

The Necessity of Adopting, Demonstrating, and Promoting the Mahdawī Identity

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SUMMARY PAPER

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MAHDAWĪ IDENTITY

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AN OVERVIEW

The goal of this paper can be stated in several points which represent the objectives and results that follow from adopting, demonstrating, and promoting the Mahdawī identity.

First, remembrance and insight, and highlighting the importance of the Mahdī worldview. This is especially significant in the face of intellectual challenges and bleak crises.

Second, identifying and achieving goals. Success in achieving the community's goals depends on this in-depth knowledge of the Mahdī worldview, which is ever present within the Shia scholarly field.

Third, the formation of paradigms and moral compass. Identity links experienced reality and desired truth.

Fourth, defining symbols. Symbols are defined through identity. No society of any kind is devoid of a symbol whose existence constitutes the realization of values. Such a symbol is pivotal to a society's existence.

Fifth, civilizational convergence at the end of times, and presenting it as a civilizational goal.

HUMAN NATURE AND DISCOVERY OF PROFOUND HUMAN AND RELIGIOUS CONCEPTS

Mankind, by its cognitive nature, does not understand the depth of a concept until it is embodied in some physical form. We often do not internalize a concept without a sensory manifestation. This also applies to the Last Vicegerent.

Imam al-Mahdī represents the practical application of religious and human values through his attributes – he is the promised, the faithful, the awaited saviour, the Mahdī, the reformer, the argument, the proof, and the hope.

WHAT ARE THE PILLARS OF THE MAHDAWĪ IDENTITY?

We can express these pillars in reference to the special characteristics of the Mahdī (a). He is a symbol, leader, example, role model, and guardian having both *Wilāyah Takwīniyyah* and *Wilāyah Tashrī‘iyyah*. He is the only one who has all of God’s Blessed Names, and he is the proof of God on earth. His presence is a necessity. He is the perfect human being who will achieve the goal of creation.

WHAT ARE THE CHARACTERISTICS OF THE MAHDAWĪ CULTURE?

The Mahdī worldview is not just an idea, a circumstantial hope, a sub-identity, a hypothesis, or a superstitious and illusory idea. It is not only a human ambition. It is not a mere foretelling of the unseen future.

The Mahdī worldview is rational, unseen, cosmic, creational, a fixed.

It is a divine truth that is called for by our innate nature, affirmed by reason, and confirmed by religion in the Qur’an, an abundance of narrations, and clear proofs.

WHAT ARE THE CHARACTERISTICS OF FOLLOWERS OF THE MAHDĪ (A)?

Adopters of the Mahdī worldview have several characteristics, the most important of which are: a proactive and industrious character that believes in the doctrines of hope and waiting; real and continued striving to build a society of justice, spreading divine values, and preparing of the tools, numbers, and preludes to his public appearance; precaution of misuse of the Mahdawī culture; and doctrinal, legislative, and emotional connection (through the tongue, the heart, and physical acts).

WHAT ARE THE RITUALS ASSOCIATED WITH THE MAHDĪ WORLDVIEW?

The rituals associated with the Mahdī worldview must be understood in light of the root Mahdawī identity. Otherwise, those rituals would appear to be cold, superficial, and stagnant – away from its true energetic spirit. The major rituals in this regard are as follows: celebrating the events of his birth and “Coronation”; standing up when his name is mentioned; reciting the supplications for hastening his public appearance (such as Du‘ā’ al-Iftitāḥ, Du‘ā’ al-Nudbah, Du‘ā’ al-‘Ahd, Du‘ā’ al-Faraj, and Ziyārat Āl Yāsīn); being ready and on the look out for the signs of the coming of his public appearance; introducing the world to the Mahdī worldview, his renaissance, his knowledge system, and his goals, as well as addressing misconceptions about him such as the improbability of his existence; and taking precaution against the attitudes of scepticism, superficiality, obscurism, materialism, injustice, and undermining of rational belief in the unseen.

In addition, there are several principles that are foundational to the Mahdī worldview.

1. The necessity of believing in the unseen.
2. The necessity of believing in the attributes of God Almighty, the necessity of sending messengers, and the principles of divine grace, justice, and wisdom.
3. The necessity of believing in revelation and prophecy, and that Imamate and is a status appointed by God Almighty.

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4. The necessity of understanding the reality of the creation of the universe and the purpose of creation (creating the universe and creating humanity).
5. The necessity of studying divine traditions in human societies.
6. The necessity of the presence of the Imam (a) at all times, and he is the heart of the universe. As the narrations explicitly state, the earth is never to be devoid of an argument for God, whether it is apparent and well-known, or absent and hidden.

The Mahdī worldview is a formative issue, not a purely legislative one. It is a theological issue, not a fiqhī issue. It is a cosmic and existential issue. It is an issue stemming from the unseen. It is not nominal, relative, or confined. It is a central issue and it must be believed as a matter of doctrine. It is an essential issue, not a secondary or tangential one.

This is a firm belief based on religious texts, theological foundations, scientific rules, and a sound approach.

WHO WAS THE FOUNDER OF THE MAHDAWĪ IDEA?

The Mahdī worldview is a divine reality, which began with the creation of the universe and has been promoted by all messengers. It is not a worldly idea created by humans. It is one of the most important of universal concepts, and one which religion has given special attention to. It is an evident, precise, clear, detailed, integrated, and harmonious thesis that represents truth, authenticity, and historical depth. It is an idea that will lead to goodness, safety, and prosperity in a world drowning in vice.

The idea was present in divine scriptures, human instinct, and ancient philosophy. It carries the inevitability of historical traditions. The Mahdī worldview is based on religious prophecies that have always been emphasized by religious leaders and texts throughout history.

The Mahdī worldview is not an idea fabricated by the Shia. Nor are the narrations of occultation developed in later ages. It is not the result of confusion, embarrassment, or chaos, but is rather based in confidence, stability, and peace.

WHAT DOES THIS IDENTITY ENTAIL?

The Mahdī worldview is broader and more complete than the idea of the universal saviour advocated by the human nature and previous religions. There is no subordination to or imitation of previous monotheistic religions in this regard.

The Mahdī worldview as adopted by the Shia is divine and public, not manmade and personal. It does not advocate silent hopes to calm people's anxieties. The claim that this idea is not divine, but a result of injustice and political persecution, is false. All theories about it, such as the claim that it was fabricated by priests, are erroneous.

The occultation of the Imam (a) is not through the absence of his person, as was the case with Prophet 'Isā whose occultation was miraculous and unnatural. Imam Mahdī's (a) occultation is natural through changing of names, places, and methods of communication. I will not say, 'He is imperceivable by the eyes.'

WHAT IS THE CRISIS OF MAHDAWĪ IDENTITY?

An identity crisis can be the result of a lack of firm belief, lack of familiarity with evidence, superficial understandings, a polluted environment, lack of defenders, fraud, belittling, fanaticism, stubbornness, and attempts to portray it as lacking clear and convincing evidence.

Reading heritage with excessive, negligent, or deficient methods.

Some instances of such false readings include:

1. Doubting his birth, his survival, or his existence in this world, based on a misunderstanding of our heritage, or the establishment of a method that prevents access to truth and acceptance of that.
2. Doubting that he is influential in our lives and believing that he is a restricted and ineffectual, making him out to be an Imam who has no role in our identity because he is absent.
3. Doubting his effect on the universe and existence, and believing that he does not possess any creational or legislative influence.

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4. Doubting his witnessing of our actions, and believing that he is not a divine argument against us.

HOW DO WE FORTIFY THIS IDENTITY?

1. Responding to misconceptions, establishing a methodological approach to illuminate the truthfulness of the idea, and behavioural connection can aid in fortifying a Mahdawī identity as follows:
 1. Belief in the rightness of identity, a sense of responsibility towards it, and the greatness of the benefit obtained from it.
 2. Finding a strong motive for establishing the project in our minds and souls, and the need to express it with pride.
 3. Emotional energy and translating it into social projects.
 4. Drawing long-term strategies and not being afflicted by despair or confusion, confusion of concepts, indifference, shyness, or a feeling of inferiority.
 5. Making our Mahdawī identity an element in building civilizations and perpetuating their survival.
 6. Identity is not a theoretical study removed from reality, but rather a dynamic, revivalist, and vital concept.
 7. The Mahdī worldview during the major occultation gave birth to the marji'iyah and civilizational heritage.