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Imam Mahdi, Antichrist Or A Promised Saviour Besides Jesus Christ?

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Abstract

Purpose: In this article, we discussed whether Imam Mahdi is an Antichrist or a Promised Saviour Besides Jesus Christ and other topics. This article attempts to deal with the concepts "Occultation", "Imamat", "Mahdaviat", "Mahdism" and Who is Antichrist that prophesied both in Islam and Christianity. 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: One of the statements of those who say that Imam Mahdi is the Antichrist is that he is not included in other religious books at all and his name is not mentioned in the Quran and the Muslims forcibly accepted him as their Messiah, but in response to these people, it is not the Muslims who are forcibly introducing the Imam Mahdi as a savior, but vice versa. The Quran contains many verses that mention Imam Mahdi. Not only the Quran, but also other religious books mention him, even with the titles and names mentioned in the Qur'an.

Conclusion: The coming of Imam Mahdi and Jesus Christ is one of the sure promises of God, and these two saviors will appear with God's help and the will of the people. They fill the earth with justice and establish the government of God. 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, Jesus Christ, Imamat, Occultation (Ghaybat), Antichrist (Dajjal)

1. Introduction

The Talebian or the grandchildren of Abu Talib (Ali's and Ja'far's Progenies) have played a significant role in the second half of the third century [2]. The Hadiths are the first in scope and the second source of Islamic information after the Quran in terms of authority [8]. Among the titles of Imam al-Mahdi is "Al-Mamool", a desirable person. The reason for giving this title was that he wished to revive the Book of God and its limitations and ultimately establish a just world government [77]. The word Qaem (Al-Qa'im) (The Riser) is reflected in the Mahdavi narrations, and the only example of this word being Imam al-Mahdi. Ahmed Ismail Al-Basri's movement tries to apply this term to himself [1]. This word is one of the words considered in the Mahdavi traditions [16].

1.1. Imam Mahdi's Road Map

Using Imam Mahdi's road map derived from Prophet Muhammad and his Ahlulbait hadiths is the best way for Imam Mahdi believers to oppose evil thoughts [3]. The Shiites believe that Imam Al-Mahdi’s teachings on behavior can be found in the teachings on the behavior of the Prophet

Muhammad and his Sunnah [73]. The promised advent and the establishment of justice is one of the main beliefs of various nations of the world, and from the Shiite point of view it is the rise of Imam Al-Mahdi [30]. One of the teachings is his prophetic and Fatimid lineage (Imam Mahdi), namely the link of Imam Mahdi's lineage with the Prophet Muhammad and Lady Fatima [35]. The subject of a study concerns the Quranic justification of the theory of submission, that is to say, the pure obedience of those who wait in the general presence of the Imams and Imam Mahdi in particular [7].

1.2. The Globalization of Information and Communication Technology

The rapid transformation of information and communication technologies has led to the emancipation of globalization around the world [22]. The 21st century economy has become a knowledge economy [28]. New media have increased media choices for the public, and the use of multimedia facilities is a suitable platform for teaching and designing religious and educational concepts [24]. The media are a tool for achieving global goals and an image that can better convey a message [25]. The event of cyberspace and Internet technology has created a new life for human society [19]. A study evaluates the affairs with the designation of the category of the savior in Hollywood motion pictures [26].

1.3. The Impact of Cyberspace on Islamic Knowledge

Islam, which is a world religion, has been influenced both positively and negatively by the new technology. The use of computer sites for Islamic knowledge is confirmed and people can use and benefit from them [20]. It is possible to use the various devices of cyberspace, websites and blogs, software and social networks to easily and widely provide the contents of religious literature to the public [21]. In one study, the use of the mobile phone to learn the Noble Quran was intended to describe the rules of reading the Quran on a mobile phone [29].

This research was conducted to answer and clarify;

1. Who is Antichrist (Dajjal)? Imam Mahdi is an Antichrist or a Promised Saviour besides Jesus Christ?

2. Whar are the concepts "Occultation", "Imamat", "Mahdaviat", "Mahdism" mean, and how do they relate to Imam Mahdi?

3. Who is Ahmad Al-Hassan Al-Basri?

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 "Jesus Christ", "Imam Mahdi", "Occultation", "Dajjal", "Antichrist". 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. Ahmad Al-Hassan Al-Basri - The False Claimant of Mahdism

The goal of a study is to criticize the jurisprudential principles of Ahmad Ismail's claims that he has deprived the right of ownership of the anti-Mahdi'een and their followers [9]. The aim of another study is to evaluate the reasons that one of the people who claimed to be the successor is named Ahmad bin Ismail Basari [15]. The main argument in an article is the mention of Ahmad Al-Hasan Al-Basri three techniques and traditional mistakes [12]. Ahmad Al-Hasan Basri's false movements on the subject of Mahdism, who is stated to be the first Mahdi and the promised Yamani [11]. Ahmad Ibn Ismail Basri (Ahmad al-Hassan) is one of the false claimants of Mahdism who claimed himself as Yamānī and the son of Imam Mahdi and his successor [13], and he stated that he is the Imam that needs to be obeyed, and was Imam Mahdi himself came from Yemen and his grandson [14].

3.2. Occultation (Ghaybat) of the Imam Mahdi

One of the issues of Mahdism is viewing the Imam, who is in his absence. One issue raised is the meeting with the Imam from the beginning, like his birthplace. This issue of the meeting is not rejected in his Occultation by the attitude of scholars of Shiism [5]. At the time of the short Occultation it was not possible for the Shiites to have access to the infallible Imam [10]. The absence of Imam Mahdi is not essentially synonymous with the absence of anything, but rather a hidden form of presence [23]. We have seen the Zohour (Reappearance) of Imam Mahdi in the four topics of general symptoms, Vital signs, symptoms and signs provided for in Hassan Mirjahany's poems are used [6].

In that chapter of "Taqribul Ma'aref," the book that Abu Salah Halabi wrote, he mentioned eleven topics on the Occultation of Imam Mahdi [49]. The presence of women in social places is based on the Islamic traditions and teachings of Ahl al-Bayt. They can help society in the era of the Occultation [44]. Mahdavi society has transcendental characteristics such as comprehensive faith, comprehensive religion, comprehensive welfare, comprehensive comfort, as well as comprehensive security, defense, and resistance [36]. At the time of the Occultation of Divine caliphate, who is/are responsible for preparing the ground to show the path and introduce Imam Mahdi to the Ummah? For this aim, What strategies have been devised for the Shiites? [43].

Some jurisconsults claim that supervision of the properties of the Imam Mahdi is for the spiritual magistrate. They believe that decision-making, which is the responsibility of Imam Mahdi, is the responsibility of the jurisconsult while that Imam is absent [32]. In the middle of the 3rd and 4th centuries of Hejira, the Shiites were deprived of seeing their Imam and the absence procedure occurred for their Imam. Because of this, the expectation (Entezar) was being raised that Imam Mahdi will arrive [33]. Some moral traits are patience, hope, submission, chastity and helping generously, which are emphasized during the waiting period due to special circumstances [34].

A few days before the death of the fourth ambassador, Ali bin Mohammad al-Samri, Imam Mahdi sent a message to his ambassador saying: "In the name of God, the Most Merciful, the Most Merciful, O Ali bin Mohammad al-Samari, the greatest of God; And between six days, gather your command and do not recommend anyone to take your place after your death, for complete occultation has occurred, and there is no reappearance (advent) except after the permission of Allah, the Exalted, stating him, and that is after a long period, hardness of hearts, and the earth being filled with oppression" [41]. The ghaybah (occultation) of Imam Mahdi practically divided the history of the Shi'ah into two periods, the period of the presence of the imams and the period of occultation [37]. One of the characteristics of the presence of the Imam's period is to guide people to the truth and avoid distractions and detours [45]. The Occultation of Imam al-Mahdi is due to our sins [38]. The subject of Occultation was predicted years before its occurrence, and there are reliable hadiths in this regard [39] The research states that Occultation has three aspects: the question-what, the question-how and the question-why. Of the three, clearly the why question of Occultation has more links with the appearance of the Imam [40]. Some false claimants have stated the duration of the Occultation of Imam Mahdi for the minor or major Occultation is stated to be six days, or six months, or six years, which is not compatible with the duration of the Occultation either for the minor or major Occultation [48]. Belief in the Occultation of the Imam Mahdi played an important role in symbolism [81].

A study analyzes the political strategies of Imam Baqir and Imam Sadiq in preparing the Islamic community for the period of Occultation [46]. Considering the wisdom of the Occultation and advent, the words of Imam Sadegh that this wisdom should be covered until its advent and its alignment with the Occultations of the previous divine Hujjas, can be very helpful [42].

The Prophet (PBUH) said: "We (I and my family) are members of a household that Allah (SWT) has chosen for them the life of the Hereafter over the life of this world; and the members of my household (Ahlul-Bayt) shall suffer a great affliction and they shall be forcefully expelled from their homes after my death; then there will come people from the East carrying black flags, and they will ask for some good to be given to them, but they shall be refused service; as such, they will wage war and emerge victorious, and will be offered that which they desired in the first place, but they will refuse to accept it, until a man from my family (Ahlul-Bayt) appears to fill the Earth with justice as it has been filled with corruption. So whoever reachs that (time) aught to come to them even if crowling on the ice/snow."
Sunni ref: Sunan Ibn Majah, V2, Tradition #4082, also in the History Tabari

The Messenger of Allah said: "Mahdi from my family will bring about a revolution and will fill the world with justice and equity before which it was filled up with injustuce and inequity."
Sunni references:
1. Musnad Ahmad Ibn Hanbal, V1, P84
2. Jami'us Sagheer, by al-Suyuti, PP 2,160
3. al-Urful Vardi, by al-Suyuti, P2
4. Kanzul Ummal, V7 P186
5. Aqd al-Durar Fi Akhbaar al-Mahdi al-Muntazir, V12, Chapter 1,
6. al-Bayan fi Akhbar Sahib al-Zaman, By Ganji Shafi'i, Chapter 12
7. al-Fusool al-Muhimmah, by Ibn Sabbagh Maliki, Chapter 12
8. Arjahul Matalib, by Ubaidallah Hindi hanafi, P380
9. Muqaddimah, by Ibn Khaldoon, P266

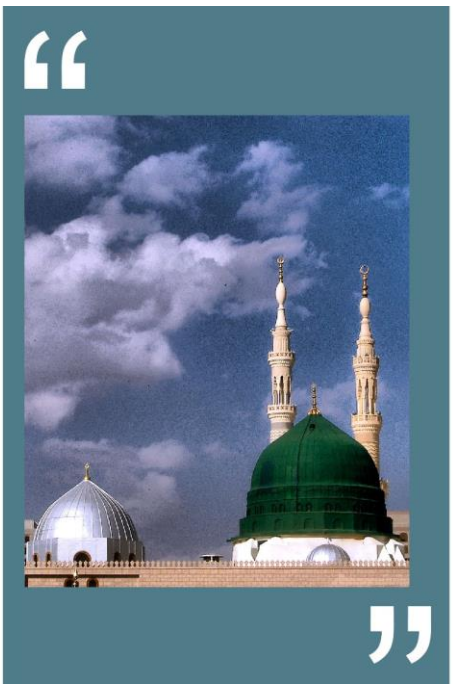

Figure 1

Had Imam Mahdi's mother been the granddaughter of Caesar, the King of the Romans?

According to reports and traditions, the real name of the mother of the Imam of Time, Imam Mahdi, had been "Malika", daughter of Yashoa, the son of Caesar, the King of the Romans. From mother's side, she was the descendant of the disciple Shimeon Peter, the vicegerent of Jesus Christ.

Shaikh Tusi, one of the great scholars and traditionists of the fifth century, in his book titled Al-Ghaiba (Occultation) reported Bishr bin Sulayman (a servant of 10th Imam, Imam Ali Al-Naqi) as saying that one day, Imam Ali Al-Naqi called him and stated to him: "O' Bishr, you are from the Ansars (inhabitants of Madina who believed in and supported Prophet Muhammad when he migrated from Makkah (Mecca) to Madina (Medina) in the early years of Islam) who have always been our loyal and our trustworthy through generations, therefore I want to exalt you and chasten you with the honor of carrying out a furtive mission."

Bishr bin Sulayman stated that he became very anxious as Imam Ali Al-Naqi wrote a letter in the Roman language, closed it and affixed his seal on it. Then he took out a yellow bundle containing 220 golden dinars. Imam Ali Al-Naqi handed me the gold bundle and the letter telling me to go to Baghdad and to be near the crossing of the Euphrates there on the morning of the so-and-so day. Imam Ali Al-Naqi declared: "when you see the arrival of ships with many captive women brought in for sale as slave girls, stay put as various panders for the Abbasid and a number of young Arab buyers gather around. Watch from a distance, a slave trader whose name is Umar bin Zaid. He brings out a slave girl wearing silk and looks so-and-so. She would refuse to take the veil off her face, she would decline to show herself off or even let anyone touch her. She would cry out in the Roman language to save her chastity from being attacked."

Imam Ali Al-Naqi added: "One buyer will admire her chastity and offer the salve trader (Umar bin Zaid) 300 Dinars to buy her from him. She would state to him: I have no desire for you even if you wore King Solomon's clothes and owned a kingdom like his, so do not waste your money on me. The slave trader would declare to her: What's the idea? You are to be sold anyhow. She would answer: Why the hurry? I will choose a buyer whom my heart likes and accepts his loyalty and honesty. Then you approach the slave trader and tell him that you have a letter from a nobleman written in the Roman language and an inscription describing his generosity, loyalty, benevolence and noblesse. The trader stated: "Show her this letter, and that if she tends to accept the vices of the writer, then you could buy her for him."

Bishr bin Sulayman stated that he followed all the instructions as given to him by his master, Imam Ali Al-Naqi, with regard to this slave girl. All the events that his master foretold materialized. Bishr added: When she read the letter, she started to cry and stated to the trader sell me to the writer of this letter, swearing and threatening to kill herself if he did not. Bishr bin Sulayman started to bargain with the slave trader for the price until he agreed to sell her at the amount given to Bishr bin Sulayman by his master, Imam Ali Al-Naqi. Bishr bin Sulayman received the cheering and happy slave girl and accompanied her to the little room where they stayed in Baghdad. As she sat down, she took out the letter and started kissing it and swabbing with her eyes.

Astounded, Bishr Bin Sulayman asked: You are kissing a letter from someone you do not know? Nargis Khatoon answered promptly: "You are incapable and little-knowing the position of descendants of Prophet Muhammed. Listen to me carefully; I am Malika, daughter of Yashoa, the son of Caesar the King of the Romans. My mother is a descendant of Shimeon, the disciple of Jesus, the son of Mary. I shall reveal to you my incredible story.

Nargis Khatoon stated: "My grandfather the Caesar wanted to marry me off to his nephew when I was 13 years old. He summoned to his palace the descendants of the disciples of Jesus Christ. Three hundred of them were monks and priests, and a further seven hundred were high dignitaries. He also called four thousand men of his high ranking officers, generals, knights, noblemen and tribal chiefs. A magnificent throne, adorned with jewels and gems, was erected in the palace and raised forty steps high."

Nargis Khatoon added: "As my grandfather's nephew went up the throne, surrounded by huge crosses and the bishops stood up and opened their bibles, the palace started to shake, the crosses fell to the ground and the throne crashed down as its pillars shattered. His nephew was knocked down unconscious. The bishop turned pale and trembled. A senior bishop stated to my grandfather: O' King, relieve us from attending this ceremony and witness these signs, which augur an evil omen of the end of Christianity and the Royal religion."

Nargis Khatoon declared: "My grandfather was annoyed and severely disturbed by this. He angrily commanded that the crosses be lifted and the pillars fixed. He ordered me to continue the ceremony and called upon the brother of his nephew to marry me instead, so that the good fortune of the latter nephew would stave off the jinx of his brother. Once again, a tremor hit the palace, causing great fear among the guests, who ran away, leaving the palace. My grandfather was saddened by this and returned to his sleeping chamber."

Nargis Khatoon stated: "That night, I had a vision as I saw Jesus with Shimeon and a number of other disciples gathered in my grandfather's palace, where a high tribune of bright light was erected in the same place where my grandfather was enthroned.

I saw Prophet Muhammad, his son-in-law and Imam Ali Al-Mortadha with eleven of his sons entering the place. Jesus advanced to receive them and embraced Prophet Muhammad. Prophet Muhammad said to Jesus: "O' spirit of God, I came to you to betroth and engage your disciple Shimeon's daughter Malika to this son of mine, pointing out to Imam Hassan Askari, and the writer of this letter." Jesus looked at Shimeon and stated: "Honor has marched towards you. Relate your kin to the kinship of the progeny of Prophet Muhammad." Shimeon answered: "I did". Then the Prophet Muhammad ascended the tribune and gave an eloquent speech and conducted

my marriage ceremony to his son. Jesus bore witness, as well as Prophet Muhammad and the present disciples of Jesus.

Nargis Khatoon elaborated: When I woke up, I could not relate the vision to my father or grandfather in fear of their persecution. I concealed this vision in my heart, but day by day I grew in love with Imam Hassan Askari. I yearned and longed to meet with him. Furthermore, I lost my appetite and stopped eating and drinking. I grew thin and weak and became ill. There was not a doctor in cities of the Roman Empire that my grandfather did not bring to treat my illness and find my cure.

Desperate and despondent about my recovery, my grandfather asked if I had any wish or desire to be fulfilled in this life. I stated: "Dear grandfather, I see the doors of relief and hope being closed in my face, but if you would stop the torture of Muslim captives and prisoners and promise to release them from your jails and set them free, then maybe Jesus and his mother Mary will then grant me good health." When my grandfather accepted my request, I forced myself to eat and drink a little and pretended to recover. He was so delighted with these signs of improvement, that he became very kind to Muslim captives and prisoners.

Nargis Khatoon then stated: After fourteen nights, I saw another vision where I saw Fatima, daughter of Prophet Muhammad, and Mary, mother of Jesus, along with a number of maids of honor come to visit me. Mary said to me: "This is the lady of the ladies of the world, your husband's mother." I embraced her and cried and complained that Imam Hassan Askari did not come to see me. She stated that her son would not visit me as long as I was of a different religion, a follower of the pagans. This is my sister, Mary, who seeks refuge from God from your religion. I would have to embrace Islam to see him. She stated: "If you were inclined to satisfy God and satisfy Jesus and Mary and wanted Imam Hassan Askari to visit you, then you would have to say "La Ilaha Illa-Allah, Muhammadur Rasoolul Allah" (I bear witness that there is no God but Allah, and that Muhammad is His messenger).

I was willing heart and soul to accept Islam, and spoke those words. Fatima, daughter of Prophet Muhammad, embraced me and said: "Now expect the visit of Imam Hassan Askari, I will send him to you".

I woke up very happy and eager to meet my beloved. On the following night, I saw as if he came to see me, and I am saying O' beloved, you have forsaken me, while I was suffering in your love. He said that my belief was the reason for his delay, but from now on he would visit me every night until Almighty Allah would join us together. Ever since that night, I have been continuously watching in my dream every night.

Bishr Bin Sulayman asked: "Then how did you become prison?" Nargis Khatoon stated: "Imam Hassan Askari told me one night that my grandfather will send out a big army to fight the Muslims on day so-and-so, and then he would join that army later on. When that happens, I have to follow them, taking a so-and-so route disguised as a maid with some of my maids. As I did what I was told, I found myself and the maids surrounded by the vanguard of the Muslim army. We were taken captives. Nobody knew that I was a Roman princess, and I never told anyone. Even the old man, in whose bounty I became captive, the one you have bought me from, asked me my name. I stated it was Narjis. He declared that it was a maid's name. The rest of the story you witnessed in the slave market."

Bishr Al-Ansari asked: "How come you are a Roman and you speak Arabic?" She stated: "Yes, my grandfather loved me so much that he wanted me to study literature and languages. He appointed his royal female interpreter as my teacher. She came day and night to teach me Arabic until I became proficient with it."

Bishr Bin Sulayman stated: When I returned with her to Samarra, she met my master, Imam Ali Al-Naqi, who asked her: "How did Allah show you the dignity of Islam and the honor of Muhammad and his progeny?" She stated: "What can I say about what you know better than I do."

Imam Ali Al-Naqi stated: "I want to honor you. What shall you choose, ten thousand dinars or the news of good tidings of an everlasting honor?" She answered: "The good news of a son from me." Imam Ali Al-Naqi stated: "Glad tidings for you, for you shall beget a child who will rule over the East and the West and fill the earth with justice and equity as it is filled with injustice and tyranny." Nargis Khatoon asked: "By whom (I shall have this son)?" Imam Ali Al-Naqi answered in Roman language: "By the one to whom Prophet Muhammad had betrothed you on the night of so-and-so, the month of so-and-so, and the year of so-and-so...."

Imam Ali Al-Naqi explained in detail the visions that she had. He added: "By the one to whom Jesus Christ and his disciple gave you in marriage." She stated: "Your son, Imam Hassan Askari." Imam Ali Al-Naqi stated: "Do you know him?" She answered: "There was not a night, he has not visited me since the time I embraced Islam at the hands of Fatima, daughter of Prophet Muhammad."

At this moment, the tenth Imam told Kafoor, his servant: "Tell my sister, Hakimah, to come to me. When that respected lady came, he stated: Sister, this is the lady I had told you about. Hakima Khatoon embraced that lady for a while and became overjoyed to see her. Then Imam Ali al-Naqi stated: "Auntie, take her with you to your house and teach her religious obligations and recommend acts because she is going to be my son's wife and the mother of my Qaim Aal-e Muhammad.[1]

Hakimah Khatoon, the daughter of Imam Muhammad Taqi al-Javaad, and the aunt of Imam Hasan al-Askari states the conditions of the birth of Imam Mahdi as follows:

Abu Muhammad Imam Hasan Ibn ‘Ali (al-Askari) sent for me and stated:

“O Aunt! Break your fast with us tonight. This is the eve of the 15th of Shabaan and Allah, the High, will bring forth Hujjah on that night. He will be his Proof on His earth.” Lady Hakimah states that she asked him: “Who is his mother?” He (a.s.) answered: “Narjis”. On this she stated: “May Allah make me your ransom! There is no sign (of pregnancy) in her.” He (a.s.) declared: “It is as I told you”. Lady Hakimah continued, I came and when I greeted her and sat down, she came to take off my shoes and wished me, saying:

“My lady! How are you this evening?” “Rather, you are my lady,” stated I, “and the lady of my household”.

She turned my words down and stated: “What is this dear aunt?” “Dear child! Allah, the Exalted, will grant you tonight a boy, the master of this world and the hereafter.” She sat and felt shy. When I finished the evening breaking the fast, I went to bed and slept. It was in the middle of the night when I got up to perform prayers. I finished my prayers while Narjis was still sleeping and there was still no sign (of pregnancy) in her. I sat up performing the post-prayer supplications, and then I went to bed. All of a sudden, I woke up. She was still asleep. She then woke up and performed prayers.

Lady Hakimah stated: As doubts arose in my mind, Abu Muhammad (Imam Hasan al-Askari) called out, “Do not haste, O aunt, the affair has come near.” I recited the Surahs Alif Laam Mim Sajdah and Yasin. As I was doing

[1] Allamah Majlisi, Behar al-Anwar al-Jame'ah le-dorar Akhbar al-A'emmah al-Athar, vol. (5, pg. 6- 10; ibid, vol.13,translation, Dawani, Ali, (Mahdi Maw'ud), pg. 182 – 198, Dar al-Kutub al-Islamiyah, Tehran, year, 1378 (1999), 28th edition, Fattal Neishabouri, Rawzatul Wa'ezeen and Basiratul Mut'azzin, vol.1, pg. 252 – 255, Razi Publication, Qom; Shaykh Saduq, Kamal al-Deen and Tamam al-Nei'mah, vol.2, pg. 417 – 423, Islamiyah Publications, Tehran, 1395 A.H.

that, she woke up suddenly. I rushed towards her and read the name of Allah on her and asked “Are you alright?” “Yes” she answered. “Pull yourself together and gather your heart. It will be as I told you”.

Lady Hakimah continues: And then I fainted as parturition seized her. I was brought back to my senses by my Master (a.s.). I removed the sheet from him, and there he was, prostrating on the earth with his forehead, palms, knees and toes. I pulled him to myself, and he was pure and clean. Abu Muhammad (a.s.) called on me: “Bring my son to me, aunt.” I took his son to him. He put his hands under his thighs and back and put the infant’s feet on his chest. He then put his tongue in his mouth and touched his eyes, ears and joints with his hands. “My son, speak”, he stated.

The infant stated: “I bear witness that there is no deity other than Allah, He is the One without a partner, and I bear witness that Muhammad (s.a.w.a.) is Allah’s Messenger.”

He then sent salutations to Amirul Momeneen (a.s.) and the other Imams (a.s.) till he reached his father and then stopped on account of reverence.

Abu Muhammad declared: “Take him to his mother, so he may greet her and then bring him back to me”. I took him to his mother and he greeted her. Then I took him back and put him in the sitting room. He then stated: “Aunt, come to us on the seventh day.”

Lady Hakimah states: In the morning, I came to offer my greetings to Abu Muhammad. I removed the curtain, looking for my Master. On failing to find him, I asked his father, “May I be your ransom. Where is my Master?”

He (a.s.) stated: “We entrusted him to the one that the mother of Moses had entrusted him to.” When it was the seventh day, I came and greeted him and sat down. He declared: “Bring my son to me.” I brought my master wrapped in a diaper. He did to his son what he had done earlier. Then he put his tongue into his mouth, as if he was feeding him milk or honey. Then he stated: “Talk, O my son.”

The blessed infant stated: “I bear witness that there is no deity other than Allah.” He then praised and beseeched blessings to Muhammad and Amir ul-Mu’minin Ali, and every one of the Imams till he reached his father. Then he recited this verse:

ةمِئَأ مُهَلعجَنَوَ نَيثِراوَلا مُهَلعجَنَوَ ضِرَلأا يفِ مُهَنّكمُنَوَ ضِرَلأا يفِ مُهَفعِضُنَوَ نَيذَّلا ىَلعَ نُمَنأ دُيرُنَوَ
نَوُرَذحَيِ اوُناكَ

“And We desire to confer kindness upon those who have been enfeebled on the earth and make them Imams and make them heirs and give them power on earth and show Pharaoh and Haman and their armies what they have been averting.” (Surah Qasas, 28: 5-6)[2]

Table 1

Infections will create conditions to screen weak people before the Imam's appearance and strengthen Imam's true companions in all states to prepare them for all conditions of the reappearance era [68].

[2] Behaarul Anwaar (English tr.), vol. 51, pp. 10-12, Ansariyan Publications

3.3. Imamat and Mahdaviat

There are clear arguments that God sent messengers and imams to guide the people. This fulfills (ends) God's duty of leadership to His servants [71]. God the Glorified appoints a special person from among the Ummah as a witness to their actions at all times and in all nations to certify the performance of the Ummah before Divine Judgment on the Day of Judgment [66]. The appearance of Imam Zaman (Imam Mahdi) was central to all divine prophets, and the Muslim Ummah awaits his reappearance [67]. One study deals with the intertextual connection between the Holy Quran and one of Imam al-Zaman's Duas called the "Egyptian Alawite's Dua" [70]. Imamat is one of the most important debates in Muslim theology [69]. Imams have three steps to address issues relating to the theme of Mahdism. In the first phase, before the emergence of doubts, they dealt with the occurrence of doubts in advance. In the second phase, they removed the doubts, and in the third phase, they removed the origin of the doubts [63]. The discourse of the Shiite political system is based on Imamat and monarchy not only has no place in this system but is also contrary to it [47].

A study aims to answer this question, what are the characteristics of the culture of defense linked to the teachings of the Mahdavi [57]. The idea of Mahdaviat and belief in the Promised savior is the common denominator of all divine religions [4].

3.4. Mahdism

One of the themes of the New Theology in the field of Mahdism is the question of the behavior of Imam Mahdi towards the followers of other religions during the period of uprising [53]. During Imam Sadiq's Imamat, the open political space gave him the opportunity to show faith in Mahdiism more clearly than in previous periods. Based on the book Alghaybah Na'mā ni, Imam Sadiq's approach can be divided into three sections: denial, confirmation and explanation [52]. One of the issues associated with Mahdism is the issue of "global justice and the how of its implementation" for which there are reasons for the necessity of its realization [50]. Mahdism as one of the main Islamic teachings has always been affirmed by Islamic scholars [75]. Mahdism is one of the important doctrines of Islam [76]. Faith in Mahdism is an Islamic faith and has always been considered since the time of the Holy Prophet. In such narratives, various terms and characteristics are mentioned for Mahdism and the person of Imam Mahdi, such as: Hazrat Mahdi is one of the children of the Prophet and Fatima and from Atrat, and is absent. Hazrat Mahdi is one of the Ahlul Bayt of the Prophet and from his family; Jesus comes when Hazrat Mahdi reappears and prays behind him. With his coming, justice will spread over the earth [51]. Mahdism in the Qajar era was one of the most important issues to be discussed and evaluated by Muslim scholars, whether Shia or Sunni [54].

3.5. The Importance of Mahdism in the Development of the Islamic Civilization

The teachings of Mahdism could be effective in creating an Islamic civilization. Dissident movements seek to change and distort the teachings of Mahdism by affecting the contexts of those teachings [55]. For more than 150 years, the Orientalists and Western thinkers have been interested in the subject of Mahdism [61], researching and explaining their attitudes toward Mahdism [56]. The principle of "Mahdism" as one of the essential teachings of Islam has always been accepted by Islamic thinkers [58]. The issues of Mahdism studies require different methods,

such as the narrative method, the rational method, the empirical method and the intuitive method [59]. The two fields of "defense" and "security" are considered essential elements for the empowerment of the States. The "thought of Mahdism" has the function of strengthening the security and defense of the Islamic system. The social function of the belief in Mahdism in the fields of defense and security can be analyzed in areas such as social order, social unity and solidarity, the strength of social relations, the building of social power [62].

3.6. The Cultural-Defensive Function of Mahdism

The aim of the study is the analysis of “Mahdavi Culture of Defense” and “its function in new Islamic discourse”. The cultural-defensive function of Mahdism at different levels- “insights”, “values”, and “symbols”- requires the ability to introduce Mahdism. Among the insightful functions of Mahdism in the cultural-defensive dimension are: strengthening faith and religious beliefs, especially in the field of Imamat; the conceptual obligation relating to Imam Mahdi to influence the culture and strengthen the spirit of defense, to respond to doubts and safeguard society from deviations. The value functions of Mahdism include: ethical and educational values that influence individual and social self-determination; economic values according to justice; reduction of economic inequality and creation of a systems centered economic system; political and social values that influence the establishment and reinforcement of social solidarity and fostering of hope for the future. Among the symbolic functions, we can refer to visual, auditory, and pictorial symbols [64].

3.7. The Importance of Mahdism in School and society

With media, we can introduce important issues and impact on the schools and society; Nisfu Sha’ban is the middle of Sha’ban month. Some Indonesian Muslims take it as an opportunity to perform certain rituals in mosques and mushollah (small mosques) [17]. The Samera school was built due to the migration of Mirza Muhammad Hasan Shirazi. This school of thought had its characteristics in the affirmation of the principles of the Imamat and Mahdism [27]. A study aims to analyze the contents of Hedyehaye Asemani (Divine Gifts) and primary school literature books related to Mahdism. The results indicated that the elements of Mahdism in the above textbooks were incomplete. Therefore, it is necessary to pay more attention to the components of Mahdism in these textbooks [31].

3.8. The Theology of the Faith in Mahdism

In religious research, the "conceptology" of words is considered necessary [60]. The results of a study showed that Ayatollah Safi Golpayegani's theological thought was able to lay the foundations for applying theology and the theology of salvation by faith in Mahdism [65].

Imam Ja'far ibn Muhammad as-Sadiq (peace be upon them both) has said: "There will be thirteen women alongside al-Qa'im [when he makes his advent]."
Al-Mufadhal [the narrator of this tradition] asked the Imam:
"And what will their role be?"
The Imam replied:
"They will treat the injured and look after the sick just as the [women did] at the time of the Messenger of Allah [during the battles]."
Ithbatul Hudat, Volume 7, Page 150

Figure 2

3.9. References (painting, poets, books, ...) regarding Imam Mahdi

It is important to understand that the concept of Imam Mahdi is mentioned in many Persian, Arabic and other language poets [18]. Shiism in the West flourished after the victory of the Islamic revolution in Iran. This is evident in the work of Professor Henry Corban and his students [82]. In Iranian religious painting, the subject of Imam Zaman (Imam Mahdi) was very important and artists worked with this subject. The purpose of the study is to evaluate the relationship between the paintings of Imam Zaman (Imam Mahdi) and his related beliefs [83]. One of the topics in the analysis of the artistic life of the Qajar era is the use of lithographic images in books with religious themes. As observed in Asrar Al-Shahadah by Ismaeil Boroujerdi [84]. Image and illustration can play an important role in presenting the teachings of Mahdavi to the peoples of the world [85]. The objective of a study is to present the questions to be examined in the field of the relations between art and the doctrine of Mahdism [80]. Moreover, one of Hafez's poems has the characteristics that Imam Mahdi would correspond to [87].

The hadith "Latqum al-Sa'a" is one of the hadiths which Ibn Arabi relied upon in proving the connection between the appearance of Imam Mahdi and the resurrection [72]. An article declares a report on Mulla Sadra's attitude towards Mahdism [74]. Jürgen Moltmann, a German Protestant theologian, proposed "theology of hope" to solve the problems of Christian theology in modern times. The theology sees man as having an active role in paving the way for the realization of the celestial world in the last days [78].

While we have books that support Shia beliefs, we have books that attack Shia beliefs. In a book

called Usulu Madhabal-Shia-al-Imamiyyaal-Ithna Ashariyya (Principles of the Shiite Faith of the Twelve Imams) by Dr. Nasser Al-Qefari, all Shiite principles are attacked, especially the school of Mahdism [86]. One of the harmful components for the followers of the prophets and the infallible Imams in different ages is “Iste’jal”, in the case of the appearance of Imam Mahdi, due to the long period of Occultation [79].

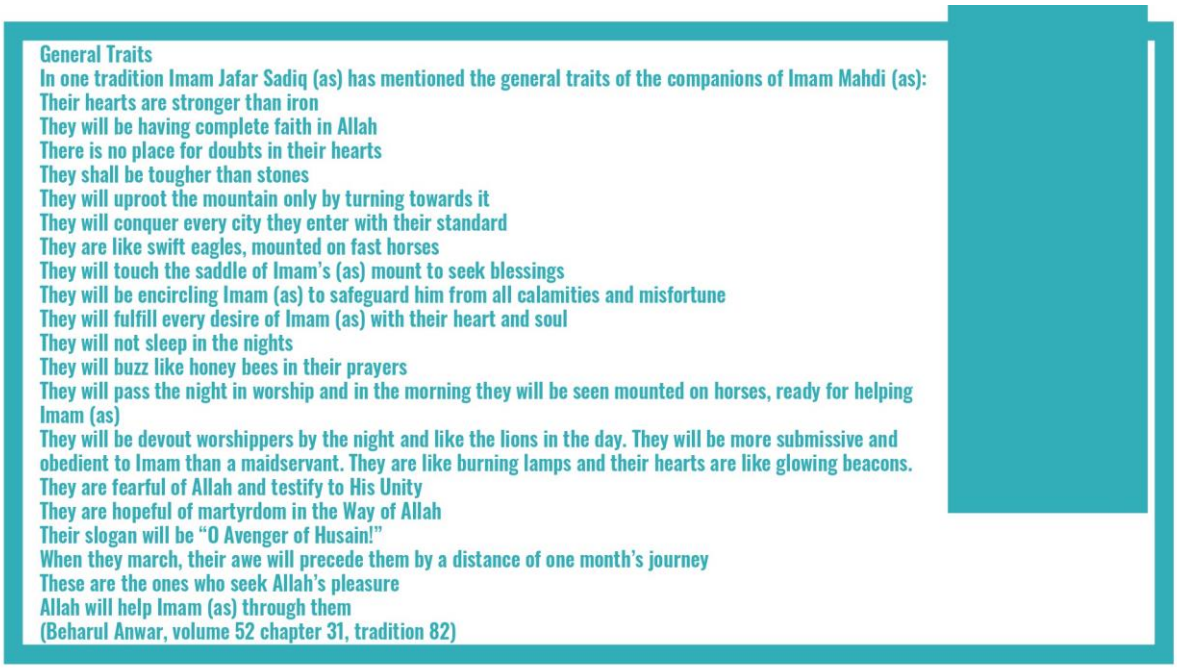

Figure 3

4. Discussion

4.1. Antichrist

One study described how globalization can politically pave the way for Imam Mahdi's global revolution [98]. With the formation of the new wave of Islamophobia and anti-Islamism in recent decades, some Christian writers and missionaries have tried to call Islam satanic and compare it to the axis of evil mentioned in the Bible [97]. The background and future history of Christians

and Islam are different, but some common points can be found in this area. An important one is the confrontation with the establishment of a corrective justice-oriented government [94]. Christians and Muslims await the beginning of the eschatological phenomenon; both expected a warrior king to appear as the king of the Greeks, Imam Mahdi. Christians and Muslims were sure to be on the winning side [89]. Christians regard Jesus Christ as the promised Ibn ul-Insan (Son of Man) of the Bible and the Savior of the Apocalypse. Some Shiites believe that Ibn ul-Insan (Son of Man) is Imam Mahdi [100].

4.2. Who is Antichrist (Dajjal)?

According to the Ibrahimic religions, a person sent by God, called Imam Mahdi will establish justice and righteousness, and according to the opinion of Christians, he is Jesus Christ. Against these survivors there is an enemy called Antichrist, who is powerful with the help of Satan. The formation of the Bible presents an antichrist as a person who denies Jesus Christ. In Islamic sources, the killer of the Antichrist is Imam Mahdi and the minister of the future government of the world is Jesus Christ [88]. Dajjal (Antichrist) was killed not by Prophet Jesus, but by Imam Mahdi [90]. The background of the concept of antichrist can be found in the book of Daniel and John [91]. Among the issues related to Mahdism is the appearance of "Dajjal"[3] [99]. Dajjal in religious culture will quarrel with any goodness and cause evil. Finally, Dajjal will be killed by the Promised One [92]. Divine Religions show that when the appearance of a savior occurs, including the appearance of the Dajjal in Islamic traditions and of the Antichrist in Christian traditions [93]. Some consider Antichrist as an evil person, others see him as a world system, and Christian teachings state that he is at work even now [95]. The narrative of Shia and Sunni societies has traditions in the Antichrist's eyes. Features of Antichrist are either the one-eyed [96]. In Persian poetry, the confrontation of Imam Mahdi and Jesus Christ with Dajjal is worthy of attention [101].

[3] Antichrist, pseudo Messiah

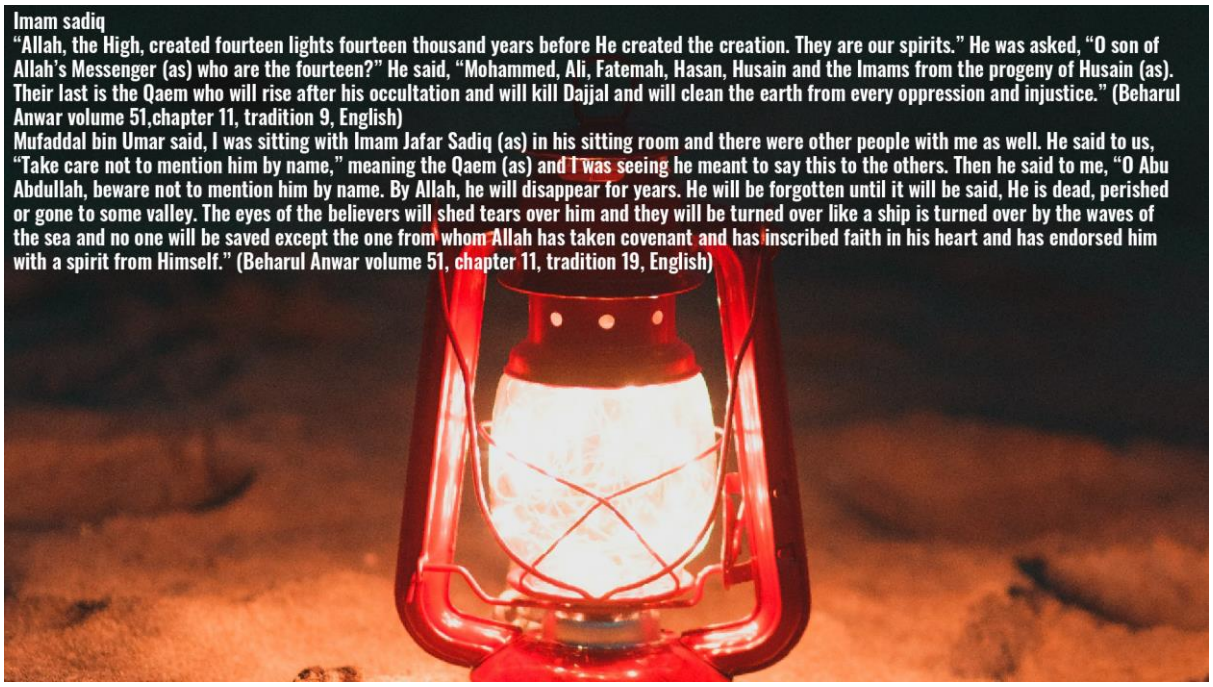

Figure 4

5. Conclusion

The issue of Imam Mahdi is one of the most important and can be said to be the most key issues that can be seen today due to the difficulty, and the spread of infectious diseases like coronavirus, which among the majority of people, all pray for someone to come and save them. In fact, as life has become more difficult among the people of the world, the understanding of the existence of a person who will come and save them has increased. It seems that if people do not understand that a savior is waiting for the people of the world to take action, the advent of a savior will be delayed. A Savior must be brought, and the people of the world must help bring them. Therefore, people should help each other in the coming of Imam Mahdi and Jesus Christ. This article has proven that Imam Mahdi is not an antichrist, but he is a savior next to Jesus Christ. 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.

6. Declarations

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