



**Science in the Age of the Advent of Imam Mahdi**

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**ABSTRACT**

Normally, the human kind tried in the different dimensions and obtains new success each day. One of the dimensions which is followed in human society is development in the field of science so that scientific development is resulted to development in human society. The most significant talk is that in terms of religious resources, all scientific developments are not compared with till the advent of Imam as if this scientific development shall be more than 12 times. Absolutely, in the society in which top of leadership is Imam Mahdi and it shall be significant development and great variations shall be appeared. This variation shows great variation which shall be discussed.

**Keywords:** Science, advent, Imam Mahdi.



## **1. INTRODUCTION**

At first, the most important and significant narration on age of Imam Mahdi is narration of Imam Sadegh: Science and knowledge are 27 letters and all offered by saint messengers is two letters and people don't familiar with it and extend it between people and attaches it and extend 27 letters between people (Helli, 1991, pp 117) .According to said narrations, science development shall be more than 12 times compared with other narrations and we will discuss different dimensions of documents and reasons:

The origin of narration as well its document shall be narrated as follows:

From Mosa ebn-e-Omar ebn-e-Yazid Selghal, from Hassan ebn-e-Mahboud, from Saleh-ebne-Hamzeh, from Aban, from Abi Abdellah: science and knowledge have 27 letters and everything was offered by saint messengers is two letters and when Imam Mahdi uprising, other 25 letters are offered and extend it between people and 27 letters are extended (Helli, 1991, pp 117).

## **2. DISCUSS RESOURCES OF NARRATION**

This hadith was narrated in some resources which as follows:

The oldest resource which was narrated the hadith is Basader-e- Darjat the book of Saad-ebn-eAbdullah. The abbreviation of the book is summary of Basaderol Darajet which was performed by Hassan ebn-e-Salman from pupils of first martyrdom and is available now. Sad-ebn-e Abdullah is considered as valid narrator:

Sheikh Tousi is regarded as valid narrator.

Sheikh tousi writes about it: he is the great narrator and writer of some books (Tousi, Fehrest, pp 75).

Najashi writes about him: Aboulghasem sad ebn-e- Ashari is valid and the great narrator from families of Ashari and Saad wrote 36 books (Najashi, pp 401).

According to the contents, the resource of narration is valid more.

## **3. DOCUMENTARY DISCUSSION**

Document of narration is weak in document (Najashi, pp 405) but one can say that because of different witnesses as if it confirms the content of hadith and it is so valid.

## **4. WITNESS AND EVIDENCE FOR CONFIRMATION OF HADITH:**

### **4.1. Koran**

Less knowledge was given to you only (Asram 85).



This verse reasons that the science which was given to human is less portion of science then, more knowledge is which is not offered to human and it will be offered in the advent of Imam Mahdi age.

2.2.2 tell them, inform me if the waters used is on land, who can available water for you? (Malek, 30).

In different narrations, Imam Mahdi is emblem of saint nature which shall be pointed to him:

Imam Bager says: this verse is on Imam Mahdi and he says: is your Imams are disappeared, and you don't know where is he, who gives Imam for you and then he said: swear in God, the narration of the verse is not yet (Sadogh, 1405, 325)

We found that interpretation of water is fluid of life and it is due to saint nature of Imam Mahdi and it is acceptable. Role of Imam is so important and basic in society.

Water is presented is origin of all things in Koran now:

And we gave life from water which is fluid of life (Anbiyah, 30).

As water is emblem of material life of human, science is for spiritual life of human which is for scientific and mental and spiritual life of human.

Imam Bagher: when imam Mahdi uprising, God took his hands on all creatures and collect their mind and complete their wise (Koleini, 1407, pp 25).

#### **4.2. narrations**

Imam Bagher says: science is grown to book of God and tradition of prophet in heart of Mahdi, as, the plants grow in the best mode and someone stays and sees him (Koleini, 1407, pp 25).

This hadith says that science grows from heart of Imam Mahdi and extends in world as if according to word of Imam Bagher, he is regarded as a spiritual person who commits his legal tasks (Namani, 1422, pp 239).

This hadith says that in the age of Imam Mahdi, scientific growth is caused as if some of women can reach in scientific growth and extract verses and narrations.

All the cases are witnesses that prove the authenticity of and show that in the age of Imam Mahdi, it blossoms and shall give significant results which shall be discussed.

1. Discuss different versions of narrations:

This narration is narrated as two methods:

1. Science has 27 letters (Bahoddin Nili Nagafi, 1981, pp 353)



2. Science has 27 letters (Helli, 1991, ppp 117)

## **5. REASONABLE DISCUSSION**

### **5.1. discuss language of hadith:**

One of the discussion which is stated to story of Koran and narrations is that the real and fact language is symbolic or simpler? The public thought is that all are fact and happened and koran and narrations are narrated.

But by spending time, the question is here some of contents in Koran and narrations are as symbolic language and thus, it shall be covered it.

The principle is that language of every word is real and fact otherwise, there are evidences and witnesses which emphasize on symbolic part of language. For example, a story on Adam and Hava and prohibited tree is as symbolic (Tabatabaee, 1417, p 36)

Now, sine some of narration stated that science has 27 letters and the question is that is divide to 27 letters or another reason?

There are two possibilities:

1. If language of hadith is real and fact, one can say that parts of science have 27 letters and before age of Imam Mahdi, it shall be appeared and extend in world and human reach in 25 parts.
2. If language of hadith is as symbolic, one can say that rate of science development in previous time of imam Mahdi is so less and shall be completed in the time of Imam Mahdi and there is not unknown and there is not ambiguity.

At here, one can say that the hadith is not as symbolic and secret because the principle is on real and fact mode and we shall not return it and in any case, there are two cases on it.

### **5.2. mean of 27 letters**

According to discussion of different versions, it was recognized that the narrations are as two modes: 27 letters. One can say that the narration shows some of sections shall be discovered but if we pay attention, 27 letters shall appear.

1-2-5 it is possible that mean of letter is same alphabet letters and since science is stated by alphabet letter, thus, it is regarded as letter.

2-2-5 one can say that number of prophets which were pointed in Koran and their names are regarded as 27 persons. Sheikh Mohiddin Arabi regulated the most important work based on it. As for previous contents, it shall say that the mean of narration is prophet between people and shall extend in the age of Imam Mahdi (Abedi, 2015, pp 279).



3-2-5 there are different letters for alphabet letters. But a customary mean is method or style (Ebn-e-Fars, 1404, pp 42)

Thus, the current mean of letter is 27 letters and 27 method or styles, that means learning method and extend 27 different styles.

4-2-5 as for previous mode, hadith language is as real and fact modes. If hadith language is as symbolic, mean of division of science is emerged in the age of Imam Mahdi and shows that science has different degrees.

### **5.3. nature of science: religious science or non-religious science (experimental and human)?**

According to hadith, only two sections of it shall be developed and other 25 parts shall appear in the age of Imam Mahdi and shows that experimental and technology cover it.

1-3-5 first insight: presence and development of science in the age of Imam Mahdi and in the age of religious and non-religious era.

Some of scientists and thinkers believe that mean of science and extension in narrations is modern science of world so that it consists technologies of contemporary world.

Javadi Amoli writes:

When Imam Mahdi is uprising, covers benevolence hand on people and as result, their minds are completed and grows as culturally and obtains 27 letters whereas, it reaches in 27 letters (Javadi Amoli, 2009, pp 369)

He stated:

The nation which form in the shadow of prophet of the last messenger and extract science and knowledge shall obtain 27 sections whereas, it obtains science and knowledge by narration and hadith (Javadi Amoli, 2008, pp 263).

It is worth to say that he stated on hadith and his mean is science and religious and experimental mode.

Makarem Shirazi says:

The hadith is on significant scientific development in the age of Imam Mahdi which is 12 times compared with all sciences and knowledge are granted and open all doors into people and shorten the way as 12 times (Makarem Shirazi, 2001, pp 261-262).

Tabasi says:

The government which leadership is same as Imam Mahdi and opens knowledge and science doors, not only same as prophets and messengers but shall be appeared as 13



times scientific development in the world and in other word, opens science and knowledge door so that women and young are familiar with God' book and religion and extract the, and in the dimensions of industry, there is significant development but collection of narration shall be mode (Tabasi, 2003, pp 255)

It was recognized that same as development of industry and technique, there are religious development in the age of Imam Mahdi and development shall be in two modes.

2-3-5 second insight: the presence and development in the age of Imam Mahdi and modern technology in that time:

Some of authorities believed that mean of science and development is religious and saint science only and experimental and technologic sciences don't cover it. In perfect mode, one can say that all sciences which are produced after renaissance era, shall direct into real welfare and peace thus, there is not same knowledge.

Mahdi Nasiri writes:

The customary and prevalence consideration is that what was obtained by human is scientific developments and it is 27 letters which shall give by Imam Mahdi. Then, when Imam says: the existing knowledge shall be added and complete them (Nasiri, 2011, pp12).

In his view, the most customary mode is incorrect and there is not another mode in hadith. Firstly, in hadith, the word is on sciences which are given by prophets not sciences and knowledge which are derived from after renaissance. Secondly, regardless cognitive bases of modern science, origin of development and emerging sciences was saint prophets not his personal experience, thirdly, it was recognized that as two letters don't increase till the time of Imam Mahdi, thus, there is not explicit mode and Imam Sadegh says there are some letters on development and completion.

According to it, mean of science is all sciences which are given by prophets and it has 25 letters and are given by Imam Mahdi and this science can be as spiritual between people and same as interpretation of Koran and spiritual mode and material and incredible knowledge and movement on clouds, removing coverage and power of seeing of humans and any instruments for it (Nasiri, 2001, pp 230-226).

3-3-5 Critics' and discussion of insights:



This sections consist of two parts: in first section, we discuss insights and views which are in experimental and non- religious mode in the age of Islam and in second part, we prove that the status of Islam is agreed against modern technologies and it will continue.

#### 1-3-3-5 First Section

As said before, we discuss insights and views in non-religious sciences and the most basic theories are:

1. These sciences are on the service of development of spirituality and mentality but they are instruments in the development of civilization and material needs, thus, if we need spiritual sciences, they are current modes (Mirbagheri, 2004, pp 4-3).
2. According to verses like Alagh 5, the origin of all sciences is spiritual and accordingly, it is due to comprehension of human which is independent from teachings of prophets and it obtained from living styles (Islam and modernism, pp 78) and the scientific developments were formed after renaissance period since it is factor for all current crisis, thus, mind of human cannot produce science and is granted by Koran (Nasiri, 2011, pp 47).

The result of said cases is that there is human mind which can produce science and it is origin of all spiritual mode and that science shall not for human.

#### 1-1-3-3-5 criticism of said cases:

1. In the criticism of statement, one can say that sciences and knowledge are based on narration and don't refer into spirit directly and the verses and narrations are not reasons on it. For example, the said verse points to non-innovations and the verse is derived from saint teachings and points to action unification which is derived from each human but real action that means God (Vaegheh, 63/64).
2. In the theoretical criticism of said verse, it shall say that accurate science is on koran and tradition and the hadith is evident as for Koran mode which its means is comprehension of book and tradition not on negative mean and science and the past history and it shall be useless in searching mode of science.
3. In the criticism of word in which mind of human cannot be useful lonely, one can say that mind of human has same valid which its valid is precedent on everything and thus, acceptance of religion is done otherwise, imitative religion has no value. The case is precedent on mind cannot be removed from mind. The errors which are stated by



religious scientists are from root of religion and acceptance of all saint sciences are from fake claims and if someone wants to accepts it, shall be void (Sozanchi, 2010, pp 281).

4. In the critics of word in which modern science is dangerous and is not in the benefit of human, one can say that it seems that the word is not correct so that origin of self is not bad but direction into science is dangerous. Because it is two sided blade shall be dangerous if used by ignorance and shall restore life if used by competent authority, thus, since in the age of Imam Mahdi, religious and non-religious science shall be extended.

2-3-3-5 second section:

If we said, we can prove that modern and current sciences shall be confirmed by Imam Mahdi and thus in current world, there are modern and experimental sciences.

1-2-3-3-5 according to narrations, two sections of 27 letters which are appeared in the uprising era, are from teachings of prophets, in other side, according to narrations, the prophets are non-religious educators in the fields of language, writing, astrology, medicine, mathematics, thus, the sciences are not religious sciences but they are teachings of prophets shall be considered.

The prophet says: when Adam is removed from paradise, God gave prohibited fruits and taught industry and technique (Majlesi, 1403, pp 119).

Generally, said narration states each industry but following narration pointed to some of it.

- Seyed Ebn-e- Tavous narrated in book of Abi Eshagh Tartasi: God discarded Adam from paradise and taught knowledge including astrology and medicine (Majlesi, 1403, pp 274).

According to said narrations, it was recognized that industrial sciences like sowing, medicine and astrology are from prophet teachings and have 27 letters and shall be in the age of Imam Mahdi.

2-2-3-3-5 some believe that in the age of Imam Mahdi, all affairs are moved by miracle and it needs industrial and modern sciences in order to apply in the different forms of life, but one can say that it is not correct so that one of the saint traditions is attributed by it and Imam Sadegh says: God has prohibited human from obtaining instruments and opening and the real authority is someone shall obtain it (Koleini, 1407, pp 183).





The narrations show that in the spiritual mode of life even in the age of Imam Mahdi, the real instruments are. That means, some of human works are done by industrial instruments and in the age of Imam Mahdi, it will be developed mode, thus, if one says that in the age of Imam Mahdi there is not human science, it is incorrect.

At sum, as well said cases, it is not correct from mental mode in which there are religious sciences because deletion of industrial and modern science's is regarded as mode of life, of course, it is worth to say that it shall be used in the mode of accurate lane.

Makarm Shirazi writes:

Mind says it is possible to return in past not logical, and this is regardless tradition of creation and evolution tradition of human and shall be directed by human society, it is not possible to comprehend returning into past, thus, uprising of a great Imam is for peace and locating freedom and development in world and cancels industrial and mechanical development in world. The current industries are opened from human' life but one can say that one of the bases for locating world government is to connect world from social bonding, certainly, it is not possible by industrial evolution, but there is doubtless industrial movement is passed from perfect seize to delete incomplete modes and make a government supporting justice (Makarem Shirazi, 2001, pp 244-243).

## **5. CONCLUSION**

According to discussions on narrations in the age of Imam Mahdi, the following results obtained:

1. Human life shall be evolved in the age of Imam Mahdi and it is regarded as one of the scientific and technical dimensions and narration of Imam Sadegh is in terms of 12 times.
2. According to documentary discussion, two narrations are not stated in books and thus, it removed content but proved the past evidences.
3. On the mean and aims of 27 letters in Imam Sadegh narration, it can be said that 27 letters are a language. And is real of imagery and symbolic? And it is stated as imagery and the mean of narration is not symbolic mean because there are many different means in the language of religion and it is not possible to return it. In any case, each two languages are on significant development in the age of Imam Mahdi.
4. On the nature of science in the age of Imam Mahdi, there are two views, one is religion sciences only and there are not religious sciences and second insight is religious



and non-religious sciences and the result is that mean of science is suitable and useful religious and non-religious sciences.

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