

The Functions of Hope-Giving in Realizing Active Anticipation, Emphasizing the Thought of Ayatollah Safi Golpaygani

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Abstract

Today, the Shi'a anticipating community sometimes experiences a kind of stagnation and passive waiting, which indicates a lack of active hopefulness among those who await. This is despite the fact that anticipation without hope will be dormant and weak, unable to fulfill the political functions of the anticipating society. Based on this necessity, this study, employing a descriptive-analytical method, seeks to explain the functions of instilling hope in realizing active anticipation, with an emphasis on the thought of Ayatollah Safi Golpaygani. The main achievements of this research include: establishing a link between hopefulness and active anticipation, explaining the fundamental role of hope in active anticipation, and elucidating the role of active anticipation in achieving vitality and dynamism for the anticipating society in the governmental sphere and in paving the way for the advent.

Keywords

Hope, Active Anticipation, Passive Anticipation, Politics, Discourse of Ayatollah Safi Golpaygani.

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Introduction

Hope for the future drives a society's widespread efforts to advance its revolutionary goals. Consequently, adversaries exert all their power to instill pervasive despair within society. This is because an anticipating society will never abandon its path of faith for material allurements. A society that lives under the shadow of values and idealism is capable of responding appropriately to challenges by adhering to lofty divine principles, thereby avoiding passivity and intimidation. Such a society, moving towards the promised Mahdavi utopia, embodies active and dynamic anticipation, freed from lethargy and isolation. Among the works written on hopeful anticipation, the following can be mentioned: 1-"The Role of Belief in the Anticipation of the Promised Advent in Hope for the Future" by Ghasem Fattahi, published in 2017 by Masaf Journal. 2-"Dawn of Hope (An Exploration in Mahdism)" by Seyyed Hassan Ishaqi, published in 2015 by Boostan-e Ketab. 3-"Manifestation of Hope in the Culture of Mahdism" by Mohammad Reza Hatami, published in 2006 by Mashregh-e Maw'ood Journal. 4-"Hope and Anticipation" by Mohammad Taqi Jafari, published in 2009 by the Allameh Jafari Publications Center. 5-"Despair and Hopelessness from the Advent" by Behboodi and Poursayyedaghaee, published in 2009 by Mahdavi Studies Journal. However, the distinguishing features of this work compared to those listed are: This study examines the connection of instilling hope within the Mahdism doctrine and active anticipation. It clarifies the relationship between anticipation coupled with hope and the realization of political anticipation. It investigates hopeful active anticipation in the political arena, with an emphasis on the thought of Ayatollah Safi Golpaygani. To achieve a functional model of true, hopeful, and active anticipation in the political sphere, this research will answer the question: What are the functions of instilling hope in

realizing active political anticipation, with an emphasis on the thought of Ayatollah Safi Golpaygani?

1. Research Concepts and Theoretical Literature

The main concepts explored in this research include: 1) Hope, 2) Anticipation, 3) Active Political Anticipation, and 4) Function. In its linguistic sense, hope refers to the comfort and pleasure felt in the heart when anticipating the realization of something beloved (Fayz Kashani, 1390, Vol. 7, p. 249). Despair, on the other hand, comes in two forms: the reprehensible kind, which is cutting off hope from the true cause, meaning God, and this is characteristic of disbelievers. The acceptable kind of despair is cutting off hope from illusory causes, such as the perceived role and influence of people, worldly affairs, and everything other than God in a matter that has been recommended for attainment. Qunut (despair) refers to hopelessness concerning good, and it includes despairing of divine mercy by losing hope in God's mercy and forgiveness, and despairing of one's repentance and good deeds being accepted by Him. This is considered one of the major sins (Motahari, 1385, p. 106).

The essence and nature of anticipation is a blend of two elements: a negative element and an affirmative element. The negative element is the sense of alienation from and dissatisfaction with the current situation. The affirmative element is the hope for a bright and ideal future and the preparation of the groundwork for it (Safi Golpaygani, 1389, Vol. 1, p. 419).

Active political anticipation refers to a dynamic, lively, and movement-oriented anticipation in the political arena, which stands in contrast to passive and reclusive waiting. As Amouzegar states, "Islamic anticipation is not the work of a lethargic, sleeping corpse. Anticipation is the work of an individual, a society, and a movement"

(Amouzegar, 1385, p. 61). Here, function refers to the effect or consequence that a phenomenon has on the stability, survival, and cohesion of the social system (Mohseni, 1401, p. 53).

The Place of Hope in Active Anticipation

Passive anticipation is a paralyzing form of waiting that leads to societal decline and downfall. In such a system, everyone constantly believes that any reformative action to change the current situation and reach the ideal city is unattainable. In the logic of passive anticipation, sin, oppression, corruption, and discrimination are simply what have always been and will always be. Adherents of this view will experience stagnation, silence, despondency, and depression. Passive and inactive anticipation lacks the spirit of hope, movement, and dynamism. In truth, passive anticipation is not genuine anticipation at all, because the very essence of anticipation relies on action and taking steps to expedite the realization of what is being anticipated. As Makarem Shirazi states, "Anticipation usually refers to the state of someone who is distressed by the current situation and strives to create a better one. For example, a patient who awaits recovery, or a father who awaits his child's return from a journey, or parents who are distressed by a child's illness and absence and strive for a better situation" (Makarem Shirazi, 1378, Vol. 7, p. 318).

Active anticipation hinges on the development of three key elements within the one who anticipates:

1. **Dissatisfaction with the current situation:** This involves not being content with the status quo.
2. **Hope for a better future:** This is the expectation of an improved state.
3. **Movement and effort:** This entails taking action to achieve that better future.

All these dimensions are inherently present in the concept of **hope**. A hopeful person is dissatisfied with their current state, envisions an ideal situation, and actively takes steps to realize their aspirations. As Makarem Shirazi states, "The tranquilizing effect of anticipation only occurs if its concept is distorted or perverted—as some opponents have distorted it and some supporters have perverted it. But if it is implemented in its true sense within society and the individual, it will be a factor of education, self-improvement, dynamism, and hope" (Makarem Shirazi, 1378, Vol. 7, p. 388). Therefore, the constituent elements of dynamic anticipation and hope all call for action and proactivity, in contrast to passive anticipation, which lacks commitment and constantly seeks to deny responsibility and obligation.

The very essence of anticipation requires the full deployment of all efforts and endeavors towards the awaited matter. This is because active anticipators, in striving to change the current state of the world and achieve their desired ideal, constantly seek to maintain readiness for the final struggle and to exert effort and diligence to reach their ultimate goal. As Ayatollah Safi Golpaygani states: "We know that the world is moving towards a brilliant future, a spiritual and intellectual perfection, a firm religious and divine order, and an era of peace, harmony, brotherhood, and cooperation. With hope for that luminous era, with great vigor and a vibrant heart, we stand firm and fulfill our duty" (Safi Golpaygani, 1393, Vol. 3, p. 94). Therefore, active anticipation cannot take shape without the component of hope. This is because active anticipation necessitates zeal, dynamism, eagerness, and a constant sense of responsibility in preparing the groundwork for the advent of Imam al-Asr. The realization of these qualities would be impossible without hopefulness. In active anticipation, individuals protest the current situation to bring about changes and transformations

that lead to the desired state, which is the ultimate ideal that will manifest with the advent of His Holiness in the world. Among the functions of instilling hope in realizing active anticipation in the political arena, according to the discourse of Ayatollah Safi Golpaygani, are the following:

2. Examining the Functions of Hope in Realizing Active Political Anticipation

2.1. Non-Reliance on the Status Quo and Striving for a Desired Future

Before the advent of Imam Mahdi (PBUH), corruption and darkness will fill the earth. However, does this phenomenon signify abandoning preparations for the advent and gravitating towards passive anticipation and idleness? The world being filled with injustice is a sign of the advent, not its cause. Just as the sound of a doorbell signals a guest's arrival but doesn't cause them to come, so too is the prevalence of oppression and tyranny a sign of the advent's proximity, not its reason. Furthermore, the overflowing of the earth with injustice and corruption will lead its inhabitants to a state of desperation for a divine savior. People in the pre-advent era will reach such a level of helplessness that it will foster their intellectual and attitudinal growth regarding the necessity of the promised one's advent. They will have witnessed firsthand that everyone has come and gone without being able to actualize the promised ideal life for them. The atmosphere among people before the advent will be akin to that of the Children of Israel, who, driven to despair by Pharaoh's intense tyranny and oppression, reached a breaking point, leading them to cry out and plead for the advent of a savior. "The government of Mahdi (PBUH) will be announced and established only when human being has tested all forms of governance and regimes, understood their incapacities, shortcomings, corruption, and flaws, and realized that, in truth, only

one path and one hope remains for them." (Safi Golpaygani, 1393, Vol. 2, p. 22).

Throughout history, governments will come and go with various humanitarian and welfare slogans. However, human society will witness that their aspirations and ideals are fulfilled by none of them. This process will strengthen human being 's social need for a transcendent savior. This process signifies dissatisfaction with the current situation and will itself lead to political dynamism and active hope in the grand political groundwork for the advent. The discourse of the Islamic Republic, for example, is creating just such an active groundwork for the era of the advent."Although the advent of a great savior is a belief and desire of all freedom-seeking nations in the world, the realization of this desire is not possible without providing the necessary preparations and groundwork on a global scale. This is because the revolution of His Holiness Vali-e Asr is a global movement and requires supporters at a global level who will accept and back it. Undoubtedly, raising such supporters requires global groundwork. Therefore, the discourse of the Islamic Revolution and the Islamic Republic, in line with preparing the ground for the advent of the Savior on a global level, aims to guide public opinion and propagate the global government of Imam Mahdi" (Kargar, 1395, 65).

The movement of the advent is predicated on revolutionism and transformation across various aspects of human life, and the Islamic Revolution has borrowed this intrinsic characteristic from it.

The Islamic Revolution confronted the Pahlavi regime out of dissatisfaction with the existing situation. Through the efforts of revolutionary forces, it dismantled the monarchy. As Ayatollah Safi Golpaygani states: "A Muslim always looks toward the future, and any existing situation, even if relatively good and just, does not satisfy him; he does not consider it the end of the work or the end of the road. And if it is oppressive and un-Islamic, in any case or condition, a

Muslim does not despair and has a duty to condemn oppression, corruption, aggression, ignorance, autocracy, and subjugation, and to strive and make greater efforts to achieve Islamic goals" (Safi Golpaygani, 1393, Vol. 2, p. 230). Based on this, without an all-encompassing revolution, the city of the advent will not take shape. This is because the existing situation and reliance on despairing, static anticipation have led to widespread corruption at various individual and social levels. Without breaking away from this condition and achieving social maturity, society will not move towards the ideals of the advent. The great stride of the Islamic Revolution was in detaching society from the status quo, so that the community of believers, relying on spiritual transformation, would not be content with the prevailing conditions.

2.2. Strengthening a Transcendent View of God's Promises and Divine Assistance

The Almighty God has consistently promised divine assistance in return for a society's patience and steadfastness on the path of lofty spiritual values. The descent of such aid into the political sphere is even considered one of God Almighty's unchangeable traditions. For this very reason, one of the dimensions of a divine perspective on ideals is patience and steadfastness in actively paving the way for the advent. This means that anticipating individuals should come to believe that to ensure the triumph of truth over falsehood at the end of history, they must sacrifice whatever they hold dear. Just as truth triumphs by eradicating falsehood, it also triumphs by exposing falsehood and introducing it to the people. To achieve any goal, patience and endurance are essential. Therefore, "no one reaches victory except through patience and steadfastness. To the extent one endures hardships and sufferings, to that same extent will success and triumph be attained. With this explanation, we discover the secret of

God's words when He says: «وَبَشِّرِ الصَّابِرِينَ» (Al-Baqarah, verse 155): Give good tidings to the patient ones. And it also says: «وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ» (Al-Qasas, verse 80): 'But none will attain it except the patient ones.' (Moghnieh, 1395, Vol. 3, p. 537). In this context, divine assistance is considered a high-quality factor in the process of political evolution, achieving active anticipation, and spreading hope throughout society. "If there were no divine assistance and God's intellectual help, humans would neither be able to find the right path of life nor be able to walk on it" (Mohammadi Reyshahri, 1375, p. 408).

An anticipating society, on its path to achieving its desired goal, won't fall prey to despair or be swallowed by the passage of time. This is precisely why the community of faith always remains hopeful for victory and relief, anticipating divine aid. Adversaries, with all their external pressures, cannot transform this hope into despair. A community that believes in God's promises—the inevitable divine promise of human being's historical social succession during that era—must understand that on the path of God's uprising, society will face numerous challenges. For this reason, Almighty God has always comforted His righteous servants who have sacrificed their very being to protect the most valuable matter in existence, promising them ultimate victory. In this context, the community of believers has always lived hopefully throughout history and continued its path with steadfastness. Ayatollah Safi Golpaygani states: "Muslims, and especially Shias throughout history, despite all problems, calamities, and pressures, due to this very hope and belief, have not abandoned the fortress of struggle and have continuously pursued their efforts. Nevertheless, history, based on divine traditions and God's promise, will ultimately reach a point that benefits the deprived class and harms the usurping and ruling class; it moves towards a place where everyone will be equal and uniform regarding equal rights, and all

superficial colors and distinctions will be washed away and disappear, and human superiority will be based solely on piety." (Safi Golpaygani, 1393, Vol. 2, p. 34)

The people of faith, during the era of anticipation, will not lose their hope. On this path, they believe in God's promise and His divine assistance, because in the holy verses pertaining to this promise, the believers are the ones addressed. «وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ» (An-Nur, Verse 55): God has promised those among you who have believed and done righteous deeds that He will surely grant them succession in the land." In other verses, the Almighty God has consistently and definitively promised victory and aid to the people of faith. «كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ» (Jonah, Verse 103): Thus it is incumbent upon Us to save the believers." The phrase 'haqqan alayna' (incumbent upon Us) is an absolute object (maf'ul mutlaq) standing in place of its omitted verb, with the original meaning being 'haqqa dhalika 'alayna haqqan' (that is truly incumbent upon us). The definite article 'al' in 'al-mu'minin' (the believers) is for emphasis, meaning the specific believers, i.e., the believers of this [Muslim] community." This sentence signifies a beautiful promise to the Prophet of God and to the believers of this community that God Almighty will save them (Tabataba'i, 1388, Vol. 10, p. 190). Under no circumstances should Muslims despair; the survival of this religion is guaranteed according to divine traditions and the promises of God and His Prophet (Safi Golpaygani, 1393, Vol. 2, p. 57).

Throughout history, God's divine aid has always descended upon believers. However, the timing of these promises' fulfillment, due to their educational and human-building aspect, has sometimes been precisely at the brink of the believing community's hope. «حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ» (Yusuf, Verse 110): "The call of the prophets and the opposition of their enemies

continued until the prophets reached the brink of despair regarding guiding the people, and the disbelievers thought they had been falsely promised punishment. Then Our help reached them, and those whom We willed were saved."

This divine assistance, concerning the greatest promise in the history of human life, will be realized a fortiori. The scope of God's aid in this path has been far vaster than divine assistance in past historical eras. For this reason, the anticipating society, relying on the spirit of hopefulness in divine aid, will achieve active anticipation. Minor incidents along this path will not discourage them from striving and endeavoring to reach the desired state.

2.3. Self-Confidence in Pursuing Divine Ideals

A society that thrives under the shadow of values and idealism is capable of responding appropriately to factors causing despair. By adhering to existing lofty divine values, such a society can avoid becoming passive or intimidated. In this pursuit, monotheistic self-confidence won't lead to narcissism, arrogance, or a deviation from divine ideals. In fact, it stands in direct opposition to pride and ego, as pride relies on the self, while monotheistic self-confidence rests on the existence of God. Therefore, the self-belief and self-confidence of a believer do not contradict reliance on divine power. A believing person attributes everything to God and is aware of divine power in all their actions. Through proper religious upbringing, a believer fosters the flourishing of all dimensions of their personality (intellectual, social, religious, emotional, and physical). They are shaped by Islam's comprehensive teachings and progress from self-knowledge to the knowledge of God.

An anticipating society, by relying on monotheistic ideals, consistently shuns despair and self-underestimation. This fosters its

self-confidence on the path toward the great divine ideal, which is the advent. This self-confidence will eliminate dependence on adversaries within the society and distance anticipators from a lack of faith in their religious essence and goals, which often leads to self-abasement. Ayatollah Safi Golpaygani states: "As long as a society does not lose its self-confidence and does not despair of itself and its ideology, it will not develop intellectual dependence on foreigners. Even if it falls under their political and military domination, it will strive to break the chains of foreign subjugation. However, if it feels inferior, if its thought and faith are shattered, and if it perceives the path and ideology of others to be stronger and more constructive than its own, choosing them as a model and assuming progress lies in imitating them, it will forget itself and its own ideological principles" (Safi Golpaygani, 1393, Vol. 2, p. 230).

Today, as society drifts away from hopefulness and inclines towards materialistic ideals, values have transformed into anti-values. These anti-values now sit on the scales of judgment, serving as the criteria for measurement and analysis. In such a state, the scales in human social interactions will go awry, and the discernment and evaluation of good and bad will occur in an inverted manner. In the period preceding the advent, people long for the establishment of a government and the appearance of a savior who will rescue them from the whirlpool of materialistic arrangements and judgmental deviations. The active anticipation that forms in a hopeful society will not only instill self-confidence but also inject a striving and vibrant way of life into the community. This is because such a society, on the path of monotheistic values, has reached such an aesthetic understanding that it regards actions for the advent as a journey towards God. Due to the divine potentials entrusted within its being, it does not believe in its own inability on this path. Ayatollah Safi Golpaygani states: "This

anticipation is hope, it is empowering, it is life and vitality and struggle; it is not lethargy and silence and depression and weakness and inactivity and misery and feebleness. It is action for God, for the exaltation of God's word, for the good and comfort of God's servants, and a journey towards God." (Safi Golpaygani, 1392, p. 93).

Today, Westerners strive to strip Muslim societies of their religious values as much as possible. This is because the motivation, hope, and driving force for progress in these societies stem from their divine ideals. When these ideals are absent, the hope and initiative for forward movement transform into passivity and despair. The West consistently aims to confiscate the goals of the Islamic Revolution and misrepresent its ideals to the younger generation. By creating an atmosphere of intellectual, ideological, cultural, and social sanctions and restrictions, they seek to close off cognitive avenues for religious societies. Through disheartening society from reaching its ideal state, the West endeavors to achieve its desired intellectual objectives.

2.4. Striving for the Expansion of Justice in Society

Human being inherently possesses a natural inclination towards justice, and this innate characteristic is a crucial component in the era of the advent. This is because, prior to it, a pervasive flood of injustice and discrimination will have engulfed the world. One of the reasons human being's desperation for the doctrine of the advent—which is considered a prerequisite for the formation of the City of Advent—is the rampant injustice in this world that no one but God's Wali (guardian) will be able to utterly eradicate. Hopeful striving towards active anticipation leads to the continuous pursuit of faith-based and revolutionary movements aimed at establishing justice and drawing closer to the era of the advent, when the comprehensive word of justice will be realized. It will prevent political frustration and

stagnation in this regard. As Ayatollah Safi Golpaygani states: "If Shias were not anticipatory and forward-looking, and did not believe in the triumph of truth and justice and the defeat of falsehood and oppression, even though they saw everything lost, they would never retain the spirit of resistance. Everyone, even in their hearts, would be defeated and surrender, and they would despair of the situation changing and the page of history turning. The root of every movement, action, and steadfastness within them would wither away" (Safi Golpaygani, 1393, Vol. 2, p. 47).

The materialistic system of the West has never been able to introduce justice as an appealing slogan to human being. This is because, given the inherent principles of this school of thought—the primacy of materialism, maximal pleasure-seeking, diversification, and so on—the realization of justice becomes impossible. The world stage transforms into an arena of conflict and contention where those with money and power play the leading roles in exploitation. The material system is a battlefield of clashes and conflicts. When the very essence of matter carries such inherent contradiction, how can it establish justice?! As Motahari states, "The principle that can maintain social equilibrium, keep everyone content, bestow health upon the body of society, and peace upon its soul, is justice." (Motahari, 1387, Vol. 16, p. 437).

With the advent of the Reappearance (referring to the Mahdi's advent in Islamic eschatology), criteria will initially be reformed, and values and anti-values will return to their true positions. This will also rectify perceptions and expectations of justice. Following this societal reform, the community will gain a correct understanding of both the unjust individual and the reforming human being. Consequently, through its own choice and will, it will become a foundation for the widespread formation and development of the movement of the Imam

of Justice. Within this context, the transformed aesthetics of the people will seek to correct deviations and degenerations, striving to eliminate the absolute darkness prevailing over the Earth. This process, which accompanies active anticipation, does not tolerate the rule of oppression and tyranny on Earth in the era preceding the Reappearance. Instead, it will engage in continuous and directed activity to combat this front and unify hearts around the call of the Savior. "Everyone waits with complete trust and hearts full of joy; they await someone who will clear these dark clouds of oppression, injustice, and corruption from the world's horizon, establish true brotherhood and freedom globally, implement the sublime heavenly decrees, and guide human being towards its noble human goal." (Safī Golpaygānī, 2014, Vol. 3, p. 12) The waiting society, by utilizing a correct understanding and comprehensive analysis of the nature of Western materialistic justice, gradually comes to recognize the urgent need for the Imam of the Age. This is because it clearly witnesses the truth that no movement other than the Reappearance can bring about comprehensive justice for human being. This realization, coupled with hope, will generate active movement within the waiting society. Based on this, despair with the current situation and dissatisfaction with it will transform into a driving force for the believing community. With the advent of the Reappearance, criteria will initially be reformed, and values and anti-values will return to their true positions, thus rectifying perceptions and expectations of justice. Following this societal reform, the community will gain a correct understanding of both the unjust individual and the reforming human being. Consequently, through its own choice and will, it will become a foundation for the widespread formation and development of the movement of the Imam of Justice. In this context, the transformed aesthetics of the people will seek to correct deviations and degenerations, striving to eliminate the absolute darkness prevailing over the Earth.

2-5. Independence from Westoxification or Eastoxification

Independence and the rejection of infidel domination over the destiny of the believing community is not only inferred from the verses of the Holy Quran and narrations, but also affirmed by reason and historical experience. It will also serve to sever the enemy's hand from political infiltration. The Holy Quran consistently emphasizes the independence and dignity of Muslims and in no way accepts the domination of foreigners over them. Materialistic societies, and in the current era, Western society, suffer from despair in the Almighty God. This is because clinging to materialism is like grasping at a mirage that will never lead its holder to truth and their ultimate destination. In this context, they strive to draw the waiting society towards their materialistic civilization. By fostering intellectual exploitation, their aim is to drag the hope of the proactive and engaged waiting society down to a passive and weak state. As Sadr (2003, Vol. 5, p. 180) states: "In Islamic thought, the Islamic society and government must eradicate all exploitative dependencies and free human being from the burden of exploitation by others in all aspects of political, economic, and cultural life, so that its energy and potential can be harnessed for the progress and perfection of society."

Based on Islamic teachings, the ideal believing society is characterized by its independence and avoidance of tyrannical systems, as well as a detachment from political inclination towards them. In other words, being a Muslim and submitting to God's command is incompatible with accepting systems of domination and tyranny. The Holy Quran considers cooperation with tyrannical systems a cause of deviation and warns Muslims against it. This is because leaning towards enemies and cultures that are contrary to the concept of active waiting (Entezar) will gradually strip the believing community of its purposeful anticipation and will diminish the hope

for a promised future and the preparation for it among those who wait.

«أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا» (Quran, An-Nisa, Verse 60): O Prophet, do you not see those who claim to believe in what has been revealed to you and in what was revealed before you, yet they wish to refer their disputes to tyrannical rulers (Taghut), even though they were commanded to disbelieve in them? A society enslaved by the opponent's ideology cannot achieve active hope for its grand ideal, namely the Reappearance. Such a society will be absorbed into the enemy's political goals and plans, and without a unified standard, it will constantly, over time, either incline towards the West or seek its goals and interests in Eastoxification." This phenomenon reached its peak during World War II in the Pahlavi era, when our society, fully reliant on the enemy, became entangled in inertia, silence, and an eager anticipation of Western and Eastern political decisions. This was in stark contrast to a hopeful society with active anticipation, which, in pursuit of its Mahdavi political ideals, possesses a grand plan, a clear path, and redoubled efforts within that system. As Safi Golpaygānī (2014, Vol. 2, p. 230) states: "The belief in Mahdaviyat and the anticipation of the advent of the Promised One of the End of Time, in addition to being a belief in a reality and a certain and undeniable divine promise, also reinforces this light of hope and foresight... Westoxification or Eastoxification prevail when we despair of ourselves and our school of thought, and when we deem the originality and assets we possess ineffective."

In line with hopeful and active anticipation, the Islamic Republic's role was to institutionalize the view of the inefficiency of the Western materialistic system in practically bringing about the end of its global dominance. The Islamic Revolution challenged various individual and social systems of the West. The peak of this

confrontation will be when the Revolution, through the continuation and deepening of its movement, enters into conflict and ultimately models a new paradigm in the realm of theorizing and theory-building against this civilization. This confrontation, aimed at demonstrating the inefficiency of Western civilization, was a necessary and essential event in facilitating the movement towards the Reappearance. This is because the Western way of life is inherently contradictory to the civilization of the Reappearance.

2-6. Paving the Way for the Promised Utopia

Lethargy, weakness, and inaction on the path of waiting will double our suffering and problems, and will pave the way for the quantitative and qualitative expansion of enemies. At such a time, we will constantly remain under the dominion of the tyrannical front, and they will dictate how we live, what we possess, and what we are deprived of. Passive waiting is a paralyzing anticipation that will lead to the decline and fall of society. In such a system, everyone constantly believes that any reformative movement to change the current situation and reach the ideal utopia is unattainable. In the logic of passive waiting, sin, oppression, corruption, and discrimination are simply things that have always been and always will be. Those who subscribe to this view will become stagnant, silent, withered, and depressed.

Movement-building and force-building are absolute necessities for paving the way for the Reappearance. But the question is, with the ever-increasing organizational and material expansion of the enemies of Imam al-Mahdi, can it still be said that one should only pray for him and suffice with that? As Khomeini (2010, Vol. 18, p. 269) states: "It's not that since we are awaiting the advent of Imam Mahdi (peace be

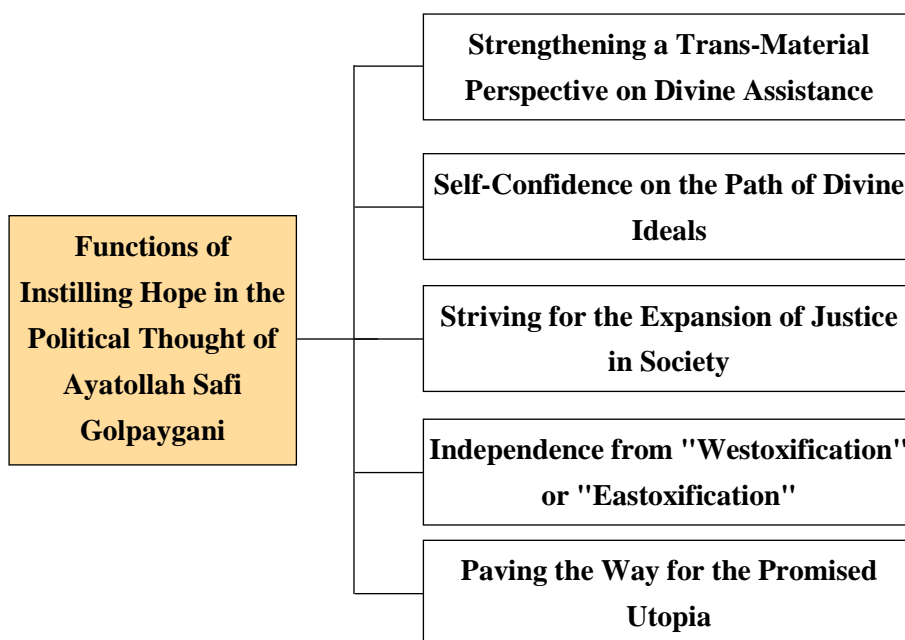
upon him), we should just sit at home, take up our prayer beads, and say: 'Hasten his advent.' His advent must be hastened by your actions. You must prepare the ground for his coming, and this preparation involves uniting Muslims together. All of you, unite, and God willing, he will appear."

Based on this, the realization of the Reappearance requires both intellectual and practical groundwork to prepare the conditions for the Imam of the Age's revolution. Therefore, passive waiting, sitting idly by, and merely relying on prayer will not lead to the necessary groundwork for his advent. On this path, after identifying those who await, it's essential to take practical steps towards realizing the promised utopia. This continuous and striving movement will not be possible without anticipation coupled with hope. As Safi Golpaygānī (2014, Vol. 3, p. 374) emphasizes: "Believers in that advent and divine promise eagerly await it. With their gaze fixed on the future for the occurrence of that great global and divine transformation, they never despair of improving circumstances, no matter the conditions. Amidst the storms of hardship and difficulties, they remain strong-hearted, faithful, steadfast, and firm, hopeful for the future, and decisively move forward, increasing their effort, striving, and action. This is of great importance."

The movement of the Reappearance (referring to the Mahdi's advent) requires force-building, and the establishment of a religious government will further facilitate this path.

In both intellectual and practical spheres, the Islamic Revolution elevated the capacities of its generation, with clear manifestations evident during the Sacred Defense (Iran-Iraq War). The continuation of the revolutionary movement will lead to the

formation of circles of understanding and further awakenings. These will, in turn, create the urgency and public demand for the Reappearance movement globally. As Khamenei (2021, p. 394) states: "Waiting for the advent is not for a person to sit idly, doing nothing, not undertaking any reform, merely contenting themselves with the thought that they are waiting for Imam Mahdi; that is not waiting... Waiting is movement. Waiting is not stagnation. Waiting is not abandoning and sitting back for things to happen on their own. Waiting is movement; waiting is preparation." Achieving the Mahdavi utopia necessitates confronting materialistic utopias. For this reason, the waiting society must, while preparing the ground for that ideal city, engage in an active confrontation with the encroaching civilization, and through continuous vigilance, avoid being absorbed into its discourse.



Conclusion

Every human being lives with hope, continuing their life and traversing their path of evolution to achieve their goals. However, sometimes due to the overwhelming nature of worldly troubles and satanic temptations, a person loses their hope. Being stripped of hope, whether individually or socially, brings about numerous difficulties and creates an opening for satanic influence and subsequent harmful actions. Today, due to the increasing penetration of materialistic civilization and society's growing distance from the components of spiritual life, despair has spread within communities. Consequently, the need for hope is felt more acutely than ever. This despair has overshadowed society's anticipation of the Imam of the Age and the matter of the Reappearance, minimizing the functions of waiting, as anticipation in such a state becomes passive, stagnant, and weak. This work, focusing on the functions of hopefulness in achieving active anticipation as emphasized in the thought of Ayatollah Safi Golpaygani, has yielded the following conclusions:

1. Hope for the Future Drives Broad Societal Endeavor :Hope for the future will lead to widespread societal efforts aimed at advancing the goals of the Islamic Revolution and creating momentum for the Reappearance (of Imam Mahdi). This shows that hope isn't just a passive feeling; it's a powerful catalyst for collective action and societal progress towards a larger, divine purpose.
2. Active Anticipation Relies on Three Core Elements, Active anticipation depends on three crucial elements:
Dissatisfaction with the current situation: Acknowledging that things as they are aren't good enough or are unjust.
Desire for the ideal situation: A strong longing for the promised, just utopia.
Movement towards this path: Taking concrete steps and making continuous efforts to bring about that desired state.
3. Hope Fosters Self-Reliance and Independence from External Influences
Aligned with hopeful and

active anticipation, the waiting society will rely on its internal strengths with a monotheistic self-confidence. This reliance will lead to intellectual and practical independence from both "Westoxification" and "Eastoxification." This highlights the belief that true progress comes from within and from adhering to one's own divine principles, rather than blindly copying foreign models.⁴ A Hopeful Society Actively Pursues the Promised Utopia: A hopeful society, driven by active, engaged, and striving anticipation, will consistently work towards advancing the ideals of the Reappearance to prepare the ground for the promised utopia. This underscores the proactive, dynamic, and struggle-oriented nature of genuine hope and anticipation.⁵ Materialism's Failure Cultivates Hope for True Justice. The front of materialism, because of its inherent conflicts and internal legal contradictions, is incapable of achieving comprehensive and universal justice in existence. Despair with this flawed structure will, in turn, ignite an active hope for true justice in the era of the Reappearance. This suggests that the inherent shortcomings of materialistic systems naturally guide human being toward a more profound and divinely ordained solution.

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