has been already employed in political and governmental aspects.

Like a cardiac patient who shall always care about his diet, rest, exercise, journey, etc., one shall consider the 'Doctrine of Mahdiism' in all aspect of his life. Mahdiism is as the heart of the Islamic thought; thus, it shall always be in the center of all aspects of man's life.

After the Imamate of Imam Mahdi (May God hasten his appearance), the issue of Mahdiism in religious thought gains higher significance, compared with the other Islamic beliefs, and the whole official and non-official interpretations, presented by

religions and creeds, give way to the Divine interpretation. This is one of the impacts of Mahdiyyism, which puts an end to the whole religious diversities, and thereafter, Mahdiyyism is the only lens, through which the whole Islamic tenets, including Monotheism, Prophethood, Resurrection, etc., are viewed. It is noteworthy to mention that one of the features of Mahdiyyism makes it even superior to the Prophethood; that is: completing and integrating the whole prophets' mission throughout man's history, making unity among the entire teachings of the prior religions, presenting a pure interpretation on the religious beliefs, and verifying the absolute certainty of this religious ideal.

■ A political, scientific, and theological doctrine is deemed to present comments and applied ways on a series of issues in question so as to improve man and the society

Impacts of the Mahdiyyism Doctrine:

A political, scientific, and theological doctrine is deemed to present comments and applied ways on a series of issues in question so as to improve man and the society. Now central to this discussion is the question: Is the 'Doctrine of Mahdiyyism', as a theological and discourse premise, able to achieve this end? To answer the question, the writer intends to study the 'Doctrine of Mahdiyyism' from the standpoint of anthropology and sociology in two stages, i.e., before and after the age of appearance. Thus, in this section, the impacts of the Mahdiyyism Doctrine are examined in four stages, as follows:

1. Anthropological standpoint:

1-1. The anthropological impact of the Mahdiyyism Doctrine before the age of appearance.

1-2. The anthropological impact of the Mahdiyyism Doctrine after the age of appearance.

2. Sociological standpoint:

2-1. The sociological impact of the Mahdiyyism Doctrine before the age of appearance.

2-2. The sociological impact of the Mahdiyyism Doctrine after the age of appearance.

ance.

1. The impact of Mahdiism Doctrine from the anthropology standpoint: The whole anthropological schools are deemed to take man's desires, interests, limits, and ultimate goals into consideration and respond to his demands, such as peace of mind, hope, content, joy, etc. Like religions, the great contemporary schools of anthropology and even psychology endeavor to respond to man's needs and mental health, and in some ways, compete with religions. To this end, the great psychologists employed various approaches. For instance, Sigmund Freud proposed the theory of subconscious sexual feelings; Alfred Adler propounded the theory of Power; and Victoria Frankel concentrated on the meaningfulness of life. In their way, Hinduism and their techniques had a major influence on their views.

The great existential philosophers also strived to respond to man's questions on life, and accordingly, proposed some ways. A number of them, including Jean-Paul Sartre, Simone de Beauvoir, Albert Camus, and Franz Kafka held an atheistic view toward life so that Camus and Kafka regarded life senseless and futile in one hand, and on the other hand, Sartre considered life as the childlike joy and gaiety, and death as the end of world while negating the Day of the Last Judgment. Camus likened life to a rolling stone, rolled up and down the hill by man, day in, day out. Since life is a matter of repetition, Camus believed, it is futile and senseless. However, he enjoined that man should endure this circumstance and avoid any withdrawal.

In his theory, Sartre presented a negative and hostile image of God and the world. He was of the opinion that God's omnipotence circumscribes man's will since he had conceived man's relationship with God as the relationship between a master and his slave, in which the existence of the master lapses the slave's free will. He then viewed each man as an isolated being, cast into an alien world but is free to choose his own destiny. These existential and atheistic philosophers endeavored to respond to the angst of man, frustrated by the Second World War, Science, and Church. Owing to their hostility to the Church, they cut their relationship with God and negated His existence. Then, they tried to cherish high hopes in man's heart through reliance on his own talent and free will, regardless of the religious premises. This mainstream

is evidently perceived in the works of the philosophers, artists, and thinkers, especially after the Second World War.

On the contrary, other existentialists, including Soren Kierkegaard, Karl Jaspers, and Gabriel Marcel endeavored to respond to man's questions through metaphysical and spiritual ways. In their view, man's relationship with God is as the relationship between the lover and the beloved. They believed in man's inner faith, spiritual facets, and his ultimate goals, and to gain salvation, they enjoined divinity, faith, and the Day of Last Judgment on their followers.

Some religions, in their moral tenets and teachings, have affiliation to the anthropological schools in studying man's concerns through a humanitarian angle. For instance, Hinduism strives to respond to man's questions toward life in a positive way. Buddhism, which has affected some contemporary philosophers and psychologists, including Arthur Schopenhauer, Friedrich Nietzsche, Martin Heidegger, etc., is to set man free from his mental angst and illusion through Meditation. The success of these creeds in affecting the mentioned philosophers and psychologists was due to the common people's demand for humanitarian values.

Now, in the Islamic tenets and 'Doctrine of Mahdiism', this question is posed: Are the Mahdavi teachings able to present an effective way for terminating man's concerns? Admittedly, man's perfection is one of the greatest ideals of Abrahamic religions, and the Divine prophets are to help man blossom his potentials under the protection of Divine teachings, which consider man's honor and all aspects of his nature. In this article, we study whether Mahdavi insight can present a true response to man's internal questions?

Anthropology in Modern time:

Apropos of modern anthropology, despite the fact that the contemporary man thinks he has developed in such fields of civilization and culture, he, indeed, has not improved upon a major number of fields when compared with the Age of Igno-

■ Now, in the Islamic tenets and 'Doctrine of Mahdiism', this question is posed: Are the Mahdavi teachings able to present an effective way for terminating man's concerns?

rance, in which the girls were buried alive, and the women were despised. Today, the women and girls are also despised, and their souls are buried alive, too. As an instance, the women in the time of e-commerce are used as the means of commercial advertisement and pleasure, and although Feminism, the active movement in Modern time, pretends that it has provided the women with freedom, erudition, and equal rights as men, the women continue to be regarded as second-rate citizens.

Another element, dealt with in modern anthropology, is the significance of geographical border, language, race, history, and other conventions among nations. The influence of this element on man's mind and sentiment is so strong that if anybody die because of a natural calamity or war even in the farthest regions of one country, the other countrymen feel sympathy toward him, but they may not show the same feeling for he who dies even in the neighboring countries having close affinity with them in language, history, or culture. For instance, an Iranian may treat an Afghani or Iraqi emigrant, whose countries were once a part of Iran, as second-class citizens, but another Iranian who settles in the remotest regions of Iran as his countryman.

Here a question is posed, that is: Does 'homeland' signify the same notion presented in the religious culture and Islamic anthropology? Are we the followers of the holy Prophet (peace be upon him and his descendants), who made the ties of brotherhood between Ansar (the helpers) and Muhajerin (the migrants)? The holy Prophet, who intended to substitute the human and religious virtues for the lingual, national, and tribal supremacy, and due to this fact, he appointed a youth as the commander-in-chief of Islam troops while there were present some elders. When asked for the cause, the holy Prophet (Peace be upon him and his descendants) replied that Usamah was the pious and true protector of the holy Qur'an.

Suppose how nice it would be if the people of the entire world or all countries treated one another as the citizens of one single country and felt sympathy for one another as the members of one family! As a case in point, it is perceived that the people of other countries after the occurrence of some natural calamities, such as earthquake or flood, feel sympathy and contribute aid for those afflicted so as to ameliorate their pains. In such cases, the sense of egoism is ignored, and the people help their fellow-creatures as far as possible.

But in today's world, due to various economic and political treaties, concluded among nations, as well as lingual, tribal, and racial differences, the peoples have split up into diverse groups and stood aloof from sympathy toward their fellow-creatures. On account of the mentioned diversities, some people fight for their own native soil, and some others conquer the other nations, plundering their economic interests and valuables. These conventions, which are considered as a part of the contemporary anthropology, have condemned a great number of people to death, poverty, disease, and slavery!

As during the Hajj rituals the whole material qualities and diversities are ignored, and the pilgrims are engaged to serve God, the Almighty, regardless of their races, colors, social status, etc.; the people after the age of appearance and the formation of Mahdavi government, which refines their souls, treat one another as the members of one single family. There will be found no poor or hungry person, and security is so widespread that even the women who are more vulnerable feel secure.

In the age of Mahdiism, no person is despised for his color, race, language, or geographical borders, what draws distinction among the people and nations in the contemporary anthropology, and the whole humankind share special affinity with one another. Like those who act in accordance with their own clear conscience at the time of a natural calamity, the peoples after the presence of a perfect man, i.e., Imam Mahdi (May God hasten his appearance) among them replace the transient material entities, such as wealth, beauty, and social rank, with eternal spiritual qualities, such as faith, pure heart, good deeds, and piety in the society. In other words, piety is taken as the sole criterion for the distinction among people, and the transient material possessions are no longer worth considering in Mahdavi anthropology.

As a global insight, Mahdiism has an impact on anthropology. Admittedly, the Divine religions and prophets are responsible for directing man toward perfection and responding to their questions and concerns; that is the joint mission of all religions and prophets. To study this issue, we deal with two headlines, as follows:

■ In the age of Mahdiism, no person is despised for his color, race, language, or geographical borders, what draws distinction among the people and nations in the contemporary anthropology, and the whole humankind share special affinity with one another

1-1: The anthropological impact of Mahdiism Doctrine before the age of appearance: The anthropological schools both present practical solutions for man's problems and consider the human value and interests. Now, the 'Doctrine of Mahdiism' poses the question of whether belief in the issue of Mahdiism during the Major Absence period or before the age of appearance is of interest for believers, and how they shall make use of this global tenet.

Apropos of the Waiting strategy before the age of appearance, the 'Doctrine of Mahdiism' enjoys three fundamental features, as follows:

1. The cause of self-refinery
2. The cause of hope to the future
3. The cause of vivacity, rejoicing, and endeavor

Jabir narrated a hadith from the holy Prophet (peace be upon him and his descendants), in which the negation of Mahdiism is considered as atheism:

من كذب بالمهدي فقد كفر⁹

Besides, the believers are recommended to know the Imam of their own time; otherwise,

من مات و لم يعرف امام زمانه مات ميتة جاهلي¹⁰

Anyone who dies without recognizing the Imam of his own time has died the death of ignorance.

The waiting man is as a woman who tidies the house up before the guests arrive. He is to conform his soul to his Imam's. He is hopeful about the future, and never shows despair.

Before the age of appearance, the 'Doctrine of Mahdiism' brings about the self-refinery for those who fondly look for Imam Mahdi (May God hasten his appearance) and his ideal society. Unlike the Platonic Utopia, which is an abstract notion, and due to its lack of sanctity, no effort has been already made to act it out, Mahdiism is certain to occur, and the believers endeavor to achieve it as a sacred entity. Waiting for Mahdi in the age of occultation is an ethical deed, resulting in self-construction. Thus, as stated in the Islamic traditions, waiting for appearance is known as the best deed¹¹, and the waiting man is always trying to attain the desired conditions and the ideals or objectives he has been promised. Therefore, he never

idles away his lifetime.

In the believers' view, belief in Mahdiyyism is not merely a theory but a certain ideal. The believers are then advised to think of it as an impending event. Throughout the history, Mahdiyyism no doubt has been one of the major Islamic tenets, which together with the culture of `Ashura forms the Shi`i culture. In the history, the Shi`a owes the major part of his moral, spiritual, and mystical gains to the Mahdavi and Husayni Culture, which need to be discussed separately.

Thus, from the anthropological standpoint, the 'Doctrine of Mahdiyyism' leads to man's consent, tranquility, hope, endurance, and as a result, the better life before the age of appearance. And for this reason some psychologists are of the opinion that the religious beliefs make the believers endure the failures and straits. Therefore, Mahdiyyism has this marked impact on man's soul and mind to stimulate an eternal movement and to achieve a religious ideal and vista of future life.

1-2: The anthropological impact of the 'Mahdiyyism Doctrine' after appearance: The believers expect to perceive a substantial change in mankind after the age of appearance and formation of Mahdavi government; here, a question is posed, that is: What features make the man, having lived before the time of appearance, distinguishable from the man living after?

It is evident that the ultimate goal of whole Divine prophets' celestial teachings and their great efforts is to direct man to the right way and settle his affairs, and this has always been the main concern of Abrahamic and non-Abrahamic religions as well as the other schools of thought throughout man's history. In fact, in spite of the diverse views the scholars present for man's perfection, they wholly share a common view, and that is to deliver man and cling for his salvation, and owing to this fact, some concepts such as deliverance, salvation, reformation, Divine dominion, perfection, and so forth have always been fascinating for man and schools of thought.

■ In the believers' view, belief in Mahdiyyism is not merely a theory but a certain ideal

No doubt, reforming and improving man's mind and identity is considered as the main impact and program of the formation of Mahdavi government; however, in some cases, justice, logical freedom, security, peace, and peaceful coexistence may be achieved in a society, but it does not enjoy a pleasant status as these qualities have not been actually employed in the elevation of man's soul.

According to the prior introduction, the issue of Mahdiism is one of the precepts, which clearly proclaims the humanistic goals, and due to this fact, Mahdavi government, in the Islamic belief, is counted as the ultimate manifestation of Divine religions (بقية الله); that is, the sapling, planted by Adam and watered by 124 thousand Divine prophets, bears fruit in the Mahdavi government. According to our ancestors' words, "Good for those who live in that moment. Should we lived in that time, we would assist Imam Mahdi (may God hasten his Reappearance)".¹² Indeed, they were enthusiastic to live in that time as the utopia of all prophets and Imams is achieved in Mahdavi government, and thereafter, man's development is accelerated, and despite the time before the age of appearance, the peoples can develop with the least effort and cost. Therefore, it is evident that the whole religions, prophets, and Imams feel good and commemorate that promised time and government. Therefore, four major features distinguish the man before and after the formation of Mahdavi government; as follows:

- I. Man's relationship with God,
- II. Man's relationship with his self,
- III. Man's relationship with society,
- IV. Man's relationship with nature.

I. Man's relationship with God: The main feature of 'Doctrine of Mahdiism' in the age of appearance, which distinguishes it from the societies prior to it, is God-centrism and piety. In modern time, it seems that God is really dead; as a result, people observe the ethical instructions as the social laws and etiquettes. The Divine and internal control has given way to the external control and social impact. In the religious literature, a believer avoids drinking alcohol, because he knows it a banned substance and is firm in his solemn promise with God even in solitude, and not be-

cause he may be fined while driving.

Since man's relationship with God causes tranquility, and makes him prudent, and delivers him from futility and frivolous life, the peoples' lives find meaning after the age of appearance, and the majority of people attains piety and never waste their lifetime in futility, and thus man's relationship with God becomes widespread. Nowadays, unfortunately, this tendency, arising from man's innate nature, is getting pale, and in some cases, opposes modern man's other behaviors, which are inconsistent with the noble religious objectives.

We have not to coalesce the sociological and psychological religiosity (external interpretation of religion) and the Divine religions, presented in the Scriptures, such as the holy Qur'an (internal interpretation of religion). From the standpoint of sociologists and psychologists, more than 90 percents of people are religious and allocate a part of their daily life to religious rites along with sport activities, trip, pastime, studying, etc.¹³ They believe in God as the Providence and resort to Him in their hardships. This is the way that most people act before the age of appearance. Their beliefs are not deep and comprehensive. A brief survey of the societies, governed in accordance with religion, shows that the people's religiosity is combined with their non-religious affairs, and this has led to the apparently contradictory attitudes.

Apropos of Mahdiism, the people attain the true piety after the age of appearance, and unlike the people living prior to that age, who are disobedient to the Divine decrees, avoid committing sin and corruption,¹⁴ and since man's pure relationship with Providence is the most significant feature of Mahdavi society, their religiosity is not a common matter, and the tangible and verbal relationship with God is not in consistency with corruption, and this fact affects the whole facets of man's life after the age of appearance.

II. Man's relationship with his self: After the age of appearance, man's relationship with his self is also transformed, and the purified man finds the responses

■ The Divine and internal control has given way to the external control and social impact

of his questions in the teachings of Mahdiism. His tranquility, life satisfaction, and hope to the future constructs the character of the person who observes the ethical instructions and etiquettes due to his obedience to God's decrees and not the civil laws and obligations. His anxiety, agitation, and his belief in relativism give way to his firm belief in eternity and the truthfulness of religion and its teachings. Certitude -- which according to the infallible Imam, few people enjoy in the age of occultation¹⁵-- replaces the skepticism, and unlike the age of occultation, few people suffer from the blaze of doubt after the age of appearance.

III. Man's relationship with society: The peaceful coexistence, peace of mind, immunity from oppression, etc. have always been the main social concerns of man throughout the history. But in that age, the people enjoy tranquility and are protected from the other peoples' harms as their minds are matured. The wealth is distributed among the peoples justly,¹⁶ and due to the rapid growth of piety and faith in the world, they are immune from the other peoples' oppressions.

As a result, the human societies are delivered from the entire harms, vulnerability, and lack of peaceful coexistence. Hence, it is believed that the 'Doctrine of Mahdiism' allows of a new interpretation of the world and man. With regard to the allegiance of Imam Mahdi's companions to him, Imam Ali (a.s) stated, "They swear an oath of allegiance not to steal, commit rape, insult another Muslims, shed the people's blood unjustly, disgrace anyone, invade one's home, etc."¹⁷

In the age of Mahdiism, the people live together in unity and show benevolence toward one another in addition to the social regulations. They regard and safeguard the other people's interests as their own.

IV. Man's relationship with nature: With the growth of man's knowledge as well as his mind perfection, his enjoyment of the nature and his control over it reaches to the maximum, and thus, the environmental crises, arising from the ignorance of man and nations in the age of occultation and leading to an ecological catastrophe nowadays, give way to the preservation of environment. After the establishment of Mahdavi government, there would be no reason for the ruin of the environment or

supply of munitions, and as the laws enacted in one country oblige its inhabitants to preserve their homeland and environment, the whole peoples in the world feel so.

2. The impact of the ‘Doctrine of Mahdiyyism’ from sociology aspect:

Through studying the tradition sources concerning the age of appearance and Mahdavi government, it is deduced that the formation of the just, religious, civil, and humanitarian society is one of the main objects of the global government of Imam Mahdi (May God hasten his appearance). A part of the causes and conditions for the achievement of the humanitarian facets is based on the social conditions. Therefore, should the society not enjoy those required conditions, the human would not develop at all. Hence, we have no alternative except to reform the society. The reformation of the society means to create reformation in the whole basis, which sound significant in human communities.

Nowadays, the political philosophers believe that every government -- whether religious or non-religious – shall be able to give security, justice, sound economic conditions, freedom, human rights, hygiene, so forth to its citizens and provide them with the conditions, necessary for their peaceful co-existence and social life. The peaceful coexistence among the people is of two types: the peaceful coexistence among the people of one country or society, and the peaceful coexistence among the people of different nations and countries. Some governments have managed to uphold the peaceful coexistence and social justice in their own countries, and flourish security, justice, hygiene, freedom, and so forth for their own citizens while the peaceful coexistence among the people of different nations and countries, and in one word the whole world, has been never reached in the history of religions. The development of one country and the attainment of the standard life in it result in the torture, plunder, and exploitation of the national resources of one or some other countries.

Even if we superficially accept the claims of some social philosophers concerning the attainment of some ideal societies, and believe that freedom, justice, human rights

■ Even if we superficially accept the claims of some social philosophers concerning the attainment of some ideal societies, and believe that freedom, justice, human rights etc

etc. have been achieved in one or some countries,¹⁸ we evidently see that a great number of countries still suffer from oppression and injustice. Nowadays, so-called the age of modernism, the whole people unanimously agree that oppression and hostility are raging in the international affairs, and in spite of the countries' flourish in such fields of science, technology, and economics, the number of countries below the line of poverty is increasing day by day, and their people suffer from the anxiety arising from unemployment, poverty, death, and dark future. In this route, the modern man, having been equipped to mass destruction weapons and the rapid pace of technology, feels more anxious than the traditional man.

On the other side, one cannot neglect the benefits of science and technology as well as its positive impact of man's intellectuality, and the modern man has managed to solve a great deal of his problems under the protection of technology, without which man's social life seems infeasible, yet we shall not forget its destructive effects and harms, resulting in some problems for him.

Unlike some philosophers, such as Francis Bacon, who claimed that man can dominate over the nature through the experimental sciences,¹⁹ the scholars today have faced a paradox that with the rapid growth of science and rationality, why are the modernism and technology not able to offer man the global security and justice? And why is the contemporary man living in crisis?

2-1: The social impact of 'Doctrine of Mahdiism' before the age of appearance: In addition to the humanitarian benefits of the 'Doctrine of Mahdiism', some social benefits are also enumerated for it. In Islamic culture, the believers reject the view that the increase of oppression and injustice accelerate the course of appearance. On the contrary, to accelerate the course of appearance, the believers are encouraged to prepare their living environments and social status. Man's great demand for the infallible Imam and the Mahdavi government together with the spread of this thought among the mass of people are some of the ways to prepare the ground for his appearance. In fact, firm belief in Imam Mahdi (May God hasten his appearance) necessitates spreading the believers' thoughts and views in the society and preparing the social status for this fact.

As stated in the traditions, Imam Mahdi's appearance takes its rise from Divine decree, but its acceleration is based on the real demand of the peoples for a heavenly savior. The history of religions testifies that after being absent for a while, some prophets returned to their nations after the people regretted from their deeds and greatly demanded for them. Hence, the return of Imam Mahdi (May God hasten his appearance) requires the peoples' demand. In a letter to Shaikh Mufid, Imam Mahdi (May God hasten his appearance) writes as such:

If our Shi'ites had unanimously redeemed their pledge, they would have never been deprived of visiting us, and verily, they would have been blissful if they had visited us with sincerity and insight. Their bad deeds, of which we are informed, deprive them from our visitation; the deeds which dissatisfy us.²⁰

Before the age of appearance, a number of believers activate the social impact of the 'Doctrine of Mahdiism', while in this period, the majority of people experience the other ways which they feel can bring them tranquility, peace, coexistence, justice, and freedom, but they are of no avail as none of them could make the world devoid of crisis and disturbance. After the Renaissance, man tried various dogmas, such as technology, secularism, modernism, economic policies (Socialism and Capitalism), international policies, etc. but they were all the matters of trial and errors, as the contemporary man is still suffering from injustice, oppression, excessive rationality, environmental crises, global disturbance, exploitation, relativism, instability in his faith and religious beliefs, etc. This fact certifies that the contemporary man will never manage to surmount his barriers if he ignores his divine identity; thus, man's great demand for Mahdiism and the heavenly Savior is his only palpable way to deliver himself from this condition in the modern age.

To surmount the present shortcomings of modernity and to blur the contradictions among modernism, tradition, and religion or in one word, culture, the thinkers have presented some ways. Some of them have presented 'Post-Modernism' believing that the Modernism has got some defects, as its processes have not been

■ Hence, the return of Imam Mahdi (May God hasten his appearance) requires the peoples' demand

completed yet, while hoping that its defects are removed if the Modernism proceeds. Some others have resorted to Pre-Modernism, while criticizing its extremist rationality, science-centrism, and their impacts. They have considered the cultural and epistemological pluralism, subcultures, relativism, etc. into account.

Considering the relation among religion, Modernism, and brave new world, a number of thinkers believe that the modern man resorts to rationality and reasoning while he shirks worship and morality to release himself from hardships, and these affairs are inconsistent with the metaphysical system of religions. In their view, the religions, promulgating faith and piety, depend on the historical and geographical frames and rely on the complicated systems of metaphysics. Owing to this fact, the traditional insights cannot satisfy the modern man, seeking for life satisfaction, joy, and hope; the one who is in search of a way to diminish his hardships. The religion that can respond to man's needs and questions in a better way absorbs more peoples. Thus, to put an end to the contemporary man's hardships, these scholars replace the spiritual insights with the traditional ones and try to make consistency between religion and modernism.²¹

To achieve this end, they sometimes resort to the New-realism and the relationship between the new man and the metaphysical notions through spirituality and terrestrial morality, which account divinity as art and personal affairs and sound enjoyable and tranquil for man,²² and sometimes follow the psychological approaches, such as Yuga and meditation; the approaches in which man is to release himself from the psychic illusions, surmount the hardships and anxiety of modernity, and find his lost identity.

To study the religion and tradition, a number of neo thinkers prefer modernity to religion and custom and recognize it officially. In their view, since making changes in the modern life and technological processes is inevitable, we have to reform the religion so as to reconcile it with modernity. They have hence studied the religion through the lens of social and humanitarian ethics, and presented the terrestrial interpretation in proportionate with the secularism for religious notions. In this view, the ultimate goals of religion are merely considered, and the traditional interpretation of religion gives way to some notions, such as humanity, spirituality,

worship, and common and non-celestial piety. They are of the opinion that the traditional cognition of Christianity has a lack of consistency with the modern life, and in some case, they contradict each other. Therefore, we necessarily have to make some changes in the traditional insights to conform religion to Modernism.²³

On the other side, a number of traditional researchers state that the time and place are not genuine, so instead of modernity, they concentrate on the eternal realities of religion, which enjoy internal unity and are beyond times and boundaries. According to these researchers, the realities of whole religions take root from wisdom and celestial elements arising from the Omniscience, and in the event that the contemporary man is impotent in comprehending those eternal wisdom and realities, *he* is blamed as those realities are not defective, but the man's soul is terrestrial and inferior. If he manages to elevate his inferior and terrestrial soul and direct his move toward the eternal reality and wisdom, there will be no contradiction between the religion and modernism, and they will be in harmony with each other.²⁴

From the Islamic standpoint, the whole Divine religions and prophets are to dedicate a good ending for mankind under the protection of reformation, correction, construction, and bright future. The construction and correction of man and the world after the age of appearance is achieved by Imam Mahdi (May God hasten his appearance) and before the age of appearance by the believers' efforts in the way of society reformation and hope toward a better life. The culture of Waiting signifies that the believers frequently think of the perfect Man, who can quell his id and consequently generate the fair society.

The 'Doctrine of Mahdiism' also purports the solution, presented in the age of occultation according to the precepts of Mahdiism and extracted from the science, reasoning, and the ancestors' experience plus the main principles of Mahdiism. The Islamic teachings never permit us to desist from the religious teachings and sincerity or ignore the religious jurisprudence so as to conform ourselves with the brave new world and Secularism. In religious thought, one has to conform the religious

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precepts to rationality, human affairs, technology, science, and other subjects, not at the cost of paling the religious beliefs.

To surmount the present contradictions between tradition and modernity, the theologians either deviate the religious precepts and ignore the main religious principles, or present a gross approach to celestial wisdom of religion while neglecting the fundamental element of theology and philosophy in the history of Islam, viz. Mahdiism and demand for the global Savior in both cases. In the event of firm belief in the culture of Mahdiism, a majority of the mentioned approaches are not in conformity with the Islamic tenets. In all these approaches, which aim at responding to the social questions of Modernity and its relation with religion, one fact is common; that is none of the presented responses have been extracted from the original theological sources or emerged from the noble religious tenets.

2-2: The social impact of ‘Doctrine of Mahdiism’ after the age of appearance: The study of traditions on Mahdavi government testifies that the occurrence of the essential reformation in such fields as social management, economics, social and human affairs, experimental sciences, and culture is certain after the appearance, so that the impact of Mahdavi government on these fields, so-called culture, is evidently perceived.

A part of man’s innate needs is common among the whole peoples, and the religions cannot treat them with indifference. The whole people are in search of justice, peace, freedom and fond of the just rulers, social security, and peaceful coexistence. On a very small scale, when these notions are achieved in a family, the members feel at ease. Now, should the people of the entire world feel so, they would achieve the Utopian ideals; the world wherein the peoples and the rulers show benevolence toward one another, the wealth, power, and justice are distributed based on rationality and excellence, and the people firmly believe that logic reigns over the system of the universe. With regard to the Mahdavi society and the uphold of social justice, Imam Ali (Peace be upon him) stated, “He will direct desires towards (the path of) guidance while people will have turned guidance towards desires, and he will turn their views to the direction of the Quran while the people will have turned the Quran

to their views”.²⁵

As stated in the ‘Doctrine of Mahdiism’, after the appearance of Imam Mahdi (May God hasten his appearance), the world is so filled with justice and freedom that the people first release themselves from the bounds of their ids and impulses, and then, this sense of freedom manifests itself in the entire world. It is predicted that the security is so widespread that a woman can safely travel from Iraq to Syria on foot, and the women become so erudite that can judge by virtue of the Divine Book and Islamic traditions. The public welfare, economic status, and social justice are so improved that the donators and Zakat payers find no poor to donate to him. People enjoy abundant wealth, and they coexist peacefully; as allusively stated in the Islamic traditions, even the wolf and lamb coexist in peace together during that age.²⁶

Affection for Mahdavi society and demand for it is deeply rooted in the ideological beliefs, and the Prophet’s traditions together with the theological context testify it, and it does not originate from the thinkers’ mind and illusion. Although there may exist some societies in which the peaceful coexistence, human relationships, social justice, and human rights are desirably maintained, Mahdavi society enjoys an element, distinguishing it from other societies; that is, God is at the center of the righteous society, what in today societies has been sunk into oblivion.

In fact, even if a part of the features of ideal man and society might have been attained from the anthropological and sociological standpoint, yet one cannot claim that he has attained the Utopian world, and in our own age, we may introduce one single person behaving in accordance with the social norms, but we surely cannot introduce a person behaving totally in accordance with the religious norms, or a society replete with such persons.

■ A part of man’s innate needs is common among the whole peoples, and the religions cannot treat them with indifference

Endnotes

¹ Richard Comstock, *The Encyclopedia of Religion*, edited by Mircea Eliade, (New York, Macmillan Publishing Company, 1987), vol. 4, pp. 384-85.

² See 'doctrine' in Mehdi Nowruzi, *The Political Terms*, sixth edition, (Tehran, Nei Publication, 1376, p. 85); also see 'Truman' in Ahmad Atiyatalah, *The Political Dictionary*, Third edition, (Egypt, Dar al-Nihzah al-Arabyyah, 1968), p. 287. The Brezhnev Doctrine, for example, warned that the Soviet Union would use military force if necessary to maintain its influence in Eastern Europe.

³ *Op. cit.*, vol. 4, p. 385.

⁴ M. E. William, *New Catholic Encyclopedia*, second edition, (Washington D. C., Thomson Gale, 2003), vol. 4, p. 802.

⁵ W. Richard Comstock, *op. cit.*, p. 385.

⁶ See Daryoush Shaygan, *Indian Religions and the Philosophical Schools*, fifth edition, (Tehran, Amir Kabir Publication, 1383), vol. 5, p. 14.

⁷ Surah 11:123.

⁸ Surah 11:118.

⁹ Yusif b. Yahya al-Muqaddasi al-Shafi'i, *'Aqd al-Durar fi Akhbar al-Muntazar*, edited by 'Abd al-Fattah Muhammad Huluv, (Qom, Alam al-Fikr Inst., 1979), p. 157. Kamil Sulayman, *Yawm al-Khalas*, Translated by Ali Akbar Mahdi Pour, second edition, (Tehran, Afaq Publication, 1407), p. 15.

¹⁰ Sayyed Ibn Tawus, *Great Battles and Disturbances before the Age of Imam Mahdi's Appearance*, (Beirut, Al-Vafa Publishing Company, 1403), p. 138; Muhammad b. Ya'qub Kulayni, *Usul Kafi*, (Tehran, Dar al-Kutub, 1365), vol. 1, p. 85; Kamil Sulayman, *Yawm al-Khalas*, Translated by Ali Akbar Mahdi Pour, second edition, (Tehran, Afaq Publication, 1407), p. 85.

¹¹ Lotfullah Safi Golpayegani, *The Selected Hadiths*, (Tehran, Maktab al-Sadr), p. 244; Mohammad Baqir Majlesi, *Bihar al-Anvar*, (Beirut, Dar al-Ihya Publication, 1403), vol. 52, p. 123.

¹² Muhammad b. Ibrahim No'mani, *On Occultation*, Sayyed Ahmad Fahri Zanjani, Fourth edition, (Tehran, Dar al-Kutub, 1362); Kamil Sulayman, *Yawm al-Khalas*, Translated by Ali Akbar Mahdi Pour, second edition, (Tehran, Afaq Publication, 1407), p. 425.

¹³ Mircea Eliade, *Study of Religion*, translated by B. Khorramshahi, Second edition, (Tehran, Cultural and Scientific Publishing House, 1378), Vol. 1, p 85.

¹⁴ Surah 5:49.

15 Muhammad b. Ya`qub Kulayni, *Usul Kafi*, (Tehran, Dar al-Kutub, 1365), vol. 2, p. 51.

¹⁶ Muhammad b. Ibrahim No`mani, *On Occultation*, Sayyed Ahmad Fahri Zanjani, Fourth edition, (Tehran, Dar al-Kutub, 1362), p. 277.

¹⁷ Kamil Sulayman, *Yawm al-Khalas*, Translated by Ali Akbar Mahdi Pour, second edition, (Tehran, Afaq Publication, 1407), p. 465; Lotfullah Safi Golpayegani, *The Selected Hadiths*, (Tehran, Maktab al-Sadr), p. 469; Sayyed Ibn Tawus, *The Great Battles and disturbances before the Age of Imam Mahdi's Appearance*, (Beirut, Al-Vafa Publishing Company, 1403), p. 122.

¹⁸ In his books, *The Open Society and Its Enemies* and *The Lesson of This Century*, which is indeed his interview with Giancarlo Bosetti, Karl Popper pretends that the liberal society of America is the most democratic society that has already been founded and considers it as a symbol of an ideal country.

¹⁹ Bertrand Russell, *The History of Western Philosophy*, Translated by Najaf Darya Bandari, (Tehran, Parvaz Publication, 1365), Vol. 2, p. 749. (Bertrand Russell believed that the basis of Francis Bacon's philosophy was entirely pragmatic; that is, man can race over the natural forces through his discoveries and scientific inventions).

²⁰ Ahmad Tabarsi, *Al-Ihtejaj*, edited by Ibrahim Bahaduri and Mohammad Hadi, (Qom, Osveh Publishing Company, 1413), vol. 2, p. 602.

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²² Don Cupitt, *The Sea of Faith*, Translated by Hasan Kamshad, (Tehran, Tarhe Naw, 1378), pp. 15-100.

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²⁴ Sayyed Husayn Nasr, *Knowledge and Spirituality*, Insha'llah Rahmati, (Tehran, Sohrevardi Publication, 1380), pp. 27-96, 131-215, and *Knowledge and the Sacred*, Farzad haji Mirza'ie, (Tehran, Foruzan Publication, 1380).

²⁵ Ali b. Abi Talib, *Nahj al-Balaqih*, Compiled by Sayyed Razi, Translated by Mohammad Dashti, (Qom, Mashreqain Publication, 1379), Sermon no. 138.

²⁶ Yusif b. Yahya al-Muqaddasi al-Shafi'i, *'Aqd al-Durar fi Akhbar al-Muntazar*, edited by Abd al-Fattah Muhammad Huluv, (Qom, Alam Ul-Fikr Inst., 1979), vol. 1, p. 329.



Mahdiism & the theory of Clash of civilizations

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■ Abstoact

The following article has proceeded to compare the doctrine of ¹ Mahdiism with the theory of Clash of civilizations presented by Samuel Huntington.

We have first introduced the clash of civilization and had a general criticism about it. Then a detailed comparison is presented about its content and the Shi-ite-Islamic view about Mahdiism. Another subject is the ideology of Mahdism in Islam, the discussion of which has instigated the West over the issue.

A part of this article deals with the rebirth or the renaissance of religion at the present time followed by a contrast between the doctrine of Mahdiism and the religious Reformation occurred in Christianity. This is for the purpose of indicating the principal distinctions between the two. After that, we have continued our discussion elaborating on Mahdiism and defended this doctrine in the Islamic Radicalism², supporting the religious approach with a look over the general status of religions.

We have followed the talk about human nature and man's creation as the basis for religion. One more thing is the way the bipolar world was created and at last we have inevitably introduced the³ West and described its characteristics in detail.

Key words:

Conflicts, clash of ideas, Clash of civilizations, Reformation Renaissance, rebirth, fundamentalism, Radicalism, abstraction Nationalism, political jurisprudence, mobility of man truth and falsehood, Mahdiism, Pragmatism, originality Introduction.

Introduction

Our discussion here will capture the comparison between the doctrine of Mahdism with the view of the Clash of civilizations by Samuel Hmntington. At the outset, we deemed it necessary to point out the importance of the doctrine of Mahdism because of its prospective look for the history, which strengthen the belief of human beings to be hopeful and the belief that guides us to proceed rightly on the straight path of life. At the same time, it rejects the issue of the Cultural War view that has been propounded by this American theorist in order for us to reveal his pessimistic approach to the way he has described the future.

Now, the crucial question raised here will be this: How is it that the United States claims to be the guardian of the novel system everywhere and considers itself worthy of administering the world's affairs, but supports a theory according to which the world will confront a frightful situation with no sign of western human rights and no American democracy?!

Mujtaba Amiri, an authority in politics writes about Huntington:

"The theorist of the Clash of civilizations view keeps a sublime position in the United States and Europe.

His Theory is very important inasmuch as it keeps up with the strategic directions for the West: particularly for the United States. His theory, however, seems to be more a form of strategy, a guideline or a direction rather than a mere theory. So, it needs to be politically assessed and analyzed apart from its application to particular instances."

Section one

Presenting the view of the Clash of civilizations

Criticism

The content of the theory includes the following:

1 – Giving rise to hostility

The first part of the theory talks about how to create an enemy. It says wars necessitate enemies; in fact, you ought to have an enemy so that the enmity could be realized and then fought against. Huntington says in this regard:

"The existence of enemies is a necessity for those who have risen to re-establish their identifications as nations. In the search of national characteristics, the most dangerous potential hostilities you may encounter exist in tearing apart the main connection lines between ancient principal civilizations..."

It is quite evident that the basis of the Clash of civilizations view lies on the existence of enmity and enemies to make it possible for someone to go into conflict with another. Taking such an action is the result of spitefulness, revengefulness and nothing but pessimistic visions toward other nations. Is it not better and is it not possible to be more realistic, to feel more humanistic, to start looking at other nations optimistically? Is it not wiser to prevent conflicts, violations and clashes at the outset, rather than starting them?! So, this argument will be refuted as it is against the reason, and this approach of the West, with regard to the theory is quite incompatible with⁴ remission, tolerance⁵ and leniency, and it is against democracy, it is without the observance of human rights.

2 – The Multi-polar World

Some people severely criticize those who are against western liberty and democracy. They say we should not segregate anyone in the society into higher and lower classes or native and non-native individuals. In spite of this opinion, however, Huntington believes in a multi-polar world after he has suggested the need for having enemies.

The major point in Huntington's book is that the cultures or cultural identities

(by culture he means the same civilization) generally determine people's special patterns for convergence, divergence or conflicts after the cold war among the nations. So, for the first time in history, the world's policy is introduced to be multi-polar, that is, multicultural.

Not only is the above-mentioned policy contradictory to "human rights" and the western democracy, but the approach is inconsistent with what Huntington himself says about the administration of the world. This is because he first explicitly proposes four models for the universal management; He then mentions a single-world administration, a model of Fukayama, the bipolar model of "our world and theirs", in his so-called traditional view of Muslims as Dar-al-Harb (the world of war) or Dar-al-Salam (the world of peace), i.e. "akin or alien", extrinsic or intrinsic. etc. After that, he rejects anarchism and chooses multi-polarism over other forms of governments relatively. But another question will be asked here:

"What is the difference between the views of having two spheres, several spheres, a bipolar world or a multi-polar world? The evidence by which we can disapprove of the bipolar world (perhaps because it causes disunion and enmity due to useless demarcation) is the same as the rejection of multi-polar world that would be full of tension and confusion. Moreover, since in the bipolar world of "ours and theirs", each pole considers itself to be true and the other false, this would also apply to the multi-polar world in which no authority shows flexibility for the others. Therefore, in accordance with the western view of Human Rights and equality of people, any kind of opposition, forming factions or discrimination against one another will be unacceptable; so, both bi-polarism and multi-polarism are rejected.

3 – The relative Decline of the West

Another section of Huntington's book on Clash of civilizations admits the relative decline of the West. It claims that the western civilization will fail against other

■ It is quite evident that the basis of the Clash of civilizations view lies on the existence of enmity and enemies to make it possible for someone to go into conflict with another

civilizations:

"The West has relatively declined in the domain of its political influence, but the Asian civilizations are expanding their military and political powers more and more. The Islamic societies, with respect to their populations, possess great increase.

Non – western civilizations have proceeded toward weighing their special cultural values again. A universal discipline is now being shaped on the foundation of different cultures.

Those nations having cultural affinity are cooperating with each other. But any effort made to separate a society from its own culture to transfer it to other civilizations has failed so far. Smaller countries are grouping themselves around bigger countries which enjoy ancient civilizations."

Now, if the superiority of the West vanishes or its decline is affirmed; and if the East starts to move upward, then the West's worthiness will be decreased and all its merits will disappear. The East will promote in truthfulness and worthiness. As a result, a debased civilization will lose its ability to survive. In such a case, the West ought not to go into challenge with an old civilization that is now growing and developing more. But, on the contrary and unfortunately. The West's pretension, ambitiousness and greed have not been even hidden from the eyes of Huntington under these circumstances when he admits them.

4 . The Claim for Globalization

The claims of the West to globalize everything have caused increasing clashes between other civilizations specially the Chinese and the Muslim societies with the Western world.

But the survival of the West depends on the fact that the Americans firmly emphasize their own identification separate from that of other nations and emphasize only their own civilization. They ought not to fight against non – western civilizations; rather, they should become united in their own hemisphere so that they can cope with their difficulties, improve and rebuild their standard of living.

To avoid the Clash of civilizations in the world depends on the fact that leaders in different countries could accept the multicultural world policy and cooperate with one another to keep their nation safe.

The solution is to refrain from excessive demands and agree on the non-universality of western culture. However, he does not give up his claim of challenging other civilizations and asks westerners to come together to form a united culture in order to dominate other non-westerners.

But the criticism applicable to him is, first of all. That today's relative decline of western influence with its non-universality of civilization will not leave any opportunity for it to quarrel with and challenge other civilizations. Secondly, in case the challenge is practiced and the fighting is realized, the Clash of civilizations will break out whether we want it or not. Then, there will be no place for cooperation among the world leaders to preserve all so-called cultural values of theirs since it will be useless trying to prevent the war.

Now that we have made known the nature of the Clash of civilizations, still another question will be raised here: To what extent is Huntington's view authentic and how probable will his Huntington's view authentic and how probable will his prediction be to come true?

There have been some criticisms referring to the faults of his theory, which we would like to avoid repeating them here. However, a few of the troubles that his view has made in the situation are as follows:

a – The Clash of civilizations View has as its main goal the creation of hostility and conspiracy; while those proclaiming or defending Human Rights, including Carl Pauper have refuted it intensely. The act seems to be sort of misleading and demagoguery emanating from adventurous irresponsibility.

b – Huntington thinks he is representing the whole Europe and the United States as a cultural political official. They have gone beyond their limits and have designed the theory of the clash of civilizations to stop the decline of western socie-

■ the survival of the West depends on the fact that the Americans firmly emphasize their own identification separate from that of other nations and emphasize only their own civilization

ties. They have tried to unjustly demand more than they deserve as their portion in the course of history.

Though they admit the downward movement of their civilization, it isn't fair and logical that they encourage animosity by challenging other nations. They add more fuel to the fire of civilizational clashes in their hard struggle to perhaps keep their old indolent civilization upright.

c – Another fault of Huntington's theory is its accusing the eastern civilizations of aggression in their development. This may be true in that the western cultures have started to decline specially in the category of moral values in as much as they cannot claim any more to be universal and rule over other nations. It is also true that other civilizations, specially the Asian ones including Islamic cultures, have started again their upward movement. But it is not true that the growth and development of eastern civilizations have been along with aggression to seek for dominance and invasion of other lands or seizing their property. The belief in justice, fairness and the centrality of morals in the Islamic culture will need no justification. These characteristics do not allow any Muslims to encroach on other people's rights.

But, now that the West has committed the crime of supporting the brutal Israeli government to antagonize Muslim countries, we should not expect anyone to remain silent and submitted! It is also true that the borders of Islamic domains have been bloody, but it is the West that has always been responsible for all the bloodsheds in the occupied Palestine, Iraq, Afghanistan, Bosnia, etc. It is the West that unfairly supports its terrorist satellites to pave the way for that bloodshed.

d – The innate fault which is found with the theory of Clash of civilizations is the false view on the nature of man and the religion of Islam. This is what we are going to explain in the following sections of this article on Mahdiism and the War between cultures.

Section II

Essential Differences between the Doctrine of Mahdiism and Clash of civilizations view

The Ideology of Mahdiism in the West

1 – 1 Huntington openly points out:

"The main political ideologies of the twentieth century such as liberalism, socialism, anarchism, communism, fascism, nationalism, social democracy, etc., have all been the products of western civilizations. No other countries have ever presented an important political ideology and this is the truth. But, what the West has not managed yet to produce within all its boundaries is the major universal religion. All great religions of the world are the results of non-western civilizations, most of which presented by resolute prophets even before the days of western civilizations. Now as the world has passed through its western interval, it is gradually coming out of the western cycle. The western ideologies too are experiencing their periodical downward movement."

1 – 2 As it is quite clear from the above, by saying these words, Huntington means that Ideology and religion must be kept apart, one Western and the other non-Western. This implicitly conveys to us that non-westerners are not capable of supplying any ideologies. In addition, some people fond of western democracy insist even on introducing Islam as a non-ideological religion; whereas this idea is absolutely wrong because a great religion, as Islam, is a perfect collection of faith, righteous deeds, world viewing and ideology. Religion without ideology does not exist at all. Religion is inseparable from ideology displaying a worldview of life on one side and indicates the strategies of how to live in this world on the other side, which can exactly be called an ideology. As a result, Religion secures human happiness and prosperity through combining both world viewing and ideology. Moreover, Religion is never void of Ideology. So, ideology is never characteristic of western civilizations.

1 – 3 Another error found in Cultural War View is that it considers the religion as an output of civilization, while it is the reverse of this idea. If we rely on the fact that religion is the sum of world views and ideology we cannot regard it as a product of a civilization anymore. In its correct sense, the religion has been sent

■ now that the West has committed the crime of supporting the brutal Israeli government to antagonize Muslim countries, we should not expect anyone to remain silent and submitted!

down by god through revelations to His resolute prophets. So, the origin of the religion has been laid beyond human power and the material world. Of course, there is no objection to the idea that the religion has always been applied as the pillars for man's building of civilization without which he could not set up progressive cultures.

1 – 4 In accordance with Huntington's reference to the western ideological decline, i.e. retro gradation of their cultures, he should have also referred to the reason for that decline. There seem to be two causes present: one being the existence of various crises, failures or frustrations in their societies created by competitive ideologies around, and the other being the emptiness felt due to lack of Religion because religious belief and Faith was drawn aside after the Renaissance. However, these two reasons reveal that the western civilization has been unable to meet all the requirements of man for an ideal efficient administration of society and for a good living. Nevertheless, by approaching its dead end, the western civilization still tries to proceed towards future progresses in spite of its inadequate man-made ideologies; but how can they be hopeful?!

It is here now that the difference between the doctrine of Mahdiism and the view of Clash of civilizations becomes clearly known. Mahdiism. Relying on the rich perfect school of Islam, with its ideal of seeking peace and justice, promises men of the best prospects for the future. But the Clash of civilizations View void of religion and ideology, with its declining civilization, promises a vague, obscure future and a world replete with violence. Conflicts and wars.

1 – 5 An interesting point that draws our attention appears to be the following: Question:

"How is it non-western societies have not been able to produce different schools of thought or ideologies?"

The answer is that non-westerners did not need any man-made ideologies since the religion was ever present for them to turn to in their civilizations. Islam, being the richest, the most comprehensive and perfect could dispense with such ideologies having passed out of human minds.

1 – 6 Telling a Tradition

Here, we would like to tell a tradition around justice in the doctrine of mahdiism about the behavior, conducts and attitude of Imam Mahdi (pbh) for the promotion of economic, judicial and cultural aims in his state.

Jabir⁷ says: "A man entered the house of Imam Baghir⁸ (pbh) and said praying: May God keep you safe! Take this 500 Dirham of mine as alms money to spend wherever you deem it advisable."

Imam Baghir said to him: "I will give the money back to you to expend it among those needy Muslims you know such as. Religious brothers, neighbors, and acquaintances." Then he added: "There will come a time when the Gha'im⁹ of the Household¹⁰ rises. He will divide all the wealth and property in the world equally among people; he will treat everybody in exact justice. Those who obey Gha'im, have obeyed God, and those who oppose him have opposed God. He is called Mahdi¹¹ Mahdi (pbh), so called because he is a secret missioner to guide people. He will take out the Old and New Testaments and other Heavenly Books out of a cave in Antakia.¹² He will judge among the Jews according to the Old Testaments, among the Christians According to the New Testaments, among the adherents of the prophet David according to Zabour (the Book of Psalms), Among the men of the Qur'an according to its directions. All wealth shall be put at his disposal. The wealth of the world totally will gather from all over the earth and under the earth like mines. Then he will announce: O people, take my judgment for whatever you did; take my punishment for not observing the bonds of relationship, for the bloodsheds, for the blood you shed unjustifiably, for committing unlawful acts, etc."

Then Imam Mahdi (pbh) takes an action no one has ever taken before. He will fill the whole earth with justice, equality, fraternity and Divine light, because the earth will have been filled with oppression, tyranny and wickedness."

■ the Clash of civilizations View void of religion and ideology, with its declining civilization, promises a vague, obscure future and a world replete with violence. Conflicts and wars

2 – the revival of religion

The second difference between the doctrine of Mahdism and cultural War view is about the revival of Religion.

Both of them believe in the revival but with different prospects.

Huntington says in this regard:

[Even] before the 19th century, the Arabs, the Chinese, the people from East Roman Empire, people from ottoman empire, the Mongols and the Russians were truly self – confident. They even ridiculed the western cultural inferiority, institutional backwardness, corruption and decline. Now that the West's prosperity and success is on the point of relative decline, the same views about the westerners are renewing once more. Non-westerners primarily feel that they should not take the West into any account. In Iran too, many people deny western values in various ways though this sometimes seems to be extravagant. Also, in other countries such as Malaysia, Singapore, Indonesia, China, and Japan, the same attitudes are taken toward Western Civilization and the ways of life Nowadays, more and more people are turning to their own traditional native values and renewing their own religious ceremonies. This is what has happened in many parts of the world including Asian countries and, particularly, in Islamic countries in case of cultural rebirth; but it can also be the effect of their economic productivity or the largeness of active populations.

The return of God: During the first half of the 20th century, most of the thinkers in the world believed that social and economic modernization would inevitably disregard religion, which is an important institution in man's life. In the second half of the century, it became known that the idea was baseless. All their hopes and fears were nonsense because religion, in step with modernization, was restored to life all over the world.

This rebirth, or in the words of Jill Koppel, the return of God, included all the continents, civilizations, and almost all the countries. The approach was to guard religion to be kept apart from modernization which had already been defeated. The thinkers admitted their being wrong and claimed that the failure was due to

Modernism to keep them aloof from God. No one now now talked about how to adapt Religion to new circumstances; no one talked about how to Christianize Europe again or how to modernize Islam. Rather, they aimed at Islamizing modernism.

Continuing his discourse, Koppel has considered the processes of social, economical and cultural modernization on the second half of the twentieth century to be the most obvious, prominent and the strongest factor for the rebirth of religion throughout the world. Also, he has regarded self-identification, self-reliance, self-recognition, or self – acknowledgement to be other factors emanating from the rebirth of religion.

It is the religion that makes distinction between the believers and disbelievers, between the senior pious and the junior impious. It is the religion that forms man's personality. Koppel depicts the quality of religious rebirth as follows:

"In a broader sense, the rebirth of religion is a reaction against secularism, ethical relativism and hedonism all over the world. It emphasizes the values of regularity, discipline, order, cooperation and interdependence of men. Religious communities have managed well to respond to those social requirements that no ruler's government has ever been able to meet."

The writer also considers the end of cold Wars and the West's retreat as other factors resulting from the rebirth of religion.

This revival, however, does not deny modernity at all; rather, it seeks to refute the relativistic, atheistic formless culture accompanying modernity in the West. It wants to refuse the so-called "westernization", to acquire cultural independence from the West. The religious revival now calls out proudly: "we shall become modern but we will never become as you are."

2 – 2

Huntington's degrading of religious rebirth to the level of nativism (reviving indigenous cultures) is not acceptable either, because he regards the rebirth as

■ Huntington's degrading of religious rebirth to the level of nativism (reviving indigenous cultures) is not acceptable either, because he regards the rebirth as an opposition to western civilizations

an opposition to western civilizations. Also raising the question of nationalism as the stimulation for rebirth is not true. Nationalism has always been an ideal of the western societies in the past. So nationalistic approaches can by no means be as the renaissance of Religion has never welcomed nationalism. In the doctrine of Mahdiism too, nativism and nationalism do not fill any vacancy. Mahdiism is the same renewal of Islam; therefore, it cannot gather together all the schools of nationalism, nativism, socialism and so on under the banner of religion.

2 – 3 In Huntington's belief, nativism, opposition to westernization and Islamicization of Asians including Iranians is to be called an excessive inclination. This belief is not correct either because in Asian countries, specially in Iran, as we clearly see, the tendency is in agreement with wisdom and reason. Then, how can it be an extreme? Now, this accusation of his is that the eastern religious rebirth has threatened the western benefits in the situation. Besides, if nativism is an extremist ideology, western nationalism too, will be the same; whereas, the westerners dislike to accept the fact.

2 – 4 – Another error of Huntington's is his introduction of some factors as Islamic fundamentalism. He and those who think as he does, have been keeping apart from reality. They enumerate factors such as economic development, population growth, the ending of the cold war, the West's retreat and nativism, etc, to be the chief variables of Islamization. But these are never the principal media in religion but only instruments for priority. Then what are the main factors? The main factors, as Huntington has referred to them too, are the faith in god, and keeping away from atheistic modernity. Faith in God is the most valuable factor and the denial of atheism is the most unworthy necessity in the renewal of religion in today's life. It is a fact that the negation of religion and being in compliance with atheism were the causes for the establishment of modern civilization at the time of Renaissance. Therefore, as Huntington himself believes, "Re-Christianizing Europe must start by denying modernity and opposing this civilization or by Islamizing this modernity again."

2 – 5 About the reaction to modernization, it can be said that in the renewal of

Islam, the influence of this factor will be indirect. In other words, it is not the feeling of having fallen behind or the feeling of triviality in the course of material progresses in life that Muslims have proceeded to review their piousness; it is, instead, the observation of shortages, weaknesses and inadequacies of modernity that has helped reveal the innate values of Religion to give us guidelines and show us direction-s. That is why Muslims have turned to Faith in God and, in the words of Huntington, resorted to religious precepts for a better life with trust in God. But how?

2 – 6 – Here, we should define the rebirth of Religion the mature of modernization and Islamic fundamentalism. These cannot be like some people imagine. The renewal of religion does not mean the renewal of Islamic precepts and the acceptance of some foreign values or changing Islamic laws and regulations. Rather, Islamic fundamentalism and Mahdiism call for cleansing heresies and impurities off the holy site of Religion and off the original rightful Islam away from any defect. Pollution or distortion, being re-introduced to and being practiced in the society.

2 – 7 We should not ignore Huntington's confession in the independence of the Islamic Rebirth in his evading westernization. In fact, it is the same important Point that shows the nature of Islamic fundamentalism or Mahdism. Imam Mahdi's rising is the belief that reveals the best kind of Islamic radicalism. Similarly, reviving the rightful Islam, which authorizes benefiting from both material and intellectual advantages of knowledge and human civilization, will be desirable, since it is free from any disadvantages of corruption and decadence in western civilization.

2 – 8 Consequently, religious revival is, from one side, because of the fact that the west couldn't provide an answer to man's needs and the problems that exist in societies. On the other hand Islam has proven to be able to provide a solution. Otherwise that sort of renewal of Islam which opposes the West and goes back to the old religion again after the lapse of 14 centuries would be meaningless and unreasonable. What is more, is that the renewal is concerned with the correct definition

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of "man" and the philosophy of "life" in Islam. How to define this will be referred to in another discussion.

3 – Mahdiism and Western Reformation

While giving his view on the clash of civilizations and comparing different civilizations, Huntington likens Islamic fundamentalism to the Western Reformation, that is, the religious movement of the protestants in the 16th century. Then, he enumerates many similarities existing between Protestantism and Islamic modernism, but finds some differences too between them. Also, he cites Islamic fundamentalism to be like the revolution in Marxism.

In recent years too, there have been similar approaches in Iran. Ideas such as Protestantism and Islamic Humanism have been brought up just as Islamic socialism or Godly socialism had been set forth before. Now, in order to assess these approaches to show the differences between Islamic fundamentalism or Mahdiism on the one hand, and Christian Reformation or revolutionary Marxism on the other, we will start to discuss and analyze Huntington's opinions.

3 – 1 Huntington raises the question of the Rebirth of Islam like this:

"While the Asians were acquiring more self-confidence as a result of their economic development, crowds of Muslims too, resorted to their own traditional religion and re-confirmed it once more as the origin of their identity, stability, legitimacy, development, power and hopefulness the hopeful ness which has been regarded as the solution to every problem in Islamic Standards. So, the rebirth of Islam, with its vastness and depth, is the newest phase in the procedure of adaptation of Islamic civilization with that of the West."

Then. Huntington, quoting from a Muslim authority, introduces the content of Islamic rebirth by saying:

"The establishment of Islamic Jurisprudence in the place of western laws and, than, increasing the use of religious language and symbols, expanding Islamic teachings, observing Islamic rules of conduct like Hijab¹³ ever more than before, and not drinking alcoholic beverages, etc. are all included in Islam." Then he

adds:

"The return of god is now a universal phenomenon but god, or Allah, is always among the Muslim believers and in their societies to revenge wrong-doers everywhere and He is successful for Retribution.

The Islamic Rebirth bears some similarities with Marxism in its political presentation. The texts that are called to be sacred give a full picture of a perfect society in which exist belief in foundational changes, denial of the nations or the state's power, the variety of doctrines containing a moderate reformism up to a violent revolution, all of which indicate some of such similarities. Of course, the Islamic Rebirth is more like the Christian Revolution in the Protestant code, which was: reaction to stagnation and corruption, return to a purer milder religion, orderliness, discipline and having attraction for the middle class. These are some common aspects between them. Lutheran and Calvinistic doctrines are similar to Shiism and Sunnism's fundamentalist ideas. There are even similarities between John Calvin and Ayatollah Komeini."

After that. He Goes on discussing Islamic Fundamentalism and Christian Reformation by saying:

"The religious movement of the reformists was chiefly limited to the Northern Europe, but the Islamic Rebirth has influenced almost all Muslim societies."

In Hunting-ton's opinion, the Islamized elements include enlightened revolutionary students, middle urban classes and rural emigrants to the cities; but the present Liberal Democrats have not succeeded in moving parallel to Muslim Fundamentalists.

That's right, liberal Democrats, with a few exceptions could not find a firm, stable, popular basis. Even an Islamic Liberalism was not able to take root either in these societies.

The entire defeat of liberal democracy to get access to power in Islamic societies is a repeated experience and a continual phenomenon. This has started since

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the beginning of the 19th century but without any success. The main reason for the failure is, to some extent, the nature of the Culture and the Quality of an Islamic society, which do not accept the western liberal concepts.

Huntington, at last, after reiterating factors of Islamic Fundamentalism like the growth of population, modernization, and the government's affectation of rightful Islam, etc.

Claims that they are the causes for the inefficiency of Islamic Fundamentalism to establish social justice, economic development, and political liberty.

3 – 2 Quoting from Huntington, we said previously that in his belief Islamic Fundamentalism means: opposing the West, seeking independence, negating western values even modernization in the western style, etc. But in another place he says:

"Islamization means: conforming to the West's rules." But he does not give any more explanation or reasons. The fault with his talk is, at first, that it is contradictory, since complete rejection of the West is quite different from westernization and conforming to the West. Secondly, the essence of Islamic monotheistic teachings will basically hinder polytheism; so any non-monotheistic approach to the West is prohibited because it will be considered atheistic.

3 – 3 – Perhaps according to some incorrect inference that westerners have had from Religion, they merely consider it as something only spiritual, heavenly, non-mundane and, as a result, they think it is empty of other functions like the political administration. Huntington too, despite his admission of Islamic legislation, its content of a high moral code and the exact application of creeds and its being bound to Islamic ideology. Considers the nature of Islamic Fundamentalism to be violent, revengeful and quarrelsome. He even says:

"Revengeful" is the attribute of-god. He is called a "revenge taker" in Islamic culture" But we all know that this idea is not true. The essence of religion in general, and the religion of Islam in particular, is kindness. The nature of Islam is Islamic radicalism, essentialism and Mahdiism. Islam puts together this world and the other world; it relies on Divine compassion as a part of its culture. Islam

is known as a religion to bestow mercy, kindness and grace by the Will of Allah, with all laudable qualities; other wise, to revenge enemies of God, those who are incorrigible and troublesome constituting a small number cannot be regarded as a dominant majority. Moreover, the doctrine of Islam and Mahdiism has a First step to take and that is the extermination of enemies of mankind and justice. It is evident, then it the preliminary conditions are not realized, the greatest parts will not be reached. So, it is fairly desirable to reason that "a prelude can never be more detailed than its whole performance".

3 – 4

The similarities or common aspects that Huntington has cited to be between Islam and Marxism are never acceptable because these two are by far different from each other both quantitatively and qualitatively: For example the ideas of 'generalism', being 'revolutionary', and fundamentalism are not the same in them. Secondly, Islam is originally distinct from Marxism in its beliefs. In Marxism "matter" is original but in Islam God is the origin of creation. Everything is in under His protection.

Since such a basic difference exists in their basic approach their ideological outlooks on the World will inevitably become different.

3 – 5 While comparing Islam and Christianity (of course with great concession since Islamic Monotheism is not analogous to Christian Trinity), We can say both of them ask their followers to worship God; both are divine religions. However, we cannot say, at first, that Christian Reformation is identical with Islamic Fundamentalism, inasmuch as what happened in the matrix of protestant movement to which Huntington has referred too, is inside a religion that has been distorted; whereas Islamic fundamentalism is a return to the religious principles and rudiments whose original text, the Koran is left to us safe, sound and intact without any distortion. Secondly, the direction of Christian reforms led to Western Capitalism with the help of Protestantism, which is merely mundane; whereas Islamic Fundamental-

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ism or Mahdiism aims only at God. If Muslims tend to use secular commodities, it is because God has asked Muslims not to be hermits. Thirdly, Protestantism itself has been established heretically by men who wanted to modify it, but Islamic radicalism that has risen from the depth of Religion is endowed with the sanction of guarding the Law and the responsibility for growth.

Religious leadership and practice of Jurisprudence (Ijtihad) too, is not considered as heresy and neither is it innovation in the unlawful sense of the word but it is of great value in itself.

3 – 6 What Huntington means in this regard is also unreasonable – He puts the load of Islamic Fundamentalism on the shoulders of three groups he mentions; because Islam is in essence "Faith and Belief" and does not deprive and Muslim of his rights. So, all the followers of Islam must believe in the principles of the religion and Mahdiism. The righteous deed is also complementary to the Faith. Every Muslim should try to get his religious ideals realized. Then, the three groups cited above have no characteristic themselves. All social classes lie under the fundamentalism of Islam and this is what Huntington himself has somehow admitted, when he calls all geographical areas of the Islamic world as the open space for fundamentalism of Islam; though he should have said:

"Wherever on the earth a Muslim lives, he or she has to fulfill the religious duties indicated and coordinated with Fundamentalism."

3 – 7 – It is so interesting Huntington admits that Liberal Democracy has defeated against Islamic Radicalism. This conveys truth fullness and superiority of Mahdiism Doctrine. Of course, it is of great importance to reveal the secret of the defeat of Liberal Democracy which is the best Product of the defeat of Liberal Democracy which is the best product of the West. The reason seems to be that the report card of western civilization in comparison with that of Islamic world is filled with awful records. This reveals that the westerners have oppressed Muslims several times in history although they have been intellectually poorer and much less spiritual than Muslims. Their theoretical and practical inadequacy in using science has made us reject them and turn to Islam. Let it not remain unsaid here that something in the

name of "Islamic Liberalism" is only on imagination which has occupied the mind of Huntington and the like without having an external reality.

Just as what we said before in the criticism of Islamic Protestantism and Islamic socialism (which do not exist at all), the religion of Islam is independent and is self-sufficient in itself without having any relations to Humanistic Schools of Thought. Islam does not need to get any thing from them either to share with them. If we admit that man is a perfect creation, then he is needless. We may only use the term "servant of god" for him to show his freedom. Then is no coordination between Islam and western Liberalism; any such coordination is impossible and out of question. Since a Muslim is a servant of God, his free-will is a light of absolute will of God; whereas a westerner who cuts himself off from God, takes His place, feels powerful and completely free, and this is an idea completely incompatible with the idea of Submission and Worship.

3 – 8 Our last word have will be a response to those who believe religion or Mahdiyyism is inefficient for a happy life. This is perhaps the most important matter of theirs brought up in dispute with Islamic Fundamentalism. The essential point is that western civilization is materialistic in substance. Its mental base for worldview is laid on "matter". Its principal approach is economic. That's why the westerners weigh and measure Islamic Fundamentalism with such a wrong standard or criterion which they use to indicate their positions.

In order to assess Islamic Fundamentalism, we should, at first, choose a non-material medium so that its theoretical efficiency will be known. Secondly, the practical efficiency of Religion will be examined, that is, the opportunity must be taken to check everything to see and then judge whether it is successful, whether it is done on the basis of Islamic norms.

So, Islamic Fundamentalism is an approach to Mahdiyyism; it has provided a chance for the West to take and to follow the course to witness its efficacy how it

the best product of the West. The reason seems to be that the report card of western civilization in comparison with that of Islamic world is filled with awful records. This reveals that the westerners have oppressed Muslims

will reach practical successfulness.

4 – a Historical or an abstract Outlook

Previously, we asked a question: Can Religion be surveyed in its ideological garment? Westerners and those enamored of the West fear to see an applied religion. They want a religion non-political, non-ideological and separated from its reality. Separated from society and in abstraction, so that there would be no harm from its side in their western profits; because western secularists have treated Christianity the same way: to stay safe and sound in various phases of cultural, social, economical or political dimensions. That is the reason why do not want a dynamic genuine Islam as a perfect religion with different adaptable systems to ask of them Faith and righteous deeds. Rather, they want "Historical Islam, namely. A static religion that has remained still without any alterations, a kind of Islam that can be mixed with human whims and passions.

4 – 1 an Approach to the Clash of civilizations View under the title: Islam as a Concept without Monotheism Huntington says:

"The quality of political faithfulness in Arabs and among all Muslims is in contrast with that quality in the modern west. For westerners, the State and the Nation or the country and people are the highest point of political faithfulness. Other forms of faith fullness will be subsidiary or are ignored when faithfulness to one's nation is set forth. On the other hand, in Islam the hierarchy of faithfulness is hollow in the middle. 'Iralapidus' holds that there are two basic permanent structures in Islam, in the family, in the tribe or in the community on the first hand; and on the second hand, in the cultural, religious, and in governmental units with its most wide spread quality in kingdoms. In the Arab world, the present countries have difficulty being regarded legitimate, since they are mostly the product of Absolute, if not stable, Imperialism of the West. The boundaries between these countries are not in accordance with tribal, sectarian or ethnic habitations, like Berbers or Kurds. Moreover, sovereignty of the nation-state is inconsistent with that of Allah and the people.

Islamic Fundamentalism as a revolutionary movement denies any nation-State concept for a unified Islamic world."

Mrs. Hunter, one of the advocates of Huntington's view, explicitly claims that Islam is non-ideological, empty of a political system but only historical. She says:

"The difficulty with most of the theories presented about the nature of Islam is that they have surveyed the position and function of Islam in a separated, non-historical manner; but it is not possible to think of the effects of Islam in an abstracted form.

Of course, Islam does not consist of a motionless, static collection of lawful rules and moral regulations that have not changed over centuries. Islam is a compact aggregate of life experiences of the people who have lived in these lands throughout different periods of time together or with other non-Muslims."

By studying another section of Mrs. Hunter's writing, we can realize why she is so interested in a historical Islam and not an evolutionary one.

The First Islamic Society, Facts and Fiction Muhammad (MGSPH), the prophet of Islam, entered Medina in 622 AD and passed away in 532 AD.

Over these ten years of his living there, he overtook the political and intellectual leadership of his followers in the new Islamic society. In spite of the fact that this period was short, he left a deep influence on the next political and social theory of Islam that was going to change. The engagement of enchanted Muslims with that ideal period gave so great an enthusiasm to the people that it became an example for the next generation of the city to try to renew it again this struggle has been continual and the experience has been repeated through-out the history of Islam. Don't the Quran and the prophetic traditions provide a sufficient clear unambiguous guideline for the conditions necessary in an Islamic government?

May God send His Praising to him his household.

In another place of her writing, Mrs. Hunter prefers even the political system of the Sassanides to that of Islam. She says in this regard:

■ Now, in spite of the prevalent belief in the idea that politics and religion can be mixed in Islam, we see that the intermixture is not greater than other religions

"In the Sassanide customs, there were more intermingle between mundane and heavenly phenomena.

Now, in spite of the prevalent belief in the idea that politics and religion can be mixed in Islam, we see that the intermixture is not greater than other religions.

At the political level, the Islamic world is lacking in unification and integration. Islam has not managed yet to leave out tribal, racial and cultural characteristics in its domain. The desire for the constitution of a single Muslim Nation still seems unlikely and inaccessible. It has remained for the people like a mirage to reach. There are great complications for the individual and collective identity of Muslims in proportion to other countries. The most important outcome of the missing unity among Muslims is that they have only Islam to account for and to resort to for their identifications and other desires. But this may not often be the most important."

Attacking Islamic radicalism severely, she says at last:

"If the "extremist Islam" is basically a deviation resulted from various factor having no relationship with the concept of orthodox Islam, it can be destroyed by attacking its basic reasons which are recognizable. Nevertheless, not all western thinkers and observers of Islam can distinguish good and bad Islam. But they all accept there is one kind of Islam called, "the Islam that defies", which is the most dangerous to threaten the west whether at its civilization or at other aspects. So the fighting Islam must be controlled and eliminated.

But these thinkers are against the idea that Islam is able to evolve, improve and then approach the western values, get to a compromise with them. They conclude that a certain clash between civilizations will be inevitable until Islamic communities become fully secularized until Islam become restricted to the domain of individual self-consciousness and intelligence. The advocates of this theory also believe that any efforts to even engage those Islamized groups that are without extreme tendency in political movements will also be dangerous."

Before criticizing all the above long quotations, I must apologize to dear readers and God, the Great, for these humiliating offensive contents these writers have said. I cannot hide my ample sorrow and annoyance caused by the use of the profane

language of these writings. Such books are translated, printed and Published with sumptuous expenses out of the State's treasury without any reminiscence or even a short critique for the baseless views that threaten our people's beliefs. Now, for the sake of my religious duty I will note the following lines so that I might lessen the burden of the misfortune inflicted upon us and show the infirmity of such hallucinations.

4 – 2 Doubtlessly, nationalism is a western phenomenon and a school of thought. But the chief reason for its inefficiency seems to be more than its non-innateness. The 19th and the 20th centuries' changes, specially the two world wars showed that nationalism and extreme racialism would not lead to anywhere. After these two, existentialism came into being so that it could compensate somehow for the spiritual and intellectual injuries inflicted on the western societies due to some shortages.

As for nationalism, it is contrary to man's nature and wisdom. It is by no means consistent with the equality of men, since men are equal in relation to their amount of mental and physical abilities they possess. And those can never be measured by the ugly hands of nationalism.

Perhaps. Huntington had omitted the void ness of nationalism and filled its blank space by his theory of clash of civilizations.

But strange to say, he turned to nationalism again and tried to find faults with Islam by asking why it did not accept this human school of thought. Now, it is a very good thing and an object of glory that Islam disagreed with nationalism.

4 – 3 Huntington's point of view that the Islamic model is hollow in the middle (namely, it has relied on family' primitive tribes, emperorship and then on caliphate because of which the Muslim society became involved in disunion) is nothing but irrelevant and untrue. According to religious texts, family is laid on the base of reason and nature; it has been valued for its dignity. It has been recommended strictly that we setup a family life, the mutual laws for husband and wife have been taken into account, respect to the parents has been emphasized; but never have tribalism,

■ Huntington has mentioned, however, the illegitimacy of Arab States that are dependent to the West, but this difficulty does not bear any relation to Islam

caliphate nor emperorship been accepted. What has really been accepted is saint-hood (the friendship to the authority, guidance and leadership) of the holy prophet and the Imams, and now the last Imam who is absent from our sight but he is alive. It is also accepted that we should obey a religious leader at present who is the substitute for the absent Imam.

Then, not only has Nationalism been left out but also tribalism. Caliphate, emperorship, imperialism and the like have been denied in Islam because they contradict reason and nature. I hope I can discuss this more in another article.

4 – 4 Huntington has mentioned, however, the illegitimacy of Arab States that are dependent to the West, but this difficulty does not bear any relation to Islam. It is quite clear that the religion of Islam Does not agree with them since they have a false legitimacy by being dependent to the West. As a result, the problem of such states is due to the disgraceful domination of foreign powers.

4 – 5 The essence of the doctrine of Mahdiism and its sovereignty comes from the Sovereignty of Allah. As it is expressed in the Qur'an: "Government only belongs to Allah." Then, from where do they infer that the rule rejects "national government"? As Huntington and the others who think the way he does in the West, say they want to have republicanism without Islamism. They think God's sovereignty cannot be along with people's sovereignty! The answer is that to their imagination is that the 'creed' is different from 'government'. The creed is the religious order and the divine law, but 'government' means how to carry out God's orders. In Islam, the governors, the rulers, and the executors of laws have been introduced to the nations and the people are asked to follow them and obey them.

So, this is called the commands of Allah due to being a Muslim or a servant of God. Republicanism in Islam means the same thing. It is on the basis of people's votes. As a result, no negation is there between national government and republicanism in the political system or between Divine creeds and Islamism.

4 – 6 The doctrine of Mahdiism or Islamic fundamentalism does not aim at Nationalism on the basis of seeking unity and denying disunity. This is because Nationalism creates a fragile unity in a collection with forms that have an injurious

competition with similar units or different nations. Instead, the unity among nations, the formation of a single universal government to realize virtue, God-fearing or as the Qur'an that says:

"There is no difference between men and women in the origin of creation."

God has created man and woman both the same. Neither of them should boast or take pride in being a man or a woman. Similarly, No tribe or nation has superiority to another in comparison.

Then, what is the real reason for those superficial differences between men, Women, tribes, communities, nations and races in creation? Here in the words of the Qur'an, "It is for you to know each other, to get familiar with one another.." So, it is mutual recognition on the condition of¹⁴ virtue, which causes cooperation. The distinction of one form from another, except in the degrees of virtue, may result in boasting or hostility, animosity, etc.

It is true that Mahdiyyism and fundamentalism deny Nationalism but they settle in its place a unity that is much more constructive. It is a unity of the whole Muslim world in practice, in spite of all superficial differences in civilizations and local cultures. In fact, in the words of Bernard Louis to specify the subject truthfully:

"Islam is a universal religion not on the basis of racialism or liberalism."

4 – 7 – According to what we have said so far, the highest political system is setup in Islam. On the one side, it is handled by Divine laws and on the other side, it allows every unit of human society and everyone to share in power to administer the affairs.

The meaning of Doctrine of Mahdiyyism and Religious Government is not a closed Kind of management. It is not the way some people believe that Islam is a government of only religious jurists. Neither is it non-scientific nor monopolistic. It is really a virtue-centered system for greatness of man in accordance with the more virtue one has. The higher the virtue, the higher his rank will be. This caus-

■ the use of the word 'Islamid' will not necessitate a nation's civilization to be equal with the orthodox Islam as a whole

es specialty and commitment for him to manifest himself in his worthiness. This is the same thing that we believe is the criterion for everybody either in today's ¹⁵walayāt-e-Faqih or tomorrow's ¹⁶Mahdawiyya in such a way that major jurisprudence management and Mahdiyyism should not be inconsistent with minor scientific and specialized managements.

4 – 8 Unlike Mrs. Hunter's view, the doctrine of Mahdiyyism is endowed with a special school of thought. Islam is nothing but a collection of Divine Revelation-s, i.e. what Allah has revealed to His prophet. Therefore, religion is a unified whole of worldview and ideology, which forms a school. This school is an abstracted entity which is separate from man and mankind. What can be realized in practice is the behavior of Muslims. If their behavior is in agreement with God's commands, that will be the real Islam; other wise, it will not. In the first case, no change or evolution will take place, and in the second case, whatever occurs will be different from Islam without having any connection with it.

In this manner, Mahdiyyism is pure Islam to which we must return. There is nothing as terms of evolution in Islam. Thus, what has been called 'Historical Islam' will have to be reviewed: If it conforms to pure Islam, it will not bear the name "historical"; otherwise, it will certainly be inconsistent with the Revelations of God to His prophet, so it will not be called 'Islam'.

4 – 9 When Mrs. hunter, Quoting from some western writers, says that Islam is no longer able to evolve and is not improvable, her way of quotation implies that she has not accepted the division of Islam to bad and good but that she implicitly Islam is entirely bad. So, it can naturally be concluded that it is insignificant to divide Islam into 'historical' and "abstracted", since it will then remain as a closed system that is, traditional and static, which sounds very disagreeable in our opinion. But, as we know Islam is a Divine religion, perfect in itself, needless of any evolution.

4 – 10 – Historical Islam, on the other hand, may be Imaginable in one way: the form in which cultural features, rites and ceremonies of every Muslim nation, community or society can manifest themselves. It is only in such a state that different

histories and local civilizations of Muslim nations become realized, each with its own label on its collection of customs and rites but with the adjective 'Islamic' before that name.

However, the use of the word 'Islamid' will not necessitate a nation's civilization to be equal with the orthodox Islam as a whole. Islam is a whole but it can be separable from any other kind of local customs, local rites and ceremonies. That is why we say Islam is an abstract, separable entity and not historical.

4 – 11 Mrs. Hunter has called both Islamic political system and the theory of religious government "fabulous" and has named the city "Medina" a Utopia. She has also called 'Historical Islam' something real. But we can find 4 faults with her Statement.

1 – God has ordered his prophet Muhammad (PBUH) to establish such a government with its special acts and deeds and God has ordered the Muslims to obey His prophet in what he tells them to do. so, this Islamic government or the Qur'anic theory cannot be a fable.

2 – According to her admission of the religious political leadership of the prophet, the establishment of an Islamic state in Medina and then expanding it to the Arabic Peninsula cannot be a Utopia. It is because it has actually happened. Furthermore, the immaculate prophet has really executed God's commands, he has started to set up the government according to the Qur'anic verses. Then His Kind of State with its laws and central city is not a Utopia.

3 – When all Muslims have received the religion, obeyed its orders and have been practicing it, such people can never be visionary, fanciful, or even idealistic.

4 – If the State in Medina under the government of the prophet has been fabulous, then historical Islam in the belief of Mrs. Hunter, is a baseless claim and nothing but an imagination.

4 – 12 It is well – known and clear that about 80 percent of the Islamic laws are on transactions, contracts, unilateral obligations, economy, commerce, social

■ When all Muslims have received the religion, obeyed its orders and have been practicing it, such people can never be visionary, fanciful, or even idealistic

relations and social jurisprudence that constitute the Religion. As a result, Islam is the religion of life and the world. It is by no means separate from society nor from politics. By referring to the political laws of Islam and by reviewing a great part of jurisprudential books and encyclopedias like *Jawahir-al-Kalam* (the Jewels of Discourse), we shall see that not only is Islamic Government or Mahdiism not Fabulous but it is obviously real and serious. However, in spite of all the evidence, it is not known on what basis Mrs. Hunter claims that the Qur'an and prophetic traditions (Sunnas) have not provided man with clear adequate guidance about the conditions of how to rule and govern!

4 – 13 Upon what positive evidence in comparing the religions, does Mrs. Hunter conclude that Zoroastrian faith or Sassanide beliefs are more powerful than Islam in governmental theories? For Islam, we own such voluminous texts about politics and statesmanship, lots of traditions, concerning political laws, many valuable books in political jurisprudence that convince every impartial authority of the superiority of Islamic theory for government. Now, what is the reason for her claim to show other religions have left much more heritage in laws and jurisprudence than Islam to be a sign of their domination?

4 – 14 It seems as though the variation of Islamic communities and nations has drawn Mrs. Hunter up to a kind of intra-religious Pluralism. It is in such a way that she can conclude Muslims' dispersion on the earth is the sign of their disunion. As a result she may explicitly deny Muslims' unitary ideal for the doctrine of Mahdiism. But all these points must be examined separately to get a good result. Neither can we claim that there is a new kind of intra-religious pluralism saying Muslims are engaged in manifest differences of opinions, nor can we ignore and weaken the present increasing unity of Islamic societies. And above all, we cannot consider the doctrine of Mahdism "a mirage" or something inaccessible; because, as we saw neither is the theory of sovereignty fabulous in Islam nor has the model of Islamic government during its first years been imaginary and thus useless.

The experience of Iranian Islamic Revolution and the unification of all strata with their firm support of the Islamic Republic system or an Iranian state-nation, at

a smaller scale, Showed that it will be possible for a Muslim world, at a larger scale, to be realized with all nations to come under the banner of Mahdi (PBUH), the twelfth Imam to give positive answer to his call.

But it should not be left unanswered here that some invisible unclean hands or evil powers have been trying to increase disunion among Muslims and cause discord.

But this is not the effect of Islam as a religion. Keeping away from Islam or feeling optimistic towards enemies may result in divisions and domestic wars. While the remedy for all injuries is nothing except opposing the enemies returning to Islam and submitting to Mahdiism We should agree that the whole identity of Muslims is only dependent on this very movement.

4-15- It seems possible at first, that Mrs. Hunter by criticizing Muslims' division and discord wants them to become united while, simultaneously, she condemns Muslim's Fundamentalism. In another place, she calls Muslims deviated and extremists in their demands. But we see that Islamic Fundamentalism and Mahdiism always call for unification of Muslims to follow a Just policy So, it Mrs. Hunter blames the Muslims for being Fundamentalists, she must be condemning them for adhering to the ideal of unification. Then, she herself must be condemned for her being contradictory

4 – 16 – It is not known why Mrs. Hunter has named Muslim fundamentalists "deviated"!

If by deviation she means deviation from Islam, we should immediately say she has imagined that Islam is neuter in nature and empty of any political policy. In this case, Islamic Radicalism cannot have any deviation. Moreover, the way we introduced Islam, it is political in nature and wants unity. Then, Mahdiism and fundamentalism are not separated from Islam. Also, if the real Islam has any credibility for her, then, radicalism, which is a kind of historical Islam, must be with out defects.

■ It seems possible at first, that Mrs. Hunter by criticizing Muslims' division and discord wants them to become united while, simultaneously, she condemns Muslim's Fundamentalism

4 – 17 According to her approach, Mrs. Hunter makes no distinction between good and bad Islam but condemns both kinds. This means that she disapproves of both fundamentalism and moderation. In this way she has revealed her spite against genuine pure Islam and shown that not only is the extremist Islam bad but also the good Islam is not acceptable, nor other West-oriented liberals are reliable. So none of them should be taken into account.

Then, what is really good in Mrs. Hunter's view? Is it something else except Islam, like American Pragmatism or any other western belief in genera, even anarchism or Nihilism or any other school good? Or is it that goodness does not exist at all and only Zoroastrian dualism is all right? Maybe on the basis of her confession, she has preferred the Sassanide Principles to Islam or in her view she has taken Islam impressed by Zoroastrianism Dualism. Hence, Zoroastrianism must be the best of all beliefs for her.

4 – 18 The last suggestion of Mrs. Hunter's has been that Islamic societies ought to be completely secularized and the religion should not go out to the scene either. But the difference with such an approach is that this attempt will take away the social function of Islam from it and restricts it to individual practices, which is by no means compatible with her worries about disunion of Muslims and the appearance of disorders in social relationships. If she is anxious about disunion of Muslims, she surely needs to agree to the social function of religion and she will ask for their unity under the auspices of Islam. But such a position again is inconsistent with her desirable secularism.

5. Two outlooks to man

After comparing the Historical and abstract point of views to religion and understanding the difference between the doctrine of Mahdiism and nationalistic approach of the West to societies, we take the turn now to the way the West and Mahdiism look at man. First, we will discuss the judgment of the Clash of civilizations theorist about man's nature

5 – 1 Huntington says the following under the title: "Intellectuality of authority" about man's status:

"No doubt, the most important difference between modern man and traditional man is his outlook toward his environment. In the traditional society, man accepts his natural and social environment as a fact. Everything will stay in the same way as it used to be, because God wants it to be this way. Not only would any effort to change the unchangeable pre-existence or eternity of the society and the world be blasphemous but it would also be impossible. So any change in traditional life is absent and unimaginable since men cannot even think about that in their mind.

However, modernization started at a time when men could feel in themselves that they were capable of influencing the nature. They thought about the way they could understand what the nature and society were. So, they realized them and started to control them. Now, reconstruction means to stop and throw away the effects of outside obstacles that prevent men from taking actions, and free them promptly from the bonds of gods' decision, fate and destiny,"

But from the viewpoint of a traditional man, law must be an external preventing power that is to act with man having no control over it. Man discovers the law but he does not make it. However, the political society that wants to make alterations in social structure has to possess political power at the disposal of political boards not in the authority of external obstacles.

Some hypocritical Approaches

Are these westerners or non-westerners, paradoxical or democratic?

Pointing to some binary hypocritical, paradoxical approaches of some theorists, Huntington says:

"Non-Western societies referring to the gap between western theories and their practices say there is nothing to disprove it. Hypocrisy, double-faced ness, agreements and disagreements are the pretentious behaviors of secularists. Democracy must be supported on the condition that it does not cause Islamic Fundamentalists to attain power. It is advisable to stop Iran and Iraq from producing nuclear weap-

■ "Non-Western societies referring to the gap between western theories and their practices say there is nothing to disprove it. Hypocrisy, double-faced ness, agreements and disagreements are the pretentious behaviors of secularists

ons. As for Israel it is not like that. Not only has the West's influence decreased but also the paradox of democracy in the world after the cold wars. During the period of the cold war, the West, and specially the United States were faced with the difficulty of their dictator – friends too. The western leaders who had realized the process of establishing democracy in non-western countries would cause their opponent states to become powerful, to struggle both to influence the courses of elections and also not to feel so interested in the promotion of democracy in such societies.

5 – 2 The difference suggested by these theorists existing between modern and traditional men is the result of their superficial studies of today's progresses being characteristic of new civilizations, which did not exist before.

These changes are the result of modern ambitious men, just as yesterday's stability was the result of a closed worldview of the past. But this is an incorrect idea either because:

a – the assumption that the nature will remain the same if man does not interfere in it, is nothing but visionary. Our observation proves the opposite of this idea because the nature is changeable, even if men do not interfere, by the other motive which is the will of God, the Exalted. Talking about such a motive in detail is relevant to theology.

b – Intellect, power, and freedom of will, as proved and affirmed in the Islamic philosophy are the descriptions of absolute man not the modern man. Then, the traditional man can be both ambitious and creator of changes. Of course, traditional man with regard to his limited scope of science and his tools could only produce fewer changes than the present man.

C. the Religious and Qur'anic doctrines have not suggested any differences between men of the past and of the present. These texts have attributed divine succession and ruling on the earth to any man worthy of the job. So, according to the Qur'an, every thing has been created for man, and the man has been created to be dominant over the nature.

d – We conclude here that not only can man make alterations in the nature

and his society (because man is created of power and free will) but also such an action is not blasphemous since man's freedom of action is the Will of god. Also, there is not any difference between traditional and modern man inasmuch as man's nature has not changed from the beginning of creation until now.

5 – 3 There may be someone to consider "the absolute power and will of God to prevent man's freedom from being realized; and believing in such an idea is a characteristic of the traditional man, so tradition and modernity are two separate things." The answer this opinion we can say, the power and will of God does not necessitate stopping man's power, nor does his control and Knowledge cause compulsion. This is because man's will, power and knowledge with regard to the range of their influence have their specific effects and naturally have been assigned by God to act like that.

5 – 4 What Huntington has called "the prompting freedom of man" is the same as "humanism". Humanism means originality of man, his complete authority, his ability to take the place of god and his capability to live independently from everything. But humanism is intellectually impossible because man's abilities, possibilities and his power in comparison with his Creator are entirely limited. Man's existence is possible but God's existence is necessary.

As a result, humanism becomes impossible with regard to permanence, let alone realization and substantiation. Hence, the basis of modernism is infirm, weak and shaky; it is impossible to reason and does not have a strong base.

5 – 5 – It seems that the main purpose of the modernists about the western man's change of nature has been the debasement of eastern man's rank as "traditional".

If not so, the clash of civilizations view and the West's attack on the East would be senseless. By putting borders between modern and traditional men, eastern and western men, they will become separated and opponents to each other so much so that they will get involved in quarreling and fighting. Therefore, such an approach

■ By putting borders between modern and traditional men, eastern and western men, they will become separated and opponents to each other so much so that they will get involved in quarreling and fighting

is against justice and wisdom because we affirmed their nature is identical and the same.

5 – 6 What Huntington presents is the unpleasant clashes of the westerners and paradoxical democracy which is not really democratic in the real sense. Regardless of this why is the will of the pious man in the East not respectable to them? How is it, in spite of their specification that Iran has one of the most democratic systems inside its own government, they still disregard Iran's democracy, devalue it and plot against it and do not recognize it?!

5 – 7 – According to what we cited above, it could be concluded that the difference between Mahdiism Doctrine and the cultural war view about the definition of man's nature is unreliable. On the basis of discriminatory approach of the West against man, his nature has been reversed; eastern man has been debased and, on the other hand, the modern western man has been regarded dominant and claimant. But thanks to the doctrine of Islam and Mahdiism, both eastern and western men have equal rights. Neither of them claims to be superior to the other; neither of them is humiliated. The philosophy of being a westerner or an easterner, belonging to this race or that race or having this color or that color is only for men to get familiar with one another; it is not a matter of boasting or superiority. So, there is no reason for discrimination of one against another.

6. A selfish attitude vs. a humane attitude

Feeling superior to others, or humiliating of non-westerners are all the output of the domination which the new civilization has brought about and followed since Francis Bacon aimed at "power" as the final goal of science. It is such an attitude which manifested itself in the features of the clash of civilizations view. This time, we shall go to Bernard Louis, another prominent contemporary theorist from the United States to hear the talk:

"The Christian Facilitation Actually ended with the exact realization of re-conquering all the lands. The transition was revealed at the time when Grenada was conquered not via making wars but through negotiation which resulted in Capitu-

lation... In 1498, with the arrival of the well-known Archbishop in the city, this came into being and caused a change in political policy. A great number of Muslims, under increasing pressure and suppression were forced either to adhere to Christianity or quit Spain. In February 1502, the remnants of Muslims residing the Kingdom of Castille, by that time part of Grenada, encountered the same choice that Jews had faced ten years before: baptism, exile or death."

In another place, he explains European colonization like this:

"In a widespread field of study that history provides for us, we can better understand the beginning of European expansionism that happened in the 15th century. It was quite natural that the Spanish and Portuguese had to pursue Muslims as far as beyond Gibraltar Isthmus in order to free their homeland from Muslims' domination."

To praise Europeans, he has said: "For the first time Europe decided to emancipate the slaves, because western technology had met all the needs that Europeans had. The success of Europeans is due to their innate potential characteristics for civilization. These are attributes other people lack or are in shortage of."

Essential qualities from Louis' point of view

"Hesitation is a useful quality which is, in fact, one of the major motives in western civilization. Hesitation causes the base of indisputable assumptions present in other civilizations, even in primary stages of western in other civilizations to become feeble; they hinder mental activity to become weak. Sins in their modern sense are destructive but it can be said that a sin is an evident concept of haughty selfishness, which is the deepest weakness in the western civilization. To undertake a responsibility at the side of all bad deeds someone commits in the world can be a new interpretation of the phrase: "heavy loads on the shoulders of the white men".

Our glorious predecessors with all their haughtiness and vanity claimed that they were the bountiful fountain of all good deeds.

■ The arrival of Islam in Europe or The Islamicization of some Europeans was not linked to persecution and oppression. Those Europeans adopted Islam freely and, in this way, religion could not be aggressive or coercive

Now, notice God's will and satisfaction in his words:

"In spite of all accusations against us, there is no alternative for us except resorting to confession of our errors. We westerners have been sinful for the reason of our selfishness, we committed crimes such as aggression, attack, plunder, hegemony, seeking slavery and killing men. Nevertheless, in order to lessen the weight of our sins, we turned to reasoning that a long period of time had passed since we thought such attempts were lawful. And even a much longer time before that we thought we had committed them for God's sake and God's consent."

More about West's Favors to Humanity

"Sad news about wars, Persecutions, and tortures of the people who were different from us are the evidence to prove we have not been successful in respecting other nations, since this guilt was thought of as ideal acts for which we fought and were victorious. Imperialism, racial segregation and sex discrimination are all western terms that were used afterwards. Really, the westerners did not invent such evil jobs, but after they became universal habits, they realized that these actions were evil, so we condemned them and tried hard to reduce the intensity and help the victims."

And finally Louis warns the West's challengers:

"Still, there is not a serious competitor to stand against the West and there is no substitute for it yet. Even those who shout out today: "Down with the U.S.A." and wish that it could come true, do not have the power to bring it into action since they are unable to kill. But if some special movements in the United States reach their climax, the situation may change and result in a collective suicide. The western civilization may give up the scene and go away.

However, if this happens, all men and women in other continents will be exposed to the peril of poverty, misery and distress."

6 – 2 Louis has admitted that the Spanish – Portuguese Capitulation is against Christian facilitation since it bears selfishness and self – conceit resulting from the West's discriminatory look at men by preferring the white race and the European citizens over other races and civilizations. But exactly at the opposite side of such

an attitude stands the Islamic approach of Mahdiism which is against any racial discrimination and self-conceit. Louis says in this regard:

"In those days, the Jews were, to some extent, Happy with Islamic Justice; they would take refuge to the Ottoman Empire voluntarily to remain safe from Christian persecution".

As we said before, the Qur'an is against any kind of racial discrimination or segregation, haughtiness, boasting etc.

6 – 3 But Louis has regarded European colonization to have been for the sake of prevention of Muslims incorrect, because:

a – The arrival of Islam in Europe or The Islamicization of some Europeans was not linked to persecution and oppression. Those Europeans adopted Islam freely and, in this way, religion could not be aggressive or coercive.

b – Even if the westerners had sought preventive measures, they should have guarded their own borders well but why did they occupy other people's lands?

c – If the presence of Islam in the West had been regarded as "occupation, then colonization and seizure of other nations' lands including those of Muslims too, must have been the same and nothing else.

d – According to some historical evidence, Muslims, behavior was different from that of colonizers. Muslims have always treated other people justly, humanely, away from violence and without exploitation. But westerners were converse of that.

6 – 4 The West's making an attempt to liberate the slaves under the coercion of industrialization, if correct, is ironically an interesting event, because Europeans did not set the slaves free for humanitarian measures; rather, they had to do so. We now know that enslaving free innocent people on any pretexts, such as captivity in the war is regarded as an unforgivable sin. Slavery and captivity as prisoners of the war are legally different; but these so – called civilized men, advocates of human rights and democracy have committed such crimes. Now we may ask them this

■ The worthy men of God will get to power and the stand of tyranny will be cleared away

question:

Why did you enslave people oppressively that you would be obliged to free them afterwards?!

6 – 5 On the basis of Louis' confession and his analysis, there are three origins for such western civilized colonists, crimes: doubtfulness, negligence of sins, thinking of supremacy and mastery over the world.

Unfortunately, we see that such a sinister trend has been intensified in the western civilization. In fact, Louis and Huntington as we reminded in the paradox of democracy before, cannot deny the existence of such qualities at their highest level in their political programs. So, American authorities, statesmen and other western sponsors are guilty of overindulgence, doubtfulness and aggression as it used to be. Now, is the behavior of Americans and westerners other than this in Afghanistan, Iraq, Grenada, Guantenoma or Abu Ghoraib?

6-6 We ought to remind Louis that the lapse of a long time and becoming old of guilt does not do away with its ugliness, especially when there is no expressing of repentance or remorse as it has been the case with westerners.

6-7 In order to acquit the West and reduce his own agony of conscience, Louis resorts to the old excuse of Destiny, Will of God, Fatalism or God's Providence!

But regardless of such intellectual subjects, this approach or position of his will be in contradiction with Humanistic view and concessionary idea of the West civilization.

When the westerners attribute 'nobility' to human beings, they cannot take God responsible anymore for their sins now and then.

6 – 8 – So, we have to cast these crimes in the teeth of the cultural elements of authority for what they did in the past and for their deviation from democracy and human rights. They must decide how they may solve such a contradictory problem in their conduct and speech.

6 – 9 – Louis' Confession

Like Huntington, Louis too, admits that the West has relatively declined, but he seriously claims there is nothing to replace western civilization which is on the

point of falling. But what will be worse than an overthrow of moralities? Of course, neither is Fukuyama's view about the end of history is correct, (that the West will finally win) with so much moral disgrace, nor will the end of history be the way Louis has said that the West will draw will the future be, then? It must be like what the Qur'an says:

"The worthy men of God will get to power and the stand of tyranny will be cleared away."

According to this logic, the future looks bright and promising since the strong will together with Divine Justice never gives way to oppression, guilt and enforcement. Islam does not approve of a black scene to be at the end of history. Islam started with atypical justified government of the prophet. After a while it was followed by the short period of Imam Ali (PBUH) governing the country and will be continued to the end of history under the justified government of Imam Mahdi (PBUH) with a perfectly just administration.

7 – The Bipolar world

We all must know that the world is bipolar in the view of the Qur'an: the pole of the truth and the pole of falsehood. This is because of man's free-will to divide his society into two types: the group of Truth and the group of Falsehood. The first is the worshiper of God but the other not. One group is clear-sighted but the other is blind.

Some people are useful for the society but some others are oppressive and ineffective. So in the look of the Qur'an, these two groups of truthful and false people are not equal. The first one is useful, permanent and admirable but the second one is useless, injurious, unworthy and vanishing. Such a bipolar doctrine in the Qur'an seems to be entirely reasonable and logical; it is by no means under the impression of any external thoughts. However, the clash of civilizations View has found fault with the bipolar look of Islam. Huntington says in this regard:

"Muslims have traditionally divided the world into two lodgings: the homeland of peace and the homeland of war."

■ The Islamic worldview is binary in regard to the relationships among the States and it is expansionist in the words of western thinkers

Bernard Louis has the same idea saying:

In the view of Muslims, the world was divided into two domiciles: the home of peace where Islamic creeds ruled legitimately and the home of war, in which there was no sign of Islamic laws. Between these two dwellings, a warfare state was always at work. Only a temporary short time cease – fire intervened. This conflict would continue until god's call could reach all creatures' ears."

In defending the view of clash of civilizations and finding fault wily the doctrine of Mahdiism, Mrs. Hunter says:

"The Islamic worldview is binary in regard to the relationships among the States and it is expansionist in the words of western thinkers. The expansionistic dimension of Islam emanates from the view of dividing the world two opposite places. The first one is the world which is the homeland of peace, or the home of intellectuality and enlightening, and the arena of war, which means the homeland of disbelief and corruption. As a result, Muslims do not have a clear understanding of progressive foreign policy beyond their own ways of administration, and the clashes between the two domains of peace and war. They are supposed to continue the holy war (Jihad) until the homeland of peace changes the homeland of war. She says in another place:

"The world is more complicated than Muslims have divided it into two domains. The international relations and the concept of worldview are not limited to the bipolarity of the world. This division was shaped too late in the Abbasid caliphate period when many other ideas were inspired to the thinkers through Sassanid customs and traditions. The Sassanians too believed in the world of two divisions: Iranshahr (the homeland of the Aryans) and the land of non – Aryans. The Aryan land was called the land of religion" i.e. the zoroastrian religion, which was based on a binary theory of god and devil, that is good and bad or light and darkness.

There was an eternal fight between the two sides. Then, the Muslims adopted the two divisions, but named them the 'homeland of peace' and the 'homeland of war'."

She has also attributed the bipolar worldview of Islam to Imam Khomeini (May

he be blessed) saying:

"Imam Khomeini divided the world between the wealthy and the poor i.e. between the dominant and the oppressed or between east and West or between wayfarers of the straight path and the followers of Satan."

She has claimed too that Imam Khomeini, being influenced by the traditional Islamic theory which divides the world into the homeland of peace and the homeland of war, though she believes that the theory is not a universal Islamic view. Nevertheless, in her view, Imam is under the influence of both traditional view prevalent in Iran before Islam and the bipolar system after World War II.

Mrs. Hunter also considers the bipolarity of Islam having been taken from Zoroastrianism. She claims that the Karbela tragedy has had two impressions on the Shiites:

One is end of the battle for restoring what was due to be paid to the Household of Ali (PBUH). The second is the "necessity of awaiting" (¹⁷Intezar) for the day when all the people ought to rise along with Imam Mahdi (PBUH) against injustice, telling lies and corruption, to remove even formidable obstacles.

7 – 2 – Now that we have explained the doctrine of Truth and Falsehood, we should clarify another important subject, which is the Islamic restrictionism against pluralism, which is incorrectly called 'religious plurality' by westerners.

Islam will never accept religious pluralism because on the basis of the human power of reason, contradiction is impossible since two sides of an argument like Islamic monotheism and Christian Trinity can never come together to be true. If we prove monotheism to be right, then we cannot say Trinity is also correct. This is called 'restrictionism' in Islamic bipolarity of the truth and falsehood in Islam.

Other religions also enjoy such a restrictionism to which both Huntington and Hunter have referred.

Therefore there is nothing to find fault with Islam in its restrictionism since this

■ Mahdi (PBUH), the Augment of God, is present on the earth among the people, he is a relation to everybody, but he is absent from the people's circles

is a matter of human intellect and reason. Monotheism in Islam with the prophet hood of Muhammad (MGSPH) continues as far as the Doctrine of Mahdiism in Shiism, the perfect religion with its superiority to other beliefs. Mahdiism is the only doctrine that comprises the relations among God, all the creatures on the earth, and the skies (the universe) at all the times. Since Mahdi (PBUH), the Augment of God, is present on the earth among the people, he is a relation to everybody, but he is absent from the people's circles. Other religions do not enjoy such a privilege to have a savior or guide let alone be the only way of deliverance.

7 – 3 Now that the subject of restrictionism has become clear, the concept of bipolarity, can be better understood about the "homeland of peace" and the "homeland of war." Although the idea is not mentioned explicitly in the Qur'an, it is implicitly perceived that the strategy of the prophet's flight to Medina (Hijra) gives me the idea of "land of war" for Mecca which was, then, an unfavorable place; i.e. an environment of atheism and poly theism against which a war had to be waged. Medina was called the land of peace, to which the prophet had resorted.

You see that this division is not a political hostile division in spite of what the reporters have imagined. It is not a bipolar world as the westerners have thought either. Islamic division is merely something cultural and quite valid. From the viewpoint of Islam the homeland of war does not mean the world of battle; it means a land in which the Muslims do not enjoy the necessary mental security and freedom, as the Qur'an describes: "It is a place of suffocation, disturbance and distress".

On the contrary the homeland of peace (Dar – al – Salam) is a place where people are living peacefully. The proof for such a thought is that Muslims never created a mentally troublesome and closed environment even for non-Muslims, when they were dominant powerful conquerors.

Bernard Louis says in this regard:

"Nevertheless, Islamic society was flexible against other religions and faiths. Muslims lived peacefully with groups and minorities that performed other religious rites. They were always prepared to allow them to carry out their own religious acts and life affairs completely freely on the condition that they observe a

number of rules; Whereas in Christianity there was not such a remission at all it was only after the crusades that crusaders convinced the Christians that they should live and let the others their living

As we understand from what Mrs. Hunter says: Dar _ al _ salam is the domain of peace and enlightenment, but Dar _ al _ Harb is the domain of corruption and disbelief. Then the theorists hardly believe in such an argument and try to find faults or difficulties in the discussion.

7 – 4 Mrs. hunter who has gotten involved in several contradictions in her discussion of bipolarity, at last concludes that bi-polarism is the result of Muslims' expansionism' but again she maintains the holy war (jihad) which is bound with the Imam's presence has produced such an idea (she sets forth many things that are in confusion, such as: developing the borders of Islamic countries would be forbidden, such as: developing the borders of Islamic countries would be forbidden, the theory of homelands of peace and wars is a traditional one, the theory is taken from a Sassanid custom, from the Zoroastrian worldview, the idea being taken at a much later time in the Abbasid period. The theory must be that of Imam Khomeini, the theory originated from a bipolar system after World War II, etc)

Now, to what degree should we evaluate Mrs. Hunter's discussion with all these contradictory suggestions to be credible?!

7 – 5 her view about Islam being affected by Zoroastrian religion is a mere lie because in the faith of Zoroaster, the world is really divided into two domains God and Satan (Ahriman) or light and Darkness. All the time these two powers get involved in antagonism against each other and test their strength.

But, in the Qur'an, we do not have such a dualism. As a principle of Islamic monotheism, the purpose is believing in the perfection of a single God, the absolute truth, for the sake of His Absolute power. No being is His rival or adversary. He is almighty, omniscient, without any power against Him. Even the cunning Satan,

■ In our belief, the return of imam Mahdi according to historical traditions, are accepted. But here again, Mrs. Hunter gets involved in contradictions

the tempter is an extremely wear creature that dose not even possess physical fore over humans.

He cannot make any alterations in his surroundings. However much a creature acquires power, his strength will be by the will of God. These facts are so clear that do not need any proofs. They are included in many verses of the Qur'an.

7 – 6 Mrs. Hunter's insults to Imam Khomeini (May God bless him) are not limited to what we quoted just now. In another – place of her boor, she introduces him as a man who treats people in a very coarse manner, who calls on them to rise against the wealthy, etc. but all these accusations against the Imam are undue since his holy presence, so noble, and genuine as a thinker and jurist in Islam and as the leader (wali – e – Faqih) is completely exempt from such charges. He was inspired by the Qur'anic culture, he adhered to prophetic traditions and propounded the bipolar view of truth versus falsehood, two poles of Dominance and Depression, one based on instinct and the other on reason – the Instinct. Draws man towards material needs but the reason directs man towards mental intellectual demands. As a result man is a physical – spiritual being. In the words of Mrs. Hunter:

Islam has taken both physical and mental needs of man into account. Islam has kept an equilibrium between material and intellectual side. Now, let us put it this way:

The internal challenge between intellect and instinct will turn to an external challenge between men who are worldly and men who are God worshipping and just. So, it is quite natural for a bipolar world to come about.

7 – 7 In our belief, the return of imam Mahdi according to historical traditions, are accepted. But here again, Mrs. Hunter gets involved in contradictions. She sets forth Imam Mahdi's return without his living on the earth and his absence from the earth. However, in the belief of Shiites and on the basis of historical proofs and traditions Mahdi (PBUH) was born of a mother called Narjes (PBUH) in the house of Imam Hassan Askari (PBUH) the ---- Imam of the Shiites, on the 15th of the month of Shaban (lunar calendar) 255 of Hijra. As a result, His living and absence are based on special expediencies.

God on his will has decided to raise Mahdi (PBUH) as the Imam in absence. So, his return becomes significant when he is considered to be alive. He must have been living for a while and then have disappeared. Other wise, his return will be meaningless when the Sunnites say: he will be born at the end of history, because there is no going in order to have a returning.

The most important difference between Islamic bi-polarism and Zoroastrian bi-polarism or other western ideas in this regard is what we can infer the following Qur'anic verse.

He is Allah, he who sent his messenger for guidance with truthful religion to make it over power other religions and other schools, although this mission is unpleasant to polytheists.

This means the prophetic mission is universal and the doctrine of Mahdiyyism is the establishment of justice throughout the world. Such an insight is by no means consistent with other faiths positions, with nationalistic demarcations and other discriminations among peoples.

8 – Nationalistic and Universal Doctrine

Although Huntington, while explaining his Clash of civilizations view, says the age of nationalistic sovereignty has come to an end and the bipolar world has changed to be a multi-polar world, he still makes use of nationalism to excite and incite westerners' feelings to exacerbate clashes between cultures, and as we shall see later, he has frightened the west of the danger lain in ambush to break out.

In contrast to the way he introduces Islam, that is, as a dangerous faith that seeks to make an attack upon other people, Islam with its doctrine of Mahdiyyism and with its bright prospects, full of blessings, light and guidance, promises peaceful co-existence for humanity. Islam rejects any discrimination against races, civilizations and cultures. This is the main difference between Mahdiyyism and the clash of civilizations view.

9 – The contrast between Islam and the west in the belief of those supporting the

■ Huntington has not adduced any proofs for his claim that Islam is together with terrorism and expansion of nuclear weapons

view of Clash of civilizations, the only danger threatening the west is Islam. Let us now hear their opinion:

9 – 1 Huntington defines Muslims like this:

The reason for Muslims attacks on the west is that they believe westerners have no firm religious principles. During the cold war, the west would call its opponents Godless communists; the case is the reverse now, the period is the period of clashes, Muslims call their opponents (opposite forces) Godless people.

He goes on saying that according to the results of some questionnaires in 1994 in the united states, most people and state authorities consider the spread of nuclear weapons and international terrorism two principal serious threats for Americans; and these to generally come from Islam. Then he adds:

With regard to their general understanding of each other, Muslims and westerners have brought about a quasi-warlike state between their civilizations following the growth of Islamic fundamentalism after the Iranian revolution in 1979. Both of the belligerent sides have recognized their relations to be hostile. Some years ago, ayat-al -allah Khomeini declared that Iran is effectively at war with the United states. Qaddafi of Libya also called his people several times to rise for Jihad against the west. Many other leaders of political groups too, together with extremists in other countries have used the same threatening purport about the west. To describe those having caused the conflict, the US has identified and introduced seven countries as terrorists. Five of these terrorists are Islamic countries, such as Iran, Syria Libya, Iraq and the Sudan. Huntington said at last:

The main problem of the West is not Islamic Fundamentalism but Islam itself with its different civilization on which the followers are certain to be superior culturally, but they are engaged in their inabilities and weaknesses.

The difficulty with Islam is not American CIA or Ministry of defense but the whole west with several civilizations about which the dependent nations feel certain. Non-westerners too, have agreed that the west and the westerners believe that their superior power, though it has started to decline, has made them committed to spread the western culture all over the world.

Bernard Louis, another theorist of Clash of civilizations view says, since the first invasion of the Islamic soldiers to Christian lands on the Eastern Mediterranean early in the 4th century until the second and the last retreat of Turkish forces from behind the walls of Vienna in 1683, the Christians have lived in a continual fear from the impending danger for about 1000 years. The danger of Islam that has Threatened Europe was a dual danger: Military on one hand and religious on the other. They feared that Muslims may occupy their territories, and their may adhere to Islam.

Also Mrs. Hunter has started her door by writing about the Islamic Danger for the West. She has said words that seem too trivial to be quoted here.

9-2 In answer to the Muslims' attacks on the western lands for the reason of atheism, we say that this claim has not been affirmed by anyone yet. Huntington has taken the root of this idea to be certain, but it is not so at all. Why should Muslims have authorized and issued the order of initial Jihad?

Mrs. Hunter has admitted this idea and said that the Shiites do not start Jihad in the absence of their Imam.

Then the origin of such a claim is false. Huntington's reason is also distorted be cause Western Godlessness is related to their altered religion, which is not practicable anymore. Besides, this very religion of theirs has been pushed to the margin prom its main text. Of course, the Islamic look at the West communism is completely materialistic, which is a form of atheism. As for Christianity, it has changed to polytheism because of its distortion and not taking the difficulty seriously. It has become unrestrained, frivolous and infirm. Muslims' criticism on the west is because westerners are not faithful even to their distorted faith. They have driven aside toward the margin and out of politicization. Also, our attack is not a physical attack.

9-3 Huntington has not adduced any proofs for his claim that Islam is together with terrorism and expansion of nuclear weapons. We all know that these two fea-

■ After the occurrence of Islamic revolution, Iranians did not wage a war against westerners, but tried to disclose the west's disguise, and this has endangered the West's benefits

tures have been characteristic of western civilization since it is the western civilization that has been essentially taken to colonized countries and been continued through invasion and terrorism.

It is the West that has at its disposal all kinds of atomic bombs. At the same time, Islam, with its justified humanistic regulations applied to Jihad with the enemies according to what is written in the book: *Jihad in Islamic Jurisprudence*), has shown that it has neither any connection with anti-humane massacre nor has it supported any terrorism. Anyhow, after it was made known that there is no aggressive attitude in Islam to combat the West, nothing else remains to be believed about nuclear armament and terrorism in Islam as its defensive tools.

9 – 4 No doubt, Islamic Revolution in Iran was an important turning point in establishing relations between Islam and the west. But more important than that, is that the Iranian revolution has always sought to get the foreign domination being over the Iranian nation. As for the establishment of relations, we know there is no opposition to western democracy from the Islamic side, since it is accepted that man is free to choose his religion. The removal of foreign domination too is a necessity for every democracy and no fault can be found with it. As a result, one side of the issue is not condemned for the reason of wanting Islam and desiring independence. But opposing to the right of freedom in choosing one's religion, and the commitment to this right and the violation of the right of independence of others is condemned.

After the occurrence of Islamic revolution, Iranians did not wage a war against westerners, but tried to disclose the west's disguise, and this has endangered the West's benefits. Of course, unless the West satisfies itself to recognize the other party's rights, lack of confidence will prevail every where. If pessimism becomes intensified, the result will be hostility. That may lead to a war for which the tyrant west will be responsible. We should note here this point that the Iranian Islamic Revolution is related to the Revolution occurred at the advent of Islam and will be the preliminary part of the Universal Revolution of Imam Mahdi (PBUH). Then it will follow the logic of Mahdiism without using violence or cruelty.

9 – 5 When we said the main conflict of the West is with Islam, this will somehow

deny the view of the clash of civilizations, since Islam as a religion does not have an objective physical aspect so that it can be the target for the West's attack. So, what does a western–Islamic battle really mean? Perhaps the West fears that the strong logic and internal force of Islam can mobilize the masses against the west. The west tries to oppose Islam itself instead of fighting with the Islamic civilization or with the believers of Islam. Therefore there will be no wars between cultures or civilizations; rather, the war between the west and Islam is a mental war. It is a battle between Islam and other religions and other void schools of thought. This is what we call: the battle of righteousness against Falsehood.

9–6 Another claim of Huntington that the West's culture is universal is not acceptable at all. Since the globalization of an idea must be actualized by spreading it all over the world. This approach is contradictory to multi-polarization of an idea which was his own suggestion. Furthermore the situation of affairs after the collapse of communism or the appearance of a multi-polar world does not reflect the sound of universality. Besides, globalization cannot be in the form of imposing the West's culture on the other countries. The morbid and defective western values, as Huntington himself confesses, have caused a decline for the West. The west's culture does not even have the capacity to overcome all the cultures of the world. Instead, the Islamic human values, that Imam Mahdi (PBUH) is going to revive and apply, are the most appropriate to embrace all corners of the world and become universal, because they are in conformity with intellect, wisdom and human mature.

9–7 Louis' View that Christians have been afraid of Islam for a thousand years is not only unreal (and has to be discussed in detail in another place) but also incompatible with what he said about the Islamic remission existing during the same millennium. As a matter of fact, one of these two must be untrue statements, either remission or continual danger.

9–8 last of all, the West's adherence to Islam can never be called a danger. Man is free to choose his religion as one of the recognized human rights in agreement with democracy. Of course, if people follow Islam, they will enjoy all its benefits and its worthy situation for human beings to reach the greatest elevation. Moreover, if the

westerners became Muslims, there would never be any military danger either, since all Muslims are alike, free and happy. Then, liberty will be attained at its perfection.

Conclusion

This article started with an introduction setting both the theory of the clash of civilizations and its criticism. In the first section, the character of the theory was described, multi polarization of the world policy after the cold war, relative decline of the west, Muslims' growth and economic power, then, Asian civilizations were dealt with.

The second section included comparison between the doctrine of Mahdiism and Clash of civilizations view, nine instances of essential differences between the two, with the first one being: Religion is developing at present and the west's civilization is about to decline, since western ideologies are forgotten and are being forgotten.

The discussion was continued with the rebirth of religion during which Huntington gave his opinion about Islamicization and Modernity. The third section surveyed the comparison between reformation and Islamic radicalism together with Mahdiism, revealing that these two were quite distinct from each other. One of them rejects religion while the other adhered the thought.

The 4th section dealt with the difference between the Clash of civilizations view and the Doctrine of Mahdiism with their looks over Islam. The former tried to control it deeming the religion as historical. The latter presented Islam as being pure, noble, and genuine to be kept intact.

The fifth major difference, which is very important, was the characteristics of the viewpoint of western modernity for human nature. The west considered man apart from his nature and talents, but Islam with its Mahdism believed that there was no distinction. It denied any kind of discrimination between traditional man and modern man.

In the sixth instance, modesty and humbleness on the side of Muslims but self conceit on the side at the Westerners proved to exist and attracted the attention.

The seventh difference was bipolarization in the Islamic theory that appeared as putting truthfulness versus falsehood. Multi-polarization on the West's side appeared to

be full of conflicts as the seventh distinction. The eighth instance discussed nationalism and racialism to be negated; the doctrine of Mahdiism had its own Islamic Worldview. It denied all kinds of discriminations and adhered to humane values.

At last it was said that Islam was situated in contrast to the west. The West showed Islam to be dangerous for the West.

The theorists of the clash of civilizations view said the west had been frightened by Islam's threats for a thousand years, which had been reported to them as an unreal subject.

Now, we hope that the readers of this article will benefit from reasoned discussions on the facts and will succeed in choosing the right path impartially. This article is to survey summarily the clash of civilizations View and the Islamic Mahdiism (the righteous and the wicked offered their assets. Now it depends on the people what to accept and what not to.

Endnotes

1 - related to Mahdi (p-bh) the 12th Imam is Shiism, Islam, the expected. Messiah of – Muslim tradition, the leader who assumes a messianic role.

2 - also it can be called Essentialism.

3 - non – communist countries of Europe and America

4 - "Tassamuh" : forgiving sins and freeing from punishment.

5 - enduring manners of other people without protest, having indulgence for people's beliefs, opinions and customs.

6 -

7 - He is one of the credible narrators of traditions.

8 - He is the fifth Imam in Shiism.

9 - living and rising the title of imam Mahdi.

10 - members of the house of the prophet.

11 - It means rightly guided

12 - an old city under Seleucids.

13 - wearing a veil or a scarf or a chador for women: covering the hair and body in a chador.

14 - "taqwa" is the Arabic word.

15 - authority of a religious Jurist.

16 - authority of Imam Mahdi, who is absent from our eyes abo, Mahdiism.

17 - be waiting for the 12th Imam, who is believed to be alive to come back after 1000 years. ■



The theoretical philosophy of history In Mahdiism doctrine

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■ Abstract

To be able to better comprehend the future and to make it practical, we need a doctrine which would give us a thorough and correct explanation of the future. It would provide us the meaning of history and could predict the ultimate end of history with regards to the past. It would be a background in determining the performance of an individual. The theoretical philosophy of history only deals with parts of the concerns mentioned above. The complete and valid answer is only available in the Doctrine of Mahdiism. Accordingly this project fully investigates the subject of theoretical philosophy of history. In addition, it mentions the Islamic point of view in this regard and clarifies how it is linked with the Doctrine of Mahdiism. It will focus on the Doctrine of Mahdiism within the following frame-work.

Key Words: The philosophy of history, the theoretical philosophy of history, the Doctrine of Mahdiyyism

Introduction

When we pay special attention to the future and the prospect of positive changes, we will face numerous questions, answers and analyses. The way we look at the future usually depends on different factors. The one, who has a religious or cultural perspective towards the future, tries to take cultural concepts and religious terms into his/her account. A political expert uses the political concepts about the future to explain it, whereas the scholar or historian studies the future from the philosophical or historical point of view. This approach varies according to our perspectives. Accordingly religious books, discuss the future with regards to their special intention. Divine books too, have had predictions about the future in the same way. Therefore, many points of views and theories have been presented in this regard and the (theoretical) scholars of history have held the most significant position in this realm. Yet we have to see which one of the categories of views among the existing viewpoints could provide a valid answer to the following question: What could be the future of the world?

A. The most significant issue here is "to have a correct understanding of the future". Understanding the future means having an image of probable future circumstances and conditions. Since these conditions provide a background for the performance of individuals, the given image is a key factor in determining how an individual should act in the present time.¹ What indicates the exactness and validity of our perception of the future is whether or not these circumstances are realized. The more the predicted circumstances are closer to reality, the more valid our perceptions have been. Based on this we need a theory and doctrine that would be able to:

1. Provide a thorough and correct explanation of the future;
2. Constitute a background for an individual's actions in the present;
3. Attain the meaning and the final destination of history with regards to the past.

Based on this hypothesis, "the Doctrine of Mahdaviah" is able to rightly clarify and predict what would happen in the future and also form the foundation of our strategy and our present-day plans.

B. The explanation and interpretation of the history of mankind and the on-going relation between the past, present and future is left to the "Theoretical Philosophy of History" to deal with. From the ancient times, mankind has paid a particular attention to his surroundings and the world he lives in and has tried to answer his questions by having an interpretation of the world and the phenomena taking place in it. In addition to that he has inquired and pondered about his past, future and also the history. Having reached specific answers, he has formed and presented his own theories and philosophies of history. Based on this, "the (theoretical) philosophy of history is a branch of philosophical and social studies that deals with history. On the one hand it tries to comprehend the logical basis of the historian's efforts and on the other hand seeks to discover the purpose and the meaning of the general course of movement of history and to provide an explanation for how the "future" would be.²

c. "The doctrine of Mahdiism" is a thorough and comprehensive theory to interpret and direct man's (political, social, cultural, and ...) life and provides a basic answer to all the real and fundamental needs of mankind. In other words, "the doctrine of Mahdiism is an ideological and universal doctrine which revolves around Mahdiism. This doctrine provides a practical interpretation for the main areas of human life and results in a fundamental revolution in individuals' outlook, motivations and practices as well as in various dimensions of their social life". It is possible to explain this comprehensive and thorough doctrine in the context of "the theoretical philosophy of history" and obtain different variables. One should bear in mind that in this field, the ultimate aim of history, the factors which create different events and the meaningfulness of history are considered as very important and essential. Once

we have fully comprehended the relation between the past, present and future within this frame and obtained a comprehensive and thorough image of human life and have clarified the future, it would become possible to investigate and explain some of the significant aspects of "the Doctrine of Mahdiyyism". At last we could provide a valid response to the human's life long question (How will the future of the world be?).

D. Basically, the investigations carried out concerning "the Teachings of Mahdiyyism" would be insufficient and imperfect when the "Teachings of the (theoretical) philosophy of history" are ignored. In "the Doctrine of Mahdiyyism", the divine sources are essential in explaining the future, but only when these sources are placed within the philosophical frame-work of history, and take into account human experiences, as well as rational and philosophical perceptions, it could result in a thorough and comprehensive interpretation and explanation of those divine sources. This approach forms the basis of "the transcendental philosophy of history" which is obtained with regards to the divine teachings of Islam and emphasizing the role of "experience" and "wisdom".

E. To be able to present ideologies and doctrines and carry out scientific researches we need a special theoretical method and frame-work. Studying the future is not exempt from this rule, and we have to put it within this theoretical frame-work. The "(theoretical) philosophy of history" is the most important and prevalent theoretical frame-work used to study the future and make predictions about it.

As a result, if "the doctrine of Mahdiyyism" is placed in this frame, its hidden aspects will be revealed and various theoretical and scientific dimensions will be highlighted. Accordingly the chain relation of events and their impact on the lives of humans and the future formation will also become known. We would then be able to present suitable responses for the fundamental questions of mankind. This organized research is to predict the future.

■ To be able to present ideologies and doctrines and carry out scientific researches we need a special theoretical method and frame-work

Chapter one: the (theoretical philosophy) of history

“History” is the constant flow and continuation of human life from the past, to the present and future. It is full of failures and victories, achievements and frustrations, hardships and comforts. This is why thinking and commenting about it is and will always be a favored subject for everyone.

The Liberals used to consider history as progress; it means that history will take place when each generation progresses in comparison with the generation that preceded it by having reached better knowledge and understanding. The Liberals usually think that this progress is attained through gradual and cumulative reform, not through revolution.

The conservatives believe that history is the continuance of the past traditions and don't stress much importance on the role of progress. Past lessons are used to help us avoid the same mistakes in the present and future. The reactionary conservatives think that the course of movement of history is a declining one, and they would therefore prefer to go back to a preliminary favored time.

The Socialists have a developmental theory about the history, which emphasizes the social and personal development. The Marxists believe that “variability in social classes” is the cause of history. They think that a classless and communistic society is a point already determined in history.

The Fascists usually consider history as a declining process, a decline from a past “golden age”, and accept a periodic theory of history. They validate the possibility of the revival of the nation_ which is usually as a result of an outrageous battle.³

The views of (theoretical) scholars of history are of more importance. Each of the said scholars has studied history from a distinct prospect. The philosophy of history has developed the following concepts:

1. Societies are constantly going through transformation, and each of them is generally following a particular path;
2. What is meant by following a particular path is that societies go through stages which are the result of contrasts and inner conflicts within societies or are the effect of outside circumstances;
3. Societies are constantly making progresses and while going through particu-

lar stages, they ultimately move towards perfection;

4. We could understand this path by analyzing and searching the causes of history and also extract some rules from it;

5. Having analyzed these rules and having studied the course of the past, we could make predictions for the future of societies;

6. Two groups of researchers think that this transformation takes its shape in a particular manner; briefly speaking, it is periodical, secondary or retrogressive. It could even lead to the destruction of societies or civilizations;

7. Regarding the issue of human's fate in history, every individual believes in an absolute conception (Hegel believes in a universal spirit and Marx assumes a classless society and ...).⁴

■ Much care and attention is needed in the usage of this term

Two approaches: Theoretical and critical philosophy of history

One of the tenets of the philosophy of history that is worth mentioning is the use of the term in different and complex ways; One dimensional usage or definitions of it seems wrong and misleading. As a result, some of the writers have defined “the philosophy of history” as follows: “The philosophy of history is using philosophical methods when providing a response to fundamental issues in the area of the science of history. From an outside perspective, the philosophy of history (primarily) considers the science of history, as a field of study and science. It reflects on the key issues of the first science (the science of history) in a philosophical way...!”⁵

Much care and attention is needed in the usage of this term. In fact, the two different but related branches of philosophical studies are both usually called “the philosophy of history”. One of the branches is the philosophical analysis of historiography which is the intellectual, rational and epistemological description of the works of the historians. The other branch is the effort to understand the general course of events or the general essence of the process of history. This goes far beyond the rationalism

that current historical studies have been able to reach.⁶ These two terms are called “the critical or (analytical) philosophy of history” and “the theoretical (or substantial) philosophy of history”.

The substantial philosophy and the analytical philosophy of history are different from each other in their principals and each has its distinct rudiments. In spite of this fact, we can seldom use each of them independently. The majority of historians and philosophers are only categorized in one of these two categories.

The philosophers of analytical or critical history consider history as the study of past events. They take different points into consideration. Some of the points are as follows: What do the historians consider as proof or evidence? Do their findings reflect objective facts or not? Is forming a moral judgment about the historical characters, the responsibility of the historian or not? And so the questions continue. The most renowned philosophers of analytical history are: Bar Told Nibver, Ranke, Lord Octen, Rikert, Dilty, Kroche, Collingwood, Poperoo and a number of some other not so famous ones.

The philosophers of theoretical or substantial history consider history as the study of the past events. The distinctive feature of these philosophers is that they are more high-flown than the ordinary historians and make a more generalized comment about the past. Among the most important philosophers of substantial history, we can mention Fiore, Vicko, Cant, Kondrese, Herder, Fikhte, Hegel, Shelling, Marx, Angels, Cont, Spenser, Spangler, and Toynbee.⁷

Up until the twentieth century, the “philosophy of history” was considered as the theoretical reflections on the entire course of events (History as it happened). In fact this was the result of the efforts of great system shapers. Among them Hegel, Marx, Spangler, and Toynbee, are more recognized and renowned.

During the twentieth century, both philosophers and historians started to reject these macro plans simply because there weren't sufficient evidence to justify or prove the correctness and validity of these high-flown claims. Instead the philosophers focused on the second type of activity which was to question and criticize the performance and pursuit of historians. This is referred to as the analytical or critical

philosophy of history ⁸

The critical philosophy of history has mostly evolved during the past century and includes various dimensions; including explaining about history, facts in history, objectivity in history and ...⁹. In this research we will only focus on the “theoretical philosophy of history” and consider its various dimensions with care.

The Record of the theoretical (or substantial) philosophy of history

The (theoretical) philosophy of history is one of the key issues in studying the future. It is the most appealing philosophical issue in the past two or three centuries. This philosophy is the legacy of a special period in the stages of the development of social and historical reflection. It is older than the analytical philosophy. “The philosophy of history” (in other words the question which the author has raised regarding the movement and path of history), has in particular ways been the topic of concentration for centuries. We might say that the Italian philosopher Vico (1628-1744) was the first to explain about the philosophy of history; But from a more scientific point of view we can say that the philosophy of history was first recognized as a distinct and independent subject with the publication of the first part of the book, “Reflections on the Philosophical History of humans”, written by Herder. This period reached its peak when Hegel’s book “Discourse on the Philosophy of History” (1837) was published.

Long before these scholars, Vico had written some points on the substantial philosophy of history. But as well as that, we can see more discursive and distant origins in the cyclic theories of the ancient world. These were in the Jewish-Christian beliefs concerning the issues of creation, revolt, being driven away from heaven, man’s descent from heaven, the flaws of sins and salvation. The philosophy of history, with its traditional form was not terminated with the death of Hegel. Marx pursued it after him (though in a different way).¹⁰

■ The (theoretical) philosophy of history is one of the key issues in studying the future. It is the most appealing philosophical issue in the past two or three centuries

Having investigated the views and reflections of these scholars, we realize that “history” and its future have a unique and preeminent position. This fact is particularly more high lighted and explicit in the divine schools. We can find different discussions about the philosophy of history in their teachings. When it comes to predicting theories, all the religions believe that the end of the world is very different and would ultimately lead to the creation of an ideal human society. Divine and non-divine religions each in a way talk of the future and the end of history.

Divine religions believe that the foreordination of God is dominant over history and that God moves it according to different traditions. They think that history has a good destination and would result in a better life in this world and the hereafter.

As Paul Edwards had written: “Where wisdom and observation can find the most order in the historical periods, the eye of faith can recognize the action and the redemptive effect of God in a special historical process”.

Augustine’s city of God is the classical philosophical demonstration of such theories. The flow of history is the conflict between the societies of the divine medina and the earthly medina. What gives meaning to this conflict is the strong belief and the feeling of security gained through revelations and the belief that the divine medina will gain victory in the end... The divine providence is deliverance and salvation. After the divine religions, we are faced with the views of the non-religious philosophies. Walter was the first to use the perception of “the philosophy of history”. The paper written on the behavior and ethics of nations (1756) has an outstanding position. The said dissertation was mainly for the purpose of changing the focus of attention from the general history to the details and trivial points of the human society _ Which Walter considers a shift from the darkness of superstition to the ever growing illumination of wisdom.

The New Science, written by Vico takes a more high-flown approach. It tries to explain the general course of movement of history on the basis of the pattern of growth and constant corruption, but on the whole he believes that the movement is directed towards perfection. He accepts the “divine providence”, but in fact he considers it equivalent to the rules of progress.

Thoughts for the philosophical history of mankind (1784) by Herder, emphasizes on the organic and congenial union of all human cultures. He also focuses on the unique contribution that the “spirit” of each of these cultures _even in the Middle Ages_ makes to the general development and evolution of mankind.

The thought typical worldly history from the perspective of global home town (1784) by Cont, considers the development of history as a form of a “hidden pattern” in human’s tendency to be sociable and unsociability. Despite the will and desire of humans, this “hidden pattern” drives humans towards building a kind of civil and logical order _both on the national and international level.

In **The Philosophy of the Truth** (1821) and **Discourses on the philosophy of History**, Hegel considers the subject of history as the absolute actualization of the soul in time and its development through the periods of the lives of a number of historical-global nations.

Since the spirit is free in essence, the history of the world includes the growth in human freedom _both quantitatively and qualitatively- in all kinds of social organizations.

In **The principals of sociology** (1877-1896) and his other writings, Spenser takes into consideration a kind of global rule about history. Based on that, social development, like any other change, moves from a kind of indefinite homogeneity and incoherence to a definite and coherent homogeneity.

Marx extends the materialistic view to history and emphasizes on the economical factors. His interpretation of history which is the “contrast in social classes” is the most controversial but the most influential philosophies of history in the contemporary time.

In an inductive way, Spangler and Toynbee mention rules that reign over the conventional development and evolution of cultures and civilizations. They use these rules to foresee the destiny of their particular civilization. In book called: **The**

■ In Studying the History, Toynbee finds a type of sacred course of development in history that stems from mankind’s reaction against the challenges of the collapse of successive generations of the civilizations

decline of the West (1918-1922), Spangler claims that he has been able to reach a number of cultural organisms through cognizance and intuition of aesthetics. These organisms come to the world, grow, reach perfection and after taking advantage of all the facilities, they die in a particular vital way.

In **Studying the History**, Toynbee finds a type of sacred course of development in history that stems from mankind's reaction against the challenges of the collapse of successive generations of the civilizations.¹¹

The majority of these philosophers and thinkers are seeking to find facts about history, the general laws of movement, recognize the aim and course of history, and obtain an accurate interpretation of the occurrences and finally foresee the course of events. They have all dealt with these issues under the title of "theoretical philosophy of history".

The definition and essence of the (theoretical) philosophy of history

The (theoretical) philosophy of history is the effort put to distinguish and identify the existence of a pattern or structure in the process of history. It is also the study of history (in other word, the past) and making generalizations about it. The philosophy of history is the study of the course of movement of history from the past to the present. It predicts its path and its ultimate end in future. From this perspective, history is real, live, and dynamic. It has a body, soul, will, want, tone, movement, stimulus, origin, path, destination, aim, rule, order and ... In fact the history of the future is the outcome of the past. Accordingly the philosophy of history emphasizes the meaningfulness of history and its image as a live, dynamic and movable creature.

In the theoretical philosophy of history, the philosopher seeks to find the meaning and purpose of history, the stimulus and mechanism of this movement, its end and destination. He has to be able to answer three basic questions in this regard:

1. What is the aim and destination of history and towards which direction is it moving?
2. What stimulates history and what is the mechanism of its movement? What

are the levers which move it?

3. What is the path of history and what are the preeminent abodes of this movement?

It is necessary to mention a number of definitions about the “(theoretical) philosophy of history”:

A. Accepting and assuming one or more rule(s) on the flow of historical events concerning the life of mankind¹²;

B. A reference which discusses the movement, stimulation, path and purpose of history¹³;

C. It is an effort put to discover the significance and sense of the general trend of the historical phenomena and to understand its general essence¹⁴;

D. It is the science which is concerned with the changes and transition that occur in a society from one stage to another. It also deals with the rules concerning these changes. In other words, it is the science that shows how societies were “formed”, not how they “were”¹⁵;

E. It is a branch of science which discusses the fundamental and effective factors that influence historical events. It also investigates about the general rules which cause the growth, development and transformations of human societies during the history¹⁶;

F. Looking from another perspective, the philosophy of history studies the purposefulness, rule-governed ness of history. It also investigates the movement of history, the different periods in it, the coherence and incoherence of history. As well as all these, It deals with the fact that whether history is an evolutionary process or not. The essence of history, the scientific and theoretic root of it, its scientific and objective source, concept and boundaries are also discussed in the philosophy of history¹⁷;

G. The philosophy of history strongly emphasizes the fact that history is rule-governed. History has a real and not trusted identity. This independent and real identity has a starting point, a particular path and a final destination. The philoso-

■ Looking from another perspective, the philosophy of history studies the purposefulness, rule-governedness of history

phy of history seeks to show how this movement and development takes place and what the ultimate end in history is (where it finally lands). In addition to that it tries to explain (even if it's in an ambiguous way) how history can proceed from its present stage to its final destination. Also the point that whether passing various historical stages is inevitable or avoidable. Finally it tries to clarify what stimulates history.¹⁸

H. It is the duty of the philosophy of history to provide an accurate description of the path of historic events and to clearly show its real and logical importance (so that the general design and image of history would emerge)¹⁹;

I. The philosophy of history is the knowledge of changes and transformations in societies from one stage to the next. It is the rules dominating the path. It is the direction of changes and transformations. In other words, the philosophy of history tries to find the reasons why the humans and societies transcend from one period to the next and from one organization to the next²⁰.

If we want to provide a comprehensive and thorough definition, the (theoretical) philosophy of history can be defined in the following way: “The philosophy of history means discovering the pattern and rules of history. It is realizing the aim, path and stimulating factors for the purpose of predicting the future and giving meaning to the movement of history”.

The philosophy of history studies various aspects of the human life. It provides different doctrines about history and the future of the world. In spite of all these, this science has a lot of ambiguities and unstated facts. The other point is that writers and researchers have not clearly described its different issues!

When we carry out a thorough search on the views and opinions of thinkers and philosophers of history, we can induce various issues and doctrines. They believe that history has a definite future. They are seeking to determine the path and the ultimate end of history. They propound the existence of a design for history and consider a general structure for it. From their point of view, history has its own distinct meaning. They believe that history has a general direction and We will now mention some of the principle doctrines of the philosophy of history:

The issues and doctrines of the (theoretical) philosophy of history

A. Having an actual comprehension of history

History and the issues that are somehow related to the events that take place in mankind's life, have always had ambiguities, and have encountered documentary and narrative problems. Having an actual comprehension of history and having acquainted ourselves with its path and stages would shed light on some of the ambiguous issues and recount the truths. In fact, we are faced with two concepts: 1. History, meaning the general process of events and occurrences (history as it really happened). 2. History, meaning the views and beliefs that have been mentioned about it. From Walsh's perspective, the philosophy of history is: "The theoretical discussions and investigations regarding detailed historical facts"²¹

Stanford too, believes that the (theoretical) philosophy of history is responsible to understand the essence and nature of history and comprehend its meaning.²²

The theoretical philosophers of history study the general history. They even have to be general historians themselves. In other words, they have to be able to correctly identify the events and discover the rules and reasons concerning them, to see whether or not they can make generalizations about it. Based on this, the first step in the (theoretical) philosophy of history is to understand history as it is, and to clarify its ambiguities. The (critical) philosophy of history clarifies to some extent some of the historical ambiguities by studying the science of history.

B. Giving meaning to history

In the general sense of the term, the philosophy of history is "giving meaning to scattered accidental events that seem to be unrelated to each other"²³. The historical philosopher tries to make a series of logical and acceptable conclusions about the reasons why these events were created. He does so by putting them side by side and

■ The philosophy of history, assumes that there is a preface to the historical events and then tries to provide a meaning for the other events and occurrences up to a specific end

establishing a relationship among them.

The philosophy of history, assumes that there is a preface to the historical events and then tries to provide a meaning for the other events and occurrences up to a specific end. Based on the mentioned facts, they believe that: “The most prominent issue in the theoretical philosophies of history is “the principal that history has a final destination” and meaning. By presenting a definite pattern and design for history and interpreting it based on stimulating forces, different periods and stages, and the transformation of the whole historical process, we make history meaningful and rational...”²⁴ We have previously mentioned that from the point of view of theoretical philosophy, history is a real, living, and moving creature which has a body, soul, willpower, want, tone, stimulus, path, rule and Based on these, the philosophers of history insist on the point that history has a purpose, and that it is a live, dynamic and moving creature.

Based on this doctrine, there are two outlooks regarding the future:

1. A determinable future (under the condition that history has a meaning);
2. An indeterminate future (in case history is meaningless).

C. Discovering the design and pattern of the history

One of the noteworthy issues concerning the (theoretical) philosophy of history is discovering and presenting a kind of general design and pattern for history. Cont believes that the function of the philosophy of history is to show that history is happening in accordance with a palpable plan and design and is moving towards a specific destination. Watkinson too, says: “The philosophy of history ... also includes the effort put to distinguish and determine the existence of a pattern or structure in the process of history itself”.²⁵ H. Walsh also points out that the purpose of making philosophical theories was to have a general understanding of the path of history. It was also to indicate that despite the fact that history had numerous seemingly abnormal qualities which made it difficult to come up to a conclusion, it was possible to consider it as a whole unit. This unit had a general design and plan and if that general design and plan was well understood, it would illustrate the accurate path of occurrences. It would also make it possible for us to perceive the histori-

cal events in a special sense _in a rational and reasonable manner”²⁶

This tenet has led to the creation of three general patterns and design concerning the movement of history. As a result numerous beliefs and thoughts emerged:

1. The linear pattern (progressive and retrogressive): Based on this pattern, the events of history have started from a particular point. History has continued its movement until it has reached where we are right now. In this pattern, history moves in a determined direction.

2. The cyclical pattern (circular or repeated): In the second pattern, it is believed that the occurrences in history start from a point and are repeated over and over again in a periodic movement and in a cycle. Based on this, history has repeated itself in consecutive nations and periods.

3. The chance and accident pattern: In this pattern, they say that accident and coincidence dominate over everything. In other words, there is no order!

The linear theory may include both the progressive and retrogressive movement. But the prevailing portion of such theories emphasizes the progress and development of mankind. In addition to that, it is possible for the periodic development to unite with the linear development and create a kind of sinuous progressive order such as the one proposed by Vicko.²⁷

D. Rule-governed ness of the movement of history

One of the applications of the (theoretical) philosophy of history is to discover the special laws of the movement of history (historic traditions) and to understand the cause and effect order in it. In Shahid Motahary’s perspective, the philosophy of history is the science of changes in societies from one stage to the next and the rules dominating over them”²⁸. From the point of view of one of the writers “the philosophy of history discusses and searches about the rule-governed ness and systematicity of history ...”²⁹

Based on the Philosophic Dictionary, the role of the philosophy of history is to

■ An example would be Marx’s law concerning the primacy of economic factors when compared with political factors

discuss about the fundamental and effective factors related to the historical events. It is also searching about the general rules that lead to the growth and development of human societies and its transformations during the time.³⁰

But in addition to stating historical rules, some of the theoretical philosophers of history have presented theories about the most important causal and effective factors in the historical process. An example would be Marx's law concerning the primacy of economic factors when compared with political factors. Anyhow, they do not want to simply show the design and pattern of past occurrences... They also want to know why and how that particular design or pattern became dominant.

In this regard many have claimed that they have succeeded in discovering particular laws about the historical process. There are two claims in this respect:

1. Discovering a kind of general design from past occurrences;
2. Finding a kind of directional rule in history³¹.

E. Destiny and the historical certitude

A number of theoretical views of history have a deterministic or necessitative dimension! It is seemingly believed that the long term process of events (or it is better to say the flow of events), continues its course regardless of the efforts, actions and activities of individuals. History will ultimately reach a destination that was predetermined for it. Now people can do anything that they desire and is within their power! A kind of definite compulsion and unavoidable necessity is dominant over the whole course of history. Humans will not be able to prevent or stop the wheels of history.

Historians and philosophers have used the "necessity of the existence" of historical events in three totally different meanings:

1. Fate and the foreordination of God;
2. Historical necessity;
3. Scientific determinism (conditions and the conditioned).

The first meaning of the concept is that the occurrences happen according to an unknown fate. This is a familiar concept for the Greeks and the oriental approach to thinking. A great number of religious and theological philosophies of history are

considered fatalist because of the role they assume for God's will in their narrations and explanations (!). Of course the fatalist perspective is turned into a "providential" view in a religious outlook.

Now historical necessity is the effort to show that fate and foreordination is the essential quality of history (historical certitude): In this view the course of history has a kind of necessary and general direction.

In the third perspective, an occurrence is considered determined only if another occurrence, condition or a group of them would be available (the cause of the occurrences). Accordingly, the general rule of historic determinism is considered valid only if this sufficient condition would exist for every historical event

This philosophical doctrine of history has faced a lot of criticism, especially from Pooper and historic determinism is negated.³² From the religious point of view, particularly the religion of Islam, the free will of humans has a basic role in the movement of history; although everything is under the foreordination and power of God.

F. Evolution and development in history

One of the key issues in the (theoretical) philosophy of history is whether history is evolutionary or non-evolutionary and if mankind progresses or regresses. Today with the advancements in natural sciences, the pattern of progress has become so obvious for everyone that anything other than that would seem impossible and unthinkable. Based on this, some see the progress of mankind in the scientific advancements or the course of scientific development. Others see it in technological advancements and still another group sees it in the dominance over nature and its use more than ever and

Nevertheless, social development is the principal issue of the philosophy of history. There are two important views in this regard. One is a positive view which has been created by the evolutionists. The other is a negative outlook which has

■ Evolution and development in history

One of the key issues in the (theoretical) philosophy of history is whether history is evolutionary or non-evolutionary and if mankind progresses or regresses

been created by the contestants of evolutionism and the proponents of the cyclical theory of history.

Until before the sixteenth century the prevalent belief was that at first people used to live in a golden age, in peace and security, but in the period between the sixteenth century and the middle of the nineteenth century, the contradictory view prevailed. People more or less believed that at first man had a violent and sordid culture but gradually he has evolved and became civilized. Therefore history found an encouraging dimension.

Francis Beckon announced that the contemporary generation is more intelligent than all the previous generations. He predicted that as a result of the evolution in practical sciences more scintillating reforms would occur.

Vicko (1668-1744) rejected the cyclical theory of history and reached the conclusion that human races evolve in a curved path.

Tourgo (1727-1781) introduced the theory of the cohesion of historical events and the compactness and evolution of races.

Cont tried to explicate the laws of evolution. He particularly tried to prove the ethical evolution.

Conderese presented a theory emblematic of the succession of the stages of civilization. He predicted that as a consequence of the French revolution and the employment of sciences in human life, great advancements will be achieved in the next century and³³

The tenet of “progress and evolution” is one of the challenging issues in the philosophy of history and its realization in the present state of human life has been questioned by a number of thinkers. Even if we believe in material and industrial development, we cannot confirm ethical and cultural evolution and relinquish the countless deficiencies and problems in man’s life.

G. Making generalizations and predicting the future

Considering the future and foreseeing the events, has always been the focus of attention for the majority of people and whether this would be possible or not, has led to some discussions. The philosophers of substantial history generally study

history as the past events. They particularly make more high-flown generalizations about it in comparison with the ordinary historians. Some have even written: The historian and the researcher should try to determine the course of movement of the past, present and future. He should, to some extent try to discover the laws of the movement of history _from the past to the present time_ by carrying out detailed and thorough investigations. This way he can accordingly foresee the future and the fate of nations if possible.³⁴

Based on the prevailing belief in the nineteenth century, there are some evolutionary laws which determine the qualities and characteristics of general social principles. They also believed that it might be scientifically possible to predict the future once these laws were recognized! As a result of these, the concept of holism was brought up in such issues and thinkers such as Hegel, Cont and Marx became known as the major interpreters, expositors and proponents of “historicism”. Historicism is for the purpose of determining doctrines which have the role of predicting future processes and changes based on rules about historic changes which can be discovered. In other words, one can say that it is possible to predict the course of future evolution based on the rules concerning the course of past historical evolutions!

The obvious result of such view is that the course of history is under the control of some general laws and knowing them will make it possible to predict the future of societies and civilizations and The said rules are fixed and unchangeable. So based on ethical standards, resisting against them is useless. In other words, they are beyond man’s control of will and choice³⁵.

A number of these writers _such as Pooper and Haik_ have opposed this philosophical-historical view. They think that “We can never make generalizations or prophetic predictions about the course of movement and evolution of a society or the course of history. The historical occurrences are unpredictable in nature.... Predicting the precise course of historic events and their consequences is essentially

■ As previously mentioned, the (theoretical) philosophy of history has to answer three decisive questions

impossible”.³⁶

We too think that predicting future events of history is not the responsibility of science or the philosophy of history (It is not just based on wisdom and experience). Instead, it is only within the scope of power of revelation and religious doctrines. The philosophy of history is considered influential and fruitful as a frame-work for presenting such predictions.

H. The aim, path and stimulus of history

As previously mentioned, the (theoretical) philosophy of history has to answer three decisive questions. In other words, the philosophy of history is a knowledge which discusses about the movement, stimulus, path and aim of a creature called history.

This independent identity that has its own course, either bends people’s will to its wishes or crushes them under its swift, fast and heavy wheels. It has started its journey from a point, has a particular path and will ultimately reach a destination. Now the philosophy of history intends to show how this movement and development happens and where that final destination is and how we can depict the next stage based on the present one _even in an obscure way.³⁷

Three principle questions _that every philosophy of history chiefly answers:

1. Where is history going to (aim)?
2. How is it going (the mechanism of movement, stimulus)?
3. What is its path (the path and prominent stages of movement)?

H. Walsh thinks that the theoretical philosophers tried to generally discover the meaning and aim of the course of history. To them, history _as ordinary historians used to present_ seemed nothing more than a series of disorderly occurrences which lacked coherence and reason.... (As a matter of fact this is not true). There is certainly a configuration. The philosophy of history is supposed to write such an accurate description of the path of historic occurrences so that the real importance and basic logic of this path would become clearly visible.³⁸

Based on this, the (theoretical) philosophy of history focuses on the evolutions and developments of societies from one stage to the next. It also pays attention

to the rules dominating over the path and the direction of evolutions and developments. Ultimately the aim and final destination of history is also considered in the (theoretical) philosophy of history.

Another issue which is dealt with in any theoretical philosophy of history is that the movement of history is shaped by stimulating factors. Particular forces rouse history to movement and make it pass through various stages. We are faced with different views and opinions in this regard which each in a way justify and explain the movement of history and consider specific factors as the leading cause of this movement. In the point of view of writers and scholars, Dialectics and variation in social classes (Marx), the natural environment, climate and geographical conditions (Montesquieu), the existence of particular races (Cont, Gobino), the foreordination of God (Bosoe), heroism (the Fascists), sexual instinct, love and hunger (Freud and ...), dogmatism (Ibne Khaldon), force and political factors (Douring) and ... are among the stimulating factors of history.³⁹

Criticism and review

There are different views concerning the (theoretical) philosophy of history which have faced some criticism:

A. The views of the philosophy of history have a deterministic and compulsive aspect. It is as if history will continue its journey regardless of the efforts, performances and actions of individuals. From this perspective, humans do not have much will and choice against the movement of history and they are thoroughly submissive to it;

B. The historic events are non-repetitive and any form of prediction may not be realized. In other words, there is a slight chance these possibilities would actually happen;

C. Presenting a general rule for the whole mankind (with regards to the variety, plurality and complexity of cultures, races and traditions) is very difficult,

■ “Mahdiism” is the transcendental and splendid destiny of the world’s future

particularly if this approach is just based on a series of historic evidences and philosophical interpretations;

D. Some critics have claimed: Writing the general history is impossible. It is because of the fact that history is generally not a whole. The writer of the general history _for instance in comparison with the historian who writes about the French revolution or the period of American colonization_ does not have a particular subject for study!

It seems that the majority of these criticisms apply to the (theoretical) philosophy of history. To avoid them we should invoke a new approach which is called “the transcendental philosophy of history”.

Chapter two: Mahdiyyism and the (theoretical) philosophy of history

“The transcendental philosophy of history” is the study of the revelatory doctrines of Islam concerning the process of history. It incorporates experience and wisdom (revelation + wisdom + experience). The symbol and pivotal focus of this science is “the doctrine of Mahdiyyism”.

“Mahdiyyism” is the transcendental and splendid destiny of the world’s future. It is the supreme and developed home of the history of mankind. “Mahdiyyism” is the revelatory prediction of the purpose of history and the end of its journey filled with vicissitudes. “Mahdiyyism” is the meaningful and purposeful realization of history and the belief that history has a clear and certain fate.

This transcendental doctrine has been presented and depicted in various ways and within different frames. But philosophers haven’t considered it from the perspective of the philosophy of history. The relation between these two concepts is deeply neglected. We believe that the real philosophy of history and the ultimate end of its movement is shown in Mahdiyyism. Therefore we should study and discuss it carefully. We can present a comprehensive and thorough view about the movement of history and its systematicity based on philosophic-historic outlook to “the doctrine of Mahdiyyism”. In addition to that we can determine the ultimate end of history.

None of the theoretical philosophies of history have been able to comprehen-

sively and accurately interpret and explain “history”. They did not have the power to discover the real aim and destination of history (therefore they have had fundamental disagreements and have been dissipated). But the transcendental thought of Mahdiism can provide a real and certain interpretation and analysis of the process of history and understand its ultimate end and right path. In fact, the description of the philosophy of history from Islam’s perspective is only possible through the correct study and explanation of the doctrine of Mahdiism.

The presentation of the issues concerning the doctrine of Mahdiism in the work-frame of the theoretical philosophy of history provides the opportunity to express the unstated issues in a systematic and philosophical manner. It will also be proven that history is meaningful, systematic and purposeful.

It is clear that this form of fatalism and prediction is not based on scientific and philosophical predictions. Instead it is based on revelations and clairvoyance which only God and the individuals who have been selected by him are aware of (the prophets and infallible Imams). These certain predictions are psychic news of a bright and virtuous future. It doesn’t imply that the movement of history is deterministic. The sole definite promise and annunciation of God is the sovereignty of righteous men and the universal rule of justice and the extermination of injustices.

The problem of the theories presented in “the philosophy of history” is the fact that they are deterministic and claim to be scientific. While in Qur’anic thought the movement of history is not deterministic and the willpower of humans has a significant effect in passing through the notches of history and reaching the peak of success and sublimity. But we should keep in mind that the providence and power of God is always vividly clear through this path and the events take place based on the decree and ordinance of God. The purpose of the creation of mankind and the want of God is that humans reach the highest level of perfection and supremacy. But God’s providence is that humans go through this journey with their own free

■ From Islam’s point of view, the movement of history is towards servitude and the sovereignty of values and the transcending of mankind

will.

The fact is that the will and role of humans in the movement of history and passing through various notches of history cannot prevent the realization of the definite promise and annunciation of God _not a divine prediction_ which says that the righteous men will be the caliphs on earth and that the world will be filled with justice.

In order to explain about the philosophy of history and discover the dominant rules and traditions of history and to understand the relation between Mahdiism and the philosophy of history, we should pay attention to the following tenets:

The first discourse: The purpose and destination of history (perfection and evolution)

The most important tenet about “the future history” is the movement of humans and the human society towards perfection and ascending to higher levels _considering all the vicissitudes involved in this path. Fatalism means believing in a supreme and transcendental destiny. From Islam’s point of view, the movement of history is towards servitude and the sovereignty of values and the transcending of mankind. If it was something other than this, the movement of history would be something void, even though there have always been some vicissitudes, defections, obstacles and challenges in this path.

The aim Qur’an depicts for the human caravan is to “worship and serve God”. This has a broad meaning which includes all the aspects of human life on this earth. This aim will only become realized when the commands and instructions of God would be followed all over the world and the people would get to know God and worship Him, and when servitude and spirituality would replace vices:

I have not created jinn and mankind except to serve Me.⁴⁰

We never face this logic in Qur’an that mankind has been created to know more and be able to do more. This is never the purpose of creation! Instead mankind has been created to worship God. This is verily the purpose of creation....

Based on this meaning, in the logic of Islam, the principal purpose of life is just serving God. In other words Qur’an wants to shape humans and give him aim and

goal and that goal given by Islam, is God and nothing else. Anything else is just a prerequisite, it doesn't have a principal and independent dimension to it and it is not the main purpose either."⁴¹

Moving towards God and reaching Him requires cultivating ethical virtues, rushing towards nobility, performing righteous deeds, worshiping and serving God, going after justice, piety and This is the real meaning of the perfection of mankind. Each in a way support man's happiness and lead to a calm, transcendental, complete and balanced life. At some point in history this idea will thoroughly become realized. That time is the "reappearance of the promised Mahdi".

The second discourse: The path and the mechanism of movement

From Qur'an's point of view, the scene of history and the life of mankind is the arena where the followers of truth and evil endeavor to reach their ideals and goals. The followers of truth seek to adhere to the truth, worship God, obtain human virtues, and try to realize the true justice and felicity of mankind. They are after faith and want to stabilize and spread theism. These people abstain from wealth and force Now the pagans are after debauchery, wealth accumulation, oppression, injustice, infidelity, corruption and destruction. They avoid justice; try to attain a higher position. They are arrogant and selfish men The prophets, God's saints and righteous men have the highest position among the followers of truth. The Satan, pharaohs, kings, oppressors and those who are after wealth are placed on top of the group of pagans.

There is always conflict and clash between the believers and disbelievers. In fact the conflict and disagreement between them is the stimulus and the mechanism of the movement of history. The prophets and their followers have always expressed their disapproval against the infidelity and the oppression of pharaohs and the heads of the followers of wealth and force. They have also challenged the unlawful and null interests of these disbelievers. The prophets were mainly

■ According to Qur'an's promise, the final destination of this "opposition" is the victory of faith and truth and the extermination of infidelity and falsehood

interested in actualizing theism and social justice which has contrasted with the materialistic interests of disbelievers.

From the perspective of the glorious Qur'an, from the beginning of the universe there has always been a diligent battle between the believers and disbelievers. This war has been between a group who is like Abraham, Moses, Jesus, Mohammed (PBUH) and their faithful believers and a group who is the same as Nimrod, Pharaoh, the Jewish despots, Abu Sofyan, and those similar to them. Every pharaoh has had a Moses to fight with:

“لكل فرعون موسى”.... In all such battles, sometimes truth has won and at other times false has gained victory. We should keep in mind that these victories and failures have depended on a series of social, economical and ethical factors. Qur'an has emphasized on the reactionary role of _the so called_ “the arrogant”, “the elites” and “oppressors” and the justice seeking role of “the oppressed”. In the meantime, Qur'an believes that the diligent and pre-won jihad which existed from the start of history has a spiritual and humane essence; not a materialistic and classic nature.⁴²

During the history, the prophets led the group of believers, righteous men, theists, jihad seekers and ... (the group of truth) and fought with all their power against the group of disbelievers, atheists, recreants, corrupted men and ... (the infidel group). They were trying to efface the hideous image of infidelity. Based on this, the movement of history has been led by the prophets and their righteous successors towards seeking the truth and defeating infidelity.

The third discourse: The ultimate end of history

Conflict and quarrel between truth and falsehood, believers and disbelievers started from the first moments in history and has continued to the present day. All the other quarrels outside this frame were limited and passive and did not have much persistence and continuation. Now where would this opposition and conflict finally end? According to Qur'an's promise, the final destination of this “opposition” is the victory of faith and truth and the extermination of infidelity and falsehood. This is how the story goes: At a point in time, “truth” will reach the

peak of its power and this would be an introduction to its victory. Infidelity will also reach its climax and corruption would prevail. When both reach their extreme points, truth will defeat falsehood by the assistance of God's and the ability and awareness of the believers and righteous men. The disbelievers and pagans will be removed from the surface of the earth and the power and dominance of Satan will be completely destroyed. In our traditions, it has clearly been stated that Satan will be obliterated by the Imam of the time (may God hasten his reappearance).

The final victory of the forces of truth, peace and justice is a Qur'anic thought, which decisively states: the final victory belongs to the religion of truth and faith and the definite dominance of righteous and pious men. The oppressors and the arrogant ones will be powerless and mankind will finally have a bright and auspicious.

The higher point of this movement will happen with the rising and the reappearance of the promised savior –and according to the Islamic point of view it is Mahdi (AJ) - and he will lead the group of justice and guide the last fight against the unrighteous group with all power. He will win in actualizing the unmistakable promise of God. It is only then that history reaches its magnificent finis.

This definite promise of God is never to be trespassed and finally justice will win with all force and grace. From among all the verses and traditions, it is understood that the rise of the promised Mahdi is the last war among all the wars between the truth and false that has been going on ever since the beginning of the world. The promised Mahdi will be the agent of the actualization of all the ideologies of the prophets and the men fighting for the path of truth. In other words he is the result of all the efforts and fighting of the prophets and the outcome of the rises and fights of the truth seekers.

We can briefly answer the questions of the “philosophy of history” in the view point of the Qur'an as follows:

■ In some of the verses of the Qur'an, a definite promise has been given that final victory is of justice and faith and the righteous and oppressed ones will hold the governance of the world in their hands

1. the target of history is worshipping, reaching moral and human perfection;
2. the mechanism and the stimulus of this movement, is man's will and the conflicts and fights between truth and false that will finally end with the destruction of the group of falsehood;
3. The paths of this movement are the periods of the invitations and fights of the prophets and their representatives –specifically the promised Mahdi-. The era of each prophet is a stage and a context for the transition of history to a higher and more completed stage compared to the past.

In the age of reappearance, history will reach its final and most complete stage. This stage will be the beginning of a new, advanced, and perfected life and mankind will possess comfort, facilities, justice, security, and spirituality in it.

In some of the verses of the Qur'an, a definite promise has been given that final victory is of justice and faith and the righteous and oppressed ones will hold the governance of the world in their hands.⁴³

In these verses, life and the course of movement of human and history has been specified. Its magnificent target has been mentioned under titles such as: the Imamate of the oppressed ones, the inheritance of the righteous, successor-ship and governance on earth, the reappearance and victory of the religion of truth, the winning of truth over false and ...

Most traditions and interpretations have mentioned a link between these verses and the reappearance of Imam Mahdi (AJ) and the realization of an ideal and desirable society. Here are some of the verses:

“My righteous slaves will inherit it”;

Admittedly in Zabour that came after the bible, we wrote that our righteous slaves will inherit the earth.⁴⁴

“We will make them Imams and We will make them the inheritors”;

And we wanted to oblige the people that were oppressed on earth and make them the leader (of people) and make them the legatees (of earth).⁴⁵

“Surely truth came and false vanished”;

Say: truth came and false vanished. Truly, falsehood will always be

destroyed.⁴⁶

“We will uplift it above every religion”;

He sent his prophet with guidance and the right religion. He gave victory to it over all religions; even though the pagans might not like so.⁴⁷

According to the presented explanations, we can deduce the following items from “the transcendental philosophy of history”:

- Shiites recognize the final destination according to revelations and the unseen;
- This approach is linear and evolutionary (although failures and ups and downs have always existed in history);
- The most important quality of this view point is the unmistakable prediction of the future;
- This prevision is not forced and compulsory; even though all matters are according to Allah’s foreordination;
- Man’s free will is the base of history’s movement and this is indirectly God’s foreordination....;
- Man’s discretion, will not stop the realization mentioned in the Qur’an (because according to the divine sayings its occurrence is definite);
- Man’s free will has great influence on the acceleration or the delay in the realization of an ideal society;
- The movement of history must be towards the actualization of the aim of creation which is nothing but the actualization of man’s worship and his nearness to God;
- To reach this target, man must reach perfection, but there are always impediments on his way, and among them the most important impediment is the group of falsehood and corrupters led by Satan;
- There is a continuous conflict between the group of truth (the ones striving to be on the path of right hood) and the group of false (the fighters of monothe-

■ According to the transcendental philosophy of history, man must reach perfection in order to reach the final destination of history

ism)

- The final point of this conflict is the actualization of Allah's worship all over the world and the destroying of Satan and the group of false hood that will be actualized at the time of reappearance;

- Because of the fact that man hasn't reached rational, moral, and social perfection, he will face many difficulties and this will be an obstacle for reaching a desirable society;

- After the actualizing of the target and the final aim of creation (worshiping God and mans servitude) it is time for the secondary targets.

It is here that the special position of "the doctrine of Mahdiism" is revealed and the strategic interpretation of matters and basic answers to the shortcomings are revealed and gets coincided with the transcendental philosophy of history.

The movement of history is going towards the actualization of mans' worship and servitude, nearness to God, the overruling of moral virtues and the eradication of all iniquities (according to the transcendental philosophy of history). Therefore, presenting the ideology of "the doctrine of Mahdiism" must be presented in proportion to it and we must avoid superficiality and talking fragmentarily.

Also we must notice that "the philosophy of history", is just a small part of the ideas and teachings of Mahdiism and we cannot summarize the doctrine of Mahdiism in it or explain all of its topics according to it! Doctrine can be a new and complete approach towards the issue of the final destination of history and the reappearance of a savior in the end of times. Religious, philosophical, rational, and political issues have contributed a lot to it.

Chapter three: the doctrine of Mahdiism

According to the transcendental philosophy of history, man must reach perfection in order to reach the final destination of history. In this final destination the relation of man with God, himself, others and the nature has been fully optimized. This yardstick is accounted as the most important and most essential pattern of "the doctrine of Mahdiism".

Different explanations have been given about the doctrine of Mahdiism such

as:

- The doctrine of Mahdiyyism means viewing the topic of Mahdiyyism as a general and comprehensive teaching and a strategic matter”.

- “the doctrine of Mahdiyyism is a set of teachings that is based upon Mahdiyyism. We can use these teachings for presenting applicable solutions and introducing strategic theories in numerous fields”;

-“The doctrine of Mahdiyyism, are teachings specially related to Imam Mahdi (AJ) that will present a strategic interpretation of the essential domains of human life such as anthropology, politics, economics, society, governance, international relations, andIn fact it is a kind of thought producer and an ideal work but at the same time possible to get actualized and include the whole world. It is for the savior and the well-being of humans on the basis of the renovation of the prophetic and celestial Islam.”⁴⁸

Finally the explanation that the author himself has presented is as following: “the doctrine of Mahdiyyism is a comprehensive and complete theory for establishing a desirable society and a strategic interpretation of the different fields of life”.⁴⁹

Accordingly “the doctrine of Mahdiyyism”, is a complete picture of the society that Imam Mahdi will establish and introducing its different qualities, targets, programs, strategies and guide lines. In this approach, the position of politics, culture, economics, and the relation between them must be clarified.

In this government, the procedure of policy making is done in very vast and general terms. Its input and output must be precisely clarified and adjusted to the true needs of people. Briefly the outcome of “the doctrine of Mahdiyyism” is as following:

- The strategic interpretation of the essential fields of human life;
- A complete and general view of the matters of the society;
- Root analyzing the shortcomings and the long life problems of human life;

■ From among the very necessary figures of a theory and doctrine is the matter of its being able to provide justice and presenting the applied tactics related to this field; meaning that this doctrine must accomplish justice in all arenas for all folks

- Realistic solutions for eradicating them;
- Giving order and establishing correct interaction between different parts of the society;
- Presenting a desirable and perfected model for political life and making a bipartite attachment between this world and the hereafter.
- According to the existing divine traditions and the teachings of “the transcendental philosophy of history”, we can account some of the components of the “doctrine of Mahdiism” as follows:

Comprehensiveness and a general outlook (global inclusion)

The most important quality of a doctrine and a theory is its generalizing and consistence of all classes and layers of the society and it’s passing all aspects of life. The doctrine of Mahdiism –unlike most of the existing theories- is general and consistent with all classes –in the east and the west-. None of the classes or groups of people is exempt from it and no dimension of human life (culture, politics, society, economics, and ...) has been forgotten. It is general and consists all folks and not regional and zonal.

This doctrine is not excluded to one tribe, group, country, race, language and ... and it provides the felicity and delight of all folks. The underclass of the society will reach maximum enjoyment, and the weary corners of the society will receive attention whereas it is not so in other theories and only a certain class and group are spoken of; for Marks, “the labor or Proletarian class”, for Hegel, “the topper German class”, for the Jews, “the selected tribe of children of Israel”, for Fokoyama, “the western world” and ... are of importance. It has been said in many traditions that: “the world will be lightened with the light of his creator and his governance will consist in the east and the west”⁵⁰ and also: “God will quicken the (whole) world through the rising Mahdi ...”⁵¹ and “Allah will help him rise to help people ...”⁵² and ... these traditions show the consistent of rescuing of all folks and the doctrine of Mahdiism is also designed along these verses.

Seeking justice

From among the very necessary figures of a theory and doctrine is the mat-

ter of its being able to provide justice and presenting the applied tactics related to this field; meaning that this doctrine must accomplish justice in all arenas for all folks. Justice; means establishing equality; the rightful division of wealth and blessing; resolving oppression and constituting the creed of justice and realism; instituting balance in all affairs (specifically human actions and thoughts) and placing everything and everyone in it's right place. "Justice" is an expansive and complete matter, not reserved only for justice, therefore it has a fine position in politics, law, economics -and especially ethics- and its comprehensive provision, is the distinguishing point of a predominant doctrine.

Truly, this matter has been entirely mentioned in the teachings of Mahdiism and is among the main pillars of this doctrine so that people could actually view its actual fulfillment in all aspects of life.

He "will fill the world with justice; as it had been brimmed with iniquity."⁵³ "Mahdi will constitute such justice in the society that the living creatures will wish that their departed ones were alive to benefit from his justice"⁵⁴ also: "when he rises, he will judge justly and at his time inhumanity will be eradicated and..."⁵⁵

In the design of the doctrine of Mahdiism and the image of the Mahdiism system, providing justice is regarded both in the inputs and the hastening of the interests and also in policy makings and the composition of interests. It is a red line over all programs and activities.

Seeking spirituality and perfection

The interpretation and the strategic figure of the primal aspects of human life and a general outlook to various issues suggest that the root of all human problems be identified and some solutions be presented for them. According to the divine teachings and the experiences of human lives, humans suffer from immorality and the perversion of minds more than they undergo hardship from injustice, insecurity, poverty, discrimination and ...! The base of all wars, oppressions, tyrannies, idola-

■ According to the divine teachings, eventually justice will win and invalidity will be defeated. "Justice came and invalidity vanished" and the victory of the promised Mahdi will be the era of the sovereignty of justice

try, shortchanges, rebellions, lack of purity and a true upbringing of people and the lack of mental and moral growth! If a person reaches perfection and mental-moral puberty and knows his and other peoples true value; he will never meditate exploitation, oppression, war, and bloodshed, corruption and revolt and he will not violate other people's rights. It is only then that he has reached spiritual and physical richness (needlessness) and will strive for sublimity and all-out perfection.

On the other hand according to the teachings of "transcendental philosophy of history", man has been seeking his entirety (nearness to God). This is only possible if spirituality and man's mental and ethical growth and his edification and upbringing are of first priority. Accordingly the most essential programs in "the doctrine of Mahdiism" is considering the spiritual dimensions of mankind and his perfection, as it has been said in a beautiful narration: "when our promised savior rises, he will brush his hands on people's heads and concentrate their minds and will perfect their morality".⁵⁶

For the fulfillment of this idea, Imam Mahdi (AJ) will regard people's characters and inner men and lighten the rarity of their beings and will purify their minds.

Seeking justice (and eradicating void aspects)

The sociopolitical life of people has always seen the continuous war between false and truth and the authority of the unrighteous group in most fields. In the explanation of the transcendental philosophy of history it was clarified that the prophet and his followers has always announced their objection against the oppression and paganism of wealth, power, and corruption and challenged their illegal benefits. Inviting people to monotheism and justice were among the matters that were in opposition to the numerous benefits of the seekers of invalidity. The Qur'an has also called this the quarrel between faith and paganism or right and wrong. The quarrel between these two has always been going on in different fields of life from the very beginning of history till now and victory and failure has been shared between people. But the destination of history will be led by justice and it's followers –according to the divine traditions- until the time that all the hedges of human perfection is over and the sovereignty of the pious group proves out.

According to the divine teachings, eventually justice will win and invalidity will be defeated. “Justice came and invalidity vanished” and the victory of the promised Mahdi will be the era of the sovereignty of justice. Accordingly in “the doctrine of Mahdiism” seeking the truth and fighting falsehood, are to be set as the main pillars and the bloc of devotion and faith will be strengthened. According to this doctrine infidelity, polytheism and idolatry, corruption, uprising and guile that are the most important aspects of “seeking falsehood” are to be eradicated and the wicked will be destroyed.

As Imam Hadi (A.S) says: “Allah the Almighty will substantiate justice and destroy invalidity through him”, then he recited the verse “بقية الله خير لكم” and said: “I swear by Allah! That he is Baghiyatallah”.⁵⁷

The realization of servitude and monotheism

One of the selected items of “the doctrine of Mahdiism” is to take notice to the wisdom of the creation of humans and having a perfectionist look towards the destination of life. According to the teachings of the “transcendental philosophy of history”, the final goal is not to build a classless society. Neither it is defined as constant progress or the victory of one civilization, the freedom of thought (soul) and ..., rather the target is winning a desirable life along nearness to God and worshipping him.

Unfortunately we must say that: the history of mankind has always seen dictatorship and turning against worshipping instead of it's being filled with Godliness and piety! The standard bearer and the complete symbol of this misguidance, is Satan and his cliques. The devilry of Satan leads to the remoteness of men from the true path of history and their affection to various deviations and corruptions. Satan uses different methods and weapons in each period and in the present era he has raised his devilry to its extremity! In order for mankind to be able to reach the peak of perfection and to make servitude prevalent, these obstacles must be removed from his path and the school of monotheism must take over. According

■ According to the transcendental philosophy of history, the continuous wars –especially between the group of false and truth- will be finished with the rise of Mahdi (AJ) and victory is to be with seekers of peace and righteousness

to “the doctrine of Mahdiism” the society must be cleared from the obstacles that prevent the man to get near to his creator. Instead a suitable background should be provided for him to become a servant of God. With the complete destruction of Satan in the era of the reappearance, and the full dominance of God-centeredness and monotheism, this issue will ultimately happen.

It has been said in the traditions that: “Mahdi will fill people’s hearts with God’s worship and obedience”⁵⁸ and “all the people will go towards Allah’s servitude and performing the sharia and believing in God”⁵⁹ and also: “when Mahdi (AJ) rises, nothing but God will be worshiped”⁶⁰ and “there will not be a piece of land left but the one that the song of monotheism is sang in”.⁶¹

Opposing violence (oppression, war, insecurity and ...)

One of the incorrect aspects of human life is wars, insecurities, and tyrannies. Until now no ideology has been able to solve this dilemma for mankind and take the world to the safe shore of stability and peace. After the horrendous first and second world wars, most countries hoped to reach world peace by establishing the League of Nations and the United Nations! But these very organizations turned into weapons of invasion and war and approved of most wars (like the occupation of Iraq) or failed to solve the smallest scuffles. Even before that history has seen the campaign of the emperors, the pillage of the predators and the ferocity of the executioners and ...! So many killings and tragedies happened in these strife and so many invalidities and wars and blood-shedding happened that were later on known as braveries and epics. The prophets and their representatives have always been susceptible to enmities and many of them were martyred in the path of preaching the divine rite and Even according to the transcendental philosophy of history, the world has always seen the quarrel between these two groups and it will still go on until a certain period of time. Violence- in its all forms- is counted as an inseparable part of human life and it will only be destroyed with a complete program and ideology. In this approach, both its root (oppression, lust, the pursuit of a higher position, and crime) and all those contributing to it must be totally destroyed. In addition to that, People should be brought up in a way that they would

avoid aggression and they themselves would be factors for making peace and friendship. This view is only available in “the doctrine of Mahdiism” and among its special aspects is establishing eternal and universal peace: “hatred will disappear from the hearts of people and the animals and predators will live in peace.”⁶² on that day the disagreements between nations and religions will be solved”.⁶³

According to the transcendental philosophy of history, the continuous wars –especially between the group of false and truth- will be finished with the rise of Mahdi (AJ) and victory is to be with seekers of peace and righteousness.

Satisfying people

When explaining and presenting “the doctrine of Mahdiism”, noticing people’s real needs and satisfying them are among the priorities. The political, cultural, economical and social ideas contribute to the provision of people’s materialistic and spiritual needs. It also helps to solve all their problems and shortcomings.

The rich history of the divine ideologies –especially Islam- has seen the endeavors of the prophets and Imams for providing the needs of people and decreasing their numerous problems. Their partiality to the under class and the destitute group of the society and their effort for saving them from the clutches of the executors are among the golden cards of history. Accidentally one of the reasons of their fight with the injustice group is this very improper exploitation and increasing their sorrows and infinite pains and as it has been said in the transcendental philosophy of history, the result of this struggle, is the triumph of the underclass of the society and the ruination of the vigorous.

Indeed mankind has never seen the complete settlement of all problems and the provision of his needs through out his ancient life, but this will be actualized in “the age of reappearance” and the causes of every ones delight will be provided.

It is accountable that according to Fokoyama’s claim, liberal – democracy is the most advanced and latest favorable system and this is the pleasant (finis) of history! Whereas it’s ultimate attainment is the provision of the benefits of a certain class in the

■ The history of human life has seen many changes and experienced different stages. Usually in every stage, new things happen and deep courses occur

society and gaining the (secular and outward) satisfaction of the majority. In this system, the minority of people is deprived of lots of the facilities and the tools of prosperity and satisfaction and the song of justice is strange to them! Whereas in “the doctrine of Mahdiism”, all classes and groups and all the rightful and legal desires are noticed and numerous plans will be performed for serving people and providing their satisfaction.

It has been mentioned in the traditions that: “in the leadership of Imam Mahdi (AJ), the settlers of earth, the skies and even the birds in the sky are happy and pleased.⁶⁴ “The settlers of the sky and the earth are pleased (for the sake of his presence)⁶⁵ and also: “everyone will be pleased with him”⁶⁶

Leaving the responsibilities to the eminent ones

One of the main criterions of “the philosophy of history” is this: “who should reign?” many answers have been given to this question from ideologues such as: the representatives of the Gods, the king of philosophers, kings, elites, the Proletarian class, the holders of the people’s votes (voices), the holders of power (wealth, weapons and power), God’s most selected ones and ..., but among all these answers few words has been said about the governance of the eminent (the pious and the oppressed ones). Is Islam- especially the doctrine of Mahdiism- this view has been considered seriously. From the view point of the Qur’an and the traditions, at the age of reappearance, the pious and the poor (the ones destitute of power) are to inherit the governance of earth and the owners of wealth; power and prudery will play no role in ruling.

According to the “transcendental philosophy of history” the destination of history is the overruling of the righteous ones and mastery will be of the wise and eminent ones. In this ideology, the criterion of capability is chastity, wisdom, piety, deprivation of power, and realizing the deprivations in society. In this approach “oppression” means the deprivation of the eminent of leadership (by the wrongful governors) and the lack of the right tools for serving people and justice.

So “selecting the suitable person for a position” is one of the important items in “the doctrine of Mahdiism”-especially in the field of policy- and is one of the prominent qualities of the politicians. Till the point that the political fields is the arena for the lowlife, the powerful, the equivocator and ...-as it has been so till now- none of the

problems of the society will be solved and the prospect of history will be dim and dark! But the doctrine of Mahdiism gives this promise that “Mahdi’s companions are men that have gotten to know God as he deserves to be known”⁶⁷ and “in the path of worshipping they are the first in activity and effort”⁶⁸ and also “they are the fine men of the nation”⁶⁹

The interpretation of the verse "و نريد ان نمن على الذين استضعفوا" : “and we wanted to oblige the people that were held back” (the oppressed ones) is as following: “this verse is about the Imam of the time (sahibul amr) that will rise in the end of times and destroy the Pharaohs and the despots...”⁷⁰, and the interpretation of the verse “surely the pious are to inherit earth” is: “the meaning of the sentence: the pious slaves of God will inherit this earth is the rising Mahdi and his companions”⁷¹, it is clear that in that era the most righteous, most pure, most wise and most powerful people (Imam Mahdi) will take the helm of matters in his hands and give power to the righteous ones.

Positive and generative developmentalism

The history of human life has seen many changes and experienced different stages. Usually in every stage, new things happen and deep courses occur. The most important quality of these changes- especially in the present era- is the secular, industrial, and technological developments. Now one might ask that what is the result of these revolutions and where is their pinnacle? And that will this renovation always have positive effects on human life or it also carries negative and challenging points?

In reply we must say that these changes have both positive and negative diminutions. In the positive dimension, the material aspect of human life improves and people use the health, educational, industrial and ... advantages. Even the culture and the norms of the society have changed and consistent patterns have become common. Therefore, the amount of the advantages of people of the blessings increase and they are satisfied to a certain extend. But the negative aspects of these changes- especially the opposing with religion, unfair, illegal, and corrupting dimensions of it- have envenomed ... and decreased their level of satisfaction.

■ One of the significant aspects of the doctrine of Mahdiism is the actualization of harmony and coherence in the human society and among the different groups of people

Today, modernism is the complete symbol of modernity and deep changes. It has been facing basic challenges and numerous crises (such as the crisis of spirituality, identity crisis, partnership crisis and ...) and a fine destination isn't predicted for it. The more the industrial and technological developments and the outward comfort of mankind are being provided, the more the hardships and problems of mankind increase and ...!

On one hand corruption and incompetence has penetrated in different fields and caused instability and political, economical, and cultural tear up and created unjust terms. However, these incorrect interactions need basic change and revisions and the "doctrine of Mahdiyyism" depicts humane and correct relations and a great comprehensive change in all aspects: "when Imam Mahdi (AS) rises, he will bring along with himself a new command, a new book, a new method, and a new way of judgment"⁷² and "...he will make contractual allegiance with people for a new command, a new book, and a new governance".⁷³

Accordingly, one of the main approaches of "the doctrine of Mahdiyyism" is bringing changes in all matters and renovation in different fields of life.

But we can account other criterions for the doctrine of Mahdiyyism but because of brevity we will avoid talking about them (such as the central role of Imamate, wit and wisdom and ...)

Creating coherence and harmony

One of the significant aspects of the doctrine of Mahdiyyism is the actualization of harmony and coherence in the human society and among the different groups of people. In this approach, the differentiations, pluralities, discriminations and ... will be destroyed and there will be full coherence, unity and empathy.

This harmony exists in all the dimensions of the doctrine of Mahdiyyism and no disparity will be seen in it.

Conclusion

The explanation and the presentation of the doctrine of Mahdiyyism in the subjective frame of "the philosophy of history" opens new horizons for the scholars and ideologists and it will present new teachings. The author believes that the most important

coincidence of this teaching is “the general adaptation of the doctrine of Mahdiism with the transcendental philosophy of history” and it is the clear and unmistakable prediction of history. From the fusion of the two above mentioned issues, different components can be understood such as: the comprehensiveness and the global inclusion, justice-centeredness, meaning-centeredness, perfecting, seeking the truth, and the actualization of man’s serving God, fighting violence, leaving a responsibility to the suitable one, positive change, satisfying and Also it was clarified that “the doctrine of Mahdiism” is an answer to the all basic needs of people and the actual and real interpretation of human matters. In this complete approach the link between man and his creator (in the direction of nearness to him) must be corrected. Man must establish a healthy relationship with others and avoid violence. And in relation to himself he must follow a new approach and focus on his inner purity and richness and The result of all the ideas and programs is the destruction of all problems and shortcomings and achieving a desirable life.

The most important and significant outcome of this doctrine is spirituality, justice, rationality and possessing these three criteria is a sign of man’s moral, social, and rational perfection. The strategic interpretation of the doctrine of Mahdiism from different aspects of human life is as following:

Generalizing and having a general view in politics, economics, culture, and the society and the placing them, in the right path; also the true root analysis of problems and presenting relevant tactics solution for solving them.

Endnotes

¹ See The lessons of foreign policies, p 276.

² See the magazine of the university of revolution, no. 21, p. 120; Our Time, Aban 19, 1380

³ Andrew Heywood, an Introduction to political ideologies, p. 506.

⁴ See The philosophy of history from a sociological perspective, p. 17 & 18.

⁵ See Mohammed Reza Kashefi, religious studies and different (questions, answers, the fourth volume), p. 45

⁶ Paul Edwards, The Philosophy of History, P. 3.

⁷ Atkinson, The Philosophy of History: Methodology and Historiography, P. 24 & 25.

⁸ IBID, p. 82 & 83.

⁹ See H. Walsh, P. 25; Paul Edwards, p. 7.

- ¹⁰See W. H. Walsh, P. 14; The Philosophy of History: Methodology and Historiography, P. 50 and 51; To study the views of the said scholars see: the writer, The Future of the World, Pp. 39-46.
- ¹¹ See Paul Edwards, The Philosophy of History, Pp. 18-21; H. Walsh, An Introduction to the Philosophy of History, Pp. 13-18; Karim Mojtahedi, The Philosophy of History, Pp. 156-169 and ...
- ¹² Mohammed Araste Kho, the dictionary of scientific-social expressions, P. 727.
- ¹³ The Comparative Dictionary of Social Sciences, Vol. 1, P. 309.
- ¹⁴ Paul Edwards, The Philosophy of History, P. 2.
- ¹⁵ Morteza Motaharri, Society and History, P. 309.
- ¹⁶ Jamil Saliba, The Dictionary of Philosophy, P. 204.
- ¹⁷ Ali Reza Sadra, The Awaiting, No. 13, P. 214.
- ¹⁸ Mohammed Taqi Mesbah Yazdi, Society and History from the Qoranic Perspective, P. 153.
- ¹⁹ H. Walsh, An Introduction to the Philosophy of History, P. 28
- ²⁰ Hussein Karimi, The Philosophy of History, Pp. 14 & 15.
- ²¹ An Introduction to the Philosophy of History, P. 28
- ²² The Philosophy of history, methodology and historiography, P. 83.
- ²³ The Philosophy of History from the sociological point of view, P. 16.
- ²⁴ The Quarterly of Howze and university, No. 42, P.28.
- ²⁵ The Philosophy of History, methodology and historiography, P.50.
- ²⁶ An Introduction to the Philosophy of History, P. 13.
- ²⁷ Paul Edwards, The Philosophy of History, P. 22.
- ²⁸ Society and History, P. 353.
- ²⁹ The magazine of Entezar, No. 13, P. 216.
- ³⁰ The Philosophic Dictionary, P. 204.
- ³¹ Paul Edwards, The Philosophy of History, P. 25
- ³² See the author's The Future of the world, Pp. 31 & 47, Paul Edwards, The Philosophy of History, Pp. 71-75; Atkinson, The Philosophy of History: Methodology and Historiography, Pp. 61, 62 and
- ³³ Mohammed Javad Yousofian, The magazine of The University of the Revolution, No. 211, Pp. 121 & 122.
- ³⁴ History and Historiography, P. 60.
- ³⁵ Hussein Ali Nowzari, The Philosophy of history, methodology and historiography, P. 523.
- ³⁶ History and Historiography, P. 57.
- ³⁷ The Philosophy of History (The Theoretical Philosophy of History, the philosophy of the science of history), Pp. 7 & 8.
- ³⁸ An Introduction to the Philosophy of History. P. 28
- ³⁹ See: Hussein Karimi, The Philosophy of History, Pp. 61-66; Yaqob Jafari, Qoran's historic insight, P. 35-47.
- ⁴⁰ The chapter of Zariat, verse 56.

- ⁴¹ Morteza Motahary, *The Social Evolution of Mankind*, P. 76.
- ⁴² Morteza Motahary, *The rise and revolution of Mahdi (may God hasten his reappearance)*, Pp. 49 & 50.
- ⁴³ See: from the author, *the future of the world (ayandeye jahan)*, p 66-71.
- ⁴⁴ Chapter Anbiya, verse no. 105.
- ⁴⁵ Chapter Ghesas, verse no. 5.
- ⁴⁶ Chapter Asra, verse no. 81.
- ⁴⁷ Chapter Toba, verse no. 33.
- ⁴⁸ See: quarterly of Entezar, no. 16, p 11, 30, 52 and . . .
- ⁴⁹ The same, p 30.
- ⁵⁰ Kamaludin, vol. 1, p 280
- ⁵¹ Yanabi ul mawada, vol. 2, p 514.
- ⁵² Aghd uddurar, p 144.
- ⁵³ Kafi, vol. 1, p 338; Ehtejaj, vol. 2, p 449.
- ⁵⁴ Biharulanwar, vol. 51, p 250; Ethbatul hudat, vol. 3, p 639.
- ⁵⁵ Irshad, vol. 2, p 384; kashful ghima, vol. 2, p 645.
- ⁵⁶ Bihar ul Anwar, vol. 52, p 336; Montakhab al athar, p 482.
- ⁵⁷ Youm ul Ekhlas, vol. 2, p 663.
- ⁵⁸ Kitab ul gheibat, p. 179.
- ⁵⁹ Montakhab ul Athar, p. 592, 4th hadith
- ⁶⁰ Tawil ul Ayat u zahira, p. 379.
- ⁶¹ Tafsir Ayashi, vol. 1, p. 183.
- ⁶² Bihar ul Anwar, vol. 52, p. 316; Montakhab ul Athar, p. 592.
- ⁶³ Bihar ul Anwar, vol. 53, p. 2.
- ⁶⁴ Kashf ul Ghama, vol. 2, p. 469.
- ⁶⁵ Dalael ul Imama, p. 250.
- ⁶⁶ Kitab ul Gheiba, p. 178.
- ⁶⁷ Montakhab ul Athar, p. 611.
- ⁶⁸ Yum ul Ikhlas, p. 224.
- ⁶⁹ The same, p. 224.
- ⁷⁰ Alburhan, vol. 3, p. 230.
- ⁷¹ Tafsir Ghomi, vol. 2, p. 77.
- ⁷² ul hudat, vol. 7, p. 73; Ghibat Namani, p. 253.
- ⁷³ Bihar ul Anwar, vol. 52, p.95.





The Teachings of Mahdiism and Environmental Rights

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■ Abstract

The issue of the environment and its preservation and protection has been of special importance throughout all periods of human history such that, in the last few decades, it has caused the human society to enact special rules and regulations under the rubric of “environmental rights”. In spite of this fact, modern man has not yet been able to control the destructive consequences of his industrial, mechanical, and consumptive life on the environment, and the world is still facing a daily increase in the destruction and pollution of the environment.

With attention to the necessity of proposing new areas of discussion and opening new perspectives in the area of the position of *Mahdiism*, this article attempts to inspect the views on the environment and its status in *Mahdavi* life. This article is to prove that during the time of the reappearance of Imam Mahdi (PBUH) the rights of the environment and all living beings including plants will be realized in the most perfect way and that these beings and their environment will reach their utmost potential capability.

Chapter One

A Retrospect to Environmental Rights in Today's World

The “environment” has been one of the main concerns of man and the modern world in the last few decades until now. On this basis, establishing and transforming rights and responsibilities relating to the environment, whether domestic or international, is one of the very important issues that has drawn the attention of and occupied the minds of many experts, government officials, and numerous international organizations and treaties.

However, the term, “environment” at least in its current usage, is a new expression in many languages. Its usage in French dates back to the 12th century, although this expression's consistent usage began in the early 1960s.

The environment was respected by early civilizations and cultures in the far past and was of special sanctity. For example, Iranians worshipped *Mitra*, or the sun; the Indians and the Egyptians considered the Ganges and the Nile rivers holy, while worshipping stars was prevalent among Babylonians. Books such as the *Rig Veda* (Hindus' holy book), the Torah and Hamurabi's Code of Law contain issues related to the preservation of natural resources, in general, and the pollution of the environment, in particular. Other tribes such as the Phoenicians, Lydians, Haitians, the Mayans and the Incans also believed in the sanctity of natural phenomena, which is a sign of the appearance of concern regarding nature and the preservation of the environment in the past ages.

With the appearance of the Industrial Revolution in the 18th century, environmental damages became more concrete, especially in the western industrial world. Following that in the 20th century, environmental damages became a more visible and critical problem, after such happenings as the “Trial smelter” in 1941, the “Corfu Channel case” in 1946, the Lake Lanoux Arbitration in 1957, the Gut Dam Arbitration in 1968, the “Soviet satellite cosmos 945 case” in 1978 in space, the chemical company disaster in Bhopal¹, India in 1984, the Chernobyl nuclear plant disaster on the 26th of April, 1987, and the pollution caused by the intentional fires in Kuwait's oil wells by Iraq in the second Persian Gulf war. These incidents made evident that in order to overcome these dangers, humans need

a worldwide determination, a precise programming, and decisive measures taken domestically, regionally, and internationally. Other than in this case, human life will be encountered by increasing damage and will be destroyed.

Today, environmental threats encompass a wide scope including water, air, temperature, global warming, the rising of sea levels, the preservation of various species specially rare plants and animals, the depletion of the ozone layer, the effects of industrial activity resulting from human actions, the destruction of forests, pollution of bodies of water, acid rain, and sound, military, and atomic pollution.

Some of these environmental damages have themselves been a source of more widespread damage. For example, experts believe that the mass cutting down of forest trees and the constant spreading of industrial waste in the atmosphere cause extremely negative changes in the condition of water and air, the rising of sea levels, and consequently the erosion of shores, and the spreading of heat waves;. In just the same way, fossil fuels and their unbalanced and vast usage have caused an increase in the atmosphere's carbon dioxide and have resulted in the formation of greenhouse gases. The presence of poisonous gases disseminated by human industrial activities has caused the rain to become acidic, thus poisoning the usable waters and endangering marine life and human health.

“Today, the belief exists that although environmental issues from an international relations perspective are not new phenomena, given their critical situation, world leaders are increasingly elevating environmental issues from peripheral and secondary issues to their main political tasks.”²

This same pattern is also seen about the agendas of international and global organizations in their measures for the prevention of environmental pollution. The ratification and agreement of tens of treaties and environmental conventions expresses its increasing importance.

It should be noted that the expression “environment” could be attributed to one region only or to all the planets and even to the outer space which surrounds

them. UNESCO has used the expression “biosphere” for the environment, which is an expansive definition consisting of the human living environment, or that part of the world in which according to present human knowledge all of life is present. The biosphere, or layer of life, is the same thin layer and crust which surrounds the earth and is inclusive of the earth, a thousand meters above it, and the oceans and the deep parts of the earth.

■ In reality, human, animal and plant life is influenced by this environment

The environment also includes the water, air, soil, and the outer and inner life factors relating to any living being. In reality, human, animal and plant life is influenced by this environment. According to some environmental conventions, the environment is inclusive of the following parts:

- a. Natural resources, including nonrenewable and renewable resources, such as air, water, soil, and all the animals and plants and the effects they have on each other.
- b. Property and wealth that is part of cultural inheritance
- c. Special landscapes and sights

From this perspective, the manmade environment consisting of monuments, historical landmarks, various buildings or special landscapes and sights should also be protected against destruction as part of the environment³. In the same way, the earth’s natural resources including air, water, soil, plants, and animals and especially the known kinds of natural ecosystems have to be protected through a precise programming and management in order to settle the contradictions between development and the environment according to the needs, for the good of present and future generations. The management of production and resources has to be made reasonable, but it is quite clear that unfortunately, the man of post industrialism and of today’s “bio-techno-electronic” period has not been able to overcome the problem of the environment’s destruction and ruin by his own hands and every day, he is faced with more and more destruction of forests, the increasing of desert

lands, the pollution of air, water, soil, and the environment, and the extinction of certain species of animals and plants. This process is constantly being repeated in a closed and regressive cycle and again, unfortunately the speed of destruction is day-by-day becoming more than the speed of restoration.

Chapter Two

Environmental Rights in the Conduct of the Prophet (PBUH) and the Infallibles (PBUT)

In the discussion regarding the teachings of *Mahdiism*, it is necessary and guiding to look on to the conduct of the rest of the Infallibles—from the Seal of the Prophets to the eleventh Imam – because the jurisdiction and leadership of Imam Mahdi will be the concluding point and complementary to the mission of the Prophet and the rest of the infallible Imams. Evidently, this conduct is interpretive and explanatory of the teachings of *Mahdiism*, just the way *Mahdavi* teachings are complementary and explanatory to the Prophet's and the Infallibles' conduct.

Thus, we will hereby briefly discuss the status of the rights of living beings, including animals and plants and the environment as an introduction explicating the discussion regarding the teachings of *Mahdiism*.

First, it has to be mentioned that the honored Prophet of Islam gave a lot of importance to this issue. For example, in *Nahj Al-Fasaha*, numerous sayings have been narrated from him which are about the importance of trees, planting trees, and the development and improvement of the environment. From among those sayings are the following:

- a. What a good property is a palm tree that is made firm in soil.
- b. If on the day of resurrection, one of you has a young tree in your hands, you must plant it if you can.
- c. Whoever plants a tree, God will record for him as much reward as the fruits of that tree.

d. Whoever plants a tree, every time a human or any one of God's creatures eats from the fruits of that tree, it will be counted as charity from him.⁴

In another fine saying, the Prophet considers the reward of planting a tree, making a stream flow, and digging a well as three kinds of continual charities equivalent to the effect of "righteous children" and "building a mosque," the rewards of which will always last for its doer. In his words,

"There are seven things that their reward will last for its doer in the grave and after his death: the one who teaches someone knowledge, or makes a stream flow, or digs a well, or plants a palm tree, or builds a mosque, or leaves a written text, or departs an offspring who will ask forgiveness for him after his death."⁵

There are numerous advices from the Prophet about the protection of animal rights and having a kind attitude toward them. In addition to prohibiting the bothering and unreasonable killing of animals, he emphasized on their complete care. Among these sayings are:

- Any animal, whether bird or other, which has been wrongfully killed, will oppose its killer on the Day of Judgment.

- Whoever uselessly kills a sparrow, on the Day of Judgment, it will come and shout in front of the throne and say, "Oh my Lord, ask this person why he uselessly killed me."

- Whoever unjustly kills a sparrow, God will put him to account on the Day of Judgment.

- A woman was sent to hell because she had tied up a cat and had not fed it and kept it from eating anything from the ground until it died.⁶

In Prophetic sayings, much emphasis has been put on building and improving the environment. Also he has refrained the people from staying in ruined houses and has said that these people's supplications will not be fulfilled, like a person who is negligent toward caring for the animals he owns. He has said:

■ There are numerous advices from the Prophet about the protection of animal rights and having a kind attitude toward them

“There are three persons who God does not accept their supplications: a man who lives in a ruined house, a man who live in the way of others, and a man who releases his animals and prays for God to keep them safe.”⁷

In many other sayings, the Prophet has considered spending on one’s horse like giving necessary maintenance costs, and while counting it equivalent to charity, he has ordered against refraining from such expenditure and has advised the owners of this animal to caress its forehead in order to increase the horse’s blessings⁸. It is evident that given the vast usage of animals such as horses for military and transportation purposes, the Prophet’s emphasis on the horse is symbolic and is applicable to protecting the rights of other animals as well, just the way he advised people to honor the cow as the best among quadrupeds⁹. It is also narrated from Imam Sadiq that the Prophet ordered people against whipping the face of quadrupeds and killing honeybees¹⁰. In another saying from Imam Sadiq, it is pointed out that whipping animals on their face is disallowed because animals praise God with their face¹¹. Also in this regard, Imam Hussain has said, “A respect has been placed for everything, and the respect of quadrupeds is hidden in their face.”¹²

In Islamic sayings, humans lacking wisdom are counted in the rank of quadrupeds¹³, and humans who let their passion rule over their wisdom are considered even worst than quadrupeds¹⁴. In this order, animals are placed in a level lower than humans, because of their lack of wisdom, but this matter is not a reason for disregarding their rights. In some sayings, living beings have been divided into four groups: first are the humans who are the most complete beings, next are the quadrupeds with the cow being their best, the third group are the birds with the vulture being their best, and the fourth kingdom and class belongs to wild animals with the camel being the best among them. In this saying, Imam Ali has specifically said that the cow, eagle, and lion through supplication ask God for sustenance and intercession for their subgroups. In this way it has been said that all animals praise God and perform the worship of God in their own method and

style. With attention to this perspective of Islam on animals and even plants, the reason for this moral religion's advice to a kind, respectful, and cordial attitude becomes clearer.

Imam Ali's conduct is also filled with the protection of environmental rights and the observance of animal rights. The second part of the twenty-fifth letter of Imam Ali, which is a direction for the collection of taxes, is one of the best Islamic charters regarding animal rights. This part of the letter, which was written to the public officers and agents, reminded the method of collecting taxes, which were to be taken from animal owners, and described the way of treating and caring for these animals until delivery to the Muslims' public treasury in the following way. He writes that carrying out these directions will be a source of guidance and a great reward from God.

“For delivering the animals, entrust them to a benevolent, kind, trustworthy, and retentive shepherd, one who does not herd them too fast or tires them, not to a harsh and oppressive shepherd. Then send what you have collected from the public treasury for us, to use towards the needs God has allowed us to use for. When you entrust the animals to a trustworthy person, tell him not to separate the camels and their kids. Be just in riding on the camels; don't ride on the back of a tired or injured camel, for it is difficult for it to carry someone. Take them to the water on the way, and don't drive them from roads which have grasslands on both sides to roads which have no grass. Let the camels rest every once in a while, and whenever they reach water and grassland, give them time to eat grass and drink water so that by the will of God, when they reach us, they are fat and healthy, not tired and exhausted. Then we will distribute them according to the directions of the Quran and the Prophet's conduct. Acting upon the mentioned directions will be a source of great reward and of guidance for you.”¹⁵

■ the environment and the living beings will enjoy the gifts of Imam Mahdi's government in their utmost perfection and will taste the flavor of tranquility, peace, and a goodly life based on justice

Chapter Three

Environmental Rights in the Time of Imam Mahdi

With a short deliberation on the narrations specifically about the era of reappearance, it can be well understood that, in this realm, the environment and the living beings will enjoy the gifts of Imam Mahdi's government in their utmost perfection and will taste the flavor of tranquility, peace, and a goodly life based on justice. At this point, we will embark upon brief indicators from narrated sayings, along with the necessary evidence. In other words, the following issues are some of the features of the environment during the time of the reappearance and the complete observance of the mentioned rights in that period. The recounting of these features is not exhaustive; instead, it is just a brief indication.

1. The Purification and the Luminosity of the Earth

During the time of Imam Mahdi, by the grace of God, the earth will be purified from any kind of injustice and oppression and will be illuminated and shining with divine light. The words injustice and oppression are similar in meaning with words such as rebellion, desire, and deviation. Evidently, any kind of impurity and pollution falls under the category of the meaning of injustice and oppression. This is because any kind of impurity denotes a deviation from God's natural creation and denotes a violation of right and movement toward the wrong; so that any kind of violation of a right, whether great or small, is called oppression. Oppression literally means darkness and also a gap which forms in the earth. It also means "trespassing the limits and placing something in an unsuitable place"¹⁶. In his dictionary, *Ibn Fars* acknowledges that oppression has two meanings: first it means the opposite of light and the second is placing something in a spot that is not suitable for it.¹⁷

It is clear that, according to these descriptions, the anti-oppressive and justice-based *Mahdavi* Government will be based on purifying the environment

from any form of impurity and deviation. It will return this environment to an ideal condition and will protect its purity and goodly life.

In confirming the above matter, Imam Reza has said:

“Through him, God will purify and make the earth free of any kind of injustice and oppression. So when he (Imam Mahdi) rises, the earth will be illuminated with the light of God and the scale of justice will rule among the people. After that, not a single person will oppress another, and he is the one who the earth rapidly moves under his feet.”¹⁸

■ “From the time of his rise, the inhabitants of the sky and the Earth will become joyful

2. The Satisfaction and Joy of all the Creatures and the Environment

Countless sayings describing the *Mahdavi* era indicate the ultimate satisfaction of all the inhabitants and creatures on the earth and in the skies from the government of the Promised Mahdi. It is very clear that this satisfaction and joy cannot be without safeguarding the environmental rights and the rights of all its inhabitants. In numerous sayings, especially the ones from the Prophet, this implication has been stated in this way:

“The earth will be filled with justice the same way it was filled with injustice before. During his rule, the inhabitants of the earth and the sky and the birds in the air are content and happy with this government.”¹⁹

Imam Ali has also said:

“From the time of his rise, the inhabitants of the sky and the Earth will become joyful. He will fill the earth with justice just as it had been filled with injustice and oppression.”²⁰

3. Security, Peace, and Friendship in the Human, Animal, and Plant World

The outcome of spreading justice and fighting oppression by the *Mahdavi* government and observing the rights of the environment and its inhabitants can be nothing but security and the establishment of peace and friendship in the entire extension of being. According to the sayings, just as the hatreds and oppositions will depart from the human society, these grudges and agents of dispute will also disappear from the animal world, and even the animals which were known for their vengeance and opposition will live a friendly life next to each other, in maximum tranquility and peace²¹. Also, in a famous narration, which is a sign of an unprecedented security in the time of reappearance, the trip of an ornamented lady from Iraq to Damascus in full peace and tranquility, without any human or animal obtrusiveness is described. This saying states that, “In this age, wild animals and other quadrupeds live together in full peace and tranquility. For this reason, wild animals are not frightening anymore and they don’t attack other animals and this lady. In another saying it is said, “Wild animals will attain such security that, like other quadrupeds, they travel on the earth’s roads and become busy grazing”²².

In another saying from an Infallible, this condition is described in this way:

“His name is the Prophet’s name. He will order to justice and act upon it himself. He ordered against the bad; through him, God will prevent oppression. He will do away with doubt and the lack of insight. During his time, sheep and wolves will graze together and the inhabitants of the sky, the birds in the air, and the snakes in the seas are content and happy with him.”²³

Also, in *Kanz Al-Fawaed* by *Ibn Abbass*, the features of the time of reappearance are written and one of them is as follows: “The life of wolves, ewes, cows, humans, and snakes are secure.”²⁴ Also in describing the bountifulness of the sky and the earth in this time, Imam Sadiq says, “All the wild animals and predators will be in complete security.”²⁵ So, just as the Prophet has said, in the global government of Imam Mahdi, “people will be in welfare and the quadrupeds

will be in tranquility.”²⁶ In another saying from the Prophet, which is expressive of the highest level of environmental rights’ protection in that great age, he says:

“His name is my name. In the time of his reappearance, the birds in the nests and the fish in the seas reproduce (with maximum freedom and without any kind of fear and any intrusion from the enemy). The streams will be stretched and the springs will boil and the earth will produce twice its crop.”²⁷

■ “So Imam Mahdi will address the people and then give the earth the glad tiding of justice

4. The Actualization of all Environmental Capabilities to their Highest Degree

Given that in the most authentic religious sources justice is defined as the setting of everything in its own place and the fulfillment of capacities and the observance and vindication of all rights, thus in the *Mahdavi* government, any creature, whether human, animal, or plant, must reach its highest status and actualize all of its talents and capabilities. It is so that in the *Mahdavi* age, in addition to the human society, the earthly and heavenly environment and all the creatures living in it, will reach the realization of their capabilities to their highest and utmost level. In clearer words, they too will regard evenhandedness in their actions. Because of this, with the assistance of the Beneficent God and the gifts of the *Mahdavi* government, the sky and the earth will throw out their hidden treasures and will get rid of any kind of impurity. Vegetation will enfold all the earth; as it is mentioned in the saying about the fully secure trip of a lady who travels from Iraq to Damascus, “she doesn’t step on anything other than the plants and greenery on her way”.²⁸ This is a sign of vast plant coverage all over the earth, in a way that Damascus and Iraq, two almost dry and half barren areas, will be covered with plants in the age of reappearance. Some of the sayings describing the realization of all the potential capabilities of the environment during the period of reappear-

ance give such an account. An infallible has said:

“So Imam Mahdi will address the people and then give the earth the glad tidings of justice. At this time, the sky will grant its rain and the trees will send down their fruits. The earth will bring forth all of its plants and will ornament itself for the citizens of the earth with these plants; just so the earth will emit its treasures for the people of the earth.”²⁹

“God will reveal all the earth’s treasures and mines for him and will assist him with His own intimidation.”³⁰

Mentioning two narrations from the dear Prophet of Islam in this regard will also help in further enlightening the issue:

“A man will rise from my household and will act upon my conduct. God will descend his blessings from the sky unto him and the earth will emit its blessings too. ³¹ In his time, my people will enjoy blessings that they did not have before, and the righteous and the sinner will both be among the ones who enjoy these blessings. The sky will send down its rains upon them. The earth will not leave any of its plants unless it grows them out and will not allow any delay in this regard.”³²

5. The improvement, development, and the well proportioned expansion of the environment

The aforesaid issues clearly express the peak of improvement and development of the environment during the time of reappearance. In spite of this, in part of the narrations, this development has been pointed to in a more exact and detailed way and it has even been said that all the ruins of the world will be reconstructed. As Imam Baqir has said:

“Through him, God will make His religion victorious over all of the world’s schools of thought, although the polytheists are unhappy and disagreeing. The ruins of the earth will be flourished...”³³

Also, in the Quranic commentary on the *Aya* of “*Mud’hammatan*”, it is narrated from Imam Sadiq, “During the age of reappearance palm trees will join Mecca and Medina with each other”.³⁴ Also, in part of his words regarding this age, Imam Sadiq says, “Imam will build a mosque outside of Kufah which has a thousand doors, and the houses of Kufah will be connected to the rivers of Karbala and “*Heyra*”, in such a way that on Friday, a man rides a speedy mule in order to reach himself for the prayers, but he can’t reach it.”³⁵

By narrating some sayings in the book of *Tazhib*, *Sheikh Toosee* writes: *Ameer Al-Mo’meneen* went to *Heyra* and said:

“There will come a day when Kufah will be connected to *Heyra* and it will gain such a value that one cubit of its land will be sold for a few gold coins and a mosque will be built in *Heyra* which has five hundred doors! The representative of the *Qaem* will perform prayers inside it; for the mosque of Kufah will be too small for them. Twelve just prayer leaders will perform prayers there.”³⁶

These sayings signify the global improvement, development, and well proportioned expansion of the human, animal, and plant environment. This is the outcome of the complete protection of environmental rights in that shining age. The result of such a condition is that even the earth is boastful of its best condition and of being under the footsteps of Imam Mahdi’s companions, and feels proud and honored. Regarding this, it is narrated from Imam Sadiq:

“It is as if I see the companions of the *Qaem* who have surrounded the east and the west of the world and everything is under their control. Even the earth’s predators and the sky’s predatory birds are after gaining their satisfaction. Eve-

■ According to some sayings, the two present parts of knowledge will become twenty-seven parts.³⁹ In addition, we will be encountered with the growth and perfection of the human mind and an increase in the understanding

rything, even this point of the earth shows pride and boasts to another part of the earth and says: Today, a man from the companions of the *Qaem* stepped on me and passed.”³⁷

6. Confronting Pollutants and Observing the Limits of Public and Private Civil Life

Not only are these cases exact examples of the observance of environmental laws, but also the slightest pollution of the environment will be confronted by the government’s measures even if it is limited to the overlooking of a house or the pouring down of water from house rain pipes into a public area, or if a mosque overlooks people’s houses or even if part of a structure is built in a public passage-way. These problems will be solved, even by demolishing a mosque if necessary. In the book of *Irshad*, *Abu Baseer* has narrated a lengthy saying regarding this matter from Imam Sadiq, who said:

“At the time when our *Qaem* rises, he will destruct four mosques in Kufah, and he will not leave any mosque which overlooks (other people’s houses) other than he will break down its overlooking pinnacles and will leave it in a plain and non-overlooking way. He will expand the main roads and will fix any corner of a house which is situated in public way, and will remove the rain pipes which are in people’s way. He will get rid of any innovation in religion and will retain the original practices.”³⁸

7. Using New Techniques and Technologies in the Environment

A noteworthy point here is that in the time of reappearance, the growth and progress of science and technology will reach its climax. According to some sayings, the two present parts of knowledge will become twenty-seven parts.³⁹ In

addition, we will be encountered with the growth and perfection of the human mind and an increase in the understanding and intellect of human society, which is one of the God-given gifts of the time of reappearance.⁴⁰ It is very clear that in such a boastful condition which is full of new technologies, thousands of modern devices for confronting industrial pollutants will be within human reach, and the earth will get rid of all pollution. Also in that time, with the perfection of the society and the people, humans as the main environmental pollutants will abstain from these kinds of actions, based on their wisdom and practical religious beliefs.

■ All of the sayings regarding the rise of Imam Mahdi specify the point that, during the Imam's reappearance, his companions will punish, kill and destroy the oppressor

8. The Expansion of Environmental Protection to Areas beyond the Earth

Some of the contemporary experts in the discussion of *Mahdiism* believe that according to numerous sayings, there exist many planets in the skies that are populated and contain societies of creatures other than humans, angels, and *jinns*. *Allameh* Majlesee has compiled a series of these sayings in *Behar Al-Anwaar*. Professor Ali Kooranee and a number of others believe that there are some *ayas* of the Quran that are also indicative of this reality, including this holy *aya*:

“Oh *jinns* and men, if you can penetrate the bounds of the heavens and the earth, do so, but you cannot unless you have the power and authority (knowledge of the laws made by us).”⁴¹

In the continuation of this *aya*, Kooranee writes, “This means that soon, in the time of Imam Mahdi, life on earth will enter a new phase which is totally different from the past.”⁴² By this he means that during the age of reappearance, humans will be faced with the conquest of other appointed inhabited planets by Imam Mahdi and his government.

What can be obtained from this discussion is that, in that luminous age, both the environment and its protection and preservation will gain broader dimen-

sions compared to the current world, and their realm will be extended to all the planets under the rule of Imam Mahdi's government.

9. The Spiritual Advancement of the Environment and its Accompaniment with the Goodly *Mahdavi* Life

It was said that under the *Mahdavi* government even the wild animals will advance and put aside their savagery, will become tame, and will gain perfection by completely putting aside their fierceness. It is interesting that, in some sayings, normal animals too will put aside their destructive actions so that, according to *Ibn Abbass*, an animal such as a mouse "will no longer tear a leathern bag".⁴³ But this need for perfection will not be limited to animals and plants; instead, all other creatures will want to enter this goodly life and assist and accompany the global movement of the Imam of the time. Regarding this matter, it is narrated from *Abu Baseer* that Imam Sadiq said:

"When by God's will, the *Qaem* rises and reappears, the disbelievers and polytheists are discontent and worried of his rise; for if a disbeliever or polytheist hides behind a rock, the rock will speak out and say, 'Oh Muslim, a disbeliever or polytheist is hiding in my refuge, kill him' and he will take action and kill him."⁴⁴

10. Lack of Environmental Destructions in the *Mahdavi* Rise and Battles

All of the sayings regarding the rise of Imam Mahdi specify the point that, during the Imam's reappearance, his companions will punish, kill and destroy the oppressors. Just like a necessary operation, they will clear the Islamic society and the other societies of the world from impurity and the presence of unruly and oppressive people. Without these measures, the injustice of oppressors will never be done away with and justice will not gain rule. If the Imam acts with softness and generous disposition towards them, the new plots and conspiracies of the tyrants and the corruptors of the world will never be done away with. According

to the saying, during the time of his rise, the Imam will not accept the outwardly repentance of any criminal. In addition to following the holy Prophet's conduct in going to war and killing the disbelievers in order to overthrow the system of ignorance, the *Mahdavi* rise will replace the Prophetic compassion with severity towards the oppressors.

It has been narrated from Imam Baqir that:

“The similarity of Mahdi to his honored ancestor the Prophet of God: his rise and reappearance will be with the sword and by killing the enemies of God and His Prophet, and the oppressors and the tyrants. He will become victorious through his sword and by causing fear in the hearts of his enemies. His army will never be defeated.”⁴⁵

Unfortunately, some of the enemies or even unaware friends have exaggerated the extent of violence and killing in the *Mahdavi* government and determinedly say that, “in encountering his enemies, Imam Mahdi will engage in an atomic war and will destroy them with this dreadful weapon!!” The author believes that not only is there no need for atomic weapons during the time of reappearance, but also the battle of the *Mahdavi* government and its companions against the enemies will cause no environmental damage or disaster, similar to what is happening today. Some of the proofs for this claim are as follows:

a. According to some evaluations, at least 1.5 billion humans will be killed as a result of an ordinary atomic war in today's world. Atomic clouds which form after the first explosion will cause a long winter, with the temperature dropping to fifty degrees Celsius below zero. The earth will be deprived of sunlight for a long time while the plants stop growing and perhaps many of them alongside many animals will be destroyed. Now this question can be formed that according to the previous sayings, how is it possible that a rise will bring about the consent and happiness of all the inhabitants of the sky and the earth and, at the same time,

■ Imam will only kill the ones who are not in any way correctable, and will leave the rest of the bad-doers who are correctable alone, for them to repent and be corrected

destroy them and the environment in the worst way possible?! Besides this, the effects and radiations of such a war are long-lasting and will have deadly effects for tens of years; this is incompatible with the nature of the goodly *Mahdavi* life. Is it not so that in the narrations it has been said that under the *Mahdavi* government, even a sleeping person will not be reasonlessly awoken?⁴⁶ So how is it possible that in Imam's rise, such destructive weapons will be used, in a period when security overtakes the world and the earth is filled with the blessing of safety?

b. With attention to the aforementioned sayings about the increase of human understanding and the expansion of knowledge from two parts to twenty seven parts during the time of reappearance, it is evident that Imam can fight the destructive weapons of the oppressors and can make their weapons inoperative and ineffective and disarm them using modern tools and an encounter based on modern technologies. Thus by using the knowledge of his own time, Imam can turn the sword, which has been mentioned in the narrations as his symbolic weapon, into weapons and tools known and useful to his time;⁴⁷ tools which, while being effective, lack environmental pollutants and destruction.

c. According to narrations, Imam Mahdi's battle is not like today's aimless killings. Using his divine knowledge, Imam will only kill the ones who are not in any way correctable, and will leave the rest of the bad-doers who are correctable alone, for them to repent and be corrected;⁴⁸ just as mentioned in the sayings, the blessings of the time of reappearance are kept for both the good-doers and the bad-doers.

From another perspective, according to sayings, no destruction of a considerable part of the human society will be done by the *Mahdavi* government; thus, such presumable destruction cannot be considered the outcome of Imam's military and destructive actions. Rather, this will happen prior to Imam's reappearance, by the humans themselves, as a result of disputes in the human society; and in this way, the cry for a savior will raise all over the world, asking God and His apostle for rescue. Thus, this kind of human and environmental disaster is the product of

a period before the reappearance. Regarding this, Imam Sadiq says:

“Before the reappearance of the *Qaem*, two kinds of death will befall people; one is white death and the other red death. Red death is by sword and white death is by plague. Out of every seven people, five will die and two will remain.”⁴⁹

Imam Ali has also said:

“Imam Mahdi will not rise until before him, one-third of the people get killed, one-third die and one-third remain.”⁵⁰

d. According to many sayings, the *Mahdavi* rise will be along with divine assistance and intimidation, and with the help of the angels, even Gabriel and Michael. Therefore, Imam Mahdi will not need to use destructive weapons such as atomic ones. In the case of his resort to modern weapons, it is evident that such an encountering measure will rely on divine assistance and the help of the angels, away from any kind of environmental destruction or human disasters. This belief is impossible and is even paradoxical. Some of the sayings which are indicative of divine assistance in the *Mahdavi* rise and government are as follows: The Prophet has said, “The *Qaem* is in the shelter of Gabriel and Michael’s support.”⁵¹

In the book of *Irshad*, *Sheikh Mufeed* narrates from *Abu Bakr Hazramee* that Imam Mohammad Baqir said:

“It is as if I see the *Qaem* standing on the height of Kufah (the city of Najaf) who has come there with five thousand angels, while Gabriel is on his right and Michael on his left side and the believers are situated in front of him, and he dispersed his armies within the city.”⁵²

It is also narrated from Imam Sadiq who said:

“God will aid the *Sahib Al-Amr* with three armies of angels and believers and an intimidation (which will frighten the kings and the tyrants).”⁵³

Also in a long statement describing the characteristics of Imam Mahdi and his rise, the Prophet says:

“He will make the religion of God prevalent over all other religions and will be aided with God and the angels’ assistance. So he will make the earth full of

justice, just as it had been filled with oppression and injustice.”⁵⁴

With these explanations, it is completely clear that Imam Mahdi’s divine rise which is directed at the goodly Quranic life, is away from any kind of impurity and pollutants, and contrary to the mentioned exaggeration, it is the boiling spring of purity, peace, sincerity, cleanliness, and cordiality in the human, animal, and plant world and even areas beyond this earth.

Conclusion

To elucidate the state of the environment in the *Mahdavi* teachings and goodly life, the present writing first previewed the condition, significance, and critical status of environmental rights in today’s world. Then with the purpose of further elaboration on the present subject in the awaited global government, this issue was briefly studied from the Prophet and Infallibles’ conduct. The result of this study showed that the special attention of the *Mahdavi* government to the issue of the environment very clearly has its roots in Islamic thought and in pure Prophetic and *Alavi* conduct. Then, the current discussion, in particular, scrutinized the teachings of *Mahdiism* and came to the conclusion that during the time of reappear-ance, environmental rights will be completely observed. The creatures and their environment will reach perfection and completeness in their material and spiritual life, in areas as vast as the entire universe, and beside accompaniment with full consent, and perhaps based on intellect, they will reach the ultimate realization of their talents and potential capabilities. The world will be purified and cleansed of all impurity, dirtiness, and material and spiritual pollutants, and will become luminous and brilliant with divine light. With the destruction of Satan and all satanic temptations, all the creatures and even lifeless objects will chant God’s glorification and praise, along with the perfected human of this new and prosperous age. In the end, some of the environmental characteristics of the goodly *Mahdavi* age are reiterated:

1. The purification and luminosity of the earth
2. The satisfaction and joy of all the creatures and the environment
3. Security, peace, and friendship in the human, animal, and plant world
4. The actualization of all environmental capabilities to their highest degree
5. The improvement, development, and the well proportioned expansion of the environment
6. Confronting pollutants and observing the limits of public and private civil life
7. Using new techniques and technologies in the environment
8. The expansion of environmental protection to areas beyond the earth
9. The spiritual advancement of the environment and its accompaniment with the goodly *Mahdavi* life
10. Lack of environmental destructions in the *Mahdavi* rise and battles

Therefore, with this compulsory transformation and change, the environment and the living beings will return to their original, natural and divine state and according to the definition of justice (the settlement of everything in its own place and the fulfillment of capacities and rights), justice would be carried out in their case and they will reach the highest level in their capacities and worth and will realize their hidden talents and capabilities.

(Endnotes)

¹ In 1984, the leakage of methyl isocyanate gas in a Union Carbide plant in Bhopal, India caused the death of two thousand people and caused harm to two hundred thousand people.

² See: Seyed Fazlollah Mosavee, *International Environmental Rights and a Research from Harvard University* (translation) (Tehran: *Meezan* Publication, 1380) 31

³ Mohammad Hussain Habibi, Alexander Kiss..., *Environmental Rights* (Tehran University Press, 1379) 7

⁴ For more sayings see: Morteza Fareed Tonekabonee, *Nahj Al-Fasaha*; Short Sayings From the

Holy Prophet (Tehran: Islamic Cultural Propagation Office, 1377) 267-268

⁵ Ibid. 268

⁶ Ibid.

⁷ See: Ibid. 35 (*Baab Al-Fars, Al-Khayl*)

⁸ Mohammad Baghir Majlesi, *Behar Al-Anwar* (Tehran) volume 13, p 208, saying 3, part 7

⁹ Ibid. volume 46, p 215, saying 28, part 8

¹⁰ See: Ibid. volume 64, p 288, saying 25, part 9

¹¹ See: Ibid. p 215, saying 28, part 8

¹² Ibid. volume 61, p 323, saying 30, part 48

¹³ Ibid. volume 60, p 299, saying 5, part 39

¹⁴ Ibid. volume 58, p 11, saying 8, part 4

¹⁵ *Nahj Al-Balagha* (Translation and commentary of Mohamad Dashti) (Qom: *Ameer Al-Mo'mineen* Cultural Research Institute, *Hozoor* Publication, 1381) letter 25, paragraph 2, p 367-368

¹⁶ See: Ibn Manzoor, *Lasaan Al-Arab* (Bairut: *Dar Al-Haya Al-Arabi*, 1988) volume 12, p 373

¹⁷ See: Ragheb Isfahani, *Dictionary of Quranic Elements*, researched by Nadeem Marshlee (Bairut: Dar Al-Fekr, 1972) p 326

¹⁸ See: Ibn Fars, *Dictionary of Comparative Words*, volume 3, p 468

¹⁹ *Behar Al-Anwar*, volume 52, p 321, saying 29, part 27

²⁰ See: Ibid. volume 51, p 78, saying 38 and volume 36, p 219, saying 19, part 40, and volume 51, p 80, saying 37, part 1 and volume 51, p 95 saying 38, part 1

²¹ See: Ibid. volume 10, p 104, saying 1, part 7

²² Ibid. volume 53, p 86, saying 86, part 29

²³ Ibid. volume 36, p 219, saying 19, part 40

²⁴ See: *The Awaited Mahdi (Peesheen* Publication) p 257

²⁵ Ibid. 374

²⁶ Ibid. 294

²⁷ Ibid. 1095

²⁸ See: *Behar Al-Anwar*, volume 10, p 104, saying 1, part 7

²⁹ Ibid. volume 53, p 86, saying 86, part 29

³⁰ Ibid. volume 52, p 322, saying 31, part 27

³¹ Ibid. volume 51, p 80, saying 37, part 1

³² Ibid. p 78, saying 37

³³ Ali Kooranee, *The Age of Reappearance*, translated by Abbass Jalali (Tehran: Islamic Propagation Foundation Publication, 1369) p 357

³⁴ Ibid. 365 (Cited from *Behar Al-Anwar*, volume 56, p 49)

³⁵ Majlesi, The Awaited Mahdi (*Peesheen* Publication) p 1116

³⁶ Ibid. 1134-1135

³⁷ Kooranee, The Age of Reappearance, p 368 (Cited from *Behar Al-Anwar*, volume 52, p 327)

³⁸ Majlesi, The Awaited Mahdi (*Peesheen* Publication) p 1121

³⁹ *Behar Al-Anwar*, volume 52, p 336, saying 7

⁴⁰ Refer to: Ali Sa'adat Parvar, The Reappearance of Light, translated by Mohammad Javad Vazeere Fard (Tehran: *Ahya' Books*, 1380) p 302 (Cited from *Ethbat Al-Hodat*, volume 3, p 495, saying 353)

⁴¹ Surah Al-Rahman , aya 33

⁴² See: Kooranee, The Age of Reappearance, p 370

⁴³ See: Majlesi, The Awaited Mahdi (*Peesheen* Publication) p 257. In the same source, it is narrated from *Ibn Abbass* that in the government of Imam Mahdi, pigs will be destroyed; however the author has not seen such narrated saying from the Infallibles and even of such authentic saying exists, it signifies that the destruction of pigs in the Imam's government if for the prevention of sin (eating the prohibited meat of this animal). God knows best.

⁴⁴ Kooranee, The Age of Reappearance (*Peesheen* Publication) p 356 (Cited from *Majma' Al-Bahrain*, p 87)

⁴⁵ Ibid. p 353 (Cited from *Behar Al-Anwar*, volume 51, p 218) Also see: Majlesi, The Awaited Mahdi (*Peesheen* Publication) p 1126

⁴⁶ See: Lotfollah Safee Golpayganee, *Montakhab Al-Athar* (Qom: *Davari* Publication) part 7, saying 2, p 478

⁴⁷ At the time of their appearance, all of the prophets of God, especially the great prophets, were equipped with knowledge and tools proportional to their own time. For example, during the time of Jesus, given the advancement and flourishing of medical science, he cured incurable diseases and with God's permission gave life to the dead. In Moses' time, sorcery was a flourishing art, thus this prophet was equipped with the magic cane. In the time of the Prophet of Islam, the art of eloquence, expressiveness and poetry was flourishing among the Arabs, and he became equipped with the Quran, which became eminent in the human world for its eloquence and expressiveness.

⁴⁸ See: Ibid. 355

⁴⁹ Heydari Kashani, The Justice-Spreading Government (Qom: Islamic Publications Office) third edition, *Bita*, p 213

⁵⁰ Ibid.

⁵¹ See: Majlesi, The Awaited Mahdi (*Peesheen* Publication) p 289

⁵² Ibid. 1119

⁵³ Ibid. 1125

⁵⁴ Ibid. 1135





Mahdism Doctrine and Urbanism:

Rethinking Issues of Globalization and Culture in the Future
Islamic State of Al-Mahdi (a.s)

Written by: Iman Alattar

■ Abstract

The basic concept of Mahdism is that the just ruler and the virtuous awaiting Imam Al-Mahdi (a.s.), the twelfth Imam of Ahlul-Bait (a.s.), will appear in the future -in an unknown time- to fill the earth with justice and equality as it would have been filled with oppression and injustice. At that time, humanity would reach highest levels of integration and amalgamation, so everything would be ideal and perfect in that ideal Islamic state.

The idea of ‘filling the earth with justice and equality’ suggests a global system and regulations that rules the earth under the tenets of Islam, which could be called as ‘Islamic globalization’.

The term ‘globalization’ refers nowadays to a global system based on the increasing integration of economies around the world, particularly through trade and financial flows. It also refers to the movement of people (labour), knowledge (technology) across international borders, in addition to the broader cultural, political, and environmental dimensions. The most dominant fields are the economic and communal globalizations, which are critiqued for encouraging domination, unparalleled growth, and increased inequality, because the strongest gains have been made by the advanced countries only.

In urbanism, globalization refers to the adaptation of urban forms that are out of their native habitats. It has been the material of debate and conflict between urban designers in the last fifty years. It is strongly rejected and critiqued for its by-products like domination, segregation, placelessness (diminishing importance of place), isolation, and insertion. At the same time, urban designers are in favour of a retrospective view that recognizes the social and cultural dimensions of urban life and maintains the authenticity and identity of place.

This paper discusses globalization phenomenon from the urban design perspective, which is related to social policy. The paper first reviews the literature of urbanism in the historic Islamic cities, and discusses the preliminary arrangements and tools necessary to build the future State of Al-Mahdi (a.s). Then the paper explores issues of globalization and culture, aiming to contribute to this growing literature by bringing together diverse themes to be discussed in conjunction with one another. The main purpose is to establish a new theoretical approach for ‘Islamic globalization’ in the field of urbanism, and determine the positive issues that could lead to create the right regulations and guidelines for building a perfect Islamic state.

Introduction

The attempt to establish conceptual linkages between urbanism, globalization, and cultural studies on one hand, and Mahdism theory, which is strongly related to Islam,

on the other hand, is a critical one. The researcher is responsible to bring out clear discussion of issues of methodology embedded within this type of study. The wrong understanding of Islamic ideals, the difficulty of constructing a clear image of pure Islamic experience from the Islamic history, the ambiguity of some aspects of the Mahdism doctrine; especially for non-Muslims, the bias attitudes of those strongly admiring Western civilization, and the lack of correspondent studies regarding these issues, are all challenges to the researcher.

Moreover, there is the important question of the researcher's position as an insider or outsider in the process of transfers of Islamic ideas and methodologies, "If the method of research and thinking is not an Islamic one or does not, at least, go along with its tendency, the effects will be wrong to unite with the Islamic spirit" (Al-Balagh, 1994). The complicated factors that shaped traditional Islamic cities make it a dilemma to explore them, and establish subtle conception of those factors them, and the main forces that controlled the building process at that time.

This study aims to bring out a discussion of the conflict of the interlocking terminologies of urbanism, globalization, and culture, in relation to Islamic principles and fundamentals. For this purpose, the paper briefly reviews Islamic doctrine in relation to urbanism, the urbanism practice in historic Islamic cities, and how globalization effects has reshaped their urban fabric interconnectedly, in order to reconstruct Islamic urban theory and reconceptualize globalization to develop the notion of 'Islamic globalization'.

Thus, the first section focuses on urbanism experience in the historic Islamic cities, including the economic, social, and political conditions in which they were produced, and the influences exercised on their production. The second section concentrates on the current issues of urban design and its implications on urbanism in the future Islamic State, particularly recent theories of globalization and culture. The third section tries to address the context of urbanism in the future Islamic cities based on Islamic

doctrine, and depict a picture of ‘Islamic globalization’ in the Islamic State of Al-Mahdi (a.s).

However, it is important to note that this study attempts at analyzing concepts and establishing a broad image of the planning regulations for the state of Imam Al-Mahdi (as). Further studies and extensive researches are essential.

1. Islam and Urbanism

The perfect Islamic state, associated with the appearance of Al-Mahdi (a.s) would not be built from scratch. Current urban fabrics of existent cities are the basis for its construction. This realistic vision requires a pragmatic analysis of the current urban forms. Although future Islamic State of Al-Mahdi (a.s) would conjoin all the cities in the globe together, this study focuses on the specific features of traditional Islamic cities, as they are considered idols and references for many of the researchers in this field.

Before analyzing issues of urbanism in Islamic cities, it is useful to define the term ‘urbanism’ and its related components, which would emphasize its significance in building our cities.

Urbanism, Meaning and Objectives

Urbanism is defined as “the study of cities; their economic, political, social and cultural environment, and the imprint of all these forces on the built environment” (*Encyclopedia*). Urbanism is about creating human communities and living together. It is about ‘quality of life’. It is dynamic, diverse, moving, consistent, aesthetic, and systematic. Urbanism is beyond limits, the urban designer is an artist, ecologist, archaeologist, socialist, scientist, historian, and philosopher.

The word ‘urban’ refers to the city life, in contrary to rural. Urbanism is a system established to overcome problems of urban rural areas, and pursue a clear understanding of contemporary living. In the beginning of 20th century, the awareness of urbanism increased in many parts of the world, basis for planning established, and town

■ The perfect Islamic state, associated with the appearance of Al-Mahdi (a.s) would not be built from scratch

planning laws and building laws for urban areas were adopted.

Urban design regulations are important to create a new art of city planning that encompasses policies and strategies regarding land use, zoning regulations, urban change, living standards, sustainable use of resources, and economic proficiency, based on the social structure of the city. The essential urban design qualities include; context, accessibility, connectivity, versatility, legibility, compatibility, creativity, choice, and collaboration.

Urbanism of the Historic Islamic Cities

“The most mystical, most religious, most wonderful, they are more ordinary than most things” (Alexander, 1979)

Historic city discourse in the field of urbanism usually associated with the notions of culture (a framework that recognizes social and historical dimensions of urban life), identity (specific characteristics of place), and authenticity. These concepts were invented and adopted as the main focus of a retrospective attitude in the confront with modernity and globalization.

In the case of Islamic historic cities, questions of culture, identity, and authenticity were often misjudged and misunderstood. Orientalism, which is a kind of Western intellectual authority and a style for dominating, restructuring, and having authority over the Orient within Western culture, has dominated the area. Orientalist’s knowledge of Islam was superficial; as a result, some concepts were misunderstood, wrongly chosen or incompletely applied. Orientalism was developed during the colonialism era that represents imbalance of power. However, powerless people had some capacity, this reticulation made the process of sorting and differentiation between authentic and exotic, much more complicated.

The history of traditional Islamic cities regarding urbanism, could be categorized into three phases; the early decades after the expedition of Prophet Mohammed (s.a.w), the following two centuries (Umayyad and Abbasid States), and the colonialism era.

■ In the case of Islamic historic cities, questions of culture, identity, and authenticity were often misjudged and misunderstood

Urbanism in the Early Decades of Islam

First, it is important to note that Islam, the eternal message, has reformed the lives of Islamic societies, and had great impact on the social life. It is a religion of action and a system of life, conveyed to guide humanity, so that people march in its light and build life and culture according to its teachings.

During the early decades of Islam, cities that witnessed remarkable changes were the cities with majority converters to the new religion. The city of Al-Medina was the first city that witnessed changes. Prophet Mohammed (s.a.w), who was the ruler and the highest authority, established the cornerstone for the city of Medina. The most apparent features and policies to build the city were as follows:

- Building a relatively big and central mosque (Masjid), which was a place for administration, and social gathering, in addition to worshipping
- Encouraging people to build their city with respect to each others' rights and with the sustainable use of available resources
- The urban form of the past wasn't rejected, it was developed and improved to correspond to the new requirements
- Collective life was encouraged; people were urged to perform their prayers in the Masjid, and deal with each other as brothers and sisters regardless their roots and social status

Figure 1. Al-Medina urban fabric, dominated by the Mosque of the Prophet (s.a.w)

However, the time the prophet Mohammed (s.a.w) was going through was very harsh; too many challenges and too many people wanted to stop the new faith and to do so many plots to injure and kill him. The battles between Muslims and unbelievers

dominated their life activities. As a result, Islamic theory and principles didn't come to be fully practiced in urban life.

Urbanism in the First Two Centuries of Islam

“Islamic culture has always been primarily urban” (Grabar, 1995)

Figure 2. Islamic urban Cairo

In the first two centuries, Islamic civilization attained high level of cultural productivity. Ostentation, which is almost an expression of power (not related to Islam), was the most remarkable feature of architecture, “whatever it's social or personal function, there hardly exists a major monument of Islamic architecture that does not reflect power in some fashion” (Grabar, 1995). In this regard, it is useful to emphasize that urban features of the city are centre to this paper rather than individual buildings details.

The urban fabric of the traditional city consisted of central mosques that were multi-purpose and accessible to all, markets that encompassed other public services, a net of compressed streets of all shapes and sizes, few squares (maidans), and series of detached houses, which often contain courtyards. The main features of urbanism were as follows

- There were no strict rules for the buildings' construction, however, Islamic Jurisprudence (Fiqh) endeavoured to deduce Islamic laws and extract the regulations from their sources (Qur'an, the word of Allah, and Sunnah, sayings of Prophet Mohammed), provided systems of decision-making to organize the building process and the urban physical character.
- Tyrant rulers were controlling the building process, their decisions were macro. As a result, the urban form (the three dimensional state of the city) was often an expression of their desires, and didn't conduct a pure message of Islam
- Although ruler's decisions where macro in nature, Islamic laws could affect the road restrictions and legislations, and the citizens aggregate significant impact

on building process to some instant. Islamic affairs of the road rights and the relations with neighbours, Islamic law of ‘waqf’ which resulted into real-estate perpetuity, the obligations of controlling visual overlooking for the sanctity of the family, and Islamic recommendations of beauty and aesthetic values, are some examples of that impact

- Traditional Islamic city was shaped by some structural elements, including; the domes and minarets that dominated the skyline, the street qualities; such as rhythm, repetitiveness, and walkability, the axial composition with clustered houses, and the use of the square forms and courtyards

- The question of identity and authenticity, in terms of following Islamic theory, became very critical. The structure of the city was immense and astonishing production of coherent cultures, which responded to the rulers’ wishes, building requirements and construction capabilities, but relatively engaged with Islamic thoughts

- Islamic teachings urge people to learn, work hard, be productive, be honest, and contribute to the civilization and the restoration of the globe. These teachings collaborated with the spiritual and love interactions to rise great commitments and devotions to build and develop all aspects of life.

- Islamic conquests resulted into a great mixture of civilizations that contributed to the produce of the urban fabric. This patchwork turned the city into a panoramic displays of various cultures, and affected the building process, which made it a dilemma to separate between the genuine Islamic production and the imported one, because of some similarities between cultures, “all cultures were originally and internally coherent, bound together by a spirit and genius”(Grabar, 1995).

■ In the first two centuries, Islamic civilization attained high level of cultural productivity

Figure 3. Different cultures express some similarities, Cairo (a) Central Mosque
(b) The hanging Church
(a)
(b)

Urbanism of the Colonialism Era

The 19th and 20th centuries were an era of accelerated diffusion of Western ideas around the world, with no exception regarding urban design. In this period, many historic Islamic cities came under the control of different non-Islamic forces that have different ideologies and diverse policies of building and urban life. Orientalism was developed during this period, and foreign ideologies dominated. As a result, alien building modes and strange urban forms were imposed, which contributed to the loss of identity. Urbanism features of this period were as follows

- Irrespective of the interpretation, colonial urbanization constructed new urban forms as a result of the coincidence between cultural hegemony and political domination. Those forms delivered a segregation system that was both ethnic and social, reflecting the colonial environment.
- The urban fabric was still compact, inherited some distinctive features from the previous period. However, discrete rulers and colonizers kept dominating the decision-making process and adding dramatic changes to the coherent fabric of the city.
- Sometimes, the aspirations of some of the colonized may coincide with the objectives of the colonizer, which made planning techniques and visible symbols of specific cultures easily integrated into the local context. The local context may assimilate Western style urbanism, resulting into endogenous policy of importation of Western born forms and techniques rather than from an exportation of these via colonial dominance.
- Introducing new forms and techniques with multiple identities weakened the cultural influence and cultural appreciation of the colonized and enhanced globalization.
- The 'urban ills' associated with colonial urbanization urged the need to adopt new planning techniques, which contributed to the development of town planning. New concepts and notions evolved regarding place and space.

This demonstration of the urbanism process in the history of Islamic cities outlines the difficult and complicated task of extracting the concepts and methods that related purely to Islam, and stresses the need to study and analyze basic Islamic doctrine in relation to town planning, in order to establish a firm basis for the policies and regulations necessary to build the future Islamic State of Al-Mahdi (a.s)

■ The urban fabric was still compact, inherited some distinctive features from the previous period

2. Globalization and culture in the Current Urbanism Practice of Islamic cities

“Places are constantly in tension between what they are, what they ought to become and what the mediations of global capital and power make of them” (Arefi, 1999)

The process of urbanization and the cultural production have developed in a dialectical relationship, as they have influenced, constructed, shaped and reshaped each other. The urban fabric of most Islamic cities has changed drastically due to the influence of colonial urbanism. The diverse and tangled urban forms emerged from the colonized period, the loss of identity and authenticity due to the ideologies of the rulers which were remote from Islamic ideology, the consecutive foreign and dictator governments, and the gradual diverge of Muslims’ thoughts from the basic Islamic beliefs, have evolved into a great rejection of the past and glorification of the new standards and techniques, which promoted the proliferation of inauthentic places and the emergence of placelessness.

Moreover, the invention of the car and the wide spread use of it as a way of transportation, had great impact on the urban fabric. New neighbourhoods were built on the borders of old neighbourhoods without planning strategies for integration, which widened the gap between the old and the new. In addition to that, new roads were cut into the old fabric without any considerations to the urban and social values. “In addition to commodification and devaluation of place, the roots of placelessness lie deep

in globalization” (Arefi, 1999).

(b)

(a)

(b)

In the last few decades, sensible and knowledgeable architects led a retrospective revolution for cultural and identity appreciation. As a result, new attitudes like urban infill and urban conservation practice were adopted to enhance authenticity and allow flexibility to integrate the old fabric into the modern city development plans. International standards became less important and local historical identity was enhanced.

However, the contemporary discourse on the authenticity of place “has been largely influenced by modernity and globalization” (Arefi, 1999). Due to this influence on urban conservation process, cultural production has turned into a “source of opportunities and threats” (Ouf, 2001) in urban restructuring. Cultural production, in the meantime, represents basically visible signs and symbols that express a distinct history, provide art display, and attract tourists and public with the spirit of the past “business of cities” (Sibel, 2001), without comprehensive studies for the basic elements and tools required for a successful urban practice that considers the basic principles of Islam rather than architectural symbols of a specific time.

Local or Global

“The call for proper connections between places goes far beyond a test of architectural ability and talent for urban design. The dilemma lies deep in our social norms and collective consciousness” (Arefi, 1999)

The subtle arguments of local verses global are significant to the evolution of our understanding of global systemic change. The critique of the social evolutionism literature has dominated the efforts to locate globalization, because globalization, in general, weakens local ties and enhances homogeneity and sameness, based on the tenets of consumerism and capital mobility. On the other hand, social relations strengthen local ties and identity, and promote the process of place development.

The current problematic of place evolved from using criteria such as applicabil-

ity and importance in selecting Western models, “the input of experts whose work was closely modeled on foreign examples was often not appropriate for the special context” (Nasr, eds., 2003).

The debate about global urbanization, which is based on the significance of cities and the development process, revolving around the process of framing a relationship between globalization and locality impacts, exportation or importation of urbanism techniques, the network structure of globalizing cities, the methodological debates about understanding global networks with urban change and with the synchronization movement of people. Continuous urban change draws conceptual framework for local changes and transformation.

The theoretical synthesis of *‘transnational urbanism’* presented by the urban theorist,

Michael Peter Smith, is considered as “the most balanced theoretical approach to globalization, seeing it as it works, without any vilification or glorification” (*Encyclopedia*). The term ‘transnational urbanism’ refers to a sophisticated and complicated process involving cultures, policies, institutions, actors, and localities. The primary sites of this ‘cultural metaphor’ are global cities.

This theory deepens our conceptual complication on globalization. It frames stimulating connections between the field of urban studies and the field of transnational studies, suggests methods for reconstructing urban theory to coincide with socio-spatial dynamics and the changing urban international relations. Smith suggests that we need to look beyond the intention of globalization and post-modernity, to recognize locality and the growth of cultural practices from a different point of view.

The theory of ‘transnational urbanism’ could bring a rational balance to the problematic of globalization and the loss of identity, but with the unbalanced laws that govern the earth and the dominance of man-made laws and the commanding forces, this balance will be restricted and confined to specific societies.

■ The theory of ‘transnational urbanism’ could bring a rational balance to the problematic of globalization and the loss of identity

On the contrary, in the case of ‘Islamic globalization’ and the State of Al -Mahdi (as), when the Divine law controls the earth and brings out unity, justice, and equal opportunities to all societies, ‘transnational urbanism’ would achieve its fundamental goal of the balance between those conflicting issues.

Islamic Globalization and associated Teachings of Islam

In order to enrich our ideas about ‘Islamic globalization’, it is important to specify some Islamic teachings that enhance globalization.

- Islamic message is extensive and global, it was forwarded to all nations on the globe, not only one nation. It was conducted for building and spreading civilization on the earth. It is a broad message that covers the matters of ideology, culture, health, education, social life, and every aspect of our life.

- Prophet Mohammed (s.a.w) is the Messenger of Allah (s.w.t) for all people in the globe. Quraan declared that Prophet Mohammed (s.a.w) was appointed as a messenger of goodness, truth and grace for all people living on the earth “And we sent thee not (*O’ Our Apostle Muhammad*) but a mercy unto all the worlds” (Holy Quraan 21:107)

- Humanitarian Equality is another feature of Islamic teachings. Islam considers all people on earth equal in their humanitarian rights, without any differentiations between them. The only distinction would be with more fear of Allah (s.w.t) “Verily the most honoured of you with God is the one of you who guardeth (himself) the most against evil” (Holy Quraan 49:13).

- Islam considers all Muslims as brothers, despite their origins, languages, and cultures. Love, loyalty, and responsibility are the key elements of the countenance of this brotherhood, and this bond of unity and cooperation attaches Muslims to each other, any where on earth.

- Islamic doctrine encompasses many collective aspects that encourage social bonds. While respecting the rights of individuals, Islam expresses plenty of regulations for the right of groups. Islam encourages collectivity in all kinds of worshipping,

eating, and various aspects of social life.

3. Towards a New Approach

The developments in political, economic, cultural and social spheres restructure urban spaces. These changes could affect the fabrication of urban space and lead to more invention of concepts. Consequently, town planning law and the building law for urban areas will develop and change. Before suggesting some urbanism guidelines for the future Islamic State of Al-Mahdi (a.s), it is useful to analyze parts of the Islamic theory and their Implications on town planning process, in order to propose a conceptual framework for a pure Islamic practice in urbanism.

Islamic theory and its Implication on urbanism

The term ‘Islam’ means submission and obedience. It can be defined -descriptively- as “following the orders and prohibitions without objection” (Al-Balagh, 1994). The religion of Islam is composed of three key elements; doctrine, legislation (social laws), and morals. Islamic message is complete, can solve all the problems, and encompass all aspects of life, including urbanism, “Never is there anything without a law concerning it or a known Sunnah” (*Imam Sadiq/Al-Balagh, 1994*). The basic goal of the Islamic message is to guide people towards the perfection and happiness in their lives. Following are some Islamic beliefs that would affect urbanism and the building process

- The belief of the Oneness of Allah in himself, His attributes, His actions, and worship, has a perfecting impact on the human spirit, as the ultimate goal of a Muslim is to attain Allah’s pleasure. This spiritual interaction can be reflected on life affairs and translated into an integral system that aims to establish perfect society and perfect urban life

■ Islamic doctrine encompasses many collective aspects that encourage social bonds. While respecting the rights of individuals, Islam expresses plenty of regulations for the right of groups

- The aim of creating humanity is to worship Allah (s.w.t), reform the earth, and achieve longevity with good and sustainable use of the available resources. People are urged to mobilize their energies in the domain of good and constructive work, and avoid being dissipated and lost
 - In Islam, the basic criteria and guide for various life activities is that they should respect their nature and impact on social life. In other words, they should be clear from crime and evil. Islam strongly challenges injustice, corruption, tyranny, and despotism. This criteria should be considered in the process of framing planning policies, specially land use proposals
 - The incorporation of religious activities with different aspects of life is emphasized in Islamic theory, and could be translated into mixed use developments, and reflected on some facilities -like mosques- in discrete diversity of functions and a lively social life
 - The belief in justice, socio-equality, and distribution equity would strongly affect planning strategies and regulations
 - There is no coercion in Islam. Freedom of choice is represented in Islamic legislations, in a condition that no damage or harm will occur to anybody as a result of that freedom
 - Noxious ethics such as monopoly, bribery, egoism, subversion, and perversion are prohibited in Islam, and should be prevented in town planning process
 - Worshipping in Islam is not always individually performed. Islam urges Muslims to perform worshipping together, which would promote collectivity and affect urban life
 - Islamic teachings provoke people to demand knowledge, wisdom, and be flexible to change. Islam has provided unchangeable rules for the constant needs of humanity, but with fluctuating needs, the rules are much more changeable as far as they coincide with Islamic key principles. This would enhance flexibility in dealing with urban change
 - Duties in Islam are within man's ability. There is never a duty or an obligation that is beyond people's forbearance

- Islamic recommendations of beauty, adornment, and cleanliness would preserve public health for individuals and for the society, and affect the aesthetic components of urbanism

- The belief in the eternal life after death and the resurrection notion can create a spiritual motivation and movements in mankind and the design thinking

- Islamic doctrine stresses the significance and eternity of the soul, which may result in the perpetuity of special buildings -such as tombs- which affects urban rules and regulations

Urbanism Guidelines for the Islamic State of Al-Mahdi (a.s)

The developments and transformation of the components of urban spaces should be taken into consideration in the process of establishing a package of precepts and urbanism guidelines for the future Islamic State of Al-Mahdi (a.s). Components of such package -in addition to the previous notes- include:

- Implementation of town planning law and building law that is based on Islamic doctrine as the main reference, and the main source of legislation rather than specific urban forms that might not be completely related to Islam. The key element for this derivation is the originality of those sources.

- Synthesizing with other ideas, practices, professions and with communities, which may lead to further innovation

- Adoption of transnational and trans-cultural planning process, that takes place between nations, and provide a framework for spatial analysis that extend beyond them, and construct strong relations and unity between them, while acknowledging their different requirements.

- Implementation of the socially progressive planning policies that enhance the fixed identity (distinctive character and heritage), reflect it on the urban environment, and diminish the negative impacts of flexible identities (imported forms and models) to create a compatible urban fabric

- Strong institutions that enhance education, training, research and develop-

ment, to promote productivity

- Strategic policy developments and management to ensure adequate resources for sustainable development and lead to economic stability
- Diversity and freedom of choice for people, considering the great variety of locals (elite or weak members)
- Strong accessibility and connectivity with different networks, which achieve linkages between different cities and societies, so that people enjoy the freedom and brotherhood atmosphere of the Islamic State.

Conclusion

Globalization, associated with complexity, social, and spatial fragmentation, has had major implications for the nexus between social relations and space. Thus, the question remains as how invading global cities could be channelled and how cultural production, as the only way to create or restore genuine and authentic places, could be the cure to the current problematic of place.

Islamic globalization in the future Islamic State of Al-Mahdi (as), would achieve a balance between positive aspects of globalization, on one hand, and cultural and authentic characteristics of place, on the other hand. Islam is a timeless and livable religion; it doesn't belong to a specific place or specific time. In the process of producing town planning laws that are based on Islam, Islamic doctrine and legislations should be questioned and analyzed, in order to deduce the right rules from their origins. Monuments from the past maybe questioned and analyzed to add to the experience, but not to be considered as the main references.

Islam provides Divine judgment for every occurrence, understands human's physical requirements, and establishes rules and regulations that are based on values sufficient for him. With the respectful vision to the city's own criteria, establishing stabilization between collectivity and particularism, accommodation with various and innovative urban concepts, flexibility in dealing with the continuous changes in the urban environment, and in the shade of the Divine and prudent rules, Islamic globalization is capable of providing a superior and extraordinary experience to urbanism.

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The Doctrine of Mahdiism & Politics

Written by: Syeda Samina Naqvi

■ Abstract

“Doctrine of Mahdiism” is based on the solid principle of divine vow that divine vow which says that end of humanity will be in the best form, and for the fulfillment of this promise formation of a perfect system along with an excellent leader is much necessary. A Leader who will get free from the shackles of tyranny the feeble, the pathetic and the oppressed people, Who will give them the courage to live conceitedly, Who will liberate them from the all types of prejudices like religious, racial, linguistic, economical, theoretical etc. So we can say that “doctrine of Mahdiism” is the doctrine to epilogue the “politics” of oppression, tyranny, injustice, cheating, artifice, exploitation, and self interest and to establish a fair and just global Government. We can use the term “Mahdavi State” for the state established on the true, fair and just politics introduced by the divine religion (Islam). So according to the “Doctrine of Mahdiism” we believe on the formation or establishment of a Government and State;

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1. with the formation of which Almighty Allah will predominant His religion on all religions of the world and people will penetrate in that true religion in large number,
 2. whose laws and political philosophy will be according to the golden teachings of Islam and Quran the teachings which are exactly according the nature of human beings,
 3. Where plenty of justice will be available to every one with out any difference or discrimination.
 4. Where so called western concept “equality before law” will enforce in true and practicable form.
 5. Where the concept Might is Right will not provide the basis for International Law but it will work on the basis of good temperament, equality, justice and brotherhood.
 6. Where mere empty claims of human rights will not rule but each and every one will live according to their fundamental rights.
 7. Where eternal and durable peace will be maintain.

“Doctrine of Mahdiism” is the doctrine to have firm belief on the establishment of fair, just, equitable and peaceful political system being in vogue by the reformer of the World as known by different names in different Religions. We know Him as “Mahdi Mau’ood” the son of Holy Prophet and will establish true political system according to the Islam. Under this doctrine of Mahdiism we believe on the presence of “alive and vanished” Imam who is living among us, supervising our fair activities, helping and guiding us in difficulties or crisis. Now we are waiting for a Day when He will appear and while terminating the political system based on tyranny, oppression, exploitation, injustice, self interest, cheating and artifice will establish a “fair and just political system”. The system which God Almighty wanted to get enforce through His Prophets, that Political system for which every Imam In His epoch tried to execute, It is the best political system which works for the welfare, guidance, Reformation, Plenty of justice, Providing human rights to each and every one with out any discrimination.

PREFACE:

“ Doctrine of Mahdiism” is based on the solid principle of divine vow that divine vow which says that end of humanity will be in the best form, and for the fulfillment of this promise formation of a perfect system along with an excellent leader is much necessary. A Leader who will get free from the shackles of tyranny the feeble, the pathetic and the oppressed people, Who will give them the courage to live conceitedly, Who will liberate them from the all types of prejudices like religious, racial, linguistic, economical, theoretical etc. So we can say that “doctrine of Mahdiism” is the doctrine to epilogue the “politics” of oppression, tyranny, injustice, cheating, artifice, exploitation, and self interest and to establish a fair and just global Government. We can use the term “Mahdavi State” for the state established on the true, fair and just politics introduced by the divine religion (Islam). So according to the “Doctrine of Mahdiism” we believe on the formation or establishment of a Government and State;

8. with the formation of which Almighty Allah will predominant His religion on all religions of the world and people will penetrate in that true religion in large number,

9. whose laws and political philosophy will be according to the golden teachings of Islam and Quran the teachings which are exactly according the nature of human beings,

10. Where plenty of justice will be available to every one with out any difference or discrimination.

11. Where so called western concept “equality before law” will enforce in true and practicable form.

12. Where the concept Might is Right will not provide the basis for International Law but it will work on the basis of good temperament, equality, justice and brotherhood.

13. Where mere empty claims of human rights will not rule but each and every

one will live according to their fundamental rights.

14. Where eternal and durable peace will be maintain.

So the divine vow that this Government will be the Govt. in the leadership of the most pious person of this world, the people, in the old times, which were made weak in this earth. The most important thing which we must remember while discussing this doctrine is this all things which are under discussion are the mere principles on the basis of which doctrine of Mahdiism stands so either Imam(as) is ruling visibly on this earth or not the principles will remain the same. Now it is our greatest responsibility to adopt those principles or strategies and try to get them enforce, it is also a part of this sacred doctrine. Simply we can say that we must not mere wait for any pertinent situation when the reformer of the world will come and work for the betterment of society instead of this we have to level the ground to adopt those political strategies and have to form a fair and just Government. It will drag us near to the “Mahdiism”.

“Mahdiism” is not mere a part of Islamic doctrines but it is a symbol of that hope which all humanity in spite of their different believes keep securely in their hearts. “Doctrine of Mahdiism” is actually is the interpretation of that sweat dream in which all humanity according to their different religious affiliations are waiting for a day when all divine religions will get perfect objectives with the all connotations in them and the exhausted or fagged journey in the history will finish consolatory on the destination of peace and prosperity. This perception of expected pleasant future not only limited to the people having belief on supernatural phenomena but we can observe it in the concepts or believes of those people who completely deny the presence of invisible objects in this universe. So the concept of “Saviour” is older than Islam and also not limited to Muslims society. The special thing which Islam did to this concept is while describing standards, basis and logics Islam has

■ “Mahdiism” is not mere a part of Islamic doctrines but it is a symbol of that hope which all humanity in spite of their different believes keep securely in their hearts

given to this idea a perfect shape and have introduced it as a doctrine the “Doctrine of Mahdiism”. Now it is not necessary to wait for a “strange saviour” who will come in the future and will work for the welfare of humanity but saviour is already here among us and not only we have to wait for the circumstances which will demand His presence necessarily so He may start His greatest mission but have to work for His manifestation, adopt His political strategies and to form a just and fair Government.

Doctrine of Mahdiism and References:

“Doctrine of Mahdiism” was present in Muslims from the origin of Islam and has its solid basis in Quran and Sunnah. Not only Islam has authorities about this doctrine but all the religions in world have this concept in their sacred books.

Mahdiism and Holy Ouran:

- **Chapter: 21, Verse:105**

“And verily We have written in the Scripture, after The Reminder: My righteous slaves will inherit the Earth”

- **Chapter:28,Verse:5**

“And We desired to show favor unto those who were Oppressed in the earth, and to make them examples And to make them the inheritors”

- **Chapter:51, Verse:9**

“He it is who Who hath sent His Messenger with the guidance and the religion of truth, that He may make it conqueror of all religion however much idolaters may be averse.”

- **Chapter:24, Verse:55**

“Allah hath promised such of you as believe and do good works that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish

for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe nothing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.”

So Holy Quran orders us to have firm belief on the day when the eminence and administration of this world will be in the hands of most pious people of this universe and Islam will get prevalence on all religions of the world, these are solid basis for “doctrine of Mahdiyyism”

Doctrine of Mahdiyyism and Narrations:

Doctrine of Mahdiyyism was present in Islam from its origin, So many times Holy Prophet (PBUH) himself talked about Imam Mahdi (as) as the saviour and reformer of the world. According to shi’ah and sunni school of thoughts hundreds of ahadith have been narrated by Him.

Narrations in shi`’ah school of thought:

- **Behar ul Anwar vol:51,page:75**

“World will not abolish till the time that a person from my sacred family whose name will be Mahdi will not rule over the world”

- **Behar ul Anwar Vol:51, page:74**

“Divine inspiration to you people about Mahdi (as), who will become manifest in the time when humanity will suffering separation, anxiety, distress and inconvenience; and the earth will be filled with oppression and tyranny, He will fill it with equity and justice, He will inebriate the hearts of His followers with the eagerness of worship and His justice will be accessible for everyone”

Narrations in Sunni school of thought:

- **Sahi Tirmazi Vol:9 page:74**

“World will not end till the time that a person from my sacred family whose name will be same as mine He will rule on Arab”

- **Sahi aabi dawood Vol:2 page:207**

“Mehdi mau’ood will be from my sacred descendants and from the progeny of Fatima (sa)”

- **Albian page:72**

“In the last epoch my adherents will face a lot of obstinacy from the king of the times that will be such affliction that no one have saw such type of calamity, in the result of such disaster this vast land will get scanty for my brethren in faith, earth will be filled with oppression and cruelty. No asylum will be available to believers and in this environment of tyranny and oppression no one will reach to redress their grievances. Then God Almighty will send one of pious person from my sacred generation so He may fill the earth with justice and equity as it would be filled with injustice and tyranny.....”

So in all the times the famous and learned philosophers of Sunni school of thought have believe on the “doctrine of Mahdiism” but with a little difference with shi`ahs. Only Ibn e khuldoon was the philosopher who opposed about the narrations of Mahdi (as) but even could not deny this hadith;

“In all the times it was famous among the Muslims that in the last era a person from the sacred family of Holy Prophet (PBUH) will emerge who will corroborate the religion of Islam and will prorogate equity and justice even all Muslims will follow him”

(Tab’’ Beirut page: 311)

Doctrine of Mahdiism and Religions of world:

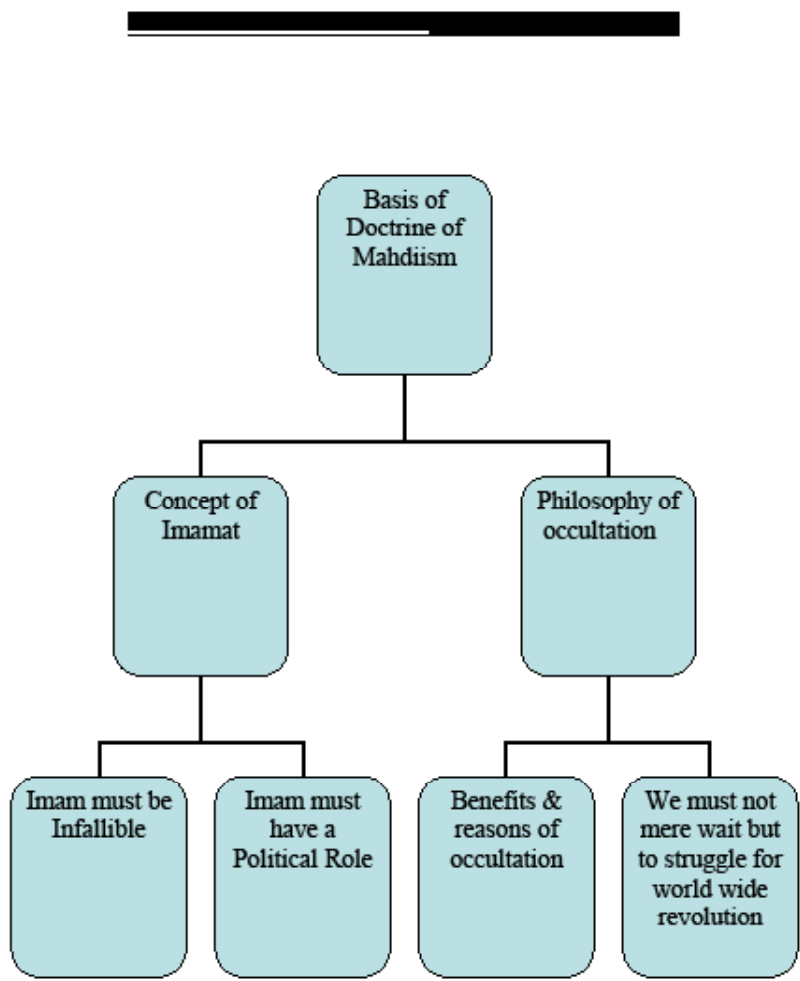
As it is in the very nature of human being that he wants to live with peace and tranquility, with economic and social justice, wants no discrimination on the basis

of religion, sect, language, race etc. and wants to continue its journey towards evolution rather than adversity so from the hundred of years he is looking for “the saviour and reformer of the world”, and this concept is not self made but has its basis in the sacred books of these religions, here I will mention some references where this concept has been introduced in the sacred books of different religions of the world:

1. “Zoroaster” in their book “jama sip namah”
2. “Hindus and Brahmans (Hindu priest)” in their books “Dawatak and veed”
3. “Old Testament (Taurah ‘Pentateuch’)” in the book “Maza Meer Da-wood”.
4. “New Testament (Bible) in the both “Mi’ti section:24 and Looka section:12”
5. “Chinese and Egyptians”
6. “European Nations”

So the belief, on the manifestation of a great freedom bestowing personality, a Saviour, a Reformer who will eradicate the politic of oppression and tyranny and will establish a Government of equity and justice, is not only present in the eastern nations and religions but it is a “world wide doctrine” and in attendance in different nations having distinct features. But few characteristics are similar among all religions in respect of this doctrine, these similarities are;

- a. Roots of this doctrine are in the nature and disposition of human beings.
- b. Even in the preach and provocation of every Prophet this doctrine has a conspicuous status.
- c. Each and every one either he belongs to any divine religion or not has belief on the Political role of the saviour or Reformer of the world.
- d. People having belief on this doctrine have no concept just to wait for him



but to struggle for his appearance either practically or by worships and prayers.

Doctrine of Mahdiism and politics:

Under this heading we will discuss following topics:

- i. Concept of Politics in Mahdiism
- ii. Western political thoughts and Mahdiism
- iii. Contemporary Political Practices and Mahdiism

Concept of Politics in Mahdiism:

From the commencement of humanity “Politics” remained an important element in the “divine Religions”. So to the first human being (Hazrat Adam as) God Almighty have designated him as “Spiritual Successor (Caliph) or vicegerent. Like this every Prophet have been sending with “Religion (a code of life)” and have been assigned a political role in his society as called “a Leader”. Holy Prophet (PBUH) himself before the resurrection used to play political role in society of Makkah as during the brawl to fix “ha’jar e as’vad(black stone of the ka’aba)” He was nominated as mediator to resolve the dispute. During His apostleship Holy Prophet (PBUH) used to receive revelations and deliver the laws and commands of Islam to the people and beside this he was designated as the head of the state and was nominated to administer the affairs of state e.g. established an economic system, gave a liberated judicial system, Provided the basis of International Law as did treaties or covenants and introduced Quran as constitution and equitable civil law in the state of Madina. And while exercising his powers He was given greatest authoritative powers even to interfere in the lives of people; Holy Quran says:

- **Chapter:33, Verse:6**

“The Prophet is Closer to the believers than their selves.....”

- **Chapter:4, Verse:59**

“O ye who believe! Obey ALLAH, and obey the Messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the Messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.”

After the travelogue of Holy Prophet (PBUH) Series of Prophet hood, Revelation and Legislation of Islamic Jurisprudence stopped but for the subsistence of Islamic Government, enforcement of laws and commands of divine religion, Collective and Political manifesto of Islam a fair and just ruler was necessary who according the traditions of Islam must be “infallible and appointed by God Almighty” as all previous leaders (Prophets) were designated by Him. That’s why Holy Prophet (PBUH) on the suitable occasions with the order of Almighty ALLAH not only introduced Hazrat Ali (as) as “Imam (Leader) and Caliph (vicegerent)” of Muslims but also given the “Concept of Imamat” with reference of 12 Imams in His sacred generation. Concept of Imamat is actually a “true and just political system in society.”

“Doctrine of Mahdiism” is the doctrine to have firm belief on the establishment of fair, just, equitable and peaceful political system being in vogue by the reformer of the World as known by different names in different Religions. We know Him as “Mahdi Mau’ood” the son of Holy Prophet and will establish true political system according to the Islam. Under this doctrine of Mahdiism we believe on the presence of “alive and vanished” Imam who is living among us, supervising our fair activities, helping and guiding us in difficulties or crisis. Now we are waiting for a Day when He will appear and while terminating the political system based on tyranny, oppression, exploitation, injustice, self interest, cheating and artifice will establish a “fair and just political system”. The system which God Almighty wanted to get

enforce through His Prophets, that Political system for which every Imam In His epoch tried to execute, It is the best political system which works for the welfare, guidance, Reformation, Plenty of justice, Providing human rights to each and every one with out any discrimination.

Western Political Thoughts and Doctrine of Mahdiyyism:

Politics as a process and Behavior with Governments:

Modern political thinkers have introduced politics as a process by which decisions are made within groups this term also applied on the behavior with in Governments. So for the above mentioned both qualities the social system must be based on neutrality, justice and equity only then the politics in its true sense can be brought about in the society, the politics which will be able to make fair and just decisions and can show an excellent behavior among Government. In the current world when all the systems remained unsuccessful to show true and fair politics, to establish best political systems for the betterment of humanity, and even remained fail to maintain peace in the world which is basic necessity of every human being only “Mahdiyyism” fulfills our requirements and introduces true definition of politics, the politics of divine principles the principles which can never get fail and are applicable according to the needs of every times.

Politics a natural institution and a treatise on the science and art of Govt.:

Modern thinkers have said that politics is observed in all human groups interactions and many non human groups while Greek thinkers like Aristotle were not conscious of the distinction between things social and political. On the other hand they defined politics as treatise on science and art of Government. Now we can see the beauty in the “Mahdiyyism” that while Islam granting an important

■ “Doctrine of Mahdiyyism” is the doctrine to have firm belief on the establishment of fair, just, equitable and peaceful political system

political role to the Reformer of the world announces that the most important thing for any human being is politics and describes it in the very nature of a man and on the other hand Greek Thinkers in 5th century are telling about the structure, rules and regulations of a state while Islam almost 1400 years before given the “doctrine of Mahdiism” and laid all principles to govern a state in it. So as the Islam considered politics in the nature of man this doctrine does not say just to wait for the time when that saviour will come and work for reformations but this doctrine urges a man to keep his struggle continue for the formation of a “Mahdavi state” in the light of principles and basis provided to us, it is true Mahdiism.

Politics in Medieval age (state church controversy):

It was the time when controversy of church state relationship emerged, principle of separate spheres of secular and spiritual authority was introduced which paved way for mankind to come under two different authorities church and state. Machiavelli was the famous thinker of this time who freed politics from the influence of religion and ethics. But with the passage of time west it discovered that religion can never be an individual matter. While the “doctrine of Mahdiism” is based on the solid principle that “no separation between religion and politics in possible”. Mahdiism has a manifesto, constitution and procedural code given by Islam. It is the religion who provides us real and true guide line on every step of life and a politics without the ethical rules of Islam would be just a dictatorship.

Contemporary political practices and doctrine of Mahdiism:

Unfortunately humanity has been reached on the hazardous point in the whole history. The sole basis for contemporary politics are “might is right”, self interest especially economical interests. We can see the countries like America, England, Russia, France, Germany and many others giving literal concepts about democracy, human rights, peace and prosperity, equality and justice but what practically going on?? How

the violations of human rights being done by major powers and the whole world is like reticent spectators, How the wealth is centralizing in few countries and all others like poor masses beholding them and can not raise a slogan against it, the countries who assert the standard bearer of democracy violate the boundaries of any country, intervenes in it and cause complete disaster there.....no one knew the reason, the only logic is presented that “we want a safer world”, does any rational mind accepts that about what type of safety, security, freedom and democracy they are talking?? Just for holding some financial resources few minds have made the politics of the whole world kidnapped and some are looking for their interests and some others are working just like slaves. But Unlike Mahdiism is a doctrine to eradicate all the social and political evils of prevailing in the society and to help the oppressed and weak people while forming a just and fair Govt. having best political system for the betterment of humanity without any distinction.

■ the “doctrine of Mahdiism” is based on the solid principle that “no separation between religion and politics is possible”

Doctrine of Mahdiism and concept of state or Government:

Under this subject we will discuss following topics:

- i. Evolution of the concept of Government or state under western politics and “doctrine of Mahdiism”
- ii. Concept of global Government and “Doctrine of Mahdiism”.
- iii. Concept of Democracy and “Doctrine of Mahdiism”

Evolution of the concept of Government u/western politics and doctrine of Mahdiism:

- Greek political thoughts and Mahdiism:

Plato introduces term of “Ideal state”, considers it panacea for crisis and had firm

belief on justice in the state; Aristotle reemphasized on a practicable ideal state and also claimed that state originates in the natural instincts of the individual. Islam was aware of the fact thousands of years ago that state or Government are necessary for all human beings so it has given the concept of welfare state and a political role to its representatives, this principle provides solid basis to the “doctrine of Mahdiism”. The above mentioned definitions lack practicability while the concept of ideal or welfare state given in Islam is completely practicable as 1400 years ago one state was founded and now again every person having belief on “Mahdiism” is a waiter of the formation of state based on the just political system. Under the “doctrine of Mahdiism” Islam describes standards, and criteria for the Ruler of the State as foremost characteristic is that he must be “infallible and nominated by God” so he may show care and concern, may prove kind and generous so the state may play a vital role as a panacea for the crisis.

- Medieval political thoughts and Mahdiism:

St. Thomas Aquinas described the state as ‘God established or natural institution’, He claims that man can not live without society and society must have Government. He says the source of political authority is God who is supreme governor and the people under Him are sovereign and may delegate their authority to any form of Government. We can observe a clear contradiction among the thinkers of same time as we know it was the time when church state controversy emerged but a person living in that time through this statement not only admitting the fault in system but introducing the concept of sovereignty and formation of state under him. While “Mahdiism” is not the doctrine emerged with the passage of time or have changed its standards time by time but the rules settled for it are same as given 1400 years before, We believe that not the basis of the doctrine will get change but the circumstances will pave the way to enforce this doctrine on the world wide level.

- Modern western political thoughts and Mahdiism:

Thomas Hobbes again introduces an ‘ideal state of nature’ wherein every person had equal right to every resource, He also gives concept of ‘social contract’ which is also introduced by other thinkers of modern age like John Locke and Jean Rousseau. Here we can observe a clear difference in theory and practice even in the so called standards bearer of democratic country (America) distinction have been drawn between dark complexioned and whitish people. While in the “Mahdiism” we believe on the political system without any discrimination based on the principle that “no one has priority on the others except who are the pious persons” and “every one is equal before law without any “discrimination” the foremost feature of “Mahdavi state” is that there can be no contradiction in practice and theory as it is based on divine vow and “God Almighty fulfills His Promise”. Modern thinkers have given the concept of ‘social contract’ according to which men would enter into a contract and would give up absolute rights for certain protections, while in “Mahdiism” without entering in covenant it is the responsibility of the state to facilitate their public with fundamental rights, securities and all necessities of life.

■ we believe on the political system without any discrimination based on the principle that “no one has priority on the others except who are the pious persons”

Concept of Globalization and the Doctrine of Mahdiism:

Under this topic we will discuss following headings;

1. Concept of Global Government in the Doctrine of Mahdiism.
2. Evolution of Concept of globalization in the modern society.
3. Basis on which a global Government can be formed under Mahdiism.

Concept of Global Government in the Doctrine of Mahdiism:

Islam knows no boundaries and introduces the concept of “a welfare and Is-

lamic state” extended all around the world. Islam introduces the doctrine of Mahdiism with the special term of “just global Government”. As the doctrine of Mahdiism has world wide recognitions, SO all the human beings expect such role of saviour or reformer of the world whose sphere will be broaden all around the world. Islam demands from “Mahdi as” a role of world wide reformer and provides basis for it;

1. He has a designation similar as granted to Prophets and all the previous masoomeen as” who came as spiritual and political leader not for any restricted area but for the all humanity so “Mahdi as” have to play such a role extended to all the human beings in society.

2. “Mahdiism” gives the concept of equality and justice on every basis e.g. social justice, economical justice, political justice etc And harmony and balance can be established in different areas of the world when they all come under one Government which has a manifesto of the betterment of humanity without any discrimination.

3. Mahdiism is the fulfillment of divine vow which says that in the last times the earth will be filled with justice and equity and an equitable global Government will be formed for the people suffering afflictions, torments, inconvenience and hardships.

Emergence and evolution of the concept of globalization in western society:

- **History:**

1. The oldest form of Govt. was tribal organization, ruled by elders, supplanted by Monarchy, often aided by military conquest led to a system of feudalism.

2. The “first era of globalization” is said to have broken down in stages beginning with the “1st world war”, and then collapsing with the crisis of the gold standard in the late 1920s and early 1930s. Countries engaged in that era of globalization including Europeans prospered. Inequality fell, as goods, capital and labor flowed remarkably free between nations.

3. Globalization in the era since 2nd world war has been driven by trade negotiation rounds, e.g. GATT, WTO, and including bi-lateral or tri-lateral treaties as “Maastricht treaty” and “the North American free trade”, these treaties have been signed in pursuit of the goals of reducing tariffs and barriers to trade.

- **Grounds available for globalization in western as well as eastern world:**

In the modern world globalization is source of much debate and controversy about its nature and merits, but following grounds, either negatively or positively been accepted by the mostly people, in regard of concept of globalization;

1. Globalization on the basis of economical progress.
2. Globalization for peaceful purposes.
3. Globalization on the basis of Culture.

- **Western concept of globalization and Doctrine of Mahdiism:**

Supporters of this concept seeing globalization as an economic saviour for the world's poor and as helping improve quality of life while in this type of globalization oppressing developing countries, destroying local culture and contributing to global warming. This western thought in practice shows "Globalization is an imagined geography; that is, a political tool of ruling neo-liberalists, who are attempting to use certain images and discourses of world politics to justify their political agenda." Unlike, Globalization introduced in the "doctrine of Mahdiism" is for the benefit of mankind, the eternal and everlasting peace and prosperity, the equality and justice without any discrimination, the balance and harmony and these are not mere empty claims but Mahdiism being a complete manifesto introduces best political strategies for achieving the highest goals.

Basis on which a global Government can be establish under doctrine of Mahdiism:

1. The "mental evolution" of people will lead them to the demand of a fair and just global Government so the eternal peace and prosperity may maintain all around the world and that is possible through "Mahdiism".
2. Miserable, harassed, oppressed, and distress human being himself will demand for a "saviour" who may keep them safe from the shackles of exploitation of all

kind; political, social, economical etc.

3. Rapid progress of science and technology on one side globalizing the world and on the other side if we will not use this progress in proper way and carefully it will take us toward the path of disaster and destruction, if suitable and compulsory rules and regulations will not put forth a dispersed and distressed situation will create in the world. As we are looking that no system is providing relief to humanity and with the passage of time every system is getting collapse only the “Mahdiism” can provide satisfaction, solace and consolation as it works with divine rules and regulations.

4. Formation of a equitable global Government by the reformer or saviour of the world is a divine vow and will be fulfilled by the supernatural authority, it is an important feature of “Mahdiism”.

Concept of Democracy and Doctrine of Mahdiism:

In the under discussion topic we will discuss following headings:

1. Democracy in the western thoughts and practices
2. Comparative study of Western Democracy and “doctrine of Mahdiism”.

Democracy in western thoughts and its practices:

- Classification of States in western politics:

| Rule of | Pure form | Corrupt form |
|---------|-------------|--------------|
| One | Monarchy | Tyranny |
| Few | Aristocracy | Oligarchy |
| Many | Polity | Democracy |

-
- Democracy in Western Political Thoughts:

Simply modern politics describes that; Democracy is, literally, “rule by the people”. The term democracy is often used in the context of a political state; the principles are also applicable to other areas of governance. Aristotle says democracy is Government by the poor for the poor about a democratic state he claims that “as all born free and equal, all should have equal rights to participate in state irrespective of wealth, virtue and other qualifications.

- Democracy and political practices in states:

The word “Democracy” has acquired a highly positive connotation in much of the world over the 2nd half of the 20th Century, to such an extent that even many dictatorships claims to be democratic and often hold illiberal elections to garner democracy, both internally and internationally. Most Contemporary Political ideologies include at least some form of democracy at some levels of democracy.

- Types of Democracy:

1. Direct Democracy(Pure democracy)
2. Athenian Democracy(ancient democracy)
3. Representative Democracy

Doctrine of Mahdiism and western Democracy:

1. Islamic state and Mahdiism:

Actually Islam does not give the concept of democracy as given in the western thoughts. Islam introduces democracy with slight difference we can call it limited democracy. Instead of democracy Islam talks about “Islamic Government”. There are two main elements of Islamic Govt. 1) Divine 2) Public. According to the former point, Govt. will be entrusted to the people and all the governing people will work as

the representatives of God and will be answer able before Him. The latter point talks about the human freedom and consultation in important matters, as Holy Quran given the concept about it. So in a “Mahdavi state” under doctrine of Mahdiism there will not any so called concept of democracy but limited democracy will prevail in real sense it will be “Islamic state”, in which sovereignty belongs to Almighty Allah, Laws given by Him will be enforced, people running the Govt. will use their powers and authorities as entrust, and whose basis on the solid principles of brotherhood, justice, equality, providence of fundamental rights without any difference.

2. A complete system and Mahdiism:

The political system in “Doctrine of Mahdiism” which was introduced thousand of years ago still existing in true ideology as with the passage of time no new standards and criteria are defined for it while west thinkers of every time gives a different definition of democracy. If democracy get prove the best system in west then they need not to introduce Feudalism, Capitalism, Secularism or utilitarianism.

Doctrine of Mahdiism and International Law:

Under this subject we will discuss following headings:

1. Sources of International Law.
2. Important Concepts of International Law.
3. International Law and Doctrine of Mahdiism.

Sources of International Law:

1. International Customs.
2. International Conventions.
3. General Principles of Law recognized by civilized states.
4. Decisions or determinations of the organs of International institutions or judicial/arbitral Tribunals.

Important concepts of International Law:

Here are some important concepts of International Law playing a vital role in the contemporary politics and even providing a guide line to so many countries to maintain their foreign policy. These concepts are;

- **Intervention** (Dictatorial interference of by a state in the affairs of another state for the purpose of maintaining or altering the actual condition of things)
- **State Succession** (State succession occurs when a state ceases to exist or a new state formed within the territory of an existing state this concept discusses the effect on the international rights an obligations of state or state concerned)
- **Extradition** (Extradition is the delivery of an accused or a convicted to the state on whose territory he is alleged to committed or to have been convicted of a crime)
- **Asylum** (political refugee of another state)
- **Settlement of International disputes** (amicable and coercive means are used to resolve disputes)
- **International Transactions** (In regard of Economic purposes covenants are made and treaties are signed)
- **International Organizations** (especially formed for peace purposes and security of human rights)

International Law and Doctrine of Mahdiyyism:

1. Same in theory and Practice:

In the given concepts of International law and in the practice of state we can observe real contradiction among them while in the “doctrine of Mahdiyyism” we believe that all fair and just laws will be enforced in their true sense, regarding International Law.

2. Law provides basis:

In the contemporary politics the concept “might is right” provides sole basis to In-

ternational Law while according the “Doctrine of Mahdiism” we believe on Mahdavi Govt. it is the Government of law and justice and Islam gives no option to the ruler except to follow the Laws. So International Law will stand on the basis of law and justice and will enforce on the entire world.

3. Evolution of Concepts:

According the doctrine of Mahdiism we don’t believe that all the prevailing laws will be abolished, a system beyond the expectations of people will be enforced. But all the concepts will evolve and get change according to the reason, justice and equity in the light of Islam.

Doctrine of Mahdiism and Human Rights:

• **Initiatives taken by the West for Preservation of Human Rights:**

1. Formation of United Nations, execution of the Charter about Human Rights and establishment of Commissions like Human Right Commission, Commission on the Status of Women, Sub- Commission on prevention of Discrimination and Protection of Minorities.

2. Conventions of World wide character have been arranged like European Geneva Convention,1949; Convention on Human Rights and Fundamental Freedoms, 1950; American Convention on Human Rights,1969 etc

3. International bill on Human Rights.

• **Preservation of Human Rights and Doctrine of Mahdiism:**

Rib from which Doctrine of Mahdiism has been introduced excessively is Human right. As introduced in every religion of the world the” saviour” for every miserable, afflicted and oppressed person. In every religion of the world solid basis for doctrine of Mahdiism are Preservation and protection of human rights and to work in this regard without any discrimination. The most important thing in security of human rights is to provide best social and political system as we have some examples here

and have above mentioned some institutions working for protection of human rights it is actually collapse of political system in different states as they can not guarantee these rights in their states these institutions are established and work. But in “Doctrine of Mahdiism” we believe on a political system based on justice and equity and works with the divine law as these laws have been alighted for betterment of humanity.

Doctrine of Mahdiism and Liberalism:

The modern concept of liberalism introduced by west is actually not talking about the freedom of man but making him slave of his carnal desires. While famous thinker Jean Roseau himself gives the concept of liberty as ‘freedom to act according to dictates and instincts’, in this way he is introducing a limited liberty. West talks about liberalism but forgets its enforcement in the fundamental rights of freedom of expression, freedom of thinking, and freedom to live ones according to his religion and culture.

It is the doctrine of Mahdiism which gives real concept of liberalism and freedom. We believe that it is only Imam (as) who will come and liberate the man from the shackles of sensual desires because He is not only the Imam (leader) of the lives of people but Imam of souls (a spiritual leader).

— Last Words:

With the help of God and the kindness of Imam Mehdi (a.t.f.s) the articles has come to an end. I pray for the earliest manifestation of the sacred savior of the world the Imam Mahdi, and also wish that God may bestow us with a chance to serve Him.

W’salam.

Syeda Samina Naqvi

11:40 (Iran standard time)

21st July 2006



