

System of the Imam Mehdi (A.S)'s Government

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The program of the government and his policies shall be mainly concerned with spreading of truth and justice and making peace and security general for all the people. His policies shall be based on commands of the Book of Allah, practice of the Messenger of Allah (a.s) and manners of his honorable grandfather, Amirul Mo-mineen (a.s). His Eminence shall be the standard bearer of social justice and one to establish justice and truth. Here we quote some

traditions on this subject:

1. Jabir narrated from Imam Muhammad Baqir (a.s) that he said, "Mahdi shall reappear in Mecca at the time of Isha (Night Prayer) and the flag, the dress and the sword of the Messenger of Allah (a.s) shall be with him and he shall be having the signs of effulgence and mode of speech. Thus after he completes the Isha Prayer, he shall raise his voice and say, 'I would make you remember Almighty Allah while you are in fact in the service of your Lord. And the proof is complete upon you and the messengers have been sent and the books have been revealed and they command you not to associate anything with God and obey Allah and His Prophet. Whatever the Quran has kept alive you also keep alive and whatever the Quran destroys you also destroy it. Be supporters of guidance and remain with piety because the world is soon to end and to announce its farewell. And I invite you to Allah and the Messenger of Allah (a.s) and to act on the Book of Allah and to destroy falsehood and to revive the practice of the Prophet...'"

2. His Eminence, Imam Muhammad Baqir (a.s) said, "When our Qaim reappears he shall distribute equally and judge between good and bad for the creatures of Allah."^[1]

3. His Eminence, Imam Muhammad Baqir (a.s) said, "When our Qaim reappears, he shall rule with justice, and injustice and oppression shall be destroyed and roads shall become safe and the earth shall spill out its treasures and every right shall be restored to its rightful owner."^[2]

4. His Eminence, Imam Muhammad Baqir (a.s) said, "His Eminence, Mahdi (a.s) shall ward off oppressions of the people. So much so, that even if it is held between the teeth, he would restore it to its owner."^[3]

In fact, the method and diplomacy of His Eminence, Imam Mahdi (a.s) is only the continuation of the practice of his grandfather, the Messenger of Allah (a.s) and the legatee and the Gate of the City of the knowledge of the Holy Prophet (a.s). He would rise up just as they had risen. Imam Muhammad Baqir (a.s) was asked about the system of the government of His Eminence,

the Remnant of Allah and the Imam replied, "He would cancel the past just as the Messenger [of Allah (a.s) had done and establish Islam anew." [4]

The Imam's Companions

Companions and helpers of His Eminence shall be persons of piety, caution, merits and purity.

They shall be the best kind of people.

Characteristics of the Companions of Imam Mahdi

1. Muhammad bin Hanafiyyah has narrated that a person inquired from Imam Ali (a.s) about Imam Mahdi (a.s) and Ali (a.s) replied, "He shall reappear in the Last Age." Then he mentioned the characteristics of his companions and said, "Then the Almighty Allah shall collect a group of people near him like pieces of scattered clouds and he shall create love among themselves and none of them shall be fearful..." [5]

This tradition means that companions of His Eminence shall be having religious insight and the proofs of Allah are complete on them. They shall not be pleased or sad to see anyone joining or leaving them. Their hearts are filled with the blessings of Allah and with faith, and they are appointed for the service of Islam, its significance and the aims of His Eminence.

2. His Eminence Ali (a.s) has said about their characteristics, "They shall be a group that does not oblige Allah by its patience. And they do not consider themselves great while sacrificing their lives on the path of truth..." [6]

3. His Eminence, Amirul Momineen (a.s) has said regarding their characteristics, "They are warriors on the path of God and the arrogant and transgressors consider them lowly. Their worth is not known on the earth but they are well known in the heavens." [7]

4. Muhiyuddin Arabi said, "The people having divine recognition shall pay the oath of allegiance to His Eminence and they are the servants of God who shall harken to the call of His Eminence and become his supporters. They are those deputies of his who shall take up the responsibility of the important functions of his government...the Almighty Allah would select those persons as his deputies whom He has made cognizant of divine realities."

Number of the companions of Imam Mahdi (a.s)

As for the number of the companions of His Eminence, Imam Mahdi (a.s) who shall pay allegiance to him are same as the number of the warriors of Badr, that is 313. Sulaiman bin Haroon Ajali narrated that he heard His Eminence, Imam Sadiq (a.s) saying, "Indeed the master of this affair, that is the Qaim of the Progeny of Muhammad is safe, such that if all the people go away, the Almighty Allah shall bring his companions and they are the same that are implied in the words of Allah:

O you who believe! Whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers..."[8]

And also:

"...wherever you are, Allah will bring you all together..."[9]

They shall be the companions of His Eminence, Imam Mahdi (a.s). His Eminence, Imam Ali (a.s) said, "By Allah! I am aware of the companions of Imam Mahdi (a.s); I know their names, tribes and the names of their chiefs. These are the people whom Almighty Allah shall gather in ones and twos from different tribes and communities till they are nine. Then their number shall reach the warriors of Badr, that is 313 persons. And that is the saying of Almighty Allah:

"...wherever you are, Allah will bring you all together; surely Allah has power over all things."[10]

So much so, that people would not have time to change and Allah would make them reach the Imam.[11]

Abu Khalid Kabuli narrated from His Eminence, Imam Zainul Abideen (a.s) that he said, "They are such that they sleep on their beds (It means that they were asleep and Allah took them out and gathered them in Mecca). They are 313 persons, same as the number of Badr warriors and they shall be in Mecca overnight and that is the saying of Allah:

'...wherever you are, Allah will bring you all together...' [12]

[And these are the companions of the Qaim of the Progeny of Muhammad." [13]

Venue of Allegiance

The venue where companions of His Eminence, Imam Mahdi (a.s) pay the oath of fealty at his hands is between the Rukn and Maqam, which is the most sanctified and exalted spots. And a many traditions have been recorded on this subject.[14]

Conditions imposed by the Imam of the time (a.s) for giving allegiance
Narrators of traditions and historians have mentioned that His Eminence, the Master of the

Age (a.s) would put some conditions for accepting allegiance. They are as follows:
His Eminence, Amirul Momineen (a.s) after describing the characteristics of the companions of Imam Mahdi (a.s) mentions the conditions that Imam Mahdi (a.s) shall impose for those who wish to pay allegiance to him: They should promise that they shall not steal and commit fornication. Should not commit murder or defile honor. They must not speak ill to the Muslims.

They must not attack any house and must not kill anyone except for justification.
(He would mean to say:) You shall not tie bands of gold or wear silk. You shall not desecrate the mosque and you shall not block the paths. You shall not oppress the orphans and make the

paths insecure. You shall not resort to intrigue and deceit. You shall not usurp the property of the orphans. You shall not commit sodomy, drink wine and do misappropriation with Imamate and guidance. You shall not break oaths and promises. You shall not hoard wheat and barely. You shall not kill the one who has taken asylum with you. Do not pursue those who flee. Do not shed blood and do not attack an injured person. Wear coarse garments and prostrate on the bare earth. Eat barely bread and fight on the way of Allah. Wear perfumes and despise the impure things.

Meanwhile, His Eminence will impose upon himself the condition that there shall be no obstacle between him and his followers. All his activities shall be before them. He shall be satisfied with less and by the help of Allah he shall fill the earth with justice just as it would be fraught with oppression. And he shall serve Allah as He ought to be served...[15]

These conditions and characteristics show that the aim of His Eminence is spreading justice and equality and the establishment of the rule of Allah on the earth in such a way that no power and value remains for the tyrants. Also it shows that the ruler and the subjects are eligible for equity and there shall be no kind of discrimination between different classes of people except that it be having a firm base. His humility and his being with the common people shall be among the characteristics of His Eminence, the Master of the Age, the Remnant of Allah the .(Great (a.s

The Standard-Bearer of Imam Mahdi (a.s)

According to traditions, the standard bearer of His Eminence, Imam Mahdi (a.s) shall be Shuaib, the son of Salih, who shall be the commander of a huge army. He shall arrive from Khorasan to help and pay oath of allegiance to Imam Mahdi (a.s).[16] And it is said that he is from the Tamim and he is the one who shall defeat the Sufyani so that they come to Baitul Maqdas and prepare the ground for the government of His Eminence, the remnant of Allah. And from the time of the reappearance of Imam Mahdi (a.s) till the time his command gains absolute authority, there is a period of 72 months.[17]

It is narrated that on the flag of Imam Mahdi (a.s) shall be written: The allegiance is only for Allah.[18] The philosophy behind it is that the allegiance to His Eminence, Imam Mahdi (a.s) is allegiance to Allah, and his command is the Command of Allah.

Period of Imam Mahdi's Government

There is difference of opinion among narrators of traditions as regards the period of the Imam's government since there are various narrations on this subject.

1. The period of his government shall be 40 years and this is narrated from Imam Ali (a.s).[19]

2. It is 30 years[20]

3. It is 21 years[21]

Abundance of riches and blessings during the reign of His Eminence, Imam Mahdi (a.s)
Numerous traditions are recorded that convey that during the period of the Imam's government
there shall be widespread blessings:

1. Abu Saeed Khudri narrated from the Prophet of Islam (a.s) that he said, "Mahdi will be from my progeny. In his regime, my nation shall be bestowed with bounties, without parallel in the history of mankind. Everything will be available and distributed freely. Wealth and riches will be in excess. A person shall implore, 'O Mahdi, give me,' Imam (a.s) will reply, 'Take whatever you please.'"[22]

2. Abu Saeed Khudri narrated from the Prophet of Islam (a.s) that he said, "In the last age of my nation, the Mahdi shall reappear. And the Almighty Allah would shower His blessings upon him and the earth shall put forth its wealth. And the earth shall produce more and perfect economic possibilities. (Good Vegetation)."[23]

3. His Eminence, Imam Ali (a.s) says regarding His Eminence, Imam Mahdi (a.s) that, "Imam Mahdi (a.s) shall instruct his representatives in all cities that they should deal justly with people in such a way that the jackal and the ewe may graze at the same place. And evil may disappear and only goodness remains. Those who sow one mudd (unit) shall reap seven mudds as the Almighty Allah has said. Fornication, wine drinking and usury shall be finished and people shall be inclined towards worship, Islamic Law, charitable deeds, Prayers and religious programs. And the trusts shall be restored to their owners; there shall be increase in vegetation and blessings shall increase. Evils shall be destroyed and goodness shall remain and none who
[harbors animosity towards Ahle Bayt (a.s) shall survive."[24]

References

[1] Biharul Anwar

[2] Al-Irshad

[3] Al-Malahim wal Fitān

[4] Ghaybat Nomani, Pg. 123

[5] Mustadrak Hakim, 4/554

[6] Yanabiul Mawaddah, Pg. 437

[7] Yanabiul Mawaddah, Pg. 437

[8] Surah Maidah 5:54

[9] Surah Baqarah 2:148

- [10] Surah Baqarah 2:148
- [11] Ghaybah, Shaykh Tusi
- [12] Surah Baqarah 2:148
- [13] Kamaluddin
- [14] Iqdud Durar, Musnad Ahmad
- [15] Al-Mahdi Maood 3/11, quoted from Al-Malahim wal Fitan, Ibne Tawus 2/104
- [16] Kanzul Ummal, 7/260
- [17] Al-Malahim wal-Fitan, 1/3
- [18] Al-Mahdi Maood
- [19] Al-Bayan Fi-Akhbaar-e-Sahebuzzman, Minanur Rahman 2/42
- [20] Muntakhab Kanzul Ummal, 6/34
- [21] Isafur Raghibeen, Pg. 140
- [22] Mustadrak Hakim, 4/558
- [23] Mustadrak Hakim, 4/558
- [24] Muntakhabul Athar, Pg. 474 quoted from Kashful Astar