

# **Anthropological Components and Indicators of the Mahdavi Society**

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## **Abstract**

Mahdism is considered one of the most significant civilizational factors of Shi'ism, which will be actualized with the advent of the Imam of the Age (may God hasten his reappearance). From the Shi'ite perspective, the ideal Mahdavi society constitutes a context for the perfection and exaltation of humankind, in which humanity will experience what it has long aspired to throughout history. In the Mahdavi society, justice will manifest itself fully in all its dimensions and layers. This society is based on various anthropological components, each of which contains multiple indicators to measure the degree of realization or deviation from the ideal standard. The Islamic Revolution, as the prelude to the realization of the Mahdavi society, must necessarily comprehend these components and indicators accurately and strive for their concrete implementation within the social sphere. The present study seeks to identify the anthropological components of the Mahdavi society and to introduce the specific indicators of each. The data for this research have been collected through library sources and analyzed using a descriptive–analytical method.

**Keywords:** component, indicator, anthropology, Mahdism, Mahdavi society

## Introduction

The endeavor of all prophets and the purpose of all revealed teachings have been to reform the condition of humankind and to guide it toward salvation. This mission constitutes the highest aspiration of both Abrahamic and non-Abrahamic religions, as well as of secular philosophical schools throughout history. Indeed, all thinkers—regardless of their interpretation of perfection—are united in the claim that they seek to lead humanity toward deliverance and felicity. Hence, concepts such as *salvation*, *deliverance*, *messianism*, *the Kingdom of God*, and *perfection* have always been appealing and desirable to human beings and intellectual traditions alike.

If we are to identify the most significant function of the establishment of the Mahdavi government and the concept of *intizar* (expectation), it would undoubtedly be the correction and cultivation of the human being's existence and identity. This goal stands at the forefront of the functions of the Mahdavi government. Even social transformation and the realization of a just society serve, in essence, the purpose of human growth and perfection. Thus, if a society were to enjoy justice, reasonable freedom, welfare, security, peace, and harmonious coexistence, yet these elements failed to serve human development, that society could not be considered ideal.

In many divine and human religions and intellectual traditions, various forms of messianism, millenarianism, eschatological hope, and belief in the advent of a utopian order or a universal reformer have existed. Even in the modern era, these beliefs continue to hold power and influence; the Western world, rooted in its Christian faith, maintains belief in the Second Coming of Christ and actively promotes this doctrine through sermons and exhortations. Therefore, presenting the doctrine of Mahdism in the intellectual atmosphere of the twenty-first century is not only reasonable but also timely, as many audiences around the world eagerly await the realization of such an ideal and seek to become more familiar with its dimensions.

The vast global inclination toward Islam—which has even provoked anxiety among Church leaders and Western governments—has played a fundamental role in the renewed interest in Mahdism. Consequently, it is essential to utilize modern and effective media tools for its promotion and elucidation. In an era when ideologies are in decline, Marxism has collapsed, and liberal democracy faces persistent and pervasive crises, the universal doctrine of Mahdism possesses the capacity to be articulated anew and to attract global audiences.

The Mahdavi society, as the ultimate culmination of humanity's historical aspirations, is grounded upon several foundations, including epistemological and ontological principles. Among its most important bases is the **anthropological**

**foundation**, which is realized through a set of specific components, each of which can be evaluated by distinct indicators. Accordingly, the present study seeks to identify the anthropological components of the Mahdavi society and to introduce their corresponding indicators. This research employs a **library-based data collection method** and a **descriptive–analytical approach**.

### **Conceptualization of the Mahdavi Society**

The *Mahdavi society*, meaning a society ascribed to the Mahdī, is composed of two terms: *society* (*jāme‘a*) and *Mahdism* (*Mahdawiyyah*). The term *Mahdawiyyah* is Arabic, derived from the root *Mahdī*, meaning “pertaining to the Mahdī” (Alvīrī, 1394, p. 61). Accordingly, the Mahdavi society refers to a community established upon Mahdavi foundations, principles, components, and indicators.

The concept of Mahdism and the culture it engenders have also been extensively reflected in the thought and discourse of Imam Khamenei (may God preserve him); engagement with this dimension constitutes part of the focus of the present research (Speech delivered on the blessed birthday of the Master of the Age [‘aj], 17/10/1374 AH Sh).

### **Anthropological Components and Their Indicators in the Mahdavi Society**

The Mahdavi society comprises a set of anthropological components and corresponding indicators, which are as follows:

#### **Component: Opposition to Falsehood and Rejection of Tyranny (Ṭāghūt)**

Corrupt individuals and groups in society, driven by illicit interests, are unwilling to abandon their corrupting actions and continually expand corruption; beyond harming themselves, they disturb the course of human society. It is precisely in such circumstances that societal reform becomes contingent upon removing these corrupting obstacles through practical and forceful measures; hence, employing a method of reform appropriate to this condition is necessary. The Qur’anic verses explicitly emphasize the necessity of applying a method of truth-seeking and opposition to oppression in reforming corruption. Commands to combat leaders of disbelief are issued in this regard. The leaders of disbelief, contrary to all norms and human and legal commitments, trample the public welfare and think only of their base desires; certainly, in confronting such corrupters the only effective methods are forceful ones, and until these obstacles are removed from the way, hope for the reform of such individuals and societies is illusory (Qur’an, Taha 20:24). Thus, the command to wage jihad against disbelievers and hypocrites—

who seek to demolish the foundations of correct faith and creed in society and oppose the prophet's religious government (Qur'an, Ma'idah 5:33)—is in the same line, for God says: "O Prophet, strive against the disbelievers and hypocrites and be severe with them" (Qur'an, Tauba 9:73; Tahrim 66:91).

### **Indicator: Annihilation and Overthrow of Falsehood**

One of the indicators of struggle against disbelievers and *ṭāghūt* is their annihilation and overthrow, which is the aim of the struggle. Jabir reports: I heard Imam al-Baqir (peace be upon him) comment on the noble verse "that He might make the truth prevail and falsehood vanish, however much the criminals may detest it" (Qur'an, Anfāl 8), saying: "The meaning is that the Qa'im (may God hasten his reappearance) will establish the truth of the family of Muhammad and overthrow falsehood..." (Bahrānī, 1415 AH, Vol. 2, p. 68). This theme appears in numerous other traditions from the Infallible Imams (peace be upon them) (Hawāzī, 1415 AH, Vol. 3, p. 212; Majlisī, 1403 AH, Vol. 51, p. 50; Ṣāfī, 1380 SH, p. 587). For example, a tradition states: "The rule of Iblīs continues until the Day of Resurrection, and that day is the rising of the Qa'im." (Ḥurr 'Āmilī, 1425 AH, Vol. 2, p. 662).

Imam Khamenei comments on this: "Expectation of the Faraj (deliverance) is a very broad and extensive concept. One aspect of expectation is the expectation of the final deliverance; that is, if humanity sees that the tyrants of the world act lawlessly, plunder, and tramplingly violate people's rights, one should not imagine that the world's fate is fixed in this condition; one should not assume that there is no remedy and that one must resign oneself to this situation. No — one must know that this situation is transient ('for falsehood has a span'), and what is proper to this world and its nature is the establishment of a government of justice; and he (the Mahdī) will come." (Remarks on the occasion of the meeting with various social strata on the occasion of mid-Sha'bān, 29/6/1384).

### **Indicator: Victory and Supremacy of Ḥizb Allāh (the Party of Truth)**

The Prophet Muhammad (peace be upon him and his family) in a tradition introduced his successors and, upon reaching Imam Hasan al-'Askarī, said: "After him his son will be called Mahdī, Qa'im and Hujjah, and he will go into occultation until he emerges and manifests. He will fill the earth with justice as it had been filled with oppression. Blessed are those who are patient in his occultation and blessed are those who love them. God said of them: 'Those are the party of God; surely the party of God are the successful.'" (Qundūzī, 1302 AH, p. 442). Imam Khamenei states: "Expectation of the Faraj is the expectation of the Almighty, overpowering hand of God's kingdom which must come and—by the help of human beings—eradicate the dominion of oppression, make truth prevail, institute justice in people's lives, raise the banner of monotheism, and

make people true servants of God.” (Remarks on the occasion of meeting with various social strata on mid-Sha‘bān, 27/05/1387).

### **Indicator: Destruction of the Tyrants and Pharaoh-like Oppressors**

Another indicator—one transcending ordinary movements—is the annihilation of tyrannical and Pharaoh-like individuals. Imam al-Bāqir (peace be upon him) and Imam al-Ṣādiq (peace be upon him), in their exegesis of the verse “*And We desired to bestow favor upon those who were oppressed in the land, and to make them leaders and the inheritors*” (Qur’an, al-Qaṣaṣ 28:5), stated: “This verse concerns the Master of the Command (Ṣāhib al-Amr), who will appear in the End Time and will destroy the tyrants and the Pharaohs (*yubīdu al-jabābira wa al-fara‘ina*). He will take possession of the East and the West of the world and fill it with justice just as it had been filled with oppression.” (Baḥrānī, 1415 AH, Vol. 3, p. 230). This indicator appears in various narrations (Shaykh Ṣadūq, 1405 AH, Vol. 2, p. 368; Nūrī, 1408 AH, Vol. 12, p. 282).

Imam Khamenei (may his shadow be extended) states in this regard: “In the face of all these oppressive and tyrannical movements, the sun of deliverance (*faraj*) shall rise; therefore, even in the present impasses of life, this deliverance is expected and awaited.” (Speech to various groups of people on the occasion of mid-Sha‘bān, 29/6/1384).

### **Indicator: Transformation of the World Order and the Passing of the Era of Falsehood**

A man once asked Imam al-Ṣādiq (peace be upon him) about the interpretation of the verse “*Rather, it is clear signs in the breasts of those who have been given knowledge*” (Qur’an, al-‘Ankabūt 29:49). The Imam replied: “We are those, each one of us succeeding the other, who stand by God’s command, until the Master of the Sword (the Remaining Proof of God) comes; and when the Master of the Sword arrives, the matter shall take on a new form.” (Ḥurr ‘Āmilī, 1425 AH, Vol. 7, p. 127).

Imam Khamenei also explains: “A nation that believes in God, has faith, relies on Him, and remains hopeful for the future, that maintains a connection with the unseen veiled by divine mystery—a nation in whose heart shines the sun of hope for the future, for life, for divine grace and assistance—such a nation will never yield or be intimidated. It will not abandon the field by such words or fears. This is the quality of belief in the spirituality of the Mahdī (peace be upon him). Faith in the Imam of the Age exerts an immense influence—both in the inner life of the individual and in the movement of society, both in the present and in the future. This belief must be cherished.” (Speech on the blessed birthday of the Wali al-‘Aṣr [may God hasten his reappearance], 17/10/1374).

## **Indicator: Establishing the Sovereignty of Islam and Overcoming False Religions**

In the exegesis of the verse “*The promise of God—God never fails in His promise, but most people do not know*” (Qur’an, al-Rūm 30:6), it is reported that the Prophet of Islam said to Ḥudhayfa ibn al-Yamān: “O Ḥudhayfa! If only one day were to remain of this world, God would lengthen that day until a man from my household rules and establishes the dominion of Islam. Indeed, God does not break His promise, and He is fully capable of fulfilling it.” Then the Prophet added: “By God, He never fails in His promise.” (Qundūzī, 1302 AH, p. 448).

Imam Khamenei elaborates on this matter: “The greatest duty of those awaiting the Imam of the Age is to prepare themselves spiritually, morally, and practically, and to strengthen their religious, doctrinal, and emotional bonds with believers—while also preparing to confront the oppressors. Those who, during the Sacred Defense [Iran–Iraq war], rushed without hesitation to the front lines were the true expectants. One who, when the Islamic country is threatened by the enemy, stands ready to defend its values, its Islamic homeland, and the raised banner of Islam—such a person can truly claim that, were the Imam of the Age to appear, he would walk behind him into the fields of danger. But those who falter in the face of danger, deviation, or the worldly allure of comfort—those who, for personal gain, refuse any act that might endanger their interests—how can they be considered awaiters of the Imam? Whoever truly awaits that great reformer must cultivate within himself the grounds of righteousness and strive to stand firmly for its realization.” (Speech to various groups of people on the occasion of mid-Sha‘bān at the Tehran Prayer Hall, 30/07/1381).

## **Component: Unity and Convergence**

One of the fundamental dynamics and essential pillars of human life is cooperation and mutual assistance. In all conditions and contexts—whether social or political—collaboration is a primary requirement. In collective endeavors, cooperation, unity of purpose, division of labor, and acceptance of responsibility are the key elements that preserve and sustain a society or social group. Collective life presents numerous challenges and needs that no individual alone can confront or overcome; therefore, the capacities and abilities of all members of society must be employed, while personalistic, arbitrary, and self-centered attitudes must be set aside in favor of collaboration and cooperation.

God Almighty emphatically commands unity and solidarity among the diverse groups and sects of the Islamic community in the Holy Qur’an, stating: “*The believers are but brothers*” (Qur’an, al-Ḥujurāt 49:10), and also: “*Do not dispute, lest you lose courage and your strength depart*” (Qur’an, al-Anfāl 8:46). Thus,

the Qur'an calls for the rejection of discord and division, which weaken the spirit of Islam and destroy its power.

Among Islamic societies, there exist certain beliefs that can serve as excellent focal points for unity—two of the most prominent being devotion and love for the Ahl al-Bayt (peace be upon them) and faith in the awaited Mahdī (peace be upon him). Indeed, belief in the Savior can even serve as a foundation for interreligious dialogue and rapprochement, for all religions, schools of thought, and nations share in some form the conviction of a universal redeemer who will appear at the end of time, though they may differ regarding the nature and manner of that appearance. In this work, one of the central axes of unity among the Islamic ummah—namely, the discourse on Mahdism and its points of consensus—is examined, in the hope that such discussion may serve as a means of reconciling and bringing together the hearts of Muslims.

### **Indicators of Unity and Convergence**

#### **Indicator: Fraternal Coexistence and Mutual Respect**

Fraternal coexistence, respect for human volition, and the principle of public welfare (*maṣlahah*) are fundamental and acceptable principles within Islam and within the governance of the Mahdī (peace be upon him). Should the welfare of the people—arising from natural and geographical differences (not racial or doctrinal)—require certain degrees of autonomy in the form of local governments or states operating under general Islamic principles, some may remain. However, according to the apparent meaning of the narrations, humanity will, through transformation and collective experience, ultimately reach a point where it submits to no authority—of any form—other than the government of the Mahdī (peace be upon him).

#### **Indicator: Establishment of Friendship and Brotherhood**

The establishment of love and fraternity among humankind is another distinctive feature of the universal government of Imam al-Mahdī (may God hasten his reappearance). Imam al-Bāqir (peace be upon him) said: “When the Qā'im rises, friendship and brotherhood will be established; a man will take from his brother's pocket whatever he needs, without objection or hindrance.” (Majlisī, 1403 AH, Vol. 52, p. 372).

#### **Component: Norm Acceptance (*Norm Compliance*)**

Within the realm of norms, the criteria and standards that define normative behavior and speech will undergo a fundamental transformation. New norms—derived from the Qur'an and the guidance of Islam—will replace the traditions

and conventions of the Age of Ignorance (*Jāhiliyyah*). *Norm acceptance* is the process through which moral teachings and human virtues are transmitted and stabilized within individuals. Similar to socialization, this process involves the explanation and establishment of moral values, cultivating both awareness of and an inner inclination toward them.

The most important feature of human norm acceptance is the comprehension and internalization of immutable moral laws and the effort to promote and uphold them. The most vital program of Imam al-Mahdī (peace be upon him) will be the establishment of moral values and the elevation of public moral consciousness. As a narration states: “*He shall guide by righteousness, act by guidance, and shall not accept bribes in his judgment*” (Majlisī, 1403 AH, Vol. 52, p. 269).

Imam ‘Alī (peace be upon him) likewise declares: “*He will turn desire toward guidance, whereas they had turned guidance toward desire.*” The Mahdī will restore to the path of divine light those people who had deviated by following their passions, at a time when they had subjected guidance to their desires. (Nahj al-Balāghah, Sermon 138).

### **Indicator: Provision of Psychological Security**

Belief in Mahdism is not merely a religious conviction confined to Islam; rather, it is a universal aspiration shared by all humanity, across faiths and traditions. It represents the innate spiritual awareness that, for the establishment of true humanity on earth, there must come a promised figure whose advent will fulfill the ultimate aims of divine revelation and heavenly missions. Under his governance, psychological security will be achieved within society—an essential indicator of the efficacy and legitimacy of any system of government.

### **Indicator: Creation of Spiritual and Psychological Tranquility**

Following psychological security, spiritual and psychological tranquility naturally emerges. This subject has been a focal concern within the criteria defining the *Perfect Human*, the *Healthy Human*, and the *Exemplary Human* across various philosophical schools and religious traditions. Numerous references to it appear in the sacred texts of divine religions. In Islamic writings, diverse terms and concepts emphasize the importance of inner peace and serenity. Among the most fundamental of these is *faith* (*īmān*), which inherently encompasses the notions of security and tranquility.

Several Qur’anic verses underscore that spiritual calm arises through remembrance of God, as in: “*Indeed, in the remembrance of God do hearts find rest*” (Qur’an 13:28). Similarly, verse 23 of Sūrat al-Zumar refers to the softening and reassurance of hearts through the divine word, considering that serenity

valuable and commendable which follows awareness and understanding. Hence, in Qur'anic and religious reasoning, the praiseworthy serenity is that which coexists with awareness, concern, and spiritual sensitivity—not the inert stillness of indifference or apathy toward profound truths and realities. The most valuable peace is thus a *serenity within restlessness*, a tranquility interwoven with vigilance and thought, sometimes described as *serenity in restlessness* or *restful agitation*.

In humans, unlike other creatures, spiritual and psychological tranquility is intertwined with knowledge and cognition, making it a profoundly cultural and intellectual matter.

Imam Khamenei (may his shadow endure) describes the psychological function of belief in Mahdism as follows:

“Expectation of deliverance (*faraj*) has other applications as well. When we are told to await deliverance, it does not mean only to await the ultimate salvation. It means that every dead end can be opened. *Faraj* means ‘relief,’ ‘opening.’ A Muslim, through the lesson of expectation, learns that there is no impasse in human life that cannot be resolved.”(Speech to various groups on the occasion of mid-Sha‘bān, 29/6/1384).

### **Component: Humanitarian (Human-Rights-Oriented) Principles**

Faith in Mahdism cultivates human dignity and raises individuals above humiliation and baseness. History has consistently shown that the true *awaiters* (*muntazirān*) are always noble and free. This dignity and honor impart a serenity to the human being that no other factor can produce.

In the era preceding the Promised Deliverer, the world has witnessed and will continue to witness devastating wars. International humanitarian law was established precisely in response to such realities. Although not explicitly mentioned in the conventions themselves, this law comprises two branches: the *practical branch*, which applies during times of war to ensure safety and reduce human suffering on the battlefield; and the *educational branch*, which functions during times of peace to raise global awareness of humanitarian norms. In contemporary times, this purpose has been pursued through humanitarian law conferences held worldwide to spread its message.

In Mahdist teachings, the preservation of humanitarian principles during the Age of Expectation becomes possible when people abandon the very thought of war and adopt peace as a foundational stance. When war ceases, no one's rights are violated or destroyed. Numerous traditions support this understanding. Al-Nu'mānī narrates that the Shī'a are instructed (in the period of occultation) to be

patient, remain expectant, and avoid haste in God's decree. Imam al-Ṣādiq (peace be upon him) said:

“Guard your tongues and remain in your homes; nothing should befall you specifically—it will be a general affliction.”(Al-Nu‘mānī, 1397 AH, p. 197). That is, this will be a global tribulation, yet one can remain safe from its harm through seclusion and noninvolvement. He further said:

“Whoever wishes to be counted among the followers of the Riser (al-Qā’im) must await him, and while awaiting, must act with piety and good conduct.” (ibid., ch. 11, ḥadīth 16, p. 200).

Thus, by promoting the culture of renouncing warfare, one contributes to the realization of humanitarian principles during the Age of Expectation. This is perhaps why jurists deem *offensive jihad* non-obligatory during this period, permitting combat only for defensive purposes (Ṭūsī, 1400 AH, p. 290).

Nevertheless, the Imam's instruction does not advocate isolationism or passivity. From the synthesis of Qur'anic verses, prophetic traditions, and the very meaning of *intizār* (expectation), it becomes clear that waiting for the Mahdī functions as a transformative and reformative force across all dimensions of individual and social life (‘Abdīpūr, 1386, p. 17).

Imam Khamenei (may his shadow be extended) explains:

“Today, the propaganda machinery of global hegemonic centers and their dependent intellectuals disseminate the notion that no movement is possible against the current unjust world order. They combat the very thought of revolution and idealism, striving to convince nations to accept the oppressive status quo without resistance. Belief in the Mahdī directly opposes such false and tyrannical propaganda. Our youth, intellectuals, and people, through their faith in the appearance of the Mahdī (peace be upon him), nurture within their hearts the conviction that the world's unjust order is not eternal—it is perishable and can be resisted.”(Speech to various groups on the occasion of the Feast of mid-Sha‘bān, 30/07/1381).

### **Indicator: Rejection of Racism**

The invitation of Imam al-Mahdī (peace be upon him) and his global government is universal in nature and fundamentally incompatible with racism. His administration will be balanced, equitable, and opposed to all forms of racial discrimination, following the prophetic model of the Messenger of God (peace and blessings be upon him and his family), who utterly repudiated racialism. The progress achieved during the Era of Reappearance stems from factors such as the

presence of a divinely guided, infallible leader—pure and free from all defect—whose allegiance is only to God. He will view all peoples, nations, and races with compassion and equality, making no distinctions among tribes or communities. Mahdism, therefore, is not confined to any particular nation or ethnicity.

Imam Khamenei affirms:

“The matter of the Imam of the Age (may God hasten his noble reappearance), viewed in this light, is not specific to the Shī‘a, nor even to Muslims. It is a universal expectation found in the hearts of all peoples and nations—a hope residing within humanity itself, that the history of mankind is moving toward righteousness.”

(Meeting with foreign guests during the Ten-Day Dawn celebrations, on mid-Sha‘bān, 18/11/1371).

### **Indicator: Revival of Human Dignity**

The restoration of human dignity requires profound groundwork and transformative changes — sometimes so fundamental that the very foundations of social structures must be revolutionized. Such a transformation cannot be superficial or cosmetic; it must penetrate the essence of human relations and reconstruct them from within. Thus, the great leader of humankind and the true savior of humanity, Imam al-Mahdī (peace be upon him), will bring about a comprehensive restructuring of social life to restore the lost dignity of humankind. Through a sweeping revolution in the underlying fabric of human relationships, he will remove both the internal and external obstacles that hinder human perfection, thereby creating the essential conditions for growth and the full realization of human dignity.

During the era of the Imam’s reappearance and just governance, the scope of knowledge will expand immensely. People will come to perceive the depth of their own reality and, in the radiant light of universal Mahdist guidance, will discover their latent inner powers. They will recognize their intrinsic dignity, resist false paths, avoid squandering their intellectual and spiritual capacities, and reject the false deities and deceitful forms of social authority that once dominated them. Guided by the pure wisdom of divine revelation, they will illuminate the darkness of their lives, discern the authentic paths of human excellence, and—under the leadership of the Imam—walk those paths toward the summit of forgotten human values.

Imam al-Bāqir (peace be upon him) describes the intellectual flourishing of that era, saying:

*“Wisdom will be so abundant in his time that even women in their homes will judge according to the Book of God, exalted is He, and the Sunnah of His Messenger (peace and blessings be upon him and his family).”*

### **Indicator: Destruction of the Obstacles to Human Perfection**

The most fundamental human right is the elimination of barriers to one's growth and transcendence. Imam al-Ṣādiq (peace be upon him), when asked about the conduct (*sīra*) of Imam al-Mahdī (may God hasten his reappearance), said: *“He will act just as the Messenger of God (peace be upon him and his family) acted: he will demolish whatever was established before him, just as the Prophet destroyed the traditions of the Age of Ignorance (Jāhiliyya), and he will renew Islam afresh.”* (al-Nu‘mānī, *Kitāb al-Ghayba*, 1397 AH, p. 236)

### **Conclusion**

Every society possesses a set of foundational principles from which the rules and doctrines of its civilization are derived. These principles, in turn, are composed of components (*mu'allafāt*) that manifest within society, and the degree of their realization can be measured through specific indicators. The Mahdīan society, like any other, is characterized by its own set of foundations, principles, components, and indicators. Once the essential principles and doctrines of Mahdist thought are identified, it becomes possible to extract the corresponding components and indicators aligned with each foundation.

Among the most significant foundations of the Mahdīan society are the **anthropological foundations**, which are constituted by components such as *opposition to falsehood and tyranny, unity and convergence, norm acceptance, and humanitarian rights*. The component of *opposition to falsehood and tyranny* is measured through indicators such as the *eradication and overthrow of falsehood, the victory and ascendancy of the Party of God, the destruction of oppressors and pharaohs, the transformation of the world order, and the establishment of Islam as the dominant faith*. Likewise, the component of *unity and convergence* is assessed through indicators like *fraternal coexistence and the establishment of mutual friendship and brotherhood*. The component of *norm acceptance* is evaluated through indicators such as the *provision of psychological security and the attainment of spiritual and mental tranquility*. Finally, the component of *humanitarian rights* is measured by indicators such as the *elimination of racial discrimination, the revival of human dignity, and the removal of obstacles to human perfection*.

When the Mahdavi society is realized through the integration of these components and indicators, justice will prevail across all layers of individual and social life—encompassing the political, economic, cultural, social, and military domains. It can, therefore, be asserted with clarity that **social justice, in its highest and most complete form, will be actualized.**

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