

EDITORIAL

In the name of Allah, the
Merciful

In the Quranic thought system, thought cannot be separated from action. The great God, immediately after expressing a truth based on nature-based reasoning and its acceptance by man, asks him to act correctly and sincerely. Look at these enlightening verses:

(Yunus:3) (ذلکم اللہ ربکم فاعبدوه)

(Haj:34) (فإلہکم اللہ واحد، فله أسلموا)

(و اشکر و اللہ ان کنتم إیاءہ تعبدون)

(Baqareh:172)

(قد جاءکم الرسول بالحق من ربکم، فأمنوا خیراً

(کم) (Insan:30)

This short speech does not aim at dealing with the roots, causes and consequences of separating science from practice. The purpose of expressing this point was to point to that Qur'anic principle that has been neglected and has made us far away from the accepted model of religion.

The bright future of mankind is a clear, self-evident, nature-based, certain and definite truth that all the followers of the different schools of thought have accepted with a little

reasoning. Of course, this innate universal thought is explained in Islam more clearly than other obsolete schools and religions, and among the different sects of Muslims, Shiism has dealt with it more - based on Divine sources - than other groups. This claim is based on many evidences that cannot be expressed now and their explanation should be done in its own place.

The aim is to express another point: based on the same way of expression and upbringing of the Qur'an that was said, after accepting the indisputable truth of a bright future for mankind, the necessity of optimizing the individual and the society in the path of waiting for the promised reformer immediately arises and following that a short question arises, "what have we done for this necessity?"

We are currently in the period of occultation and we must wait for the appearance of the promised Imam. But this waiting has its own manners and ethics. The most important thing is to consider that Imam as absent from the eyes and present in the hearts of the believers.¹ Belief in the unseen imam, which is one of the highest examples of "faith in the unseen"², places a burden of responsibility and action on those believers, and these responsibilities become a means of spiritual evolution, moral improvement, and educational improvement in turn. Of course if done completely. How should we do them perfectly?

Spiritual capitals come to mankind from the sky and are placed at his disposal, so that he can use these capitals at his own discretion and gain profit. It means that having capital is a necessary condition to achieve profit, but it is not a

sufficient condition. For example, let's look at the Quran.

The Qur'an, this precious Divine letter, at the height of spirituality, is only a source of guidance, healing and mercy for those who came to believe God in their own authority, and otherwise, it does not add anything but damage to the oppressors who oppress themselves and others (the holy Quran, Esra':82/ Fussilat:44). The Quran is a book of guidance, but for the pious (Baqareh:3), that is, those who have accepted piety with all their heart.

Expectation is also a spiritual capital that God Almighty has given to mankind to reach the peak of spiritual ascension with the help of it, but on the condition that it is said which is to use it correctly. Above all factors is the understanding and feeling of the need for the appearance and presence of the

Promised Imam, the same understanding and feeling that a drowning person has for a lifeboat, a lost stranger for a familiar guide, and a thirsty person with dry lips for clear water. "Waiting" has been considered as the best form of worship, because it ignites this flame inside the waiting person so that its rays burn all the malice.

In his words, Imam Sadiq has considered "practice of piety and moral virtues" as a necessary practical plan for those who want to be among the companions of the Promised Imam. A waiting person should always consider all his members of body as eyes and ears: an eye for the arrival of His Holiness and an ear waiting to hear the heavenly call of his appearance. The person who did not ready his heart for that day and its wide justice, how can he claim his love?

In order to reach such an individual and society, upbringing of the *Mahdavi* generation is the first and foremost necessity. All facilities should be used for this purpose. What is the ritual of raising the Mahdavi generation? In the tumult of the influx of communication tools and their colorful messages, how should you "bring the heavenly message of expectation to the ears of the people, so that it rests on their souls?" The heavenly and innateness of this divine call cannot be denied, but in time when they use all the scientific facilities and the latest achievements of human knowledge to convey the most absurd messages, to convey this call of liberation, which somehow conflicts with lusts and carnal desires, Which of those facilities and technologies have we used? Does the innateness of a message make us unnecessary to use educational methods to transmit it?

And if we have to use this, what solution should we take?

Now that we are on the threshold of the birthday of the savior of mankind, we are trying to get closer to the answer to this question. We are not far from the generous favors of that kind father to succeed in this task, although we do not find ourselves worthy of those favors and we only hope for the fatherly love and grace of His Holiness. But even if we were lax in attracting those heavenly favors, we are still happy that by asking those important and fundamental questions, we will provide a basis for the necessary and practical research that is necessary for us. Because the continuation of our spiritual life depends on it, which its necessity cannot be compared with material and physical life.

In this holy jihad, with full enthusiasm, we extend our hand to the educated people of the familiar pain in order to take another step towards the practice of "تعاونوا على البر والتقوى", on the path that leads to

the highest examples of piety - that
is, the promised Imam.

و ما النصر الا من عند الله العزيز الحكيم

CEO

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¹ As Imam Kadhimi said, يغيب
عن ابصار الناس شخصه و لا يغيب عن قلوب
المؤمنين ذكره Kamaluddin 2/368
ch.34,Hadith 6.

² Ibid, the introduction