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Mahdism

State of Justice, End of History

- **First talk** ▪ Originality of the Savior in Human Thought
- **Focus** ▪ Savior in Judaism and Christianity
▪ Theory of «Savior» in Non-Heavenly Religions - Comparative Study
▪ End of History, Western Hegemony Manifestations - Dimensions
▪ Distortion of Ethical Aspect in Western «End of History» Theories
- **Rooting** ▪ Mahdism, «End of History»: Political-Social Approach
▪ Mahdism in Philosophy of History: Becoming of Humanity according to Mahdist Government
- **Reading in Book**
 - Method of Research, Investigation in Imam Mahdi Matter (may Allah hasten his appearance)



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For human and social studies

issued by Baratha Center for Studies and Research

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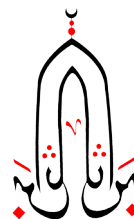
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of humanity and society**

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Oumam.magazine@gmail.com



**Baratha Center for
Studies and Research
Beirut- Baghdad**

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**Al-sheikh Jalal al-Din
Ali Al-Sagheer**

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Dr. Mohammad Mortada

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Proofreading:
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Oumam magazine, for Human and Social studies, is a quarterly scientific periodical, issued every three months by «Baratha Center for Studies and Research» in Beirut, Lebanon. It is concerned with criticizing Western visions of humanity and society in various fields and contemporary challenges in philosophy, history, sociology, anthropology, and other fields. This is on one hand, and on the other hand, rooting them from a rational standpoint, that is consistent with the requirements of human nature, and with the genuine metaphysical cosmic vision of humanity.

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At Upcoming issue

Zionism in Confrontation with Humanity

■ Magazine Message:

Confronting the intellectual challenges imposed by the West and others on our Arab and Islamic societies, through:

- ▶ Refuting these issues in a scientific and systematic academic manner, highlighting their consequences and shortcomings, and criticizing their origins and contexts.
- ▶ Revealing the political, economic and colonial backgrounds behind the attempt to dominate culturally on our societies.
- ▶ Providing scientific statistics from the inside of Western societies, which monitor the destructive consequences of these cultures on societies.
- ▶ Providing authentic and alternative visions on these issues from a universal humanitarian perspective, that is consistent with the requirements of human nature and the universal, metaphysical vision of humanity.

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**Method of Research, Investigation
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hasten his appearance)**

■ Authored
by: Sayyid
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Sistani

First talk

Originality of the Savior in Human Thought

Editor in chief:

..... ■ **Dr. Mohammad Mahmoud Mortada**

Since humans first inhabited this earth, they have found themselves facing three main challenges: the first is death and extinction; the second is the dominance of the forces of nature and the many and varied challenges of existence around them; and the third is the competition with their own kind and attempts to dominate and control, along with the injustice and oppression that accompany this.

As for death and extinction, it is an inevitable matter, beyond human capacity. Philosophers have discussed it, exploring it in terms of interpretation, analysis, and predictions. The ultimate conclusion is that it is a great mystery and an unavoidable fate, which can only be met with acceptance and submission. As for the forces of nature and its resources, they fall within the domain of human intellect. Applied sciences and technology have taken charge of controlling some of these forces and harnessing them for human benefit, while also establishing foundations and laws for adapting to those aspects of nature that cannot be controlled. These sciences continue to strive to tame nature, dominate it, and utilize its resources and energies.

As for human domination, the supremacy of the strong over the weak, injustice, slavery, and exploitation, all of these are dark chapters that have afflicted humanity since the existence of mankind, and have relentlessly hurt the hearts, souls, and eyes of people throughout history, as their suffering has continued over time, and their misfortunes have increased. Yet, humanity continues to yearn for salvation, looking toward the light and awaiting justice. The hope for liberation from their oppressive reality has been deeply created

in the consciousness of most people, who have always perceived their reality as unjust, surrounded by dangers from all directions. This idea has evolved alongside human existence, from the rise of the earliest human civilizations. Humans seek personal salvation, yearn for a savior and redeemer, who can push away the evils of their reality, and the injustices of life, guiding them toward a dignified existence and a good life, where goodness, truth, and justice prevail.

The concept of the «Savior» is essentially an ancient human idea, with roots stretching deep into the distant history of tribes and peoples. The traces of this idea can be found in the effects of ancient religions, whether divine or those referred to as «secular.» We would not be taking a risk in saying that no human doctrinal system—whether in its culture, worldview, or practical intellectual composition—has been without the assertion and preaching of the existence of a Savior (Redeemer), who will come at the end of times to reveal the beliefs of the religions. This is also affirmed and demonstrated by the science of «Eschatology.»

For example, the tribes of the American continent believed in the idea of the Savior, just as the peoples of the ancient civilizations of the East (the oldest human civilizations) embraced this idea, and solidified it in their doctrines and religious rituals. It has been narrated by the sage «Abior» that the awaited Savior will calm tensions, care for all creatures, and reunite his groups. Many references and Egyptian sources also mention that while some believed that this new era could come through a just king, who would save the people and reorganize society. A writer from the second party, named (Nafroho), describes the worsening the conditions of the country, and predicts the coming of a king who will save the people from their plight, and this king is called «Ameni.»

In the civilization of Mesopotamia, we find many narratives and historical events that present concepts of salvation and the existence of a Savior. In the «Babylonian Creation Myth,» we notice many ideas about the end of history after conflicts and disputes among the gods.

In Persia, Zoroastrianism (the ancient religion of Persia) believed that during the final stage of human history, a Savior named «Saoshyant» would appear. He would lead the final battle against the devil and defeat him.

In Manichaeism, we see a Savior sent by the higher power, who awakens Adam from his slumber and reveals to him his true nature.»

Thus, the heavenly religions, like non-heavenly religions, contain the concept of the Savior, according to what is called the «cycle of appearances.» All of them share the belief that the Savior and the end times have signs on three levels: before, during, and after the coming of the Savior... etc.»



When the discussion turns to the Jewish religion, salvation in its concept is a fundamental and vital matter. They built their entire religious and practical intellectual worldview upon it. The Messiah will establish the Kingdom of Israel, defeat other nations, and signal the restoration of the Jewish people from exile, returning their glory.

In Judaism, the idea of «Messianism» has become extreme, and intertwined with various Gnostic, mystical, Kabbalistic, and pantheistic innovations. Knowledge of it has been confined to the elite wise individuals (esoteric), similar to the concept of the *Shekhinah*. On the other hand, others rejected these forms and descriptions, considering them heretical and deviating. Amid this struggle between denial and affirmation, movements centered on «Messianism» emerged as a system of beliefs and ideas, focused on the expectation of the «Messiah>s» arrival. Some individuals even claimed, or were said by others, to be incarnations of the awaited Messiah. Just as the Jewish God (Yahweh) is a national god exclusive to the Jews, the Jewish savior is also a national savior meant specifically for them. Similarly, the concept of the savior in Christian thought revolves around the elect followers of Christianity, who will be granted supremacy and victory at the Second Coming of Jesus Christ at the end of the world. While Christianity advocates the idea of the «universal Church» and salvation for all humanity, its understanding of the savior, after the Second Coming, reinforces the classification of other humans as mere «lost nations.» Thus, the genuine and established idea of a savior, in all ancient beliefs and religions, clearly indicates that the savior, as such, is – despite different names – a genuine element of the religious and social narratives of civilizations in general. It was not exclusive to any particular community, faith, or civilization.

The observation is that the engagement of modern Western culture and philosophy, with those redemptive readings of history, followed a methodology of radical critique. The pioneers of this philosophy criticized these theses by exploring the philosophy of history, interpreting it, and understanding its ambiguous existential questions, with the aim of building their civilization and future. This began with (Kant), who considered the ultimate goal of human history to be the achievement of freedom through a civil government governed by a universal law. By achieving this goal, history would have reached its end. Then (Hegel) came, who regarded the victory of the French Revolution (1806) as signaling the declaration of the end of history, seeing that «the essence of world history is the consciousness of freedom.»

We come to the attempts of (Friedrich Nietzsche), whose philosophy differed and contradicted with the interpretations of others. It sought to establish the intellectual history of the West, and to build its foundations according to

values and standards of rational, instrumental, material thought that explore the truth of existence. His thought represented the peak of rebellion against Christian values (and religious values in general), where he believed that moral and spiritual values—such as asceticism and ethics—were nothing but manifestations of weakness and fragility, which hinder humanity from achieving its desired perfection. Then, he called for the abandonment of these ideas in order to «liberate mankind,» and to dedicate his free will in order to acquire courage. Nietzsche argued that the sanctification of Allah, which Christianity deepened, only increased human suffering and contributed to the destruction of his life through feelings of guilt and sin, leading him to asceticism and self-hatred. Therefore, he rejected this history and sought to transcend it by offering a constructive critique, advocating for the necessity of believing in truth, rather than in idealized notions of existence.

Nietzsche established his philosophical structure on his reading of history, according to the idea of the «will to power.» This led him to believe in concepts like the higher man («Übermensch»), the «death of God,» and «eternal recurrence.» According to this, time has no end, and the past will continually repeat itself into the future for all eternity. Life itself will recur through the presence of the higher man, who strives to reach perfection and possesses the will to power in order to revive it, according to new values that are in line with the present. The past becomes a guiding model for the future. It seems as though Nietzsche sought to declare the eternity of time to escape the finitude of human existence, by repeating historical events in cycles, without anything new, so that the past continually reoccurs in the future.

This destructive reading of history has contributed to the transition of Western civilization into the «postmodern» phase, characterized by the fluidity of concepts and the dominance of the logic of power. The idea of the «eternal return» lies outside the universal context that governing existence, a context that Islamic philosophy has proven moves toward constant and ongoing integration, ultimately leading to the Absolute: as in the holy verse: {Indeed, to your Lord is the return} [Al-Alaq, verse: 8].

If we examine Nietzsche's interpretation of history closely, we will find that it is based on a kind of arrogance and fallacy, as it relies on values that contradict the natural laws of the universe, specifically, his talk about eternity and the death of God conflicts with the most basic instincts of human nature, as he departs from a reasonable context, and leads himself into atheism and disbelief. Atheism is openly reflected in his philosophy, through his championing of the idea of the death of God, and his bet on the existence of a superior human being, who fears nothing. In this view, religion no longer contradicts science, but has become a tool for the humiliation of humanity.



On the other hand, in the Western reading of history, an extreme viewpoint emerged in the opposite direction, presenting a final vision for the social and political development of human societies toward an «inevitable» end, filled with a series of contradictions and unscientific predictions, built upon this «inevitability». This led to radical, violent positions that go against basic human nature, such as: the abolition of private property, the rejection of religious thought and metaphysical views, and the denial of resurrection, reckoning, and the afterlife, which are subjects of consensus among various human societies throughout time. The experience has shown that Marx's philosophy—when speaking of the «end of history»—reveals the moral distortion that affects humans under the dominance of materialistic relations, and the control of economic interests. In the context of the struggle for interests, the human being becomes a mere distorted functional entity, due to mechanized, artificial, and truncated specialization, which prevents human moral development as it should be.

The Marxist theory used its materialist philosophy as a means to explain and transform society, ultimately leading to its logical conclusion—historical materialism. It sought to expand from the understanding of nature to the understanding of human society, rejecting the role of religion as a driving force in social change.

Marxism argued that the development of the means of production is what changes and influences the cultural and religious consciousness of societies. All of this, along with other historical and deterministic explanations, made Marxism a subject of criticism and rejection by religions.

In general, the wrong and repeated human choices, throughout history, have led diverse human groups and civilizations to adopt various and contradictory paths in their theorization, and behavior toward the pursuit of happiness, either through adopting limited perspectives, or even entirely denying the possibility of happiness in this world. This behavior has brought about numerous catastrophic consequences for humanity, leading it into restrictive and miserable conditions, due to its focus on the worldly life alone. The materialistic, modernist mind produced the idea of the «end of history» in Nietzsche's philosophy, and similar notions in the works of Marx and others, within a dialectical framework that necessitates these movements to provide convincing answers—though often at a symbolic level—about the ultimate possible conception of happiness that they claim to offer to contemporary humans.

Although the end of historical mankind, with his beliefs, ideas, and religions, and the end of the idea of God and His revealed religion, necessitates that mankind abandon the fear of metaphysics, and fully exploit his material

existence to attain pleasure and happiness to the highest degree of perfection, but it has, however, led to an ethical crisis within what is known as the «philosophies and movements of the end of history.» This has resulted in a significant distortion and misrepresentation of the principle of «ethics,» due to the claims that history has ended, along with humanity and human values, by championing material values over spiritual ones. Consequently, we find that ethics, in particular, and human life in general, have been irreversibly transformed into a new form of worship, emphasized by critics of the philosophy of history and modernity, which shaped the final stages of history. This new form of worship manifested itself in the distortion of human life in its religious and ethical essence.

Furthermore, more modern currents have emerged, turning the relationship among civilizations into a confrontational one, where spiritual and human values were surpassed in favor of promoting liberal values, and the values of «instrumental reason.» The research concluded by evaluating the ideas presented by those philosophies, such as the principle of self-interest and ethics, instead of the moral knowledge that distinguishes human existence. It is widely agreed upon how much suffering, degeneration, and degradation humanity endures, in what is referred to as the «end of history and the last man» societies.

In this way, the theories of the «end of history» were able to establish the thought of modernity as the end of ethics as well, when they managed to distort human values, foremost among them ethical values, and when they produced values of nihilism and cultural and civilizational despair. This led to a kind of ethical absurdity in human life, which accompanied the philosophical and intellectual spread in the modern era, which sought to declare the death of man and the «end of history.» It became clear, through practical experience, that the «end of history» was nothing, but an establishment of Western dominance in general, and American dominance in particular, from a political perspective first, where its supporters considered that its victory meant the triumph of Western political and economic systems over «deviant and barbaric ideologies.» Therefore, upon deep reflection and penetrating analysis, we find that the discourse of the «end of history» is an explanation of the lust for control and dominance, entrenched in the Western self.

The issue of the «end of history» in religious thought, although rooted in metaphysical premises, is one that the various religions universally agree upon as self-evident and true. It provides a more logical and rational explanation than the theories of historical endings proposed by philosophers and politicians. These theories aim to monopolize the movement of history, halting it at a specific historical moment that represents the triumph of a



particular ideological doctrine, or belief system advocating for that historical end.

The faith-based upbringing of a person, combined with the freedom of choice he possess, places him at a critical crossroads in choosing a path of misery, unhappiness, and despair in this world, by following the influence of non-divine philosophical and intellectual currents over their destiny, or in choosing hope and a happy life in this world, let alone the hereafter, by following revelation. The religious perspective has provided an explanation for the ultimate resolution of the conflict between good and evil, asserting that there will be an end to the struggle in which good triumphs over evil and injustice. At that point, the end of humanity will come. The Shia Islamic doctrine, in particular, places a greater emphasis on the concept of final ends, compared to other Islamic sects.

The concept of Mahdism in Islamic thought, and particularly in Imami thought, has formed an issue that outlines an ideal scene for the end of history and the final days, by presenting the complete model that humanity awaits. Thus, Mahdism, as an application of the vision of the end of history, represents the ultimate destination towards which history moves, according to both the narrated evidence (Qur'anic and Hadith-based), as well as philosophical perspectives.

However, in the Mahdism, or the Islamic concept of the savior, is not a savior with a national or ethnic aspect; rather, he is a universal human figure, who will come to deliver humanity, and relieve the oppressed from injustice- all the oppressed, as Allah, Almighty said: {And We want to bestow favor upon those who have been oppressed on the earth and make them leaders and make them the inheritors} [Al-Qasas, verse: 5].

Scientific research has shown that the essence of the savior theory owes its existence and continuity, even among materialist movements, to divine religions- particularly the three religions, whose religious texts and narratives are rich with the idea of a savior, and the call to await him, with many details about him, all of which play the role of nurturing and guiding the followers, in embracing this great religious truth. The concept of waiting, thus, forms one of the main features of what can be called «psychological and practical preparedness for the ultimate goal,» meaning that the goal, which was certain according to the divine promise, also fundamentally relies on a change in people's souls, minds, and orientations towards accepting the sovereignty of divine values, in accordance with the verse: {... until they change what is in themselves...} [Al-Raḍ: 11].

Therefore, the philosophy of history and its goal, according to the religious perspective, does not isolate the realization of the goal from the will and

actions of humans. In other words, the inevitability of the goal's realization does not contradict human will and their choice of it. This is what can also be called «the matter between two possibilities» in the philosophy of history, according to the Imamate perspective.

The concept of al-Gayba (occultation) is one of the concepts that has been discussed verbally with different dimensions, all of which revolve around questions centered on the search for the «value» behind the unseen existence of Imam Mahdi. The existence and presence of the Imam among people, undoubtedly, carry a clear and evident value in terms of guidance and directing the nation towards religious values. However, how can we reconcile his existence in his person with his occultation from the eyes of the public, in terms of the value of this existence? What are the sources that the issue of the Imam's occultation (peace be upon him) provides in determining the final form of human society? The answer to this question is certainly linked to the fact that al-Gayba can only be understood within the framework of the concept of Imamate in Shiism, which presents a foundational dimension of the Imam, in addition to his organizational, leadership, and guidance roles.

The various human civilizations have witnessed a desire for humans to live in an ideal state, where the structure of political society is based on principles of right, justice, goodness, freedom, well-being, and happiness. We will not find a political philosophy capable of realizing this, except in the Mahdist doctrine, which is distinguished by several characteristics, including: the rule of monotheistic religion, the global sovereignty of its authority in all the world, the full realization of justice, and so on.

This issue of the magazine presents in-depth studies that deconstruct the diverse narratives surrounding the concept of the Mahdist figure with its Islamic interpretations. It discusses the logic of research and the rules of inquiry concerning the end of history and the Savior of the Last Days, aiming to reach an objective scientific approach, based on rational and Qur'anic evidence. This is done to understand the nature of the Savior as a divine religious truth, and the Last Man as a shared social phenomenon across civilizations and groups. It also deconstructs the secular, materialistic, and atheistic narrative about the superhuman as an alternative ideological and ethical proposition, revealing the dangerous distortions in its values and its significant civilizational effects on both contemporary and future humanity. The studies included in this issue show that the faith-based proposition, in its profound spirit, is rational, legitimate, and vibrant. It can not only survive but also thrive alongside materialistic propositions, as the latter suffers from deep cracks in its rational structure and its value system.



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Savior in Judaism and Christianity

..... ■ Dr. Mohammad Mahmoud Mortada ⁽¹⁾

Abstract

This paper discusses the concept of the "Savior", or idiomatically "Christ", in Judaism and Christianity. This concept is about a universal cosmic event, which humanity has not witnessed yet in our time. This is what is expressed in the literature of the heavenly religions as "the events of end times" or "eschatological events", which accompany the last days of humanity, and directly preceding the "Day of Judgment", which means the resurrection of the dead for judgment in the afterlife. The heavenly religions (including Judaism and Christianity here) agree that the "Savior" is a supreme religious figure, who derives great power from Allah, Almighty, to establish the right, spread goodness, and suppress injustice, and evil practices that overwhelm humanity life at that time.

Keywords:

Savior - Redeemer - Goyim - Christ - Christianity - Judaism - Appearance - Mahdi - End Times.

1 - Director of Baratha Center for Studies and Research in Beirut - Editor-in-Chief of Oumam Magazine.



Theory of "Savior" in Non-Heavenly Religions - Comparative Study

■ Dr. Ahmed Ibish⁽¹⁾

Abstract

The belief in the existence of a savior, who will come at the end times, to support religious beliefs, is not a new matter, nor is it limited to the texts of heavenly religions, but, the researcher in religions finds that it is a belief that was circulated by ancient religions, each one of them had its own savior, whom it preached and awaited. This research explains the roots of the belief in the existence of a savior in ancient non-heavenly religions, such as Zoroastrianism, Buddhism, Hinduism, and others. It also explains the texts that are used as evidence, and the characteristics of this savior (the awaited). The belief in the awaited savior is deeply rooted in most, if not all, of the man-made religions, as no religion is devoid of the belief in waiting for a savior, hoping that its suffering will be removed, and its belief will triumph.

Keywords:

Savior - Non-Heavenly Religions - Zoroastrianism - Manichaeism - Mazdakism - Buddhism - Hinduism - Mahdism.

1 - Associate Academic Researcher in History and Textual Criticism.

End of History, Western Hegemony Manifestations - Dimensions

■ Dr. Abdelkader Bouarfa⁽¹⁾

Abstract

The "End of History" statement was not just political predictions, or philosophical analyses within the field of "philosophy of history", rather, it was a strategic base for establishing America's "benevolent hegemony", as the neoconservatives call it. It is clear that the American hegemony obsession began during the reign of the third president of the United States (Thomas Jefferson), when he preached the birth of a new empire, where justice, freedom, and equality would spread on earth, and the oppressed would be confronted. Due to the conflict between America and the former Soviet Union, America worked to impose its hegemony on the Western world, after World War II, and on the Third World through economic and political projects, especially the "Freedom Wave" project, which aimed at cause revolutions in non-dominated countries. The fall of the Eastern Bloc, after the fall of the Berlin Wall in 1989, caused an intellectual revolution within Western institutions. So, several statements, which related to the idea of "the end", have emerged, and the most famous of which is the statement "the end of history" that essentially justifies American hegemony, the expansion of the field of liberal democratization, and the transformation of the world into a liberal market, where the development of society ends at a point called the "global market society". This hegemony "was aimed at Americanizing the world, and controlling it through "soft power"."

Keywords:

End - History - Hegemony - Democratization - Americanization.

1 - University Professor - University of Wahran 2 - Algeria.



Distortion of Ethical Aspect in Western "End of History" Theories

..... ■ Dr. Leena Hamidoush⁽¹⁾

Abstract

This research discusses the crisis of ethics within what is known as "philosophies and trends of the end of history", and the resulting distortion of the principle of "ethics", as a result of the claim that history had ended, as well as mankind and human values. Among these intellectual trends, philosophies - that supported material values versus spiritual values - have emerged, such as Hegelianism and Marxism. More modern trends have also emerged, making the relationship among civilizations a clashing one, such that spiritual and human values have been bypassed at the expense of showing liberal values, and the values of the "instrumental rationality". The conclusion was an evaluation of the ideas presented by these philosophies such as: the principle of interest, and ethics instead of the moral knowledge that characterizes human existence.

Keywords:

End of History - liberalism - Instrumental Rationality - Moral Values - Ethics - Material Values.

1 - Lecturer in the Department of Philosophy, University of Aleppo, Hellenistic and Medieval Philosophy.

End of History in Nietzsche's Philosophy: between Reasonable, Unreasonable

■ Dr. Sarah Daboussi⁽¹⁾

Abstract

This research paper presents a critical inductive vision of Nietzsche's reading of the philosophy of history and understanding its mysterious existential questions, which represented a decisive intellectual turning point in the history of Western thought as a whole, as he contributed through his genealogical reading of history, to the transition from the stage of modernity to the stage of post-modernity, then to transcend the Western philosophical conception, aiming at build the history of humanity, and not to destroy it by creating new concepts, which serve human civilization in the stage of post-modernity. Nietzsche sought to make his philosophy speak about his era, and its weakness and frailty. This explains his why he is averse to it, rejects it, and considers it as a kind of intellectual decadence, and weakness that must be changed and overcome, by finding new concepts that serve humanity. However, this philosophy has led him into a series of intellectual and ideological pitfalls, which have made it the subject of wide-ranging intellectual debate. So, how did Nietzsche understand history, and on what foundations did he build his genealogy in the philosophy of history, and what are the most important philosophical pitfalls that his philosophy fell into?

Keywords:

Nietzsche - Philosophy of History - Genealogy - Modern Western Philosophy - Superior Mankind - Will to Power - Eternal Return.

1 - Tunis El Manar University - Tunisia.



Marxist Theory Critique of "End of History"

■ Dr. Hamdan al-Akla⁽¹⁾

Abstract

The research on the "end of history" is of strategic importance in philosophies, intellectual and ideological systems; as it has a final vision of the social, and political development of the movement of human societies, as is the case with the "Marxist theory", and its vision of the end of the world's development, and reaching a state of inevitability, which led to a series of contradictions, and made it vulnerable to criticisms that extended this theory, because it contained unscientific predictions, based on this "inevitability", as well as its violent radical positions that are not accepted by common sense, such as: Abolishing private property, rejecting religious thought and metaphysical visions such as denying resurrection, accountability and the afterlife, which are the subject of consensus among various human societies throughout time.

Keywords:

End of History - Marxism - Communism - Development of Societies - Economics - Religious Criticism.

1 - Philosophy Lecturer at Mardin-Artuklu State University - Türkiye.

Mahdism, "End of History": Political-Social Approach

■ Samer Tawfiq Ajami⁽¹⁾

Abstract

Human civilizations have witnessed the desire of mankind to live in an ideal state, in which political consensus is based on the bases of truth, justice, goodness, freedom, prosperity and happiness. We will not find a political philosophy, that capable to do that, except the Mahdism doctrine, whose state is distinguished by several characteristics, such as: The sovereignty of the monotheistic religion, the universality of its authority in the East and the West, establishing justice - where injustice in all its forms is eliminated, a sense of thorough security is spread, which eliminates fear, anxiety and unrest, economic well-being is achieved, which is manifested by the ability of every citizen to secure his needs, in a way that eliminates poverty, hunger, begging, etc. - people's commitment to values and abstaining from corruption, based on self-moral motivation, not fear of the law - the infallible ruler worked according to the givens of reality as it is, not the appearance as it appears through evidence and sensory testimonies, and humanity reaching the pinnacle of perfect knowledge and intellectual maturity.

Keywords:

Utopia - Mahdism State - Political Philosophy - Liberal-Democracy - Monotheistic and Just Society - Future of Humanity - Holy Quran - Hadiths of the Prophet and Imams (PBUH).

1 - Writer and researcher in the philosophy of religion and new theology.



Mahdism in Philosophy of History: Becoming of Humanity according to Mahdist Government

■ Hussein Ibrahim Shams al-Din⁽¹⁾

Abstract

The philosophy of history is considered a branch of knowledge that deals with issues of history and human activity, in a way different from that sought by narrative or analytical history. It seeks to reveal the meaning of history, the direction it is heading towards, and the laws that govern it. All this happens after raising the basic question about the origin of the existence of meaning, direction and laws for human movement in history and time. Hence, the issue of Mahdism in Islamic thought in general, and Imamate thought in particular, constituted a matter that depicts an ideal scene for the conclusion of history and the end of time, this is through presenting the complete model that humanity awaits. Therefore, the search for Mahdism, as one of the visions of the philosophy of history, was the subject of consideration in this research. We sought to clarify the features of history and the direction it is heading towards, according to the transmitted Quranic and Hadith facts, as well as the philosophical facts, and then the search for the position of Mahdism and the appearance [zuhur], according to this vision that the religious philosophical text and thought present to us.

Keywords:

Philosophy of History - Mahdism - Direction of History - Justice - Appearance [Zuhur]
- Waiting.

1 - Religious Sciences Student - Qom Seminary [Hawza]- Iran

Migration, Humanitarian Borders Violation of Human Rights in European Union under the Pretext of Human Rights⁽¹⁾

■ Dr. Mojtaba Maqsoudi⁽²⁾

■ Translated by: Hussein Jahjah⁽³⁾

Abstract

Asylum, migration, their effects and consequences are one of the realities and problems of the contemporary world. In this regard, "humanitarian borders" are a recent concept in the international system, which oversees some efforts to alleviate the pain and suffering of migrants at borders, especially the borders of the European Union, which has not been able to practically secure the rights of refugees, and has lost its truth in light of the security interests of the European Union. Therefore, the main question of this research is: To what extent has the idea of establishing humanitarian borders, by the European Union, been able to secure the basic and self-evident rights of migrants and refugees? The research assumption is as follows: The EU's humanitarian border policies and measures are influenced by political considerations more than by human rights requirements, and have practically become part of the justifications for all types of violations and violence at the EU's borders. This research, using a normative-descriptive approach, argues that emphasizing the measures and components of "humanitarian security", rather than "national security" and "state security", could be a suitable framework for demarcating humanitarian borders.

Keywords: Humanitarian Borders - Border Establishment - European Union - Humanitarian Security - Migration - Asylum.

1 - "مهاجرت و مرزهای بشردوستانه نقض حقوق بشر به نام حقوق بشر در اتحادیه اروپا". "مطالعات بین المللی" Quarterly Journal, Year 19, Issue 1 (73), Summer 1401 AH.

2 - Arbitrator and Asst Prof, Department of Political Science, Tehran Central Branch, Islamic Azad University, Tehran, Iran. Website: <http://meitaba.maqsoudist.iau.ac.ir>

3 - Lebanese Lecturer of the principles of jurisprudence and theology at the religious seminary [Hawza] in Qom.



Method of Research, Investigation in Imam Mahdi Matter (may Allah hasten his appearance)

..... ■ Authored by: Sayyid Mohammad Baqir al-Sistani⁽¹⁾

..... ■ Reviewed by: Ali Melli⁽¹⁾

Abstract

The focus of this research is to investigate the birth of Imam Mahdi (peace be upon him), through the texts of the Ahl al-Bayt (peace be upon them), and his Imamate, as he is the present Imam, who must be obeyed and prepared for his appearance. However, it includes the general principles to prove the Imamate of the Imams of Ahl al-Bayt (peace be upon them) in general, and the biography of all the Imams (peace be upon them), regarding guidance to the Imamate of the next Imam. The reason for paying attention to this research, according to the rules of religion, is three aspects:

- 1- The necessity of investigating the chosen ones from Ahl al-Bayt (peace be upon them) in this nation, and believing in them, as this is part of the completion of the religion.
- 2- Imam Mahdi (peace be upon him) is the actual Imam of this nation, according to the religion's hadiths. So, he must be loved and loyal to him, and it has been said: "Whoever dies without knowing the Imam of his time dies a horrible death."
- 3- Imam Mahdi (peace be upon him) is the promised of this nation, and this requires attention to knowing him. Religion's hadiths informed that in order for people to believe in him, in advance, before his appearance, and to submit to him when he appears.

Keywords:

Informing about Mahdi - Aspects - Characteristics - Methodological Necessities - Smart Methods.

1 - Professor of Bahath Kharij at the Najaf Seminary [hawza].

1 - Lebanese researcher.