

Imam Mahdi And Jesus Christ Role In Establishing The Divine Government

Abstract

Purpose: This article covers the events and incidents predicted before and after the appearance of Imam Mahdi and Jesus Christ. This article seeks to address the facts and inform you about the system of government of Imam Mahdi and Jesus Christ. Also, miracles and the titles of Imam Mahdi are other topics that were mentioned in this article. Also, this research was conducted to answer and clarify three questions that stated in the Introduction section.

Methods: We performed our methods in 4 stages: Identifying studies, Selection of Studies, Collating Studies, Reporting results.

Results: Imam Mahdi's world government follows the pattern of the Prophet's method of rule in early Islam. Jesus Christ has a special status in the Quranic literature and in the hadith, and plays a special role in establishing the divine government with Imam Mahdi. Imam Mahdi's system of government is unlike any government the world has ever known.

Conclusion: Among the issues that exist in the apocalypse, we are faced with an issue called Imam Mahdi. In fact, Imam Mahdi is the savior of Muslims and all people with Jesus Christ. Imam Mahdi will form a just government in the world like his ancestors. We hope this article will take an important step in acquainting people with Imam Mahdi and Jesus Christ and paving the ground for their reappearance.

Keywords: Imam Mahdi, The Promised Saviour, Reappearance, Jesus Christ, Mahdavi Government

1. Introduction

The Quran fits Muhammad's Ahl Al-Bayt, a position elevated above the rest of the believers. God wanted to purify them from all impurities. Muhammad's uncle Abu Lahab and his wife were even singled out for the divine curse in a Sura of the Quran [2]. According to Shiites, the infallibility of the Prophet Muhammad in Islamic theology means that the Prophet of Islam was free from sins and mistakes from birth to death. This is called absolute infallibility (infallibility in action, talks and thoughts) [9]. In the Quran there are three verses stated with a common interpretation on overcoming the will of God, which consider Islam over other religions and the promise of such a subsumption includes the two religions of Judaism and Christianity [62]. According to the Quran, everything attributed to Allah has benefited from its existence. Thus, the

light and the aspect of his eternal nature are manifested in his words and in his divine verses [56].

Ulul'Azm, the universality of mission, was established by sending a prophetic message to all the nations of the world, as some say they are commonly referred to as Noah, Abraham, Moses, Jesus and Muhammad. [17]. The principles of prophethood, the teachings and the Da'vah (call to God) of Jesus Christ have been incorporated into the Quran and the four gospels, which in turn can be seen as a crucial step in creating a closeness between the common teachings of Islam and Christianity [22]. All thinkers and believers in the divine religions see an important task in the dialogue between religions. The Holy Quran and the Holy Bible, with the largest number of believers in the world, are at the center of interreligious dialogues [24].

In research, the meaning and application of the phrase "Rabeto" from verse 200 of Surah Al-Baqarah and the phrase "Baqiyatullah" from verse 86 of Surah Hood are explained by implying to hadiths. It has become obvious that the meaning of "Rabeto" in Surah Al-Imran today is its connection with Imam Montazer and the meaning of "the rest of God" in Surah Hood is also Imam Mahdi, examining the studies in verse using tradition [55]. Ali Ebn Mahziar was one of the great Hadith scholars who collected and preserved and transferred several writings to the future generations. In addition, he developed a series of hadith texts documenting Shiites by writing letters to Imam Jawad and Imam Kazim [10].

1.1. Infallible Divine Authority

Several traditions from Shi'a and Sunni sources point to the imprint of Imam Mahdi and the acceptance of their provisions will have important implications in several areas, including the adherence of a prophet of Ulul'Azm to the Imam and the mission of the Prophet Muhammad [36]. Based on the narrative, the earth will never be void of the infallible divine authority and the infallible authority of God according to the Prophet Muhammad are the twelve imams, of which the first is Imam Ali and the last is Imam Mahdi. After the appearance of Imam Mahdi, he will establish the world government of justice and after him the other Imams will return to this world and lead the human society and the world Mahdavi government until the Day of Judgment, one by one [68]. It is believed that at that time, Imam Al-Mahdi raised a young man between thirty and forty years [63]. There are verses in the Old and New Testaments regarding the Savior of the last days and the titles associated with Him, and one of the titles is "The Son of Man." Jewish thinkers believe the Son of Man is the Savior of the last days, and Christian thinkers believe the Son of Man is Jesus himself according to the words of Jesus Christ. But the Son of man is other than Jesus Christ [1]. There will be many changes during Imam Mahdi's global reign. He will take a position of government that can only be led by a holy Imam and will appoint Jesus to craft the cabinet and other great people will serve the people in this government [5]. According to the kingdom of God, the Savior (Jesus) will establish the Millennium global sovereignty in which people will attain a happy eternal life. The rule of the Sālehān in Islam is the same as this belief except that, this Kingdom is an eternal life, and has an eschatological aspect. Furthermore,

whether this kingdom is worldly or otherworldly, there are disputes among Christians; but there is no disagreement in Islam in the Salehān government [38].

1.2. Does Imam Mahdi Suffer From Corona?

Corona is a mysterious event that has infected millions of people so far. Up to now, three types of civilizations have responded to this disease; Eastern civilization, Islamic civilization and Western civilization. The first two civilizations acted successfully against Corona due to their emphasis on morality and spirituality. All contemporary human civilizations need to answer more questions about their beliefs, thoughts and actions [3]. Now a question may have arisen. That is, does Imam Mahdi suffer from this disease? Also, if he gets sick, will he see a doctor? According to verse 110 of Sura Al-Kahf, along with the generalities of some other verses, it is concluded that the Holy Prophet and the infallible Imams and especially the Imam of the Age are human beings of their own kind. The Imam, who has great knowledge of the body and has the power to occupy the world of space and place, does not need a doctor. Therefore, he will not suffer from a deadly disease that will lead to his death before his reappearance [4].

This research was conducted to answer and clarify;

1. How Imam Mahdi with Jesus Christ will establish a divine government?
2. How Islam introduced Jesus Christ?
3. What are the characteristics of Imam Mahdi government?

2. Methods

2.1. Identifying studies

We searched for articles on Google, PubMed, International Bibliography of the Social Sciences (IBSS), Google Scholar, SID (Scientific Information Database), Scopus, Atla Religion Database, Web of Science with the search terms "Imam Mahdi", "Jesus Christ", "Mahdavi Government", "Mahdiism", "The Promised Saviour". A search was also conducted using some universities relevant journal regarding our purposes to identify studies.

2.2. Selection of Studies

We reviewed and selected the relevant manuscript through reading and evaluating the title and abstracts of each study. With rigorous analysis, we omitted some irrelevant researches. Therefore, with this selection of manuscripts, we conducted a research paper.

2.3. Collating Studies

We also performed classifications to organize each datum, from manuscripts, to its relevant place

to assess and evaluate.

2.4. Reporting results

Finally, with collecting and analyzing and performing our research purposes, we reported our findings. The figures were designed to improve the impact and validity of this research.

3. Results

3.1. Jesus Christ

The Judgment day is considered the common subject among all the religions [28]. Eschatology is one of the most controversial issues in religions. Although the source in the Jewish tradition is not entirely clear, it contains concepts such as the Messiah, the resurrection of the dead, the future world, final judgment, Heaven and Hell [13]. The resurrection of the dead is a practice of God's will and the goal of an eternal future after the appearance of Messiah, which includes the resurrection of the dead [14].

Saint Mary and Jesus Christ (PBUH) had many problems with the Israelites, their beliefs and their superstitions. In many Quranic verses, it depicts a beautiful portrait of a mother and her son for men [15]. The reappearance of Jesus is consistent with the internationalization of monotheistic religion and the aid to the true Saviour. Jesus Christ, praying behind Imam Mahdi, is an act that comes from obedience in the wilayah. The ministry of Jesus, his presence to kill the enemies of Imam Mahdi, the breaking of the cross and the promotion of the word of monotheism in the world, the elimination of poverty and... are all the role of Jesus at the time of his coming second [18]. One of the teachings of Mahdaviat is the duration of the life of Jesus Christ from the point of view of Christians and Jews and his lineage at the time of the reappearance of Imam Mahdi and his successors to affirm the legitimacy of the 'Islam. Verse 159 of Surah An-Nisa' is the verse that has been debated by scholars about Mahdaviat and leading Quran commentators to prove the truth of this claim. On this basis, all the people in the book who follow Jesus Christ will believe in Islam [26]. Surah Nisa, verse 159 also implies the end of Jewish life with the return of Jesus Christ. First, the apparent contradiction between these two accounts can be resolved in two ways: the life of Judaism would continue as an accomplice after the second coming of Jesus Christ, and based on evidence from the Quran and hadith, the survival of Judaism until the resurrection day is wrongly considered as concomitant with the return of Jesus. According to some evidence, the first of the above reasons is more justified and seems more likely [27]. Jili was a student of the mystical school of Ibn Arabi and studied the lives of prophets such as Moses and Jesus. Jili believes that the Torah was the qualitative name of God, while the gospel was the essential name of God. God revealed the Torah in nine tables to the prophet Moses. He was allowed to preach seven tablets, but the other two tablets, power and dominion, belonged to Jesus. Jesus preached these two tablets to his people and as a result, his

people believed in the Trinity and went astray. Jili said that the Gospel has esoteric and exoteric qualities. According to Jili, the beginning verse of the Gospel, For example In the name of Father, Mother and Son, is exoteric, and could be compared to the opening verse of Quarn, i.e. In the name of Allah, the Most Merciful, the Most Merciful. The people of Jesus understood only the exoteric meaning of the verse and identified it with the Spirit, Mary and Jesus. They ignored the esoteric meaning of the Gospel, that is, the appearance of God in creation and the manifestation of divine names in physical beings. Therefore, they believed in anthropomorphism and restriction of the Infinite [29].

According to the Shia, Imam Ali has unique features by which he earned the merits of becoming the successor to the Prophet as the Imam and Wali. One of his features is his similarity to Jesus as one of the prophets before Prophet Muhammad. This similarity was first mentioned in some Islamic traditions, especially those reported by Shiites in the interpretation of the verses 57-59 of the Sura Az-Zukhruf. In these traditions, the Prophet considered the position of Imam Ali in his nation the same of Jesus's position in Israel [30]. One article implies multiple similarities, including an account of the pain and suffering from the two characters, the reason for the resistance and martyrdom of Imam Hussein and Jesus, and shows how friends betray the heroes and how the main characters are left alone [33]. A study compares the paintings of the Prophet Muhammad's Ascension and the Prophet Jesus' Resurrection. The abstract motifs from these two fields - ascension and resurrection - are interpreted as: cloud, wing, boragh, banner, cover, cup, cross, hat and cloth [31]. There has always been a profound relationship between the conceptual arts and architecture [32].

3.2. The End of Jesus's Life

Faith in the return and appearance of the Messiah at the end of history is essential. The New Testament explains this state of return for Christians [25]. One of the common themes in the Christian and Islamic traditions is the Occultation of Mahdi and the Ascension of Jesus Christ [35]. The analysis of the historical and mythical personality of Jesus enters a new phase after the Renaissance [20]. One study criticizes the belief of most contemporary Christians regarding the end of Jesus. Although the Cross and loss (Tawaffi) are mentioned in Islamic writings, a conclusion that removes the ambiguity of the end of Jesus and leads to the belief that he is alive, and he is physically and spiritually ascended. Therefore, the Quran places a compelling position towards the end of the first stage of Jesus' life, which could be important for followers of Jesus [21].

3.3. The Quality of the Creation of Jesus Christ

The quality of Jesus' creation is found in the Quran and the New Testament. In the New Testament, the final description is that of the coming of the Holy Spirit and the shading of Mary by the power of the Most High, and in this way God is seen as the Father of Jesus Christ. The Gospel of John says that Jesus is the incarnate Word of God. Other descriptions can be found in

the Quran. First, the nature of Jesus, like that of Adam and other humans, are seen as earthly and truly human. Jesus is similar to the prophet Adam in that he was born without a father, except that he was conceived by the breath of the Holy Spirit in Mary's womb. The same concept is also found in the New Testament [23].

3.4. Jesus Christ Characteristics In Quran and references

The Holy Quran clearly speaks of Jesus as the prophet of God and affirms this by the Holy Spirit and clearly calls him the word and spirit of God. In the Islamic hadiths, Jesus is also considered to be the Spirit of Allah. However, in the Holy Quran, Jesus is a humble servant to whom God bestowed a special gift [16]. Jesus Christ has great status in Quranic literature and also in hadiths relating to the Prophet Muhammad. One of the signs of the coming of the resurrection is the coming of Jesus from heaven. This will happen with the reappearance of the infallible Imam Al-Mahdi as well as the Dajjal [37]. Among the verses of the Quran, the belief of the people of the scripture in Imam Mahdi in the light of the leadership of Jesus and the supremacy of the followers of Jesus over his adversaries until the Day of Judgment are things that illustrate the role of Jesus' reappearance from the following of Christ to Imam Mahdi in prayer. Some narrations speak of Christ, helping Imam Mahdi, who completes the informative role of Jesus at the end of time [19].

3.5. The Claims of Jesus' Divinity

Claiming the divinity of Jesus is a discussion that took place between Imam Reza and Christian and Jewish scholars. Imam Reza presented three pieces of evidence against this claim: one piece of evidence disproving the divinity of Jesus, another piece of evidence confirming the prophecy of Jesus, and the prophecy of the Prophet Muhammad. These three arguments contribute to rejecting the conventional thesis of the debate, and Catholicism supports the claim of the divinity of Jesus. Imam Reza recognized the conventional thesis, and he cleverly modified the conventional thesis to prove that Jesus and Muhammad are prophets [65].

Insert Table 2

3.6. Before Reappearance

Before the advent, criteria such as the physical characteristics of the Imam Mahdi, the special knowledge of the Imam and, above all, the miracles were mentioned to distinguish the Imam Mahdi and to identify his true referent after his return [44]. Based on the Qur'an, people's opinions can be described in the two forms of worldly multiplicity and heavenly abundance. Materialists have a multiple worldly attitude towards the world, considering all its credibility only its own and trying to increase their dominion over others, and people with the perspective of Heavenly Abundance give originality to life in the Hereafter [70]. Under the conditions of the formation of a "new world order" and a "unipolar system", the dominant media in the world have

become a tool in the hands of the oppressors to promote their culture. The role of poetry as a medium of great influence is essential. The poetry of waiting can form the basis for combating oppression and oppressors and for contributing to the establishment of the universal government of Imam Mahdi [80]. The culture of waiting (Entezar) in Azerbaijani society before the Safavid era shows that faith is deeply rooted in the spirit of Azerbaijani society, and therefore traditions based on sociopolitical movements have had an influence in this area [53]. The divine prophets inform people of the existence of a bright future and the coming of the Savior, and promise that waiting for the reappearance of this Imam on that day is an innate and intellectual task. Ayatollah Khamenei emphasizes the anthropological basis in explaining the expectation theory, showing the generality and durability of this valuable theory [49].

3.7. The Importance of Resistance in the Waiting Era

The belief in the reappearance of the Promised Savior was one of the oldest human ideas, appearing in the literature [45]. As we prepare for the age of the coming of the Promised Saviour, we can both prepare for his coming and take steps to hasten his coming. Although occultation is due to human misconduct, presence will be accompanied by a positive change in people [46]. The clergy, as the most powerful social force in the waiting community, play a crucial role. The clergy want to be in harmony with the Montazar community based on four causes (actual, formal, material, ultimate) [47]. One study seeks to examine the effectiveness of waiting for the Savior in resolving conflicting political interests in the Islamic world [48]. An article tries to justify the need to pave the way for the appearance of the promised savior [52]. A study examines the nature of resistance strategies in all three areas from the perspective of the Qur'an. Insight strategies work on topics such as global governance thinking and pave the way for proper governance, justice and advocacy for the oppressed. Orientation strategies address topics such as the role of authority, not relying on the oppressors and the hope of victory, and action and behavioral strategies address the roles of mercy, patience, self-sacrifice, and imposing the good and forbidding evil in resistance in the waiting period are discussed [51].

Insert Figure 1

Insert Figure 2

3.8. Mahdiism

The idea of Mahdism is like a ray within the ray of the Imam, which has an organized and delicate system that is subtle enough to rule on its teachings [42]. It seems that among the components of Mahdiism, the most fundamental component is the innate truth of the expectation of Imam Mahdi, who figured prominently in the statements of the Supreme Leader of the Revolution of Iran and was much underlined (Khamenei, 09/20/2005) [43]. What will Imam Mahdi do with the products and symbols of modern civilization? This question is one of the themes of the cultural teachings of Mahdism [7]. One study looked at Mahdism studies as a field with a view to pastology (past studies) and future studies [6]. The subject system of Mahdism, resources and libraries of Mahdism, software products that focus on Mahdism, researchers in the study of Mahdism, research centers that conduct research and cultural activities in the field of

Mahdism are all examples of Islamic knowledge management in the field of Mahdist studies [11]. One of the issues in the field of Mahdism is the period and duration of the reign of Imam Mahdi. Due to some traditions, some believe in the long duration of Mahdavi rule and another group believes in its short term [75].

Insert Figure 3

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Insert Figure 5

3.9. Mother Of Imam Mahdi and existence of Imam Mahdi

Faith in the Imam Mahdi is one of the similarities of Islamic sects [103]. Some of Tehran's leading religious speakers met in mid-Shaban in 1952. By order of the director of the meeting - the late Hajj Muhammad Allameh - each of them spoke for a few minutes about Imam Mahdi [102].

There are several attitudes that mention the name and origin of Imam Mahdi: who was his mother? Kulayni said: She was a black slave from one of the northern provinces of Suran called Nuba. Nu'mani, Mas'udi, Shaykh Mufid and Ibn Khallakan believed that the Imam's mother was an educated servant who lived in the house of Hakima Khatoon. The first martyr had called her 'Saqil' and finally Shaykh Saduq, Tusi Tabari to most religious scholars, after Shaykh Tusi had presented the Imam's mother as "Narges", daughter of the emperor of Rome [98]. One of the reasons for affirming the birth and existence of Imam Mahdi is a series of traditions, the sequence of which has been narrated by both Shiites and Sunnis, in which the Prophet also indicated that he would have twelve Imams as his successors, one after the other [99] [100]. The explicit meeting of the Imams prevented the spread of some deviant movements and their further growth among the Shiites [101].

3.10. Miracles of Imam Mahdi

Among the things that people are not aware of being the miracles of Imam Mahdi, which the enemies of Imam Mahdi do not mention because only the people of God such as the prophets and Imams have signs and wonders. These miracles separate the people who claim Imam Mahdi from the true Imam Mahdi. Until now, many people have claimed to be Imam Mahdi, and it has been found that they are not because they have no miracles, because miracles come only from God. In fact, in the story of Moses and Pharaoh, the magicians who were there they became the first believers in Moses because they believed in the miraculous power of Moses, which came from God. In fact, those sticks (the magician's sticks) did not turn into snakes, but were seen by others as snakes. When Moses dropped his staff and turned into a snake, the wizards realized that the staff had turned into a real snake, and so they believed Moses. Today, this magic is known as Blue Beam technology, which is a true example of the same sticks thrown by magicians. This technology is not real, and you see it with your eyes as you think it is real.

Insert Table 1

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Insert Figure 10

3.11. Misleading Teachings

A thought arose among a group of Protestant Christians, who are trying to demonstrate a conflict between Islam and Christianity by looking at the event of the apocalypse and the appearance of the Promised Saviour. One of the leaders of this perspective is Joel Richardson, who contributed to this conflict by presenting his theory of the Islamic Antichrist and his theory is widely accepted by some religious Christians, but as we know his theory is completely wrong because the promise of coming Imam Mahdi besides Jesus as a Saviour is inevitable [39]. Some priests, instead of deceiving people and saying that Imam Mahdi is an antichrist, correct and clarify some misleading teachings that are promoted among the people. Among these teachings, Mirza Gholam Ahmad Qadyanie is considered to be one of the claimants of prophecy that appeared in the state of Punjab in India. One of his claims about him is that after Jesus Christ was crucified, he did not die, but recovered and moved to India and died after 120 years and was buried there. Gholam Ahmad, with the confusion of the meaning of Tavafaa (i.e. take your soul) about Jesus Christ in the Quran, took these verses as indicative of his death. He interpreted the traditions about the second coming of the Messiah and said they did not refer to the Messiah himself; rather they indicated a person who was very similar to the Messiah and was his manifestation and believed that the soul of the Messiah had been revealed in him [40]. Spread the mysterious teachings of Jesus Christ, fully including God and fully human, the mystery of the Incarnation, the Trinity and the Resurrection. In the modern world, an event like cinema tends to make everything as spectacular and accessible as possible. Since the Bible was the best-selling book, Jesus Christ was the well-known figure in the history of cinema. With the arrival of Jesus Christ in cinema, theology challenged this imagery with cinema, and many films provoked reactions from churches and religious communities [41]. One of the narrations is the false hadith "There is no Mahdi except Jesus, the son of Mary". This meaning was first explained by Mu'awiyah during a conversation with Bani Hashim to justify his rule and that of his family and with the influence of the Umayyad gang on the schools of hadith, and based on this thought it was developed a forged hadith and found its way into narrative sources [34].

4. Discussion

4.1. Mahdavi global community and Imam Mahdi's government

One of the problems of Islamic theology is the inability to probe the essence of Allah and His infinite nature [89]. His nature and rules are original and enduring and will play a positive role in paving the way for the realization of the world Mahdavi community [87]. The quality and connection status of the expected society in relation to the Mahdavi society is a fundamental issue [88]. The entry of fake narrations and also plagiarising narrations issued by the Infallibles (AS), and One of the areas that has been seriously damaged is the narrations and the subject of Mahdaviat [84]. In the Mahdavi government, the confrontation between good and evil between the savior and his companions and the savior's opponents, reaches a climax. Based on Quranic and narrative information, to form the return and establishment of a global unified government, in addition to the leader's resistance, the resistance of his comrades is vital. The Right Front will fight with all its strength and resistance against the enemy and forever eliminate oppression and injustice from the earth, and the result will be the formation of a global government based on law and justice in all arenas of the world [50].

4.2. Mahdavi Studies - The Signs of Imam Mahdi's Time of Appearance

One study examined the educational and political impact of believing in Mahdaviat on improving the quality of life of Khorramabad students. The results demonstrate the positive impact of religious, educational and political activities on the quality of life of students in Khorramabad [12]. One of the themes of Mahdavi studies is considered to be the sign of the times of the appearance of Imam Mahdi [57], which refers to the events that took place before the arrival (reappearance) of Imam Mahdi [59]. The main characteristic of the times of reappearance and the reign of Mahdavi (Mahdian) will be the spiritual life. That is to say, that spirituality is the essential element of Mahdian domination [58]. Religiosity is linked to spirituality. The main character of the Advent season and the reign of Mahdavi (Mahdian) with respect to the rule of religion will be the spiritual life. This means that spirituality is the essential element in the Mahdian rule [60]. Mahdavi believers are busy with their waiting duties. In the second approach, Mahdavi believers perform their duties as their good deeds have an effect on the coming. The second approach is divided into two perspectives, positive and negative, and in the negative approach, the criterion of preparation for the return is the inclusiveness of oppression and cruelty. The criterion of a positive approach are good deeds and right actions [61]. The development of the intellect was the mission of all the prophets. Humans will have the essential preparation for the evolution of the intellect, and the Imam will begin his universal mission with the evolution of the human intellect [64]. A study, studies linking the appearance of Imam Mahdi to the events and changes that have taken place in the Arab world since 2010 in Syria, most entities in the studies agree that there is a link between the Syrian crisis and the appearance of the Imam Mahdi. However, there is disagreement on the explanation of verbal and non-verbal signs [54].

4.3. The Global Government of Imam Mahdi

Contrary to a glimpse of some foundations of the rising Imam Mahdi based on divine help, he knows that, in rise and world domination, the tradition-based Imam Mahdi is now the Lord [90]. Regarding the fact that the promised government is the fulfillment of God's will and God's promise to all previous nations, the question arises what is the meaning of life in the time of Imam Mahdi and what are the components that distinguish it from the divine government in other ages [76].

Imam Mahdi's world government follows the pattern of the Prophet's method of rule in early Islam; however, it has faced many cutting-edge innovations during occultation [72]. Imam Mahdi's operational plans are based on the teachings of the Quran and the tradition of the Prophet Muhammad [78]. In the developed society of the Mahdi's reign, while facing an abundance of factors of production and efficient economic institutions, we can see the growing presence of Islamic government alongside public ownership, due to this active presence and through the mass production of goods and services, carried out in the light of security through justice for all [96]. Mahdavi centers bear the heavy responsibility of promoting the Mahdavi teachings around the world [79].

Investigating the functions of Imam Mahdi's world government is important for assuring something to human society, and would establish the server's enthusiasm for this ideal government and expand their efforts to create its reasons. The functions of the World Government of Imam Mahdi to gain security are: to spread faith and piety, to eliminate fear and worry, to eliminate poverty, to eliminate strife, to exploit competent agents and to eliminate oppression and fixation on justice [74]. Investigating the sources of the legitimacy of the Mahdavi government is one of the important political questions to explain the Islamic utopia, and the source of the legitimacy of the Mahdavi government is divine legitimacy through determination [71]. The Mahdavi government strives for the ethical perfection of the people and according to the hadiths, its main representation relates to the public context of society, and as two main variables of a religious government, ethical education and the promotion of justice are part of the issues related to Mahdavi ethics of interaction [73].

Insert Figure 11

4.4. Mahdaviat teaching

One of the tasks of the Shia Imams in relation to the position of the successor of the Prophet Muhammad was to outline the Mahdaviat doctrine and to introduce the twelfth Imam as the final link in the chain of the Imamatus. The preparation of the final stages of this teaching was left to Imam Hadi and Imam Askari. These two imams contributed to the understanding and growth of the Mahdaviat doctrine by adopting negative and positive strategies. These Imams by devising negative strategies such as averting, warning and deceiving the enemy and taking effective measures such as holding a mourning meeting for Muhammad Ibn Ali, predicting the Ja'fariyya sect and warning Shias to join Ja'far not to approach forbid them to meet the candidates for representation. They deceived the enemy by changing the location of Imam Mahdi, announcing

the births and deaths of other children, appointing his mother as trustee and by implementing these strategies they were able to manage the currents claiming the Mahdaviat, and by adopting positive strategies such as strengthening the communication network and increasing knowledge and taking appropriate measures in this regard, for example producing research content during the period of absence, the plan to replace the advice of jurists during the period of occultation, addressing issues related to Imam Mahdi (AJ) in the form of a letter, imparting knowledge of the Mahdavi through prayer, specifying the Imamate of the Mahdi, explaining and training the behavior of occultation, and answering questions and ambiguities about the Mahdaviat, could the roots of faith strengthen the principle of the Mahdaviat among the masses [85]. The language of ethics concerns global ethics [77]. Theorizing and conceptualizing on the theme of Mahdaviyyat and on the characteristics of the Age of Reappearance [67], justice is one of the concerns of all beliefs and religions. Mahdavi Justice based on the idea of Mahdaviyat will be realized in all aspects of the return of Imam Mahdi. This problem can solve the problem of today's society, namely dissatisfaction with justice [66].

4.5. Mahdaviat teaching at Internet

With the advent of virtual social networks, human relationships on the Internet have taken on a new form. Social media has integrated other forms of computer-centric communication, and a large percentage of the audience of these media are young people – as the most important human capital of any country [91]. The widespread anti-religious propaganda in cyberspace shows that Western governments do not condone the spread of Islamic revival and Islamist inclination, and use false propaganda in an attempt to portray the face of Islam around the world [92]. Cyberspace capacity means using the resources, tools, and facilities of cyberspace to develop and spread the religion through education [93]. Mahdaviat is a belief which, together with the belief in the Imamate of the twelfth Imam, presents an obvious horizon for the Shia community. Satellite networks bearing the names and titles of Imam Mahdi have been established, and the networks using this sacred name are trying to impart their intellectual and religious orientation in the name of Imam Mahdi to the Shiite and non-Shia public [94].

4.6. Mahdaviat and the Islamic Revolution

Politics illustrates the faces of governments and is influenced by the form and nature of governments. Monotheistic, rationalistic, perfectionist, and justice-based policies are the central issues and the results, such as the satisfaction of God and the Ummah, welfare, security and the golden epoch of life, are the outcomes of this model [69]. The Mahdaviat doctrine was discursively and semantically modified under the influence of the Islamic Revolution and was constantly taking into account by revolutionaries and clerics [86]. The relationship between Mahdism and Islamic civilization is interesting. In addition, it is worth reviewing the views of Imam Khomeini as the founder of the Islamic Revolution. Imam Khomeini believed in a connection between the anticipation and the Mahdaviat with Islamic civilization. According to this approach, Imam Khomeini has taken steps in this area, including: institutionalizing the concept of Mahdaviat in different dimensions of society; Eliminate misunderstandings around this concept, particularly in the sociopolitical dimension; and explaining the difference between Islamic Civilization and Mahdaviat with Western Civilization; and the plan to form a government and establish a civilization under the shadow of this religious doctrine [81]. In every revolution,

the government and the sociopolitical system are a set of signs and symbols that express the goals, purposes and functions of this system [82].

Insert Figure 12

One of the topics discussed among scientists is futuristic studies. Mahdavi's futuristic studies mean looking at the end of the world, based on the traditions of the Ahl Al-Bayt. But Western futuristic studies mean a systematic search for events and factors of change to identify and plan for the future to create and shape, and is the subject of predictions [83]. In the hadiths attributed to Imam Ali, the verses that expose the concept of Mahdaviat have been interpreted [95]. The Mahdi's mission will be marked by the manifestation of Mercy, which is an essential quality of God and the Prophet Muhammad, who, according to the Quran, is "...a mercy unto the worlds." (21:107) Ibn Arabi writes, "...For if a human being gets angry of his own accord, his anger does not contain mercy in any respect; but if he becomes angry for God's sake, then his anger is God's Anger and God's Anger is never free from being mixed with Divine Mercy...Because (God's) Mercy, since it preceded [His] Anger, entirely covers all engendered being and extends to every thing (Quran 7:156)...So Imam Mahdi does not become angry except for God's sake, so that his anger does not go beyond upholding God's limits that He has prescribed; this is just the opposite of the person who becomes angry because of his own desires for [something happening] contrary to his own personal aims. And likewise, the person who becomes angry [only] for God's sake can only be just and equitable, not tyrannical and unjust [97].

5. Conclusion

As we have mentioned, this article is about the events that took place before and during the Second Coming (Advent) and after the coming of Imam Mahdi and Jesus Christ. In short, the situation after the arrival of Imam Mahdi will be very good and unique. Poverty disappears and social security grows. People will have enough and even more income, and there will be no poorer. Unfortunately, it is said that with the arrival of Imam Mahdi there will be conflicts, tensions and wars, while this is incorrect. With his coming, Imam Mahdi will destroy the oppressors and the people who fought, bled and oppressed and violated justice on earth and there will be no more oppression. In fact, those who say that conflicts and wars will spread with the arrival of Imam Mahdi are the same oppressors and tyrants because they know that with the arrival of Imam Mahdi they will be destroyed. Moreover, the media they control used to tell people that with the coming of Imam Mahdi, war would spread and poverty would increase, when these baseless statements, without documents or evidence and by hatred are totally false. Imam Mahdi's system of government is unlike any government the world has ever known. Jesus Christ occupies a special status in Quranic literature and the hadith, and he plays a special role in establishing divine government with Imam Mahdi. Imam Mahdi's (AJ) world government follows the pattern of the Prophet's (PBUH) method of rule in early Islam. Truths are revealed when God wills, and God is invincible. We hope this article will take an important step in

acquainting people with Imam Mahdi and Jesus Christ and paving the ground for their reappearance.

Limitations

It is important to recognize the limitations of this study. Although careful research has been done to gather data, other relevant and important studies may have been overlooked. Finally, it is important that the review was limited to English and Persian studies. There are likely many other relevant studies in other languages that have not been reviewed in this study.

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Table 1

Baqiyat Allāh	<p>Meaning: what God has remained for us upon the earth What remains with Allah is better for you if you are believers, And I am not a keeper over you (Surah al Hood, verse 86) Imam Baqir asserted: Greetings to Hazrat Qā'im is to say: Peace be upon you, O Baqiyat Allāh upon the earth. Amir al-Mu'minīn Ali (PBUH) stated: He is the Baqiyat Allāh upon the earth, Hazrat Mahdi, who will appear at the end of time after the expiration of this period and will fill the earth with fairness and justice as it has been filled with oppression and tyranny.</p> <ul style="list-style-type: none"> • A letter has been issued from Hazrat Baqiyat Allāh al-Azam which includes the following: Whenever you want to turn to God, turn to us, and say as God Almighty has said: "Peace be upon you, O Baqiyat Allāh upon the earth"¹
Mahdi	<p>The word "Mahdi" is derived from the infinitive of guidance and means the one who has been guided by the Almighty.</p> <ul style="list-style-type: none"> • Imam Sadiq was asked, "Why is he called al-Mahdi?" He replied: "Because he will be guided to every hidden affair."² • It has been narrated by Imam Baqir: "He is named Mahdi as he will guide to a hidden affair"³ <p>The real name of Imam Mahdi is "M-H-M-D"(Muhammad) which is the same as that of the Holy Prophet.</p> <ul style="list-style-type: none"> • The Prophet Muhammad had prophesied, "His name will be my name and his agnomen will be my agnomen."⁴ • His agnomen is Abul Qasim. He is also addressed as Abu Saaleh, Abu Abdillah, Abu Ibrahim, Abu Ja'far and Abu Husain.⁵
Qaem (Qa'im)	<ul style="list-style-type: none"> • This means the one who will rise with the truth. The Prophet Muhammad declared: "Al-Qa'im has been named so because he will rise after the oblivion of his name."⁶ • When Imam Muhammad al-Taqi was asked: "Why has he been named Qaem (Al-Qa'im)?" He replied: "Because he will rise after the oblivion of his name and the refutation of his Imamate by the majority of believers."⁷

Table 2

<p>As we know, Jesus Christ is not God and this is obviously present not only in Islam but also in Christianity. Unfortunately, the gospel has many contradictions among Christians and Bible verses, which indicates that there is a difference of opinion among Christians about whether this gospel is in fact the gospel that came down from heaven or not. One of the reasons for the distortion of the Bible, which is also pointed out by Muslims, is that the verses of the Bible are contradictory and there is still no correct answer given by the priests as well as the church as to why some verses of the Bible are contradictory. In fact, these contradictions show that the Bible has been</p>
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¹ Bihar Al-Anwar, vol. 53, p. 171

² Behaarul Anwaar, vol. 51, chapter 2, H. No. 6

³ Isbatul Hudaat, Shaikh Hurr Aameli, vol. 7, p. 110 & 169

⁴ 1.Kamaaluddin, p. 287

⁵ Ilzaamun Naasib, Shaikh Haaeri Yazdi, vol. 1, p. 483

⁶ Ma'anil Akhbar, Shaikh Saduq, p. 65

⁷ Kamaaluddin, p. 387

distorted. Imam Reza had also mentioned this before. One of the reasons that Jesus is not God is that he actually worshiped God, clearly in the Bible. In fact, the one who worships God is not God himself, but his servant. The next point to note is that, unfortunately, there is a lot of doubt among Christians about whether Jesus is God or not. And priests do not actually take action for these mistakes. The next point is that Jesus didn't kill and he is not the Son of God. If we consider Jesus to be the Son of God, then God must also have a form and face and be seen by human beings. In fact, it is polytheism to say that God gives birth, because the one who gives birth has a body, and everybody will disappear one day. So, it must be said that God must also disappear one day, or he must grow old. Then Jesus will rule in place of the Father and, also, Jesus will grow up too and, like, the father, will die one day. So if Jesus dies, who will be the next God?? Here some didn't have an answer. Some have answered and said Jesus didn't die and rule forever. Okay, if we accept the second approach or answer, so why did Jesus die at first, then ascend?? (The one who wants to be a God should be alive forever not die, then become alive), and if we want to accept that Jesus is the Son of God, so he should grow up and die one day as the father. Some people have no logical reason and only memorize some parts of the Bible (which has many contradictions, i.e. One part of the Bible said Jesus is God, another part of the same Bible said that Jesus is not God) insisted on this matter and said Jesus is the Son of God and some said Jesus is God.

In fact, the word father used in the Bible is erroneously stated among Christians that the father of Jesus is God and his mother is Mary. It is true that Mary is the mother of Jesus, but the father of Jesus is not God, but Jesus is a servant of God, not his son. In fact, we can not limit God to a specific time and place, because if we do, in fact, God becomes one like us. In addition, if God gives birth, then God must also be created by someone while God neither begets nor is born. No one is equal in nature and attributes to God. If Jesus is the Son of God, then God has flaws, but God has no flaws. One of the interesting things that priests do not actually tell Christians and keep secret from them is that and when God says: "O Jesus, son of Mary! Did you say to mankind: Take me and my mother for two gods beside God?"⁸

God is one and has no partner.

Discussions by Imam Reza on Prophet Jesus (peace be upon him)

Imam Reza said that the fact that Jesus worshipped a lot shows that he was not God, and he was a slave of God. This is confirmed in a statement made by a Catholic Archbishop, "Jesus never broke his fasting by day and never slept at night. He always fasted during the day and prayed at night."⁹ This, of course, addresses the deviation in the Christian doctrine of the Holy Trinity, which is essentially a form of polytheism. If the Prophet Jesus was continually engaged in worshipping God, how could he and God be the same?

Imam Reza (PBUH) also alludes to the fact that the Bible as handed down can not necessarily be authenticated as the original, unadulterated Bible: he addresses the Catholic Archbishop, "O Catholic Archbishop! When you lost the first Bible, with whom did you find it?" – The Catholic Archbishop replied, "We only lost the Bible for one day. Then we found it fresh (in its original state). John and Matthew brought it back to us."¹⁰ Imam Reza sums up the grave consequences of this failure to safeguard the Bible when he says, "How little your knowledge of the Bible and its scholars is! If what you say is right, then why is there so much dispute amongst you with each other about the Bible? The reason is that there is controversy about the Bible, which is in your hands today. Had it been the first Bible, there would be no dispute over it."¹¹

⁸ Quran 5:116

⁹ Uyun Akhbar ar-Ridha Volume 1, ch. 12: A Session of Al-Ridha (a.s.)'s Debate with Prominent Theologians from among the Rhetoricians and The Various Religions.

¹⁰ ibid

¹¹ ibid

In The Name Of God

Figure 1



Difficulties and Calamities

Imam Baqir (as) says, 'Hazrat Qaem (as) will appear among the people at a time when they will be living in fear. Earthquakes will be common and people will be surrounded by corruption and difficulties. Plague will spread; there will be a terrible war amongst the Arabs and grave differences of opinions among the people. Religion will be scattered while circumstances would keep on changing continuously. These calamities will be so severe that every morning and evening an individual would pray for death. All this will be due to the troubles every person will receive from his fellow being. People will eat each other.' (Beharul Anwar, volume 52, page 231)



Belief in the Imamat of Imam Mahdi (as) is a necessary condition for Allah's worship

There was a family in Bani Israel. Any member of this family who worshipped Allah for forty nights would have his prayers accepted. Their entreaties were never rejected by Allah. One person from this family worshipped Allah for forty nights. Thereafter, he beseeched Allah for fulfillment of his desire. But his prayers were rejected. He presented himself before Hazrat Isa (as) and briefed him about his condition. He requested Hazrat Isa (as) to implore Allah on his behalf. Hazrat Isa (as) performed ablution and prayed. Allah replied to him thus, "O Isa! This servant of mine has not approached Me through the door from which I should be approached. While he is calling Me, he still has some doubts regarding you. Hence, I will not accept his entreaties even if he calls Me in such a way that his neck is broken and his fingers fall apart." (Usul al-Kafi, volume 2, page 400, "The Chapter of Doubt")

Figure 2

Scarce and Inopportune Rainfall

The Noble Prophet of Islam (S) said: "A time would come on mankind when God will not send down rain in its appropriate time and season, and there will be no rain. He will send it down outside its time and season."¹

The Commander of the Faithful (a) said: "...Rain will fall in summer and in warm seasons."²

The Commander of the Faithful (a) said: "...Rain will become scarce such that the ground will not let grain grow while the sky will not shower rain. At that time, the Mahdi (atfs) will appear."⁴

Imam as-Sadiq (a) said: "...At the time when Hadrat Qa'im and his companions rise up, water on earth will be unobtainable, and the believers will groan and passionately pray to God to send down water so that they can drink."⁶

1. Jami' al-Akhbar, p. 150; Mustadrak al-Wasa'il, vol. 11, p. 375.

2. Dawhah al-Anwar, p. 150; Ash-Shi'ah wa'r-Raj'ah, vol. 1, p. 151; Kanz al-Ummal, vol. 14, p. 241.

4. Ibn Tawus, Malahim, p. 134.

6. Dala'il al-Imamah, p. 245.



Figure 3



Tawus al-Yamani said: "The salient feature of al-Mahdi ('atfs) is that he would be strict in relation to his rulers and officials and would be generous in giving wealth. In relation to the helpless, weak and indigent, he will be kind and magnanimous."²⁰ Abu Ru'bah said: "The Mahdi will give presents to the weak with his own hands."²¹ Imam 'Ali ('a) said: "The Mahdi ('atfs) will dispatch his companions to different lands. He will send companions who had paid allegiance to him from the beginning of the uprising off to the cities, enjoining justice and benevolence. Each of them will become the ruler of a territory on the earth. Afterward, all cities of the world will flourish through justice and benevolence."²²

20. 'Iqd ad-Durar, p. 167.

21. Ibn Tawus, Mahahim, p. 68; Aqd ad-Durar, p. 227.

22. Ash-Shi'ah wa'r-Raj'ah, vol. 1, p. 168.



Figure 4




Imam Ja far b. Muhammad as-Sadiq (as) has said: There are five (definite) signs for the return of al-Qaim (ajtf) the appearance of al-Sufyani (the appearance of) al-Yamani, a loud cry from the sky, the killing of a pure soul [an-Nafs al- Zakiyyah]; and the caving in (of the earth) at Bayda` . (1. al-Ghaybah of Nu mani, sec. 252 on the signs of the return, no. 9)

It has been narrated by Zurarah that Imam Ja far b. Muhammad as-Sadiq (as) has said: A caller will announce from the sky: Certainly so and so is the leader. Then a caller will announce: Certainly Ali (as) and his followers are the victorious ones. I said to the Imam: So then who will fight against the Mahdi (ajtf) after this (call)? The Imam replied: Unquestionably, Satan will also call out: Certainly, so and so and his followers will be the successful ones meaning a man from the tribe of Bani Umayyah. I said to the Imam: So then how will a person be able to recognize the truthful one from the imposter? The Imam replied: Those who narrate traditions will recognize (the difference) and they will say that it (the call from the sky) will come before (the advent), and they will understand this and will know that they (the ones who make the first call) are speaking the truth. (2. al-Ghaybah of Nu mani, pg. 246, no. 28)



Figure 5



Abu Hamzah ath-Thumali narrated: Imam al-Baqir (*a) said: “O Abu Hamzah! Hadrat Qa`im (*atfs) will not rise up unless at the time when fear and dread would intensify, calamities and seditions would prevail (over society) and affliction and misfortune would befall the people. In addition to this, diseases would reach epidemic proportions; an intense and fatal dispute would occur among the Arabs; intense discord among the people would become rampant; religious and sectarian strife would be triggered; and the condition of the people would change to such an extent that every wisher—when he sees the brutality of the people and their violation of the rights of each other—will wish for death every day and every night.”¹⁰

Hudhayfah, the Companion of the Prophet, narrated from the Prophet (S): “Verily, a time shall come upon you when man will wish for his death although he would not be under the pressure of poverty and indigence.”¹¹

Ibn ‘Umar said: “Verily, a time will come upon the people when the believer, on account of the magnitude of afflictions and calamities on earth, would wish for his family and himself to ride on a boat and spend their lives on the sea.”¹²

10. Nu`mani, Ghaybah, p. 235; Tusi, Ghaybah, p. 274; I`lam al-Wara, p. 428; Bihar al-Anwar, vol. 52, p. 348; Ithbat al-Hudah, vol. 3, p. 540; Hilyah al-Abrar, vol. 2, p. 626; Bisharah al-Islam, p. 82.

11. Ibn Abi Shaybah, Musannif, vol. 15, p. 91; Malik, Muwatta`, vol. 1, p. 241; Muslim, Sahih Muslim, vol. 8, p. 182; Ahmad ibn Hanbal, Musnad, vol. 2, p. 236; Bukhari, Sahih al-Bukhari, vol. 9, p. 73; Firdaws al-Akhbar, vol. 5, p. 221.

12. Iqd ad-Darar, p. 334.

Figure 6

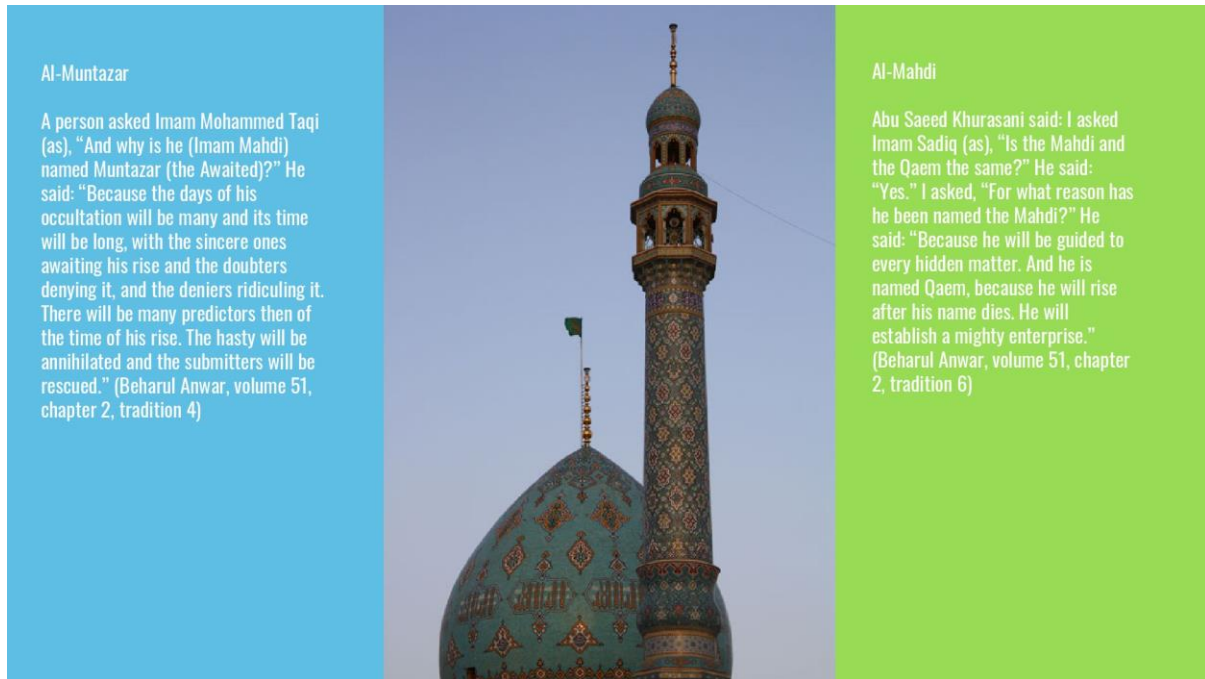


Figure 7

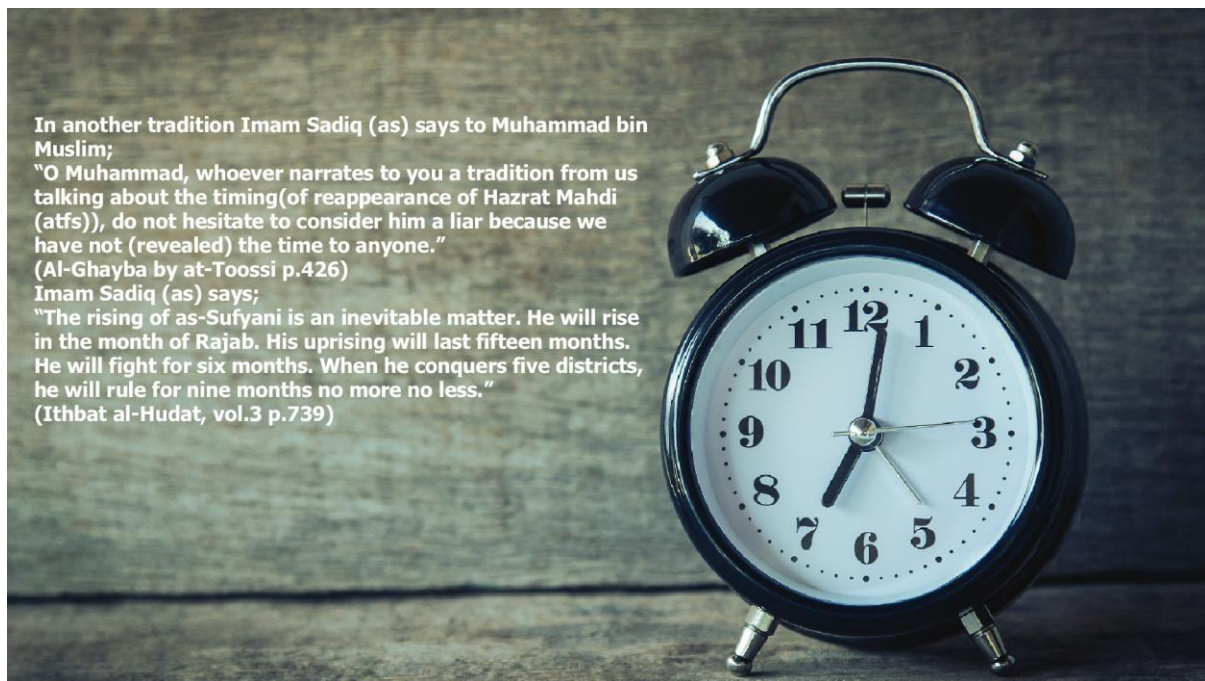
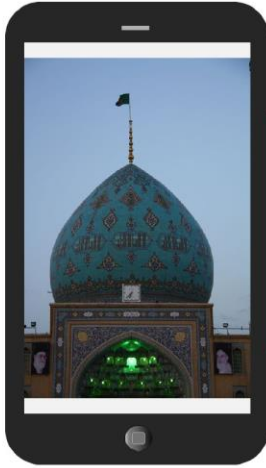


Figure 8



When Imam Mahdi (PBUH) will reappear he will introduce himself in the following way by standing between Hajar-e-Aswad and Maqam-e-Ibrahim : 'O people of the world ! Be warned , I am the Qaem ' 'O people of the world ! Know that I am the sword with which revenge will be taken . ' 'O people of the world , my grandfather Husain (PBUH) was killed while he was thirsty . ' 'O people of the world , my grandfather Husain (PBUH) was left uncovered without a shroud . ' 'O people of the world ! My grandfather Husain's (PBUH) body was trampled (by horses) ' Ilzam al-Nasib fi Ithbat al-Hujjah al-Ghayib (a.j.) , Vol . 2 , Page 233

Figure 9



“

Mufaddal asked Imam Sadiq (as) whether he would not appoint a time for it(reappearance)? Imam (as) said, "O Mufaddal! Never predict a time for all this because one who does it has claimed partnership in the knowledge of Allah and he has falsely claimed that Allah has informed about His secrets." (Mikyalul Makarim, V.2, Duties in Gaybat, Duties 69 and 70) Muhammad Ibne Muslim is quoted in Ghaibat Nomani that Imam Sadiq (as) said, "O Muhammad! If anyone quotes us with regard to the prediction of the time (of reappearance), falsify him at once because we do not inform anyone of the appointed hour." (Mikyalul Makarim, V.2, Duties in Gaybat, Duties 69 and 70)

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Figure 10

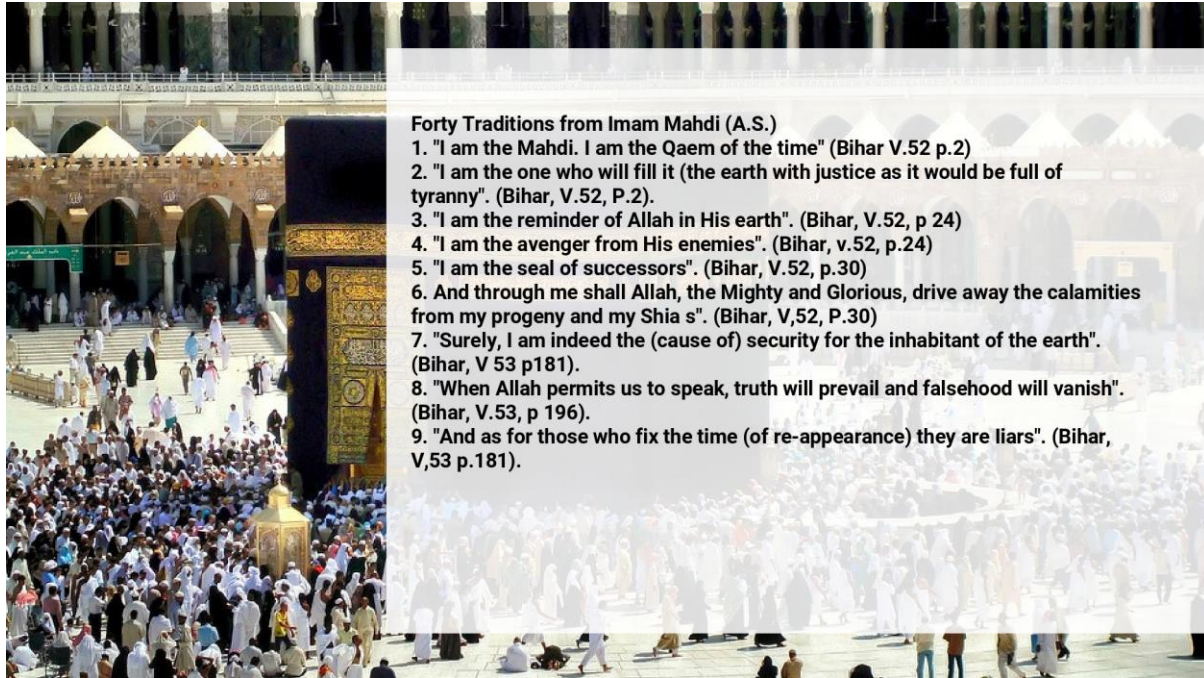


Figure 11

The Messenger of Allah (S) said: "How happy would life be after al-Masih (Christ) [a] kills ad-Dajjal because the sky will be granted permission to let rain fall and the earth to produce crops. If a seed was to be thrown on Mount Safa [which is rocky and barren], it would surely grow. At that time rancor and jealousy will fade away such that if a person passes by a lion, he will not be harmed, and if he treads upon a snake, he will not be bitten."³⁸

the Prophet of Muhammad said: "When Hadrat al-Mahdi appears to my ummah, the earth will bring forth its crops, fruits and flowers will grow while the sky will send down its rain."⁴⁹
 38. Firdaws al-Akhbar, vol. 3, p. 24.
 49. Al-Manaqib wa'l-Mathalib, p. 44; Ihqaq al-Haqq, vol. 19, p. 677.
 See Ibn Majah, Sunan Ibn Majah, vol. 2, p. 1356; Hakim, Mustadrak, vol. 4, p. 492; Ad-Durr al-Manthur, vol. 2, p. 244.



Figure 12

Imam as-Sadiq ('a) said: "Knowledge and learning are twenty seven letters, and everything that the prophets have brought is only two letters; so, now, the people are unaware (of these letters) except (juz'an) these two. When our Qa'im rises up, he will bring out the other twenty five letters, spreading and extending them among the people. He will also attach the two letters and a total of twenty seven letters will be distributed among the people."¹

Regarding the means of communication during the period of the Imam of the Age ('atfs), Imam as-Sadiq ('a) said: "During the period of Hadrat al-Qa'im ('atfs) the believer in the east would be able to see his brother in the west. Similarly, the believer in the west would be able to see his brother in the east."⁵

The same Imam ('a) also said in another hadith: "When our Qa'im rises up, God will enhance the audio-visual power of our Shi'ah in such a manner that the Imam will talk to his Shi'ah from a distance of one barid (24 kilometers) while they would be able to hear his voice and see him; this will happen while the Imam remains where he is."⁶

1. Khara'ij, vol. 2, p. 841; Mukhtasar Basa'ir ad-Darajat, p. 117; Bihar al-Anwar, vol. 52, p. 326.

5. Bihar al-Anwar, vol. 52, p. 391; Haqq al-Yaqin, vol. 1, p. 229; Bisharah al-Islam, p. 341.

6. Al-Kafi, vol. 8, p. 240; Khara'ij, vol. 2, p. 840; Mukhtasar al-Basa'ir, p. 117; Sirat al-Mustaqim, vol. 2, p. 262; Muntakhab al-Anwar al-Mudi'ah, p. 200; Bihar al-Anwar, vol. 52, p. 336.