AWAITING EDUCATIONAL ROLE IN HUMAN’S PERFECTION

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ABSTRACT
Awaiting, in the sense of expecting for a better future and dissatisfying with the present situation is one of the main educational elements in Shi'i creeds. Shi’is are of the opinion that this ideal future is not that of a limited number of people; rather it is a Divine promise for all human beings to lead them to their ultimate and Divine perfection. It goes without saying, however, that realization of such an objective requires its own mechanisms and rules which should be taken into account in each of individual and social realms so that a proper and suitable ground may be provided for this Divine ideal to be realized. Explaining and analyzing the meaning of awaiting, some hadiths in this concern will be quoted as confirmation. Then, the main mechanisms of awaiting and characteristics of the awaiting individual and society as well as the main educational elements of the awaiting generation in two spheres of family and society will be described. What that may be considered as the result of this theory is fruits of educating the awaiting generation which will be, relying on statements of the Supreme Leader, described.

Keywords: Awaiting, Educational Effects, Family, Society

INTRODUCTION
Awaiting (intizar) literally means to expect and to be concerned" (Moin, 1992). Psychologically, it is "a psychological quality which causes a state of readiness for what that is expected and its opposition is despair and helplessness" (Ibid.). And, terminologically speaking, it means that the end of history will be intertwined with global justice and happiness.

Given the above definition, two main elements may be recognized in the concept of awaiting: "Dissatisfaction with the existing situation" and "attempt and hope for a better situation". Thus, awaiting for Mahdi’s government of truth and justice and uprising of the global reformer consists of two elements: "negation" and "affirmation". The element of negation is the same as "dissatisfaction with status qua" and the element of affirmation is "to wish for a better situation" (Makarem Shirazi, 2008).

The more strengthened the two elements in the awaiting one, the more manifest the concept of awaiting in him. That is why, in Islamic hadiths, the real awaiting ones have been considered as those who live in the tent of Mahdi (PBUH) or under his flag, or those who saber for the sake of God, or those who have wallowed in their own blood and have been martyred.
These examples show various stages and degrees of struggle for the sake of truth and justice which correspond to various levels of individuals' readiness and awaiting. In other words, "just in the same way that degrees of self-sacrificing shown by those who struggle for the sake of God and their roles are different, there are different degrees for awaiting" (Makarem Shirazi, 2008).

If hadiths transmitted about Mahdavism are referred to, the concept of awaiting may be better understood. In some hadiths, awaiting has been interpreted as "the best one among all actions". If it is so interpreted, a merely internal state which is not hard at all cannot be called "the best one among all actions" which is even superior to jihad with all its hardships and difficulties and dangers for man's life. Thus, two forms of awaiting may be expected:
1. False awaiting which is merely verbal and is accompanied by no readiness;
2. True awaiting which is accompanied by various kinds of readiness and this has, in turn, various levels.

It goes without saying that only those who are fully ready will attain this lofty station and not all those who claim for awaiting.

**Philosophy and Necessity of Awaiting**

Some people think that awaiting is absurd and nonsense; they are of the opinion that speaking of future of the world of humanity and awaiting for it has no result for our present time. Today, we are concerned with many problems and difficulties and we have to find solutions for these problems. What do we have to do with tomorrow? Finally, future, good or bad, will come; and only those who are then living will enjoy its gift. It is for the time being "only a promise" with no positive and constructive effect on our today life! It is here where philosophy of awaiting should be spoken of.

As a matter of fact, those who speak in this way always look at events superficially and think that man's today is separate from his yesterday (past) and tomorrow (future). They think that world is consisted of dispersed and disconnected units.

"Today events", however, have their roots in past; and, future should be built today. It is evident that attention paid to a "dark" or "bright" future is immediately reflected in our today life and our positions towards events. And, if it is only for the sake of today, we have to carefully study past and future and look at future hopefully. We will see soon how constructive is this great awaiting.

Some people, however, are of the opinion that belief in existence of a global reformer is a "reaction" to Muslims' deteriorated situation in the dark ages of history; they even insist to consider belief in existence of "Mahdi" and global reformer as an imported idea adopted from Jew and Christian creeds. Some materialist sociologists try to find an argument for their idea in "awaiting for Mahdi's rising" and claim that this has an economic basis and it is to stupefy exploited masses of people.

In spite of all these, it should be noted that belief in such a rising has an innate root in all institutions penetrated in the depth of man's emotions; and, in addition, it has a genuine Islamic root which may be found in the Islamic important sources. In other words, in addition to the fact that it is an internal need, we have been invited in Islamic hadiths to develop this need and pay attention to it. This shows the importance attached by the clear religion of Islam to awaiting and Mahdavism. Presently, materialistic culture has been forcefully imposed to people; and discrimination upsets human beings; this is a great problem. False beliefs have brought people to
the point that a revolutionary nation's cry for justice is lost in the drunken hue and cry of those who seek for power and the powerful.

Because of these, millions of hungry people in Asia and Far Asia as well as millions of color-skinned people who suffer racial discrimination await for a savior, and the great powers do not allow the call of this savior to reach them; this is a problem.

Importance of Awaiting in Hadiths

In hadiths quoted from the Infallibles (PBUT) and handed down to us, the principle of awaiting has been strongly emphasized. In some hadiths, some Quranic verses have been interpreted as being in relation to awaiting. Among these verses are the following noble verses: "Then await, lo! I (also) am of those awaiting" (the Holy Quran, 7:71) and "Await then! Lo! We are awaiting with you" (9: 52). In some hadiths, these verses have been interpreted as pointing to "awaiting".

In some other hadiths, necessity of awaiting has been stipulated among which mention may be made to the following ones: in a hadiths, Imam Sadiq (PBUH) who was to describe conditions to accept devotional actions of the servants of God mentioned belief in awaiting as one of the conditions to accept devotional actions of the servant (Bihar al-anwar, vol. 13, p. 279). Also, in a hadith quoted from Imam Baqir (PBUH), "awaiting" has been mentioned as one of the conditions to accept devotional actions of the servants (Koleini, 1883). In a hadith, Imam Jawad (PBUH) has been quoted saying: "It is necessary for every Muslim to await in the time of concealment" (Abi Jafar, 1972).

The importance of awaiting has been emphasized in some hadiths. In some hadiths, awaiting has been considered as one of the foundations of religion. In a long hadith, Imam Sadiq (PBUH) tells Abi al-Jarud: "one of the foundations of religion is awaiting for al-Qa'im (one who rise with Divine authority). In some other hadiths, awaiting for deliverance has been mentioned as one of the loveliest actions before God (Man la yahdarah al-faqih, vol. 4, p. 381). Also, awaiting has been described as being accompanied by patience (Hor Ameli, 1983).

In another hadith, awaiting for deliverance has been considered as the highest jihad in God's path (Majlesi, 1998).

Terms used in these hadiths show importance of awaiting. In some hadiths, virtue of awaiting has been noted, and this will be more clarified, if we refer to Islamic texts and hadiths quoted. Among these hadiths is the one quoted from Imam Sadiq (PBUH). A person asked Imam Sadiq (PBUH) about one who dies while he is awaiting for the emergence of the rule of truth. Imam replied: "He is like one who has lived with the leader of this rising in a tent". He kept silent for a while and then said: "He is like one who has accompanied the Prophet of Islam" (Majlesi, 1998).

In another hadith quoted from Imam 'Ali (PBUH), we read: "He who is awaiting for our rising is like the one who has been wallowed in his blood in the field of jihad" (Majlesi, 1998).

This hadith may be interpreted in two ways which are not in conflict with each other.

1- Those who are awaiting for Rising perform acts whose consequences are the same as the consequence of jihad for the sake of God; Imam 'Ali (PBUH) says: "Allah has laid down … jihad (fighting in the way of Allah) for the honour of Islam" (Feyzol Islam, n.d.). The consequence of awaiting of the truly awaiting ones is the same, an awaiting in light of which, self-construction, execution of Islamic rules, and communicating the call of religion by pen and
tongue and modern media to the all corners of the world may be realized. Though, some people consider themselves as awaiting ones while they are only repeating the sentence "O Sir! Please hurry to rise"! Some others have summarized awaiting in reciting supplications such as "Nudbah" and "Al Yasin". Since there are such superficial interpretations of awaiting, these deep and meaningful hadiths surprise us and force us to ask ourselves: "How is it possible that reward for reciting a supplication may be on a par with [reward for] attempts made by a warrior who has wallowed in his blood?" If we understand awaiting as making people of the world ready for rising of al-Qa‘im, then awaiting is on a par with jihad; and in some cases, it has more dimensions!

2- If we take the above interpretation as the external dimension of awaiting, its internal dimension is the same as combat with the self. We have to make ourselves ready, since he is the executor of justice. If I am unjust, how may I await for his rising. He is pure and chaste, if I am impure how may I claim that I am awaiting for his rising? … Thus, true awaiting will be realized if we combat against ourselves and build ourselves in such a way that we may be worthy to be his soldiers. It is evident that combat against self is much more difficult than war against [external] enemy. That is why in that well-known hadith, addressing Muslims who have returned from a bloody war, the Holy Prophet (PBUH) said: "Blessed are those who have performed the minor jihad, and have yet to perform the major one. When asked, what is the major jihad? the Prophet replied, "the jihad of the self" (struggle against self)" (Reyshahri, 2003).

**The Educational Role of Awaiting**

In the present article, by "the educational role of awaiting", we mean mostly to emphasize religious education; the concept which is intended for "religious education" refers to the combination of religious education, religiosity, religion-centeredness, and the religion-centered and religious person.

Religious person is one who, first of all, has believed functional aspect of religion and is certain about efficient functions of religion in the various realms of human life.

Thus, religious education relies both upon "man's outlook and creedal foundations as well as faith" and "moral, legal, political principles and values and the like". In other words, religious education is concerned both with individual's idea and thought on the one hand and his morality and actions on the other.

Man's dignity requires that he may, relying on personal and characteristic tools and elements (such as internal and external senses, desires, inclinations, passions, and emotions), think of his own lofty status in the order of creation and, to attain that status, attempt with the help of his own external limbs and internal powers. This is not possible unless through religious knowledge and commitment to religious guidelines and this lofty and right objective may be attained only through religious education. In the term "religious education", "religious" makes "education" specialized and gives it some sort of sacredness and value.

We are studying religious education mostly for the purpose that person may attain, in terms of Islamic creeds and outlook, such a station that religion may be strikingly manifest in his actions and moralities. Thus, religious education should be present in all aspects. In religious education, merely mind and beliefs are not at stake; rather rational, physical, and social education should become religious as well.
The Scope of Awaiting and the Impact of Approach of "Awaiting" on Educating the Awaiting Generation in Society

Shi'is are of the opinion that Government of Imam of the Time is a global government. Thus, we should look at education from a global perspective. In "awaiting", education looks at man from two angles: individual and social. In social perspective, a global society is at stake. The reason for this claim is that Imams (PBUH) have made uses of global tools to promote Islam.

Thus, in this kind of education, each and every Muslim should be so educated that he may present his religion to the entire world and may be ready for all fields. For Imam of the Time (May God hasten his glad emergence) is Imam of all lands, languages, and nations, and is restricted by no border. When Shi'is think beyond their borders and consider Imam Mahdi (May God hasten his glad emergence) as the Savior of the entire world, evidently one who is awaiting for him will become a savior, in accord to his limited capacity, who goes beyond all borders of time and place. Admittedly, on the one hand, this person may be useful for his relatives as well as his surroundings and, on the other, others may benefit from his presence.

As said in the Quranic verses, because of presence of the believers, others may be exempted of punishment. God-the Exalted says: "But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness" (8:33).

That is to say that, in addition to other benefits of educating such a generation, we may enjoy their creational blessings as well.

When to educate the awaiting generation, we proceed from a global perspective, more important and more serious will be our task. This task may be divided into two parts: educating family and educating society. In educating family, the main role is played by parents and in particular mother. And, in educating the awaiting generation in society, we should, controlling propaganda tools, move approach to "education" towards educating the awaiting generation. Mechanisms of this kind of approach to education should be received from interpreters of the Divine revelation, Imams (PBUH). Before presenting methods to educate the awaiting generation, we describe signs of the awaiting generation as introduced by the Infallible Imams (PBUH):

Signs of the Awaiting Generation

To provide methods suitable to religiously educate the awaiting generation, we should know signs and indicators which may be present in an awaiting generation so that, when such characteristics are not seen in the society, we may undertake to realize them, and if we see such signs, we may promote and emphasize them.

Hope for and Belief in Future

One of the signs of the awaiting generation is that this generation believes in what that will happen in future. The Sacred Divine Essence has promised that two great events will occur to human beings: first, Resurrection, and the other, emergence of the Savior of the world of humanity. One of the educational characteristics of the awaiting man is that he thinks of a future with special events and characteristics. For various reasons, Imam Rida (PBUH) revived in his companions the spirit of thinking of and believing in a bright future. He said:

"Our Qa'im is the same as the promised Mahdi whom you should await and when he appears you should obey. Even if there remains a single day on earth, God will prolong it until..."
Mahdi emerges and fills the earth with justice and equity as it is filled with injustice and tyranny” (Abi Jafar, 1972).

This hadith is a promising one according to which one should hope for a bright future. To think of and hope for a bright future make man more enthusiast to perform his tasks; thus, the awaiting generation should be so educated that belief in a bright future may be institutionalized in their beings.

**Readiness**

The other sign which may be an indicator of the awaiting generation is readiness. They should own their role in the Age of Emergence. The awaiting man should be ready to be an agent of the global government. Imam of the Time (May God hasten his glad emergence) needs a man who is able to face various phenomena and conditions. That, in the age of occultation, people do not develop their capabilities and capacities is not consistent with the concept of awaiting.

Imams (PBUH) spoke so that thinking and sense of readiness may be developed in man's being. In this regard, Imam Rida says:

"The best adoration performed by my ummah is awaiting for deliverance by God (Abi Jafar, 1972).

By awaiting for Divine deliverance, man's readiness for it and attempt and self-building to realize it are meant; just in the same manner that one who is awaiting for prayers time or time to break his fast and makes himself ready through ablution or spreading cloth table. Those are awaiting for deliverance who attempt continuously to realize it and make themselves and others ready for it. It should be noted that when we make ourselves ready for realization and acceptance of the emergence [of Savior], God will completed the sequence and cover us with His blessings. Otherwise, one should not await uselessly. According to many hadiths, such a community will appear in the world and will attain the happiness of countenance of the beloved and their ideal.

**Thinking Globally**

One of the objectives of awaiting is to bring human beings out of introspection so that they may distance from thinking of minor issues in their lives. Self-centeredness is very dangerous for society. If self-centered, individual thinks within the limits of his own being and his own home. In this kind of thinking, he never thinks of the next generation and feels no responsibility to educate them. We have, however, hadiths according to which in the Day of Emergence of al-Qa'im (May God hasten his glad emergence), the herald addresses all people. In this regard, Imam Rida (PBUH) says: "He [Imam Mahdi] (May God hasten his glad emergence) is the one that a herald from heaven will so cry whose name that all people of the earth may hear call to him; the herald will say: "O! the proof of God appeared in God's house, follow him, with him and in him is truth" (Abi Jafar, 1972).

This hadith and in particular the phrase "all people of the earth" shows that the emergence of Imam (May God hasten his glad emergence) is a global emergence; thus, education of the awaiting generation should be global as well.

**God-Centeredness in All Affairs**

This characteristic is the main foundation of the awaiting one's conducts and personality and is introduced as the most important factor causing distinction between religious education and other kinds of education. Concretely speaking, the concept of God-centeredness means
"orientation of all man's actions and conducts in accord to Divine criteria and standards". Reflection of this point in the sphere of education indicates the characteristic of God-centeredness. Imam Rida (PBUH) says: "The beginning of faith is Tawhid and to admit Oneness of God- Blessed and Exalted" ('Atarudi, 1983).

**Justice-seeking**

As already said, one of the aspects of awaiting is dissatisfaction with the existing situation, and in other words dissatisfaction with injustice and oppression and announcing this dissatisfaction. Justice is one of the points upon which all prophets have founded their leadership. Imam of the Time is himself just and seeks for a justice-seeking generation. As long as people do not understand necessity of justice and do not struggle for it, they do not await for emergence [of Imam]. That Imams (PBUT) has described Imam Mahdi (May God hasten his glad emergence) as being just shows the same point.

"When he appears he will enlighten the earth by his light and establish the balance of justice among people" ('ibid.).

**Mechanisms for Religious Education of the Awaiting Generation as Viewed by Imam Rida (PBUH)**

Education is one of the important points strongly emphasized by Islam. This point is most clearly seen in Imam Rida's (PBUH) saying. He says: "If I find a young Shi'i who is not seeking for knowledge, I will whip him twenty lashes [to punish him] (Majlisi, undated, vol. 75, p. 346).

In the present article, we divide religious education of the awaiting people into two parts: first, an education which should be provided by family and the other what that should be provided by society.

**Educational Elements of Awaiting within Family**

**Position and Role of Family**

In this regard, two points should be mentioned which play an important role in educating the awaiting generation.

A. The impacts exerted by family on child's religious education concern the period before his/her birth some of which may be mentioned as biological or hereditary factors. Heredity together with acceptance of free will in children provides a proper ground for children to move in a particular path. One of the influencing factors is parents' good character. Husayn ibn Bashshar Wasiti wrote a letter to Imam (PBUH) saying that one of my relatives had requested me to marry her, she is, however, of a not good character. In reply, Imam said: "If her character is bad, then do not marry her" (Falsafi, 1999).

In some hadiths, we find that marrying some women has been forbidden.

"Do not employ fool and idiot women to milk your children since woman's milk influences [child]" ('Atarudi, 1983). Thus, if one selects his/her spouse carefully and gives priority to religious and moral factors, then there will be a context provided in which he/she will be able to transfer love for Imam Mahdi (May God hasten his glad emergence) easily to his/her child.

Thus, when marrying, the most important objective of marriage which is the same as educating righteous children should be taken into account. Other cases such as conception, ways
to milk child and the like are other points which should be taken into account and have been discussed in details in their proper place.

B. The second role played by family in religiously educating child concerns the period after birth. In this stage, employment of educational principles plays the main role in educating child. In this concern as well, there are hadiths in which recommendations about educating child have been provided. One of these recommendation concerns lawful morsel. Eating and drinking are necessary for man to continue to live, and no enjoinder and prohibition may be made in this regard; that what man should eat and what he should not eat is of importance. The religion of Islam has attached much importance to this point and there are many hadiths and verses in this concern: "Eat of that which Allah hath bestowed on you as food lawful and good" (5:88). Parents should know that lawful morsel is of influence on child's belief and faith even in embryonic period. That is why Imam Rida (PBUH) emphasizes lawful morsel.

Establishing a family

In educating an awaiting generation, family is of paramount importance. For a healthy society consists of [healthy] families and depends upon correctly educating these families. Since improvement of a society depends upon improvement of individuals, as long as individuals are not improved, society will not be improved. In this improvement, the role played by families and women is of paramount importance. In general, society assumes the same characteristics its individuals assume; and environment becomes healthy when individuals of society are pious people and continuously take steps for improvement. This educational and moral movement implies presence of women and mothers who educate pious and God-fearing men within their families.

Parents' Belief in Education for Awaiting

Parents should believe that in an Islamic, Mahdi-centered society, a purposeful education should be provided for children. Purposefulness of education was manifest in conducts of the Divine prophets as well. For example, Zachariah (PBUH) was thinking of a purposeful education. He says: "O God! Bestow me a child who may inherits Jacob's knowledge and become a religious scholar who is able to transfer his knowledge to others, and not only a good and healthy citizen. God- the Exalted- says: "Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer" (3:38).

Employing Principles of Religious Education

In this regard, mention may be made to some points including healthy soul. Those who undertake to educate others should firstly educate themselves. An educated man will be able to play his role as an educator in a good manner. When epidemics outbreak, one who suffers disease is usually prevented from using common things; for transfer of microbes causes other people who live in the same place to become sick. In a family in which an angry, aggressive, and sharp-tongued father or an anxious, freaky, and depressed mother lives, this will influence children's tempers negatively.

Attention paid to individuals and differences between them is one of the other educational principles. There are verses in the Holy Quran describing differences between individuals. There are differences in creation, in practice and in various environments; it goes
without saying that differences between individuals are caused by Divine wisdom; for it is this very difference which moves individuals and society towards perfection; if man was, like honey bees, created uniformly, then there would be no human ambition and progression in his essence. Hoping to have religious children while not taking into account their children's spiritual capacity and capability, some parents impose actions to their children, and in this wrong way, produce a state of discouragement and pessimism towards spiritual issues in their offspring and cause various educational problems as well. Imam Rida (PBUH) says: "O Yunus, speak with people according to their understanding and knowledge, and leave what they do not understand" ('Atarudi, 1983).

**Educational Elements of Awaiting in Society**

In some cases, the role played by society in the field of educational issues is more important than the role of family. Thus, in the present article, some elements of educating the awaiting generation for which society is responsible are noted. By society, various institutions such as propaganda organizations and cultural and training organizations are meant.

**Introduction of Imam of the Time**

It is evident that cordial inclination originates from knowledge. Thus, the most important task of the awaiting ones is to acquire knowledge of the sacred being of Imam and proof (hujjah) of their age. In hadiths as well, knowledge of Imam has been strongly emphasized. In education, knowledge of Imam of the Time (may God hasten his glad emergence) is the best means to creedally educating the awaiting generation. If knowledge of Imam is acquired by the awaiting one, he will find himself in the Imam's frontier and feel to be in Imam' tent living with him. Thus, he does not stop trying to fortify Imam's frontier even for a moment. If we can educate society with knowledge of Imam of the Time (may God hasten his glad emergence), we may say that we have to some extent provided a ground for emergence. In each and every opportunity, Imams (PBUT) tried to introduce Imam of the Time (PBUH). For example, Imam Rida (PBUH) told Da'bal Khaza'i: "After me my son Muhammad will be the Imam; following him his son 'Ali will be the Imam; and after 'Ali his son Hasan will be the Imam. Following Hasan his son will the Proof of God and the Qa'im, who should be awaited while he is in occultation. And when he appears he should be obeyed. He is the one who will fill this earth with justice and equity" ('Atarudi, 1983).

**Promoting Belief in God in Society**

Belief in God and God-centered thinking are among important and essential points for the awaiting one. This characteristic of the awaiting ones has been noted in the Holy Quran as well: "O ye who believe! Whoso of you becometh a renegade from his religion, Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing" (5:54).
Promoting Struggle against Oppression and Justice-centeredness in Society

It should be noted that it is the plan of Divine wisdom that man's life man may proceed on the basis of God-bestowed innate nature which is founded on justice, justice-seeking, and struggle against oppression. On the other hand, in Islam, "justice" has been of importance in all respects from creedal and religious to juridical and social aspects.

Since the very beginning of creation, man has been always awaiting for justice to rule societies, and he is still counting moments hoping for it so that man's old dream may occur with the emergence of the justice-spreading Imam. At the beginning of supplication Ifitiāh of Imam of the Time (may God hasten his glad emergence): "O God (please do) send blessing on the custodian of Your commandments, the vigilant guardian, the reliable patron, and the awaited justice". When an Imam is justice-spreading, in society a generation should be educated which is seeking for justice. Justice should be the main axis of society's issues and in "justice", there is no difference between individuals.

Promoting Culture of Awaiting

One of the principles which should be institutionalized in an awaiting society is awaiting for emergence. Shi'i culture of awaiting should be so developed that it may fit Mahdavi society. in this regard, Imam Rida (PBUH) says: "Our al-Qa'im, Mahdi, is he who should be awaited for while he is in occultation (Ibn Babawayh, 2010).

Producing a Educable Spirit in Society

Favorable environment is among necessary conditions to accept true education. If environment is not favorable, education will not be realized; for a corrupt society or environment corrupts individuals. A honest generation needs a honest environment to grow within it. In other words, to have awaiting and honest offspring, we have to previously come to the belief that we can and must prepare such a honest environment. It is within such an environment that the new generation may be able to perform their devotional obligations. The revolution of Imam Mahdi (may God hasten his glad emergence) is a global revolution and not a regional one. While the atmosphere governing country is an anti-Mahdavi one, one cannot suffice only to educate his/her own child within the context of family or school. One of the methods to create a honest environment is commitment to enjoining good and forbidding vice. Imam Rida (PBUH) says: "If my Ummah abandon enjoining good and forbidding vice, then they should expect for punishment of God- the Exalted" ('Atarudi, 1983).

Study of Fruits of Educating an Awaiting Generation Relying on Sayings of the Supreme Leader

Struggle against innovations, cultural NATO and religious deviations

Innovations and false interpretations are the main problem in the end of Time when major and minor principles of the Divine commandments have appeared in the realm of religion. Under such conditions, Imam does not face a group of ignorant people; rather the main causes of such [false] interpretations and deviations are those who are in charge of religion as well as dependent and secular clerics who are supported by capitalists, aristocrats, and non-Muslim States.

Thus, the awaiting generation that wishes to come close to the main indicators of the time of emergence and Mahdavi rule has to try to eliminate, as much as possible, contexts within which intellectual and religious deviations may grow. This generation has to try to explain and
describe genuine religious teachings and struggle against those who present deviated religious principles and creeds. This will not be realized unless through correct education and observance of its principles and rules which have been already discussed.

In this regard, the Supreme Leader says:

"You dear people - especially you, young people - however you try to improve your selves and your knowledge and character and conducts and however you attempt to acquire competencies, you will get closer to that future; these are up to ourselves. If we improve our selves, that day will come sooner. Just for the same reason, our martyrs sacrificed themselves to bring that day closer. The generation who made all those self-sacrifices for Revolution brought that future closer. However we try to do goods and improve our selves and our society, we get continuously closer to that future" (Jomhuri Eslami Newspaper, 13 November 2003).

Public Welfare

Hadiths quoted from the Infallible Imams (PBUUT) have depicted a clear and promising perspective of public welfare under Mahdavi rule. The emphasis put on economic welfare in the Mahdavi society shows importance of this point in establishing an ideal society, a society which follows life-bestowing teachings of Islam will not be a poor and retarded society. In the Mahdavi society, primary needs such as housing, employment and marriage should not be of concern for young people, rather it should be pioneering in scientific and industrial realms in the world. The awaiting generation should be at such a level of progress that they may produce and export science, technology, culture, and art, and may not be a consumer depending on others. The awaiting society should be leader of all other societies so that it may make the culture of awaiting global and prepare grounds for emergence. And this will be realized through creating a spirit of justice-seeking and dissatisfaction with the present inauspicious situation by correct education and guidance provided whether for individual or for society. The Supreme Leader of Revolution thinks that this is one of the important characteristics of the rule of Imam Mahdi (may God hasten his glad emergence): "In that society all forces of nature and all human forces will be employed, the widespread welfare will cover all people and there remains nothing in the depth of earth of which human beings do not make uses"

Actualization of Human Reason and Intelligence

One of the other fruits of educating an awaiting generation is their knowledge and understanding of modern issues as well as man's main needs.

In other words, man's knowledge, whether in the field of supra-natural sciences or in the realm of material sciences, will be advanced and this, in turn, becomes a ground for the emergence of Imam. The educated generation tries, in the time of occultation, to produce science, extend the scope of human knowledge, outpace others in this field, and make the Shi'i society the best one in the field of global science and knowledge. Characteristic of the ideal society which will be built by Imam of Time is to raise the level of man's thought, whether scientific thought or Islamic thought of man. In other words, in the age of Imam of the Time you should find no trace of ignorance, illiteracy, and intellectual and cultural poverty in the world. There people are able to know religion correctly and this, as you know, is one of the objectives of great prophets described by the Commander of Faithful (PBUH) in his noble Nahj al-Balaghah: "and the treasures of intellects will be developed for them". It has been said in our Hadiths that when Imam of the Time (may God hasten his glad emergence) emerges a woman
sitting in her home will be able to extract and understand truths of religion from the Holy Quran. What does this mean? It means that the level of Islamic and religious culture will so raise that all human beings and all individuals of society and even those women who are not socially engaged and are sitting in their homes may be jurists and scholars of religion. They can open the Holy Quran and understand truths of religion for Quran. You see that a society in which all men and women, at various levels, are able to understand religion and infer from Divine Book; how enlightened is that society! In such a society there will be no darkness. So disagreements make no sense in that society” (Friday Prayers Sermon, 27 June, 1980).

**Realization of Utopia**

One of the other fruits of educating an awaiting generation is to guide the society toward realization of "society of the righteous", a utopia in which justice-seeking persons are in majority and those who struggle against justice and reason are in minority. Certainly, one of the most proper and most efficient policies to guide a society toward a justice-centered situation is correct education and presentation of insight-bestowing images of the future favorable situation. Since Mahdavi rule has originated from among people and those in charge in this government are accountable before wise and aware people who have awaited a just and informed Imam to lead them (people who have raised to establish justice and struggle against oppression and help continuously their Imam to correct combination of rulers); it is in such a society where referring to people's votes and ideas makes sense; for they know what is good for them and will not be influenced by enemies' propaganda. "We should not accept oppression; we should struggle against oppression, whatever oppression from whatever side. We should orient to establish Islamic sanctions. We should not allow non-Islamic and anti-Islamic ideas to grow in our society; I do not say this should be done forcefully or violently- since we know against thought one cannot struggle unless by thought. Rather, I say that Islamic thinking should be developed through correct and reasonable ways. All laws, all rules of the State, governmental offices, executive organizations, all and all, should become Islamic in form and in content and they should come closer to being Islamic day after day. This is an orientation bestowed to us and our movement by awaiting for Imam of the Time (may God hasten his glad emergence). You read in Nundbah supplication that Imam of the Time (may God hasten his glad emergence) struggles against vices, enmities, inordinacy, and hypocrisy and uproots and puts an end to hypocrisy, inordinacy, disobedience, and schism. In our society, today, we should proceed in the same direction. It is this which brings us spiritually closer to Imam of the Time (may God hasten his glad emergence) and brings our society increasingly closer the society of Imam of the Time which is an 'Alawi, monotheistic society.

There should be no oppression in the society which will be built in the age of Imam of the Time (may God hasten his glad emergence). We do not mean that only in Iran or in Muslim societies there should be no oppression; rather, there should be no oppression throughout the world, neither economic oppression nor cultural oppression nor another kind of oppression should be in that society. Colonialism, class gap, discrimination, inequality, oppression and the like should be uprooted from the world (Friday Prayers Sermon, 1980).
CONCLUSION

It is based on Divine wisdom that each and every society chooses its own fate in the sense that people's will provide grounds and contexts which will be followed by a proper ground for Mahdavi rule and then the society of awaiting generation will attain such a level which it may witness emergence of the Savior of the world of humanity. If this generation is correctly educated, then it will seek for a global justice-spreading government which will uproot all injustice and oppression and the beautiful flag of guardianship of Allah will cover the entire world; this will not be realized unless by preparing necessary social contexts. For the last Imam of the Time takes the office of such a global government to guide people to the goal and ideal; and this will be possible if people are ready to enjoy this Divine guidance; and if there is no such a suitable context in society and people are not ready to accept guiding commands of that Imam, emergence of that Divine leader and Savior of nations among such people will have no effect. Just in the same way that presence of Imam 'Ali (PBUH) among people of his time, when there was no suitable ground [for people] to enjoy guidance of that Imam, was followed by no effect.

According to the Supreme Leader, some elements of an awaiting society are seen in our today society and the reason behind this is that all characteristics of emergence of Mahdi (may God hasten his glad emergence) are manifest, in a smaller scale, in the Islamic Revolution of Iran. In this regard, he says: "All characteristics of emergence of Mahdi (may God hasten his glad emergence) are found in a smaller scale in the Islamic Revolution of Iranian nation as well. There, God's remainder (Baqyat Allah) addresses all people of the world, when he leans on Ka'ba and cries to invite, he says: "O people of the world". Since the beginning, our Islamic Revolution states that it is not specific to a nation or a country. In the same way that he will struggle against all great powers of the world, our revolution faced all global superpowers unarmed and while relying only on faith. In the same way that emergence of Imam Mahdi (may God hasten his glad emergence) will perturb all material and ordinary calculations, our Revolution perturbed all calculations. Establishment of Islamic government not only does not postpone that promised end, but also hastens it and this is the meaning of awaiting (Friday prayers Sermon, July, 1980).

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