



THE PRAYERS OF THE MONTH OF RAMADAN AND THEIR CONNECTION WITH THE GOVERNMENT OF IMAM MAHDI



THE PROMISED MAHDI
The Promised Mahdi Cultural Foundation

Introduction

Prayer is one of the most important topics that is emphasized in the Qur'an and the hadiths of the Prophet and infallible Imams. This issue is so much highlighted that Allah commands His Prophet to announce this important matter to the people by saying,

﴿مَا يَعْزُبُ عَنْ رَبِّي لَوْلَا دُعَاؤُكُمْ...﴾

"Unless you pray and call on my Creator and Nurturer, He does not pay any attention to you..." (The Quran, 25:77)

Accordingly, there are many narrations from the Prophet and his household. It is narrated from the Noble Prophet to have said,

«عَمَلُ الْبَرِّ كُلُّهُ نِصْفُ الْعِبَادَةِ وَالِدُّعَاءُ نِصْفٌ؛ فَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا أَنْتَحَى قَلْبُهُ لِلدُّعَاءِ»

"All good deeds are half of worship and prayer is the other half, so if Allah wants to do good for one of His servants, He inclines his heart to prayer."

(Nahj al-Fasāhah, p. 575, hadith no. 1987)

The Commander of the Faithful, Imam Ali also describes the prayer in this way,

«الدُّعَاءُ مِفْتَاحُ الرَّحْمَةِ وَمِصْبَاحُ الظُّلْمَةِ»

"Prayer is the key to the mercy (of Allah) and a (bright) light for darkness." (Biḥār al-Anwār, vol. 90, p. 300, hadith no. 37)

Based on narrations, praying is highly recommended during the month of Ramadan, and this virtuous month is introduced as a unique and special time for answering the prayers. This is what the Prophet states when he listed some of the merits of this month by saying,

«... وَ دُعَاؤُكُمْ فِيهِ مُسْتَجَابٌ»

"... And your prayer in this month is answered."

(Biḥār al-Anwār, vol. 93, p. 356, hadith no. 25)

The following is one of the most renowned prayers of the month of Ramadan taught to Muslims by the Prophet. As the Prophet stated, *"Whoever recites this prayer in the month of Ramadan after each obligatory daily prayer, it*

is hoped that the Almighty Allah forgives his sins until the Day of Judgment." As we will explain, this prayer is fully related to the advent of Imam Mahdi,

«اللَّهُمَّ ادْخِلْ عَلَى أَهْلِ الْقُبُورِ السُّرُورَ اللَّهُمَّ أَغْنِ كُلَّ فَقِيرٍ اللَّهُمَّ أَشْبِعْ كُلَّ جَائِعٍ
اللَّهُمَّ اكْسُ كُلَّ عَزِيَانٍ اللَّهُمَّ اقْضِ دَيْنَ كُلِّ مَدِينٍ اللَّهُمَّ فَرِّجْ عَنْ كُلِّ مَكْرُوبٍ
اللَّهُمَّ رُدِّ كُلَّ غَرِيبٍ اللَّهُمَّ فَكِّ كُلِّ أَسِيرٍ اللَّهُمَّ أَصْلِحْ كُلَّ فَاسِدٍ مِنْ أُمُورِ
الْمُسْلِمِينَ اللَّهُمَّ اشْفِ كُلَّ مَرِيضٍ اللَّهُمَّ سُدِّ فَقْرَنَا بِغِنَاكَ اللَّهُمَّ غَيِّرْ سَوْءَ حَالِنَا
بِحُسْنِ حَالِكَ اللَّهُمَّ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"O Allah! Insert happiness in all who are inside the tombs. O Allah! Make all the poor needless. O Allah! Feed all the hungry! O Allah! Cover all those who need clothes. O Allah! Pay the debt of all the debtors. O Allah! Remove the grief from all the sorrowful. O Allah! Return all the homeless (safe) to their homeland. O Allah! Release all the captives. O Allah! Correct all the corruptions of Muslim affairs. O Allah! Heal All the patients. O Allah! Remove our need with Your sufficiency. O Allah! Change our misery with Your good condition. O Allah! Pay our debts and make us needless, that You are all Mighty in doing everything."

(Al-Miṣbāḥ, written by al-Ka'fāmī, p. 617)

Features of this prayer

One of the features of this prayer is that there are some "best" attributes in it.

First, it is narrated by the best human being, who is the Holy Prophet of Islam.

Second, it is recited in the best month that is the month of Ramadan and while Muslims are fasting.

Third, it is recited at the best time for answering a prayer which is when one's obligatory prayer is performed.

Fourth, this prayer is the best in itself because it goes beyond personal requests and pays attention to others.

Fifth, this prayer is not exclusive to Muslims only and includes all the needy people of the world.

This prayer is in harmony with what is narrated from Lady Fatima Zahra who was praying for others when her son asked her the reason why she did not pray for herself and she responded,

«... يَا بُنَيَّ الْجَارُ ثُمَّ الدَّارُ»

"... O My dear son! The neighbor should be mentioned first then comes the turn of the household."

(Bihār al-Anwār, vol. 43, p. 82, hadith no. 3)

Regarding these unique features, one can be certain that if this prayer was not to be answered, the Prophet would not have suggested it to be recited so many times during the month of Ramadan.

As mentioned briefly, one of the distinguished features of this prayer is that, what is asked of Allah throughout this prayer is some requests for all needy human beings regardless of their gender, color, language, race, and religion. This prayer contains some general and basic demands that people face as human beings; some requests that are common experiences of all people. This prayer points to poverty, hunger, sorrow, anxiety, disease, debt, confinement, imprisonment, homelessness, etc. that have the same meaning everywhere on the earth, and all people understand it the same, even though these problems are different in strength and weakness.

These common pains can create a common need that will be the starting point for the rapprochement and mutual understanding among all the human beings. The realm of the kindness of this prayer is so wide that it not only encompasses all human beings all over the earth, but also includes the deceased ones as well and seeks happiness and joy for them. Maybe we can call this Islamic prayer a statement of human altruism.

The next important point of this prayer is that although the answer to its mentioned requests has not yet been comprehensively and completely achieved, but by carefully pondering in many narrations regarding the Age of the Advent when Imam Mahdi appears, one can realize that all these lofty human desires and ideals and the sublime goals of this prayer will be fully actualized at that

time by the blessed presence of the leadership of the Promised Savior. In fact, this prayer seeks the realization of the ideal society that mankind has always sought and, despite the passage of time, has not yet gained. Such a society has been always the dream of all the prophets and the previous messengers and their followers, righteous people and saints and they tried their best to achieve it but, for various reasons, it has not been attained. We the Shias believe that this prayer will be completely answered only at one time, and that is when the Imam of the Age appears and only the society that is void of these hardships will be the Mahdavi society when the Imam takes on the position of the ruling.

Matching the phrases of this prayer with some features of Imam Mahdi's government

1- Requesting the removal of hardship for the dead

«اللَّهُمَّ أَدْخِلْ عَلَى أَهْلِ الْقُبُورِ السُّرُورَ»

"O Allah! Insert happiness in all who are inside the tombs."

We, in the first phase of this prayer, ask Allah to bring peace and happiness to all those who have passed away. According to the narrations, the rule of Imam Mahdi will have such an effect on the universe that even the dead benefit from it. The whole universe suffers from those who disobey Allah and oppress others; therefore, not only human beings but also those who are the inhabitants of the skies – like angels - are happy and pleased with his appearance that leads to the establishment of justice and unity.

It is narrated from the Prophet to have stated,

«أُبَشِّرُكُمْ بِالْمَهْدِيِّ يُبْعَثُ فِي أُمَّتِي... يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَسَاكِنُ الْأَرْضِ»

"I give you the good news of Mahdi who will be raised in my nation... and the inhabitants of the heavens and the earth will be pleased with him."

(Bihār al-Anwār, vol. 51, p. 74, hadith no. 23)

The impact of this blessed event is to such a degree that even the dead in the purgatory rejoice in this great event

and give good news to each other. This is what Imam Ali has stated,

«... إِذَا هَزَّ رَايَتُهُ أَصَاءَ لَهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ... وَلَا يَبْقَى مَيِّتٌ إِلَّا دَخَلَتْ عَلَيْهِ تِلْكَ الْفَرَحَةُ فِي قَلْبِهِ وَهُوَ فِي قَبْرِهِ وَهُمْ يَتَزَاوَرُونَ فِي قُبُورِهِمْ وَيَتَبَاشَرُونَ بِقِيَامِ الْقَائِمِ»

"... And when his flag flutters, it shines from the East to the West... and every believer, even though he is in his grave, rejoices, and they (their souls) go to visit and give each other the glad tidings for the coming of the Upriser."

(Kamāl al-Dīn Wa Tamām al-Ni'mah, vol. 2, p. 653, hadith no. 17)

2- Requesting for the needlessness of the poor

«اللَّهُمَّ أَغْنِ كُلَّ فَقِيرٍ».

"O Allah! Make all the poor needless."

In the second part of the prayer, we ask Allah to remove the need of the destitute.

The eradication of poverty, the establishment of economic prosperity, and the fulfillment of all the needs will not be possible except in the shadow of the full implementation of justice. Poverty is the rotten fruit of the tree of injustice; and if justice rules over the society, poverty will have no place to exist. This is what Imam Sādiq relates in one of his noble sayings,

«... إِنَّ النَّاسَ يَسْتَغْنُونَ إِذَا عُدِلَ بَيْنَهُمْ...»

"... People become needless if justice prevails among them..." (Al-Kāfī, vol. 3, p. 568, Hadith no. 6)

Accordingly, in the government of Imam Mahdi poverty will be eradicated, needlessness will pervade the whole society, and Allah will send His blessings on people. Imam Ali narrates from the Prophet to have said to him,

«يَا عَلِيُّ الْأَيُّمَةُ الرَّاشِدُونَ الْمُهْتَدُونَ الْمُعْصُومُونَ مِنْ وَلَدِكَ أَحَدٌ عَشَرَ إِمَامًا وَأَنْتَ أَوَّلُهُمْ وَآخِرُهُمْ اسْمُهُ اسْمِي يَخْرُجُ فَيَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مِلَلْتَ جَوْرًا وَظُلْمًا يَأْتِيهِ الرَّجُلُ وَالْمَالُ كُدْسٌ فَيَقُولُ يَا مَهْدِيْ اعْطِنِيْ فَيَقُولُ خُذْ»

"O Ali! There are eleven Imams from your generation who guide others, are guided, and are infallible. You are

the first of them; and the last of them is my namesake. He will go forth and fill the earth with justice as it is filled with oppression. Maybe someone will come to him and while the goods are piled up, he will say, 'O Mahdi! Give me something.' And he will say, 'Take it.'

(Al-Ghaybah, by al-Nu'mānī, p. 92, hadith no. 23)

No doubt, all these bestowals and donations are the result of equality and justice that Imam Mahdi will build and it ultimately, will lead to the elimination of poverty and needlessness in society.

3- Requesting for feeding the hungry.

«اللَّهُمَّ أَشْبِعْ كُلَّ جَائِعٍ»

"O Allah! Feed all the hungry!"

When extra wealth is taken out of the hands of a particular class in society and a government (which is the wealth-makers and the looters of public property) and is spent in the direction of its public needs, can one see someone who is being left hungry? Pointing to this fact, Imam Ali has stated,

«إِنَّ اللَّهَ سُبْحَانَهُ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مَنَعَ بِهِ عَنِّي، وَاللَّهُ تَعَالَى سَائِلُهُمْ عَنْ ذَلِكَ»

"Allah Almighty has placed the sustenance of the poor in the property of the rich; therefore, no poor will go hungry unless the rich refuse to give the right to the poor, and Allah will hold the rich accountable."

(Nahj al-Balāghah, short sayings, no. 328)

In addition, Imam Sādiq have declared,

«... فَإِذَا قَامَ قَائِمُنَا حَرَّمَ عَلَى كُلِّ ذِي كَنْزٍ كَنْزَهُ حَتَّى يَأْتِيَهُ بِهِ فَيَسْتَعِينَ بِهِ عَلَى عَدُوِّهِ...»

"... When our Upriser rises, the (extra) wealth of the rich is forbidden for them unless they bring it to him so that he can spend it against his enemies..."

(Biḥār al-Anwār, vol. 70, p. 143, hadith no. 23)

If a society reaches this stage of justice and perfection, there will certainly be no hunger, nor will a person who

needs alms. When Imam Mahdi comes, the hungry will forget the bitter taste of hunger as we read in a narration,

«الْمَهْدِيُّ كَأَنَّمَا يُلَعِقُ الْمَسَاكِينَ الرُّبْدَ»

"As if (we can see) Mahdi who gives the taste of butter to the poor." (Al-Malāḥim Wa al-Fitan by Sayyid bin Tāwūs, p. 144)

4- Requesting Allah to provide clothing for the poor

«اللَّهُمَّ اكْسُ كُلَّ غُرْيَانٍ»

"O Allah! Cover all those who need clothes."

It is clear that the need for clothing does not only mean the lack of proper clothes rather it is a symbol of lacking a proper shelter. Today, even in advanced societies, painful scenes of ragged, wandering, and homeless people are seen. But in the benevolent government with a divine leader like Imam Mahdi, these sorts of problems will disappear. This point is alluded to in the noble words of the Prophet to have said,

«يَكُونُ عِنْدَ انْقِطَاعِ مِنَ الزَّمَانِ وَظُهُورِ مِنَ الْفِتَنِ رَجُلٌ يُقَالُ لَهُ الْمَهْدِيُّ، يَكُونُ عَطَاؤُهُ هَنِيئًا»

"When the time of despair occurs and seditions appear, there will be a man called Mahdi, whose gifts and offerings are abundant." (Biḥār al-Anwār, vol. 51, p. 82, hadith no. 14)

In addition, it is quoted from Imam Ali who narrates from the Prophet to have stated,

«مَهْدِيُّ أُمَّتِي مِنْ أَهْلِ بَيْتِي، جَوَادٌ بِالْمَالِ، رَحِيمٌ بِالْمَسَاكِينِ»

"Mahdi who is from my nation is from my household. He is very generous in spending wealth and very kind to the destitute." (Manāqib al-Imam Amīr al-Mu'minin (the merits of the Commander of the Faithful) Ali bin Tālib, vol. 2, p. 160, hadith no. 636)

5- Settling the account of debtors

«اللَّهُمَّ اقْضِ دَيْنَ كُلِّ مَدِينٍ»

"O Allah! Pay the debt of all the debtors."

In our day and age, many people are forced to take loans and borrow what they need from others due to

difficult living conditions. The inability to repay debts has caused disputes among the people and has caused many problems among the creditors and the debtors. One of the corrective actions of Imam Mahdi is that he will pay the debts of the debtors and settle the money that is owed. This activity becomes operational to the extent that even if someone is killed, the Imam will make payment for his blood money. Imam Ali has made this point clear by saying,

«... فَلَا يَتْرُكُ... غَارِماً إِلَّا قَضَىٰ دَيْنَهُ وَلَا مَظْلَمَةً لِأَحَدٍ مِنَ النَّاسِ إِلَّا رَدَّهَا... وَلَا يُقْتَلُ قَتِيلٌ إِلَّا قَضَىٰ عَنْهُ دَيْنَهُ وَالْحَقَّ عِيَالَهُ فِي الْعَطَاءِ»

"... (In Mahid's government, there will exist) ... no debtors, but his debt will be paid by him, no right will be left on anyone's shoulder, but it will be returned to his rightful owner by him, ... and no one will be killed unless he will pay the blood money (to his family), and he writes the family name (of the victim) in the charity office."

(Biḥār al-Anwār, vol. 52, p. 244, hadith no. 87)

6- Solving the problems of the sufferers

«اللَّهُمَّ فَزِّجْ عَنِ كُلِّ مَكْرُوبٍ»

"O Allah! Remove the grief from all the sorrowful."

Removing the grief means solving the problems that cause the grief. Imam Mahdi, with the help of Allah Almighty, removes sorrow and grief from the hearts of people and let go of the calamities and troubles from society. It is narrated from the Prophet to have said,

«... وَبِهِ يُفَرِّجُ اللَّهُ عَنِ الْأُمَّةِ...»

"... Through him, Allah will remove the trouble of my nation..." (Biḥār al-Anwār, vol. 51, p. 76, hadith no. 31)

In another narration, it is quoted from the Prophet saying,

«... بِهِ يَمْحَقُ اللَّهُ الْكَذِبَ وَيُذْهِبُ الرِّمَانَ الْكَلْبَ بِهِ يُخْرِجُ ذُلَّ الرِّقِّ مِنْ أَعْنَاقِكُمْ»

"... Through him (Imam Mahdi), Allah will eradicate lies and lying, remove the temper of cruelty and strife, and take the collar of humiliation and slavery away from your neck." (Biḥār al-Anwār, vol. 51, p. 75, hadith no. 29)

In addition, Imam Mahdi says in one of his noble sayings,

«أَنَا خَاتَمُ الْأَوْصِيَاءِ وَبِي يَدْفَعُ اللَّهُ عَزَّ وَجَلَّ الْبَلَاءَ عَنْ أَهْلِي وَشِيعَتِي»

"I am the last successor of the Prophet. Through me, Allah will ward off calamities and troubles from my family and my followers."

(Kamāl al-Dīn Wa Tamām al-Ni'mah, vol. 2, p. 441, hadith no. 12)

7- Returning the displaced to their homeland

«اللَّهُمَّ رُدَّ كُلَّ غَرِيبٍ»

"O Allah! Return all the homeless (safe) to their homeland."

Imam Mahdi himself has experienced the bitter taste of homelessness, has been living in Occultation for centuries, and is familiar with the concept of loneliness. Imam Kāzim says about him,

«... صَاحِبُ هَذَا الْأَمْرِ الشَّرِيدُ الْطَّرِيدُ الْفَرِيدُ الْوَحِيدُ...»

"... The owner of this matter¹ (Imam Mahdi) is displaced, driven away, alone, and unaccompanied..."

(Kamāl al-Dīn Wa Tamām al-Ni'mah, vol. 2, p. 301, hadith no. 14)

Hence, he, who is familiar with the pain of homelessness, has enough concern to return people to their homeland.

Today, large groups of people are expelled from their countries due to the colonial policies of the world powers. A clear example of this is the Palestinian refugees. Moreover, a large group of people from third-world countries has displaced themselves in other countries in the hope of better living conditions. With the coming of the world Savior and reforming the regulations of world political, economic, social, and cultural codes, all human beings will find their right to live in their own land and no one will seek happiness in another particular land. Mahdavi justice will be pervasive in the whole world and everyone will have it without any discrimination.

¹. This is a metaphor to refer to Imam Mahdi and means, the owner of the issue of Imamate.

8- Releasing the captives

«اللَّهُمَّ فَكِّ كُلَّ أَسِيرٍ»

"O Allah! Release all the captives."

Imam Mahdi is the symbol of justice by whom all the captives will be released and everyone's troubles will be removed. Everyone who is far from his homeland and family will return to his homeland and to the warm hearth of his family. People, in the light of practical and global justice, will taste the sweetness of life. The Holy Prophet of Islam informed about this and said,

«... إِذْ بَعَثَ اللَّهُ رَجُلًا مِنْ أَطَائِبِ عِتْرَتِي وَأَبْرَارِ ذُرِّيَّتِي عَدْلًا مُبَارَكًا زَكِيًّا... يَرُدُّ اللَّهُ بِهِ سَبِيَّ الْمُسْلِمِينَ حَيْثُ كَانُوا»

"... Allah will raise a man from the best (and purest) of my progeny and my righteous children who is just, blessed, and pure ... by him, Allah will free all the captives of Islam, wherever they are."

(Al-Malāhim Wa al-Fitan by Sayyid bin Tāwūs, p. 265, hadith no. 384)

Imam Ali describing the program of Imam Mahdi says,

«... وَيَحْدُو فِيهَا عَلَى مِثَالِ الصَّالِحِينَ لِيَحُلَّ فِيهَا رِبْقًا، وَيُعْتَقَ فِيهَا رِقًا، وَيَصْدَعَ شَعْبًا وَيَشْعَبَ صَدْعًا...»

"... and he proceeds in that (seditious) time in the way of the righteous in order to untie the knots, free the slaves (nations and captives), disperse the misguided and the oppressors, and gather the disparate seekers of justice..."

(Nahj al-Balāghah, sermon no. 150)

The Imam adds in another saying,

«... فَلَا يَتْرُكُ عَبْدًا مُسْلِمًا إِلَّا اشْتَرَاهُ وَأَعْتَقَهُ...»

"... (When Mahdi appears) no Muslim will remain in captivity unless he will pay for it to make him released..."

(Biḥār al-Anwār, vol. 52, p. 244, hadith no. 87)

The noteworthy point here is that although at the time of the Advent of Imam Mahdi, slavery, as it was practiced in the old-time, does not exist, but the captivity of oppressed and deprived people by the arrogant and colonialists will be still dominant in the world. The

slavery system at any time appears in a new form and puts on a new apparel. This will continue till the Savior of humanity appears.

Imam Mahdi himself, in a segment of a supplication attributed to him, says,

«... وَعَلَى الْأَسْرَاءِ بِالْخَلَاصِ وَالرَّاحَةِ»

"... O Allah! Free the captives and bestow comfort on them." (Al-Balad al-Amīn, vol. 1, p. 349)

9- Rectifying the corruption

«اللَّهُمَّ أَصْلِحْ كُلَّ فَاسِدٍ مِنْ أُمُورِ الْمُسْلِمِينَ»

"O Allah! Correct all the corruptions of Muslim affairs."

With the help of Allah, Imam Mahdi will eradicate the root of corruption and the corrupt people, remove the source of oppression and injustice; and through him, Allah will quell the raised seditions, solve people's misconceptions, and apply justice and security in the whole world. Pointing to this matter, the Holy Prophet says to his companion namely Hudhayfah,

«... فَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يُعِيدَ الْإِسْلَامَ عَزِيزاً فَصَمَّ كُلَّ جَبَّارٍ عَنِيدٍ وَهُوَ الْقَادِرُ عَلَى مَا يَشَاءُ أَنْ يُصْلِحَ أُمَّةً بَعْدَ فُسَادِهَا فَقَالَ عَلَيْهِ السَّلَامُ يَا حُذَيْفَةُ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي تَجْرِي الْمَلَا حِمٌّ عَلَى يَدَيْهِ وَيُظْهِرُ الْإِسْلَامَ لَا يُخْلِفُ وَعْدَهُ وَهُوَ سَرِيعُ الْحِسَابِ»

"... when Allah Almighty wills to make Islam dear (and prominent) again, He shatters the power of any tyrant; and Allah is Mighty to do whatever He wills; and can correct the affairs of a nation that are fallen into corruption. Then the Prophet said, 'O Hudhayfah! If there is only one day left from the life of the world, Allah will prolong that day until a man from my family comes to power, through whom Allah will wage war against the unbelievers and make the (real face of) Islam manifest. And Allah does not break His promise, and He is quick in reckoning.'"

(Biḥār al-Anwār, vol. 51, p. 83, hadith no. 28)

The Commander of the Faithful, Imam Ali says in one of his sermons,

«... لَيَنْزِعَنَّ عَنْكُمْ فُضَاةَ السَّوِّءِ وَ لَيَقْبِضَنَّ عَنْكُمْ الْمُرَاضِينَ وَ لَيَعْزِلَنَّ عَنْكُمْ أُمَرَاءَ الْجَوْرِ وَ لَيُطَهِّرَنَّ الْأَرْضَ مِنْ كُلِّ غَاشٍ وَ لَيَعْمَلَنَّ بِالْعَدْلِ وَ لَيَقُومَنَّ فِيكُمْ بِالْقِسْطِ الْمُسْتَقِيمِ...»

"... He (Mahdi) will take all the corrupt judges away from your society, ward off the opportunist from you, dethrone the oppressive rulers, cleanses the earth from all kinds of treachery, act justly among you, and sets the right standards among you..."

(Biḥār al-Anwār, vol. 51, p. 120, hadith no. 23)

We come across with more explanation in the supplication of Nudbah by saying,

«... أَيْنَ قَاصِمُ شَوْكَةِ الْمُعْتَدِينَ أَيْنَ هَادِمُ أُبْنِيَةِ الشِّرْكِ وَ التَّفَاقِ أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ وَ الْعِصْيَانِ وَ الطُّغْيَانِ أَيْنَ حَاصِدُ فُرُوعِ الْغِيِّ وَ الشَّقَاقِ أَيْنَ طَامِسُ أَثَارِ الزَّيْغِ وَ الْأَهْوَاءِ أَيْنَ قَاطِعُ حَبَائِلِ الْكِذْبِ وَ الْاِفْتِرَاءِ أَيْنَ مُبِيدُ الْغَتَاةِ وَ الْمَرَدَّةِ أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنَادِ وَ التَّضْلِيلِ وَ الْإِلْحَادِ أَيْنَ مُعْزِلُ الْأَوْلِيَاءِ وَ مُذِلُّ الْأَعْدَاءِ...»

"... Where is the one shattering the arms of the aggressors? Where is the one demolishing the edifices of polytheism and hypocrisy? Where is the one annihilating the people of wickedness, disobedience, and insurgency? Where is the one uprooting the branches of misguidance and division? Where is the one erasing the traces of deviation and personal desires? Where is the one severing the ropes of fabrication and forgery? Where is the one terminating the insolent defiant and persistent rebels? Where is the one tearing up the people of obstinacy, misleading, and atheism? Where is the one ennobling the lovers (of Allah) and humiliating the enemies? ..." (Mafāṭih al-Jinān, the supplication of al-Nudbah)

10- Curing the patient

«اللَّهُمَّ اشْفِ كُلَّ مَرِيضٍ»

"O Allah! Heal All the patients."

Today, one of the main problems of human beings is the occurrence of severe and incurable diseases which are the resultant of various factors such as environmental pollution due to the use of chemical, atomic, and microbial installations of weapons. Moreover, the illegitimate relations of people with each other, deforestation, contamination of seawaters and rivers are other causes of various and sometimes unknown diseases that even modern healthcare is not able to cure.

In addition, a long list of mental illnesses must be added to physical ailments that have made life bitter and unbearable for the people of the world. A great part of these troubles is due to the wrong applied strategies and rulings that govern the world and human beings.

But in the era of the rule of Mahdi, the amazing flourish of knowledge, especially the knowledge of health and treatment, applying it to promote health in the community, extinguishing the flames of wars, creating conditions that lead to peace of mind, providing mental health with reforming people's lifestyle, expanding the agriculture and animal husbandry; and providing sufficient sustenance and good nutrition for people, are some factors that bring health to its high and ideal level. This will eventually end in a major change in people's physical and mental behavior and they will enjoy a desirable and prolonged life.

Correspondingly, it is quoted from Imam Hussain to have said,

«... وَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَعْمَى وَلَا مُقْعَدٌ وَلَا مُبْتَلًى إِلَّا كَشَفَ اللَّهُ عَنْهُ بَلَاءَهُ بِنَا أَهْلِ الْبَيْتِ وَلِيُنْزِلَنَّ الْبَرَكَاتِ مِنَ السَّمَاءِ إِلَى الْأَرْضِ»

"... and no blind, paralyzed, or afflicted person will remain on the earth unless Allah removes his pain through us the Household of the Prophet, and blessing will flow from heaven to the earth."

(Biḥār al-Anwār, vol. 45, p. 84, hadith no. 6)

11- Taking away all possible sorts of poverty and need

«اللَّهُمَّ سُدِّ فَقْرَنَا بِغِنَاكَ»

"O Allah! Remove our need with Your sufficiency."

Man needs to be needless that to have too much wealth and property. Of course, the human soul is insatiable and is never satisfied with the accumulation of wealth and money; therefore, a believer should, prior to paying attention to collecting wealth, strengthen his spirit of needlessness; and before praying for having too much wealth, pray for achieving the level of needlessness and contentment; and try not to be driven by the reprehensible attribute of greed.

Imam Bāqir, describing this point states,

«... حَتَّى إِذَا قَامَ الْقَائِمُ جَاءَتِ الْمَزَامِلَةُ وَيَأْتِي الرَّجُلُ إِلَى كَيْسِ أَخِيهِ فَيَأْخُذُ حَاجَتَهُ لَا يَمْنَعُهُ»

"... When our Upriser rises, true friendship and intimacy will be realized (among people); whoever has a need goes to his believing brother's pocket, takes what he needs, and his brother will not stop him."

(Biḥār al-Anwār, vol. 52, p. 372, hadith no. 164)

He, in another narration, declares,

«أُبَشِّرُكُمْ بِالْمَهْدِيِّ يُبْعَثُ فِي أُمَّتِي عَلَى اخْتِلَافٍ مِنَ النَّاسِ وَزَلَزِلَ يَمَلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مِلْتُ جَوْرًا وَظُلْمًا يَرْضَى عَنْهُ سَاحِكُ السَّمَاءِ وَسَاحِكُ الْأَرْضِ يَقْسِمُ الْمَالَ صِحَاحًا... وَيَمَلَأُ اللَّهُ قُلُوبَ أُمَّةٍ مُحَمَّدٍ غِنًى وَيَسْعُهُمْ عَدْلُهُ حَتَّى يَأْمُرَ مُنَادِيًا يُنَادِي يَقُولُ مَنْ لَهُ فِي الْمَالِ حَاجَةٌ فَمَا يَقُومُ مِنَ النَّاسِ إِلَّا رَجُلٌ وَاحِدٌ فَيَقُولُ أَنَا فَيَقُولُ اثْبُ السَّدَّانِ يَعْنِي الْخَازِنَ فَقُلْ لَهُ إِنَّ الْمَهْدِيَّ يَأْمُرُكَ أَنْ تُعْطِيَنِي مَا لَا فَيَقُولُ لَهُ احْتُ حَتَّى إِذَا جَعَلَهُ فِي حَجْرِهِ وَأَبْرَزَهُ نَدِمَ فَيَقُولُ كُنْتُ أَجْشَعُ أُمَّةٍ مُحَمَّدٍ نَفْسًا أَعْجَزَ عَمَّا وَسِعَهُمْ فَيُرَدُّهُ وَلَا يَقْبَلُ مِنْهُ فَيُقَالُ لَهُ إِنَّا لَا نَأْخُذُ شَيْئًا...»

"... I give you glad tidings about Mahdi who comes to my nation while earthquakes (disturbance) and disputes have overwhelmed them. Then He fills the earth with justice, as it has been full of injustice and oppression. The inhabitants of the earth and the heavens rejoice in him.

He distributes the property correctly among people... Allah fills the hearts of the nation of Muhammad with needlessness and His equanimity encompasses them. (This will continue) till the preacher calls, 'Everyone needs money come (to meet his need)'; but no one comes except one person. Then Mahdi says to him, 'Go to the treasurer and say, 'Mahdi has ordered you to give me wealth.' (the man goes to the treasurer and) The treasurer says, 'Go on!' He pours money into his pocket. But he has not yet left the place where he regrets his behavior and says to himself, 'What made me become the greediest among the nation of the Prophet! Is not what is given to others of wealth enough for me?' Then he goes back to return the property, but the treasurer does not accept and says, 'We do not take back (what we have bestowed to people.) ..."

(Biḥār al-Anwār, vol. 51, section 10, p. 92)

12- Improving the human condition

«اللَّهُمَّ غَيِّرْ سُوءَ حَالِنَا بِحُسْنِ حَالِكَ»

"O Allah! Change our misery with Your good condition."

There is a hypothetical question that many people seek to find the answer to, "On what day will misery turn into happiness?" This question can be answered just by referring to the divine nature of humanity. Misery will turn into happiness when greed, hatred, and resentment disappear from society; when differences and class distances in society are resolved; the time tyranny and colonialism are eradicated, poverty, corruption, and injustice are removed; when justice prevails throughout the world and serenity, intimacy, security, and peace rule the society; when the voice of monotheism pervades the whole world and human rights are fully respected; when human beings reach the stage of growth and perfection; and scientific and moral wisdom in the light of divine education attain their highest level. All these desirable cases, virtues, and perfections will be manifested objectively in the government of Imam Mahdi.

Imam Ali points to this case in one of his brief sayings and states,

«... وَلَوْ قَدْ قَامَ قَائِمُنَا... لَذَهَبَتِ الشُّحْنَاءُ مِنْ قُلُوبِ الْعِبَادِ»

"... *When our Upriser rises...*, indeed, *hatred will leave the hearts of the servants (of Allah).*"

(Biḥār al-Anwār, vol. 52, p. 316, hadith no. 11)

At that time, there will be no excuse for showing resentment since it will be the day of implementing justice and equity and no one will be deprived of his rights. That day is the time of intellectuality and rationality, not the time of the dominance of lust and carnal desires. Therefore, there is no ground for enmity and resentment; the hearts of people, which were previously scattered and parted far from each other, find love and affection, everyone returns to the Quranic brotherhood, and becomes sympathetic and kind to each other.

13- Eliminating the base of poverty

«اللَّهُمَّ اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ»

"O Allah! Pay our debts and make us needless."

Poverty and destitution are a long-standing human problem that has led to many forms of moral deviations; therefore, in many Islamic prayers, the elimination of poverty is asked from Allah Almighty. In the rulership of Imam Mahdi, due to the economic growth of society, not only will poverty be exterminated, but people will economically enjoy an adequate life.

When, based on Islamic narrations, all the useful earth resources are revealed to Imam Mahdi, the blessings of the heaven and the earth flow profusely to people of his time, and the wealth is distributed justly among people, there will be no room for poverty.

In the time of the Imam, economic relations between people and even the world government will be formed on the basis of brotherhood and intimacy; and the root of personal greed will give way to a sense of compassion and sympathy; everyone looks at each other as members of

the same family. It is inferred from Islamic traditions that the lack of need of people will be due to the spirit of contentment and spiritual needlessness.

In other words, before people possess an abundant wealth to become needless, the spirit of needlessness will be created within them, and they will be satisfied with what Allah has bestowed upon them by His grace and they will find it sufficient.

Concerning this matter, it is quoted from Imam Bāgir to have stated,

«إِذَا ظَهَرَ الْقَائِمُ وَدَخَلَ الْكُوفَةَ، بَعَثَ اللَّهُ تَعَالَى مِنْ ظَهْرِ الْكُوفَةِ سَبْعِينَ أَلْفَ صِدِّيقٍ، فَيَكُونُونَ فِي أَصْحَابِهِ وَأَنْصَارِهِ وَيُرَدُّ السَّوَادُ إِلَى أَهْلِهِ، هُمْ أَهْلُهُ، وَيُعْطَى النَّاسُ عَطَايَا مَرَّتَيْنِ فِي السَّنَةِ، وَيَرْزُقُهُمْ فِي الشَّهْرِ رِزْقَيْنِ، وَيُسَوَّى بَيْنَ النَّاسِ حَتَّى لَا تَرَى مُحْتَاجاً إِلَى الزَّكَاةِ، وَيَجِيءُ أَصْحَابُ الزَّكَاةِ بِزَكَاتِهِمْ إِلَى الْمُحَاوِجِ مِنْ شِيعَتِهِ فَلَا يَقْبَلُونَهَا، فَيَصِرُّونَهَا وَيَدُورُونَ فِي دَوْرِهِمْ، فَيَخْرُجُونَ إِلَيْهِمْ، فَيَقُولُونَ: لَا حَاجَةَ لَنَا فِي دَرَاهِمِكُمْ...»

"When our Upriser appears and enters (the city of) Kufa (Iraq) Allah Almighty raises from the back of Kufa seventy thousand truthful (true man) who become among the Imam's companions and helpers. The Imam will return the land of Kufa to its people who are themselves the land's owners. the Imam gives the people what they need twice a year, and provides them with sustenance twice a month, and distributes it equally among the people so that you do not see anyone in need of Zakat (an Islamic obligatory alms), and the Zakat payers bring their Zakat to the needy of the Imam's followers and they do not accept it, they insist on them and go around their houses and presented it to them, but they say, 'We do not need your money'..."

(Biḥār al-Anwār, vol. 52, p. 390, hadith no. 212)

In short, in the time of Imam Mahdi, there will be no need from outside and inside. On the one hand, rich wealth will be dispensed among them justly and according to their need, and on the other hand, contentment and satisfaction will become the moral character of all people.

14- Believing in divine power in answering the prayers

«إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"You are all Mighty in doing everything."

Finally, At the end of this noble supplication, the praying person, acknowledging the eternal power of Allah, says that He is Omnipotent in every matter; and thus, emphasizes his faith and hope in the actualization of that beautiful and bright future.

Imam Hassan has described this point in one of his sayings by stating,

«... يُطِيلُ اللَّهُ عُمُرَهُ فِي غَيْبَتِهِ ثُمَّ يُظْهِرُهُ بِقُدْرَتِهِ فِي صُورَةِ شَابٍ دُونَ أَرْبَعِينَ سَنَةً ذَلِكَ لِيُعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»

"... Allah prolongs his life during his absence, then by His might, He will reveal him in the face of a young man who is less than forty years old, so that they may know that Allah is too Mighty to do everything."

(Kamāl al-Dīn Wa Tamām al-Ni'mah, vol. 1, p. 316, hadith no. 2)

It is evident that the appearance of the Last Divine Reserve entirely depends on the permission and will of Allah, but our prayers are not ineffective either, as Imam Mahdi himself commanded us to pray for hastening his advent by saying,

«... وَأَكْثِرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرْجُكُمْ»

"... Pray so much for my appearance to take place sooner because indeed it leads to your comfort."

(Biḥār al-Anwār, vol. 52, p. 92, hadith no. 7)

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