

Messianism in the Qur'an and the Old & New Testaments

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Abstract

One of the religious beliefs that is a common feature of revelatory teachings is "messianism". This article, entitled "Messianism in the Qur'an and the Old & New Testaments", has tried to study and analyze it carefully and comparatively. It deals with the signs and hopes for the fulfillment of the promise in Islam, Judaism, and Christianity by emphasizing their holy books, as well as the common features and differences between the three religions of Islam, Judaism, and Christianity in the belief in the promised Savior. We believe that the superior thinking of Islam and the advantages of Islam will emerge from this comparative view.

Keywords: Messianism, Testaments, Salvation, Messiah, Christ, Comparative Study

Introduction

What is at stake in this article is that the common features of Islam, Judaism, and Christianity come together. The general conclusion is that the idea of the savior and the promised who will come at the end of the world exists in all religions. But "Who is this promised" and when and where will it appear" is controversial. The followers of the three Abrahamic religions firmly believe in the victory of faith over disbelief, the rule of truth, social justice, the salvation of mankind from oppression, and the rule of the righteous on earth. In a word, we can say that the philosophy of history in the Abrahamic religions makes sense by believing in the appearance of a savior. The background of messianism in Islam, Judaism and Christianity goes back to the very basic teachings of those three religions. Comparative studies are a necessity of life in our time. However, in the age of communication, every thought and information projected in a corner of a large global village, moments later, all the people of the world can access it. On the eve of globalization, comparative studies in all fields - especially in the field of religion and beliefs - are very necessary, because the culture and religion play a special role in the process of globalization. As for this, as in other fields, the winning card is in the hands of the one who offers the best and most rational discourse. For man, according to his nature, welcomes the best discourse: who listen to the word [of Allah] and follow the best [interpretation] of it. (Al-Zumar / 18-17). This comparative view can be done both in the field of the principles of religions and their teachings.

Common features of three great religions of Judaism, Christianity and Islam in their belief in the promised Savior

Hope for the future of the world and humanity (overcoming right over wrong)

One of the common features of the three religions of Islam, Judaism, and Christianity is hope for the future. All three religions, despite predicting tragic events at some point in time, have given hope to the salvation of the human being to their Ummats. Of course, the source of this hope may be different, and they may differ in detail. After mentioning the unfortunate events and hardships, the Abrahamic religions have ordered the people to be patient and pass through this stage, hoping that the future will finally be to their liking. In the Old & New Testaments, we see evidently the hope for a bright and enlightened world in which man succeeds in all his desires, is cleansed of sins, freed from all material attachments and ugly manifestations, and believes in the existence of the promised Savior. In Judaism, this belief, that is, hope for the future, is associated with the belief of the superior people that one day they will come to power and other tribes will be humbled before them. The Jew believes that, given God's omnipotence and mercy, the world order should be in the future into an organized divine order, evil powers should be weakened and the monotheists should live eternally: "Then health and justice will be established throughout our land. May the king rescue the oppressed, protect the poor children and suppress the oppressors." (Old Testament, Psalms of David, 72: 3).

In Christian culture, the same belief (the triumph of right over wrong in the latter period) is clearly present. The belief is that there will be a savior and comforter in the last days, and everyone will be present and judged in the government of the savior, and the righteous and the benevolent will reach eternal life. In the Psalms of David - which according to some scholars is the same psalm mentioned in the Qur'an - we read: "Be silent in the

presence of God and wait for him ...! As for the indulgent, they will inherit the earth and enjoy the abundance of blessings and health"(ibid. 37, verses 9-12 and 17-18). "Christ cometh, and the world shall be in peace, after the appearance of the Savior, and their earth shall be filled with silver and gold, and their treasures shall not be cut off" (Isaiah 7: 2). "Destroyed cities will be rebuilt and public welfare will be provided. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion together; "When the Son of Man comes, he will believe on the earth, and the baby will play with the snake hole (ibid. 11). When Christ comes the faith will rule over the whole earth" (ibid.).

Hope for the future in Islam includes the future of societies and the world of the hereafter, because the verse of the Qur'an states that you should not despair of God's mercy. The future is that of "goodness"; what remains is "good and right" and the wrong will be destroyed: "And say the right has come and the wrong has been destroyed, that the wrong can be erased." (Asra, 81). It is said that the Announcement of the divine religions, based on the victory of the right and the destruction of the wrong, has never been experienced in history and is merely a claim; because looking at history, it becomes clear that the people of the wrong have always had a majority over the people of the right. The Qur'an explicitly states: "Certainly we wrote in the Psalms, after the Torah: 'Indeed My righteous servants shall inherit the earth.'" (Al-Anbiya/ 105) and "And We desired to show favour to those who were abased in the land, and to make them imams, and to make them the heirs" (Al-Qasas / 5). This hope becomes clearer in Islamic culture when the Seal of the Prophets says: "If there is only one day left, God Almighty will appoint a man from my family to fill the world with justice, just as it has been filled by oppression" (Majlisi, 1985, Vol. 51: 74). If there is only one day left in the life of the world, do not despair that the promise of a good end and the victory of good over evil is certain, and the Mahdi, the promised savior, will come.

The religion of truth (Islam), which is legislated by God, must be the dominant thought in the world in order for the doctrine of God's absolute sovereignty to be fulfilled on earth; because if this does not happen, it is a reason for the victory of the devil's army on earth. This contradicts the secret of the creation of man and jinn, which is the worship of God. Therefore, this divine thinking must be realized on earth and the devil and his armies must be destroyed. The victory of the religion of truth over all is the same as the victory of Hezbollah over the party of Satan: "the confederates of Allah are indeed the victorious" (Al-Maede, 56).

The absolute reformer and absolute savior is a divine man

This is also one of the common features of all three religions, and from the point of view of the Abrahamic religions, ordinary human beings do not have the power to implement fully the just law. The Jews believe that a savior is a human being, like others, who has been commissioned by God to perform a specific task. Nowhere the Talmud does refer to the belief that the Messiah may be a savior and a superhuman being, but he is a human being who possesses divine omnipotence and will illuminate the world with his light. In Isaiah the prophet, it says, "A rise and shine, for thy light is come, and the glory of the Lord is upon thee" (Isaiah 7:13). According to Christians, "Christ is coming again to those who are waiting for him, and he will appear for salvation." (Hebrews, 28: 9). "We have indeed heard that Christ is the Savior of the world" (John 4:42).

In the narrations, all Islamic sects accept that "a man from the family" (Kurani, 1411 AH, vol. 5: H 1), is the savior of the last days. Although there are differences in its characteristics, but there is a consensus on him as a divine man from the lineage of the Prophet who is the savior of the whole.

"A man from my child" does not want to just prove a genealogy (he is of his race), but this promised savior is of him and his family. The word "of me" also means that a divine agent rises from the lineage of the Prophet (PBUH) and from the point of view of Islam (Shiism) the savior is at the peak of positive human characteristics and is God's special choice. Infallibility, the mediator of divine grace, the window of revelation of God's gifts and blessings, the axis of existence and the cause of the tranquility of the system of existence are some of the prominent features that Islam attributes to the Imam of the Age (pbuh). Other religions, too, have always beautifully mentioned the glory of the promised Savior.

The descent of one of the prophets from heaven at the time of the advent of the promised

Jesus Christ (pbuh) has an important role in the advent of the promised Mahdi and the guidance of humanity towards the truth and Islam. For this great purpose, the wisdom and grace of God has required that he be taken to heaven so that when he descends to earth, it will be easy to guide this multitude of people. It is not acceptable that Jesus Christ played such a role in his return to earth, but he did not mention it at all before ascending to heaven (cf. Al-Hashimi, 2007, vol. 1: 219).

The fact is that the most important issue that Jesus (pbuh) spoke about is the Announcement of the establishment of this divine government, which he called the "kingdom of God".

Kingdom of God in the Old & New Testaments

The Torah says about the savior of the last days: "... He will judge the needy with justice, and he will judge righteously for the oppressed of the earth, and he will strike the world with his staff, he will kill the wicked with the breath of his lips; for the world will be full of the knowledge of God; like the waters that cover the sea"(Isaiah 11: 1-10). From this expression, we can deduce the following points: Fair judgment is not possible

without government. Righteous judgment includes the oppressed of the world: "He will strike the world with his staff and the world will be filled with the knowledge of God": that is, his plan is universal and his justice and judgment are accompanied by the knowledge of God.

Elsewhere in the Torah, it says, "And Jehovah (God) will rule over all the earth." In that day shall the Lord be one, and his name shall be one" (Zechariah 14: 9-10). This expression well conveys two important points: the one divine religion is universal; a world government that is a kind of divine government. It leaves no room for humanist, secularist, liberal, communist, etc. governments. Elsewhere in the Torah, it says, "And he (the promised Savior) will judge the Ummats, and will punish many nations ..." (Isaiah 2: 4, 5). Certainly, judging Ummats and punishing nations will not be possible without a single government. In parts of the Torah, the events of the advent of the Savior are very interesting: And many of them that sleep in the earth shall awake; these for everlasting life, and they for everlasting shame and humiliation" (Daniel, 12: 2 and 3). This passage speaks well of the return of the righteous and the bad and the philosophy of return. In the end, God introduces the waiters as the heirs of the earth (cf. Psalms of David, 37: 9, 10, 29 & 30).

The Holy Quran also quotes from the language of Moses, which he gives the righteous the promise of the good destiny and inheritance of the earth: Moses said to his people, 'Turn to Allah for help and be patient. The earth indeed belongs to Allah, and He gives its inheritance to whomever He wishes of His servants, and the outcome will be in favour of the Godwary.' (Araf / 128).

The book of Isaiah, after the Announcement for the people of God, says: "For unto us a child is born; a son will be forgiven for us and will reign over us. His name will be Ajib, Counsellor, God Almighty, Eternal Father and Leader of Health. He will sit on the throne of David, and will reign over his land forever. He will base his government on justice and fairness, and the expansion of his peaceful rule will not be the end. God Almighty has determined this and will do it" (Isaiah 9: 7-1).

The book of Ezekiel also states: "In the time of the Messiah all the ruined cities will be rebuilt and no ruined place will be found in the world." Even the cities of Sodom and Amor shall be inhabited" (Ezekiel, 47:12).

In the seventh chapter of the book of Habacuq the Prophet, it is stated: "... and though he delays, wait for him; because of course he will come and he will not delay, but he will gather all the nations with him and prepare all for himself" (Makarem Shirazi, Bitā: 55). In the second chapter of the book of Habacuq the Prophet, it is stated: "I will excite the Ummats and fill this house with glory; it is the command of the God of armies" (Sadeghi, 1962: 388).

The term kingdom of God is used extensively in the New Testament; 14 times in the Gospel of Mark, 39 times in the Gospel of Luke and 32 times in the Gospel of Matthew, and in some cases the expression "Kingdom of Heaven". It was the custom of the Jews not to speak the name of God out of respect and reverence. The kingdom of God is the same Announcement that Jesus Christ was sent to communicate to his people and to the whole world. Now what is the meaning of this word and what is the special significance to which Jesus was sent?

Considering the other texts of the Gospels, we realize that the meaning of the divine kingdom is the government, caliphate, and kingdom of God on earth. In the Gospel of Luke it is written: "Jesus Christ said to his disciples: Whenever you pray, say, 'Our Father in the heavens, your name must be sanctified, your kingdom must come, your new providence must come into existence; just as It is in heaven, it's supposed to be on earth'" (Luke 2:14, 11). The Gospel of Matthew also says, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 10:52, 6).

The meaning of these sentences is that the rule and kingdom of God must be realized on earth by a human being, as it is realized in heaven by angels. It is to act according to the divine law and His commands from among the commandments that were sent to the man through the prophets. The kingdom of God or the kingdom of heaven is not something that only Jesus preached, but also the prophets before him have announced it. Among other things, Matthew quotes in his Gospel about John: "In those days John cried out to the people of the river and said: Repent, for the kingdom of heaven is imminent" (Matthew 1:41, 3, 2).

The kingdom of God or the kingdom of heaven was not an issue that the people of that time did not understand its details, so it has been presented to them allegorically and symbolically with the explanation of its outlines. Therefore, Mark says: Because the scattered crowd, the twelve people around him asked the parables he was telling the people. The Prophet said to them: "You have been given the secret of the kingdom of God, but all other people, whatever is instilled in them, is with parables" (Mark, 4: 137; Numbers 11-10). The Gospel of Matthew also says: "His disciples came to him and said, 'Why do you speak to people with parables? He answered them: for you are those who are favored by God, and you can understand the mysteries of the kingdom of heaven, but they have not attained such a position'" (Matthew 10:73 and 3:11).

The fact that Jesus Christ proclaimed his Announcement symbolically, which is the imminence of the coming of the kingdom of God, does not mean that he did not fulfill his mission or neglected it, but that it is a tactic to state the mission's goals. It must be raised at two levels in society. Because understanding a subject that is to be realized after hundreds of years, but maybe thousands of years, seems difficult for the general public, so the Christ has given parables for the general public and explained in detail it for his disciples. The Gospel of John

quotes the words of Jesus Christ: "I always have many things to say unto you, but ye cannot bear it now" (John 12: 343).

The kingdom of God is an important and, of course, far-reaching belief that, according to the Gospels [Matthew, Mark, and Luke], forms the core of the teachings of Jesus. The "kingdom of God" is in fact the fulfillment of God's promises to him that "will establish His kingdom forever" (2 Samuel 16: 8-7). "And he had repeatedly emphasized it with an oath" (Psalm 3: 83). Now this divine promise will be fulfilled with the coming of Jesus (pbuh). The kingdom of God in these promises is a set of spiritual and social ideals that Jesus (pbuh) realized in a royal activity. According to these promises, Jesus (pbuh) will fulfill his liberating goals by forming a divine government, called the "kingdom of God" (cf. Movahedian Attar, 2011: 238).

The problem is that Christ's report of Imam Mahdi (pbuh) at that time, like the report on the kingdom of God and other invisible matters, is very mysterious and brief; because his time was far from the time of Hazrat Mahdi (AS), the religion of Islam had not even come yet. So how could the Christ's disciples and his general followers understand the subject of Imam Mahdi and his government in the last days? In addition, because of the unpreparedness of the people and the inability to bear and understand the issues, Jesus (pbuh) hid many truths: "And I have many other things to say unto you, but ye cannot bear them now" (Gospel of John, Chapter 16: Paragraph 12). Hence, we have no way of explicitly finding the Announcement on Imam Mahdi (as) and his characteristics as a great leader in the words of the Bible itself. This does not mean that there is no Announcement about the promised Mahdi (pbuh). It is up to us to open our eyes to insight and examine the words of Christ (pbuh) and to find the connection between those words by analysis in order to find the truths in the form of parables, symbols and gestures told to his disciples.

Due to the mysterious nature of Jesus' words, Christians have come to believe that the Son of Man is Himself, and in many cases have confused the word with the word Christ. While the "Son of Man" is very different from Christ. Of course, in the time of Jesus (pbuh), these two words were different from each other and did not correspond to each other: "And when Jesus (pbuh) asked his disciples: What do people call me, who am I the son of man? They said, "John the Baptist, and Elias, and Jeremiah, or one of the prophets" (Matthew 16: 14-13).

People do not say that the "Son of Man" is Christ. So Jesus began to talk about the encounters that the Jews would have with the "Son of Man" and instructed his disciples to follow him and to stay away from sedition and calamity; for the Son of man will come in the glory of his Father, ... (Matthew 16:27).

In the Gospels of Mark and Matthew, Elijah announces the coming of the Messiah and the occurrence of the great judgment before the coming of Christ. Of course, Jesus (pbuh) said in response to his disciples about this: "Of course, Elijah comes and corrects everything." In some intertestamental texts, one of the previous prophets (Moses, Jeremiah or Elijah) appears in Judea before the advent of the Messiah, paving the way for his coming. The kingdom of God in Christianity and the return of Christ are at the heart of the indexes of Messianism in Islam (Mousavi, 2006: 156).

Celestial Kingdom in Islam

Celestial Kingdom is meant here the absolute rule of God over the universe.

It also means greatness, dominance and is the name of the world of celestial intellects and incorporeal beings, and it means power to possess, a consideration that has no external reality. Of course, this may be justifiable in the case of man, but not in the case of God, whose act is everything in the universe and no creature is independent of Him (Tabatabai, 1985, J 7: 341). According to verse 83 of Surah Yasin: All His command, when He wills something, is to say to it 'Be,' and it is. The celestial kingdom of everything is the word "be" that God says, and saying it is the same as doing and creating. It turns out, then, that the celestial kingdom is the very existence of things, in terms of their relation to God and their dependence to His holy nature without any partner.

The time of advent is secret

Another common feature of all three schools is that there is no set time for the advent of the Savior. Not setting a specific time will keep the torch of hope shining forever, and people will not despair of the coming of a Savior. Principally, no one but God knows the time of the advent of a savior and it is an example of the knowledge of the unseen world. There are also many beliefs about the time of the advent in Judaism. A group of Jews promised the advent at the appointed time. However, the non-fulfillment of these promises caused frustration and crisis in society, and after that, Jewish scholars forbade the timing of the advent. The Talmud has cursed those who accurately calculate the time of the advent of the Messiah, and advises only encouragement to wait. Jesus repeatedly mentions in the Bible that the time of the advent is not known and no one knows it except God, no one knows that day and hour, not even the angels of heaven except my Father (Gospel of Matthew, 36:24). "Awake, for you do not know the day and the hour" (ibid, 13:25).

In the field of Islamic thought, it has been clearly stated that the time of the advent is secret and no one knows about it. In many narrations, "tukhit" (setting the time for the advent of the promised savior) has been blameworthy. However, this ambiguity and uncertainty should not discourage those waiting for the "savior". The revelation is sudden and everyone has to wait for him. In response to the question whether there is a specific time for the advent, Imam Baqir (AS) said that those who set the time are lying. When Moses left his people at the invitation of his Lord, he promised them that he would return in thirty days, but when God added ten more

days to those thirty days, his people said: Moses broke his promise to us and they did what they did (they turned away from the religion and worshiped calve) (Nu'mani, 1422 AH: 305).

Imam Reza (AS) quotes the Prophet (PBUH): "The time of the advent of the promised is like the resurrection that no one knows but God and it does not come, except suddenly. The Prophet (PBUH) said: "Our Mahdi will arrange his work in one night" (Isfahani, 2009, vol. 2: 160).

We should note that the secrecy of the time of the advent should not cause depression, despair and cruelty of the believers, and they should hope at any moment, even in the height of despair. Imam Ali (AS) says: "Do not think of the time when your hearts become hard and hopeless" (Majlisi, 1986, J 52: 123).

Signs of advent

Although the time of the Savior's advent is secret, there are signs for it in all three religions. In this sense, the advent of the "promised" is likened to the resurrection; because just as the resurrection has signs, so does the advent have signs and symptoms that occur before it. The principle of the existence of signs and symbols of the advent and some of those signs are some common features of the last days of Abrahamic religions.

Signs of advent in Judaism

In this section, which deals with the comparison of the signs of the advent in the three religions, we mention only the moral dimension of Jewish society.

- Sin increases in society.
- The orders of God are openly opposed.
- "Savior" appears when he has no belief and is alone.
- Unlawful things are practiced and their ugliness is eliminated.
- Those who are afraid of making mistakes are hated.
- The means of education and study will be transformed into places of corruption and the knowledge of teachers will be corrupted.

Signs of the advent of the Savior in Christianity

The Bible mentioned some signs and symbols for the advent of the Savior and the coming of Jesus, some of which are as follows:

- Christ appears when people are guilty and oppression has taken over the world: "Why should my name (God) be desecrated, I do it for my own sake (desecration of God)" (Isaiah 11:48). This means that no more righteous can be found to do work for him.
- The advent of Christ depends on the humiliation of the Jewish people.
- The advent of Christ will be during the rivalry of governments and their war with each other (Cohn, 2003: 256).
- Before the advent of Christ, the Antichrist comes: "O children, this is the last hour, and as you have heard, the Antichrist is coming. Who is a liar except to deny that Jesus is the Messiah? He is the Antichrist who denies father and son" (1 John 18: 2). "Let no one deceive you in any way, for that day will not come until the first apostasy takes place and the wicked man, the son of perdition, appears" (Paul's second letter to Thessalonians 3: 2).
- Signs in the sky, the moon and the stars: "Then strange things happen in the sky, in the sun, the moon and the stars there will be signs that tell bad news. The order and stability of the heavens are falling apart ... When the events I have spoken of take place, know that the kingdom of God will begin soon" (Luke 23: 21-25).

Signs of advent in Islam

Islamic narrations mention some signs and symptoms for the advent of Hazrat Mahdi (as), some of which are as follows:

- The presence of Jesus is one of the signs of the last days. The Prophet (pbuh) says: "Jesus (pbuh) is the sign of the last days". It seems that the descent of Jesus (pbuh) is one of the signs of the Resurrection. First, in several hadiths, the Prophet (PBUH) has said that the descent of Jesus (AS) is one of the signs of the Resurrection. Secondly, according to the narrations, Hazrat Hojjat visited Jerusalem after his advent, waited for the descent of Jesus (AS) and apparently went to welcome Jesus (AS) (Majlisi, 1412 AH, J 52: 209).
 - Imam Sadegh (AS) says: "There are five signs before the uprising of Al-Qa'im (AS): Yemeni and Sufyani departure, heavenly call, Sufyani army plunge in the land of Beida, falling of pure soul (Saduq, 2012, vol. 2: 651).
 - The departure of the Antichrist before Hazrat Mahdi (pbuh) and the seduction of the people are other signs.
- Mentioning these signs has made the secrecy of the time of the advent prevent the creation of despair in the hearts and souls of the believers and the righteous, and let them know that in the height of despair, the hope of the oppressed and the righteous will come.

It is necessary to remind this point in expressing the common features and differences of signs in Christianity and Judaism and comparing them with Islam. The texts of the Old & New Testaments express mostly the events of the last days in a mysterious and very general way and avoid the details of the events. In contrast, Islam present the events in very precise and clear details.

Another noteworthy point is that the events and signs of the last days were discussed in the Old & New Testaments in general and there is no mention about their divine nature. However, in Islam these signs are all for the advent, verses and miracles that make possible the diagnosis of the true and false promised, and with a little care in Islamic sources, their divine origin is evident.

The world after the advent (success of the savior)

- Establishing world justice and peace and eradicating the domination of oppression

Another common feature is the victory and success of the savior of the last days in the full implementation of divine commands, which has not happened so far in the world.

From the Jewish point of view, the signs of the advent of the Messiah are full of goodness, blessings, prosperity and security: "He will rebuild all the ruined cities and there will be no ruins in the world and there will be no weeping and wailing in the world" (Isaiah, 19:65). There are many examples of this.

The reformer of the last days- unlike other reformers - has no failure in the realization of right and the destruction of wrong. He achieves his goal and fills the world with justice, equality, goodness, prosperity, peace and tranquility. A utopia that has occupied the minds of righteous people throughout history will be realized with the coming of the savior.

Utopia in Judaism, Christianity and Islam

The promised government in the last days or the ideal society is one of the common concepts that have considered the different religions. We can find much in the ancient texts of these schools about the advent of the Promised, the government and the characteristics of the people of that time. In the meantime, the Abrahamic religions have been among the schools with authority in this field. Therefore, in this research, we tried to explain in detail how Mahdism in the thought of Islam and the government of Messiah in Judaism and the government of Jesus Christ in Christianity, and examine the process of their government in the future more concretely and in accordance with today's structures. In the meantime, we will compare and match the three religions in this regard, so that we can express the differences and similarities of these three attitudes more clearly.

Utopia is one of the concepts that has occupied the minds of many thinkers for centuries. We can say that from the very beginning, when human beings were able to understand the concept of human society, they have dreamed of such a society after hardships and sufferings. This human desire reaches its peak with religions and with the advent of a man who is the savior of the world. By stating a series of conditions and characteristics of such a society, each of the religions of Judaism, Christianity and Islam seeks to depict the divine utopia for their followers. Thus, at the beginning of the research we face the question:

"What are the similarities and differences of the utopia theory in the political thought of the Abrahamic religions?" In response to this question, we try to examine the utopia in terms of its political structure, theoretical foundations and functions. The hypothesis we raise in response to this question, is a result of using the method of comparative analysis of the theory of political system through a functional structuralist approach.

The use of comparative analysis method provides valuable information about the characteristics, form, scope and performance of a theory or institution in comparison with similar theories and institutions. Here, too, there is a model that we can use to compare the utopian system of Islam with what is presented as a structure and institution within the utopia of Judaism and Christianity.

Utopia and the advent of a savior in Judaism

Judaism is an ancient religion that has a long background in the history of revelatory religions. In the division of the religions along with the two religions of Christianity and Islam, it belongs to the Abrahamic religions.

After the first destruction of Jerusalem, the Jews have always been waiting for a great and victorious leader to build their ideal city and utopia on the ruins of Jerusalem, and to restore the glory and authority of God's chosen people to the time of Solomon and David. This ideal character is called the Messiah or Christ in Jewish literature, who is the title of the savior and ideal king of the Jews. The expression of the Messiah for the ideal Jewish man in the Talmud (Tawfiqi, 2006: 121) is mentioned in many different cases, but in the Old Testament such an expression is exclusive only in the book of Daniel (Old Testament, Book of Daniel, 25: 29-26). The most important Christian announcement in Judaism is found in the book of Isaiah, which promises to save the Jewish community from tribulation and scattering: A seedling shall come up out of the trunk of Jesse, and a branch out of his roots shall sprout, and the spirit of the Lord shall be upon him. That is the spirit of wisdom and understanding and the spirit of consultation and strength and the spirit of knowledge and fear of God. His joy will be in the fear of God; he will not judge according to the sight of his eyes and he will not punish according to the hearing of his ears. Rather, he will judge the needy with justice and will judge the oppressed of the earth with truth. He will smite the world with the rod of his mouth, and he will slay the wicked with the breath of his lips. The wolf shall dwell with the lamb, and the leopard shall sleep with the kid ... and they shall not experience harm in my holy mountain. For the world will be full of the knowledge of God. Like the waters that cover the sea, and on that day, the root of Jesse will be established for the people and Ummats will demand it, and his health will be glorious. For the Ummats, he will raise a flag, and will gather the outcasts of Israel, and the dispersed Jews from all over the world" (Isaiah 11: 2-12).

As seen in this Messianic prophecy, the prophet Isaiah paints a beautiful picture of the reign of Messiah and the Jewish utopia to be realized by one of Jesse's sons (David's father). In Jewish thought and belief, the ideal government that the children of Israel are waiting for with all its hardships and misfortunes will one day be achieved in the world. Human society will be saved by one of the children of Israel, and in the light of his just rule, the ideal city will be realized externally and objectively.

In the first sections, after describing how the universe came into being, human creation and mentioning the history of the early prophets, the Torah, which is the basis of the principles, beliefs and ideas of Judaism, announces the advent of the promised savior and ideal city for mankind. This utopia and the ideal city is all prosperity of the whole world and full of justice. As written in the book of Isaiah: "All the ruined cities shall be built up, and there shall be no desolation in all the earth. Even Sodom and Hamorah and thy sisters (that is, Sodom and her daughters) shall return to their original state" (Old Testament, Isaiah, 55:16). In the book of Malachi we read: "... And for you who fear my name, the sun of justice will rise and will be healed on his wings" (Malachi, 4:29).

According to Jewish scriptures, waiting is the essence of Judaism and the cause of human dynamism at all times. One of the foundations of Judaism is the belief in the advent of the Messiah of the Age of Salvation, or *Ga'ula*. The twelfth principle of the thirteen principles of Judaism, proposed by Haim ben Joseph (Ibn Maimon), is about the utopia and the Announcement of the formation of an ideal government, and it is as follows: "I believe in the coming of the Messiah with full faith, even though he is late. However, I wait for him to come every day" (Abai, 2005: 45).

According to Moses Ibn Maimon, any Jew who does not accept this principle denies the words of Prophet Moses and the other prophets of Israel. According to this principle, the Jews also believe in the advent of the Messiah or the Promised Savior and the formation of an ideal government "May the will of Lord, our God, be such that thanks to him, we will witness the dawn of freedom and the blowing of trumpet of Christ will caress our ears" (Tawfiqi, 2006: 124).

Belief in the utopia and the advent of the savior in Christianity

The New Testament, which forms part of the Bible, foretells the future of the world and the advent of a Savior in the last days. It has announced in many cases for the advent of a savior and the formation of a just government and the realization of an ideal city in which human beings will have equal rights. The return of Christ in the last days is one of the indisputable principles of Christianity. The seventh and final period that Christians hold for humanity throughout history is the period when Jesus Christ will rule over the world, and all people and human society will be under His rule and command. Accordingly, based on the teachings of Christianity, the last stage of human life will be a period when a universal savior will appear and rule over the entire planet (Emami-Kashani, 2007, vol. 1: 351-352).

In Christian thought, the state of the world before the advent of the savior of the last days is not very satisfactory. The various hardships, troubles and calamities will befall the human society in order for a savior to appear and, with the establishment of his just government, to realize the long-held dream of humanity that he has been waiting for centuries. Through the advent of the savior and the salvation of the caravan of humanity from misery and confusion, the Son of Man will establish this utopia objectively. "And in the sun, the moon and the stars, there will be signs, there will be distress and astonishment on the earth for the nations, and the hearts of the people will faint from the fear and anticipation of those events which appear in the inhabited quarter. For the powers of heaven will be shaken, and then they will see the Son of Man riding on a cloud, coming in great power and glory, and when the beginning of these things is straightened, lift up your heads; for your redemption is imminent" (Luke 21: 28-37).

Therefore, the issue of the advent of the savior and the prosperity of the world and the establishment of the rule of justice is one of the teachings of Christianity. This has been mentioned many times in the New Testament, and the Announcement of the Savior of the last days has been promised to all with the return of Jesus Christ as the "Son of Man." It is on this basis that the Merman Christians, according to the teachings of Christianity, have been waiting in all moments for the formation of the government of justice, the realization of the utopia in the world by the savior of the last days.

Utopia in Islamic thought

Islamic ideas, because of their special and unique features, paint a special image of their desired utopia (the issue of the end of history with a glorious world government, perfect man and the promise of inheriting the earth for the oppressed and believers on earth as mentioned in the Qur'an). This utopia has unique features and characteristics in Islamic thought. Utilizing sources and references related to Islamic principles and values, especially the Holy Qur'an and the narrations received from the infallibles can guide us to the unique attributes and characteristics of the Islamic utopia. Also, the ideal of Mahdism, waiting for the bright future of history in the light of the advent of the Promised Mehdi in the last days, the realization of the full dimensions of the Islamic utopia and the goal of human perfection in the realization of full dimensions of "God's vicegerent on earth" are some examples of the objective realization of the Islamic utopia. The Holy Qur'an has promised it: "Certainly, We wrote in the Psalms, after the Torah: 'Indeed My righteous servants shall inherit the earth.'" (Al-

Anbiya/ 105). "And we desired to show favour to those who were abased in the land, and to make them imams, and to make them the heirs (Qisas / 5).

Attributes and characteristics of Islamic utopia

City of Justice

Establishing justice, fairness and installment is one of the most important features of the Islamic utopia. Balance and moderation are also two concepts of justice in the Islamic utopia. Imam Kazem (AS) says: "The best works are the middle and the most moderate of them" (Mohammadi Rey Shahri, 2007: J3: 565). The Islamic utopia, which is the realization of a suitable biological place in the re-creation of divine deeds, follows the word of God to establish justice objectively and to put everything in its proper position (true meaning of justice) (Tabatabai, 1985, 40: 184 and 102); it creates proper spaces with appropriate sizes.

Secure city

The Islamic utopia is a city of security, peace and tranquility of the heart. The existence of faith and believers in the Islamic utopia indicates that the city is safe and vice versa. The Islamic utopia provides security for citizens in thought and action. Security of growth and excellence is available in the Islamic utopia. The Islamic utopia is a city of security and peace. The tranquility of the body and soul of the citizens is present in the urban objectivity and mentality.

City, the true dignity of man as the divine caliph

Some verses of the Holy Quran somehow refer to the position of man in the universe. As the divine vicegerent, man demands a living place commensurate with his position, and the Islamic utopia in response to this need is commensurate with the true dignity of man. In the Islamic utopia, the human dominates the artificial environment and not the artificial environment over the human. In the Islamic utopia, the emphasis is on all aspects of human existence and not exclusively on his material dimension. The spaces of the Islamic utopia are in proportion to the true dignity of human beings, by addressing the human dimensions, the environment and inducing a sense of closeness, not homelessness. The Islamic utopia seeks to associate concepts and meanings that add to the spiritual and material advancement of man.

What we have mentioned is only some of the attributes and characteristics of the Islamic utopia and not all the existential dimensions of the characteristics of the Islamic utopia. In the idea of the utopia, Islam in general and Shiism in particular have a kind of orientation that shows the futuristic approach and the possibility of the historical realization of the Islamic utopia in the advent and presence of a perfect human being, the twelfth Imam of the Shiites, the promised Mahdi Baqiyatullah (as). Allama Tabatabai says in *Al-Mizan*: "Although the devil asks God for a respite until the Day of Judgment, but the divine respite is a determined time" (Tabatabai, 1985, J 12: 159).

According to this verse, there will come a time good for the world and on that day the devil will no longer rule over human beings, and the utopia will be realized, and at that time all the promises related to the promised will be fulfilled. According to Shiite belief, Islamic society will be established all over the world at that time. When he appears, the world is full of injustice, war and bloodshed. With the advent of Hazrat Mahdi (pbuh), righteous people will inherit the earth and they will try to promote peace and security among all people in the world.

The Qur'an, as the holy book of Muslims, indicates that Islam pervades the world. Islam triumphs everywhere with the advent of the promised and his guidance. Indeed, We hurl the truth against falsehood, and it crushes its head, and behold, falsehood vanishes! And woe to you for what you allege [about Allah]. (Prophets / 18).

At this time, God's grace will include Muslims, perfection and integrity will pervade all believing societies, and everyone will benefit from progress and development. For example, the development of educational, social, economic, industrial and scientific systems will be among the steps of this transformation. In the meantime, all the inhabitants of this planet will become Muslims, and the religion of God, Islam, will comprehend the whole world, even the unbelievers will turn to it. He overthrows any dictatorial government. He will fight against tyranny, dictatorship and injustice, and humanity will evolve materially and spiritually. That age is the age of enlightenment, common sense and prosperity, and it will continue until the end of the material world.

However, what is clear from the Islamic teachings is that in this Islamic utopia, the goal is to unite the nations and remove the wall of privileges, and establish a single word and cooperation based on the monotheism, a period in which all causes of fear and insecurity are eliminated, and a complete security and tranquility pervades the earth. This idea of the realization of the advent and achievement of the utopia has unique attributes and features that will take on an objective form after the advent of Imam al-Zaman (as). Consequently, the idea of utopia and the emergence and creation of an ideal city has been present in all schools and ideas in some way. In the meantime, due to its special monotheistic approaches, the religion of Islam wants certain attributes and characteristics for its desired utopia. The Islamic utopia is the city of justice, the city of purity, the city of remembrance, the city of reform, the city of gratitude, the secure city and the city of the realization of the true dignity of man as the divine caliph. While warning man in separation of the real abode of permanence and the promised paradise, Islam promises the inevitable realization of the utopia, the physical form of which will be manifested in the government of the twelfth Imam, Hazrat Baqiyatullah Mahdi (pbuh). Waiting for the promised, hope for the advent of a perfect human being and the realization of the full dimensions of the Islamic utopia in

the time of that Imam, require righteous people. The waiting requires the righteous persons. Knowing the characteristics and attributes of the promised Islamic utopia helps us in trying to achieve the desired and gives us a clear policy in walking the path ahead.

- Realization of the Islamic utopia of the Promised Mehdi (pbuh) in the form of four themes.
- Universality and the world government of the Islamic utopia of the Promised Mehdi (pbuh).
- Utilizing all the capabilities, powers and material forces in the Islamic utopia of the Promised Mehdi (as).
- The amazing evolution of sciences in the Islamic utopia of the Promised Mehdi (as).
- Connection of the Islamic utopia of the Promised Mehdi (pbuh) to the higher worlds, the world of intuition and of the unseen.

Differences between Islam and the Old & New Testaments in the belief in the promised savior

Although the differences in the messianisms of religions seem to be quite important and undeniable, perhaps in the light of explaining these differences of the messianisms, and with some reflection on the level of these differences, the fact becomes clear that these differences are not so essential. In other words, the common features between the various instances of the thought of the promised savior in religions are more substantial than the differences between them. To make this comparison easier, it is enough to look again at the differences between the messianisms. In this article, due to the limited place, we point out only a few of the most important differences between the teachings of Islam and the Old & New Testaments. One of the most important aspects of the diversity of the thought of the promised in the religions of Islam, Judaism and Christianity is about the nature of the promised. We examine them in short.

Nature of the promised savior in Islam

The Promised Savior in Islam and the Shiite is one of the strongest examples of this idea in the world of religions, and the Twelver Shiite is of greater importance and scope. The promised savior in the Shiite is essentially "personal" and "determined." In some religions, the promised savior is a special human being with unique personal characteristics. In such a way that the name of the father, mother, lineage, even the time and place of his birth were determined. We can call such promised the determined, special or personal promised (see; Movahedian Attar, 2010: 20).

He is a person of Quraysh descent, from the generation of the Prophet of Islam (PBUH) (Kurani, 1411 AH, vol. 5: AH 81). He is a person from the children of Ali (AS) and Fatima (AS), from the children of Hussein (AS), a namesake of the Prophet (PBUH) and the last Imam in the line of Shiite Imams and "Khatam Al-Awsiya" (the last guardian and Imam). He is the son of Imam Hassan Askari (AS). Narcissus is the mother of Hazrat Mahdi (as). She is the daughter of Joshua and the son of the Roman emperor Caesar, who was a descendant of the apostles and is attributed to Simon, the guardian of Jesus Christ (pbuh).

From the Shiite point of view, having the position of Imamate, Mahdi is a human being who has the special characteristics of other Imams. He is an extraordinary human being who has a special place in the system of creation so that, without him, the constitution and permanence of the system of existence will be broken. He has special divine approvals and victories, but this does not mean believing in a divine aspect for him. Such a belief about the Imams is an unusual and so-called "extremist" belief (the issue of "extremism" about the leaders has been one of the most important sources of deviation in the heavenly religions). The Holy Qur'an has warned the prophets that the prophets are human on various occasions and has avoided any extremism about them (Ibrahim / 11). The attributes and characteristics mentioned for the promised savior in the hadiths and narrations are the characteristics that whoever considers it, will never confuse him with other people. The Holy Prophet (PBUH) said: "At the last of days, a man will come out of my children whose name and nickname are the same as my name and nickname. He fills the earth with justice, after it is filled with oppression, then the man is the Mahdi (AS) of this Ummat" (Majlisi, 1986: J 51: 65).

Nature of the promised savior in Christianity

The promised savior in the Christian sources is Jesus (pbuh) who has a pale presence and they do not discuss much about his characteristics. This is natural, because as mentioned, most of the contents of the New Testament were written at least 35 years after the death of Jesus (pbuh). Consequently, we do not have many available reports on him. Only through the Bible and the Gospels do we find some of the behavioral attributes of Him that we are dealing with.

The Promised of Christianity is personal and determined; that is, according to Christianity, the promised savior was a special person, and it is not the case that anyone can be a savior if the conditions are right for him. The Promised Savior of Christians is a person named Jesus (pbuh) who is the son of Mary, and through this, his descendants return to the prophet David. There is no single story about Jesus, and each of the Gospels has a different view of him, but by studying all of them, we can devise a single story.

Titles and names of Jesus (pbuh)

We also examine the titles and names of Jesus Christ (pbuh) in the Gospels, each of which describes some of the Prophet's mission.

Jesus: The Promised Savior of Christians was originally called Joshua, a Hebrew word meaning salvation of God. The word was changed to "Jesus" by the Romans and Greeks, and the same word became "Issa" in Arabic (Tawfiqi, 2005: 130).

The Bible means "God the Savior" who will save his Ummat from their sins (Matthew 21: 1).

Son of Man: The title "Son of Man" has been applied to him more than eighty times in the New Testament. The book of Daniel mentions the Son of Man and introduces him as a character who will come before the tribulation of the last day and God will give him judgment and kingdom (Michel, 2003: 69).

Son of God: In the New Testament, there are two types of Christology (Soleimani Ardestani, 2007, J 1: 166).

In one part, the Christ is man, the prophet of God, the servant of God and the son of man, and even if he is called the son of God, it means the close and chosen servant of God: that is, we are facing a "human Jesus". In the other part, he is God himself, the creator of heaven and earth and the son of God, in the sense that he has the same essence as God, incarnated and residing among human beings; that is, it pictures a "divine Jesus".

Christ: Christ can be a second name of Jesus (Michel, 2003: 7). The fourth Gospel uses many times the Hebrew word "Messiah" meaning anointed. In Judaism, people were anointed with special oils for important religious missions. Therefore, they had special characteristics and were known among the people as holy and respected people (cf. Zibanejad, 2003, J 1:18).

Savior: Another title of Jesus (pbuh) in the Bible is Savior, as stated in the Gospel of Luke: "Today was born to you in the city of David, a Savior who is the Messiah of God" (Luke 11: 2).

Other titles of Jesus in the New Testament include God, Priest, Lord and Chief Priest (Michel, 2003: 71).

Nature of the promised savior in Judaism

The nature of the promised in Judaism has the name Messiah, and all Jewish scholars consider the Messiah to be a human being whom God has commissioned for a special task. The Talmud never refers to the Savior being superhuman. The Messiah will be a descendant of King David. The names for the Messiah from the text of the verses of the Bible are as follows: son of Joseph, Shiloh, Haninah, Yenon, Rabbi Judah Hanasi, astronomer Ibn Hezekiah and son of David, etc.

The promised of the Jew is the promised of the Shiite

Some believe that the Jewish Promised is the Shiite Savior, because the Jews believe that the Messiah is from the Children of Israel, while the Promised Mehdi's mother is the daughter of the Roman emperor's son and his mother is the son of Simon, which thus corresponds to the Shiite Promised. At the same time, from some of the sayings in the Jewish books, the commentators perceive the same Shiite promised. What is said in Psalm 27 in the book of Psalms is seemingly the Holy Prophet of Islam (PBUH) and Hazrat Mahdi (AS). "O God, grant your Shari'a and rules and the justice to the son of king, so that he can judge the people of Keto with justice and his poor with justice, bring health to the people of the mountains and justice to the deserts, and ...".

According to the Shiites, this Announcement has introduced the Prophet of Islam as the son of king and points to some other characteristics. Since these allusions were from the language of Prophet David (PBUH), in the opinion of these commentators, it could not refer to Prophet David and Solomon, but it is about a prophet who will come in the future and is the owner of Sharia and book. His child is the manifestation of justice and the waited by the people of the world. Because it is presented in the form of prayer, it seems to be the promised of the Shiites. In the Genesis of the Torah, it says: "Your name is Abraham ... but concerning Ishmael I answered you. Now I bless him, make him fruitful, and multiply him. Twelve chiefs will emerge from him and I will create a great Ummat from him ... It is noteworthy that there is only one prophet from the descendants of Prophet Ishmael and that is the Holy Prophet of Islam, and in addition all his successors are from the descendants of Ishmael. »

Another point of difference between Judaism on the one hand and Islam and Christianity on the other is the belief in the Savior's absence and survival. In Islamic belief, especially in Shi'ite, the promised savior is the proof of God, and the earth is never empty of the proof of God. He was born on a special date and has been alive and waiting for more than a thousand years. The Savior and Promised of Christians, unlike the Jews, is the Jesus son of Mary, who ascended to heaven after being crucified and is with God the Father until his second return, which occurs at the last days. In this respect, the Promised of the Christians is like that of Muslims, whose title and lineage is definite. He is in the heavens, and the first stage of his advent is accompanied by the abduction of the (Mormon) church. Then, after years of hardship and calamity, he returns to earth (cf. Javanshir, 2012: 224). Thus, he cannot naturally interact with his followers personally. He is waiting for advent in the heavens and people cannot have any connection with him before advent (cf. ShafieeSarvestani, 2009, J 1: 87). However, the Jewish view is not that the savior was born and lived many years ago. Of course, it agrees with the principle that one can live for many years by the will of God, and this is not in conflict with Judaism. As in the case of "Elias the Prophet" or "Khadhir", it believes that he is alive, but it does not look at the savior so.

Of course, one or more people may have this qualification in each period. The expression used by the Talmud is: "Always another sun rises before the sun sets"; that is, before the person who has the merit and talent to attain that Christian degree dies, another person or persons with the same qualifications will come into this world. One aspect of the debate over the advent in Judaism, unlike the two religions of Islam and Christianity, is that human

beings must attain the degree of competence required for the advent of the savior. If human beings reach that degree and merit, God reveals to that person like other prophets who may not have known before their prophetic mission that they are prophets. That person also lives among other people and is certainly higher in moral and behavioral piety and faith, but he himself does not know that he is the Messiah. Other people also look at him as a scholar or a person with faith until the divine destiny and God reveals him that he will reach the position of prophecy and occur the advent (see: HamaliLalehzar, 2007, 23).

Therefore, the promised savior of Shi'ite is not only a future figure who will eradicate the last days from any injustice and inequality, but he lives on earth and with his followers, is familiar with their problems and help them. The Mahdi of Islam is a certain human being who lives next to us with all his being and suffers with us in all these pains and the oppressions. He lives with the people in the society and speaks to them and guides them, but inevitably remains unknown until the appointed time (cf. ShafieeSarvestani, 2008, vol. 1: 62).

We can consider this subject as one of the most important differences between the promised of the religions and the promised of Islam.

What is certain is that the principle of the promised savior and the messianism exist in most religions. However, there is a major difference between Judaism on the one hand and Islam and Christianity on the other, that is, almost no religion has a historical or spatial affiliation with a particular point. Islam and Christianity move freely in the temporal and spatial space of the world, but Judaism has a characteristic that is almost unmatched in any other religion, and that is its temporal and spatial dependence. This religion is strongly spatially dependent on the land of Israel and Jerusalem, and is temporarily dependent on the period of its presence in Israel and its government in it. In other religions, it is not so as if they have lost something and they need to return to it. A Jew anywhere in the world considers himself an exile. A 2,000-year-old exile who prays three times a day through these 2,000 years to return to that golden age. This is the main point of Jewish beliefs.

If a Jew abandons all the Shari'a, he cannot abandon this belief, because the root of the hope of a savior to restore that age is embedded in the essence of Judaism. A Jew who does not believe in this principle is not a Jew. Hence, believing in the Messiah, or at least considering the Messiah, is a Jewish element. However, there is a clear difference between the Mahdism in Islam and messianism for other nations, and that is its universality for Shiites. Thus, in Islamic thought, the Mahdi is not assigned to a specific nation. His uprising and invitation is a global uprising and invitation, not an ethnic, tribal or racial one. He comes to save humanity, not to dominate a particular race or people. He is the helper of the oppressed and his goal is to establish justice. In other words, the prominent feature of the idea of Mahdism among the Shiites is that they consider the Mahdi to be a universal promised person with a universal goal and a universal plan, and they do not consider him specific to a particular tribe or religion. The root of this belief lies in Islam itself and Shiism in the true sense of the word. Because Islam and the Islamic invitation is a universal religion and invitation, and Shiism is pure Islam. The idea of Mahdism in Shiism is in fact an idea derived from the text of Islam and indicates the global thinking of Islam and its planning for justice, peace and spirituality in the world. If this is the case, then we should not describe it as an ethnic and tribal thought, like some other religions and schools.

As Shahid Motahari puts it, this lofty and universal idea should not be depicted in the form of a "childish wish" and as ethnic and tribal idea. It should not be reduced to the level of a person who comes with the intention of revenge and resentment: "As if HazratHojjat is just waiting when God Almighty allows him, for example, to drown us Iranians in happiness or to drown the Shiites in happiness" (Motahari, 1998, J 18: 181 180). Such an image and interpretation of Mahdism is very similar to the interpretation of Judaism of the promised Savior. [The final promised of the Jews is one who wants to save the Jewish people and save them from hardship and misery. Throughout their painful history, the Jews have endured all kinds of humiliation and torture in the hope of the "Messiah" appearing. They believe that in the last days their Savior and Promised will come and emancipate them from humiliation and suffering and will make the Jewish people the rulers of the world (cf. Cranston, 1998: 76)].

Conclusion

What came up in this article was a quick look at the texts of the monotheistic religions of Islam, Judaism and Christianity. For any researcher who studies and compares these texts, it becomes clear that apart from the depth of the teachings of religions, on the surface and appearance, the alignment between the texts and teachings of religions is far greater than the points of difference. Among the common features, two points stand out the most: one is servitude and submission to God and obedience to His commands (with differences in the perception of these commands in terms of the needs of the time and social contexts) and other establishing relationships with others.

Waiting for the advent of the Savior is a common belief that does not belong to one nation or religion. Various religions have generally announced his advent, although they differ in detail. Of course, the followers of these religions often went astray and neglected about the greatness of existence, identity and personality of the promised savior, as well as their duties during the absence and before the advent of the promised. Belief in the promised Savior and the formation of a world government is a universal desire that Islam and other religions, with the promise of the advent of a great savior, have not left this inner desire unanswered and have somehow

kept this thirst alive. Despite the distortion of the religious books of the past religions, in many parts of these books, we come across examples of promises made to their nations by divine prophets. In this regard, every religion, inspired by the words of its prophets and scriptures, speaks of a single world government and believes that a reformer will come and fill the world with justice. Such a reformer will put an end to crimes and betrayals against humanity, and will lay the foundation of a single world government based on true justice and freedom, one whose advent have promised the prophets and divine ambassadors and considered it certain.

Unfortunately, comparative researches that have been done so far on the texts and teachings of religions have lacked details or they have looked at them from a different perspective. In comparative studies, if the measurements and evaluations are done in details and are seen with a positive view or at least without a negative presupposition, it becomes clear that the sharing and alignment of the texts in different sections is more than what is imagined. Many differences and interpretations are justifiable. We can see the idea of Mahdism as an opportunity and a factor for rapprochement, a factor for agreement and unity, not an excuse for division and strife. This article is just a short report on this fact.

We hope that by relying on the Qur'an, this clear source of truth, we can be diligent in acquiring knowledge. We have received very high interpretations about Hazrat Hujjat from all the prophets from the beginning to the end. Almost one of the most social issues among all the divine and Abrahamic religions is the Announcement of the promised and the promise of a savior. Everyone has said that this great man will complete the half-finished work of the prophets and religions. It has been said that the greatest task of the history is the work of the greatest man in history.

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