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# The Final

# H 6

A quarterly magazine for a better knowledge  
about Imam Mahdi, the Twelfth Imam.

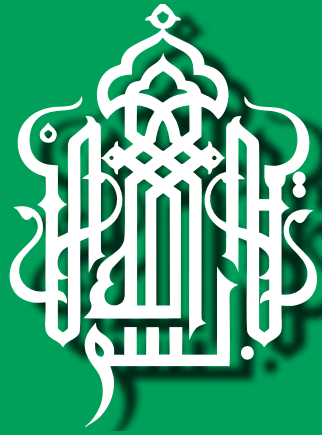


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# Imam Mahdi



**Imam Mahdi in the Quran**  
**The Prayers of the Month of Ramadan**  
**and Their Connection with Imam Mahdi**  
**The Fourth Special Deputy of the Imam**



قال المهدي: «... وَ أَكْثِرُوا الدُّعَاءَ بِتَعْجِيلِ  
الْفُرَجِ فَإِنَّ ذَلِكَ فَرَجُكُمْ.»

Imam Mahdi says, “... *Pray so much for my appearance to take place sooner because indeed it leads to your comfort.*”

Bihār al-Anwār, vol. 52, p. 92, hadith no. 7.



### The Supreme Leader of the Islamic Republic of Iran:

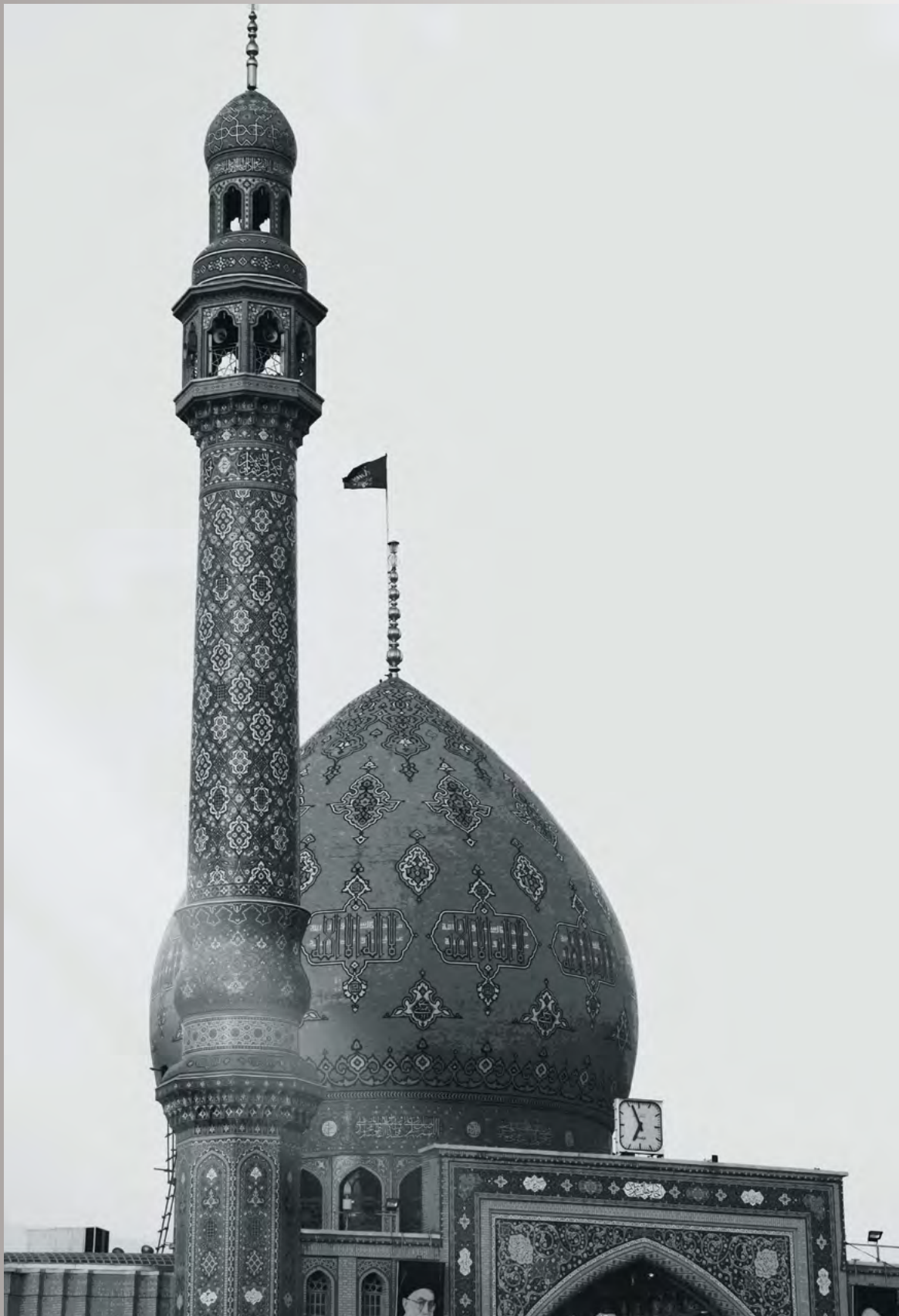
One should not be disappointed in confronting the hardships, and should keep waiting for the Relief. Man should know that relief will come. Waiting for relief itself is a kind of relief. There is a narration from Imam Musa ibn Ja'far to have said,

«أَوْ لَسْتَ تَعْلَمُ أَنَّ اِنتِظَارَ الْفَرَجِ مِنَ الْفَرَجِ؟»<sup>1</sup>

1. Bihār al-Anwār, vol. 52, p. 131, hadith 29.

*“Do not you know that looking forward to relief is a part of relief?”*

waiting for relief and comfort in itself, is a relief for man to salvage himself from despair and distress preventing him to do awkward and strange acts. The statements of the Prophet and Imams mean that the followers of the Prophet Muhammad (peace be upon him and his progeny) do not feel depressed and disappointed in any incident during their life. They always and in every situation wait for relief and comfort. Waiting does not means doing nothing and being passive rather it means to prepare ourselves and to act. It means man should feel that there is an achievable end which he should endeavor to gain. We who await the relief, who await the appearance of Imam Mahdi, the reminder of Allah (may our souls be sacrificed for his sake), must endeavor for this goal, must endeavor to establish a Mahdawi society. We must improve both ourselves and others as much as we can and as much as possible. Therefore, we must strive to bring our circumstance closer to a Mahdawi society as much as possible. Since a Mahdawi society is a society of justice and spirituality, it is a society of cognition and fraternity. This society is a knowledgeable and honorable society.



# The Final

# H<sup>6</sup>



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## Editorial

The role of people in realizing the Advent of Imam Mahdi should not be underestimated.

After the demise of the Prophet, his real successor was no one but Imam Ali only. Unfortunately, people did not accept that but finally, after 25 years, they realized their mistake and insisted on asking the Imam to accept the status of the caliphate.

The Imam who was exposed to this profound demand offered a lecture and stated,

«أَمَّا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، لَوْلَا حُضُورُ الْحَاضِرِ وَقِيَامُ الْحُجَّةِ بِوُجُودِ النَّاصِرِ، وَمَا أَخَذَ اللَّهُ عَلَى الْعُلَمَاءِ إِلَّا يُقَارُونَ عَلَى كِظَّةِ ظَالِمٍ، وَلَا سَغَبِ مَظْلُومٍ، لِأَلْقَيْتُ حَبْلَهَا عَلَى غَارِبِهَا، وَ لَسَقَيْتُ آخِرَهَا بِكَأْسِ أَوْلِيهَا، وَ لِأَلْفَيْتُمْ دُنْيَاكُمْ هَذِهِ أَزْهَدَ عِنْدِي مِنْ عَفْطَةِ عَنَزٍ»<sup>1</sup>

*“Behold, by Him who split the grain (to grow) and created living beings, if people had not come to me and supporters had not exhausted the argument and if there had been no pledge of Allah with the learned to the effect that they should not acquiesce in the gluttony of the oppressor and the hunger of the oppressed I would have cast the rope of Caliphate on its own shoulders (and would abandon it), and would have given the last one the same treatment as to the first one. (As I waited during these 25 years, I continued*

1. Nahj al-Balāghah, Sermon 3.

*to wait.) Then you would have seen that in my view this world of yours is no better than the sneezing of a goat.”*

Based on what the Imam offered, it is a divine tradition that the Imam is not allowed to act and role until people announce their readiness. The important point is that Imam Mahdi who is the last Imam acts the same as the Commander of the Faithful who was the first Imam did. It means that the permission for him to appear will not be given until the announcement of real readiness of his followers be achieved.

This readiness would not be accomplished up until people realize that,

- The advent of the Imam is the only imaginable way for making a thorough refinement in the world.
- The Imam is infallible and people should fully trust him in any aspect.
- People need to have real insight in recognizing the right and the wrong in important cases especially when the real face of the truth is hidden.
- People must adhere to their covenant with the Imam and be steadfast in helping him as much as they can.

By practicing these cases, we can claim that we have taken a step forward in hastening the advent of the Imam of the Age.

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## Imam Mahdi in the Quran

### Surah al-Baqarah, verse 269

Allah in Surah al-Baqarah, verse 269 says,

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾



knowing Imam Mahdi is rendered as having wisdom which means that to know him and to follow his guidelines does the same as wisdom does and it will be again the source of many other blessings.

“He (Allah) gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much blessing, and none will remember except the mindful.”

### An explanatory narration:

«سَأَلَهُ (أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَام) أَبُو بَصِيرٍ عَنْ قَوْلِ اللَّهِ تَعَالَى (وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا) مَا عَنَى بِذَلِكَ فَقَالَ: «مَعْرِفَةَ الْإِمَامِ وَاجْتِنَابَ الْكِبَائِرِ وَمَنْ مَاتَ وَلَيْسَ فِي رَقَبَتِهِ بَيْعَةٌ لِإِمَامٍ مَاتَ مِيتَةً جَاهِلِيَّةً وَلَا يُعَدَّرُ النَّاسُ حَتَّى يَعْرِفُوا إِمَامَهُمْ فَمَنْ مَاتَ وَهُوَ عَارِفٌ لِإِمَامِهِ لَمْ يَضُرَّهُ تَقَدُّمَ هَذَا الْأَمْرِ أَوْ تَأَخُّرَ فَكَانَ كَمَنْ هُوَ مَعَ الْقَائِمِ فِي فُسْطَاطِهِ. قَالَ ثُمَّ مَكَثَ هُنَيْئَةً ثُمَّ قَالَ: «لَا بَلْ كَمَنْ قَاتَلَ مَعَهُ ثُمَّ قَالَ لَا بَلْ وَاللَّهِ كَمَنْ اسْتَشْهَدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ».<sup>1</sup>

1. Bihār al-Anwār, Vol. 27, P. 126, hadith 116.



*Abū Basīr asked Imam al-Sādiq (the Shia's sixth Imam) about the interpretation of wisdom in the abovementioned verse and the Imam replied, "It means to acknowledge the Imam and to refrain from committing the great sins. Whoever dies while he has not accepted the Imamate of his Imam, his death is like the death of one who died at the Age of Ignorance. People have to acknowledge their Imam otherwise, their excuse will not be accepted. But if one dies while he knew his Imam even if he dies before the time of his Imam's appearance, he would not lose anything and he is like the one who is with his Imam and (so close to him that is like the one who is) in the Imam's tent."*

*Abū Basīr here adds, "The Imam remained silent for a while and then continued, 'Even more, this person is like the one who fought (against the enemies) along with the Imam and even more, by Allah, he is like one who was killed (in an Islamic battle) while he was with the Prophet.'"*

### Points for consideration:

#### 1. One who knows the Imam is given the abundant blessing:

Wisdom whose best instance is to know the Imam is rendered as a copious blessing given to the believers by Allah. Although wealth and property are intro-

duced as a blessing in some verses of the Quran<sup>1</sup>, they are not introduced as the abundant bounty. Through wisdom, people are able to know their Imam and to obey him and they will be regarded as being obedient to Allah and consequently, their eternal life on the Day of Judgment will be guaranteed.

#### 2. Wisdom makes one not to be deceived by Satan:

Allah in a verse before the mentioned verse says

﴿السَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ...﴾

*"Satan threatens you with poverty [to prevent you from spending in charity]; and orders you to commit sin..."*

Then, Allah in the verse at hand talks about wisdom; therefore, to possess wisdom which is to know the Imam is a strong factor for not being deceived by Satan. During the time of Occultation, one has to make himself closer to the Imam and act in accordance with his guidelines to distance himself from Satan and his satanic whispers.

#### 3. Wisdom is the source of many goodnesses:

1. The Quran, 2:180, and 100:8.

Wisdom is introduced as an abundance of blessing because it is the mother of many other goodnesses. By wisdom, one can choose what to do and what to decide on the things that are for his benefit. When knowing the Imam is rendered as wisdom, it means that to know the Imam and to follow his guidelines does the same as wisdom does and it is again the source of many other blessings.

**4. Just those who are intellectual realize the importance of wisdom:**

As Allah says at the end of the verse, not all people realize how much wisdom is important and that it is a gift given to those who possess intellect. As a result, those who try to know their Imam are intellectual; and those who do not are not. If one does not follow his Imam and consequently, loses his eternal life in the next world, he is not wise and instead is a short-sighted and a brainless individual.





## The Prayers of the Month of Ramadan and Their Connection with the Government of Imam Mahdi

### An 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,



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

﴿مَا يَعْبُوا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ...﴾<sup>1</sup>

“Unless you pray and call on my Creator and Nurturer, He does not pay any attention to you...”

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

«عَمَلُ الْبِرِّ كُلُّهُ نِصْفُ الْعِبَادَةِ وَالِدُّعَاءُ نِصْفُ؛ فَإِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا اتَّحَى قَلْبَهُ لِلدُّعَاءِ»<sup>2</sup>

“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.”

The Commander of the Faithful, Imam Ali also describes the

1. The Quran, 25:77.

2. Nahj al-Fasāhah, p. 575, hadith no. 1987.

prayer in this way,

«الدُّعَاءُ مِفْتَاحُ الرَّحْمَةِ وَ مِضْبَاحُ الظُّلْمَةِ»<sup>1</sup>

“Prayer is the key to the mercy (of Allah) and a (bright) light for darkness.”

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 دَعَاؤُكُمْ فِيهِ مُسْتَجَابٌ»<sup>2</sup>

“... And your prayer in this month is answered.”

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 أَدْخِلْ عَلَيَّ أَهْلَ الْقُبُورِ الشُّرُورَ اللَّهُمَّ أَغْنِ كُلَّ فَقِيرٍ اللَّهُمَّ أَشْبِعْ كُلَّ جَائِعٍ اللَّهُمَّ اكْسُ كُلَّ غَرِيْبٍ اللَّهُمَّ اقْضِ دَيْنَ كُلِّ مَدِينٍ اللَّهُمَّ فَرِّجْ عَنِّي كُلَّ مَكْرُوبٍ اللَّهُمَّ رُدِّ كُلَّ غَرِيْبٍ اللَّهُمَّ فَكِّ كُلِّ أَسِيرٍ اللَّهُمَّ أَصْلِحْ كُلَّ فَاسِدٍ مِّنْ أُمُورِ الْمُسْلِمِينَ اللَّهُمَّ اشْفِ كُلَّ مَرِيضٍ اللَّهُمَّ سُدِّ فَقْرَنَا بِغِنَاكَ اللَّهُمَّ غَيِّرْ سُوءَ حَالِنَا بِحُسْنِ حَالِكَ اللَّهُمَّ

1. Bihār al-Anwār, vol. 90, p. 300, hadith no. 37.

2. Bihār al-Anwār, vol. 93, p. 356, hadith no. 25.

اقْضِ عَنَّا الدَّيْنَ وَ اغْنِنَا مِنَ الْفَقْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»<sup>1</sup>

“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.”

### 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 per-

1. Al-Misbāh, written by al-Kafāmī, p. 617.

sonal 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 بَنِي الْجَارِ ثُمَّ الدَّارِ»<sup>1</sup>

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

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

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

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 ادْخِلْ عَلَيَّ أَهْلَ الْقُبُورِ الشُّرُورَ».

“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,

«أَبَشِّرْكُمْ بِالْمَهْدِيِّ يُبْعَثُ فِي أُمَّتِي ... يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَ سَاكِنُ الْأَرْضِ».<sup>1</sup>

"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."

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 رَأْيَتَهُ أَحْصَاءَ لَهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ ... وَلَا يَبْقَى مَيِّتٌ إِلَّا دَخَلَتْ عَلَيْهِ تِلْكَ الْفَرَحَةُ فِي قَلْبِهِ وَ هُوَ فِي قَبْرِهِ وَ هُمْ يَنْزَاوِرُونَ فِي قُبُورِهِمْ وَ يَتَبَاشَرُونَ

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

بِقِيَامِ الْقَائِمِ».<sup>1</sup>

“... 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.”

### 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 يَسْتَعْنُونَ إِذَا عُدِلَ بَيْنَهُمْ...».<sup>2</sup>

“... People become needless if justice prevails among them...”

Accordingly, in the government of Imam Mahdi poverty will be

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

2. Al-Kāfī, vol. 3, p. 568, Hadith no. 6.

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 الْأَيْمَةُ الرَّاشِدُونَ الْمُهْتَدُونَ الْمَعْصُومُونَ مِنْ وُلْدِكَ أَحَدٌ عَشَرَ إِمَاماً وَأَنْتَ أَوْلُهُمْ وَأَخْرَهُمْ اسْمُهُ اسْمِي يَخْرُجُ فَيَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مَلَأْتَ جَوْرًا وَظُلماً يَا أَيَّتِهِ الرَّجُلُ وَالْمَالُ كُدُسٌ فَيَقُولُ يَا مَهْدِي أَعْطِنِي فَيَقُولُ خُذْ»<sup>1</sup>

“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.’”

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

1. Al-Ghaybah, by al-Nuṣṣānī, p. 92, hadith no. 23.

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 مَتَّعَ بِهِ غَنَى، وَاللَّهُ تَعَالَى سَأَلَهُمْ عَنْ ذَلِكَ»<sup>1</sup>

“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.”

In addition, Imam Sādiq have declared,

«... فإِذَا قَامَ قَائِمُنَا حَرَّمَ عَلَى كُلِّ ذِي كَنْزٍ كَنْزَهُ حَتَّى يَأْتِيَهُ بِهِ فَيَسْتَعِينَ بِهِ عَلَى عَدُوِّهِ...»<sup>2</sup>

“... 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...”

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 الرَّبْدَ»<sup>3</sup>

1. Nahj al-Balāghah, short sayings, no. 328.

2. Bihār al-Anwār, vol. 70, p. 143, hadith no. 23.

3. Al-Malāhim Wa al-Fitan by Sayyid bin Tāwūs, p. 144.

“As if (we can see) Mahdi who gives the taste of butter to the poor.”

#### 4- Requesting Allah to provide clothing for the poor

«اللَّهُمَّ اكْسُ كُلَّ عُرْيَانٍ».

“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».<sup>1</sup>

“When the time of despair occurs and seditions appear, there will be a man called Mahdi, whose gifts and offerings are abundant.”

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

«مَهْدِيُّ أُمَّتِي مِنْ أَهْلِ بَيْتِي، جَوَادٌ بِالمَالِ، رَحِيمٌ بِالمَسَاكِينِ».<sup>2</sup>

“Mahdi who is from my nation is from my household. He is very

1. Bihār al-Anwār, vol. 51, p. 82, hadith no. 14.

2. 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.

generous in spending wealth and very kind to the destitute.”

#### 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 يَشْرِكُ... غَارِمًا إِلَّا قَضَى دَيْنَهُ وَلَا مَظْلَمَةً لِأَحَدٍ مِنَ النَّاسِ إِلَّا رَدَّهَا... وَلَا يُقْتَلُ قَتِيلٌ إِلَّا قَضَى عَنْهُ دَيْنَهُ وَالْحَقَّ عِيَالَهُ فِي الْعَطَاءِ».<sup>1</sup>

“... (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.”

1. Bihār al-Anwār, vol. 52, p. 244, hadith no. 87.



## 6- Solving the problems of the sufferers

«اللَّهُمَّ فَرِّجْ عَن 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,

«... وَ بِهِ يُفَرِّجُ اللَّهُ عَنِ الْأُمَّةِ...»<sup>1</sup>

“... Through him, Allah will remove the trouble of my nation...”

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

«... بِهِ يَمْحَقُ اللَّهُ الْكَذِبَ وَ يُذْهِبُ الزَّمَانَ الْكَلْبَ بِهِ يُخْرِجُ ذُلَّ الرَّقِّ مِنْ أَعْنَاقِكُمْ.»<sup>2</sup>

“... 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.”

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

«أَنَا خَاتَمُ الْأَوْصِيَاءِ وَ بِي يُدْفَعُ اللَّهُ عَزَّ وَ جَلَّ الْبَلَاءَ عَنِ أَهْلِي وَ شِيعَتِي.»<sup>3</sup>

“I am the last successor of the Prophet. Through me, Allah will

1. Bihār al-Anwār, vol. 51, p. 76, hadith no. 31.

2. Bihār al-Anwār, vol. 51, p. 75, hadith no. 29.

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

ward off calamities and troubles from my family and my followers.”

## 7- Returning the displaced to their homeland

«اللَّهُمَّ رُدُّ 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 Kāzīm says about him,

«... صَاحِبُ هَذَا الْأَمْرِ الشَّرِيدُ الطَّرِيدُ الْفَرِيدُ الْوَحِيدُ...»<sup>1</sup>

“... The owner of this matter<sup>2</sup> (Imam Mahdi) is displaced, driven away, alone, and unaccompanied...”

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

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

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

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.

### 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 سَبَى الْمُسْلِمِينَ حَيْثُ كَانُوا».<sup>1</sup>

“... 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.”

Imam Ali describing the program of Imam Mahdi says,

«... وَيَحْدُو فِيهَا عَلَى مِثَالِ الصَّالِحِينَ لِيُحْلَلَ فِيهَا رِقَبًا، وَيُعْتِقَ فِيهَا رِقَبًا، وَيُضَدِّعَ

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

شُعْبًا وَيَشْعَبُ صَدْعًا...»<sup>1</sup>

“... 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...”

The Imam adds in another saying,

«... فَلَا يَتْرُكُ عَبْدًا مُسْلِمًا إِلَّا اشْتَرَاهُ وَاعْتَقَهُ...»<sup>2</sup>

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

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,

«... وَ عَلَى الْأَسْرَاءِ بِالْخُلَاصِ وَالرَّاحَةِ».<sup>3</sup>

“... O Allah! Free the captives and bestow comfort on them.”

1. Nahj al-Balāghah, sermon no. 150.

2. Bihār al-Anwār, vol. 52, p. 244, hadith no. 87.

3. 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 عَزِيزًا فَصَمَّ كُلَّ جَبَّارٍ عَنِيدٍ وَهُوَ الْقَادِرُ عَلَى مَا يَشَاءُ أَنْ يُصْلِحَ أُمَّةً بَعْدَ فَسَادِهَا فَقَالَ عَلَيْهِ السَّلَامُ يَا حَذِيفَةُ لَوْ لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ وَاحِدٌ لَطَوَّلَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَمْلِكَ رَجُلٌ مِنْ أَهْلِ بَيْتِي تَجْرِي الْمَلَا حِمُّ عَلَى يَدَيْهِ وَ يُظْهِرُ الْإِسْلَامَ لَا يُخْلِفُ وَعْدَهُ وَهُوَ سَرِيعُ الْحِسَابِ».<sup>1</sup>

“... 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.’”

1. Bihār al-Anwār, vol. 51, p. 83, hadith no. 28.

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

«... لِيَنْزِعَنَّ عَنْكُمْ قُضَاةَ السُّوءِ وَ لِيَقْبِضَنَّ عَنْكُمْ الْمُرَاضِينَ وَ لِيَعْرِزَنَّ عَنْكُمْ أُمَرَاءَ الْجَوْرِ وَ لِيُطَهِّرَنَّ الْأَرْضَ مِنْ كُلِّ غَاشٍ وَ لِيَعْمَلَنَّ بِالْعَدْلِ وَ لِيَقُومَنَّ فِيكُمْ بِالْقِسْطِ الْمُسْتَقِيمِ...».<sup>1</sup>

“... 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...”

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

«... أَيْنَ قَاصِمُ شَوْكَةِ الْمُعْتَدِينَ أَيْنَ هَادِمُ أُنْبِيَةِ الشُّرَكَ وَ النَّفَاقِ أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ وَ الْعُصْيَانِ وَ الطُّغْيَانِ أَيْنَ حَاصِدُ فُرُوعِ الْغِيِّ وَ الشَّقَاقِ أَيْنَ طَامِسُ آتَارِ الرِّبْغِ وَ الْأَهْوَاءِ أَيْنَ قَاطِعُ حَبَائِلِ الْكُذْبِ وَ الْاِفْتِرَاءِ أَيْنَ مُبِيدُ الْغَتَاةِ وَ الْمَرْدَةِ أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنَادِ وَ التَّضْلِيلِ وَ الْإِلْحَادِ أَيْنَ مُعِزُّ الْأَوْلِيَاءِ وَ مُنْذِلُ الْأَعْدَاءِ...».<sup>2</sup>

“... 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

1. Bihār al-Anwār, vol. 51, p. 120, hadith no. 23.

2. Mafāṭīh al-Jinān, the supplication of al-Nudbah.

*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? ...”*

### 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 عَلَيَّ وَجْهَ الْأَرْضِ أَعْمَى وَلَا مُقْعَدٌ وَلَا مُبْتَلَى إِلَّا كَشَفَ اللَّهُ عَنْهُ بِلَاءَهُ بِنَا أَهْلِ الْبَيْتِ وَلِيُنزِلَنَّ الْبَرَكَاتَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ.»<sup>1</sup>

“... 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.”

### 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

1. Bihār al-Anwār, vol. 45, p. 84, hadith no. 6.

greed.

Imam Bāqir, describing this point states,

«... حَتَّى إِذْ قَامَ الْقَائِمُ جَاءَتِ الْمُزَامَلَةُ وَيَأْتِي الرَّجُلُ إِلَى كَيْسِ أَخِيهِ فَيَأْخُذُ حَاجَتَهُ لَا يَمْنَعُهُ»<sup>1</sup>.

“... 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.”

He, in another narration, declares,

«أُبَشِّرُكُمْ بِالْمَهْدِيِّ يُبْعَثُ فِي أُمَّتِي عَلَى اخْتِلَافٍ مِنَ النَّاسِ وَ زَلَّازِلَ يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلِئْتُ جَوْرًا وَ ظُلْمًا يَرْضَى عَنْهُ سَاكِنُ السَّمَاءِ وَ سَاكِنُ الْأَرْضِ يَقْسِمُ الْمَالَ صِحَاحًا... وَ يَمْلَأُ اللَّهُ قُلُوبَ أُمَّةٍ مُحَمَّدٍ غِنًى وَ يَسْعَهُمْ عَدْلُهُ حَتَّى يَأْمُرَ مُنَادِيًا يُنَادِي يَقُولُ مَنْ لَهُ فِي الْمَالِ حَاجَةٌ فَمَا يَقُومُ مِنَ النَّاسِ إِلَّا رَجُلٌ وَاحِدٌ فَيَقُولُ أَنَا فَيَقُولُ أَنْتَ السَّدَانُ يَعْنِي الْخَازِنَ فَقُلْ لَهُ إِنَّ الْمَهْدِيَّ يَأْمُرُكَ أَنْ تُعْطِيَنِي مَالًا فَيَقُولُ لَهُ اخْتُ حَتَّى إِذَا جَعَلَهُ فِي حَبْرِهِ وَ أَبْرَزَهُ نَدِمَ فَيَقُولُ كُنْتُ أَجْشَعُ أُمَّةٍ مُحَمَّدٍ نَفْسًا أَعْجَزَ عَمَّا وَسِعَهُمْ فَيْرُدُّهُ وَ لَا يَقْبَلُ مِنْهُ فَيَقَالُ لَهُ إِنَّا لَا نَأْخُذُ شَيْئًا...»<sup>2</sup>.

“... 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 heav-

1. Bihār al-Anwār, vol. 52, p. 372, hadith no. 164.

2. Bihār al-Anwār, vol. 51, section 10, p. 92.

ens 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.) ...’”

## 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,

«... وَ لَوْ قَدْ قَامَ قَائِمُنَا... لَدَهَبَتِ الشَّحْنَاءُ مِنْ قُلُوبِ الْعِبَادِ»<sup>1</sup>

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

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.

1. Bihār al-Anwār, vol. 52, p. 316, hadith no. 11.

### 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 Bāgīr to have stat-

ed,

«إِذَا ظَهَرَ الْقَائِمُ وَدَخَلَ الْكُوفَةَ، بَعَثَ اللَّهُ تَعَالَى مِنْ ظَهْرِ الْكُوفَةِ سَبْعِينَ أَلْفَ صَدِيقٍ، فَيَكُونُونَ فِي أَصْحَابِهِ وَأَنْصَارِهِ وَيَرُدُّ السَّوَادَ إِلَى أَهْلِهِ، هُمْ أَهْلُهُ، وَيُعْطَى النَّاسَ عَطَايَا مَرَّتَيْنِ فِي السَّنَةِ، وَيَرْزُقُهُمْ فِي الشَّهْرِ رِزْقَيْنِ، وَيُسَوَّى بَيْنَ النَّاسِ حَتَّى لَا تَرَى مُحْتَاجًا إِلَى الزَّكَاةِ، وَيَجِيءُ أَصْحَابُ الزَّكَاةِ بِزَكَاتِهِمْ إِلَى الْمَحَاوِجِ مِنْ شَيْعَتِهِ فَلَا يَقْبَلُونَهَا، فَيُصْرَوْنَهَا وَيَدُورُونَ فِي دَوْرِهِمْ، فَيَخْرُجُونَ إِلَيْهِمْ، فَيَقُولُونَ: لَا حَاجَةَ لَنَا فِي دَرَاهِمِكُمْ...»<sup>1</sup>

*“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’...”*

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.

1. Bihār al-Anwār, vol. 52, p. 390, hadith no. 212.

#### 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 شَابٍّ دُونَ أَرْبَعِينَ سَنَةً ذَلِكَ لِيُعْلَمَ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ».<sup>1</sup>

*“... 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.”*

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,

«... وَ أَكْثَرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرَجُكُمْ».<sup>2</sup>

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

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

2. Bihār al-Anwār, vol. 52, p. 92, hadith no. 7.



## Special Deputies of Imam Mahdi

### The fourth special deputy, Abu al-Hassan Ali bin Muhammad al-Samurī (d. 329 A.H. / 941 A.D.)

The Samurī tribe were among those Shia families that were highly respected for their services to Islam in general and the Shiite cause in particular. Mainly, they were among the companions of Imams from the time of Imam Ridā (the eighth Imam) till the martyrdom of the eleventh Imam. His family nobility caused him not to face much opposition for his appointment as the Imam's deputy. Many individuals from this family, like Hasan, the son of Ismail bin Sālih



Imam Mahdi ordered him not to appoint any person as his successor. With this decree, the Imam sealed the only door for all to meet him directly. The decree was a pointer to the fact that in the future (during the Major Occultation), none would be able to meet the Imam in normal situations.

and Muhammad, the son of Ali bin Zīyād were owners of large estates. They had gifted the income from their estates to the eleventh Imam. Their illustrious position does not come as a surprise given that over the years, they were active supporters and helpers of the cause of the holy Imams.

Ali bin Muhammad al-Samurī had served under the Imam Hādī and Imam Hassan al-'Askarī. These two Imams were, moreover, in correspondence with him and had written some signed notes for him. He was undoubtedly among the most eminent figures of the Shi'a in Baghdad.

The fourth deputy of Imam Mahdi attained this great position after the demise of the third deputy, Husayn bin Rūh al-Nawbakhtī. Imam Mahdi himself ordered the third deputy to appoint Ali bin Muhammad al-Samurī to this post.<sup>1</sup> His appointment as the

1. Al-Ihtijāj, by Tabarsī, vol. 2, p. 478.



fourth deputy was uncontested. Due to his good previous record, reliability, and trustworthiness, he faced no problem in his being accepted as a deputy by the Shias and agents of the representation network. Representatives and elite Shias recognized him as the true deputy of Imam Mahdi, and they gave the religious taxes to him to be delivered to the Imam.

### His title

There is a difference of opinion in the title of the fourth deputy from the aspects of pronunciation and writing. He is called Samarī, Saymurī, or Samurī. However, the latter one is more acceptable in many Shia sources though some believe that Saymur which is one of the villages in Basra where his relatives lived makes the second pronunciation preferable.

### The short period of his deputyship

The details of al-Samurī's date of birth and his life history are few and far between in books of history. By the order of the twelfth Imam, Husayn bin Rūh appointed al-Samurī in his place so that he could manage his affairs. The period of his deputyship lasted for approximately three years from 326 A.H. (938 A.D.) to 329 A.H. His age coincided with the reign of two Abbasid caliphs.

This short period is remembered as one in which the oppressions and tyrannies of the ruling Abbasid government were at their peak. Consequently, like his predecessors, socially he was not very active

and deliberately limited his interaction with his representatives. Due to both his short period of deputyship and the special political situation, he could not take considerable measures. However, despite these restrictions, he maintained his contact with the Shias. He continued to enjoy the same respect and position amongst the Shias as the preceding three special deputies. It was for this reason that the Shias continued to send their religious financial taxes to him through his representatives.<sup>1</sup>

The details of his date of birth and life history are few and far in books of history. Nonetheless, the relatively short span of his appointment as special deputy of Imam Mahdi has been reported with regular frequency in books.

### To be in contact with the eleventh Imam

Ali bin Muhammad al-Samurī was regarded amongst the companions of Imam Hasan al-Askari. Imam al-Askari also corresponded with him through letters. For example, he says that on one occasion, Imam al-Askari wrote to him, '*A dispute will soon arise which will trouble you such that you may lose your hands and feet. Remain alert of this corruption and safeguard yourself from it.*' After three days, Hashimites (Banī HāShim) were involved in an incident due to which they were engulfed with hardships and sufferings. I wrote to the Imam enquiring whether this was the same incident which he had referred to in his letter. He replied, '*No, there is yet*

1. See: Kamāl al-Dīn, by Shaykh al-Sadūq, vol. 2, p. 517.

another incident. *You protect yourself completely from it.* After a few days, we were informed of the murder of the Abbasid caliph, Mu'tazz."<sup>1</sup> This letter shows that he was in contact with Imam Hasan al-Askari.

### News of the unseen

Like his predecessors, many incidents of nobility are reported about the fourth special deputy of Imam Mahdi. These incidents served a dual purpose; firstly, they established a strong relationship between him and Imam Mahdi, and secondly, the Shias who witnessed these noble actions never harbored any doubt about his designation as the special deputy of the Imam.

Shaikh al-Tūsī, based on reports from his teachers, narrates an incident from Husayn bin Ali bin Bābwayh Qummi - brother of Shaikh al-Sadūq. He reports, 'Some members of Qum which included 'Imrān Saffār, Alawiyyah Saffār, and Husayn bin Ahmad bin Idrīs (may Allah have mercy upon them) reported to me that in the year in which my father Ali bin Husain bin Mūsā bin Bābwayh (the father of Shaikh al-Sadūq) passed away, they were present in Baghdad.

They report that Ali bin Muhammad al-Samurī asked each one of us about the health of Ali bin Bābwayh and we replied to him that we have received a letter from him that he is fine. Till the time of his death, he kept inquiring about Ali bin Bābwayh and we kept

1. Kashf al-Ghummah, vol. 2, p. 417.

replying that he was well. One day, he asked us the same question and we replied that we had not received the reply to our letter from him. To this, he said, 'May Allah grant you patience on his demise!' We noted the day, month, and time of his statement. After about seventeen or eighteen days, we received the news of the death of bin Bābwayh and it was on the same day and time when he had paid condolence to us.<sup>1</sup>

### The last letter to the last deputy

When his death approached, many Shias came to see him and asked him about his successor. In reply to this question, he placed the last Tawqī' (a Signed letter from Imam Mahdi) before the people.

This letter that was issued by Imam Mahdi six days before the demise of al-Samurī can be found with minor variations in the books of traditions. This Tawqī' was issued during the Minor Occultation bore tremendous historical import. Not only did this letter declare the conclusion of the era of special deputies and herald the onset of Major Occultation, but it also carried a profound and deep-rooted message. This important letter is as follows,

«بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. يَا عَلِيُّ بْنَ مُحَمَّدِ السَّمُرِيِّ أَكْبَرِ اللَّهِ أَجْرَ إِخْوَانِكَ فِيكَ فَإِنَّكَ مَيِّتٌ مَا بَيْنَكَ وَبَيْنَ سِتَّةِ أَيَّامٍ فَاجْمَعْ أَمْرَكَ وَلَا تُوصِلْ إِلَيَّ أَحَدٌ فَيَقُومَ مَقَامَكَ بَعْدَ وَفَاتِكَ فَقَدْ وَقَعَتِ الْعَيْبَةُ التَّامَّةُ فَلَا ظَهْرَ إِلَّا بَعْدَ إِذْنِ اللَّهِ تَعَالَى ذِكْرُهُ وَذَلِكَ بَعْدَ طُولِ الْأَمَدِ وَفَسْوَةِ الْقُلُوبِ وَامْتِلَاءِ الْأَرْضِ جَوْرًا وَسَيَأْتِي إِلَيَّ شِيعَتِي مَنْ يَدْعِي الْمَشَاهِدَةَ إِلَّا فَمَنْ ادَّعَى الْمَشَاهِدَةَ قَبْلَ خُرُوجِ السُّفْيَانِيِّ وَالصَّيْحَةِ فَهُوَ

1. Al-Ghaybah, by Sheikh al-Tūsī, p. 396.

كَذَابٌ مُفْتَرٍ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ»<sup>1</sup>

*“In the name of Allah, the Beneficent the Merciful. O Ali bin Muhammad al-Samurī! May Allah increase the reward of your brothers concerning you (i.e. your demise)! Death will come to you within the next six days. So you complete your works and do not nominate any person after yourself. The sequence of special deputies will come to an end and the Major Occultation will commence with your demise. Now, the reappearance will occur only with the permission of Allah the Exalted, after a prolonged period and after the hearts of people are hardened and the world is full of oppression. And such a period will emerge on my Shias when people will claim that they have seen me. Be alert that whoever makes such a claim before the advent of Sufyānī and the Call from skies, is a liar and an impostor. There is no strength and power save that of Allah’s, the High the Great.”*

Sheikh Tabarsī narrates that some of these people noted down the contents of the letter and left. They returned on the sixth day and found Ali bin Muhammad al-Samurī in a state of illness, grappling with death pangs. They enquired once again,

«... فَقِيلَ لَهُ مَنْ وَصِيكَ مِنْ بَعْدِكَ فَقَالَ اللَّهُ أَمْرٌ هُوَ بِالْعَهْدِ»<sup>2</sup>

*“... Who is your successor?” He replied, ‘This affair only belongs to Allah and just He should fulfill it. (Meaning that I have no successor.)’ These were the last words of his life.*

1. Kamāl al-Dīn, vol. 2, p. 516, hadith 44; Al-Ghaybah, by Sheikh al-Tūsī, p. 395; Bīhār al-Anwār, vol. 51, p. 361, hadith. 7.

2. Al-Ghaybah, by Tūsī, p. 395; Bīhār al-Anwār, vol. 51, p. 361, hadith. 7.

### Some points about the last Tawqī’

A meaningful investigation of the above Tawqī’ indicates that Imam Mahdi has drawn the attention of Ali bin Muhammad Samurī towards various important aspects. Apart from this, this letter is also a conclusive proof of the existence of the Imam for those who deny it and ridicule the Shias for it.

Some of these aspects are noted here:

1. The prophecy made by the Imam about the demise of Samurī within six days. The accuracy of the prophecy proved that the letter was issued from none other than Imam Mahdi.
2. Imam Mahdi ordered him not to appoint any person as his successor. With this decree, the Imam sealed the only door for all to meet him directly. The decree was a pointer to the fact that in the future (during the Major Occultation), none would be able to meet the Imam in normal situations. It also implies that there would be no designated special deputy during the Major Occultation, thus the Imam falsified the allegation of everyone who claims to have that position. Moreover, even if someone claims to meet or to be able to meet the Imam would be a liar and an impostor.
3. The Tawqī’ marked the commencement of the Major Occultation.
4. Imam Mahdi will not reappear but with the permission of Allah.

## An Objection

It seems that there is a contradiction in this Tawqī'. On one hand, we see that if a person claims to meet Imam Mahdi, he is a liar. However, on the other hand, there are numerous incidents and events reported in books where not only scholars but also ordinary people have met the Imam and have reported such meetings. In this regard, Allāmah Majlisī has replied to the above objection in his book, Bīhār al-Anwār as follows,

1. Since there have been several incidents of people having met the Imam, it is clear that the scholars believe that the Tawqī' does not reject the possibility of meeting and seeing the Imam. It only rejects the appointment of a special deputy after Ali bin Muhammad al-Samurī as a medium between the Imam and the people.

2. Anyone who makes such a preposterous claim that can get a meeting with the Imam at will in the Major Occultation is a pretender and deserves to be snubbed. So, meeting the Imam is not rejected outright in this Tawqī'. It is just that in the Major Occultation, meeting the Imam voluntarily is not possible. Rather the Imam will meet whosoever he wants.

## His demise

The fourth special deputy passed away on the 15th of Sha'bān, 329 A.H. (941 A.D.). His demise was accurately prophesied by Imam Mahdi in his Tawqī' wherein he informed him of his death within six days.

*Sheikh Abbās Qummī says, "The illustrious Shaikh Ali bin Muhammad Samurī was the successor to Husayn bin Rūh and shouldered the responsibilities of deputyship for 3 years. He passed away in the year 329 A.H., marking the onset of the Major Occultation. His grave is in Baghdad near the tomb of Sheikh Kulaynī."<sup>1</sup> For centuries, lovers of Imam Mahdi have been visiting his grave and seek closeness to the Imam by this.*

## Conclusion

For 69 years between 260 A.H. till 329 A.H., four selected people acted as the medium between Imam Mahdi and his followers. This duration is called the Minor Occultation. Some people deem this duration to be 74 years because they calculate it from the birth of the Imam in 255 A.H., certainly, the Imam did not shoulder the responsibility of Imamate in the lifetime of Imam al-Askarī. Therefore, there was no need for him to be in contact with the people directly since his respected father was executing it. Hence, the question of the commencement of Minor Occultation does not arise right from the birth of Imam Mahdi.

The special deputies of Imam Mahdi lived fruitfully in a time when the Shi'a suffered extreme hardship. Above all, the absence of the Infallible Imam occurred for the first time. On the other hand, the followers of the deviant schools of thought took advantage of the absence of an Imam; they leveled false and unfair accusations

1. Safinat al-Bihār, v. 6, p. 432.

against the Shias, questioned their beliefs, and considered them misled. However, it was the special deputies who under the guidance of Imam Mahdi overcame the difficulties, saved the Shias from confusion and disunity, and kept them in the clear path of the truth. They were among the most pious, clever, and shrewd people of their time; and due to earning Allah's satisfaction, they rose to the high rank of deputyship.

### Some peculiarities about Special Deputyship

1- The names of the special deputies were not mentioned in the Tawqī's. This was done to prevent the Abbasid caliphs from knowing their names. Also, because this relationship was based on sheer trust and reliability, there arose no particular need to mention the names.

2- All Tawqī's received during the time of the four special deputies had only one handwriting and people were able to recognize it. This similarity in writing proved that all these letters were from the Imam and people followed them diligently.

3- 'Alawids were kept away from deputyship and others were purposefully granted this status because the 'Alawids were marked in the society and were under strict surveillance and scrutiny of the Government.

4- These deputies were rarely engaged in social work because by struggling for social works one's identity doesn't remain secret. And they did not intend to reveal themselves. If they participated in social work, they would be marked and become known as

the special representatives, while their aim was only to pose as businessmen. This is the cause for the rare information about their lives. Even historians have hardly mentioned anything about them. It is also possible that some historians have documented their biographies but these documents have been destroyed by the enemies of the Shia.

5- They performed only those tasks which were ordered unto them by Imam Mahdi.

6- They were informed of the hidden knowledge only with the permission of the Imam.

7- Everybody didn't need to have had direct contact with the special representatives, they made their close friends and intimates as the medium between themselves and the masses.

### The special deputies' activities

The activities of special deputies can be studied in some ways<sup>1</sup>:

#### 1- Secret activities

The important point to notice at this period is that not only Imam Mahdi was hidden from sights, his representatives were also unknown and carried out their responsibilities without attracting attention. Moreover, keeping away from revolutionary and reformist activities helped the Shia to face the least threats and better manage the situation.

1. Refer to [https://en.wikishia.net/view/Four\\_Deputies](https://en.wikishia.net/view/Four_Deputies).

The result of this decision was that the Shia preserved their presence in the center of the Abbasid caliphate and the extremist Sunni people who were influential in Baghdad as an official minority. At this time, the Shia center in Baghdad, through their supervision over the Shia of other places, managed to organize their religious affairs.

## 2- Infiltrating in Caliphate

Special policies taken by the Shia and especially by deputies in that period and the support of the infallible Imams made some great Shi'a able to enter the Abbasid caliphate and even take responsibility for ministries.<sup>1</sup> Due to the influence of the Nawbakhti and bin Furāt family who were responsible for ministries of Muqtadir al-Abbasī the Shia were greatly supported. Husayn bin Rūh al-Nawbakhti was influential in 'Abbasid government and respected by them at the beginning of his deputyship.

## 3- Fighting with Ghulāt (Exaggerators)

In biographies of most Imams, one of the most important points of their cultural and political activities was to fight with inside branching of the Shia, the most important one of which was the issue of Ghulāt. Lately, Ghulāt's influences grew with the help of some of the children of Imams such as Ja'far bin 'Ali al-Hadi known as *Kadhdhāb* (the liar), and also some other Shi'a political figures.

1. Al-Ghayba, by Tūsī, p.109

## 4- Removing doubts about Imam Mahdi

One of the important actions of the special deputies was that they removed doubts about the existence of Imam Mahdi. These efforts were mostly made by the first and second deputies and then until the end of the Minor Occultation, there were some discussions about that.

## 5- Managing agents (Wikālat network)

The policy of appointing agents to supervise different regions and making the connection between Shia and Imams was usual since the time of Imam al-Kazim (the seventh Imam of Shia). After the beginning of the Occultation, the direct connection between the agents and the Imam was cut, and instead, the connection was made through the special deputies the Imam had appointed. There is a report which implies that upon the submission of properties and taxes people gave to agents, they used to receive receipts, but no receipt was demanded from the special deputies.

## 6- Preserving the concealment of Imam Mahdi

From historical reports and narrations, it can be understood that the Imam stayed mostly in Iraq, Mecca, and Medina and lived in a way that the special deputies could meet him; as even sometimes some companions also could meet him.

Regarding all this, trying decisively to protect the concealment of the Imam was one of the paramount duties of the special deputies. When Husayn bin Rūh al-Nawbakhtī was appointed as the third deputy of Imam Mahdi, Abu Sahl Ismā'īl bin 'Ali al-Nawbakhti, a very distinguished Shia, lived in Baghdad. Once a person asked

Abu Sahl about the reason behind the appointment of Husayn bin Rūh and not him. Abu Sahl answered, “*The one who has appointed Husayn bin Rūh is wiser than us since my duty is to hold debates with the enemies of Ahl al-Bait. If I knew Imam’s place as Abu l-Qāsim [Husayn] knows, maybe in the middle of an argument I would disclose it to the enemy; while, if Abu l-Qāsim has hidden the Imam under his cloak, he would never uncover him even if he is sliced to pieces.*”<sup>1</sup>

### 7- Answering jurisprudential and ideological questions

The four deputies mentioned religious questions of the Shia to Imam Mahdi and after they received the answers, delivered them to people. These activities were not limited to religious issues; and the deputies participated in debates and discussions to solve scientific and ideological problems as well. The letter of Ishāq bin Ya’qūb<sup>2</sup> and also the letter of Muhammad bin Ja’far al-Asadī<sup>3</sup> which contained important religious issues and issues in jurisprudence; and also, the participation of Husayn bin Rūh in scientific and ideological debates shows the activities of the deputies in these cases.

1. Al-Ghayba, by Tūsī, p.391.

2. Al-Ghayba, by Tūsī, p.290.

3. Kamāl al-Dīn, by al-Sadūqī, vol.2 p.52, hadith 49.

### To send peace to the grave of the Four Special Deputies of Imam Mahdi

When someone visits the shrine of any of the four special deputies, firstly send peace to the Messenger of Allah, then to Imam Ali, the Commander of the Faithful, then to Lady Khadijah, Fatima al-Zahra, Imam Hassan and the following Imams, and then recite this salutation,

«السَّلَامُ عَلَيْكَ يَا فُلَانُ بْنُ فُلَانٍ أَشْهَدُ أَنَّكَ بَابُ الْمَوْلَى أَدَيْتَ عَنْهُ وَأَدَيْتَ إِلَيْهِ مَا خَالَفْتَهُ وَلَا خَالَفْتَ عَلَيْهِ فَقُمْتَ خَالِصًا وَانْصَرَفْتَ سَابِقًا جِئْتِكَ عَارِفًا بِالْحَقِّ الَّذِي أَنْتَ عَلَيْهِ وَأَنْتَ مَا خُنْتَ فِي التَّأْدِيَةِ وَالسَّفَارَةِ وَالسَّلَامُ عَلَيْكَ مِنْ بَابٍ مَا أَوْسَعُهُ وَمِنْ سَفِيرٍ مَا أَمَّنَكَ وَمِنْ تَقَى مَا أَمَّنَكَ أَشْهَدُ أَنَّ اللَّهَ اخْتَصَّكَ بِنُورِهِ حَتَّى عَايَنْتَ الشَّخْصَ فَأَدَيْتَ عَنْهُ وَأَدَيْتَ إِلَيْهِ»<sup>1</sup>

“Peace be upon you, O (here one should recite the name of that special deputy and his father whom his grave is visited)! I bear witness that you are the door to our Master (Imam Mahdi). Certainly, you fulfilled the trust presented to you by the Imam and returned the trust to him. You did not oppose him and did not act contrary to what he willed. You sincerely did what you should do and fulfilled your job in the best way. I came to you while I am fully aware of the fact that is with you (your deputyship) and I know that you did not breach the trust reposed in your deputyship or in conveying the news. Peace be upon you from a door that is the most expansive door of mercy! What a trustable deputy and how trustworthy you were. I bear testimony that Allah chose you for His light; therefore, you could see the Imam. You received your tasks from him and returned the trust to him.”

1. Misbāh al- Zā’ir, by Sayyid bin Tāwūs, p. 514.

Then again salute the Messenger of Allah and all the Imams one by one and then add,

«جئتُكَ مُخْلِصاً بِتَوْحِيدِ اللَّهِ وَ مُوَالَاةِ أَوْلِيَائِكَ وَ الْبِرَاءَةِ مِنْ أَعْدَائِهِمْ وَ مِنْ الَّذِينَ خَالَفُوكَ يَا حُجَّةَ الْمَوْلَى وَ بِكَ إِلَيْهِمْ تَوَجَّهِي وَ بِهِمْ إِلَى اللَّهِ تَوَسَّلِي»<sup>1</sup>

*“I came to you while I sincerely believe in the oneness of Allah and that I love those who are your Masters (the Prophet and the Imams) and detest those who are their enemies and those who opposed you. O the proof from my Master! With you, I seek closeness to my Masters and I take recourse to them to get closer to Allah.”*

Then one should pray and ask his requests from Allah and it is hoped that his prayer is listened.

Note: This Ziyārah can also be recited from a distance. Therefore, those who cannot afford to visit the grave can recite this supplication wherever they are.

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1. Tahdīb al-Ahkām, by Sheikh al-Tūsī, vol. 6, chapter 53, p. 118.