

Awaiting imam Mahdi's reappearance

Reza hemyari

Appearance of divine government as a final destiny of international community is a universal belief – which has existed throughout history and among all nations – that fills human life with hope, charm, love, and enthusiasm. It can be concluded that the optimistic view to the future – along with the evidence proven by historical documentation, as well as logical thinking – is an idea that human nature accepts.

Anticipation of imam Mahdi's reappearance

Those who suffer a separation from their beloved ones, and are tormented by this disunion, they ask themselves, "what can be done?" is the belief in imam Mahdi (p.b.u.h.) Only a logical understanding or an emotional finding that influences a person's thought, speech, as a hobby? Or is it a belief that should be combined with other thoughts,

and be incorporated into our daily lives? Is it a future that we sit and anticipate the "reappearance", or one can work to achieve it this anticipation, in the religious context, is a holy subject, and is in compliance with God's will; it can give order and direction to human life.

"awaiting" in the quran

"awaiting" is basically a Quranic teaching, where God almighty says, "and they (the disbelievers) say, 'why is a sign not sent to him (prophet Mohammad p.b.u.h.) from his lord? [oh prophet] then say [to the disbelievers], 'for sure, indeed *al-qaib* is only for God, therefore wait; surely I too, with you, am of those who wait.' (10:20)"

The Quran answer to the polytheists – who degraded the Quranic verses that were continuously sent to the prophet– and their demand for a specific verse, in order to reveal the truth of the prophet and the Quran was such; "they were looking for a hidden subject (the time of reappearance of imam Mahdi is hidden) for which they must await, and in fact, it is something for which the prophet himself awaits. Therefore, God has promised his prophet the appearance of such a sign. In any case, if one has open eyes, a desire to listen, an innocent heart, and a pure soul, he will see the truth in the prophet and the Quran. However, if one desires a hidden and powerful sign (i.e. The time of imam Mahdi's reappearance) from God, so as to reign over all the disbelievers and adversaries, and God's dominance over them, (as he

said, "God wrote, 'my messengers and I will prevail...'" he must wait for such a day.

Yahya-ibn-abul Qasim narrates, "I asked imam Sadiq about the quranic verses:

'*Alif, lam, mim*. That is the book without any doubt; it is guide for the pious.

[for] those who believe in *al-qaib* (the hidden)...'" (2:3)

Imam Sadiq (p.b.u.h.) Replies, "those who do good deeds (as mentioned in these verses) are imam Ali's followers, and *al-qaib* refers to the hidden *hujjat* (imam Mahdi). And the witness to this is God almighty's words which says, '...why is a sign not sent to him (prophet Mohammad p.b.u.h.) from his God? [oh prophet] then say [to the disbelievers], 'for sure, indeed *al-qaib* is only for God, therefore wait; surely i too, with you, am of those who wait.' "

Awaiting (for imam Mahdi): the best act

Imam Reza (p.b.u.h.) Narrates from his forefathers (who narrate from the prophet of God), "the best act of my followers is awaiting for reappearance of imam Mahdi [bestowed] from God almighty."

Amir-ul-mo'mineen (imam Ali p.b.u.h.) stated, "to await for (reappearance of imam Mahdi) and do not give up hope on God's mercy, since the best deeds before the God almighty is to await the reappearance."

The above mentioned saying shows that awaiting is not just a "spiritual state" where ultimately one sits idly and hopes for the best. But rather it is an "action or deed". Secondly it is the best of deeds. This means that awaiting contains all the advantages of worships approved by God. Indeed, anticipation makes a cover for other good deeds, and gives them its feeling and color." therefore, great scholars have said, "anticipation is a spiritual condition, where due to the anticipator's desire (for the reappearance), he will prepare himself for it."

Realism, regarding the subject of anticipation, is so important that it creates "companions of *al-qaim* (imam Mahdi)" from normal shi'a people, making them major elements of history.

Abu Basir narrates from imam Sadiq, "whoever wishes to be a companion of *al-qaim*, should await his reappearance by demonstrating self-restraint and excellent character. If he dies while awaiting imam Mahdi's reappearance, and *al-qaim* reappears after his death, the blessings he receives is comparable to the blessings of one who met with him and has become his companion. Therefore, work hard and await [his return]. Oh you people, who have been blessed with (God's) mercy." [behar al anwar, majlesi, vol. 52, p.140]

Faiz-ibn-mokhtar narrates that, "imam Sadiq said, 'those from you who die while anticipating this case (the reappearance of imam Mahdi), are like those who have been in *qaim*'s tent with him.' then, imam Sadiq continued, 'no, by God, it is like those who have been given a sword, and fight beside him.' he then added, 'no, by God, it is

like those who were martyred beside the prophet (in one of his battles).'" [same, p.126]

Finally, the fruit of the tree of anticipation is comparable to the state of reappearance of imam Mahdi itself. It causes personal relief, and allows the person to have a spiritual connection, or even real senses of visiting imam Mahdi, and allows the person to gain a spiritual and rational understanding of him.

Abu khaled kabuli narrates from imam zain-ul-abideen (imam sajjad) "oh abu khaled! The people during the time of his disappearance, who believe in his mastership (imamat) and await his reappearance, are better than the people of any other period, since the almighty God has blessed them with so much wisdom, knowledge, and understanding that it seems that they see imam Mahdi (a.t.f.sh.), during the time of his disappearance. And God has placed them in a position similar to crusaders along with the prophet. They are indeed the sincere ones, our truthful followers, and the advocates of God almighty's religion, in private and public."