

In the Name of Allah



the Compassionate, the Merciful



The Political and Striving Life of Imam Mahdī (P.B.U.H.)
in the Writings and Lectures of the Supreme Leader of the
Islamic Revolution of Iran,
His Eminence Ayatollah Khamenei (May Allah prolong his
lifetime)



Taken from the book of “the Two Hundred and Fifty-Year-Old
Man”

Commissioned by: The Management of Foreign Pilgrims of
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Foundation

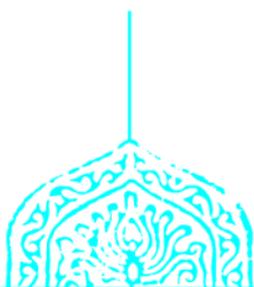
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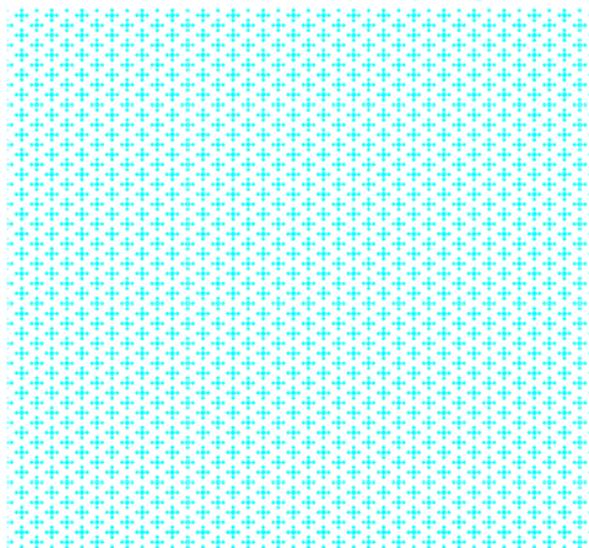
The Political and Striving Life of



Imam
Mahdi
(1929-2024)



in the Writings and
Lectures of the Supreme Leader of the Islamic Revolution of Iran,
His Eminence Ayatollah Khamenei (May Allah prolong his lifetime)



Imam
Ashdi

Preface

'Abdul Salām al-Harawī quoted from Imam Riḍā (P.B.U.H.) saying, “May Allah have mercy upon the one who revives our affairs.” Al-Harawī asked, “How should one revive your affairs?” The Imam (P.B.U.H.) said, “He should learn our knowledge and teach it to people. If people get informed of the virtue of our words, they would follow us.”¹

¹Uyūn Akhbār al-Riḍā (P.B.U.H.), vol. 1, p. 307

One of the great blessings of Allah the Almighty to us is that He puts the infallible Imams (P.B.U.T.) among us to learn how to live a Allah-centered life through observing their lifestyle and to achieve eternal bliss through practicing their useful guidelines.

Mashhad is a piece of Paradise where [the shrine of] the son of the Messenger of Allah (P.B.U.H.), the eighth star in the sky of Imamate, is located and every year from various parts of Iran and the world, millions of fascinated pilgrims visit this heavenly shrine to water their thirsty souls from the limpid spring of the infallible Imam's (P.B.U.H.) knowledge. The servants of this shrine,

«عَنْ عَبْدِ السَّلَامِ الْهَرَوِيِّ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ قَالَ: رَجِمَ اللَّهُ عَبْدًا أَحْيَا أَمْرَنَا
فَلْتُ كَيْفَ يُجِي أَمْرَكُمْ قَالَ يَتَعَلَّمُ عُلُومَنَا وَيُعَلِّمُهَا النَّاسَ فَإِنَّ النَّاسَ لَوْ عَلِمُوا
مَحَاسِينَ كَلَامِنَا لَاتَّبَعُونَا.»

Āstān Quds Raḍawī, are all by some means in the service of the pilgrims of Imam Riḍā (P.B.U.H.) so that they can make a pilgrimage with peace of mind and get many benefits from this heavenly shrine.

“The Management of Foreign Pilgrims of Āstān Quds Raḍawī” also has been trying in various forms to introduce culture, manners, and lifestyle of the Infallibles (P.B.U.T.)-especially Imam Riḍā (P.B.U.H.) to the lovers and enthusiasts of this school.

The affairs of this management are in line with the Supreme Leader of Iran’s (May Allah prolong his life) statements and the commands of the custodian of Āstān Quds Raḍawī as well as Āstān Quds Raḍawī 20-year vision plan for disseminating Islamic culture and civilization in accordance with needs of non-Iranian pilgrims in order to create insight and spiritual growth in them.

Some good examples of these affairs done in line with serving non-Iranian pilgrims of Imam Riḍā (P.B.U.H.) in the international arena are as following; organizing especial cultural programs, insight circles, professional meetings, scientific conferences, educational classes and workshops, cultural competitions, poetry nights, conversion ceremonies, expert panels and advisory board as well as responding to letters, sending books and cultural products around the world; answering religious and theological questions;

and also Raḍawī Talk chat rooms, production and translation of pure Islamic teachings into various languages. It is the time that the call of Islam is going not only to return the people, who have fallen from their origin in every corner of the world, to the truth but also to return Islam seeking and truth seeking hearts to the [Islamic] sublime and magnanimous teachings which are spreading in the world. It is wished that in such days, reading this book would be found useful for the truth seekers and it would be regarded as a forward step for giving insight to the pilgrims and lovers of the Infallibles (P.B.U.T.) as well as gaining the satisfaction of Allah.

“O’ Allah bless Muḥammad and Muḥammad’s Household, give me to enjoy a sound guidance which I seek not to replace, a path of truth from which I swerve not, and an intention of right conduct in which I have no doubts! Let me live as long as my life is a free gift in obeying Thee.”^{1,2}

The Management of Foreign Pilgrims of

Āstān Quds Raḍawī

۱. «اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَمَتَّعْنِي بِهِدَى صَالِحٍ لَا أَسْتَبْدِلُ بِهِ، وَ طَرِيقَةٍ حَتَّى لَا أَزِيعَ عَنْهَا، وَبَيِّتْ رُشْدِي لِأَسْأَلُكَ فِيهَا، وَعَمِّرْنِي مَا كَانَ عُثْمَرِي بِذَلِكَ فِي طَاعَتِكَ».

2. *Ṣaḥīfa al-Sajjādiyya*, Supplication 20

Imam
Ashdi

The Goal of the Two-Hundred and Fifty-Year-Old Man's Movement

Shi'ism and the Belief of Mahdaviism

The principle of Mahdaviism is the consensus of all Muslims. Other religions in their own beliefs have also a messiah concept for a redeemer at the end of the world; they have understood a part of this matter; indeed, they have no acknowledgement of the main part of this issue which is recognizing the savior. Despite this fact, the Shi'ite knows the savior by the name, the signs, the characteristics and the date of birth.¹

One outstanding characteristic of our Shi'a beliefs is that this denomination has transformed this aspiration and this abstract concept into a concrete reality. In fact, when the Shi'a are waiting for the arrival of the promised savior-Imam Mahdī (P.B.U.H.) and are not lost in their fantasies, they are searching for a reality. He is alive and lives among the people. He sees people. He can feel their sufferings. Those who are lucky enough and have the capacity sometimes meet him without recognizing him. He is alive. He lives among us with his parents. He has a name. This is what characterizes our Shi'a beliefs.

And the followers of other faiths who do not

1. Delivered on September 20th, 2005

believe in this reality have never been able to provide any logical reasons to reject this belief. There are several obvious and strong reasons, also accepted by Sunni Muslims, which are a testimony to the existence of this exalted servant of Allah. All these reasons provide evidence that Imam Mahdī (May our souls be sacrificed for his sake) is living among us—and we are all aware of his characteristics. This is what has been cited in many non-Shi'a sources as well.

The birth date of the pure-hearted son of Imam Ḥasan al-Askarī (P.B.U.H.) is known to everyone. His miracles and those who are connected with him are also known to us. Allah the Almighty has granted a long life to him. These are the characteristics of the Imam of the Age (May our souls be sacrificed for his sake) whom all the nations of the world, all ethnic groups, and people from all faiths and races are impatiently waiting for at all times. These are the beliefs of Shi'a Muslims about this important issue.¹

There are some points on the concept of Mahdaviism which I will outline briefly here. One point is the existence of the Imam of Time (May our souls be sacrificed for his sake) which is the continuation of the prophetic missions and Divine invitations from the beginning of history until today; that means there is a connected and related sequence in the human history—as we recite in the *Nudba* supplication—from the

1. Delivered on August 18th, 2008

“One dwelled in your Paradise”¹—i.e. Adam—until “ended the matter with”²— the Seal of the Prophets (P.B.U.H. & H.H.)—and then from the matter of His Holiness’ succession and the holy Household (P.B.U.T.) up to the Imam of Time (P.B.U.H.). This means those great prophetic missions and the Divine invitation by the prophets have never been stopped at any point. Indeed, human beings have always needed a prophet, Divine invitation and Divine callers and this need has continued until today and with the passage of time, the human beings have got closer to the teachings of the prophets.

Today with the advancement of thought, civilization and knowledge, the human society has understood many of the teachings of prophets—which tens of centuries ago, humans were not being able to understand. This matter of justice, freedom and human dignity—which are common in the world today—is the words of the prophets. That day, the general public and public opinion could not understand these concepts. However, a succession of the prophets and propagation of the prophets’ invitation institutionalized these thoughts generation after generation within the minds, the nature as well as the hearts of the people. That sequence of those Divine callers has never been stopped and the existence of the Imam of Time (May our

١. “فبعض اسكنته جنتك”

٢. “الى ان انتهى الامر”

souls be sacrificed for his sake) is certainly the continuation of this sequence, as we recite in the Ziyāra of Āl-i Yāsīn, “Peace be upon you, O’ the caller of and place of manifestation of His signs.”¹ This means that you can find the embodiment of the same invitation of Abraham, Moses, Jesus, all the prophets and the Divine reformers as well as the invitation of the Seal of the Prophets (P.B.U.H. & H.H.) in the Imam of Time (May our souls be sacrificed for his sake). This honorable Imam (P.B.U.H.) is the heir to all of them, holds their invitation and flag, and calls the world to the same teachings which the prophets have presented to the humanity over the time. This is an important point.

The Real Concept of Waiting for the Reappearance of Imam Mahdī (P.B.U.H.)

The next point on the concept of Mahdaviṣm is the waiting for the reappearance of Imam Mahdī (May our souls be sacrificed for his sake). The concept of waiting for His Holiness’ return has a very broad and wide meaning. A waiting which is an ultimate relief; this means that if the human beings see the juggernauts and tyrants of the world have plundered, looted and abused human rights, they should not assume that this will be the fate of the world; they should not imagine that eventually there is no choice and

۱. “السَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَرَبَّنَايَ آيَاتِهِ”

one has to accept them as they are. Nay, they should know that this is a temporary situation—“Falsehood has a [fixed] circuit”^{1,2}—and it is what that belongs to the universe and the nature of the universe which is the establishment of the rule of justice, and he will surely come. The waiting for a relief and deliverance—at the end of the era which we are currently in and the human beings are suffering from oppression and persecution—is an example of waiting for the reappearance of Imam Mahdī (May our souls be sacrificed for his sake) but this has other instances too. When we are said to wait for a relief, this does not only mean an ultimate relief rather this means that any Gordian knots can be untied. *Faraj* means this; *Faraj* means a relief. By waiting, a Muslim person learns of *Faraj* and finds that there is no huge road block in human life that one cannot drive through it; that he should not sit around and do nothing for; nay, in the ends of human life, the sun of *Faraj* will rise to face with all these cruel and oppressive movements. Thus far, this type of *Faraj* is desired and expected in all the existing road blocks of the human life. There is a lesson of hope for all humans; this is giving the factual lesson of waiting to all human beings. That is why waiting for *Faraj* is considered the best of actions; it seems that waiting is an action and not inaction. We should not assume

١. “للباطل جولة”

2. *Ghurur al-Hikam wa Durar al-Kalim*, p. 71

wrongly that waiting simply means that one should sit around and wait for something to happen. Waiting is an action—it is a preparation. It is indeed strengthening of the motives in the hearts and within. It is having the sense of vitality and dynamism in all fields. This is, in fact, the interpretation of this Qur’anic verse, “And We desired to show favor to those who were abased in the land, and to make them imams, and to make them the heirs,”^{1,2} or “The earth indeed belongs to, and He gives its inheritance to whomever He wishes of His servants, and the outcome will be in favor of the Allah-wary.”^{3,4} This means the nations and peoples should never lose hope of relief.

The day when the Iranian nation rose up, they had a hope so as to rise up. Today that hope is fulfilled; they have taken great result from that uprising and still they are hopeful for the future and are looking forward with hope and joy. This is the ray of hope that leads the young people to motivation, momentum and vitality; and keeps them away from dejection and depression; and promotes a dynamic spirit in the community. This is the result of waiting for *Faraj*.

١. “ونريد ان نمن على الذين استضعفوا في الارض ونجعلهم ائمة ونجعلهم الوارثين“

2. The Holy Qur’an, Al-Qaṣaṣ (28):5

٣. “ان الارض لله يورثها من يشاء من عباده والعاقبة للمتقين“

4. The Holy Qur’an, Al-A’rāf (7):128

So, we should not just wait for the final *Faraj* rather we should wait for *Faraj* in all aspects of the individual and social life. Do not let despair rule your heart, wait for *Faraj* and know that it will be achieved, providing your waiting is real and leads to action, effort, motive and momentum.¹

Today we are waiting for a savior. This means that we are waiting for a strong and powerful savior to bring justice to the world and put an end to all the oppression and tyranny which are currently prevalent in the life of humans. We are waiting for that savior to put an end to these states of oppression and tyranny and bring justice to the life of humans. This is a permanent need for a living and conscious person. It is a need for those who have not limited themselves to their personal lives only. All humans with a broad perspective on the general life of humans would naturally be waiting for that day. This is the true meaning of waiting [for the savior]. Waiting for Imam Mahdī (P.B.U.H.) means that we should not accept or be satisfied with the current situation in our lives, and we should make efforts toward living an ideal life. And it is evident that such an ideal situation can only be created by Imam Mahdī (May our souls be sacrificed for his sake). We should prepare ourselves to fight like a soldier for such a situation.

Waiting for the arrival of Imam Mahdī (P.B.U.H.) does not mean that we should remain idle and

1. Delivered on September 20th, 2005

not make any efforts to improve. Simply waiting for the arrival of the Imam of the Age (May our souls be sacrificed for his sake) is not what we should do. What does waiting for the savior mean? It means waiting for the strong, powerful and divine hand of Imam Mahdī (P.B.U.H.) to put an end to the domination of the oppressive powers with the help of humans, to bring justice to the world, to raise the flag of monotheism, and to lead humans to worshipping Allah. We should get prepared for this. The formation of the Islamic Republic prepared the ground for this great and historic movement. Everything that is done to achieve justice in the world takes us one step forward toward reaching this lofty goal. This is the meaning of waiting for Imam Mahdī (P.B.U.H.). Waiting means that we should move and not remain idle. Waiting does not mean that we should leave things to others and wait for something to happen. Waiting means that we should move and get prepared for the arrival of Imam Mahdī (P.B.U.H.). We should be individually and socially prepared. Taking this great step and being able to prepare the right atmosphere for the arrival of Imam Mahdī (P.B.U.H.) were the blessings from Allah the Almighty granted to our nation. This is the meaning of waiting for Imam Mahdī (P.B.U.H.).¹

1. Delivered on August 18th, 2008

The Features of Mahdavi Community

The “Mahdavi community” [i.e. the community which Imam Mahdī (May our souls be sacrificed for his sake) is going to establish] is the same community which all the prophets were sent to ensure it. This means that all the prophets were the forerunners of that ideal human community which will be finally established by the Imam of Time—the Promised Mahdī (May our souls be sacrificed for his sake) in this world. Just like constructing a tall building that one levels the ground and pulls out the weeds, the other one digs and excavates it for the foundation. Then, someone else comes and lays the foundation of the building. Another man builds the walls and hitherto, one after another—the authorities and high officials come so as to construct this lofty palace, this soaring foundation, gradually over the time. From the beginning of human history, the Divine prophets, one after another, came to take the community and humanity one step closer to that ideal society and ultimate goal. All the prophets were successful. Even one of the messengers of Allah did not fail in this way and path. It was the burden put on the shoulders of these high-ranking officials. Each of them took this burden one step closer to the destination and the end. They made every endeavor. They did whatever they could. When their lives came to an

end, this burden was handed over to another one and he took this burden some steps closer to the destination. The Imam of Time (P.B.U.H.), the inheritor of all the prophets, will definitely come and take the last step for establishing that Divine community. I want to talk about some of the attributes of such community. Of course, if you look at the Islamic books and skim through main Islamic texts, all of the attributes of such community are obtained. The attributes of such community are mentioned in the supplication of *Nudba*—which you should recite on Fridays—Allah willing—and surely you recite it. As it says, “Where is the one ennobling the saints and humiliating the enemies?”¹ For example, that community is the community where the friends of Allah are dear and the enemies of Allah are humiliated and disgraced; that means the values and standards of such community are so. “Where is the one expected to establish the provisions?”² That community is the community where the Divine provisions are practiced; that means all the provisions that Allah and Islam have determined are observed in the community of the Imam of Time (P.B.U.H.). When the Imam of Time (May our souls be sacrificed for his sake) reappears, he will establish a community which will have the following features in the abstract that I will address and you—dear brothers and sisters—

١. “أَيْنَ مُعِزِّ الْأَوْلِيَاءِ وَمُنْزِلِ الْأَعْدَاءِ”

٢. “أَيْنَ الْمُعِدِّ لِإِقَامَةِ الْحُدُودِ”

pay attention to the verses and recommended supplications whenever you recite them and open your mind on this matter. Indeed, only reciting *Nudba* supplication is not sufficient but learning and understanding it are also required.

The Imam of Time (May our souls be sacrificed for his sake) will establish his community on these few bases. Firstly, [it will be established on the base of] destroying and eradicating the roots of oppression and tyranny. That means there should not be oppression and tyranny in the community which is going to be established at the time of the Imam of Time (May our souls be sacrificed for his sake)—not just in Iran or Muslim communities but in the whole world. In such community, there will not be any economic oppression or political oppression and tyranny nor cultural oppression or any wrongdoing. The exploitation, class divisions, discrimination, inequality, violence, thuggery and bullying should be eradicated from the entire world. This is the first feature.

Secondly, of the features of the community which the Imam of Time (May our souls be sacrificed for his sake) will establish is to raise the level of human thought: both scientific and Islamic. That is at the time of the Imam of Time (May our souls be sacrificed for his sake) you should not be able to find any signs of ignorance, illiteracy, poverty of thought and culture in the world. At such a community, people can understand religion properly and—as

we know–this was one of the objectives of the prophets which the Commander of the Faithful (P.B.U.H.) has addressed in a sermon of the noble Nahj al-Balāgha as the following, “unveil before them the hidden virtues of wisdom”^{1,2}. It is related in our narrations that once the Imam of Time (May our souls be sacrificed for his sake) reappears, if a woman reads the Qur’an at her home, she extracts the truths of religion from the scripture and understands them fully. What does this mean? This means that the Islamic and religious culture promotes to the extent that all the human beings, all the members of society and even women who do not participate in the social context and stay at home can be like a jurist or a theologian. They can open the Qur’an and understand the truths of religion from the Qur’an. You see that in such a community where all men and women from every walk of life have the ability to understand religion and draw inferences from the Holy Qur’an. This community is extremely luminous and there is no dark side. All these disagreements and disputes over the procedure are meaningless in such community. The third feature of the community of the Imam of Time (May our souls be sacrificed for his sake)–the Mahdavi community–is that, on that day, all the forces of the nature and human resources are extracted and indeed, nothing remains in the

١. “وَيُثْبِرُوا لَهُمْ دَفَائِنَ الْعُقُولِ”

2. *Nahj al-Balāgha*, Sermon 1

heart of the earth that human beings cannot use it: all these indefinite forces of nature, all these lands which could feed human beings, all these unknown forces such as the forces which had not been discovered for centuries in the history such as nuclear power, electric power and electricity; centuries had passed since the creation of universe and these forces were hidden at the heart of the nature yet the man did not recognize them and gradually after a time, they were dug out and extracted. All the myriad forces of this sort situated at the heart of the nature will be extracted at the time of the Imam of Time (May our souls be sacrificed for his sake).

The other statement and feature is that the pivot point at the time of the Imam of Time (May our souls be sacrificed for his sake) will be on the virtue and morality. In other words, whoever has higher moral virtues is the preferred and foremost.¹

In another narration, it is related as, "The up-riser from us will be supported by terror (in the hearts of enemies) and will be confirmed by the [Divine] assistance, the earth will fold up for him and the treasures will be exposed for him. His dominions will be in the east and the west"^{2,3}. This means that our up-riser will be helped by (filling the

1. Delivered on June 27th, 1980

٢. "القَائِمُ مِمَّا مَنصُورًا بِالرَّعْبِ، مُؤَيَّدٌ بِالتَّصَرِّ، تُطْوَى لَهُ الْأَرْضُ، وَتَظْهَرُ لَهُ الْكُنُوزُ، وَيَبْلُغُ سُلْطَانُهُ الْمَشْرِقَ وَالْمَغْرِبَ..."

3. *Kamāl al-Dīn wa Tamām al-Ni'ma*, Vol. 1, P. 331

hearts of the enemies with) horror and so the oppressive and tyrannical governments will be unnerved by him. This is what we see today in our society in a small sample. Today, our government, our society and our Islamic system which are only a drip of the Islamic state—a drop in the bucket of that Divine majesty and king of Allah—have struck fear in the hearts of the powerful and the oppressors of the world; and the same fear is the means of our victory. Today, the tyrants of the world are afraid of the Islamic Republic, our revolution, our nation and our system. That is for this very fear that they attempt to get rid of this annoying power of their oppressive power and despite this—as you see—their attempts have led more to the victory of Islam and Muslims in the global politics. On the time of the Imam of Time (May our souls be sacrificed for his sake), such cases will become so pervasive and common that a global government will be created of. “[He] will be confirmed by the [Divine] assistance”¹ that is the Divine aid will admit him. That “the earth will fold up for him” means all the Earth will be subjected to his control and sovereignty. All the treasures will be exposed for him and his kingdom will be extended from the East to the West.

After a few more sentences, the narration adds, “Then no ruin will remain in the earth unless he

١. “مُوَيَّدٌ بِالتَّصَرُّفِ”

will restore it.”^{1,2} This means that this power will be spent for the development of the world not for the dominance on the human interests and the weakness of the humans. There will be no ruin and destruction in the entire field of the world unless they will be rebuilt; whether they are man-made or imposed on humans due to human ignorance. Another narration from Imam Bāqir (P.B.U.H.) indicates that, “When the up-riser makes his advent, at that time, friendship and unity will be established to such a degree that a person will be able to put his hand in his brother-in-faith’s pocket and take whatever he needs without his brother preventing him from doing so.”^{3,4} This is a reference to the ethic of seeking equality and egalitarianism as well as the self-sacrifice and forgiveness in the human beings. It refers to the liberation of the hearts of the humans from the dominance of greed and gluttony which have been the main means of misery for the humans; it is the harbinger of such situation. A [religious] brother can put his hand in his brother-in-faith’s pocket and take whatever he needs without his brother preventing him from doing so. This fact indicates that the system will be a sound Islamic economic, ethical and social one on that very day.

١. “فلا يبقى في الأرض خراب إلا قد عمر”

2. *Kamāl al-Dīn wa Tamām al-Nīma*, Vol. 1, P. 331

٣. “إذا قام القائم جاءت المزيلة ليأتي الرجل إلى كيس أخيه فيأخذ حاجته لا يمنعه”

4. *Wasā'il al-Shī'a*, Vol. 5, P. 121

There will be no trace of coercion and force; the human beings will save themselves from avarice and greed and such a humane paradise will be born. Another narration says, “When our up-riser rises, the appropriations [of property] will lessen until there are no appropriations.”^{1,2} That is the offerings, which the arrogant powers of the world offer to their friends and companions for all time—such acts of generosity through picking the nations’ pocket—will be all abolished from the world. The appropriations, which in the past were in the same way, will change. In the past, it was that like that a caliph or a sultan gave a piece of land, a desert, a village, a city or even sometimes a province to a person and told him, “Go there doing whatever you like, take taxes from the people, make use of the farms, use any of the profits for yourself.” The person might have to give a share of to the sultan too. Today, this exists in form of various oil, commercial, industrial, and technical monopolies; and these large industries and cartels, which make nations miserable, are indeed the same appropriations. Today’s monopolies are the same old appropriations too. That is because this is also caused by the wheeling and dealing of the governments, bribe giving and bribe taking. These political manipulations, which exterminate humans and destroy virtues, will be eliminated and the means of the exploitation and control of the humans will

١. “إذا قام قائمنا اضمحلت القطنع فلا قطنع”

2. Broujerdi, *Jāmi’ Ahādīth al-Shi’a*, Vol. 23, P. 1012

be available to all of them. In another narration, it is related about the economical situation as, “Wealth will be distributed among the people in such an equitable manner that not a single person will be seen in need of alms”^{1,2}. The Imam will establish such equality between people in economic and financial affairs that you will not be able to find a poor person to whom you give your alms and these alms, for sure, will be spent for public purposes and will not be given to the poor as there will be no poor in the world on that day. Such narrations portray an Islamic paradise and a real world. Nay, it is not like the rest of the utopias imaginary and illusion. It is the same Islamic creeds and all are practical and we feel in the Islamic Republic that indeed a powerful hand, a heart and thought—which are connected to Divine revelation and approved—and an infallible person can certainly create such a situation in the world and humanity will welcome it as well. This will be the situation of the world.³

Our Duty During the Time of Imam Mahdī’s (P.B.U.H.) Occultation

Now if you refer to verses and traditions—which of course researchers and investigators have referred to, you will find more features. A society where there will be no trace of injustice,

١. “يُسَوِّي بَيْنَ النَّاسِ حَتَّى لَا تَرَى مُحْتَاجاً إِلَى الرِّكَازِ”

2. *Bihār al-Anwār*, Vol. 52, P. 390

3. Delivered on April 10th, 1987

disobedience, tyranny and oppression; a society in which religious thought and scientific thinking of human beings will be at high levels; a society in which all the blessings, all bounties, all the goodness and beauties of the world will be flourished and placed at the disposal of men; and finally a society where virtue, forgiveness, sacrifice, brotherhood, kindness and honesty will be the principles and pivots. Consider such a society; this is the same society that our Promised Mahdī (P.B.U.H.), our Imam of Time (P.B.U.H.), our so greatly longed beloved—who is living under the same sky and on the same earth amongst human beings—will create and establish. This is the belief in the Imam of Time (May our souls be sacrificed for his sake).

We—the nation of Iran, brought about a revolution. Our revolution is a necessary introduction and big step in the way of achieving the same goal that the Imam of Time (P.B.U.H.) will come and reappear. If we had not taken this big step, certainly the emergence of Imam Mahdī (May Allah hasten his advent) would have been postponed. You—the people of Iran, the mother of martyrs, the bereaved fathers and those who have worked hard for this campaign—know that you have achieved the progress of humanity movement toward the destination of history and hastened the advent of the Imam of Time (P.B.U.H.). You are one step closer to this goal; and by this revolution, you have expatriated and eradicated this obstacle—which was the

same oppressive government and system in this corner of the world and was very dangerous, insidious and annoying as cancer.

Well, now, after this, what shall we do? After this, our duty is clear. Firstly, we should know that as the emergence of Imam Mahdī (May Allah hasten his advent) have come a step closer by our revolution, we can still bring it more close with the same revolution. This means that the same people, who revolted and took one step closer to their Imam (P.B.U.H.), can move a step, one more step and one more closer to the Imam of Time (May our souls be sacrificed for his sake). How? Firstly, if you can extend the same circle of Islam that we have in Iran—we do not exaggerate the significance; although it is not the pure Islam, this nation have successfully implemented part of it in Iran—, if you can propagate and spread the same part of Islam in other spheres of the world, in other countries, in other dark and oppressed corners of the world, you help to the emergence of the Imam of Time (May our souls be sacrificed for his sake) and bring it closer.

Secondly, getting closer to the Imam of Time (May our souls be sacrificed for his sake) does not mean approaching him either in place or time. You, who wish to get closer to the emergence of the Imam of Time (May our souls be sacrificed for his sake), should know that the emergence of Imam Mahdī (May our souls be sacrificed for his sake) is not a given date that we can say it

happens a hundred years or fifty years from now; and that of this fifty years, we have passed one, two or three years and still forty-six or forty-seven years remain. This is not also the matter of place that we say if we move from here, for example, to the East, West, North or South of the world, we can find where the Imam of Time (May our souls be sacrificed for his sake) is and reach him, nay. Our approach and move toward the Imam of Time (May our souls be sacrificed for his sake) are spiritual. This means that if you can increase the quality and quantity of the Muslim community at any time from now up to five years, ten year or a hundred years, Imam Mahdī (May Allah hasten his advent) will definitely emerge. If you can provide virtue, morality, religiosity, piety and spiritual closeness to Allah for yourself and others within your community—the same old revolutionary community, you strengthen the base and foundation of the emergence of the Imam of Time (May our souls be sacrificed for his sake) and the much you raise the number of the devoted and pious Muslims in terms of quantity, you are going to get more close to the Imam of Time (May our souls be sacrificed for his sake) and his emergence. So, we can bring our community, time and history closer, step by step, to the time of the emergence of Imam Mahdī (May our souls be sacrificed for his sake). This is the first point.

The second point is that today we have moves and procedures in our own revolution but to

where should these moves and procedures be led? This point is very remarkable. For example, imagine a student who is willing to become a master in Math. Now, how should we provide the preliminaries for him? The direction of the teachings we provide should be mathematics. It is meaningless to teach religious jurisprudence—as an example—to the person who is willing to be a mathematician. Or we teach natural science—as an example—to the one who seeks to be a jurist; in other terms, preliminaries should be commensurate with the result and goal. The goal is the ideal Mahdavi community with the same qualities I mentioned. Therefore, we should provide appropriate preliminaries of the issue as well. We should not compromise with oppression but we must set in motion for a decisive move against it—any form of cruelty from anyone. We should maintain our direction toward the enforcement of Islamic rules. We should not let any opportunity to spread non-Islamic and anti-Islamic thoughts in our society. I do not mean that one should do such by power, force and dominance—as we all know that there is no way to wrestle with thought and reflection but with thought itself—yet I mean that the Islamic thought should be spread in a right, logical and reasonable way. All of our laws, regulations of the country, state agencies and executive bodies should not only become Islamic both in terms of appearance and content but also get closer to the Islamization. This is the direction that waiting

for the Imam of Time (P.B.U.H.) gives to us and our movement. We recite in the supplication of *Nudba* that the Imam of Time (May our souls be sacrificed for his sake) will fight against any debauchery, tyranny, disobedience and discord and will annihilate discord, disobedience, disunity and division. Today, we should also move and go toward the same direction in our community. This is what spiritually draws us closer to the Imam of Time (May our souls be sacrificed for his sake) and which brings our community closer and closer to the community of the Imam of Time (May our souls be sacrificed for his sake)—the 'Alawite Mahdavi community.¹

Another result and impact of portraying such world for us is that it wipes off despair of the nations' hearts. We know that our struggle is effective and bears fruit. Sometimes, those who are not familiar with this aspect of Islamic thought feel a sense of discouragement and frustration from the immense material world's relations; they feel like now if even a nation can bring about a revolution, how can they withstand the enormous powers, this advanced technology, the weapons of destruction and the atomic bomb in the world and stay firm? These people feel that they cannot resist the pressure of tyranny and oppression; however, the belief in Mahdī and the era of Islamic and Divine government established by the Prophet's

1. Delivered on June 27th, 1980

(P.B.U.H. & H.H.) offspring—the Imam of Time (May our souls be sacrificed for his sake) raise this hope in humans that nay, we will fight because fate belongs to us; that our fate is determined to arise such a situation in which the world is and will be humble and submissive to him; because the ultimate drift of history is toward what we have founded today and made a sample of—albeit an incomplete one. If this hope raises in the hearts of striving nations especially Islamic nations, it will instill a tireless will into them in such a way that nothing can be able to make them turn away from their struggle and embroil them in internal defeat and rout.

There is one point that the false propaganda has stuck in people’s minds during many years that every action and reform movement is useless before the uprising of Imam Mahdī (May Allah hasten his advent). The propaganda argues the world should be filled with oppression and tyranny to the extent that Imam Mahdī (May Allah hasten his advent) emerge and he will not emerge before the world is not full of oppression and tyranny. The propaganda says the Imam (P.B.U.H.) will certainly emerge after the world is filled with oppression and tyranny. The point here is that this sentence is like this in all the narration quoted about Imam Mahdī (May Allah hasten his advent): “who will fill the earth with equity and justice as it has been filled

with oppression and tyranny.”^{1,2} I have not seen and do not suppose that the sentence “after it has been full with injustice and unfairness”³ has been mentioned in the narrations. Regarding this point, I referred to different traditions in different fields, there is nowhere it is said as, “after it has been full with injustice and unfairness”⁴ rather it is mentioned like, “just as it has been full with injustice and unfairness”⁵. That means filling the world with justice and equity by Imam Mahdī (May Allah hasten his advent) will not happen immediately after that the world is full of oppression and tyranny. As the world was filled with oppression and tyranny throughout history not once, not at a time but at different times in the era of the pharaohs, in the reigns of the tyrant governments and oppressive monarchies of the world and as all the world was under oppression and lived under the dark shadow of oppression and tyranny; and as there was no light to be the symbol of justice and freedom; as the world has seen such days, there will be days when there will be nowhere in this vast world that the light of justice cannot shine. There will be not one place on Earth where injustice can be able to rule over. There will be not one place on Earth where

١. ”يَمَلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلِئَتْ ظُلْمًا وَجَوْرًا“

2. *Al-Kāfi*, Vol. 1, P. 341

٣. ”بَعْدَ مَا مَلِئَتْ ظُلْمًا وَجَوْرًا“

4. *ibid.*

٥. ”كَمَا مَلِئَتْ ظُلْمًا وَجَوْرًا“

humans suffer from pressure, oppression, the cruelty of the tyrant governments, the brutality of the bullies and discrimination. That means this situation, which is dominant in the most of the world today and had universality one day, will certainly turn to a universal equity.¹

Today, the uprising of Imam Mahdī (May Allah hasten his advent) has taken a big step toward its goal by our Islamic revolution which is in line with establishing justice in the world. Not only establishing an Islamic state does not postpone that very promised fate but also it hastens it and this is the real meaning of waiting. Waiting for the Imam of Time's (P.B.U.H.) emergence means to wait for the dominance of Qur'an and Islam. In other words, you are not satisfied with how the world is currently; even you are not satisfied with the progress which you have made with the same Islamic revolution; indeed you are seeking to get closer to the dominance of the Qur'an and Islam; this is the real meaning of waiting for the Imam of Time's (P.B.U.H.) emergence. Waiting for the Imam of Time's (P.B.U.H.) emergence stands for the development of humanity affairs.

Today, humanity affairs are trapped in difficult, complex and miserable situations. The material culture of today which is forcibly imposed on humans is a miserable situation. In our day, the discrimination which harms humans in the world is also a great miserable situation. Nowadays,

1. Delivered on April 10th, 1987

the wrong mentality has led people of the world to where they let the cry for justice of a revolutionary nation loses among the intoxicated roars of the powerful and authorities; this is indeed a miserable situation. In the present day, the oppressed in Africa and Latin America as well as millions of starving people in Asia and the Far East over and above millions of colored people who are suffering from the discrimination long for a redeemer and savior and the world powers do not let this call of salvation reach them; this is a miserable situation. The advent of the Imam of Time (P.B.U.H.) means to remedy these situations. Broaden your vision and let's do not limit it to our domiciles and ordinary life. The humanity is seeking for a relief yet they not know how to reach it.

You, as a Muslim revolutionary nation, should get closer to the universal relief of humanity through your orderly move in the continuation of the Islamic Revolution and you should bring yourself and humanity closer, step by step, to the advent of the Promised Mahdī (P.B.U.H.) and the ultimate Islamic revolution of humanity which will extend around the world and remedy those miserable situations; this is waiting for the Imam of Time's (P.B.U.H.) emergence. In such way, the grace of Allah and the answered prayer of the Imam of Time (P.B.U.H.) are with us and we must get more familiar with him and remembering him. Let us not forget the Imam of Time (P.B.U.H.). Our country is the country of the Imam of Time

(P.B.U.H.). Our revolution is the revolution of the Imam of Time (P.B.U.H.) because it is the revolution of Islam. Put the Imam of Time's (P.B.U.H.) name in your hearts and remember him. Recite the supplication of "O' My Lord, we earnestly desire from You an honored state"^{1,2} with all your heart and soul. Not only your soul should be in waiting for the emergence of the Imam of Time (May Allah hasten his advent) but also your physical strength should be used in this way. Every step you take toward the stability of the Islamic Revolution brings you one step closer to the advent of Mahdī (May Allah hasten his advent).³

Improving Spritual Interest Toward Imam Mahdī (P.B.U.H.)

The government, which is now in your hands, is indeed what the believers have been longing for thousand years. All of the Infallibles (P.B.U.T.) had moved in this line to establish the sovereignty of Allah and the Divine rule in the communities. Extraordinary efforts were made, many strivings were performed, countless tortures and torments were endured. In this way, innumerable yet fruitful and productive sentences, exiles and martyrdoms were undergone. Today, you have found this opportunity as the Children of Israel

۱. "اللَّهُمَّ إِنَّا نَرْغِبُ إِلَيْكَ فِي دَوْلَةِ كَرِيمَةٍ"

2. *Al-Kāfi*, Duā-e-Iftitāh, Vol. 3, P. 424

3. Delivered on June 19th, 1981

experienced such an opportunity after centuries at the time of Prophet Solomon and David. O' Muslim nation, o' the striving and triumphant nation of Iran! Appreciate what you have got and keep it up until the day, Allah willing, this government hands over to the Imam of Time—the Promised Mahdī's (P.B.U.H.) government.¹

This is the way you—dear Iranian nation—have chosen, followed, moved in and will keep going on, Allah willing, and this is the same way that fortunately we see, nowadays, Muslim nations across the Islamic world move toward gradually and slowly. Allah the Almighty has said, "...and the outcome will be in favor of the Allah wary."^{2,3} Surely, if we make virtue the basis of our deeds, the future and destiny belong to the Islamic nation and is not far off, Allah willing.⁴

At the end, I like to mention some words on the need of maintaining an emotional, spiritual, mental relation with that honorable Imam and Divine infallible ruler (P.B.U.H.) for each one of us. Do not limit issue to an intellectual and enlightened analysis. That Allah's chosen infallible person (P.B.U.H.) is living today among us in a part of the world we do not know. He is alive, he prays, he recites the Qur'an, he explains Divine stances, he bows down and prostrates, he

1. Delivered on May 8th, 1981

۲. "وَالْعَاقِبَةُ لِلْمُتَّقِينَ"

3. The Holy Qur'an, Al-A'rāf (7):128

4. Delivered on February 21st, 2011

worships, he prays, he appears in some occasions and lends people a hand. He exists, he has an objective existence; however, it is unknown to us. This chosen man of Allah (P.B.U.H.) is alive today and in addition to the social and political forms, we should strengthen our relationship with him in person, heart and soul—which our system, thanks to Allah, is and will be in the direction of that honorable Imam’s (P.B.U.H.) wishes, Allah willing. It means that every member of our society should not only feel a duty and an obligation to seek the intercession of the Imam of Time (P.B.U.H.) over and above to get familiar and communicate with him but also they should pray for the Imam (P.B.U.H.) as it is frequently mentioned in narrations. This supplication of “O, be, for Your representative, the Hujjat (proof),”¹ is one of the many authentic supplications. Besides their intellectual, insightful and informative dimensions, all these Ziyāras and supplications, which are mentioned in the books, enjoy mental, affective and emotional dimensions and indeed, we need them. Our children, our youth, our warriors on the battlefield raise their morale and hopes and liven up with recourse to the Imam of Time (P.B.U.H.) and becoming aware of him. By flowing and shedding tears of joy, they not only bring their hearts closer to the Imam but also they get the attention and gain the favor of Allah and that honorable Imam (P.B.U.H.); and this

١. “اللَّهُمَّ كُنْ لَوْلِيكَ الْحُجَّةَ بْنِ الْحَسَنِ صَلَواتِكَ عَلَيْهِ وَعَلَى آبائِهِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ وَلَيْتَا وَحَافِظًا وَقَائِدًا وَنَاصِرًا وَدَلِيلًا وَعَيْنًا حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ فِيهَا طَوِيلًا”

should exist.¹

O' the Imam of Time (P.B.U.H.)! O' the beloved promised Mahdī (P.B.U.H.) of this nation! O' the pure descendent of the prophets! O' the inheritor of all the monotheistic and worldly revolutions! Our nation has gotten used to bear in mind you and your name from the very first moment and has testified your kindness in its life and its existence. O' the righteous and worthy servant of Allah! Today we need your prayer, which is said from your pure Allahly heart and blessed spirit, for the victory of this nation and revolution; and help this nation and its way with the power and authority Allah has put within you. "It is hard for me that I can see all creatures but I can neither see you."^{2,3} O' the Imam of Time (P.B.U.H.)! It is very hard for us to see the enemies of Allah in this world—in this endless nature, which belongs to the righteous and Allah's servants, and feel the presence of the enemies of Allah but not be able to see you and find the favor to be in your presence.

O' Our Lord! We ask You in the name of Muḥammad and his Household (P.B.U.T.) to refresh our hearts with the name of the Imam of Time (P.B.U.H.).

O' Our Lord! Hasten the advent of the Imam of Time (P.B.U.H.) on our time.

1. Delivered on April 10th, 1987

۲. "عَزِيزٌ عَلَيَّ أَنْ أَرَى الْمَخْلُقَ وَلَا تُرِيَّ"

3. *Biḥār al-Anwār*, A part of *Nudba* Supplication, Vol. 99, P. 108.

O' Our Lord! Place these troops of Allah—these people who have fought in your way among the soldiers and devotees of the Imam of Time (P.B.U.H.).¹

O' Our Lord! We ask You in the name of Muḥammad and his Household (P.B.U.T.) to make the sacred heart of your infallible Imam (P.B.U.H.) happy of us. Put us among those who having recourse and paying attention to that honorable Imam (P.B.U.H.).

O' Our Lord! We ask You in the name of the holiness of Muḥammad and his Household (P.B.U.T.) to hasten the advent of the Imam and bring that Divine uprising forward.

O' Our Lord! Grant us the opportunity to duplicate that era and system in organizing and building this newly-founded Islamic community.

O' Our Lord! We ask You in the name of Muḥammad and his Household (P.B.U.T.) to put us among his followers and Shi'ites in all circumstances and affairs.²

1. Delivered on June 27th, 1980

2. Delivered on April 10th, 1987

The Arabic Transliteration Guide

ا	alif	a ā (long vowel)	ط	ṭā	ṭ/Ṭ
ب	bā	B	ظ	ẓā	ẓ
ت	tā	T	ع	'ayn	'
ث	thā	Th	غ	Ghayn	gh
ج	jīm	J	ف	Fā	f
ح	ḥā	ḥ/H	ق	Qāf	q
خ	khā	Kh	ك	Kāf	k
د	dāl	D	ل	Lām	l
ذ	dhāl	Dh	م	Mīm	m
ر	rā	R	ن	Nūn	n
ز	zā	Z	هـ	Hā	h
س	sīn	S	و	Wāw	w (consonantal) ū (long vowel)
ش	shīn	Sh	ي	Yā	y (consonantal) ī (long vowel)
ص	ṣād	Ṣ/ṣ	ء	Hamza	,
ض	ḍād	Ḍ/Ḍ			
Short vowels	fatḥa		ـَ		= a
	Kasra		ـِ		= i
	ḍamma		ـُ		= u

Book Reading Competition

The following questions are chosen from the book context. To participate in the competition, you may choose one of the following methods:

- 1) Complete the answer sheet and email it to iro@imamrezashrine.com.
- 2) Go to www.imamrezashrine.aqr.ir and fill out the answer sheet.

1. Waiting for the savior at the end of world (era) is not only in Islam but also in other faiths. So what is the difference between Shi'a beliefs and other religion's beliefs about the savior?

a) The followers of other faiths have understood a part of this matter as well. But they have no acknowledgement in recognizing and no knowledge about the savior and the Shi'ite knows the savior by the name, identity, characteristics, and the date of birth.

b) The outstanding characteristic of savior in Shi'a beliefs has been transformed from an aspiration and an abstract concept into a concrete reality.

c) Shi'as are not lost in their fantasies, they are searching for a reality. Imam Mahdī (P.B.U.H.) is alive and lives among the people. He can feel their sufferings. Those who are lucky enough and have the capacity sometimes meet him without recognizing him.

d) All above

2. Which one of the following is not included in the definition of waiting for *Faraj*?

a) Waiting for the establishment of the rule of justice at the end of the era which we are currently in.

b) Not only is it necessary for human to keep away from oppression and tyranny but also they should wait for the arrival of the Imam of Age and the establishment of justic by him.

c) Despite all hardships of life, man should wait

for *Faraj*.

d) Waiting is preparing for courage, daring in heart and conscience, and having a sense of vitality and dynamism in all fields.

3. Which of the following options is the meaning of the following sentence?

“The Imam of Time (P.B.U.H.) is the inheritor of all prophets.”

a) All prophets have been the forerunners of that ideal human community which will be finally established by the Imam of Time (May our souls be sacrificed for his sake).

b) From the beginning of human history, all divine prophets were sent to ensure the ideal community which will be finally established by the Imam of Time (May our souls be sacrificed for his sake).

c) All the Divine prophets, one after another, came to take the community and humanity one step closer to the ideal society based on freedom and the last step for establishing the Divine community will be taken after the reappearance of Imam Mahdī (May our souls be sacrificed for his sake).

d) All above

4. Which one of the following is the characteristic of ideal society established by the Imam of Time (May our souls be sacrificed for his sake)?

a) The community in which the friends of Allah

are dear and the enemies of Allah are humiliated and disgraced; this society will be established on the base of bringing justice and eradicating the roots of oppression and tyranny.

b) The community in which the level of human thought: both scientific and Islamic will be raised and its pivot point will be on the virtue and morality.

c) In this era, all the human power will attain perfection and human will enjoy from whatever in the world.

d) All above

5. What is our duty during the time of Imam Mahdi's (P.B.U.H.) occultation?

a) Just waiting for *Faraj*

b) Doing your best in spreading and propagating Islam around the world and providing virtue, morality, religiosity, piety and spiritual closeness to Allah for yourself and others within your community

c) Cleansing our souls from injustice and determinedly stand against injustice and do not spread anti-Islamic thoughts within our community

d) Both b & c

Personal Details

First Name:

Surname:

Tel.:

E-mail:

Answer Sheet				
Row	a	b	c	d
1				
2				
3				
4				
5				

Imam
Ashdi