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► To cite this version:

Reza Rezaie Khanghah. The Advent Of Imam Mahdi As The Avenger Of Imam Hussein. 2022. hprints-03762722

HAL Id: hprints-03762722

<https://hal-hprints.archives-ouvertes.fr/hprints-03762722>

Preprint submitted on 28 Aug 2022

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The Advent Of Imam Mahdi As The Avenger Of Imam Hussein

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Abstract

Purpose: This article attempts to deal with the events that took place during the advent (reappearance) of Imam Mahdi, the Savior of all the worlds. In fact, in this article, we will discuss the forces that will join him when the Imam of the time appears, and above all, with Imam Hussein and how globalization can pave the way for Imam Mahdi's world revolution. 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 reasons why the Imam of the Age (Imam Mahdi) rises is because of the killing of Imam Hussein, and God has made a firm promise that he will take revenge on any of the perpetrators who led this incident by Imam Mahdi. Imam Hussein also states that the basis of his rising was inviting people to the Quran and the Prophet's Sunnah.

Conclusion: God helps Imam Mahdi and Jesus Christ to establish divine government on earth, and this is accepted by Muslims and Christians. Dread and terror, as part of Imam Mahdi's power, will move in advance of his soldiers. Imam Mahdi will appear with the aim of reforming humanity and spreading justice in the world. 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, Imam Hussein, The Promised Saviour, Entezar, Globalization

1. Introduction

Promoting good and preventing evil are Islamic teachings that have a direct impact on other Islamic ideas [17]. The way of life of the Fourteen Infallibles is important to all Muslims, especially Shia. The modeling and reliance on the lives of the Infallibles, especially Imam Mahdi, are based on identifying their lives and how they interact and connect with different classes of people and different religions and cultures [85]. One article stated that it is essential to pave the way for the appearance of the Promised Saviour [11]. Another article stated that the role of Private Qasem Soleimani in uniting people with the resistance approach to achieve arrival and proper governance is significant [9]. Azad Khan Ghalzaie respected the Shia faith of his followers out of convenience and minted coins in the name of Imam Mahdi to gain their satisfaction [10]. A discourse called tradition versus modernity has emerged that believes in monarchy rather than accepting the Shia political system, and claims that monarchy was the best

form of government during the Imam Mahdi Occultation. This view contradicts Welayate Faqih's theory, the view of most Shiite scholars during the occultation of the twelfth Imam [7]. Islam is not based on the Bible, but on the Qur'an and Islamic tradition, and the example of the Prophet and, in the case of Shi'ites, on the example of the twelve Imams [97].

1.1. The Last Will of the Prophet Muhammad

The last will of the Prophet was to indicate his successors and many other things. The last will was to establish the Imamate of twelve leaders, just like the twelve judges of the Israelites [1]. The Prophet Muhammad declared: I leave two things between you; the Book of God and my relatives (‘itratī), the people of my house (Ahl Baytī). As long as you adhere to them, you will never be sidetracked, because these two will never be separated from each other until they return to me at the Pond (on the Day of Judgment) [2]. Estekhlaḥ's verse is the fifty-fifth verse of Sura Al-Noor, in which God makes a promise that believers who do good deeds will be successors to the rule of the righteous. This verse implies the movement of Imam Mahdi [3]. The Universal Divine Rules are one of the teachings that clearly emerge from the Quran and Imams Speeches [4]. The Judgment day is considered the common chapter for all religions, and one of the hallmarks of this age is the coming and appearance of the life saviour of the Judgment Day [96].

1.2. Imam Mahdi As Allah's Caliph

Three types of caliphates are mentioned in the Quran as one for the prophets, one for Avsia (the recommended) and the other is the status of Imam Mahdi as the caliph of Allah, which is considered to be the highest type of caliphate [86]. The divine religions know that the future of human life is bright, and they know the existence of a Promised Saviour. From the Muslim point of view, this evolution in the world will be accomplished by one of the children of Muhammad, named Imam Mahdi [26]. From the Shiite and Sunni point of view, Imam Mahdi is said to be a "household" (descendant) of the Prophet Muhammad and his mission is a "revival" of the true religion [90]. Shiite scholars have no doubt that Imam Mahdi's father is Imam Hassan Askari, and some Sunni scholars agree with Shiite scholars on this topic [8]. A study shows that Imam Hasan Askari had no descendants other than Imam Mahdi by studying literature and researching ancient texts of Imams [18]. Nostalgia can be defined as the feeling that a past time was good. The study aims to analyze nostalgia in the poetry of some Iranian poets, in particular Salman Harati, whose poems contain references to Imam Mahdi [94]. Tabib Isfahani, the poets and scholars of the Afshar and Zand period, and one such poem is his long poem in praise of Imam Mahdi [95].

There is no reasonable reason to interpret the resurrection as the uprising of Qaem in Babi and Baha'i attitudes. Moreover, it contradicts the claims of these sects [30]. Recognizing the facial features and image of Imam Mahdi can refute the hypothesis of a typical Mahdi and is a way to recognize false accusers [88].

This research was conducted to answer and clarify;

1. What are the aims and purposes of the Imam Mahdi uprising?
2. Who is Imam Hussein, and What was the basis of his uprising?
3. Who is the avenger of Imam Hussein?

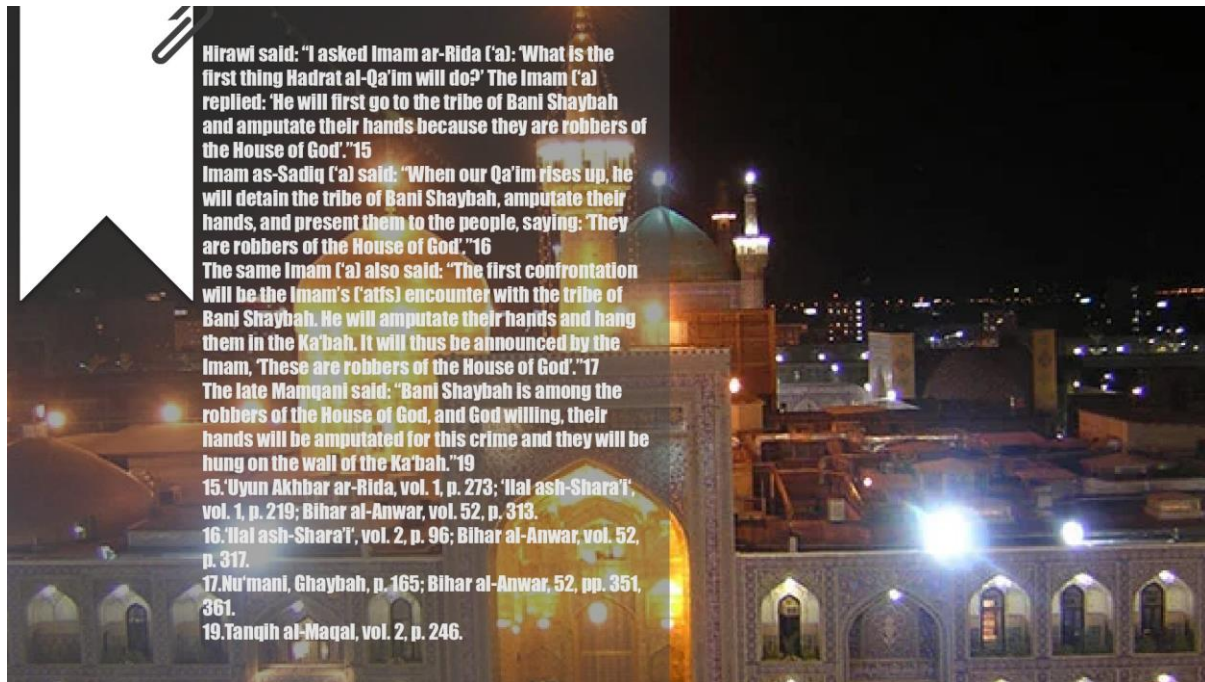


Figure 1

2. Methods

2.1. Identifying studies

We searched for articles on Google, PubMed, International Bibliography of the Social Sciences (IBSS), Google Scholar, SID (Scientific Information Database), Scopus, Atla Religion Database, Web of Science with the search terms "Imam Mahdi", "Imam Hussein", "Ashura AND Karbala", "Entezar", "Globalization", "The Promised Saviour", "Twelfth Imam". 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. Globalization and Uprising of Imam Mahdi

Imam Mahdi will appear as the ultimate divine authority on earth for the purpose of reforming humanity and spreading justice in the world, and will encounter obstacles, as reported in the narratives, to achieve his goal [12]. Establishing discipline and security in the world is one of the goals and ideals of the Mahdavi society [5]. One of the issues of Mahdavi studies is considered to be the signs of the time of the appearance of Imam Mahdi [6]. The Eleventh Imam (Imam Askari) used a strategy and a program to save Imam Mahdi before his birth and after due to difficulties at the time of Abbasis. Some of Imam Askari's activities include concealing Imam Mahdi's birth, changing Imam Mahdi's place of residence, and talking about his successor without mentioning his name [31]. Furthermore, due to the atmosphere of fear and suffocation, Imam Askariayn (AS) acts in setting the stage for the occultation of Imam Mahdi (AS) and his activities in appointing lawyers and training jurists and introducing those in the community of Shiite. The awareness of Shiites on the status and role of scholars, jurists and lawyers [33].

We are faced with the question of what are the political indicators of development in the vision of Islam and in Imam Mahdi's governance [38]. The common denominator of all Mahdavi's stories is Imam Mahdi's promise and good news coming to the audience and mentioning some details. With the arrival of Imam Mahdi, the Imamate will return to his original position [34]. The occultation and physical absence of Imam Mahdi demonstrate the need for an infallible presence of the Imam on Earth [28]. The occultation of the Imam and the preparation of the Shiite community to enter the period of the occultation (absence) of the Imam are some of the causes that made it necessary for the establishment of some elements by the Imams, mostly Imam Hassan Askari [32]. The year 1387 (2008 AD) has been defined as "the year of prosperity and great innovations" by Ayatollah Khamenei. The year deserves to be more appropriate for discerning and describing all the blooms and innovations at the time of Imam Mahdi's

reappearance [25]. The appearance of the false Messianic pretenders was the greatest challenge of the Imamites at the time of the minor Occultation. "Ahmad Ibn Helal Abartaie" was one of the false pretenders at that time [89]. Furthermore, a study was conducted to criticize the evidence of Iranian Salafism regarding the existence, occultation and rising of Imam Mahdi and prove their falsity [91].

One study described how globalization can politically pave the way for Imam Mahdi's global revolution [14]. The results showed that the Quran explained the idea of globalization more than fourteen centuries ago and clearly implied this concept in several verses [15]. If Muslims want to revive the civilization of the early centuries of Islam and achieve a civilization that fits the culture of Islam, Muslims have no other way than to initiate different kinds of science and produce knowledge [98].



Traditions from Imam Sadiq (as)

"In the master of this affair there is a similarity to Prophet Yusuf." The narrator asked: "It seems as if you are informing us about occultation and bewilderment?" He replied: "These accursed people resembling pigs, why do they deny this statement? Brothers of Yusuf were sons of prophets, they completed a transaction with Yusuf, and he was their brother, inspite of that until he introduced himself they did not recognize him till he said I am Yusuf. On the basis of this why does the confused Ummah deny that Allah, the Mighty and Sublime from time to time conceals His proof from them.

Yusuf had the rulership of Egypt and the distance between him and his father was not more than that of 18 days' travel, if the Almighty Allah wanted He could have made his location known to his father. And by Allah when Yaqoob and his sons got the good news of Yusuf they covered this distance in nine days through desert and wilderness. Then how could this Ummah deny that the Almighty Allah can do with His proof what He did with Yusuf? He walked in the market and trod on their carpets but they didn't recognize him? Till the time that Allah, the Mighty and Sublime permits him to introduce himself as He allowed Yusuf. "And he said: Do you know how you treated Yusuf and his brother when you were ignorant? They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother." (Surah Yusuf, verses 89-90) (Kamaluddin, chapter 33, tradition 21)

"After this, a time will come when you will not be able to see the Imam of the time. In that period no one will be saved except the one who recites "Dua-e-Gareeq". The narrator inquired as to what is Dua-e-Gareeq. Imam (as) replied: "Ya Allaho Ya Rahmano Ya Raheemo Ya Moqallebal Qoloob, Sabbit Qalbi Ala Deenek" "O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts! Make my heart steadfast upon your religion!" (Kamaluddin, chapter 33, tradition 50)

Figure 2

3.2. Media Role

Human civilization is characterized by rapid, successive changes in knowledge and the increase in technological applications [40]. Cyberspace is an important platform for spreading religious knowledge, answering religious questions, training qualified professionals in the fields of religion and sharia [39]. The attention of the West on the theme of the vision of the end time of Islam and Mahdism has grown. As in the scientific centers of the West, Imam Mahdi's thorough research is evident [36]. Classic movie scripts are usually designed according to a pattern known as the Aristotelian model. Given the philosophical underpinnings and cultural backgrounds on

which these models are based, they cannot be a suitable catalyst for infallible and divine personages like Imam Mahdi [37]. The media can play an important role in promoting religious education among students. The purpose of the study was to assess the status of Messianic belief among secondary school students in Qom. The results showed that most of the students understood the questions about the Imam and had the correct answers [19].

3.3. Signs of Imam Mahdi's Arrival

Applying the word of the Almighty: "And he who has the best words of him who calls on God and does good deeds and says that I am a Muslim is a Muslim" [41]. Imam Mahdi's goal in his uprising was to establish a religious government to establish true justice that encompasses all parts of life. He would revive the Quran and the path of the Prophet Muhammad [93]. Belief in the rising of the promised savior Imam Mahdi is a common concern of both Shia and Sunni [43]. In Shiite narrations, the inevitable signs of the rising of Imam Mahdi have been dealt with, and it is essential to determine their true number and examples. It is concluded that, in Shiite narrative sources, only the following four signs are reliable: 1) the uprising of Sufyani, 2) Khasf al-Bayda' (an incident in which the Earth will swallow the land al-Bayda), 3) the murder of zakiyyah (pure soul), 4) the Heavenly call. However, on the basis of the same narrations, the inevitability of 1) Yamani, 2) Khasfas apart from Khasf al-Bayda', 3) Dajjal, 4) the Bani Al-Abbas dispute, 4) the descent of Jesus, 5) a cry in the month of Ramadan, 6) the outflow of fire from Aden, 7) the appearance of a hand in the sky, 8) smoke, 9) the rising of the sun from the west and 10) the Ahjar Al-Zayt incident has been seriously criticized. Some of them do not have considerable narrative proof, and some others are signs of the Day of Judgment, and they have been mistakenly taken from signs of the advent of Imam Mahdi [24]. It is essential to have a number of traditions which are known as "profit". Tales of Rait (Black flag) are paying attention to. In some sayings of the Rait in this story, there is the theme of "profit". The black flags are from Khorasan. When they click the flags to the side, they hurry because God's Caliph, Imam Mahdi, Corps it. These sayings between Khorasani, who, shortly before the advent of the Imam Mahdi of Khorasan, withdrawal, with the Imam Mahdi from Mecca have phlegm, exit and may induce the doubts that the Imam Mahdi in the Corps of Khorasan Khorasani and rise [21]. The hadith of the rising of Seyed Hasani is not a sign of arrival and is different from the sign of the assassination of Zakiah Soul. The Hassani rising is considered a sign of the arrival of Imam Mahdi [22]. The Sofyany revolt is one of the signs of the appearance of Imam Mahdi, we can see the stories of him in traditional Shiite and Sunni sources. Some correct also state that the Sofyany revolt was inevitable before the arrival of Imam Mahdi [23].

3.4. Imam Mahdi's Battle

Just like the great prophets at the time of the big tests of their missions, Imam Mahdi will be assisted by angels in his battle. The battle of the Qaem will mark the final victory of the "believers" against their "enemies" and the definitive and universal establishment of the "religion" of the Imams. "The troops" (Jaysh) of Imam Mahdi are the same as the warriors of Badr, 313, and it is said that, like the troops in Badr, "they are neither killed nor will they die" before victory [20]. Imam Mahdi will use powerful and modern weapons before his arrival because he has the legacy of prophecy and also benefits from divine help to face the weapons of the enemies [29]. The theological evidence states that in the era of Imam Mahdi's rise, he faced

the Jewish people in two stages. In the first phase, he invites them to peace, citing reasons acceptable to the Jews themselves, and many believe him. However, many of them would not accept it and because of racial animosity towards Islam, they clash, and a bitter war ensues between them. Based on the traditions, there is a connection between the Antichrist and the Jewish people on the one hand and Sufyani and the land of the Levant on the other. Imam Mahdi saves the whole world by defeating the Sufyani and the Antichrist, occupying the Levant and entering the Al-Aqsa Mosque [27]. At the time of the Prophet Muhammad, women entered the battlefield. The Prophet Muhammad allowed the presence of women in battle and appointed troops of women to accompany him in war to provide nursing and medical care. Like the Prophet Muhammad, Imam Mahdi would use this strategy and allow the presence of women [99].

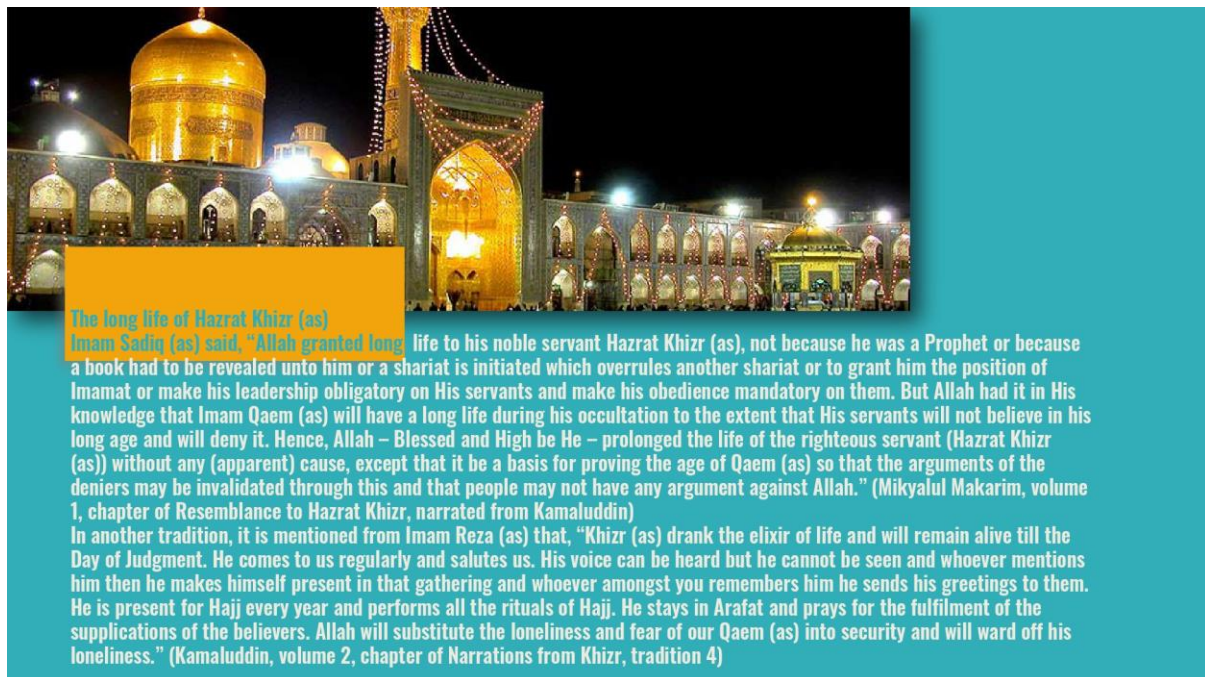


Figure 3

3.5. Role of waiting (Entezar)

In the Holy Quran, Tradition (Sunnah) is a method based on Hikmah (Wisdom) and the justice of God in the stewardship of the universe [92]. A study aims to assess the effectiveness of waiting for the Promised Savior to resolve conflicting political interests in the Islamic world [44]. One of the tasks of the waiting society, in which people wait for the promised Saviour, is to prepare the ground for the realization of the Mahdavi society [49]. Mahdavi believers paid attention to the preparation for Advent. Absolute deontology and Advent deontology are two approaches. At first, Mahdavi believers are busy with their waiting duties. In the second approach, Mahdavi believers fulfill their duties and consider that their good deeds have an impact on the priority of

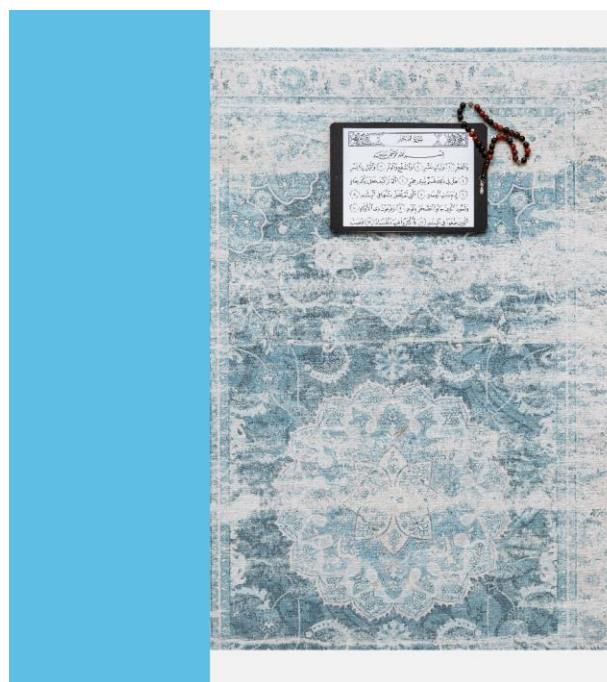
Advent [50]. The SWOT model is a strategic model for the "Entezar System" which evaluates the four components, including: The internal components: "Capabilities" and "Damages" and the external components "Opportunities" and "Threats". In the research, four strategies have been proposed in the Entezar system according to the quadruple strategies of the swot model, namely so-wo-st-wt, which are the "reinforcement-guidance" strategy for (so), the "fix-guidance - Strategy for (wo), "Reinforcement Disposing" strategy for (st) and "Fix Disposal" strategy for (wt) [42]. Waiting has four factors, namely hope for the future, the struggle for change, dissatisfaction with the status quo and believing in the inevitable realization of Advent [56]. The culture of waiting in Azerbaijani society before the Safavid era explains that faith is deeply rooted in the spirit of Azerbaijani society [47].

3.6. Imam Khomeini's Worldview

After identifying the position of the intra-discursive elements of Imam Khomeini's thought, an article attempts to discern the intra-discursive elements of Shia Islamic identity within the Islamic revolutionary process [46]. The article will answer a question regarding the position of Imam Khomeini: "What is the most important ultimate Islamic revolution and the establishment of the Islamic Republic of Iran?" [16]. In an article, tried to have an examination of the worldview of Imam Khomeini, which is based on Sadra's otherworldly philosophy [55]. One article attempted to examine Imam Khomeini's worldview based on Sadra's otherworldly philosophy. Rejecting the three approaches of "suddenness", "prayer sufficiency", and "neutral expectation", the Supreme Leader introduces "dynamic expectation" as the only form of expectation that has all three elements of "motivation". Intellect" and "Behaviour". Further, it is a dynamic behavior to prepare oneself and the community to help Imam Mahdi to realize Mahdavi's ruling [45].

3.7. Ayatollah Khamenei's Vision of the Waiting Society

From the attitude of Ayatollah Khamenei, waiting is a constructive social expectation [57]. In the attitude of the Supreme Leader, the political characteristics of the waiting society are: "unity", "hope and trust in God's promise", "demanding perfection", "Wilayat-following (guardianship) and denial of Taghut", "demanding development and revolutionaryism", and "justice and the fight against oppression" [51]. Ayatollah Khamenei affirmed that the vision of the waiting society is: Islamic society and government approach better, justice with hope, and they move towards the advent and the victory of Imam Mahdi [48]. Ayatollah Khamenei considered civilization and the formation of civilization, and the mission of society in expectation, and proposed the theory of a "new Islamic civilization" [52]. Ayatollah Khamenei stresses the anthropological foundations in describing the theory of the waiting, which shows the generality and durability of this theory [53]. Establishing a model of Islamic progress was one of Ayatollah Khamenei's concerns to increase the efficiency of the Islamic government [54].



Imam Sadiq (as) addressed Sudair: "How can you deny that Allah acts with him [Imam Mahdi (as)] in the same manner as Yusuf? He walks in their markets and steps on their rugs. But people do not recognize him except if Allah permits him to introduce himself". [Muntakhabul Athar page 255, tradition 4]
 Hazrat Imam Sadiq (as) said, "They [people] see him but do not recognize him". [Muntakhabul Athar, page 252, tradition 4 and 7-9]

In the last Tawqi, Imam (a.t.f.s.) wrote: 'Know that your actions should be such which bring you closer to us and refrain from sins that are a cause of our dissatisfaction. O Shaikh Mufeed! May Allah inspire you with success and guidance through the unseen.' [Ehtejaaj, vol. 2, pg. 597, Behaarul Anwaar, vol. 53, pg. 175]

Figure 4

4. Discussion

4.1. Imam Hussein (Alaihis Salam)

The twelve Shiite imams pay attention to the defense of the oppressed and will not be silent on the oppression [72]. Imam Hussein's Ashura provides the content, as well as the institutional and continuation identities, of the Islamic Revolution. The identity of the Islamic Revolution is according to the two historical-substantive pillars of Ashura and Waiting for Imam Mahdi [13]. Imam Jafar Sadiq says: "The first of those who will return is Imam Hussein and his faithful companions. At the same time, Yazeed and his troops will also return, and they will all be killed". If Imam Hussein is introduced to the world, Islam is introduced. The Quran is introduced. Against the hostile movement of the vicious and arrogant front, knowing, Hussein can stand and introduce the truth of Islam and the truth of the Quran to the world. The logic of Hussein Ibn Ali is the logic of defending the right. The rationale for resisting cruelty, revolt, delusion, and arrogance. This is the logic of Imam Hussein. The world today needs this logic. Today, the world

is witnessing the rule of infidelity, arrogance and corruption. The world is witnessing the reign of cruelty. This is the message of Imam Hussein, the message of saving the world. Arba'in's massive movement is spreading this message around the world to the grace of God and to the power of God and to divine success. This movement must be strengthened day by day [64].¹ Imam Khomeini dynamically viewed martyrdom as one of the Islamic social teachings [78].

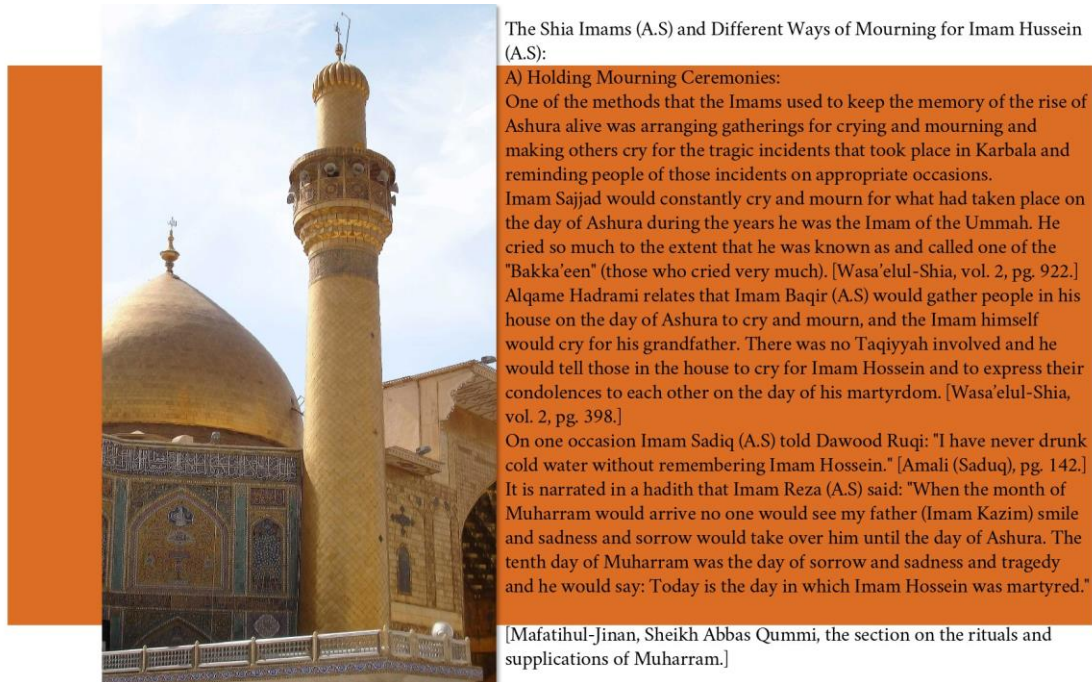


Figure 7

¹ Imam Khamenei 18 / 09/ 2019 Iran



Figure 8

A study first involves more similarities between the pain and suffering from the two characters, the motif of the resistance and martyrdom of Imam Hussein and Jesus Christ, the importance of blood in the two stories, how the friends betray the heroes and how the main characters are left alone [83]. Belief in the coming of Imam Mahdi has always been associated with the martyrdom of Imam Hussein. Many movements were formed to take revenge and pave the way for the arrival of Imam Mahdi as the avenger of Imam Hussein (PBUH) [69]. One of Imam Mahdi's titles is Avenger [87]. Imam Hussein, the grandson of the Prophet Muhammad and third Imam of the Shiites [62]. The martyrdom of Imam Husain took place in Muharram in the year 61 AH. Shiites around the world mourn martyrdom to keep this phenomenon alive [63]. Different views have been expressed on the aims of Imam Hussein's rising; enjoin good and forbid evil, establish justice, revive the tradition and remove heresy, etc. [59]. Imam Hussein states the basis of his rising is to invite people to the Quran and the Prophet's Sunnah [68]. The movement of Imam Hosayn is one of the phenomena after the death of the Prophet in the history of Islam [66]. The land of Karbala has always transmitted the ideological burden of the Ashura phenomenon to Shia communities [75].

4. The man who looted the trousers of Imam Husayn (a.s.) became paralyzed: the one who had taken the turban of Imam Husayn (a.s.) became a leper and the one who had robbed the chain armor became insane. A dust storm, which was dark, arose with a red storm in which nothing could be seen till the people thought that Divine punishment had descended on them.

Maqatal al-Husayn 2/37; Ihqaq ul-Haqq 11/526.

5. When the severed heads of the evil Ibn Ziyad and his friends were presented to Mukhtar, a snake emerged among the heads and while passing over the heads, entered the mouth of Ibn Ziyad and came out of his nostril. Then it entered the nostril and came out of the mouth and it kept on repeating this: and people said, "Ubaiddullah Ibn Ziyad and his companions are losers", then their wailing on Husayn, his sons and his followers echoed in the atmosphere.

Sahih at-Tirmidhi 13/97; Maqatal al-Husayn 2/84; Usdul Ghaba 2/22; Al- Mojamul Kabir: 145; Zakhairul Uqba: 128; Seer Alamun Nubla 3/359; Mukhtasar Tadkeratul Qurtubi: 192; Jameul Usool 10/25; As-Sawaiqul Mohreqa: 196; Nazm Durarus Simtain: 220; Umdatul Qari 16/241; Yanabiul Mawaddah: 321; Isafur Raghebeen: 185; Nurul Absar: 126; Ihqaq ul-Haqq 11/542-545.



Figure 9

6. On the day of the martyrdom of Imam Husayn (a.s.) blood rained from the sky and whatever the people had was smeared with blood and the effect of the blood remained on the clothes till they became old and this redness on the sky was such that anything like it was never seen before.

Maqatal al-Husayn 2/89; Zakhairul Uqba, p.144, 145, 150, Tarikh Damishq (Selections from the same) 4/339;

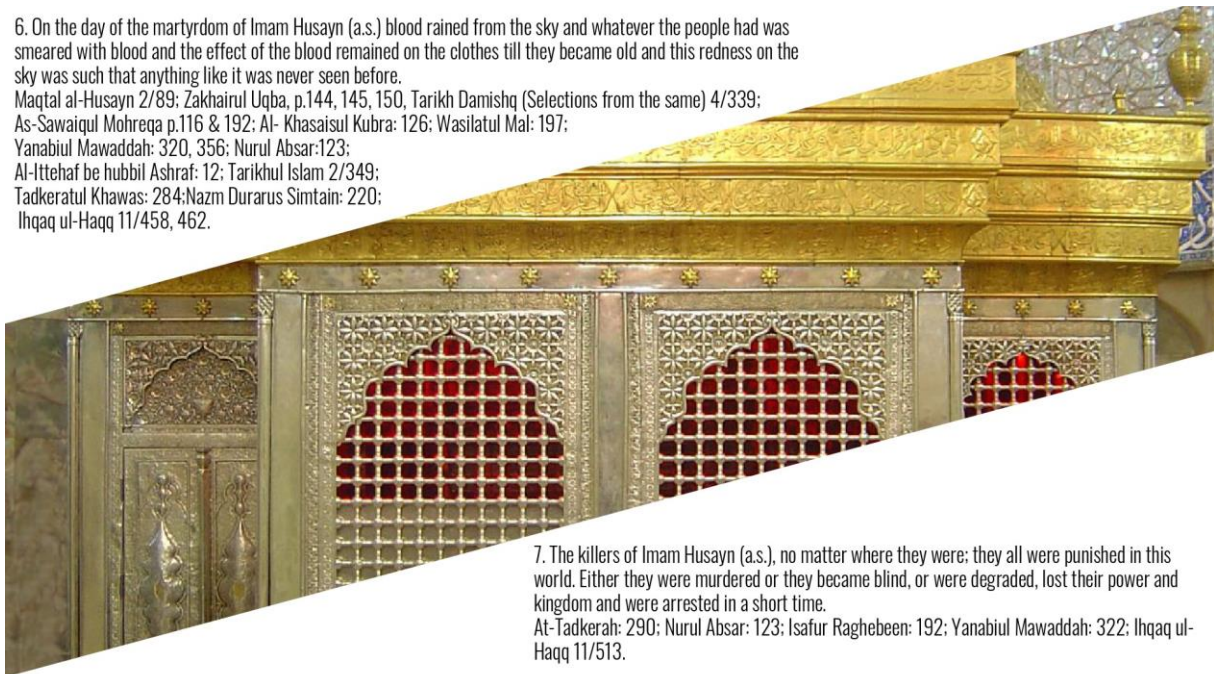
As-Sawaiqul Mohreqa p.116 & 192; Al- Khasaisul Kubra: 126; Wasilatul Mal: 197;

Yanabiul Mawaddah: 320, 356; Nurul Absar:123;

Al-Ittehaf be hubbil Ashraf: 12; Tarikhul Islam 2/349;

Tadkeratul Khawas: 284; Nazm Durarus Simtain: 220;

Ihqaq ul-Haqq 11/458, 462.



7. The killers of Imam Husayn (a.s.), no matter where they were; they all were punished in this world. Either they were murdered or they became blind, or were degraded, lost their power and kingdom and were arrested in a short time.

At-Tadkerah: 290; Nurul Absar: 123; Isafur Raghebeen: 192; Yanabiul Mawaddah: 322; Ihqaq ul-Haqq 11/513.

Figure 10

The actions of Imam Hossein and his followers indicate that they were autonomous. Choice and freedom were given to the followers of Imam Hussein by Imam Hussein [74]. With the death of Muawiyah, it was likely that the caliphate would return to the Ahl Al-Bayt (AS) family. But with the election of Yazid as crown prince, it became impossible for the Caliphate to return to the Ahl Al-Bayt family [67]. Some Sunni scholars consider Yazid cursed, due to Yazid's role in the Karbala event. But some other Sunni scholars acquitted Yazid and accused Ibn Ziyad instead of defending the idea of the legitimacy of the Caliphate. The results of a study showed that Yazid killed Imam Hussein with his intentions [71]. The movement of the Shi'ite leader al-Mukhtār and his call for revenge for the killing of 'Alī's son Ḥusayn was one of the significant phenomena in Islam [65].



Imam Hussein

When Adam (A.S) mentioned Al-Hussein (A.S), his tears flowed and his heart felt low. He said: "O' My brother Gabriel, in the mention of the fifth (name), my heart breaks and my tears flow"?

Gabriel said, "This Son of yours will be afflicted with calamities in front of which all calamities will be small." Adam (A.S) said, "And what are those calamities"?

Gabriel said, "Killed while He is thirsty, stranger, and lonely. There will be no helper and adherent for him. And if you see Him O' Adam (A.S) while He is saying, "O Thirst and O the lack of helpers". Until his thirst will become like the clouds between Him and the skies [i.e. vision will become cloudy because of thirst]. And none will answer Him but with swords and the drink of death. And He will be slaughtered like a sheep from behind his neck. And His enemies will plunder (loot) him and will carry His and His helper's heads into cities along with the Women. That is what has come in the knowledge of Allah (S.W.T). Then Adam (A.S) and Gabriel cried like the crying of the one whose loved one has died."

[Source: Bihar al-Anwar, Vol. 44, Pg. 245]

Imam Hussein

Dawood ibn Farqad, who says that I was seated in the house of Imam Sadiq (A.S) when we saw a pigeon (called Zaghabi) humming.

Imam (A.S) turned towards me and asked,

"O Dawood! Do you know what this bird is saying?"

I replied in the negative. Imam (A.S) said,

"It curses the murderers of Imam Hussain (A.S), thus preserve such pigeons in your houses."

[Ref: Nafasul Mahmoom, Section 2, Tradition no. 20]

Figure 11

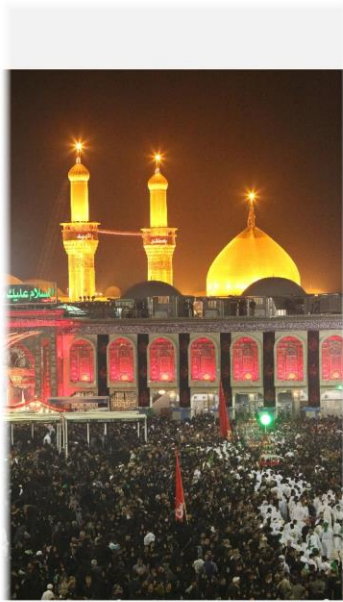
4.2. Books And References Regarding Imam Hussein And Karbala And Ashura

The Imam Hosayn uprising and the events of Ashura led many scholars in the Islamic world to use their pen to introduce the Imam Hosayn uprising. One of the poets of Arabic literature, Sayyed Musa Taleghani, attempted to immortalize this event through artistic language [76]. The illustrations in Kulliyat-e Joodi's book were depictions of women present at the Battle of Karbala. This book is an Iranian lithographic book from the Qajar era. In order to clarify the religious importance of Saint Zaynab, the illustrations make her the focal point of the scenes [35]. One of the success factors in life that Islam focuses on is wisdom, or knowledge of what is true or right. One of the figures of the Ashura movement is Lady Zainab who, the element of wisdom, has a special position in her behavior and in her practice. Saint Zainab can be a role model for women and men [77]. According to historical sources, Hussain Ibn Ali and his companions in Medina only had weapons such as swords, and other weapons were brought into battle by those who later joined them [61].

One article aims to show the role of the book "Asrar Al-Shahadah" in the evolution of the epics of Ashura [79]. The reflection of the martyrdom of Imam Hussain (Maqtal al-Hussain) in Al-Akhbar Al-Theval has certain similarities with the reports of the Ashura phenomenon in the history of Tabari [58]. One article noted that some of Tabari's reports confirm the Umayyad movement, and some of them are sometimes considered to be against the Umayyad movement [70]. Symbolic messages relating to the rising of Imam Hussein are known as Ashura mottos/slogans. These mottos exist in works on the history, battles and biographies of the imams [73]. The supernatural news of Imam Hussein's child, Ali Asghar, shedding blood into the sky and its non-return was also narrated by a fourth century narrator and explained in the later books of Maqatel. Ali Asghar was shot dead on the day of Ashura by an attacker named Harmaleh Ibn Kahel Asadi, probably from the Bani Asad tribe [60].

4.3. Ta'zیه

The term "Ta'zیه" implies an Iranian dramatic genre and is the original drama of the entire Islamic world. This ritual drama has both Islamic and Persian heritage, with the tragic and heroic martyrdom of Imam Husayn as a central theme [80]. The central theme of Ta'zیه is the representation of the siege and massacres of Karbala [81]. Tazieh is a traditional theater whose common theme is historical and religious phenomena [82]. The community of religious scholars is one of the elements of the Ta'zi'ah [84].



Imam Mahdi (A.S.) and the avenging of the killing of Imam Hussein (A.S.)
 Imam Hussein (A.S.) told Imam Zainul Abedeen (A.S.):
 By Allah! My blood will keep boiling until Allah makes Mahdi apparent. He will avenge my killing and he will slay seventy thousand transgressors and disbelievers.
 (Al-Manaaqib by Ibn Shahr Aashoob, vol. 4, p. 85; Behaar ul Anwaar, vol. 45, page 299)

Imam Hussein (A.S.) had travelled from Mecca to Kufa because he wanted to live in Kufa. But, the tyrants of the time didn't allow him to complete his journey. They did not let him enter Kufa and instead martyred him in Karbala. Imam Mahdi (A.S.), after reappearing, will designate Kufa as his capital. Imam Muhammad Baqir (A.S.) says:
 Mahdi will reappear and then travel to Kufa, which will be his home.
 (Behaar ul Anwaar, vol. 25, p. 225)

Figure 5

Imam Hussein

"For Qaem there will be two Ghaybat, the second one will be longer than the first. In the first one nobody will know his address except his selected Shiahs and in second one nobody will know his address except the true lovers of his religion (they will come to know the address through Imam (as) himself)." (Ghaybat of Nomani page 17)

"Behold, the one who remains steadfast during his occultation despite maltreatments and falsifications, is in the position of a warrior with the sword in the way of Allah in the presence of the Messenger of Allah (saws)" (Beharul Anwar volume 51, chapter 8, tradition 4, English)



Figure 6

5. Conclusion

As we have mentioned, this article deals with the events that take place when the Imam of the Age appears. One of the characteristics of Imam Mahdi is that he has a miracle, and this is why those who claim to be Imam Mahdi can not perform the miracles of Imam Mahdi. In fact, Imam Mahdi uses the help of God and destroys his enemies. One of the reasons for the lack of knowledge of Imam Mahdi by the people of the world is the lack of proper introduction of Islam and the lack of knowledge of Islam by the people of the world. Imam Mahdi will appear with the goal of reforming humanity and spreading justice in the world. In this article, we will get acquainted with the forces that will join him when the Imam of the Age appears, and most importantly, with Imam Hussein and how globalization can pave the way for the worldwide revolution of Imam Mahdi. 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

Funding: No Fund Was Received For This Work.

Disclosure: The Author Declares That Has No Conflict Of Interest.

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Author's Contributions: The corresponding author contributed to the study conception and design. The author wrote the first and final draft and read the final manuscript also data collection and analysis performed by the corresponding author.

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