



The Role of Prayer in Preventing and Eliminating Calamity with Emphasis on Faraj Prayer

Laleh Eftekhary

Assistant Professor, Department of Qur'an and Hadith Sciences, Shahed University, Tehran, Iran

Email: eftekhari@shahed.ac.ir

<http://dx.doi.org/10.18415/ijmmu.v9i2.3291>

Abstract

In all situations of sorrow and joy, especially in times of trouble, man needs to connect with the God and connect to a source beyond the material world so that they can rely on a more important and stronger support than what he has. Man can say prayers and needs talking to his God in any language and in any way he wants. However, part of the prayers and the way of supplication to God is in the form of effective supplications and prayers left in memory of the Imams (AS) and sometimes as a result it has reached us from the language of the religious leaders. One of the most important prayers is the famous prayer of Faraj. This prayer speaks of the utterance and request of Faraj and the absolute opening. Therefore, this article is a descriptive-analytical method provided by the author's observations. On the subject of human society suffering from the corona virus, which is a public test for the world, nations and governments; He has enumerated the role of prayer in overcoming this calamity. If the factors and ways out of it are well identified and managed, its threats can be turned into opportunities, and despite losses, we can consider valuable gains and benefits for it.

Keywords: *Prayer; Eliminating Calamity; Faraj Prayer; Corona Virus*

Introduction

In various religions, especially in the teachings of Islam, prayer has a special place in eliminating or preventing the calamity. Despite the commonalities of the prayers in order to guide, instruct and teach the manner and content of prayer to the divine presence, but the prayers, like the dhikr, each has its own characteristics that should be used in certain situations, times and possibly places. Therefore, studying the Faraj prayer also shows that despite the shortness of the text, regardless of its richness, which has caused each of its words and phrases to have many messages, but it can be divided into different axes and different phrases. Some have considered for it three axes, so that the first part from the beginning to the end of the phrase "او هو اقرب" (Quṭb Rāwandī, 1409: 365 and Ṭabrasī, nd: 1130) includes complaints, blessings and peace be upon Muhammad and the family of Muhammad and asking for relief. The second part includes appealing to the Prophet (PBUH), Imam Ali (AS) and Imam Zaman (AS), and the third and final part includes praying and returning to prayers to God. (Sajedi and Alia Nasab, 2014: 41) This

division can be considered in terms of the audience that begins with God Almighty and extends to the infallible Imams (AS) and then ends with returning to God. Although this division seems appropriate, but considering the important points of this prayer, it can be said that the division based on the concept can have a better result. In this way:

1. Expressing the condition of the servant and describing the events and happenings in which he is placed.

This section, which is the beginning of the Faraj prayer, begins with the phrase "الهي" and the servant describes his condition in the presence of the God.

"الهي عظم البلاء و برح الخفاء و انكشف الغطاء وانقطع الرجاء وضافت الارض ومنعت السماء"

2. Divine attributes along with monotheism and separation from non-God

This section reads as follows:

"وانت المستعان و اليك المشتكى و عليك المعول في الشده والرخاء"

3. Paying attention to intermediaries and intercessors in order to attract divine mercy and care

This section also begins with *Ṣalawāt*:

"اللهم صل على محمد و آل محمد اولى الامر الذين فرضت علينا طاعتهم و عرفتنا بذلك منزلتهم"

4. Request for Faraj and opening

At this point, the servant asks:

"ففرج عنا بحقهم فرجا عاجلا قريبا كلمح البصر او هو اقرب"

5. Paying attention from the absence to addressing and appealing directly to the infallible Imams (AS) and asking them for help

This section, which is the final part, is as follows:

"يا محمد يا على يا على يا محمد اكفياني فانكما كافيان وانصراني فانكما ناصران يامولانا يا صاحب الزمان الغوث الغوث الغوث ادركنى ادركنى ادركنى الساعه الساعه العجل العجل العجل يا ارحم الراحمين بمحمد واله الطاهرين"

As it was said, in the division of the present study, axes, phrases and content have been considered, which will be explained in the next section.

Research Background

Many books and researches have been written about prayers, the importance of prayer and paying attention to it, or their explanation, document review and validity. Rahimi, for example, has done some research on the rhetorical manifestations of prayer in the Qur'an. Khoshfar has done research on the analytical semantics of the verse "قل ما يعيوا بكم" from the perspective of Shia and Sunni commentators. Mirzaei et al. have conducted theories about the manner and philosophy of prayer from the perspective of Nahj al-Balāghah, but in the case of Faraj prayers, some very few studies have been done.

For example, Sajedi and Uliyansab in 2014 in an article entitled "Compatibility of the content of the Faraj prayer or 'Azum al-Balā with monotheistic principles" have examined the axes of this prayer with the approach of agreeing with the principles of monotheism and answering doubts about its polytheistic illusion. (Benvidi, 2011) In his article entitled "Exploring the prayer of Faraj", he also examines this prayer as a prayer for the emergence of the Imam Mahdi and as one of the duties of those who wait. He also says that the only way to salvation is adherence to the divine authorities, and resorting to them. He concludes that this prayer confirms the belief in monotheism and independence of God's influence in the world and the necessity of appealing to the divine saints.

As it was mentioned, these researches have been done in relation to the absolute prayer from different sides or monotheism, recourse, intercession and asking for Faraj and the appearance of the Imam regarding the Faraj prayer. However, so far no research has been done to investigate the types of disasters and the role of prayer in facing them and turning threats into opportunities with emphasis on Faraj prayer.

So this study seeks to answer the question that "What is the role of prayer in preventing and eliminating the calamities with emphasis on the Faraj prayer?"

The role of prayer in preventing and eliminating calamity with emphasis on Faraj prayer

As mentioned in the introduction, the five divisions can be better achieved based on the concept. In this way:

First part: Expressing the condition of the servant and supplicating to God

In this part, the distressed and helpless servant describes the conditions in which he finds himself, first addressing God, his only god, that, "عظم البلاء" the calamity and trial of God has been great. The growth of calamity means that the servant has taken the principle of calamity and the divine test for granted in life, but its heaviness and growing has caused him to wake up from neglect, and caused supplication and attention to the God.

As mentioned earlier, calamity, affliction, trial and examination have a special place in the language of the Qur'an. Sometimes with the word "Balū" and "Balā" meaning test, and sometimes using the word "sedition" and derivatives of this word, God discusses his experiments on human beings. But the importance of this test is so much that He also considers the cause of creation, life and death to be testing the people, where He said: "Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving." (Mulk: 2)¹

There are other verses that deal with the issue from different angles, as mentioned earlier. Therefore, it can be said that from the perspective of the Qur'an, calamity is divided into different groups, which are:

1. Calamity and its duration and time frame

In addition to the second verse of Surah Mulk, which mentions that the creation of death and life is due to the testing and affliction of human beings, there are other verses that indicate that human beings in general from the creation of Adam (PBUH) and the beginning of the creation of his generation, the all people are tested until the death. Therefore, He says: "Lo! We have shown him the way, whether he be grateful or disbelieving." (Insān: 3)²

Another example is: "for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good." (Tawbah: 126)³

Although this verse has been revealed at a special time and about certain people, but it can be generalized to all human beings. From the collection of similar verses and narrations, it is concluded that the duration of human testing will continue from the beginning of creation to the end of his life, that is, until death. And in addition to occasional afflictions, he will be afflicted once or twice a year. So man is always being tested in this world. In this regard, Imam Ali (AS) describes the world as follows: It is a world that is intertwined with trials and tribulations and is known for its deceit. (Seyyed Raḍī, 2017, Sermon 226)

2 and 3. The type of divine tests (for the good and the bad) and its examples

Although man is constantly tested throughout life, the divine tests are not all in the form of suffering, but sometimes in the form of blessings and sometimes in the form of shortcomings and problems. Therefore, God says:

"كل نفس ذائقة الموت و نبلوكم بالشر والخير فتنه و الينا ترجعون." (انبياء/٣٥)
 "وقطعناهم في الارض امما منهم الكافرون ومنهم دون ذلك وبلوناهم بالحسنات والسيئات لعلهم يرجعون." (اعراف/١٤٨)

¹ . "الذي خلق الموت والحياة ليبلوكم ايكم احسن عملا" (ملك/٢)

² . "انا خلقنا الانسان من نطفه امشاج نبئليه فجعلناه سميعا بصيرا" (انسان/٣)

³ . "اولا يرون انهم يفتنون في كل عام مره او مرتين". (توبه/126)

4. The addressee and range of calamities

Trial and affliction are among the divine traditions that have been constantly tested by mankind. It has been said before that God has made death and life a means of testing human beings and has tested them since the beginning of human creation. This test is for both the general public and for individual human beings and for the saints. Therefore, God says:

“Do men imagine that they will be left (at ease) because they say, We believe, and will not be tested with affliction? Lo! We tested those who were before you. Thus Allah knoweth those who are sincere, and knoweth those who feign.” (‘Ankabūt: 2-3)⁴

5 and 6. Trials and tribulations, stance and how people deal with it and achievements

First of all, the question is how do people take a stand on disasters? Do they know the calamities or do they ignore these calamities? The answer is that human beings have different attitudes towards trials and tribulations, whether it is to experience blessings or to have shortcomings. Some, seeing the blessings do verbal and practical gratitude, do it in the way that God has commanded them, or by seeing it, they turn it into an opportunity and, ashamed of God's grace, seek to compensate for the mistakes and shortcomings of the past. Kumayl prayer states: "وكم من قبيح سترته وكم من ثناء جميل لست اهلا له نشرته" (Qomi, 1992, Kumayl prayer) but a group is so neglected and misguided that not only are not wake up by various afflictions but sometimes it increases sins and negligence of God remembrance and their disbelief. Therefore, the results and achievements of the calamities can be considered as a function of how people face and act with disasters. In the Holy Qur'an, as an example, God gives examples of the position of His saints and says: “And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.” (Sād: 24)⁵

Following the previous verses that God told him the qualities of David and His grace on him, He mentions the story of the trial before him raises him. That is, this test is also part of God's grace for him, because it makes David aware of some things and causes him to come out of this test successfully. Because when he realized that he had been tested by the Lord, he immediately prostrated and repented before God. Though his judgment on either side of his quarrel was correct, but it was because he had not made perfect sense of the rules. The result of this timely attention and action was that he was subject to God's mercy and not only his mistake was forgiven, but he found a high position by God and a good end. Thus, by telling the story of the affliction of the prophets and saints and how to deal with them correctly and in a timely manner, God teaches the audience how threats can be turned into opportunities to enjoy divine blessings and repel retribution with vigilance and proper action.

7. The purpose of trials and tribulations and the role of human beings in it

It has been said before that some verses explicitly state that the purpose of these exams is to distinguish between good and evil.

"انا جعلنا ما على الارض زينه لها لتبلىوهم ايهم احسن عملا". (كهف/٧)
 "ولتبلىونكم حتى نعلم المجاهدين منكم والصابرين وتبلىو اخباركم". (محمد/٣١)

Therefore, God's purpose is to either promote them after their success in various examinations, such as appointing Ibrahim Khalil as Imamate or to forgive their sins. And this is because here is the world of causes and effects, so the divine providence and will is done according to the law of causation. So both the occurrence of natural disasters and its prevention or reduction of its effects depend on the cause and effect and under the command and providence of God.

In other religious sources such as narrations and supplications, similar valuable concepts have been mentioned. An example of it is in the famous prayer of Kumayl (Qumī, 1992: Kumayl Prayer):

⁴ "احسب الناس ان يتركوا ان يقولوا امنا وهم لا يفتنون* ولقد فتنا الذين من قبلهم فليعلمن الله الذين صدقوا وليعلمن الكاذبين (عنكبوت/2-3)"
⁵ "وظن داوود انما فتناه فاستغفر ربه وخر راكعا واناب" (ص/٢٤)

"اللهم اغفر لي الذنوب التي تهتك العصم، اللهم اغفر لي الذنوب التي تنزل النقم، اللهم اغفر لي الذنوب التي تغير النعم، اللهم اغفر لي الذنوب التي تحبس الدعاء، اللهم اغفر لي الذنوب التي تنزل البلاء".

It means that some sins cause the disgrace of man, misery, change of blessings, non-acceptance of prayers and the descent of calamities. As a result, the goals of disasters and trials can be categorized as follows:

1. Recognizing the good and bad and their test is for promotion or loss of position and other issues;
2. Benefitting from divine mercy those suffering the trials and tribulations
3. Planning for human growth and development
4. Measuring the level of piety and altruism of human beings
5. Measuring the level of patience and thanks-giving of human beings
6. Waking up and coming out of neglect

Exams and the role of man in its creation

From what has been said, it can be seen that people themselves play a very important role in the occurrence and type of disasters and even in preventing or delaying them.

People who disobey God inevitably face these trials and tribulations, and natural disasters, floods, disease, and even death occur to them. It is narrated from Imam Ṣādiq (AS) that (Tūsī: 1414 AH. 1: 305):

"من يموت بالذنوب اكثر ممن يموت بالاجال ومن يعيش بالاحسان اكثر ممن يعيش بالاعمار".

This narration expresses well the role of human beings in causing disasters or enjoying blessings. In addition to the aforementioned verses as well as other verses of the Qur'an, the study of historical events confirm this. For example, the Holy Qur'an says: "And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!" (Baqarah: 65)⁶, and "And because of their breaking their covenant, We have cursed them and made hard their hearts." (Mā'idah: 13)⁷

That is, due to breaking the covenant, they were cursed by God and far from His mercy. God also considers the calamities that befall people as the result of their deeds: "Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much." (Shawrā: 30)⁸

Imam Ali (AS) says in Nahj al-Balāghah (Sayed Radī, 2009: Sermon 143):

"ان الله يبئلى عباده عند الاعمال السيئه بنقص الثمرات و حبس البركات و اغلاق خزائن الخيرات ليتوب تائب و يقطع المقلع ويتذكر متذكر ويزدجر مزدور".

Therefore, disasters particularly expensiveness and economic problems are the result of sins and a ground for repentance and return of insightful people.

There is another part of this (which is done by human actions) such as deforestation or improper use of underground and surface resources, lack of management of water, soil and human resources; improper lifestyles and problems such as these cause human beings to suffer calamities and problems or wars, although imposed on human society by a group of people, still involve and afflict all human beings. Such as world and regional wars, biological wars, as well as providing patterns of inappropriate lifestyles that are inconsistent with human innate needs and desires. However, the question is, if what has been said is true, how is it that the history of Islam and the history of the prophets show that the prophets and saints have always experienced the worst and the most severe afflictions, while their actions and especially their

⁶. "ولقد علمتم الذين اعتدوا منكم في السبت فقلنا لهم كونوا قردة خاسئين" (بقره/٤٥)

⁷. "فيمائنقضمهم ميتاقضم لعناهم" (مائدہ/١٣)

⁸. "فما اصابكم من مصيبه فيما كسبت ايديكم ويعفوا عن كثير" (شورى/٣٠)

infallibility violate the law in the sense that it is not expected to cause any difficulties at all? The answer to this question can be obtained from religious sources. An example of this is a narration from Imam Ṣādiq (AS) who said (Muttaqī Hindī 1401 AH, 2: 198):

"ان في كتاب علي (عليه السلام): ان اشد الناس بلاء النبيون، ثم الوصيون ثم الامثل فالامثل، وانما ابتلى المؤمن على قدر اعماله الحسنه فمن صح دينه وصح عمله اشدت بلاؤه وذلك لان الله عزوجل لم يجعل الدنيا ثواب المؤمن ولا عقوبه الكافر."

The role of prayer in the face of disasters

Praying and supplicating to God is one of the most important ways to solve problems and gain blessings, but as mentioned earlier, one of the main purposes of calamities is to get the servant out of negligence and supplication to God. It has been said before that from the point of view of the Holy Qur'an, prayer is the main means of attracting God's attention to the servant. This supplication, prayer, praise and glorification of God is not specific to human beings, but to animals and all that benefits from existence in a way that they sometimes do for themselves, like the story of a deer that came to Imam Reza (AS) and sometimes for other humans. As it is narrated that all creatures, even the fish of the sea, seek forgiveness from the Almighty God for the seeker and acquirer of knowledge (Kulaynī, 1429 AH, 1: 34):

"ان الملائكة لتضع اجنحتها لطالب العلم رضى به وانه يستغفر من في السموات ومن في الارض حتى الحوت في البحر."

Therefore, one of the most important ways to face disasters is to pray to God, who moderates man in both joys and hardships, threatens his behavior and attitude, and makes him feel hopeless, or holds him narcissistic and rebellious. Prayers can play an effective role in managing and guiding human thoughts, behavior, moods, and lifestyles in preventing and treating disasters and trials, reducing its harms, and turning challenges into opportunities. The remarkable point is that the popular belief is that one should pray after the calamity is revealed to solve it, while the characteristic of prayer is that both the remediation and treatment of the calamity and the prevention of the impending calamity are sometimes used to gain benefit or to establish its continuity and non-existence of the existing goodness is impressive. Because the Imams (AS) have called prayer a weapon. Because with the help of weapons, the benefits are gained and harms are repelled and also prayer is called "Fear" which means shield because prayer is like a shield and protects man from evils. The Prophet (PBUH) said (Hillī, 1407 AH: 14):

"الا ادلكم على سلاح ينجيكم من اعداءكم ويدرّاز اذقكم ؟ قالوا: بلى يا رسول الله. قال: تدعون ربكم بالليل والنهار فان سلاح المؤمن الدعاء."

And also Imam Ali (AS) says: "Prayer is the shield of the believer" (Ibid.) In other narrations, it is stated that: May you pray because praying to God and asking Him will return the calamity, even if it is destined and final, and only its signature has been remained (Prayer changes the calamity and returns it from its owner).

The richness of prayer among Muslims, especially Shia, is such that it fits the calendar of the year and various religious occasions such as Mab'ath, Ghadir, and the months of Rajab, Sha'ban and Ramadan, etc., as well as for various situations such as prayer Mashlūl, tawassul and the like. Also, prayers for the days of the week, prayers Kumayl, Nudbah and other prayers, etc., have caused the Shia to receive a part of the religious and doctrinal teachings and even the currents of the history of the prophets and Islam through prayers, or using the prayer treat their mental and physical problems. Some of these prayers have reached us from the language of the Infallible Imams (AS) with authentic documents and some of them have been raised by the elders of the religion. It is the belief of individuals as well as for resolving material and spiritual calamities that people should benefit. Relying on and paying attention to the prayers that have been recommended during the time of absence and in order to hasten the emergence of Imam Mahdi (AS) can certainly have better effects, and the most important of them is the Faraj prayer, which at the beginning deals with the issue of disaster and calamity as the main subject of the article. The situation that the world is facing today may not have felt like this until a few months ago. But the countries and nations of the world that relied on international and regional organizations and institutions for their development, health and progress and sought their aspirations and role models in the so-called First

World countries. Since they wanted to enjoy the support and assistance of institutions like the European Union and the United Nations, they tried for years and sometimes ignored the religious principles and revelatory teachings that they adhered to for centuries. Now they are facing a situation that these institutes cannot help them. The United States introduced himself as the God of the world and the savior of humanity. But today, he has become powerless against this calamity and disease. Yes, the curtains were drawn and their inability was clear to deal with the small virus that they probably created themselves. As Nimrod's inability to deal with mosquitoes became quite apparent. The veils were lifted and their ugly and unbelievable anti-human faces were revealed even against their own nations, who preferred the economic interests on the lives of millions of their citizens. They had hoped to the mirage of international institutions and organizations, but they were also disappointed and sought salvation in order to save them from this miserable situation: "As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah Who payeth him his due; and Allah is swift at reckoning." (Nūr: 39)⁹

For all people, the breadth of the earth with all its vastness, is narrowed and all rich and powerless people and countries all feel helpless and insecure. There is no way they can take refuge in it. All people, rich and poor, boss and subordinate, black and white, are all exposed to this disease.

And the sky forbids his healing and mercy from the people. This is where the servant is helpless. In these days when everyone is afflicted and all activities are affected by the disease, we must supplicate to God and the Faraj prayer is one of the best and most appropriate prayers for these days that man can take help to correct its doctrinal and educational issues and to mediate the honorable ones such as the Prophet and the Imams to God. In the second part, the attributes of God are presented along with monotheism and discontinuation from other than God; *وانت المستعان واليك المشتكى وعليك المعول في الشده والرخاء*

One is disappointed of all the arrogant powers and the material powers after their true faces are revealed. Then he turns away from others, he turns to God and considers Him the only one who can be asked for help and complain to Him, relying on Him in hardships and comforts. Therefore, just as 'Abd says in Surah Al-Hamd, *"اياك نعبد و اياك نستعين"* in order to ask for worship and help exclusively for God, in this prayer, the servant confesses that God is the only source of complaint and the only support in sorrows and joys. The one who teaches the lesson of monotheism raises the discontinuity of man from the other, the one who asks God for it in the prayers of Sha'baniyah (Qumī: 1992): *"الهي هب لي كمال الانقطاع اليك"*

As it has been mentioned in the life of the Prophets (PBUT) that they did not forget God when they saw the blessings or calamities of the world, but turned to Him. The third part is to pay attention to the intercessors of the divine path, which in order to attract God's mercy and care, begins with the blessings on Muhammad and Al Muhammad, that is, the prayer of God and the angels begins:

"الذين فرضت علينا طاعتهم و عرفتنا بذلك منزلتهم"

It means, O God, these things are not an apparent claim, but the blessings that I sent to Muhammad and the family of Muhammad, is for I believe in them as role models. Because these are the people whose obedience you have made obligatory on us, and thus their status You introduced us to the fact that Muhammad and the family of Muhammad are the "Ulu al-Amr" about whom You said: "Obey Allah, and obey the messenger and those of you who are in authority." (Nisā': 59)¹⁰

And if after the second part, when the servant considered God as his only support, he made Muhammad and the family of Muhammad intercessors and intermediaries. It is because their obedience is along the obedience to God, because their Nubuwwah and Wilayah are determined by God. As a result, obedience to their command is obedience to the divine command, so by the permission of God, they were allowed to intercede and mediate:

⁹. وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يُحْسِبُهُ الظَّمْآنُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهُ عِنْدَهُ فَوْقَاهُ حِسَابًا ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ (نور/39)
¹⁰. "اطيعوا الله و اطيعوا الرسول و اولى الامر منكم" (نساء/59)

In the fourth part, the servant rightly swears by them (Muhammad and his family) that God will provide him with a fast, immediate, and close opening that is as blinking or less as a blink of an eye, and will save him from this doom. Certainly Muhammad and the family of Muhammad (PBUH) have a right on us because they have guardianship over us and the people must fulfill these rights. And of course because of self-sacrifice, struggle and enduring the hardships of martyrdom, imprisonment and exile, other rights is considered for them such as intercession of the Ummah, healing in Turbat and answering prayers under the dome of Imam Hussein (AS).

In the fifth part, after the servant describes himself and his God in the first three parts and prays to God and in the fourth parts asks for a quick rescue, in this section he directly addresses the divine saints. And because they are perfect human beings and and caliph of God on earth takes help from them and asks them for forgiveness. In this section, which is the culmination of the end, attention has been paid to the direct appeal to the infallibles (AS) and asking for their help has been raised. This part begins with the phrase "Yā Muhammad Yā Ali Yā Ali Yā Muhammad." In the first to fourth parts, the servant's address was completely to God, and if he mentioned the Ahl al-Bayt (PBUH), they were considered as the third person, but now they have been directly addressed to the servant because their position has been determined by God, so he says: "Yā Muhammad Yā Ali Yā Ali Yā Muhammad."

The question here is why first we say "Yā Muhammad Yā Ali" and then "Yā Ali Yā Muhammad". Is the aim that Ali and Muhammad are one in terms of dignity? The answer is that it is definitely not such a thing because the Prophet (PBUH) is the the best creature of the world and Imam Ali (AS) proudly considers himself a servant of the Prophet (PBUH) (Kulaynī, 1429 AH, 2: 89): "انما انا عبد من انفسنا محمد" It should be noted that; First: In the verse of "Mubāhilah", which contains the phrase "انفسنا محمد" (Āl-e 'Imrān: 61), when the Prophet took Imam Ali with himself to say that Ali is the soul of the Messenger of God, because he is the one who sacrifice his life for the prophet. Therefore, the Faraj prayer states that Ali is Muhammad and Muhammad is Ali (PBUH). Second: According to the fact that Prophet Muhammad (PBUH) is in fact the last Prophet (Aḥzāb / 40) and Ali (AS) is the first Imam and Sayyid al-Awsiya, they have divine guardianship over the people. So one asks them for help and says: "You are the one who, according to the verses of the Qur'an (Al Imrān 32 and 132), obedience to you is obedience to the Messenger and God, and you are the mediators between the people and God, from whom God has commanded His servants to ask for help; "And gain a tool towards Him" (Mā'idah: 35)¹¹, asking you for help is seeking help from God and obeying His command. Then the distressed servant asks the Prophet (PBUH) and Imam Ali (AS) asks: "اكفياني فانكما كافيان", with the explanations that have been raised, he removes the objections as to whether this matter is not in contradiction with the holy verse: "Is not Allah enough for His servant?" (Zumar: 36)¹², because the sufficiency of the Prophet and Imam Ali (AS) in the direction of divine sufficiency and as the issue of intercession is with the permission of God, just as they do not have independence in intercession, they also have no independency from divine sufficiency. Then he adds: "You help me because you are my two helpers." Therefore, this request for help does not contradict the verse "اياك نعبد واياك نستعين" (Hamd: 5) which the servant seeks help only from God. Because if he calls the Prophet and Imam Ali (AS), it is because they have taken their power, dignity and everything from God, and in fact, asking them for help is also asking God for help is acting upon the verse 36 of surah Zumar. Because, in fact, as stated in the narrations and interpretations, they are the means of Muhammad and the family of Muhammad (PBUH) who are the intermediaries and intercessors between the people and God. (Amin, 1982, 4: 308; Ṭabarsī, 1983, 3: 293; Ḥuwayzī, 1415, 1: 625) Then, the distressed servant, appealing to the present Imam and the last Imam (AS), says: "O, our Mawla Yā Sahib al-Zaman", meaning that in the turbulent and stormy ocean of the world, we are not drowned and helpless human beings, but we have a present and living Imam. So we mention our need to him and say: "الغوث الغوث الغوث ادركنى ادركنى الساعه الساعه الساعه العجل العجل العجل"

¹¹. "وابتغوا اليه الوسيله" (مانده/ 35)

¹². "اليس الله بكاف عبده" (زمر/ 36)

That is, although my view is on Prophet Muhammad, Imam Ali and Sahib al-Zaman (AS), but appealing to them is also for God, the Most Merciful. So, God help me with Muhammad and his pure family. In general, in these expressions, the ultimate monotheism and discontinuity to God can be seen.

Conclusion

In general, it can be said that the case of human society being infected with the corona virus is a general test for the world, nations and governments (Imam Khamenei, 1/21/2012), whether according to verse 205 of Surah Al-Baqarah, there is a possibility that arrogance and the enemies of humanity have been done to destroy human beings, their products and offspring, or that human beings have been subconsciously affected by it. But according to the verse: “for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.” (Nisā’: 19) If, the factors and ways to exit are identified and managed, its threats can be turned into opportunities, and despite the losses, valuable benefits can be considered for it, some of which are:

1.Spiritual benefits

- 1-1. Turning people to prayer and supplication to God and reconcile and pay the financial debts
- 1-2. Paying attention to yourself and your God, thinking in solitude, tahajjud and supplications to God, and reciting the Qur'an and prayers, especially by using the capacities of the months of Rajab, Sha'ban, Ramadan and other occasions.
- 1-3. Revealing the weakness of materialistic culture and the richness of Islamic and revelatory culture and human need for spirituality
- 1-4. Unification of human society in the face of common problems and efforts to achieve a common solution.

2.Lifestyle reform

- 2-1. Reducing the generation gap and distance between family members and creating cooperation between them
- 2-2. Reducing the rituals and luxuries of weddings and mourning ceremonies
- 2-3. Identifying the capacities of the society and using it for compassion and attention to the needy

3.Material benefits

- 3.1. Utilizing the cyberspace to strengthen and develop business, Şilat al-Raḥim and virtual education
- 3.2. Economizing in the costs of energy, fuel, transportation, office centers, traffic reduction, air pollution and accidents
- 3.3. Revealing the weakness of the capabilities of countries as well as arrogant powers and claimants of world domination
- 3.4. Justice and elimination of discrimination between social classes and developed and poor countries in contracting the disease

4.Scientific and research benefits

- 4-1. Holding national and international scientific conferences
- 4-2. Developing human knowledge and scientific progress in the face of natural and man-made disasters

References

The Holy Qur'an, (Pickthall, English Trans).

Amin, N. (Lady Mujtahid) (1982), *Makhzan al- 'Irfān*, Tehran: Muslim Women Movement.

Benvidi, Z. (2011), "Study of the Faraj Prayer (*ilāhī 'azum al-balā*)," *Promised Waiting* 11 (24): 116-96.

Hillī, I. F. (1407 AH), *'Uddat al-Dā'ī wa Najāh al-Sā'ī*, Qom: Dar al-Kitāb al-Islamī.

Huwayzī 'Arūsī, A. A. J. (1415 AH), *Noor al-Thaqalain* (4th ed.), Qom: Ismaili.

Sajedi, A. & Olyanasab, Z. D. (2014), "Content compatibility of Faraj prayer with monotheistic principles," *Promised Waiting* 4(44): pp. 33-61.

Sayed Radī (2008), *Nahj al-Balaghah*, Beirut: Np.

Tabrisī, F. H. (1993), *Majma al-Bayān fī Tafsīr al-Qur'an*, Tehran: Naser Khosrow Publications.

Tūsī, M. H. (1414 AH), *Al-Amālī*, Qom: Dar al-Thaqāfa.

Qumī, Sh. A. (1992), *Maḥāṭith Al-Janān*, 4th ed. Tehran: Islamic Publications.

Kaf'amī Āmilī, I. A. (1403 AH), *Al-Misbah*, Beirut: Al-A'lamī lil-Matbū'āt.

Kulaynī, M. Y. (1429 AH), *Al-Kāfī*, Qom: Dar al-Hadith.

Muttaqī Hindī, A. (1401 AH), *Kanz al-'Ummāl fī Sunan al-Aqwal wal-A'fāl*, 5th ed. Np: Risālah Institute.

Websites:

<http://www.Khamenei.ir>

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).