

THE QA'EM IN THE QUR'AN

المَحَجَّةُ فِيمَا نَزَلَ فِي الْقَائِمِ الْحُجَّةُ
(عَجَّلَ اللهُ فَرَجَهُ الشَّرِيفُ)

SAYYID HASHIM AL-BAHRAANI

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In the Name of Allah, Most Gracious, Most Merciful



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Translation of:

المَحَجَّةُ فِيمَا نَزَلَ فِي الْقَائِمِ الْحُجَّةِ (عَجَّلَ اللَّهُ فَرَجَهُ الشَّرِيفِ)

Sayyid Abul Makarim, Hashim bin Sulaymaan Al-Bahraani

Translated by
Sayyid Mohsen Al-Husaini Al-Milani



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Note from the Translator

In the Name of Allah, Most Gracious, Most Merciful

“(Remember) the day when We will summon every people with their Imam”
(17:71).

The Messenger of Allah ﷺ said, “He who dies without knowing the Imam of his time has died a pagan.”¹

Abu Abdillah, Jaafar bin Mohammad (Imam Sadiq عليه السلام) said, “Learn about the signs (of the rising of the Qa’em عليه السلام), for verily if you do, the advancement or the delay of this matter will not harm you. Verily Allah says, *‘(Remember) the day when We will summon every people with their Imam’* (17:71). Those who know their Imam are like those who are in the tent of the awaited (Imam عليه السلام).”²

Imam Abu Abdillah, Jaafar bin Mohammad (Imam Sadiq عليه السلام) said, “O Fudhail! Know your Imam, for verily if you do, the advancement or the delay of this matter (the rising of the Qa’em عليه السلام) will not harm you. Those who die before the rising of the Owner of this Matter (the Twelfth Imam عليه السلام) while knowing their Imam, will not only be among those in the Army of the Imam, but they will be among those sitting under the flag of the (Qa’em عليه السلام himself).”³

Dear Reader:

Today the Imam of our Time - may I sacrifice myself for him - is the awaited Twelfth Imam عليه السلام, son of Imam Hasan bin Ali Al-Askari عليه السلام, who is in occultation. Simply knowing his name is not enough to save us from dying as pagans. Therefore, it is incumbent on every believer to learn about him.

¹ Sharh Al-Maqaasid 5:239. Al-Jawaaher Al-Modhiyyah 2:509. Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:409. Iqbaal Al-A'maal 460. Al-Kafi 1:377.

² Al-Kafi 1:372.

³ Al-Kafi 1:371.

There are over six thousand narrations about the Qa'em[ؑ] in Muslim books. Several scholars from among both the Shia⁴ sect and the general population⁵ have written books specifically about him.

The Qa'em in the Qur'an is an extremely strong and unique resource, for it boasts a collection of some of the most clear and beautiful verses from the Holy Qur'an about the Master of the Time[ؑ]. The TAFSEER (explanation) and TA'WEEL (hidden interpretation) of these verses are explained by the Ahlul Bayt[ؑ] themselves, and as Imam Hasan[ؑ] clearly states, "We (the Ahlul Bayt[ؑ]) are the only reliable explainers of the Qur'an. We do not guess its meaning. We are certain in our interpretation of it."⁶

Furthermore, the author, Sayyid Hashim Al-Bahraani - may Allah elevate his status - has collected the Ahadith which explain these verses from among the most authentic Shia source books. In Appendix B of this work, the reader will find a detailed section devoted to the lives and invaluable contributions of the scholars who have narrated these beautiful Ahadith.

The following are some suggestions which may provide a richer reading and appreciation of the verses and the vast Ahadith in this compilation:

1. A careful reading of the footnotes in this book. They are very rich in detail and provide important information which allow for a more thorough understanding of the verses and Ahadith.

In some cases, the footnotes refer to the Tafseer of other verses in the Holy Qur'an or to other important resources. The reader is strongly encouraged to carefully study the suggested resources.

Occasionally, the footnotes refer to geographical locations. Every effort has been made to ensure the accuracy of the information provided. However, it is possible that some of the names mentioned may refer to more than one location, some of which may not have been found in our research. There are also cities whose

⁴ The following are some of the works written by Shia scholars about the Twelfth Imam[ؑ]: Al-Ghaibah by Tousi, Al-Ghaibah by No'maani, Montakhab Al-Athar Fil Imam Al-Thani 'Ashar by Saafi, and Kamaal Al-Deen wa Tamaam Al-Ni'mah by Ibn Babeweyh.

⁵ The following are some of the works written by scholars from the general population about the Twelfth Imam[ؑ]: Al-'Orf Al-Wardi by Soyout'i, Al-Borhan by Muttaqi Al-Hendi, Al-Bayaan by Al-Kenji Al-Shaafi'ee, Al-Arba'een by Abi Nu'aym Al-Asbahaani, and 'Iqd Al-Dorar by Al-Selmi.

⁶ The Glad Tidings of Mustafa[ؑ] for the Shia of Murtaz'a[ؑ] Chapter 2, Hadith 139.

geographical location could not be confirmed – in those cases, no additional information was provided.

2. Some of the Ahadith may refer to the Ta'weel of more than one verse. Therefore, in some instances, the same Hadith is mentioned more than once about different verses. Occasionally, there are slight differences in some instances of the same Hadith due to multiple versions of the references.
3. In some Ahadith, references are made to the “sons of someone,” “children of someone,” “someone and someone,” or “someone, son of someone.” The term “someone” refers to a specific person whose name may not have been mentioned by the Ahlul Bayt^{عليه السلام} or the Hadith narrators for reasons like TAQIYYAH (precaution).
4. Occasionally, text has been placed in brackets. This text has been added for the sole purpose of clarifying the Ahadith. The supplemental text is simply included as a measure to compensate for the technical difficulties translation from one language to another often poses.
5. Because this is a book of Hadith, the author has tried to collect as many Ahadith as possible about the chosen verses. Although there might be slight differences in the details of the Ahadith, all of the Ahadith under the same verse lead to the same conclusion. These slight differences may be explained by the level of depth in which the Imam^{عليه السلام} chose to narrate the Hadith, the capacity of the Hadith narrators, or very rarely - a slight error (which has no bearing on the meaning) may have been made in the exact narration by one of the narrators in the chain. These differences do not affect the main contents of the Hadith and do not weaken the Hadith in any way. These differences are carefully scrutinized by the experts in the field of Hadith based on very strict rules and guidelines. Therefore, the reader can be rest assured of the authenticity and accuracy of the Hadith.

6. The references of each Hadith are mentioned in the footnote of the Hadith, all of which are books written in Arabic. If one of the references has been translated, the page numbers may not match the Arabic version exactly.
7. Arabic words have been capitalized in the first instance of their use in the book and are followed by a translation. Thereafter, only the first letter of the Arabic word has been capitalized.
8. All of the dates found in this book are based on the Islamic calendar.

The reader is kindly requested to recite Surah Al-Fateha for the author of this book, Sayyid Abul Makarim, Hashim bin Sulayman Al-Bahraani.

About the Author

The author, Sayyid Abul Makarim Hashim, is the son of Sayyid Sulaymaan, son of Sayyid Isma'eel, son of Sayyid Abdil Jawad, son of Sayyid Ali, son of Sayyid Sulaymaan, son of Sayyid Nasir Al-Mousawi Al-Katakaani Al-Bahraani.

Birth:

He was born in Katakaan, one of the suburbs of Tawbli in Bahrain. Historians have not recorded the exact date of his birth. No further information is available about his birth date.

However, the following information offers an indication of his approximate age:

- The book, Nozhatul Abrar, indicates that in the year 1063, Sayyid Abul Makarim Hashim was in Najaf where he met with Shaykh Fakhrul Deen. He was approximately twenty to thirty years old at the time.
- The book, Al-Riyaadh, suggests that he wrote the book, Siyar Al-Sahabah, in the year 1070.
- One of his books entitled, Mashikhat Man La Yahz'arohol Faqeeh, was found in the library of Sayyid Al-Mar'ashi. This book was written in the year 1076.

The aforementioned research suggests that he was likely born between 1030 and 1040.

Children:

1. Sayyid Isa, author of the commentary on Zobdatul Osoul of Bahaa'ie. (Aqa Bozorg Al-Tehraani describes him as "the perfect and virtuous scholar.")
2. Sayyid Mohammad Jawad
3. Sayyid Mohsen. Mirza Abdullah Al-Afandi describes him as "the righteous scholar."
4. Sayyid Ali

Credentials:

As a child, he began his education in his home country, Bahrain. Thereafter, he moved to Najaf where he was trained by some of the greatest scholars. He travelled to different countries and benefited from the knowledge of many scholars. For example, he travelled to Shiraz (which was a great centre of religious teachings), Isfahaan, and Mash'had.

Shaykh Hur Al-Aameli in his book, Amal Al-Aamil, describes him by saying:

He was a virtuous, knowledgeable, and diligent scholar, who was an expert in the language of Arabic, Tafseer, and the field of RIJAAL.⁷ He was a mountain and an ocean of knowledge. No one from among the previous scholars preceded his knowledge nor reached his status.

Teachers:

1. Shaykh Fakhru'l Deen, Ali bin Ahmad Al-T'uraihi Al-Najafi
2. Sayyid Abdul Adheem Ibn Sayyid Abbas Al-Astaraabadi (student of Shaykh Al-Bahaa'ee)

Students:

1. Mohammad bin Hasan Al-Hur Al-Aameli
2. Shaykh Mahmud bin Abdil Salaam Al-Ma'ni
3. Shaykh Abdullah bin Ali bin Ahmad Al-Bahraani, author of the book, Rasaael Al-Motashattitah
4. Sayyid Mohammad bin Ali bin Sayful Deen Al-Att'ar Al-Baghdadi
5. Shaykh Hasan Al-Bahraani
6. Shaykh Sulaymaan bin Abdillah Al-Maahouzi, author of the following books: Al-Bolghah, Al-Mi'raaj, Risalat Tarajim Ulama' Al-Bahrain, among others
7. Shaykh Ali bin Abdillah bin Raashid Al-Moqaabi Al-Bahraani
8. Shaykh Haykal bin Moqaddas Shaykh Abdul Ali Al-Asadi Al-Jaza'eri

⁷ RIJAAL: a vast field of knowledge in which the lives of Ahadith narrators are examined in detail to establish the authenticity of the Ahadith narrated by them.

Scholars' Opinions of the Author:

- Mirza Abdullah Al-Afandi in his book, Riyaadh Al-Ulamaa, writes, “He was a virtuous, noble, and pious worshipper, Hadith narrator, and knowledgeable scholar. The knowledgeable Sayyid Hashim was from Bahrain.”
- Shaykh Mohammad Hasan Al-Najafi Al-Jawaaheri in his book, Al-Jawaaher, writes, “It is impossible to confirm the justice of the scholars by studying their lives except for the likes of Muqaddas Al-Ardebili and Sayyid Hashim Al-Bahraani.”
- Shaykh Hur Al-Aameli in his book, Amal Al-Aamil, writes, “He was a virtuous, knowledgeable, and diligent scholar who was an expert in the language of Arabic, Tafseer, and the field of Rijaal.”
- Shaykh Abbas Al-Qummi in his book, Al-Kuna Wal Alqaab, writes, “He was a virtuous, knowledgeable, and diligent scholar who was an expert in the language of Arabic, Tafseer, and the field of Rijaal. No one has preceded him.”
- Shaykh Abbas Al-Qummi in his book, Al-Fawa’ed Al-Radhawiyah, writes, “He was an honourable pillar and a trustworthy support for the religion. He was a virtuous, knowledgeable, and diligent scholar. He has written many beneficial books which are an indication of his vast knowledge.”

Other Works by the Author:

1. Ihtijaaaj Al-Mokhalefin (Arguments of the Opponents from the General Population about the Imamate of the Commander of the Believers, Ali bin Abi Taleb ؑ)
2. Al-Insaaf (Fairness in the Scripts about the Imamate of the Twelve Honourable Imams ؑ from the Family of Mohammad ؑ)
3. Idhaah Al-Mostarshedin (Illustration for Those who Come Back to the Wilayat of the Commander of the Believers, Ali bin Abi Taleb ؑ)
4. Al-Borhaan (The Proof in Tafseer of Qur’an)
5. Bohjatul Nadhar (The Delight in Proving the Imamate and the Successorship of the Twelve Imams ؑ)

6. Tabseratul Wali Fiman Ra'aa Al-Qa'em (Enlightenment of Wali about Those who Met Mahdi, the Qa'em, During the Time of His Father and During the Time of the Short Occultation)
7. Tabseratul Wali Fil Nas Al-Jali (Enlightenment of Lovers Through The Illuminating Scripts About the Commander of the Believers, Ali bin Abi Taleb - the Caliph, the Imam, and the Successor - and About the Eleven Successors of the Prophet)
8. Al-Tohfa Al-Bahiyah (The Beautiful Masterpiece in Proving the Successorship of Ali)
9. Tarteeb Al-Tahdheeb (Organizing the Book: Al-Tahdheeb)
10. Mashikhat Man La Yahz'arohul Faqeeh (Introducing the Men of the Book: Man La Yahz'arohul Faqeeh)
11. Tafdheel Al-A'immah (Preference of the Imams Over All of the Prophets Except the Prophet)
12. Tafdheel Ali (Preference of Ali Over the Prophets with Books except the Prophet)
13. Tanbihaat Al-Areeb (Skillful Warnings About the Men of the Book: Al-Tahdheeb)
14. Al-Tanbihaat Fil Fiqh (Warnings in Jurisprudence)
15. Hilyatul Abraar (The Ornament of the Pious Ones: Mohammad and His Purified Family)
16. Hilyatul Nadhar (Decoration of the Eyes with the Grace of the Twelve Imams)
17. Al-Dor Al-Nadheed (The Amazing Pearls Found in the Virtues of Husain, the Martyr)
18. Rawdhatul Aarefeen (The Garden of the Knowledgeable Ones and the Journey of the Wishful Ones About the Names of the Shia of the Commander of the Believers)
19. Salaasil Al-Hadid (Iron Chains to Imprison Those Who Follow the Words of Ibn Abil Hadid)
20. Siyar Al-Sahabah (The Traditions of the Companions)
21. Sharh Tarteeb Al-Tahdheeb (The Explanation of the Book: Organizing the Book, "Al-Tahdheeb")
22. Omdatul Nadhar (The Pillar of Intelligence About the Infallibility of the Twelve Imams)
23. Ghayatul Maraam (The Utmost Desire and the Arguments about the Appointment of the Imams Based on the Narrations of the Shia and the General Population)
24. Faslun Mu'tabar (An Authentic Chapter About Those Who Met the Awaited Twelfth Imam of Humankind)
25. Fadha'el Ali (The Virtues of Ali and the Imams From His Sons)

26. Fadhl Al-Shia (The Virtues of Shia)
27. Kashful Mohem (Significance of the Hadith of Ghadeer)
28. Al-Lobaab Al-Mostakhraj (The Extracted Core of the Book, “Al-Shihaab”)
29. Al-Lawame’ Al-Nuraniyyah (The Shining Qur’anic Names of Ali and His Sons ﷺ)
30. Madinatul Ma’aajiz (The City of Miracles)
31. Misbaah Al-Anwar (The Light Which Manifests the Miracles of the Chosen Prophet ﷺ)
32. Mat’aa’en Al-Bakriyyah (The Strong Criticism of Abu Bakr and the Defects of Omar Narrated Through the Othmanic Chains of Narration)
33. Ma’aalim Al-Zolfa (The Worlds of Virtues Found in the Knowledge of the Beginning Life and the Hereafter)
34. Maqtal Al-Husain (The Martyrdom of Abi Abdillah Al-Husain ﷺ)
35. Man Rawa Al-Nas (The Script Narrators of the Twelve Imams From Among the Companions of the Prophet ﷺ)
36. Mowlid Al-Qaem (The Birth of the Qa’em ﷺ)
37. Nozhatul Abraar (The Light of the Eyes and the Journey of the Pious Regarding the Creation of Paradise and Hell)
38. Nasab Omar (The Family Tree of Omar bin Al-Khattab)
39. Nahayatul Ikmaal (The End of Perfection Through Which Deeds are Accepted)
40. Al Hadi (The Guide and the Calling Light)
41. Wafaat Al-Zahraa’ (The Death of Fatema Al-Zahra’ ﷺ)
42. Al-Hidaya (The Qur’anic Guidance About the Wilayat of the Imams ﷺ)
43. Wafat Al-Nabi (The Death of the Prophet ﷺ)
44. Al-Yatimah (The Orphan and Invaluable Pearl)
45. Wafat Al-Nabiyyeen (The Death of the Prophets)
46. Yanaabee’ Al-Ma’aajiz (The Wellspring of Miracles and the Sources of the Proofs)

Death:

He died between the years 1107 and 1109 in the house of Shaykh Abdillah bin Shaykh Husain bin Ali bin Kanbaar. He was married to the Shaykh’s daughter.

His body was moved to the town of Tawbli and he was buried in the Maatini cemetery. His grave is well-known and continues to be visited by many.

Note from the Author

Sayyid Abul Makarim, Hashim bin Sulaymaan Al-Bahraani

In the Name of Allah, Most Gracious, Most Merciful

Praise be to Allah, the Everlasting, the Ever Existing, who has the knowledge of everything and has power over all things - (the Lord) who guides the creatures. And Allah's blessings be on the most honourable created being, Mohammad ﷺ, and on his family ﷺ - the choice of Allah from among the inhabitants of the earth and the heavens.

This book boasts a beautiful collection of the verses of the Holy Qur'an, the Book that Allah describes by saying, "*Falsehood cannot come at it from before it or from behind it. It is a revelation from the all-wise, the owner of praise*" (41:42).

The chosen verses are about the rising Imam from the family of Mohammad ﷺ, the one who shares the name and title of his grandfather ﷺ, son of Hasan Al-Askari ﷺ, son of Ali Al-Hadi ﷺ, son of Mohammad Al-Jawad ﷺ, son of Ali Al-Redha ﷺ, son of Musa Al-Kadhim ﷺ, son of Jaafar Al-Sadiq ﷺ, son of Mohammad Al-Baqir ﷺ, son of Ali Zain Al-Abideen ﷺ, son of Husain Al-Shaheed ﷺ, son of the Commander of the Believers, Ali bin Abi Taleb ﷺ - the Imam of the Time and Allah's Decisive Proof on His creation.

These Ahadith have been collected from the Tafseer of the Ahlul Bayt ﷺ. Some of the verses may be about him (the Twelfth Imam ﷺ) and his fathers ﷺ, but only the portions that refer specifically to him have been mentioned in this book.

This book is entitled Al-Mahajjah Fi Ma Nazala Fil Qa'em Al-Hujjah (which translates to The Conclusive Arguments in the Qur'an about the Qa'em, the Decisive Proof ﷺ – The Qa'em in the Qur'an).

Allah is sufficient for us and He is the best supporter.

Verse 1

الم (2:1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2:2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (2:3)

“ALIF, LAAM, MEEM. This is the Book; there is no doubt in it, (it is) a guidance for those who are pious, who believe in the unseen and establish the prayers, and spend (in the way of their Lord) out of what We have given them” (2:1-3).

Ibn Babeweyh⁸ narrated from Ali bin Ahmad bin Mohammad Al-Daqqaq, from Mohammad/Ahmad bin Abi Abdillah Al-Koufi, from Musa bin ‘Imran Al-Nakha’ee, from his uncle Husain bin Yazid, from Ali bin Abi Hamza, from Yahya bin (Abi) Qasem, who said:

I asked Imam Sadiq^{عليه السلام} about the verse, *“ALIF, LAAM, MEEM. This is the Book; there is no doubt in it, (it is) a guidance for those who are pious, who believe in the unseen” (2:1-3).*

Imam^{عليه السلام} replied, *“Those who are pious’ are the Shia of Ali^{عليه السلام}. ‘The unseen’ is the Decisive Proof who will be in hiding. The supporting evidence for this (explanation) is the following verse, ‘And they say: ‘Why is not a sign sent down to him from his Lord?’ Say: ‘Verily, the unseen is only for Allah (to know), therefore wait; verily I am with you, among those who wait’ (10:20).”⁹*

Ibn Babeweyh narrated from Mohammad bin Musa bin Motawakkil, from Mohammad bin Yahya Al-Attar, from Ahmad bin Mohammad bin Isa, from Omar bin Abdil Aziz, from a group of our companions, from Dawud bin Khatheer Al-Reqqi, who said:

⁸ For more information, refer to Appendix B.

⁹ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:340.

Imam Sadiq عليه السلام said, *“Those who believe in the unseen”* (2:3) are those who believe and testify that the rising of the QA'EM (the Twelfth Imam عليه السلام) is HAQQ (truth).¹⁰

Ibn Babeweyh narrated through his ISNAAD (chain of narrators) from Jabir bin Abdillah Al-Ansari, from the Messenger of Allah ﷺ, who said:

Blessed are those who are patient during his (the Twelfth Imam's) occultation. Blessed are those who stay steady in their love (for the Twelfth Imam عليه السلام). They are those whom Allah describes in His Book as *“those who believe in the unseen”* (2:3).

The Prophet ﷺ added, *“They are the party of Allah. Verily the party of Allah are the successful ones”* (58:22).¹¹

¹⁰ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:340.

¹¹ Kifayat Al-Athar 60. Tafseer Al-Borhan 1:125.

Verse 2

فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ
(2:148)

“Hasten then to do good works (surpassing each other). Wherever you are, Allah will bring you all together; verily, Allah has power over all things”
(2:148).

Ali bin Ibrahim¹² narrated from his father, from Ibn Abi Umair, from Mansour bin Yunus, from Abi Khalid Al-Kaaboli, from Imam Baqirؑ, who said:

I swear to Allah that it is as if I can see the Qa'emؑ with his back resting on HAJAR,¹³ calling out his rights:

O people! Those who dispute with me about Allah, (should know) that I am the most knowledgeable about Allah.

O people! Those who dispute with me about Adam, (should know) that I am the most knowledgeable about Adamؑ.

O people! Those who dispute with me about Nuh, (should know) that I am the most knowledgeable about Nuhؑ.

O people! Those who dispute with me about Ibrahim, (should know) that I am the most knowledgeable about Ibrahimؑ.

O people! Those who dispute with me about Musa, (should know) that I am the most knowledgeable about Musaؑ.

O people! Those who dispute with me about Isa, (should know) that I am the most knowledgeable about Isaؑ.

O people! Those who dispute with me about the Messenger of Allah, Mohammad, (should know) that I am the most knowledgeable about the Messenger of Allah ﷺ.

¹² For more information, refer to Appendix B.

¹³ HAJAR: the black stone of the Kaaba.

O people! Those who dispute with me about the Qur'an, (should know) that I am the most knowledgeable about the Qur'an.

Then he will move to the MAQAAM¹⁴ where he will perform two Rak'ats of prayer and will ask Allah to grant him his rights.

Imam Baqir[ؑ] added:

I swear to Allah that he (the Twelfth Imam[ؑ]) is the "distressed" to whom this verse refers, *"Is not He (best) who answers the distressed when he calls to Him, and removes the distress and makes you the successors in the earth"* (27:62).

The first one who will pay allegiance to him (the Twelfth Imam[ؑ]) will be Jibraeel, and after him three hundred and thirteen men.

Those (from among the three hundred and thirteen men) who meet (the Qa'em[ؑ]) on his way to Makkah will join him. And those who do not join him on the way will disappear from their beds. They are those to whom the Commander of the Believers[ؑ] refers as "the missing ones from their beds."

Allah says in His Book, *"Hasten then to do good works (surpassing each other). Wherever you are, Allah will bring you all together"* (2:148). "Good works" refers to (believing in the) WILAYAT (divine authority).

In another verse, Allah says, *"And if We hold back the torment from them until (comes) a reckoned nation"* (11:8). "The reckoned nation" refers to the companions of the Qa'em[ؑ] who will be united with him within one hour.

When the Qa'em[ؑ] reaches Baydaa',¹⁵ the Army of Sufyaani will rise against him but Allah will order the earth to seize them by their feet. This is the meaning of the verse, *"If you could see when they shall be terrified; but there shall be no escape, and they shall be seized from a nearby place"* (34:51).

When this happens, (the Army of Sufyaani) will say, *"We believe in him"* (34:52).

¹⁴ MAQAAM: the platform with the footprints of Prophet Ibrahim[ؑ].

¹⁵ Baydaa': a desert between Medina and Khaibar on the route to Makkah.

Imam Baqir[ؑ] added, *“How can they come to belief from a place so far away?”* (34:52). *‘A gulf shall be created between them and that which they will eagerly desire, as was done in the past for the likes of them’* (34:54). *‘That which they will eagerly desire’* is not to be tormented.”¹⁶

Shaykh Al-Kulayni¹⁷ narrated from Ali bin Ibrahim, from his father, from Ibn Abi Umair, from Mansour bin Yunus, from Isma'eel bin Jabir, from Abi Khalid, from Abi Abdillah Jaafar bin Mohammad, from Imam Baqir[ؑ], who said:

“Hasten then to do good works (surpassing each other). Wherever you are, Allah will bring you together” (2:148). *“Good works”* refers to (believing in the) Wilayat.

“Wherever you are, Allah will bring you all together” (2:148) refers to the companions of the Qa'em[ؑ], who are a little over three hundred and ten men. I swear to Allah that they are the *“the reckoned nation”* who will unite within one hour, just like the cumulus clouds of autumn.^{18 19}

Mohammad bin Ibrahim²⁰ (known as Ibn Abi Zainab Al-No'maani) narrated from Abdil Waheed bin Abdillah bin Yunus, from Mohammad bin Jaafar Al-Qorashi, from Mohammad bin Husain bin Abi Khattab, from Mohammad bin Sinaan, from Z'urais, from Abi Khalid Al-Kaaboli, from Imam Sajjad or Imam Baqir[ؑ], who said:

FOQADAA' (the missing ones) are a group of people who will disappear from their beds and find themselves in Makkah. Allah says, *“Wherever you are, Allah will bring you all together”* (2:148), and these are the companions of the Qa'em[ؑ].²¹

¹⁶ Tafseer Al-Qummi 2:205

¹⁷ For more information, refer to Appendix B.

¹⁸ Cumulus clouds: large, white, puffy clouds which appear suddenly during fair weather.

¹⁹ Al-Kafi 8:313.

²⁰ For more information, refer to Appendix B.

²¹ Al-Ghaibah by No'maani 168.

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed bin 'Oqdah, from Ali bin Husain Al-Taimali, from Hasan and Mohammad sons of Ali bin Yusuf, from Sa'daan bin Muslim, from a man, from Mofadh'al bin Omar, from Imam Sadiq^{عليه السلام}, who said:

When Allah gives permission for the reappearance of the Imam, he will call upon Allah with His Hebrew name. Suddenly his three hundred and thirteen companions will be gathered for him like the cumulus clouds of autumn.

The three hundred and thirteen men are the flag-bearers. Some of them will disappear from their beds at night and find themselves in Makkah, while others will travel on clouds during the day. They are all known by their names, their titles, and the names of their fathers.

I (Mofadh'al) asked, "May I sacrifice my life for you. Who are stronger in faith?"

Imam^{عليه السلام} replied, "Those who travel on clouds during the day. They are the missing ones and the following verse was revealed about them, *'Wherever you are, Allah will bring you all together'* (2:148)."²²

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed, from Ahmad bin Yusuf, from Isma'eel bin Mahran, from Hasan bin Ali, from his father and from Wahab, from Abi Baseer, from Imam Sadiq^{عليه السلام}, who said:

The verse, *"Hasten then to do good works (surpassing each other). Wherever you are, Allah will bring you all together"* (2:148) was revealed about the Qa'em^{عليه السلام} and his companions. They will be united with no prior appointment.²³

Mohammad bin Ibrahim Al-No'maani narrated from Mohammad bin Ya'qoub Al-Kulaini, from Ali bin Ibrahim bin Hashim, from his father and from Mohammad bin Yahya bin 'Imran, from Ahmad bin Mohammad bin Isa and from Ali bin Mohammad, from Sahl bin Ziyad, from Hasan bin Mahboub,

²² Al-Ghaibah by No'maani 168.

²³ Al-Ghaibah by No'maani 127.

from Amr/Omar bin Abil Miqdaam, from Jabir bin Yazid Al-Jo'fi, from Imam Baqir[ؑ], who said:

Allah will gather the Qa'em's three hundred and thirteen companions for him with no prior appointment, just like the cumulus clouds of autumn.

O Jabir! They are those to whom this verse refers, *"Wherever you are, Allah will bring you altogether"* (2:148). They will pay allegiance to him between RUKN²⁴ and Maqaam. He (the Qa'em[ؑ]) will have the covenant of the Messenger of Allah^ﷺ with him - the covenant which will be inherited by the sons from the fathers.^{25 26}

Ibn Babeweyh narrated from Ahmad bin Mohammad bin Yahya Al-Attar, from Abi Jaafar from Mohammad bin Husain bin Abi Khattab, from Mohammad bin Sinaan, from Abi Khalid Al-Qammat', from Z'urais, from Abi Khalid Al-Kaaboli, from the master of the worshippers - Ali bin Husain (Imam Sajjad[ؑ]), who said:

Those missing from their beds are the three hundred and thirteen men, (who are) equal to the number of companions of the Battle of Badr. They will all suddenly find themselves in Makkah, for Allah says, *"Wherever you are, Allah will bring you altogether"* (2:148). They are the companions of the Qa'em[ؑ].²⁷

Ibn Babeweyh narrated from Mohammad bin Ali Majilweyh, from Mohammad bin Abi Qasem, from Ahmad bin Abi Qasem, from Ahmad bin Abi Abdillah Al-Barqi, from his father, from Mohammad bin Sinaan, from Mofadh'al bin Omar, from Imam Sadiq[ؑ], who said:

The following verse was revealed about the missing ones (who are) the companions of the Qa'em[ؑ], *"Wherever you are, Allah will bring you altogether"* (2:148). Some of them will disappear at night from their beds, and in the morning they will be in Makkah. Others will travel during the day

²⁴ RUKN: the corner of the Kaaba known as the corner of Yemen.

²⁵ This means that every Imam inherits this covenant from the previous Imam.

²⁶ Al-Ghaibah by No'maani 150.

²⁷ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:654.

on clouds. They are known by their names, their titles, and the names of their fathers.

I (Mofadh'al) asked, "May I sacrifice my life for you. Who are those who are stronger in faith?"

Imam ؑ replied, "Those who travel during the day on clouds."²⁸

Ayyashi²⁹ narrated through his Isnaad from Jabir Al-Jo'fi, from Imam Baqir ؑ, who said:

Sit still and do not move your hands or legs³⁰ until you see (all of) the signs that I am about to tell you (manifest themselves) within one year.

There will be a caller in Damascus and the earth will collapse in one of its small towns. Then a portion of the mosque of Damascus will be destroyed.

The Turks will arrive and pass through Damascus until they arrive in the island (of Hejaz). The Greeks will arrive all the way to Ramla.³¹ In that year, there will be fighting and disorder in every Arab land.

The people of Shaam will be divided under three flags: As'hab, Abqa', and Sufyaani.

Then Muz'ar will lead (the tribe of) Bani Dhanb Al-Himaar but Sufyaani and his uncles (from the tribe of) Bani Kalb will fight and kill all of them in a way that has never been heard of before. This is the meaning of the verse, "*The sects differed among themselves, and woe unto the disbelievers from the meeting of the great day*" (19:37).

Then Sufyaani and his army will focus only on killing the family of the Prophet ؑ and their Shia. He will go to Kufa where he will crucify and kill the Shia.

²⁸ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:672.

²⁹ For more information, refer to Appendix B.

³⁰ This means do not join any group or follow any movement.

³¹ Ramla: a city on the coastal plain southeast of Tel Aviv.

Then a flag (an army) will come from Khorasan. It will reach the shores of the Tigris River. Thereafter, one of our weak lovers will rise with a group of his followers. He will be attacked on the (southern) outskirts of Kufa.

Then (Sufyaani) will send a cavalry to Medina (looking for the Qa'em ﷺ) and they will kill a man there. Thereafter, Mahdi ﷺ and Mansour will run away from Medina. However, the family of the Prophet ﷺ will all be imprisoned, from the youth to the elderly. The Army of Sufyaani will go looking for the two men but Mahdi ﷺ will run away, just as Musa ran away from the people cautiously and in fear.³²

He will go to Makkah. The army will follow him until it arrives in Baydaa'. Then the earth will collapse on the army, and everyone will be killed except for an informant from among them.

The Qa'em ﷺ will stand between Rukn and Maqaam, and then he will pray.

After he prays, he will move with his minister and call out:

O people! We ask Allah to help us against those who oppressed us and usurped our rights.

O people! Those who dispute with me about Allah, (should know) that I am the most knowledgeable about Allah.

O people! Those who dispute with me about Adam, (should know) that I am the most knowledgeable about Adam ﷺ.

O people! Those who dispute with me about Nuh, (should know) that I am the most knowledgeable about Nuh ﷺ.

O people! Those who dispute with me about Ibrahim, (should know) that I am the most knowledgeable about Ibrahim ﷺ.

O people! Those who dispute with me about the Messenger of Allah, Mohammad, (should know) that I am the most knowledgeable about the Messenger of Allah ﷺ.

³² Fear of the Imam ﷺ is not for his own safety or life. It is for the safety of the religion, just like his grandfather, the Master of Martyrs, Imam Husain bin Ali ﷺ, who placed the safety of the religion above his own safety, choosing martyrdom over paying allegiance to the enemies of Allah.

O people! Those who dispute with me about the prophets, (should know) that I am the most knowledgeable about the prophets.

O people! Those who dispute with me about the Qur'an, (should know) that I am the most knowledgeable about the Qur'an.

I testify and every Muslim also testifies that we have been oppressed, banished, and exiled from our homes. Our wealth and our families have been stolen from us, and verily (today) we ask Allah and every Muslim to help us.

I swear to Allah that a little over three hundred and ten companions will join him and there will be fifty women with them. They will join him with no prior appointment, just like the cumulus clouds of autumn, one after another. This is the meaning of the verse, *"Wherever you are, Allah will bring you all together; verily, Allah has power over all things"* (2:148).

The Qa'em عليه السلام and his minister will be between Rukn and Maqaam holding the covenant, the flag, and the sword of the Prophet صلى الله عليه وآله when the companions (of the Qa'em عليه السلام) will join him and pay allegiance to him.

Then a caller will call and announce the matter (reappearance) of the Qa'em عليه السلام, and will mention him by name in a voice that will be heard by everyone on earth. His name is the name of the Prophet صلى الله عليه وآله.

If you are not certain about any of these signs, you can be certain about the covenant of the Prophet صلى الله عليه وآله, his flag, his sword, and the purified soul from the sons of Husain عليه السلام. If you are still not certain, then you can be confident about the announcement from the heavens that will mention his name.

The family of the Prophet صلى الله عليه وآله has only one flag but others will rise with many different flags. Therefore, stay still and do not follow anyone until you see the man from the sons of Husain عليه السلام who has the covenant, the flag, and the sword of the Prophet صلى الله عليه وآله with him. The covenant of the Prophet صلى الله عليه وآله was given to Ali bin Husain عليه السلام (after Husain عليه السلام) and then to Mohammad bin Ali عليه السلام, and after him to whomever Allah wills. Therefore, follow this family forever and beware of those whom I mentioned to you.

When (the Qa'em عليه السلام) and his companions move toward Medina, they will pass by Baydaa'.

He (the Qa'em ﷺ) will say, "This is the land that will collapse on (the Army of Sufyaani)."

This is the meaning of the verse, *"What! Do those who make evil plans feel secure from (the splitting of) the earth by Allah to swallow them, or of the coming of the wrath of Allah on them from where they do not perceive?"* (16:45).

When (the Qa'em ﷺ) reaches Medina, he will send Mohammad bin Al-Shajari out of it (secretly), just like Prophet Yusuf ﷺ. Then he will move to Kufa and he will stay there for as long as Allah wills until he seizes the city. Thereafter, he will move to Adhraa'³³ with his companions and with many others who will have joined him.

Sufyaani will be in Ramla at that point and then the two armies will meet. That is the Day of Replacement when some of the Shia of the family of the Prophet ﷺ will leave the Army of Sufyaani and join the Army of the Qa'em ﷺ, while some of the Shia of Sufyaani will leave the Army of the Qa'em ﷺ and join Sufyaani. On that day, everyone will follow their own flag.

The Commander of the Believers ﷺ said that on that day, Sufyaani and everyone with him will be killed. The true losers will be those who will not be with the Qa'em ﷺ on that day to take from the plunder of (Bani) Kalb (the Army of Sufyaani).

Then he (the Qa'em ﷺ) will go to Kufa, which is where he will live. He will buy and free every Muslim slave. He will pay the debt of every Muslim and he will return the rights of all of the Muslims back to them. He will not kill anyone without paying the blood money to his family, and no one from (among his companions) will be killed without the Imam ﷺ paying his debts on his behalf and appointing a salary for his family.

He will fill the earth with equity and justice, just as it will be filled with inequity, oppression, and aggression.

Then he and his family will move to Rohbah,³⁴ which is where Nuh ﷺ lived. Rohbah is a blessed land, for every land in which someone from the family

³³ Adhraa': a village close to Damascus.

³⁴ Rohbah: a village south of Najaf in Iraq.

of the Prophet ﷺ has lived or has been killed is a blessed land. Verily, they (the Ahlul Bayt ﷺ) are the purified successors.³⁵

Ayyashi narrated through his Isnaad from Abi Sameena, from the servant of Imam Kadhim ﷺ, who said:

I asked Imam Kadhim ﷺ about the verse, *“Wherever you are, Allah will bring you all together”* (2:148).

Imam ﷺ replied, “I swear to Allah that when our Qa'em ﷺ rises, Allah will gather our Shia for him from every country.”³⁶

Shaykh Al-Mufid³⁷ narrated through his Isnaad from Amr bin Abi Miqdaam, from Jabir Al-Jo'fi, who said:

Imam Baqir ﷺ said to me:

O Jabir! Sit still and do not move your hands or legs until you see the signs which I am going to tell you.

The first sign will be a disagreement between the sons of someone. I do not foresee that you will (live long enough) to see that, but narrate this Hadith for others after me.

Then a caller will call from the heavens, after which the voice of victory will be heard from around Damascus. Then the earth will collapse in one of Damascus' villages, named Al-Jaabiya; and a portion from the right side of the mosque of Damascus will be destroyed.

Then a group of apostates from among the Turks will rise, and this will be followed by disorder among the Greeks. Turks will come all the way to the island (of Hejaz) and the Greeks will arrive in Ramla.

³⁵ Tafseer Al-Ayyashi 1:63.

³⁶ Tafseer Al-Ayyashi 1:64.

³⁷ For more information, refer to Appendix B.

O Jabir! In that year, there will be disorder in the west. It will start in Shaam first, and the people of Shaam will be divided into three groups: the group of As'hab, the group of Abqa', and the group of Sufyaani. The Army of Sufyaani will fight the Army of Abqa' and will kill them all. Then Sufyaani will fight As'hab and will kill him, after which his only goal will be to go to Iraq.

On their way to Iraq, they will pass by Qarqisaa where they will kill one hundred thousand vigorous men. Then Sufyaani will send an army of seventy thousand men to Kufa where many will be crucified and killed, while others will be taken as captives.

Then the flags (army) of Khorasan will rise and approach (Kufa) quickly. Some of the companions of the Qa'em ﷺ will be in this army.

The commander of the Army of Sufyaani will capture one of our lovers who will be trying to escape from Kufa but they will kill him between Hirah and Kufa. Then Sufyaani will send an army to Medina, so Mahdi ﷺ will head toward Makkah. When the commander of the Army of Sufyaani discovers that Mahdi ﷺ has left Medina, he will send his men looking for him. However, they will not find him, and (the Qa'em ﷺ) will enter Makkah while he is afraid³⁸ and in hiding, just like Musa, the son of 'Imran, was when he left his people.

When the Army of Sufyaani will reach Baydaa', the caller will call from the heavens, "O Baydaa'! Destroy this nation."

So the land of Baydaa' will swallow all of them except three people whose faces will turn backwards, and they are from the Kalb family. The following verse has been revealed about this incident, "*O you to whom the scripture has been given, believe in what We have sent down, confirming what is (already) with you, before We change their faces, and turn them to their backs*" (4:47).

At this point, the Qa'em ﷺ will be in Makkah leaning on the Kaaba while seeking refuge in it.

Then he (the Qa'em ﷺ) will call out:

³⁸ Refer to footnote 32.

O people! We ask Allah and those people who answer our call to help us. Verily we are the family of your Prophet and we are the closest people to Allah and to Mohammad ﷺ.

O people! Those who dispute with me about Adam, (should know) that I am the most knowledgeable about Adam ﷺ.

O people! Those who dispute with me about Nuh, (should know) that I am the most knowledgeable about Nuh ﷺ.

O people! Those who dispute with me about Ibrahim, (should know) that I am the most knowledgeable about Ibrahim ﷺ.

O people! Those who dispute with me about the Messenger of Allah, Mohammad, (should know) that I am the most knowledgeable about the Messenger of Allah ﷺ.

O people! Those who dispute with me about the prophets, (should know) that I am the most knowledgeable about the prophets.

Is it not true that Allah has said in His Honourable Book, *“Verily, Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of ‘Imran above (all His) creatures, offspring, one from another; and Allah is hearing, knowing”* (3:33-34)?

I am the remainder of Adam, I am the (holy) relic of Nuh, I am the chosen descendant of Ibrahim, and I am the choice from the family of Mohammad ﷺ.

Verily those who dispute with me about the Book of Allah, (should know) that I am the most knowledgeable about the Book of Allah.

Verily those who dispute with me about the traditions and the conduct of the Prophet ﷺ, (should know) that I am the most knowledgeable about his traditions and his conduct.

(O people!) I ask by Allah everyone who heard my voice to inform those who are absent. I ask you through the right of Allah, the right of His Messenger ﷺ, and through my right on you - which is the right of my nearness to the Messenger of Allah ﷺ, to help and protect us against those who have oppressed us. We have been

oppressed and we have been exiled from our countries and our families; our rights have been usurped from us; and the evildoers have been given preference over us.

Fear Allah in (abandoning us) and do not disappoint us. Support us so that Allah supports you.

Imam Baqir^{عليه السلام} continued:

Then Allah will gather the three hundred and thirteen men for him with no prior appointment, just like the cumulus clouds of autumn.

O Jabir! This is the meaning of the verse, *“Wherever you are, Allah will bring you all together; verily, Allah has power over all things”* (2:148).

(The Qa'em^{عليه السلام}) will have the covenant of the Messenger of Allah^{صلى الله عليه وآله}, which he has inherited from his fathers^{عليهم السلام}, with him. Allegiance will be paid to him between Rukn and Maqaam.

O Jabir! The Qa'em^{عليه السلام} is from the sons of Husain bin Ali^{عليه السلام}, and Allah will amend his matter in one night.

O Jabir! If people get confused about these signs (that I just mentioned), they can (at least) be certain about the fact that he is from the children of the Messenger of Allah^{صلى الله عليه وآله} and that he inherits the knowledge from the knowledgeable ones (his fathers^{عليهم السلام}).

However, even if they are not certain about that, they can be certain about him through the call from the heavens which will mention him by name and by the name of his father and mother.³⁹

Abu Mansour Al-Tabrasi⁴⁰ narrated from Abdil Adheem Al-Hasani, who said:

I said to Imam Jawad^{عليه السلام}, “O My Master! I hope you are the rising Imam of the family of the Prophet who will fill the earth with equity and justice after having been filled with inequity and oppression.”

³⁹ Al-Ikhtisaas 256.

⁴⁰ For more information, refer to Appendix B.

Imam عليه السلام replied:

We are all the rising Imams by the order of Allah. We are all the guides to the religion of Allah. However, the one who will purify the earth from Kufr and fill it with equity and justice will be born in hiding from the eyes of the people and he will remain hidden from them. He is the one whose name is unlawful to be mentioned (publicly). He is the one whose name and title is the same as the Messenger of Allah صلى الله عليه وسلم.

He is the one under whose feet the earth walks and every difficult matter will be made easy for him.

His companions will be united with him from all over the earth, and he will have as many companions as there were in the Battle of Badr: three hundred and thirteen.

This is the meaning of the verse, *“Wherever you are, Allah will bring you all together; verily, Allah has power over all things”* (2:148).

Allah will make him appear for the people after these (three hundred and thirteen) men will have joined him. He will rise with the permission of Allah after his army (which consists of) ten thousand men will have formed, and he will continue killing the enemies of Allah until Allah is pleased.

I asked, “How will he know when Allah is pleased?”

Imam عليه السلام replied, “Allah will place the mercy in his heart. Then he will enter Medina, he will exhume Laat and ‘Ozza (from their graves),⁴¹ and he will burn them.”⁴²

Abu Jaafar Mohammad bin Jarir Al-Tabari⁴³ narrated from Abil Husain Mohammad bin Harun from Abi Harun bin Musa bin Ahmad, from Abi Ali Hasan bin Ahmad/Mohammad Al-Nahawendi, from Abi Jaafar Mohammad bin Ibrahim bin Abdillah Al-Qummi Al-Qattan known as Ibn Al-Khazzaz, from Mohammad bin Ziyad, from Abi Abdillah Al-Khorasani, from Abil Husain

⁴¹ For more information about Laat and ‘Ozza, refer to the Tafseer of 53:19 of the Holy Qur'an.

⁴² *Al-Ihtijaaj* 2:249.

⁴³ For more information, refer to Appendix B.

Abdillah bin Hasan Al-Zohari, from Abi Hassaan Sa'eed bin Jinaah, from Mas'oud/Mas'adah bin Sadaqah, from Abi Baseer, who said:

I asked Imam Sadiq^{عليه السلام}, "May I sacrifice myself for you. Did the Commander of the Believers^{عليه السلام} know the companions of the Qa'em^{عليه السلام} as (well) as knowing their number?"

Imam^{عليه السلام} replied:

My father^{عليه السلام} told me:

I swear to Allah that the Commander of the Believers^{عليه السلام} knew every one of them. He also knew their names, the names of their fathers, the names of their wives, and their tribes. He knew where they would live and he knew their ranks as well.

Imam^{عليه السلام} continued:

Hasan^{عليه السلام} knew everything that the Commander of the Believers^{عليه السلام} knew, and the knowledge of Hasan was with Husain^{عليه السلام}. Ali bin Husain^{عليه السلام} knew everything that Husain^{عليه السلام} knew, and after that everything that Ali bin Husain^{عليه السلام} knew was entrusted to Mohammad bin Ali^{عليه السلام}, and everything that Mohammad bin Ali^{عليه السلام} knew, your Imam (referring to himself) knows.

I (Abu Baseer) asked, "Is this (information about the companions of the Qa'em^{عليه السلام}) written somewhere?"

Imam^{عليه السلام} replied, "It is written and contained safely in the heart, and it will not be forgotten."

I said, "May I sacrifice myself for you. Tell me about their number, their countries, and their locations."

Imam^{عليه السلام} said, "Come to me on Friday after prayers." So I went to the Imam^{عليه السلام} on Friday.

Imam^{عليه السلام} asked me, "O Aba Baseer! Have you come regarding the question you asked me?"

"May I sacrifice myself for you. Yes!" I replied.

“You will not be able to memorize this. Where is your friend who writes for you?” asked the Imam ﷺ.

“I think he got busy and I did not want to be late, so I did not wait for him,” I replied.

The Imam ﷺ ordered one of the men who were there to write the following:

This is what the Messenger of Allah ﷺ dictated to the Commander of the Believers ﷺ to write about the companions of Mahdi ﷺ, the number of those missing from their beds, the people who will join him, and those who will travel during the day and at night toward Makkah after hearing the call in the year in which the affair of Allah (the reappearance) will become apparent. They (the companions) are the noble ones and they will be the rulers and the judges on the people (after the reappearance).

One man is from eastern T'aazband and he is a garrisoned traveller; two men are from Samaghaan;⁴⁴ one man is from Farghaana;⁴⁵ two men are from Tarmod;⁴⁶ four men are from Daylam;⁴⁷ two men are from Marwrud;⁴⁸ twelve men are from Marw;⁴⁹ nine men are from Beirut;⁵⁰ five men are from T'ous;⁵¹ two men are from Qariyat;⁵² three men are from Sejestaan;⁵³ twenty-four men are from Taleqaan;⁵⁴ eight men are from Jabal Al-Ghar;⁵⁵ eighteen men are from Nayshabur;⁵⁶ twelve men are from Harat;⁵⁷ four men are from Yousenj; seven men are from Ray;⁵⁸ seven/nine men are from T'abarestaan;⁵⁹ eighteen men are from Qum;⁶⁰ two men are from Jerusalem; twelve men are from Jorjaan;⁶¹ three men are from Raqqah;⁶² two men are from Rafeqa;⁶³

⁴⁴ Samaghaan: a village in the borders of Tabarestan, one of the northern provinces of Iran.

⁴⁵ Farghanaa: a Russian city close to the borders of Azarbayjan in Iran.

⁴⁶ Tarmod: a city north of the Jaihun River in the ancient province of Komijan in Iran.

⁴⁷ Daylam: one of the ports of the Persian Gulf.

⁴⁸ Marwrud: a city in Iran located in the eastern province of Khorasan.

⁴⁹ Marw: a city in Iran located in the eastern province of Khorasan.

⁵⁰ Beirut: the capital of Lebanon.

⁵¹ T'ous: ancient name for Mash'had; the capital of Khorasan in Iran.

⁵² Qariyat: an area in Oman.

⁵³ Sejestaan: a western province in Afghanistan.

⁵⁴ Taleqaan: a city in Iran, one hundred and thirty kilometres northwest of the capital, Tehran.

⁵⁵ Jabal Al-Ghar: an area east of Jordan.

⁵⁶ Nayshabur: a town in northeastern Iran, located in the province of Khorasan in Iran.

⁵⁷ Harat: a western province in Afghanistan.

⁵⁸ Ray: a city in central Iran, located south of the capital, Tehran.

⁵⁹ T'abarestan: a city located south of the Caspian Sea.

⁶⁰ Qum: centre of religious teachings in Central Iran, south of the capital, Tehran.

⁶¹ Jorjaan: a city in Iran, located southeast of the Caspian Sea.

⁶² Raqqah: a city located in northeastern Syria by the Euphrates River.

⁶³ Rafeqa: a city in Syria by the Euphrates River.

three men are from Aleppo; five men are from Salamyah;⁶⁴ two men are from Damascus; one man is from Palestine; one man is from Baalbek;⁶⁵ one man is from Aswan;⁶⁶ four men are from Fust'aat';⁶⁷ two men are from Qayrawan;⁶⁸ three men are from the villages of Kerman;⁶⁹ two men are from Qazwin;⁷⁰ four men are from Hamadan;⁷¹ one man is from Muqan;⁷² one man is from Badw; one man is from Khilaat';⁷³ three men are from Hayrewaan; one man is from Naswa; four men are from Sinjar;⁷⁴ one man is from Qaali Qola;⁷⁵ one man is from Somaysaat';⁷⁶ one man is from Naseybayn;⁷⁷ one man is from Mosul;⁷⁸ two men are from Bareq;⁷⁹ one man is from Roha';⁸⁰ one man is/two men are from Harran;⁸¹ one man is from Baagha;⁸² one man is from Qabes;⁸³ two men are from Sanaa';⁸⁴ one man is from Qebah;⁸⁵ two men are from Tripoli;⁸⁶ two men are from Qolzom;⁸⁷ one man is from Abthah; one man is from Wadil Qura;⁸⁸ one man is from Khaibar;⁸⁹ one man is from Bada;⁹⁰ one man is from Jaar;⁹¹ fourteen men are from Kufa;⁹² two men are from Medina; one man is from Terbedha; one man is from Hayoun; one man is from Kuthaar;⁹³ one man is from T'ahna (T'ahor); one man is from Bayram; two men are from Ahvaz;⁹⁴ two men are from Persepolis;⁹⁵ one

⁶⁴ Salamyah: a city located in central Syria.

⁶⁵ Baalbek: the principal town and agricultural centre of Al-Biq' in eastern Lebanon.

⁶⁶ Aswan: a city in Egypt.

⁶⁷ Fust'aat': a city in Egypt, located on the east bank of the Nile River.

⁶⁸ Qayrawan: a city in Tunisia.

⁶⁹ Kerman: the provincial capital of southeastern Iran.

⁷⁰ Qazwin: a city in northwestern Iran.

⁷¹ Hamadan: a city in westcentral Iran, at the northeastern foot of Mount Alvand.

⁷² Muqan: a city on the shores of the Caspian Sea in Iran.

⁷³ Khilaat': ancient capital of Armenia.

⁷⁴ Sinjar: a city located in northwestern Iraq, close to the Syrian border in the Ninawa district.

⁷⁵ Qaali Qola: a city in Armenia close to Khilaat'.

⁷⁶ Somaysaat': a city on the shores of the Euphrates River.

⁷⁷ Naseybayn: an ancient city located in northeastern Syria close to the present city, Qamishli.

⁷⁸ Mosul: a city located in northwestern Iraq.

⁷⁹ Bareq: an area close to Kufa in southern Iraq.

⁸⁰ Roha': a town between Mosul and Syria.

⁸¹ Harran: an ancient city of strategic importance. Now it is a village in southeastern Turkey which lies along the Balikh River.

⁸² Baagha: one of the villages of Granada in southern Spain.

⁸³ Qabes: one of the ports of Tunisia.

⁸⁴ Sanaa': the capital of Yemen, located between the two mountains of Naqom and Aybaan.

⁸⁵ Qebah: an area in Bahrain.

⁸⁶ Tripoli: the capital of Libya.

⁸⁷ Qolzom: a city by the shores of the sea of Bahrain.

⁸⁸ Wadil Qura: a valley between Medina and Syria.

⁸⁹ Khaibar: an area on the outskirts of Medina.

⁹⁰ Bada: a valley close to Aila, a mountain between Makkah and Medina which is close to Yanbo'.

⁹¹ Jaar: a village close to Medina.

⁹² Kufa: a well-known city in Iraq, eleven kilometres northeast of Najaf.

⁹³ Kuthaar: one of the villages of Kufa.

⁹⁴ Ahvaz: a city in southwestern Iran located on both banks of the Karun River.

man is/two men are from Mowailan;⁹⁶ one man is from Dubailah; one man is from Saida'eel; eight men are from Madaen;⁹⁷ one man is from 'Okbara;⁹⁸ two men are from Hulwan;⁹⁹ three men are from Basra;¹⁰⁰ seven men of As'haab Al-Kahf (the People of the Cave); the two traders and their servant who will leave 'Ana¹⁰¹ for Ant'akia;¹⁰² eleven men from among the Muslims who have immigrated to the west; two men are from Sarandib;¹⁰³ four men are from Samand; the man who will be missing from his ride in Salaahit'; one man is from Shiraz¹⁰⁴ or Siraaf (the doubt is from Mas'adah, the narrator of Hadith); two men are from She'b¹⁰⁵ and they are those who will run away toward Serdaniya; one is a man from Yakhshob who will be looking for Haqq and he will be in Seqeliyyah;¹⁰⁶ one man who will run away from his tribe; and the man who will dispute with the NAASIBI (one who incites hatred toward the Ahlul Bayt (عليه السلام)) using the Qur'an is from Sarakhs.¹⁰⁷

These are the three hundred and thirteen men,¹⁰⁸ whose (number is) equal to the number of the companions of the Battle of Badr. Allah will unite them in one night, which will be a Thursday night, in Makkah. The next morning they will all meet in Masjid Al-Haraam. Then they will disperse throughout the streets of Makkah. They will look for houses in which to stay but the people of Makkah will dislike them and will feel uncomfortable with them, for they will know that these are not men who have come for Hajj, Umrah, or for business.

Therefore, the people of Makkah will say to each other, "These men are strangers; we have never seen them before. They are not from one country nor do they have any camels or any other form of transportation."

⁹⁵ Persepolis: a city located about fifty-one kilometres northeast of Shiraz in the region of Fars in southwestern Iran.

⁹⁶ Mowailan: an area close to Bukhara, a city in central Uzbekistan.

⁹⁷ Madaen: a city in Iraq, south east of Baghdad.

⁹⁸ 'Okbara: a small city, east of the Tigris River between Baghdad and Mosul.

⁹⁹ Hulwan: an ancient settlement, now a southern suburb of Cairo, Egypt. It is also an area in northern Iraq.

¹⁰⁰ Basra: a city located in southeastern Iraq. It is the principal port of Iraq.

¹⁰¹ 'Ana: a city in Iraq close to the borders of Syria.

¹⁰² Ant'akia: a densely populated city of ancient Syria, and now a major town in southern Turkey.

¹⁰³ Sarandib: the Arabic name for the island of Sri Lanka.

¹⁰⁴ Shiraz: a city in southwestern Iran.

¹⁰⁵ She'b: an area close to Makkah.

¹⁰⁶ Seqeliyyah: Sicily, Italy.

¹⁰⁷ Sarakhs: a city in Iran located in the eastern province of Khorasan.

¹⁰⁸ The total number of the people mentioned in this section is slightly less than three hundred and thirteen. One possible reason for not including all of the companions may be for reasons like TAQIYYAH (precaution).

While the people of Makkah are gathered and are in the middle of this conversation, a man from the Bani Makhzoom will come forward and say to the chief (of the people of Makkah), "Last night I had a dream which frightened me and I am worried about it." The chief will ask the man to tell him about the dream.

The man will say:

I saw a fireball swooping down from the sky on the Kaaba. It was filled with locusts that had green wings. The locusts started circulating around the Kaaba for a while. Then they started going toward the east and the west, and on their way they burned every single city and crushed every single castle. Then I woke up extremely frightened.

The people of Makkah will say to him, "You have already seen these strangers. Let's go to Aqra', who is from the Bani Thaqeef, so he can explain the meaning of your dream." He will go to Aqra' and tell him of his dream.

He (Aqra') will say, "This dream means that an army of soldiers from Allah has come to your city tonight and there is no way to defeat them."

The people of Makkah will tell him about the strangers that have entered Makkah. The people will leave (Aqra') with the intention of capturing and attacking these men (the companions of the Twelfth Imam عليه السلام) but Allah will fill their hearts with fear (of these strangers).

Some of the people of Makkah will say to others:

Let us not hasten to attack these strangers. They still have not done anything wrong. Beware that these men might be from within our powerful tribes. Let us wait until we see an evil act from them, and then fight them. It looks like they are here to perform the rituals (of Hajj/Umrah), and their faces are the faces of good people. They are in the holy Haram of Allah and we cannot hurt them until they commit an evil act.

However, the man from the Bani Makhzoom (who is their chief) will say:

We do not feel safe with them. They might be waiting for their backup (troops) and once they join them, they will reveal their evilness. Therefore, rise against them while they are few in number and while they are still strangers in this land. (Know that) these men have not come to Makkah without a reason, and soon they will be part of a great event. I am sure that the explanation of the dream was correct. So prepare to fight them while fighting them is still possible.

Then another man will stand up and say:

If the others who may join them are also like them, then we have no reason to worry because these people do not have weapons or means of transportation, nor do they have any castles in which to seek refuge, and they are surrounded by us. Therefore, we should wait until they make a move or until an army comes to their aid. Then we will easily destroy them.

The people of Makkah will continue this discussion until nightfall, when Allah will put them to sleep. They will not meet again until the rising of the Qa'em ﷺ.

The companions of the Qa'em ﷺ treat each other like brothers who are from the same father and mother and they are always together. If they leave each other at night, they will meet in the morning. This is the meaning of the verse, *"Hasten then to do good works (surpassing each other). Wherever you are, Allah will bring you all together"* (2:148).

I (Abu Baseer) asked, "May I sacrifice myself for you. Will there be any believer on earth other than the companions of the Qa'em ﷺ?"

Imam ﷺ replied, "Yes, but the companions are those with whom the Qa'em ﷺ will rise. They are the noble ones, the judges, the rulers, and the scholars in religion. (The Qa'em ﷺ) will move his hands over their stomachs and their backs, and (by doing so) they will never commit an error in their judgment."¹⁰⁹

¹⁰⁹ Dala'el Al-Imama 554.

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abi Hassaan Sa'eed bin Jinah, from Mohammad bin Marwan Al-Karkhi, from Abdillah bin Dawud Al-Koufi, from Soma'ah bin Mahran, who said:

Abu Baseer asked Imam Sadiq[ؑ] about the number of companions of the Qa'em[ؑ], and the Imam[ؑ] told him about their number and their locations.

Abu Baseer went back to Imam Sadiq[ؑ] the next year and asked, "What is the story of the garrisoned traveller?"

Imam[ؑ] replied:

He is a man from As'bahaan (Isfahan) from the sons of their leaders. He has/will have a (large) farm and he is the only one who works in it. He will travel the world looking for Haqq. He will not be alone with any of our enemies without killing them, until he will arrive in T'azneed/T'azband where he will kill a Naasibi who will curse the Commander of the Believers[ؑ]. He will stay there until the order comes to him.

As for the man from Yakhshob who looks for Haqq, he is from among the writers of Hadith and he is knowledgeable about the disagreement of the people. He will continue looking for Haqq from one country to another, looking for the man with Haqq until the order comes while he is travelling from Mousel to Rahaa, (at which point) he will head toward Makkah.

As for the man who will run away from his tribe from Balkh, he is a man with deep knowledge. He will continuously invite people to join him (but they will not) so he will run away from them to Ahwaz. He will stay in one of its villages until the order of Allah comes to him, and then he will run away from them.

As for the disputer (who fights) against the Naasibi with the Book of Allah, he is from Sarakhs. He is truly a knowledgeable person and Allah will inspire him with the knowledge of the Qur'an. Therefore, he will prove our rights and status from the Qur'an to anyone from among our enemies who will meet him.

As for the man in Seqeliyyah, he is from the west from a village called Qarya. He will convert to Islam and will turn away from the west. He will move from one country to another looking for the true Islam until Allah will honour him by guiding him to the religion that you (Shia) follow.

Thereafter, he will enter Seqeliyyah and worship Allah there until he hears the call and answers it.

As for the two men from She'b, who will run away toward Serwaniyya - one of them is from Madaen in Iraq and the other one is from Habaya. They will move to Makkah and continue doing business there until their work leads them to a town called She'b. Therefore, they will move to She'b until the people of She'b learn about them and start harassing them and ruining their business.

Therefore, one of them will say to the other:

O brother! We have been harrassed in our countries. We (even) abandoned the people of Makkah and came to She'b, and now these people are hurting us more than the people of Makkah. You can see how they treat us. Let's move away from here and start travelling until the order of Allah comes to us with justice, victory, or death.

Therefore, they will decide to leave. They will move to Borqa, and then from there to Serdaniyya, where they will stay until the night of the reappearance of the Qa'em ﷺ.

The two traders, who will leave 'Aana for Ant'akia, are named Muslim and Sulaym, and they have a Persian servant named Salmuna. The three of them will leave with a group of business men towards Ant'akia. A few miles before (arriving in) Ant'akia, they will hear the voice of the caller (from the heavens). They will hear it and pretend that they do not know anything about it. Then they will (secretly) leave the group. When the group arrives in Ant'akia, they will realize that the two traders and their servant are missing so they will start looking for them, but they will not find them.

Some of the men in the group will ask the others about their families. They will decide to sell their goods and send the money to their families. They will send condolences to them, informing them that their men are missing. Their families will divide their inheritance (assuming that they are dead) but after six months they will return to their families as soldiers in the front lines of the Army of the Qa'em ﷺ as if they were never missing.

As for the Muslim immigrants to Rome, they are the people who have been hurt aggressively by their neighbours, families, and governors. They will leave them and go to the west, informing the Roman King of their hardships.

He will grant them safety and will give them some of the land of Constantine. They will stay there until the night that they will be taken (to the Imam ﷺ). In the morning, their neighbours and the people of their city will find them missing. They will look for them but they will not find any sign of them. They will inform the Roman King, who will send a group to find them, but no one from among those who search for them will return. The oppressive Roman King will be grieved. Therefore, he will threaten their neighbours with death if they do not find the missing men and inform him of their location.

The people of that land will be continuously hurt by the King. They will be punished and imprisoned until a monk who has read the Books will hear about this oppression. He will tell some people, who used to inform him about the news of the missing men, that no one on earth knows about them except for himself and a Jew from Babylon. The people will ask the monk about the missing men but he will not say anything to them until the King sends for him.

The King will say, "I was informed about your knowledge and I need to know if they have been killed, so I can kill their killers and leave the rest of the people alone."

The monk will reply:

Do not be hasty and do not worry about them. Nothing bad has happened to them; they have not killed anyone nor have they been killed. They cannot be harmed nor are they among those about whom you need to worry. These people have been transferred from your land to Makkah, the land of the great king whose return with justice has been promised by every prophet.

The King will ask him, "How do you know this?"

The monk will reply, "I am saying nothing but the truth from the book that was written over five hundred years ago which has been inherited by the scholars."

The King will say, "If that which you are saying is the truth, then bring this book for me."

The monk will go to bring the book, and the King will send some of his trustworthy men to accompany him.

When the monk brings the book, the King will find the description of the Qa'em ﷺ written in it. He will read the name of the Qa'em ﷺ, the name of his father ﷺ, the number of his companions, and the news of his reappearance. He will also read that they will seize his land.

Therefore, the King will say to the monk, "Woe unto you! Why have you not informed me of this until now?"

The monk will reply, "If I was not worried that you would commit the sin of killing innocent people, I would not have told you about it even today; (I would have waited) until you saw all of this with your own eyes."

The King will ask, "Do you think I will live long enough to see all of this?"

The monk will reply, "Yes. In less than one year, you will find them in the middle of your land and these men will be the guides to the religion."

The King will ask, "Should I send some men to search for them to bring their news to me or should I write them a letter?"

The monk will reply, "You will pay allegiance to the man and will follow him, and after you die, one of his men will pray on you."

As for the (companions) in Sarandeeb, they are two/four Persian business men who will leave their businesses. They will migrate to Sarandeeb and will stay there until they hear the call, at which point they will join the Qa'em ﷺ.

As for the man who will be missing from his ride in Saqit'a/Salaqit'a, he is a man from among the Jews of As'bahaan (Isfahan). He will leave Salaqit'a with a group who will be travelling by sea. In the middle of the night, he will be called and will leave the ship. The water will become as hard as iron and yet as soft as silk for him so he can walk on it.

The captain of the ship will see him and call out to the crew, "Help your friend! He is about to drown."

However, the man will reply, "Do not worry about me. I am fine and I am walking on a hard surface."

The earth will transfer him to Makkah and he will join them, and they will all be united.¹¹⁰

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Husain Mohammad bin Harun, from Abi Harun bin Musa bin Ahmad, from Abi Ali Hasan bin Ahmad/Mohammad Al-Nahawendi, from Abi Jaafar Mohammad bin Ibrahim bin Abdillallah Al-Qummi Al-Qattan known as Ibn Al-Khazzaz, from Mohammad bin Ziyad, from Abi Abdillallah Al-Khorasani, from Abil Husain Abdillallah bin Hasan Al-Zohari, from Abil Hasan Sa'eed bin Jinaah, from Mas'oud/Mas'adah bin Sadaqah, from Abi Baseer, who said:

Imam Sadiq عليه السلام named the companions of the Qa'em عليه السلام for me as follows:

Name	City
(Bazaan) Bandar bin Ahmad bin Sabaka	Eastern T'azband
Ibrahim bin Sabah	Shaam (Suwiqaan)
Yusuf bin Jariya (S'ariya)	Shaam (Damascus)
Ahmad bin Omar Al-Khayyat'	Saamighaan
Ali bin Abdil S'amad	Saamighaan
Salam Al-Kousaj Al-Bazzaz	Saraaf
Khalid bin Sa'eed bin Kareem	Dhanshaah
Kulaib Al-Shahid	Dhanshaah
Jaafaran Shaah Al-Daqqaq	Marwrud
Jows, servant of Khas'eeb	Marwrud
Bandar bin Khalil Al-Attar	Marw
Mohammad bin Omar Al-S'aydaani	Marw
'Oraib bin Abdillallah bin Kaamil	Marw
Servant of Quht'oba	Marw
Saad Al-Roumi	Marw
Salih bin Dajjal (Rahhal)	Marw
Ma'aadh bin Hani	Marw
Kardous Al-Azdi	Marw
Duhaim bin Jabir bin Hameed	Marw
T'aashif bin Ali Al-Qajaani	Marw
Qar'aan bin Suweid	Marw

¹¹⁰ Dala'el Al-Imama 562.

Jabir bin Ali Al-Ahmar	Marw
Jowshab bin Jurair	Marw
Sulaymaan Al-Hannat'	Beirut
Ali bin Khalid	Beirut
Salaam bin Sulaym bin Furaat Al-Bazzaz	Beirut
Mahmouna bin Abdil Rahman bin Ali	Beirut
Jurayr bin Rustam bin Saad Al-Kishaati	Beirut
Harb bin Salih	Beirut
Ammarah bin Omar	Beirut
Shahrad bin Hamran	Tous
Musa bin Mahdi	Tous
Sulaymaan bin T'alee'ah	Tous
Ali bin Sendi Al-Seyrafi	Mash'had
Shaakir bin Hamza	Ghariyaat
Ali bin Kulthum	Baab Jabal
Ibn Al-Raazi Al-Jabali	Taleqaan
Abdullah bin Umair	Taleqaan
Ibrahim bin Amr	Taleqaan
Sahl bin Rizqillah	Taleqaan
Jibraeel Al-Haddad	Taleqaan
Ali bin Abi Ali Al-Warraq	Taleqaan
'Ibadah bin Jomhur	Taleqaan
Mohammad bin Jeehaad	Taleqaan
Zakariyya bin Habasa	Taleqaan
Bahram bin Sarh	Taleqaan
Jameel bin 'Amer bin Khalid	Taleqaan
Khalid, servant of Jurayr	Taleqaan
Katheer, servant of Jurayr	Taleqaan
Abdullah bin Qart' bin Salaam	Taleqaan
Fizarah bin Bahram	Taleqaan
Ma'aadh bin Salim bin Khulaid Al-Tammar	Taleqaan
Hameed bin Ibrahim bin Jom'ah Al-Qazzaz	Taleqaan
'Oqbah bin Wafna bin Rabee'	Taleqaan
Hamza bin Abbas bin Junada of Daar Rizq	Taleqaan
Kaa'en bin Junaid Al-Saaegh	Taleqaan
Alqama bin Junaid Mudrik	Taleqaan
Marwaan bin Jameel bin Dezqaa	Taleqaan
Z'ohur, servant of Zurara bin Ibrahim	Taleqaan
Jomhur bin Husain bin Zajjaj	Taleqaan
Riyash bin Saad bin Naeem	Taleqaan
Khalil bin Nasr of Zenj	Sejestaan
Turk bin Shibh	Sejestaan
Ibrahim bin Ali	Sejestaan

Majeej bin Jarbouz	Ghour (Jabal Al-Ghar)
Shahid bin Bendar	Ghour (Jabal Al-Ghar)
Dawud bin Jurayr	Ghour (Jabal Al-Ghar)
Khalid bin Isa	Ghour (Jabal Al-Ghar)
Ziyad bin Salih	Ghour (Jabal Al-Ghar)
Musa bin Dawud	Ghour (Jabal Al-Ghar)
'Orf Al-T'aweel	Ghour (Jabal Al-Ghar)
Ibn Kurd	Ghour (Jabal Al-Ghar)
Samaan bin Faakhir	Nayshabur
Abu Lobabah bin Mudrek	Nayshabur
Ibrahim bin Yusuf Al-Qaseer	Nayshabur
Malik bin Harb bin Sakeen	Nayshabur
Zorud bin Sowkan	Nayshabur
Yahya bin Khalid	Nayshabur
Ma'aad bin Jibraeel	Nayshabur
Ahamd bin Omar bin Naghrah	Nayshabur
Isa bin Musa Al-Sawwagh	Nayshabur
Yazid bin Darast	Nayshabur
Mohammad bin Hammad bin Sheith	Nayshabur
Jaafar bin T'arkhaan	Nayshabur
Allan Mahuweyh	Nayshabur
Abu Maryam	Nayshabur
Omar bin Mutt'araf	Nayshabur
Umair bin Mutt'araf	Nayshabur
Bulayl bin Wahael bin Humardiyar	Nayshabur
Sa'eed bin Othman Al-Warraaq	Haraat
Maasahr bin Abdillah bin Nabil	Haraat
Ghulaam Al-Kendi	Haraat
Samaan Al-Qassab	Haraat
Harun bin 'Imran	Haraat
Salih bin Jurayr	Haraat
Maarik bin Mo'ammam bin Khalid	Haraat
Abdul A'laa bin Ibrahim bin Abdeh	Haraat
Najl bin Hazm	Haraat
Salih bin Haitham	Haraat
Adam bin Ali	Haraat
Khalid Al-Qawwas	Haraat
Z'ahir bin Omar bin T'ahir knows as As'la'	Busabkh
T'alha bin T'alha Al-Saaeh	Busabkh
Hasan bin Hasan bin Mismaar	Busabkh
Omar bin Amr bin Hishaam	Busabkh
Israel Al-Qattan	Ray
Ali bin Jaafar bin Hawaz'ar	Ray

Othman bin Ali bin Darkhat	Ray
Moskaan bin Jabalah bin Muqatil	Ray
Kurdeen bin Shaibaan	Ray
Hamdaan bin Kur	Ray
Sulaymaan bin Dailami	Ray
Khushaad bin Kardum	T'abarestaan
Bahram bin Ali	T'abarestaan
Abbas bin Hashim	T'abarestaan
Abdullah bin Yahya	T'abarestaan
Ghassan bin Mohammad Ghassan	Qum
Ali bin Ahmad bin Murra bin Nu'aim bin	Qum
Ya'qoub bin Bilal	
'Imran bin Khalid bin Kulaib	Qum
Sahl bin Ali bin S'aa'id	Qum
Abdul Adheem bin Abdillan bin Shaah	Qum
Hasakah bin Hashim bin Dayah	Qum
Akhwas bin Mohammad bin Isma'eel bin	Qum
Nu'aim bin Dhareef	
Bulayl bin Malik bin Saad bin T'alha bin	Qum
Jaafar bin Ahmad bin Jurayr	
Musa bin 'Imran bin Laahiq	Qum
Abbas bin Zumar bin Sulaym	Qum
Hareed bin Bishr bin Basheer	Qum
Marwan bin Alaaba bin Jurair known as Ibn	Qum
Al-Raas Al-Ziqq	
Saqar bin Is'haaq bin Ibrahim	Qum
Kamil bin Hisham	Qum
Mohammad bin Mohammad/Ahmad bin Abi	Qumes
She'b	
Alaa' bin Hammaweyh bin Sadaqah	Qumes (village of Kharqaan)
Ahmad bin Hiqad bin Abdillan	Jorjaan
Zorara bin Jaafar	Jorjaan
Husain bin Ali bin Mat'ar	Jorjaan
Hameed bin Nafi'	Jorjaan
Mohammad bin Khalid bin Mur bin Hawta	Jorjaan
Alaa' bin Humaid bin Jaafar bin Abd	Jorjaan
Ibrahim bin Is'haaq bin Amr	Jorjaan
Ali bin Alqama bin Amr/Mahmoud	Jorjaan
Salman bin Ya'qoub	Jorjaan
'Oryaan bin Al-Khaffan known as Haal Rout	Jorjaan
Sho'ba bin Ali	Jorjaan
Musa bin Karduweyh	Jorjaan
Ubaidullah bin Mohammad bin Maajour	Mouqaan

Shabaab bin Abbas bin Mohammad	Sanad
Naz'r bin Mansour known as Nafishath	Sanad
Harun bin 'Imran bin Khalid	Hamadan
T'ayfur bin Mohammad bin T'ayfur	Hamadan
Abaan bin Mohammad Al-Z'ahhak	Hamadan
'Itaab bin Malik bin Jomhur	Hamadan
Kurd bin Hunayf	Jarwaan
Aasim bin Khalil Al-Khayyat'	Jarwaan
Ziyad bin Razeen	Jarwaan
Loqayt' bin Furaat	Showra
Wahab bin Harneed bin Sarween	Khilaat'
Jahd bin Zait	Tiflees
Hani Al-At'aarodi	Tiflees
Jawad bin Badr	Tiflees
Sulaym bin Waheed	Tiflees
Fadhil bin Umair	Tiflees
Jaafar bin Abdil Rahman	Baab Al-Abwaab
Ubaidullah bin Zuraïq	Sinjaar
Shahm bin Mat'ar	Sinjaar
Hibatullah bin Zuraïq bin Sadaqah	Sinjaar
Hubal bin Kaamil	Sinjaar
Laakardous bin Jabir	Qaali Qola
Musa bin Zarqaan	Somaysaat'
Dawud bin Muhiq	Naseybayn
Haamid Saahib Al-Bawaari	Naseybayn
Sulaymaan bin Sabeeh	Mousel
Yawasnaa' bin Saad bin Suhair	Yalmouraq
Ahmad bin Humaid bin Sowaar	Yalmouraq
Bour bin Zayidah bin Thawraan	Balad
Kaamil bin Ufair	Rahaa
Zakariyya Al-Saadi	Harran
Ahmad bin Sulaymaan bin Sulaym	Tarafi'ah
Nowfel bin Omar	Tarafi'ah
Ash'ath bin Maal	Tarafi'ah
Ayaadh bin Aasim bin Samarah bin Jahsh	Raabi'ah
Maleeh bin As'ad	Raabi'ah
Yunus bin Yusuf	Aleppo
Hameed bin Qays bin Mus'heem	Aleppo
Suhaym bin Mudrik bin Ali bin Harb bin Salih bin Maymoun	Aleppo
Mahdi bin Hind bin At'aarod	Aleppo
Muslim bin Hawaarmard	Aleppo
Nuh bin Jurayr	Damascus

Sho'eib bin Musa	Damascus
Hijr bin Ubaidullah Al-Fozaari	Damascus
Suwaid bin Yahya	Palestine
Munzil bin 'Imran	Baalbek
Ma'aadh bin Ma'aadh	Tabariyyeh
Riyab bin Jaldah	Qoumas
Jalil bin Sayyid	Qoumas
Yunus bin Saqr	Ta'ees
Ahmad bin Muslim bin Muslim	Ta'ees
Ali bin Zaa'edah	Demyaat'
Hammad bin Jomhur	Aswaar
Nasr bin Hawaas	Fost'aat'
Ali bin Musa Al-Fozaari	Fost'aat'
Ibrahim bin Sufayrah	Fost'aat'
Yahya bin Naeem	Fost'aat'
Ali bin Musa bin Shaykh	Qirwaan
'Anbarah bin Qurt'ah	Qirwaan
Sharhabil Al-Saadi	Baagha
Ali bin Ma'aadh	Talbees
Homaam bin Furaat	Baalis
Fayyaz bin Z'iraar bin Tharwan	Sanaa'
Maysarah bin Ghandar bin Mubarak	Sanaa'
Abdul Kareem bin Ghandor	Maazin
Dh'ul Nurain Abda bin Alqama	T'arablos
Yahya bin Badeel	Aila
Hawasha bin Fadhl	Aila
Hur bin Z'arqaan	Wadil Quraa
Salman bin Dawud	Khaibar
T'alha bin Sa'eed bin Bahram	Zidaar
Hareth bin Maymoun	Jaar
Hamza bin T'aher	Medina
Sharhabil bin Jameel	Medina
Hammad bin Mohammad bin Abi Nasr	Zeedha
Rabee'a bin Ali bin Salih	Kufa
Tameem bin Abbas bin Asad	Kufa
'Asram bin Isa	Kufa
Mut'rif bin Omar Al-Kendi	Kufa
Harun bin Salih bin Maitham	Kufa
Wakaaya bin Saad	Kufa
Mohammad bin Riwayah	Kufa
Haroor bin Abdillah bin Saasaan	Kufa
'Awdah Al-A'lam	Kufa
Khalid bin Abdil Qoddus	Kufa

Ibrahim bin Mas'oud bin Abdil Hameed	Kufa
Bukair bin Saad bin Khalid	Kufa
Ahmad bin Rayhaan bin Haareth	Kufa
Gharth Al-Ahdaani	Kufa
Rohbah bin Amr	Qolzom
Shabib bin Abdillah	Qolzom
Bakr bin Abdillah bin Abdil Wahid	Heerah
Hafs bin Marwaan	Koortha
Jiyaab bin Saad	T'aahi
Salih bin T'ayfur	T'aahi
Isa bin Tammaam	Ahwaz
Jaafar bin Sa'eed (the blind one whose eyesight will be restored)	Ahwaz
Alqama bin Ibrahim	Silm
Mutawakkil bin Ubaidullah	Is'takhr
Hishaam bin Fakhir	Is'takhr
Haydar bin Ibrahim	Muwailaan
Shakir bin Abdoh	Nile
Amr bin Farwa	Qandayil
Mohammad bin Monthir	Madaen
Ahmad bin Monthir	Madaen
Maymoun bin Harath	Madaen
Ma'aadh bin Ali bin Ma'roof bin Abdillah	Madaen
Haras bin Sa'eed	Madaen
Zuhair bin T'alha	Madaen
Nasr	Madaen
Mansour	Madaen
Zaaidah bin Hiba	'Okbara
Maahaan bin Kabtar	Halwaan
Ibrahim bin Mohammad	Halwaan
Abdul Rahman bin A'taf bin Saad	Basra
Ahmad bin Maleeh	Basra
Hammad bin Jabir	Basra
Kamaskameenia and his six companions	As'haab Al-Kahf
Musa bin Awn (one of the two traders)	Ant'akia
Sulaymaan bin Hur (one of the two traders)	Ant'akia
The Greek servant of the two traders	Ant'akia
S'uhaib bin Abbas	Immigrant to Rome (west)
Jaafar bin Halaal	Immigrant to Rome (west)
Z'iraar bin Sa'eed	Immigrant to Rome (west)
Hameed Al-Qoddu Al-Naazi	Immigrant to Rome (west)
Monaadi	Immigrant to Rome (west)
Malik bin Khulaid	Immigrant to Rome (west)

Bukair bin Hur	Immigrant to Rome (west)
Habeeb bin Hanaan	Immigrant to Rome (west)
Jabir bin Sufyaan	Immigrant to Rome (west)
Jaafar bin Zakariyya	Sarandeeb
Daniyal bin Dawud	Sarandeeb
Hour bin T'arhan	Mundira
Sa'eed bin Ali	Mundira
Shah bin Bazroh	Mundira
Hur bin Jameel	Mundira
Monthir bin zaid (the missing one from his ride)	Salaahit'
Husain bin Alwaan	Siraaf (Shiraz)
Saree bin Aghlab	Serwaniyya
Ziyadatullah bin Rizqullah 'Oqbah	Serwaniyya
Abu Dawud Al-Sha'shaa'	Seqeliyyah
Abdullah bin Saa'id bin 'Oqbah	Yakhshob
Aws bin Mohammad	Balkh
Najm bin 'Oqbah bin Dawud	Sarakhs
Azdojaah bin Waabis'	Furghanah
Sakhr bin Abdil S'amad Al-Qabayeeli	Bariyah
Yazid bin Faajir	Bariyah

There are three hundred and thirteen men (whose number is) equal to the number of the companions of the Battle of Badr.^{111 112}

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Husain Mohammad bin Harun, from his father, from Mohammad bin Homaam, from Ahmad bin Husain, known as Ibn Abil Qasam, from his father, from Husain/Hasan bin Ali bin Ibrahim bin Mohammad, from Mohammad bin Hamraan, from his father, from Yunus bin Dhubyaan, who said:

I was with Imam Sadiq[ؑ] when he started mentioning the companions of the Qa'em[ؑ].

He (the Imam[ؑ]) said, "There are three hundred and thirteen men, and each one is as powerful as three hundred men."¹¹³

¹¹¹ Refer to footnote 108.

¹¹² Dala'el Al-Imama 566.

¹¹³ Dala'el Al-Imama 575.

Verse 3

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ
 الصَّابِرِينَ (2:155)

“We shall surely try you with something of fear, and hunger, and loss of wealth, and lives, and fruits; and give glad tidings to the patient ones”
 (2:155).

Mohammad bin Ibrahim Al-No'maani known as Abi Zainab, narrated from Mohammad bin Homaam, from Abdillah bin Jaafar Al-Hemyari, from Ahmad bin Hilal, from Hasan bin Mahboub, from Ali bin Re'aab, from Mohammad bin Muslim, who said:

Imam Sadiq عليه السلام said, “Allah will test the believers with different trials before the rising of the Qa'em عليه السلام.”

“What are the trials?” I asked.

Imam عليه السلام replied:

“We shall surely try you with something of fear, and hunger, and loss of wealth, and lives, and fruits; and give glad tidings to the patient ones” (2:155). *“We shall surely try you”* refers to the believers; *“with something of fear”* refers to fear of the oppressive rulers - who will be the children of someone¹¹⁴ - in the last days of their reign; *“and hunger”* refers to the inflation of prices; *“and loss of wealth”* refers to the lack of profits businesses will earn; *“and lives”* refers to sudden death; *“and fruits”* refers to earning little from farming and reduction in the blessings of the harvest. *“And give glad tidings to the patient ones”* means (that when you see these signs), *“give glad tidings”* about the rising of the Qa'em عليه السلام.

Then Imam عليه السلام said, “O Mohammad! This is the TA'WEEL (hidden interpretation) of this verse and as Allah says, *‘None knows its hidden*

¹¹⁴ For more information, refer to the Note from the Translator.

*interpretation except Allah and those who are firmly rooted in knowledge' (3:7)."*¹¹⁵

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed bin Oqdah, from Ahmad bin Yusuf bin Ya'qoub and Husain Al-Jo'fi, from Isma'eel bin Mahran, from Hasan bin Ali bin Abi Hamza, from his father, from Abi Baseer, who said:

Imam Sadiq عليه السلام said:

The year before the Qa'em عليه السلام rises, the following will surely occur: people will experience hunger; people will face extreme fear of being killed; and people will suffer loss of wealth, life, and livelihood.

Allah clearly explains this in His Book, *"We shall surely try you with something of fear, and hunger, and loss of wealth, and lives, and fruits; and give glad tidings to the patient ones"* (2:155).¹¹⁶

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Husain Mohammad bin Harun, from his father, from Abi Ali Mohammad bin Homaam, from Abdillah bin Jaafar Al-Hemyari, from Ahmad bin Hilal, from Hasan bin Mahboub, from Ali bin Re'aab, from Abi Ayyub Al-Khazzaz, from Mohammad bin Muslim, who said:

Imam Sadiq عليه السلام said:

There are some signs for the rising of our Qa'em عليه السلام.

The year before the Qa'em عليه السلام rises, the following will surely occur: people will experience hunger; people will face extreme fear of being killed; and people will suffer loss of wealth, life, and livelihood.

Allah clearly explains this in His Book, *"We shall surely try you with something of fear, and hunger, and loss of wealth, and lives, and fruits; and give glad tidings to the patient ones"* (2:155).¹¹⁷

¹¹⁵ Al-Ghaibah by No'maani 132.

¹¹⁶ Al-Ghaibah by No'maani 132.

Ayyashi narrated through his Isnaad from Abi Hamza Al-Thomaali who said:

I asked Imam Baqir^{عليه السلام} about the verse, *“We shall surely try you with something of fear, and hunger”* (2:155).

Imam^{عليه السلام} replied:

There will be a general hunger and there will be a specific hunger. The general hunger will take place in Shaam, but the specific hunger will be in Kufa. The hunger in Kufa will be only for the enemies of the family of Mohammad^{عليه السلام}, and Allah will destroy them with starvation.

As for fear, it will be general. It will be in Shaam where people will be afraid of the rising of our Qa'em^{عليه السلام}.¹¹⁸

¹¹⁷ Dala'el Al-Imama 483.

¹¹⁸ Tafseer Al-Ayyashi 1:67.

Verse 4

وَلَهُ أُسْلِمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ (3:83)

“To Him submits whosoever is in the heavens and the earth, willingly or unwillingly and to Him they shall be returned” (3:83).

Ayyashi narrated through his Isnaad from Rofaa'ah bin Musa, from Imam Sadiq عليه السلام, who said:

“To Him submits whosoever is in the heavens and the earth, willingly or unwillingly” (3:83). When the Qa'em rises, people in every land will testify that there is no god but Allah and Mohammad is the Messenger of Allah.¹¹⁹

Ayyashi narrated through his Isnaad from Ibn Bakeer, who said:

I asked Imam Kadhim عليه السلام about the verse, *“To Him submits whosoever is in the heavens and the earth, willingly or unwillingly” (3:83).*

Imam عليه السلام replied:

This verse is about when the Qa'em عليه السلام rises against the Jews, the Christians, the star worshippers, the infidels, the apostates, and the disbelievers everywhere in the east and the west of the world, and he will offer Islam to them. He will order those who accept it willingly to establish prayers, pay alms, and follow the obligatory rules that apply to Muslims. He will kill those who do not accept Islam. Therefore, no one will remain except for those who worship Allah.

I said, “May I sacrifice myself for you. There are so many people to be killed!”

Imam عليه السلام replied, “When Allah wants something, He will turn many to few and few to many.”¹²⁰

¹¹⁹ Tafseer Al-Ayyashi 1:182.

¹²⁰ Tafseer Al-Ayyashi 1:182.

Ayyashi narrated through his Isnaad from Abdil A'laa Al-Halabi, from Imam Baqir^(ع), who said:

When the Qa'em^(ع) rises, there will not be even one village left on earth whose inhabitants do not testify that there is no god but Allah and Mohammad is the Messenger of Allah. This is the meaning of the verse, *“To Him submits whosoever is in the heavens and the earth, willingly or unwillingly and to Him they shall be returned”* (3:83).

The Owner of this Matter (the Twelfth Imam^(ع)) will not accept capitulation¹²¹ like the Messenger of Allah^(ص) did, for Allah says, *“And fight with them until there is no (more) mischief and the religion is only for Allah”* (2:193).¹²²

¹²¹ Capitulation: a fee that the Messenger of Allah^(ص) would charge the disbelievers who chose to live in Muslim countries.

¹²² Tafseer Al-Ayyashi 2:59.

Verse 5

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ (3:200)

“O you who believe! Be patient and vie one with another in endurance and be ready (to defend against surprise attacks) and fear Allah that haply you may succeed” (3:200).

Mohammad bin Ibrahim Al-No'maani narrated from Ali bin Ahmad Al-Nodaihi, from Ubaidillah bin Musa Al-Alawy Al-Abbasi, from Harun bin Muslim, from Qasem bin Urwah, from Buraid bin Muawiya Al-'Ejli, who said:

Imam Baqir^{عليه السلام} explained the verse, *“O you who believe! Be patient and vie one with another in endurance and be ready (to defend against surprise attacks) and fear Allah that haply you may succeed” (3:200).*

He (the Imam^{عليه السلام}) said:

Be patient in carrying out your obligatory duties, persevere against your enemies, and be prepared to be garrisoned at the frontiers of (the army of) your awaited Imam^{عليه السلام}.¹²³

¹²³ Al-Ghaibah by No'maani 105.

Verse 6

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِّن قَبْلِ أَنْ نَطْمِسَ
وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا (4:47)

“O you to whom the scripture has been given, believe in what We have sent down, confirming what is (already) with you, before we change their faces (features), and turn them on their backs” (4:47).

Mohammad bin Ibrahim Al-No'maani narrated from Mohammad bin Ya'qoub Al-Kulaini, from Ali bin Ibrahim bin Hashim, from his father and from Mohammad bin Yahya bin 'Imran, from Ahmad bin Mohammad bin Isa and from Ali bin Mohammad, from Sahl bin Ziyad, from Hasan bin Mahboub, from Amr bin Abi Miqdaam, from Jabir bin Yazid Al-Jo'fi, who said:

Imam Baqir عليه السلام said to me:

O Jabir! Sit still and do not move your hands or legs until you see the signs which I am going to tell you.

The first sign will be a disagreement between the sons of someone.¹²⁴ I do not foresee that you will (live long enough) to see that, but narrate this Hadith for others after me.

Then a caller will call from the heavens, after which the voice of victory will be heard from around Damascus. Then the earth will collapse in one of Damascus' villages, named Al-Jaabiyah, and a portion from the right side of the mosque of Damascus will be destroyed.

Then a group of apostates from among the Turks will rise, and this will be followed by disorder among the Greeks. The Turks will come all the way to the island (of Hejaz) and the Greeks will arrive in Ramla.

O Jabir! In that year, there will be disorder in the West. It will start in Shaam first, and the people of Shaam will be divided in to three groups: the group of As'hab, the group of Abqa', and the group of Sufyaani. The

¹²⁴ For more information, refer to the Note from the Translator.

Army of Sufyaani will fight the Army of Abqa' and will kill all of them. Then Sufyaani will fight As'hab and will kill him, after which his only goal will be to come to Iraq.

On their way to Iraq, they will pass by Qarqisaa, where they will kill one hundred thousand vigorous men. Then Sufyaani will send an army of seventy thousand men to Kufa, where many will be crucified and killed, while others will be taken as captives.

Then the flags (army) of Khorasan will rise and approach (Kufa) quickly. Some of the companions of the Qa'em ﷺ will be in this army.

The commander of the Army of Sufyaani will capture one of our lovers who will be trying to run from Kufa but they will kill him between Hirah and Kufa. Then Sufyaani will send an army to Medina, so Mahdi ﷺ will head toward Makkah. When the commander of the Army of Sufyaani discovers that Mahdi ﷺ has left Medina, he will send his men looking for him. However, they will not find him, and he will enter Makkah while he is afraid and in hiding, just like Musa, the son of 'Imran, was when he left his people.¹²⁵

When the Army of Sufyaani arrives in Baydaa', the caller will call from the heavens, "O Baydaa'! Destroy this nation."

Therefore, the land of Baydaa' will swallow all of them except three people whose faces will turn backwards, and they are from the Kalb family. The following verse has been revealed about this incident, *"O you to whom the scripture has been given, believe in what We have sent down, confirming what is (already) with you, before We change their faces, and turn them to their backs"* (4:47).

At this point, the Qa'em ﷺ will be in Makkah leaning on the Kaaba while seeking refuge with it.

Then he (the Qa'em ﷺ) will call:

O people! We ask Allah and those people who answer our call to help us. Verily we are the family of your Prophet and we are the closest people to Allah and to Mohammad ﷺ.

¹²⁵ Refer to footnote 32.

O people! Those who dispute with me about Adam, (should know) that I am the most knowledgeable about Adam ﷺ.

O people! Those who dispute with me about Nuh, (should know) that I am the most knowledgeable about Nuh ﷺ.

O people! Those who dispute with me about Ibrahim, (should know) that I am the most knowledgeable about Ibrahim ﷺ.

Is it not true that Allah has said in His Honourable Book, *“Verily, Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of ‘Imran above (all His) creatures, offspring, one from another; and Allah is hearing, knowing”* (3:33-34)?

I am the remainder of Adam, I am the (holy) relic of Nuh, I am the chosen descendant of Ibrahim, and I am the choice from the family of Mohammad ﷺ.

O people! Those who dispute with me about the Book of Allah, (should know) that I am the most knowledgeable about the Book of Allah.

O people! Those who dispute with me about the traditions and the conduct of the Prophet ﷺ, (should know) that I am the most knowledgeable about his traditions and his conduct.

(O people!) I ask by Allah everyone who heard my voice to inform those who are absent. I am asking you through the right of Allah, the right of His Messenger ﷺ, and through my right on you, which is the right of my nearness to the Messenger of Allah ﷺ, to help and protect us against those who have oppressed us. We have been oppressed and we have been exiled from our countries and our families; our rights have been usurped from us and the evildoers have been given preference over us.

Fear Allah in (abandoning us) and do not disappoint us. Support us so that Allah supports you.

Imam Baqir ﷺ continued:

Then Allah will gather the three hundred and thirteen men for him with no prior appointment, just like the cumulus clouds of autumn.

O Jabir! This is the meaning of the verse, *“Wherever you are, Allah will bring you all together; verily, Allah has power over all things”* (2:148).

He will have the covenant of the Messenger of Allah ﷺ - which he has inherited from his fathers ﷺ - with him, and allegiance will be paid to him between Rukn and Maqaam.

O Jabir! The Qa'em ﷺ is from the sons of Husain bin Ali ﷺ, and Allah will amend his matter in one night.

O Jabir! If people get confused about these signs (that I just mentioned), they can (at least) be certain about the fact that he is from the children of the Messenger of Allah ﷺ and that he inherits the knowledge from the knowledgeable ones (his fathers ﷺ).

However, even if they were not certain about that, then they can be certain about him through the call from the heavens which will mention him with his name and the name of his father and his mother.¹²⁶

¹²⁶ Al-Ghaibah by No'maani 149. Al-Ikhtisaas 256.

Verse 7

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (4:59)

“O you who believe! Obey Allah, and obey the Messenger and those vested with authority (by Allah) from among you” (4:59).

Ibn Babeweyh narrated from a group of our companions, from Mohammad bin Homaam, from Jaafar bin Mohammad bin Malik Al-Fozaari, from Hasan bin Mohammad bin Soma'ah, from Ahmad bin Hareth, from Mofadh'al bin Omar, from Yunus bin Dhubyaan, from Jabir bin Yazid Al-Jo'fi, from Jabir bin Abdillah Al-Ansari, who said:

When the verse, *“O you who believe! Obey Allah, and obey the Messenger and those vested with authority (by Allah) from among you” (4:59)* was revealed, I asked the Messenger of Allah ﷺ:

O Messenger of Allah! We understood Allah and His Messenger but who are *“those vested with authority (by Allah)”* whose obedience Allah has paired with your obedience?

The Prophet ﷺ replied:

O Jabir! They are my caliphs and they are the Imams of the Muslims after me. The first one is Ali bin Abi Taleb; after him, Hasan is the Imam; after him, Husain; then Ali bin Husain; then Mohammad bin Ali, who is known in the Torah as Baqir. And you O Jabir, will meet him. So when you do, convey my Salaam to him. After Mohammad bin Ali, it is the truthful, Jaafar bin Mohammad; then Musa bin Jaafar; then Ali bin Musa; then Mohammad bin Ali; then Ali bin Mohammad; and then Hasan bin Ali. After him, it will be the one who bears the same name and title as mine. He is Allah's Decisive Proof on His land and he is the Remainder of Allah on His creation.¹²⁷ He is the son of Hasan bin Ali.

Allah will achieve victory throughout His land through him. He is the one who will disappear from his Shia and his lovers for (a period of time) during

¹²⁷ Remainder of Allah: the heir of the prophets and the Imamsﷺ, it is also the last caliph of Allah on His land.

which only those whose hearts Allah has tested, will stay steady in believing in his Imamate.

I (Jabir Al-Ansari) asked, "O Messenger of Allah! Will the Shia benefit from him when he is in occultation?"

The Prophet ﷺ replied:

Yes! I swear to He who sent me as a prophet, that they will. They will see with his light and benefit from his Wilayat just like people benefit from the sun when it is behind the clouds.

O Jabir! This is one of the secrets of Allah which is contained in His knowledge. Do not share it except with the right people.¹²⁸

¹²⁸ Kamaal Al-Deen wa Tamaam Al-Ni'mah 1:253.

Verse 8

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا (4:69)

“And all who obey Allah and the Messenger are with those upon whom Allah has bestowed favours, of the prophets, and the truthful ones, and the martyrs, and the righteous; and excellent are these companions!” (4:69).

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq عليه السلام, who said:

“The prophets” in this verse refer to the Messenger of Allah ﷺ; *“the truthful ones”* refer to Ali bin Abi Taleb عليه السلام; *“the martyrs”* are Hasan and Husain عليه السلام; *“the righteous”* are the Imams عليه السلام; and the *“excellent”* companion is the Qa'em of the family of the Prophet ﷺ.¹²⁹

¹²⁹ Tafseer Al-Qummi 1:142.

Verse 9

لَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ (4:77)

“Have you not seen those to whom it was said: ‘hold back your hands from attacking, and establish prayers and pay the Zakat?’ But when fighting has been prescribed for them, behold, a party of them fear men as - or even more than - they should have feared Allah, and say: ‘Our Lord! Why have You ordained fighting for us? For which reason did You not grant us respite to a natural term...’” (4:77).

Shaykh Al-Kulayni narrated from Mohammad bin Yahya, from Ahmad bin Mohammad, from Ibn Sinaan, from Abi Sabaah bin Abdil Hameed, from Mohammad bin Muslim, who said:

Imam Baqir عليه السلام said:

I swear to Allah that which Hasan bin Ali عليه السلام did for this nation was better than everything in the world. This verse was revealed about him, *“Have you not seen those to whom it was said: ‘hold back your hands from attacking, and establish prayers and pay the Zakat?’”* This refers to those who disobeyed him (Imam Hasan عليه السلام) and asked him to fight Muawiya.

“But when fighting has been prescribed for them” with Husain bin Ali عليه السلام, they said, *“Our Lord! Why have You ordained fighting for us? For which reason did You not grant us respite to a natural term?”* And by (asking for respite) they wanted to wait until the rising of the Qa'em عليه السلام.¹³⁰

Ayyashi narrated through his Isnaad from Idris the servant of Abdillah bin Jaafar, who said:

¹³⁰ Al-Kafi 8:330.

Imam Sadiq عليه السلام explained the above verse by saying:

“Have you not seen those to whom it was said: ‘hold back your hands from attacking - with Hasan عليه السلام - and establish prayers and pay the Zakat?’ But when fighting has been prescribed for them” with Husain عليه السلام, (they say) “Our Lord! Why have You ordained fighting for us? For which reason did You not grant us respite until” the reappearance of the Qa'em عليه السلام so that they can have the support and achieve victory (with him). However, Allah says to them, “the enjoyment (provision) of this world is short-lived, and the hereafter is better for him who fears Allah” (4:77).¹³¹

Ayyashi narrated through his Isnaad from Mohammad bin Muslim, who said:

Imam Baqir عليه السلام said:

I swear to Allah that which Hasan bin Ali عليه السلام did for this nation was better than everything in the world. This verse was revealed about him, *“Have you not seen those to whom it was said: ‘hold back your hands from attacking, and establish prayers and pay the Zakat?’”* This was directed to those who disobeyed him (Imam Hasan عليه السلام) and asked him to fight Muawiya. *“But when fighting has been prescribed for them”* along with Husain bin Ali عليه السلام, they said, *“Our Lord! Why have You ordained fighting for us? For which reason did You not grant us respite to a natural term?”* By saying this, they meant (they wanted to) wait until the rising of the Qa'em عليه السلام.¹³²

¹³¹ [Tafseer Al-Ayyashi](#) 1:257.

¹³² [Tafseer Al-Ayyashi](#) 1:257.

Verse 10

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا
(4:159)

“And there shall be none of the people of the Book but must believe in him before his death; and on the day of resurrection he (Isa) will be a witness against them” (4:159).

Ali bin Ibrahim narrated from his father, from Qasem bin Mohammad, from Sulaymaan bin Dawud Al-Monqeri, from Abi Hamza, from Shahr bin Hawshab, who said:

Hajjaj (bin Yusuf Al-Thaqafi)¹³³ said to me, “O Shahr! One of the verses in the Qur'an has confused me.”

I asked, “O Master! To which verse are you referring?”

He replied, *“And there shall be none of the people of the Book but must believe in him before his death’ (4:159) because I kill many Jews and Christians and I look at their lips after killing them. However, I do not see (their lips) moving and testifying anything.”*

I replied, “O Master! May Allah amend your matter! It does not mean what you think. It means that Isa^ﷺ will come back to this world before the Day of Judgment. He will pray behind Mahdi^ﷺ and every Jew and Christian will believe in him.”

Hajjaj said, “Woe unto you! How do you know this?”

I replied, “Mohammad bin Ali bin Husain bin Ali bin Abi Taleb^ﷺ narrated this for me.”

He replied, “Then, I swear to Allah that you have received this from a purified source.”¹³⁴

¹³³ Hajjaj was one of the most oppressive rulers of Kufa who killed many of the Shia; he lived during the time of the Fourth Imam^ﷺ.

¹³⁴ Tafseer Al-Qummi 1:158.

Verse 11

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ (5:14)

“And of them who say: ‘Verily, we are Christians,’ We (also) took their covenant, but they have forgotten of that whereof they were admonished” (5:14).

Shaykh Al-Kulayni narrated from Ali bin Ibrahim, from Isma'eel bin Mohammad Al-Makki, from Ali bin Hasan, from Amr bin Othman, from Husain bin Khalid, from a man whose name was mentioned, from Abi Rabee' Al-Shaami, who said:

Imam Sadiq عليه السلام said to me:

Do not buy any slaves from Sudan. If you have no other choice, then only buy (them) from the Nowba tribe because they (the Nowba tribe) are from the group described by Allah in this verse, *“And of them who say: ‘Verily, we are Christians,’ We (also) took their covenant, but they have forgotten of that whereof they were admonished” (5:14).* Verily they will be reminded of the covenant. However, a group of them will rise against the Qa'em عليه السلام.^{135 136}

¹³⁵ This is an excerpt from a longer Hadith. For the complete version, refer to Al-Kafi 5:352.

¹³⁶ Al-Kafi 5:352.

Verse 12

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ (5:54)

“O you who believe! Whoever of you turns back on his religion, Allah will soon bring a people whom He loves and who love Him, humble towards the believers, mighty against the infidels” (5:54).

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed bin Oqdah, from Hasan bin Ali bin Hasan bin Fadh'al, from Mohammad bin Amr and Mohammad bin Waleed, from Mohammad bin Hamza and Mohammad bin Sa'eed, from Hammad bin Othman, from Sulaymaan bin Harun Al-'Ejli, from Imam Sadiq عليه السلام, who said:

Allah will keep the companions of the Qa'em عليه السلام safe for him even if all of the people abandon him. (The companions) are those to whom Allah refers in this verse, *“So if these people disbelieve in it, indeed We have (already) entrusted it to a people who are not disbelievers in it” (6:89)*. They are (also) those (who are) described in this verse, *“O you who believe! Whoever of you turns back on his religion, Allah will soon bring a people whom He loves and who love Him, humble towards the believers, mighty against the infidels” (5:54)*.¹³⁷

Ayyashi narrated through his Isnaad from Sulaymaan bin Harun, who said:

I said to Imam Sadiq عليه السلام, *“Some people believe that the sword of the Messenger of Allah عليه السلام is with Abdullah, son of Hasan!”*¹³⁸

Imam عليه السلام replied:

¹³⁷ Al-Ghaibah by No'maani 170.

¹³⁸ Abdullah, son of Hasan Al-Mothanna (Hasan, the Second), son of Imam Hasan Al-Mojtaba عليه السلام.

I swear to Allah that he has not seen the sword of the Messenger of Allah ﷺ even with one of his eyes, neither did his father,¹³⁹ unless he saw it with (his uncle) Husain bin Ali ﷺ.

(It) is kept safe for the Qa'em ﷺ. Therefore, do not be swayed to the right or left. I swear to Allah that this is a clear matter and I swear to Allah that even if the people of the heavens and earth unite in moving this position from where Allah has placed it, they will fail. I swear to Allah that even if all of the people become disbelievers, Allah will bring a group of people who believe in it (to establish this matter).

Have you not heard the words of Allah, *“O you who believe! Whoever of you turns back on his religion, Allah will soon bring a people whom He loves and who love Him, humble towards the believers, mighty against the infidels”* (5:54)? In another verse, Allah says, *“So if these people disbelieve in it, indeed We have (already) entrusted it to a people who are not disbelievers in it”* (6:89). Both of these verses refer to the same group.¹⁴⁰

¹³⁹ Referring to Hasan Al-Mothanna, son of Imam Hasan bin Ali bin Abi Taleb ﷺ. He participated in the Battle of Ashura along with his uncle, Imam Husain bin Ali ﷺ; he was severely injured but was not martyred. He was married to Fatema, daughter of Imam Husain ﷺ. Hasan Al-Mothanna and his older brother, Zaid, are the only two sons of Imam Hasan ﷺ who had sons; the progeny of Imam Hasan ﷺ stems from them. For more information, refer to Montaha Al-Amaal by Shaykh Abbas Al-Qummi.

¹⁴⁰ Tafseer Al-Ayyashi 1:325.

Verse 13

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بِغَتَّةٍ فَإِذَا هُمْ مُبْلِسُونَ (6:44)

“When they forgot that of which they had been admonished, We opened for them the doors of all things, until, when they rejoiced in what they were given, We caught them unaware, and then lo! They were in utter despair”
(6:44).

Ali bin Ibrahim narrated from Jaafar bin Ahmad, from Abdil Kareem bin Abdil Raheem, from Mohammad bin Ali, from Mohammad bin Fudhail, from Abi Hamza, who said:

I asked Imam Baqir عليه السلام about the verse, *“When they forgot that of which they had been admonished, We opened for them the doors of all things”* (6:44).

Imam عليه السلام replied:

“When they forgot that of which they had been admonished” refers to the Wilayat of Ali, the Commander of the Believers عليه السلام, which they had been ordered to follow. *“We opened for them the doors of all things”* means that they were given power and wealth in this life. *“Until, when they rejoiced in what they were given, We caught them unaware, and then lo! They were in utter despair”* refers to the rising of the Qa'em عليه السلام. When he rises, it will be as if *“they”* never had any power at all, and that is why Allah says *“unaware.”* After this verse, Allah says to the Prophet صلى الله عليه وآله وسلم, *“So the roots of the people who were unjust were cut off; and all praise be to Allah, the Lord of the worlds”* (6:45).¹⁴¹

Mohammad bin Hasan Al-Saffar¹⁴² narrated from Abdillah bin Aamer, from Abi Abdillah Al-Barqi, from Hasan bin Othman, from Mohammad bin Fudhail, from Abi Hamza, who said:

¹⁴¹ Tafseer Al-Qummi 1:200.

¹⁴² For more information, refer to Appendix B.

Imam Baqir^{عليه السلام} said:

“When they forgot that of which they had been admonished” refers to the Wilayat of Ali, the Commander of the Believers^{عليه السلام}, which they had been ordered to follow. *“We opened for them the doors of all things”* means that they were given power and wealth in this life. *“Until, when they rejoiced in what they were given, We caught them unaware, and then lo! They were in utter despair”* refers to the rising of the Qa'em^{عليه السلام}.¹⁴³

¹⁴³ Basaaer Al-Darajaat 78.

Verse 14

فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ (6:89)

“So if these people disbelieve in it, indeed We have (already) entrusted it to a people who are not disbelievers in it” (6:89).

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed bin Oqdah, from Hasan bin Ali bin Hasan bin Fadh'al, from Mohammad bin Amr and Mohammad bin Waleed, from Mohammad bin Hamza and Mohammad bin Sa'eed, from Hammad bin Othman, from Sulaymaan bin Harun Al-'Ejli, who said:

Imam Sadiq عليه السلام said:

Allah will keep the companions of the Qa'em عليه السلام safe for him even if all of the people abandon him. They are those to whom Allah refers in this verse, *“So if these people disbelieve in it, indeed We have (already) entrusted it to a people who are not disbelievers in it” (6:89).* And they are (also) those (who are) described in this verse, *“O you who believe! Whoever of you turns back on his religion, Allah will soon bring a people whom He loves and who love Him, humble towards the believers, mighty against the infidels” (5:54).*¹⁴⁴

Ayyashi narrated through his Isnaad from Sulaymaan bin Harun, who said:

I said to Imam Sadiq عليه السلام, “Some people believe that the sword of the Messenger of Allah صلى الله عليه وآله is with Abdullah, son of Hasan!”¹⁴⁵

Imam عليه السلام replied:

I swear to Allah that he has not seen the sword of the Messenger of Allah صلى الله عليه وآله even with one of his eyes, neither did his father,¹⁴⁶ unless he saw it with (his uncle) Husain bin Ali عليه السلام.

¹⁴⁴ Al-Ghaibah by No'maani 170.

¹⁴⁵ Refer to footnote 138.

(It) is kept safe for the Qa'em ﷺ. Therefore, do not allow people to sway you to the right or left. I swear to Allah that this is a clear matter. I swear to Allah that even if the people of the heavens and earth unite in moving this position from where Allah has placed it, they will fail. I swear to Allah that even if all of the people become disbelievers, Allah will bring a group of people who believe in it (to establish this matter).

Have you not heard the words of Allah, *“O you who believe! Whoever of you turns back on his religion, Allah will soon bring a people whom He loves and who love Him, humble towards the believers, mighty against the infidels”* (5:54)? And in another verse, Allah says, *“So if these people disbelieve in it, indeed We have (already) entrusted it to a people who are not disbelievers in it”* (6:89). Both of these verses refer to the same group.¹⁴⁷

¹⁴⁶ Refer to footnote 139.

¹⁴⁷ Tafseer Al-Ayyashi 1:325.

Verse 15

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي
بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا
خَيْرًا قُلْ انتظروا إِنَّا مُنْتَظِرُونَ (6:158)

“Wait they, indeed, (to see) that the angels come to them, or that your Lord (Himself) comes, or that some signs of your Lord come? On the day when some of the signs of your Lord come, belief will not profit any soul who did not believe before, or did not earn any good by its belief. Say (O Mohammad), ‘Wait, verily we too are waiting’ (6:158).”

Ibn Babeweyh narrated from his father, from Saad bin Abdillah, from Mohammad bin Husain bin Abi Khattab, from Hasan bin Mahboub, from Ali bin Re'aab, who said:

Imam Sadiq عليه السلام said:

“Some signs of your Lord” refer to the Imams عليهم السلام, and the awaited sign who comes refers to the Qa'em عليه السلام. On that day, those who had not believed before the rising of the Qa'em عليه السلام - which will take place by sword - will not benefit from their belief, even if they believed in his fathers عليهم السلام.¹⁴⁸

Ibn Babeweyh narrated from Moz'affar bin Jaafar bin Moz'affar Al-Alawy Al-Samarqandi, from Mohammad bin Jaafar bin Mas'oud and Haydar bin Mohammad bin Na'eem Al-Samarqandi, from Mohammad bin Mas'oud Al-Ayyashi, from Ali bin Mohammad bin Shojaa', from Mohammad bin Isa, from Yunus bin Abdil Rahman, from Ali bin Abi Hamza, from Abi Baseer, who said:

Imam Sadiq عليه السلام said:

¹⁴⁸ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:336.

“On the day when some of the signs of your Lord come, belief will not profit any soul who did not believe before, or did not earn any good by its belief” (6:158) refers to the rising of our awaited Qa'em ﷺ.

O Aba Baseer! Bliss and happiness is for the Shia of our Qa'em ﷺ who wait during his occultation for his reappearance and who obey him after his reappearance. They are the friends of Allah (and) *“for the friends of Allah there is no fear, nor shall they be grieved” (10:62).*¹⁴⁹

¹⁴⁹ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:337.

Verse 16

(7:1) المص

“ALIF, LAAM, MEEM, S'AAD” (7:1).

Ayyashi narrated through his Isnaad from Khuthaima, from Abi Lubaid Al-Makhzoomi, from Imam Baqirؑ, who said:

O Aba Lubaid! Twelve men from Bani Abbas will rule this nation and the last four will be killed. The dissolute man known as Hadi, the speaker and the deviator, is from among them. One of them (Bani Abbas) will be slaughtered at the hands of a group of evil people whose lives are short and whose time is limited.

O Aba Lubaid! Verily HURUF AL-MUQATTA'A (letters used as abbreviations) contain a tremendous amount of knowledge. Allah revealed to the Prophetﷺ, *“ALIF, LAAM, MEEM, that is the Book”* (2:1-2). The Messenger of Allahﷺ rose and his light appeared for the people and his message was established. He (the Prophetﷺ) was born in the year six thousand one hundred and three. And the explanation (of the date of his birth) is in the Huruf Al-Muqatta'a which you can calculate by counting the numbers associated to the letters without repeating them.¹⁵⁰

Every instance of these letters refers to the rising of one of the men of Bani Hashim. ALIF equals one; LAAM equals thirty; MEEM equals forty; and S'AAD equals ninety. So the total is one hundred and sixty-one. Husain's rising took place (at the time referred to) in *“ALIF, LAAM, MEEM, Allah”* (3:1-2). After his time, a man from the sons of Bani Abbas rose (at the time referred to) in *“ALIF, LAAM, MEEM, S'AAD”* (7:1). And our Qa'emؑ will rise when (the Huruf Al-Muqatta'a) end with “RAA,” so understand this thoroughly and keep it a secret.¹⁵¹

¹⁵⁰ This means that if a letter is repeated in one word with the use of Shaddah, the second instance of the letter will be ignored in the process of calculation. For example, in the word “Allah,” the letter “L” should only be counted once.

¹⁵¹ Tafseer Al-Ayyashi 2:2.

Verse 17

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسَوْهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءٍ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ (7:53)

“Do they wait for anything but the final fulfillment? On the day when the final fulfillment comes, those who neglected it before will say, ‘Indeed the messengers of our Lord came with the truth. Are there for us (now) any intercessors that they may intercede for us? Or can we be sent back, that we may act otherwise than we used to act?’” (7:53).

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq عليه السلام, who said:

The Ta'weel of this verse is different from the apparent meaning understood from it.

This verse refers to the day of the rising of the Qa'em عليه السلام and the Day of Judgment. *“Those who neglected it”* are those who neglected the Qa'em عليه السلام, who will say on the Day of Judgment, *“Indeed the messengers of our Lord came with the truth. Are there for us (now) any intercessors that they may intercede for us? Or can we be sent back, that we may act otherwise than we used to act?”* (7:53).¹⁵²

¹⁵² Tafseer Al-Qummi 1:235.

Verse 18

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ (7:128)

“Musa said to his people, ‘Seek help of Allah and be firm. Verily the earth belongs to Allah. He gives it for inheritance to whom He pleases among His servants. And the (good) end is for the pious ones’ (7:128).

Shaykh Al-Kulayni narrated through his Isnaad from Ahmad bin Mohammad bin Isa, from Ibn Mahboub, from Hisham bin Saalim, from Abi Khalid Al-Kaaboli, who said:

Imam Baqir عليه السلام said:

We found the following written in the book of Ali عليه السلام, *“Verily the earth belongs to Allah. He gives it for inheritance to whom He pleases among His servants. And the (good) end is for the pious ones” (7:128).*

My family and I are those who have inherited the earth and we are *“the pious ones.”* All of the land belongs to us. Therefore, those of you who have access to any Muslim land should develop it and give the land tax to the Imam from my family; it is permissible to use the remainder of the earnings for living expenses. However, (if someone who has access to a land) leaves it unattended or undeveloped, and then another Muslim gains control of this land after him, and then cultivates the land and develops it, then he will have more rights on this land than the man who abandoned it. He should give the land tax to the Imam from my family, and the remainder of the earnings can be used for living expenses until the reappearance of the Qa'em عليه السلام, which will take place by sword. On that day, he will take control of all of the land and will not give any land to anyone. He will revoke the land from the people, just as the Messenger of Allah صلى الله عليه وآله used to, except for the land that is in the hands of our Shia. The Qa'em عليه السلام will leave their land in their hands.¹⁵³

¹⁵³ Al-Kafi 1:407. Tafseer Al-Ayyashi 2:24.

Verse 19

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ
يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ
وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ
وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ (7:157)

“Those who follow the Messenger, the prophet of Makkah, whom they find mentioned in writing in the Torah and the Bible; he commands them (to do) that which is good, and he prevents them from evil. And he makes lawful for them all good things, and he prohibits for them only the foul (unclean things), and he relieves them of their burdens, and the yokes that lie upon them, so those who believe in him, and honour him, and help him, and follow the light which has been sent down with him, are those who achieve success” (7:157).

Shaykh Al-Kulayni narrated from a group of our companions, from Ahmad bin Mohammad bin Abi Nasr, from Hammad bin Othman, from Abi Ubaida Al-Hadhaa', who said:

I asked Imam Baqir[ؑ] about free will and what people say about it.

He replied by reciting this verse, *“Had your Lord willed He would certainly have made all mankind as one community but they would not cease to differ except he on whom your Lord has mercy, and for this He did create them” (11:118-119).*

Then the Imam[ؑ] continued, “O Aba Ubaida! People have differed and all of them will be destroyed.”

I asked, “Then what about this verse, ‘except he on whom your Lord has mercy’?”

Imam[ؑ] replied:

They are our Shia and (Allah) has created them for His mercy - *“and for this He did create them.”* And *“mercy”* means obeying the Imam to whom Allah refers in this verse, *“and (as to) My mercy, it embraces everything”* (7:156), which means that the knowledge of the Imam encompasses everything, and it is from the knowledge of Allah. And *“everything”* (in 7:156) refers to the Shia.

“And I will ordain it for those who safeguard themselves” (7:156) from following and obeying anyone other than the Imam.

“They find mentioned in writing in the Torah and the Bible” (7:157) means that they can find the name of the Prophet ﷺ, his successor(s), and the Qa'em ﷺ written in the Books. And the Qa'em ﷺ is the one who will *“[command] them (to do) that which is good, and [prevent] them from evil”* (7:157) after he rises. *“Evil”* refers to those who deny the Imam and his status.

“And he makes lawful for them all good things” (7:157) refers to gaining knowledge from only those who are qualified. *“And he prohibits for them only the foul”* - (*“the foul”*) refers to the words of the enemies.

“And he relieves them of their burdens” (7:157) refers to the sins that they had committed before knowing the true status of the Imam ﷺ. *“And the yokes that lie upon them”* (7:157) refers to their (previous) belief in neglecting the status of the Imams, which was not based on that which they were commanded to follow. However, after they learn the true status of the Imam these *“yokes,”* meaning sins, will be forgiven.

Then Allah describes them as *“those who believe in him”* (7:157). This verse refers to those who believe in the Qa'em ﷺ.

“And honour him, and help him, and follow the light which has been sent down with him, are those who achieve success.” (This verse) refers to those who stayed clear from Jibt and Taghut, who are someone and someone,¹⁵⁴ who were worshipped by people who obeyed them.

Imam ﷺ continued by saying:

Allah gives (those described in the above verse) glad tidings by saying, *“There are glad tidings for those who keep away from the worship of Taghut*

¹⁵⁴ For more information, refer to the Note from the Translator.

and turn to Allah in repentance. So give glad tidings to My servants” (39:17).

The Imam (of every time) gives “*glad tidings*” to (the believers) about the rising of the Qa'em عليه السلام, his reappearance, destruction of the enemies, and safety in the Hereafter by reaching the Messenger of Allah صلى الله عليه وآله and the truthful ones at the Pool of Kawthar. ¹⁵⁵

¹⁵⁵ Al-Kafi 1:429.

Verse 20

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ (7:159)

“And of Musa’s people there is a group who guide (people) with the truth. And thereby do justice” (7:159).

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abi Abdillah Husain bin Abdillah Al-Kharqi, from Abi Mohammad Harun bin Musa, from Abi Ali Mohamad bin Homaam, from Jaafar bin Mohammad bin Malik, from Is’haaq bin Mohammad Al-Sairafi, from Is’haaq/Mohammad bin Ibrahim Al-Ghazaali, from ‘Imran Al-Za’faraani, from Mofadh’al bin Omar, who said:

Imam Sadiq عليه السلام said:

When the Qa'em عليه السلام rises from behind the Kaaba, Allah will resurrect twenty-seven men for him. Fourteen of them are from the nation of Musa who are described in this verse, *“And of Musa’s people there is a group who guide (people) with the truth. And thereby do justice” (7:159)*. There are also seven companions of the cave,¹⁵⁶ Miqdaad, Jabir Al-Ansari, the believer of the nation of Fir’awn, and Yousha’ bin Noun - the successor of Musa.¹⁵⁷

Ibn Al-Faresi¹⁵⁸ narrated from Imam Sadiq عليه السلام who said:

Twenty-seven men will be resurrected for the Qa'em عليه السلام from behind the Kaaba. Fifteen of them are from the nation of Musa. They are those who used to guide people with the truth and act justly. There are also the seven companions of the cave, Yousha’ bin Noun, Salman, Abu Dujaana Al-Ansari, Miqdaad bin Aswad, and Malik Al-Ashtar.

These men will be the supporters of the Qa'em عليه السلام and (they will be) the rulers (who he will appoint) for the people.¹⁵⁹

¹⁵⁶ For more information, refer to Surah 18 of the Holy Qur'an.

¹⁵⁷ Dala'el Al-Imama 463.

¹⁵⁸ For more information, refer to Appendix B.

¹⁵⁹ Rawdhatul Wa'idheeh 266.

Ayyashi narrated through his Isnaad from Mofadh'al bin Omar, who said:

Imam Sadiq عليه السلام said:

When the Qa'em عليه السلام rises, twenty-seven men will rise with him. Fifteen (will be) from the nation of Musa who used to guide people with the truth and act justly. (Then, there are) the seven companions of the cave, Yousha' bin Noun, the successor of Musa, the believer of the nation of Fir'awn,¹⁶⁰ Salman Al-Faresi, Abu Dujaana Al-Ansari, and Malik Al-Ashtar.¹⁶¹

¹⁶⁰ For more information, refer to 40:28 of the Holy Qur'an.

¹⁶¹ Tafseer Al-Ayyashi 2:31.

Verse 21

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ (8:39)

“And fight them till there be no mischief; and the religion is wholly Allah’s”
(8:39).

Shaykh Al-Kulayni narrated from Ali bin Ibrahim, from his father, from Ibn Abi Umair, from Omar bin Odhaina, from Mohammad bin Muslim, who said:

I asked Imam Baqir عليه السلام about the verse, *“And fight them till there be no mischief; and the religion is wholly Allah’s”* (8:39).

The Imam عليه السلام replied:

The Ta'weel of this verse does not apply yet. The Messenger of Allah صلى الله عليه وآله allowed people to stop fighting because of his circumstances and those of the people. However, if this verse had applied to him, he would not have allowed them to stop (fighting) until everyone believed in monotheism and polytheism was destroyed.¹⁶²

Ayyashi narrated through his Isnaad from Zorara, from Imam Sadiq عليه السلام, who said:

My father was asked about the verse, *“And fight them till there be no mischief; and the religion is wholly Allah’s”* (8:39).

He replied:

The Ta'weel of this verse does not apply yet. Those who see the rising of our Qa'em عليه السلام will see the Ta'weel of this verse. The religion of Mohammad صلى الله عليه وآله will prevail everywhere and there will not be any polytheism on the land, just as Allah says.¹⁶³

¹⁶² Al-Kafi 8:201.

¹⁶³ Tafseer Al-Ayyashi 2:55. Tafseer Majma' Al-Bayaan 4:543.

Ayyashi narrated through his Isnaad from Abdil A'la Al-Halabi, from Imam Baqir^(ع), who said:

“The Owner of this Matter (the Twelfth Imam^(ع)) will be in hiding in one of these lands,” and he pointed toward Dhi T'uwa.¹⁶⁴

(The Imam^(ع) continued:)

Two nights prior to his rising, his servant will come and meet some of his companions.

He will ask them, “How many men are you here?”

They will reply, “About forty.”

He will ask, “How (obedient) will you be when you meet your master?”

They will reply, “We swear to Allah we would go anywhere with him, even to the mountains.”

Therefore, on the next night, (the servant of the Twelfth Imam^(ع)) will return and will order them to appoint ten of their best men. After they select their best men, he will take them to their master (the Twelfth Imam^(ع)), and the Qa'em^(ع) will promise them that the following day will be the day of his reappearance.

Imam Baqir^(ع) continued:

I swear to Allah that it is as if I can see the Qa'em^(ع) with his back resting on Hajar, calling out:

O people! Those who dispute with me about Allah, (should know) that I am the most knowledgeable about Allah.

O people! Those who dispute with me about Adam, (should know) that I am the most knowledgeable about Adam^(ع).

¹⁶⁴ Dhi T'uwa: one of the valleys north of Makkah located by the foot of Mount Adhaakhir in Hejaz, close to Hujoon Al-Thaniyya which overlooks the Mo'alla graveyard where Abu Taleb and Abdul Muttalib^(ع) are buried. On the night of the Battle of Makkah, the Messenger of Allah^(ص) spent one night in this valley.

O people! Those who dispute with me about Nuh, (should know) that I am the most knowledgeable about Nuh ﷺ.

O people! Those who dispute with me about Ibrahim, (should know) that I am the most knowledgeable about Ibrahim ﷺ.

O people! Those who dispute with me about Musa, (should know) that I am the most knowledgeable about Musa ﷺ.

O people! Those who dispute with me about Isa, (should know) that I am the most knowledgeable about Isa ﷺ.

O people! Those who dispute with me about Mohammad, (should know) that I am the most knowledgeable about the Messenger of Allah ﷺ.

O people! Those who dispute with me about the Book of Allah, (should know) that I am the most knowledgeable about the Book of Allah.

Then he will move to the Maqaam where he will perform two Rak'ats of prayer and will ask Allah to grant him his rights.

Imam Baqir ﷺ added:

I swear to Allah that he (the Twelfth Imam ﷺ) is the *"distressed"* to whom this verse refers, *"Is not He (best) who answers the distressed when he calls to Him, and removes the distress and makes you the successors in the earth"* (27:62).

Jibraeel will be the first one who will pay allegiance to (the Qa'em ﷺ), and (Jibraeel) will be in the form of a white bird. Thereafter, a little over three hundred and ten men will pay allegiance to him.

Imam Baqir ﷺ continued:

(Those of his companions) who are still on their way will immediately join him. Those who are still in their beds (on that night) will be found missing from their beds. I swear to Allah that they are those to whom Ali bin Abi Taleb ﷺ refers as *"the missing ones from their beds."* They are those to whom Allah refers in the verse, *"Hasten then to do good works (surpassing*

each other). Wherever you are, Allah will bring you all together” (2:148). These are the companions of the Qa'em ﷺ and they are a little over three hundred and ten men.

I swear to Allah that they are the “reckoned nation” mentioned in this verse, “And if We hold back the torment from them until (comes) a reckoned nation” (11:8). They will unite within one hour just like the cumulus clouds of autumn.

The Qa'em ﷺ will invite people to pay allegiance to him based on the Book of Allah and the traditions of the Prophet ﷺ, but only a few people will pay allegiance to him. After appointing a governor for Makkah, he will leave. However, he will be informed that the people have killed his appointed governor. Therefore, he will return to Makkah to kill his killers, but he will not take any captives. Then he will invite the people to the Book of Allah, the traditions of the Prophet ﷺ, the Wilayat of Ali bin Abi Taleb ﷺ, and the dissociation from his enemies.

Then he will leave Makkah without appointing a governor. When he arrives in Baydaa', the Army of Sufyaani will chase him. Therefore, Allah will order Baydaa' to swallow the army from under their feet. This is the meaning of the verse, “if you could see when they shall be terrified; but there shall be no escape, and they shall be seized from a nearby place” (34:51). “And then they shall say: ‘We believe in him,’” (34:52), meaning the Qa'em ﷺ, but “they disbelieved in him before” (34:53).

They will all be destroyed, except for two men from Bani Muraad named Witr and Wutair, whose faces will be turned to their backs, who will walk backwards, and who will inform the people of that which befell their army.

Then the Qa'em ﷺ will enter Medina and the Quraysh will hide themselves from the people. It will be as Ali bin Abi Taleb ﷺ says, “The Quraysh shall wish they could give everything in the world to destroy him.” Then the Qa'em ﷺ will cause a calamity to befall them.

They (the Quraysh) will say, “Let's fight this oppressor. If he was from the family of Mohammad ﷺ, he would not have done this; if he was from the family of Ali ﷺ, he would not have done this; and if he was from the family of Fatema ﷺ, he would not have done this.”

However, Allah will allow the Qa'em عليه السلام to achieve victory; he will kill the fighters and take the others as captives. Then he will leave (Medina).

When he arrives in Shaqrah,¹⁶⁵ he will learn that the people have killed his governor. Therefore, he will return to Medina and will kill them in such a way that (the number of people killed in) the incident of Harra¹⁶⁶ will be incomparable to it.

Then he will invite people to the Book of Allah, the traditions of the Prophet صلى الله عليه وآله, the Wilayat of Ali bin Abi Taleb عليه السلام, and the dissociation from his enemies.

After his invitation, a man, who is from the sons of (the Qa'em's) fathers and who is the bravest and the most muscular of all of the people, except for the Qa'em عليه السلام, will stand up and say, "What are you doing? You are driving the people away from yourself. Is this with the order of the Messenger of Allah صلى الله عليه وآله?"

The servant of the Qa'em عليه السلام who is in charge, will reply, "I swear to Allah that if you do not keep quiet I will cut your head off."

However, the Qa'em عليه السلام will say, "Stay quiet. Yes! I have the order of the Messenger of Allah صلى الله عليه وآله with me."

Then he will tell one of his companions, "Bring the trunk and the relics." He will bring it and the Qa'em عليه السلام will read the order of the Messenger of Allah صلى الله عليه وآله to him.

Then the man will say, "May I sacrifice myself for you. Allow me to kiss your head."

He will kiss the forehead of the Qa'em عليه السلام and will say, "May I sacrifice myself for you! Allow us to renew our allegiance to you." And they will renew their allegiance to the Qa'em عليه السلام.

¹⁶⁵ An area in Hejaz.

¹⁶⁶ The incident of Harra is the day that Yazid - may Allah's curse be on him - sent thirty thousand men to attack Medina. They killed thousands from among the children of the companions of the Prophet صلى الله عليه وآله. Yazid ordered his men to loot, kill, and rape the women of Medina for three days. The Army of Yazid was led by Muslim bin Aqaba. They disrespected the city of the Prophet صلى الله عليه وآله to such an extent that the soldiers would rape the women in the mosque of the Prophet صلى الله عليه وآله. In that year, one thousand illegitimate children were born. For more information about this incident, refer to *Imama was Siyasa* 2:7, *Tatimmatul Montaha*, *Siyar A'laam Al-Nobalaa'* 370, and *Tareekh Al-Islam* 562-567.

Imam Baqir عليه السلام added:

It is as if I can see a little over three hundred and ten men rising from Najaf with their hearts as strong as pieces of Iron. Jibraeel will be to the right of the Qa'em عليه السلام and Mikaeel will be to his left. His fear will enter the heart of the people one month before he reaches them, and it will remain in their hearts one month after he leaves them. Allah will support him with five thousand high-ranked angels.

When he arrives in Najaf, he will order his companions to spend that night in worship. They will spend their night in Ruku' and Sujood, praying until morning, at which point the Qa'em عليه السلام will order them to leave for Nukhaila.¹⁶⁷ (This will all be happening) while Kufa is preparing an army against them.

(The Qa'em عليه السلام) will reach the mosque of Ibrahim عليه السلام in Nukhaila. After he performs two Rak'ats of prayer, the Army of Kufa, who will be from among the supporters of Sufyaani and the Murji'ah,¹⁶⁸ will rise against him.

The Qa'em عليه السلام will order his companions to relocate, and then he will order them to attack the Army of Kufa. I swear to Allah that not even one of them will survive.

Then the Qa'em عليه السلام will enter Kufa, and every believer will proceed to Kufa.

The Commander of the Believers عليه السلام said:

¹⁶⁷ Nukhaila: an area in the suburbs of Kufa in Iraq. The Commander of the Believers عليه السلام used it as his military camp in the battle against Muawiya.

¹⁶⁸ Murji'ah: a sect that was founded at the beginning of the reign of the Bani Umayyah. They played a very dangerous role after the disagreements that followed the death of Othman. They are known by the following beliefs: 1. Faith is complete in the heart and there is no need for deeds as long as the heart is faithful. 2. Imamate is not necessary and anyone can be an Imam even if he is not from the Quraysh. 3. All the sects in Islam are believers even if they fight each other. 4. Allah can be seen with eyes. 5. The faith of a believer cannot be increased or decreased.

Murji'ah are divided into four groups: Johamiyya, who are followers of Jahm bin Safwan, and known as the Murji'ah of Khorasan; Ghilaniyyah, who are followers of Ghilaan bin Safwan, and known as the Murji'ah of Shaam; Maaseriyyah, who are followers of Amr bin Qays bin Maasir, and known as Murji'ah of Iraq (Abu Hanifah is one of the followers of this sect); Al-Batriyyah, who are mainly Hadith narrators. Among them are Sufyaan Al-Thowri, Shareek bin Abdullah, Ibn Abi Leyla, Mohammad bin Idris Al-Shafi'ee, and Malik bin Anas. This sect (Al-Batriyya) is also known as Hashawiyyah.

For more information about the Murji'ah, refer to the following books from the general population: Al-Bidaya wa Al-Nihaya by Ibn Atheer, Al-Aghaani by Abul Faraj Al-Asbahaani, Tareekh Damashq by Ibn Manz'ur, Al-A'laam by Khair Al-Deen Al-Zarkoli, Maqalaat Al-Islamiyeen by Ali bin Isma'eel Al-Ash'ari, and Tabaqaat Al-Kubra by Mohammad bin Saad Al-Zohari.

The Qa'em ﷺ will order his companions to move toward the oppressor, Sufyaani. He will invite Sufyaani to the Book of Allah and the traditions of the Prophet ﷺ, so Sufyaani will pay allegiance to him.

However, the Bani Kalb - who are the uncles of Sufyaani - will say to (Sufyaani), "What did you do?! We will never pay allegiance to you."

He will ask them, "What should I do?" They will tell him to fight desperately against the Qa'em ﷺ. (Sufyaani) will prepare an army to fight the Qa'em ﷺ.

(However,) the Qa'em ﷺ will say, "Be careful! You have (already) paid allegiance, and (if you break it) I will fight you."

They will fight the next morning and the Qa'em ﷺ will achieve victory. He will take Sufyaani as a captive and then kill him with his own hands.

Then the Qa'em ﷺ will send an army to the Romans to capture the rest of the Bani Umayyah. However, the Romans will refuse to surrender them, at which point the companions of the Qa'em ﷺ will threaten to kill them. They will go back to their King and inform him.

(The Roman King will say), "Give them the people they are looking for because they have come with great powers."

And Allah says, *"So when they felt our approaching torment, lo! They began to flee from it. (We said): 'Flee not, but return to that wherein you revelled, and your dwellings, haply you will be questioned'"* (21:12-13) about the treasures that (the Bani Umayyah) used to keep. *"They said, 'Woe to us! Verily, we were unjust! And this cry of theirs ceased not, till We made them like reaped corn, extinct'"* (21:14-15). Therefore, not even one from among them will survive.

Then (the Qa'em ﷺ) will return to Kufa. He will send (his companions who are) a little over three hundred and ten men to all of the horizons as his governors. He will rub his hands between their shoulders and on their chests, and their judgment will be perfected.

There will not be any land in which the people do not testify that there is no god but Allah, there is no partner with him, and Mohammad is the Messenger of Allah. This is the meaning of the words of Allah, *“To Him submits whosoever is in the heavens and the earth, willingly or unwillingly and to Him they shall be returned”* (3:83). The Owner of this Matter (the Twelfth Imam عليه السلام) will not accept capitulation like the Messenger of Allah صلى الله عليه وسلم used to, for Allah says, *“And fight with them until there is no (more) mischief and the religion is only for Allah”* (2:193).

Imam Baqir عليه السلام continued:

I swear to Allah that they will fight until everyone testifies that there is no god but Allah and polytheism is removed completely. Justice will prevail to such an extent that even if a helpless, old woman travels from the east all the way to the west, no one will stop her. Allah will allow all of the seeds of the earth to grow (in abundance) and the skies to rain. The people will give their taxes to Mahdi عليه السلام, and Allah will give power and wealth to our Shia. If it was not for the righteousness with which Allah will sustain the Shia, they would become oppressors (because of the extent of the blessings at their disposal).

After the Qa'em عليه السلام teaches some of the traditions (of the Prophet صلى الله عليه وسلم) and enforces some rules, a group will rise against him from the mosque.

The Qa'em عليه السلام will order his companions to capture them, telling them, “You will catch them in the area of Tammareen.”

They will capture them as captives and the Qa'em عليه السلام will order them to be killed. This will be the last group that will rise against the Qa'em of the family of Mohammad صلى الله عليه وسلم.¹⁶⁹

¹⁶⁹ Tafseer Al-Ayyashi 2:56-61.

Verse 22

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ (9:33)

“He is who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions, even though the polytheists may detest it” (9:33).

Ibn Babeweyh narrated from Mohammad bin Musa bin Mutawakkil, from Ali bin Husain Al-Sa'dabaadi, from Ahmad bin Abi Abdillah Al-Barqi, from his father, from Mohammad bin Abi Umair, from Ali bin Abi Hamza, from Abi Baseer, who said:

Imam Sadiq عليه السلام explained the verse by saying:

I swear to Allah that the Ta'weel of this verse does not apply yet, and it will not apply until the rising of the Qa'em عليه السلام. When the Qa'em عليه السلام rises, there will not remain any disbeliever in Allah nor any polytheist in Imamate¹⁷⁰ who will not *‘detest’* the rising of the Qa'em عليه السلام.

(Even) if the disbelievers or the polytheists hide inside the rocks, the rocks will speak to the companions of the Qa'em عليه السلام and say, “O believer! There is a disbeliever hiding inside of me, so break me and kill him.”¹⁷¹

Ayyashi narrated through his Isnaad from Soma'ah bin Mahran, from Imam Sadiq عليه السلام, who explained the verse:

“He is who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions, even though the polytheists may detest it” (9:33). When the Qa'em عليه السلام rises, not even one disbeliever nor polytheist will remain who will not *“detest”* the rising of the Qa'em عليه السلام.¹⁷²

¹⁷⁰ A polytheist in Imamate associates partners with Allah by believing people can also appoint Imams.

¹⁷¹ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:670.

¹⁷² Tafseer Al-Ayyashi 2:86.

Mohammad bin Abbas¹⁷³ narrated from Ahmad bin Hawdha, from Is'haaq bin Ibrahim, from Abdillah bin Hammad, from Abi Baseer, who said:

I asked Imam Sadiq^{عليه السلام} about the verse, *“He is who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions, even though the polytheists may detest it”* (9:33).

Imam^{عليه السلام} said, “I swear to Allah that the Ta'weel of this verse does not apply yet.”

I asked, “May I sacrifice myself for you. When will it apply?”

Imam^{عليه السلام} replied:

After the rising of the Qa'em^{عليه السلام}, there will not remain any disbeliever in Allah nor any polytheist in Imamate who does not *“detest”* the rising of the Qa'em^{عليه السلام}.

If the disbelievers or the polytheists hide inside the rocks, the rocks will speak to the companions of the Qa'em^{عليه السلام} and say, “O believer! There is a disbeliever hiding inside of me, so break me and kill him.” Then (the companion of the Qa'em^{عليه السلام}) will capture the disbeliever and kill him.¹⁷⁴

Mohammad bin Abbas narrated from Ahmad bin Idris, from Abdillah bin Mohammad, from Safwan bin Yahya, from Ya'qoub bin Shu'aib, from 'Imran bin Maitham, from 'Abaya bin Rib'ee, from the Commander of the Believers^{عليه السلام}, who said:

“He is who sent His Messenger with guidance and the religion of truth, that He may make it prevail over all religions, even though the polytheists may detest it” (9:33).

Has this verse applied yet!? I swear to He who has my life in His hands, that it has not. This verse will not apply until (the people) in every village testify at all times that there is no god but Allah and Mohammad is the Messenger of Allah.¹⁷⁵

¹⁷³ For more information, refer to Appendix B.

¹⁷⁴ Ta'weel Al-Ayaat Al-Dhahira 663.

¹⁷⁵ Ta'weel Al-Ayaat Al-Dhahira 663.

Mohammad bin Abbas narrated from Yusuf bin Ya'qoub, from Mohammad bin Abi Bakr Al-Maqarri, from Na'eem bin Sulaymaan, from Layth, from Mujahid, from Ibn Abbas, who said the following about the above verse:

This verse will not apply until the day every Christian, every Jew, and everyone from all other nations believe in Islam; until the day that sheep, wolves, cows, lions, men, and snakes can all live together safely; until the day that capitation is not accepted, crosses are broken, and pigs are killed. This is the meaning of the words of Allah, *"That He may make it prevail over all religions, even though the polytheists may detest it"* (9:33). That day is the day of the rising of the Qa'em ﷺ.¹⁷⁶

Shaykh Al-Kulayni narrated from Ali bin Mohammad, from some of our companions, from Ibn Mahboub, from Mohammad bin Fudhail, who said:

I asked Imam Kadhim ﷺ about the verse, *"He is who sent His Messenger with guidance and the religion of truth"* (9:33).

Imam ﷺ replied, "(This verse refers to) the order of Allah and His Messenger about the Wilayat, and *'religion of truth'* is the Wilayat."

I asked, "What does *'that He may make it prevail over all religions'* (9:33) mean?"

Imam ﷺ replied, "This will apply at the time of the rising of the Qa'em ﷺ, when the *'religion of truth'* will *'prevail over all religions.'*"¹⁷⁷

Abu Ali Al-Tabrasi¹⁷⁸ narrated from Imam Baqir ﷺ, who said:

The (above verse) will apply at the time of the rising of Mahdi ﷺ from the family of Mohammad ﷺ when everyone will believe in Mohammad ﷺ.¹⁷⁹

¹⁷⁶ Ta'weel Al-Ayaat Al-Dhahira 663.

¹⁷⁷ Al-Kafi 1:432.

¹⁷⁸ For more information, refer to Appendix B.

¹⁷⁹ Tafseer Majma' Al-Bayaan 5:25. Tafseer Al-Qummi 1:289. Tafseer Al-Ayyashi 2:86.

Verse 23

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
(9:34)

“And to those who hoard gold and silver and do not spend it in Allah’s way, announce the news of painful punishment” (9:34).

Shaykh Al-Kulayni narrated from Mohammad bin Yahya, from Ahmad bin Mohammad, from Mohammad bin Sinaan, from Ma’aadh bin Katheer, from Imam Sadiq عليه السلام, who said:

Those of our Shia who are wealthy should spend their wealth in the way of Allah. When our Qa'em عليه السلام rises, the wealth of every wealthy person will be unlawful to him unless he offers it to our Qa'em عليه السلام to use it against his enemies, for Allah says, *“And to those who hoard gold and silver and do not spend it in Allah’s way, announce the news of painful punishment” (9:34).*¹⁸⁰

Ayyashi narrated from Husain bin Al-Waan, from a man whose name was mentioned, from Imam Sadiq عليه السلام, who said:

A believer who spends from his wealth for the expenses of his family (before the rising of the Qa'em عليه السلام), but offers it to the Qa'em عليه السلام after his rising has performed his duties.¹⁸¹

¹⁸⁰ Al-Kafi 4:61. Tafseer Al-Ayyashi 2:86.

¹⁸¹ Tafseer Al-Ayyashi 2:87.

Verse 24

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
 مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ (9:36)

“Verily the number of months with Allah is twelve months in Allah’s Book (since) the day He created the heavens and earth. Of these four are sacred. That is the established religion, so be not unjust therein to yourselves”
 (9:36).

Mohammad bin Ibrahim Al-No’maani narrated from Ali bin Husain, from Mohammad bin Yahya Al-Attar, from Mohammad bin Husain Al-Raazi, from Mohammad bin Ali Al-Koufi, from Ibrahim bin Mohammad bin Yusuf, from Mohammad bin Isa, from Abdil Razzaq, from Mohammad bin Sinaan, from Fudhail Al-Rassan, from Abi Hamza Al-Thomali, who said:

I was with Imam Baqir عليه السلام one day.

After people left, he (the Imam عليه السلام) said to me:

O Aba Hamza! The rising of our Qa'em عليه السلام is one of the imperative matters of Allah that will not be changed. Therefore, those who meet Allah, doubting that which I am about to say, will meet Him as disbelievers who deny Him.

Then Imam عليه السلام added:

May I sacrifice my father and mother for the one whose name is my name, whose title is my title, and who is the seventh Imam after me.

May I sacrifice my father for the one who will fill the earth with justice and equity after it will be filled with inequity and oppression.

O Aba Hamza! Paradise is forbidden for those who meet him but do not submit to him the same way they submitted to Mohammad صلى الله عليه وآله and Ali عليه السلام. Their abode shall be Hell, and how terrible is the abode of the oppressors!

Praise be to Allah that the following verse is a more clear and enlightening argument (about the Qa'em ﷺ) for those whom Allah has guided and upon whom He has bestowed His Beneficence. Allah says, *“Verily the number of months with Allah is twelve months in Allah’s Book (since) the day He created the heavens and earth. Of these four are sacred. That is the established religion, so be not unjust therein to yourselves”* (9:36).

However, simply knowing the names of the months like Muharram and Safar cannot be *“the established religion”* because even the Jews, Christians, Zoroastrians, and the rest of mankind from among our followers and enemies know the names of the months also.

The *“twelve months”* mentioned in this verse refer only to the (twelve) Imams who rise with the religion of Allah. The *“sacred”* one (in this verse) refers to the name of the Commander of the Believers, Ali ﷺ, for whom Allah derived a name from His own name, Ali, just like He (derived the name) of the Messenger of Allah ﷺ from His name, Mahmoud. Furthermore, three of Ali’s sons share the same name (as the Commander of the Believers ﷺ): Ali bin Husain, Ali bin Musa, and Ali bin Mohammad ﷺ. Therefore, this name (Ali), which is derived from the name of Allah, is *“sacred”* through the sacredness of Allah. May Allah’s blessings be on Mohammad and his honourable family.¹⁸²

Mohammad bin Ibrahim Al-No’maani narrated from Salamah bin Mohammad, from Abil Hasan Ali bin Omar, from Qasem bin Hamza Al-Alawy Al-Abbasi Al-Raazi, from Jaafar bin Mohammad Al-Hasani, from Ubaid bin Katheer, from Abi Ahmad bin Musa Al-Asadi, from Dawud bin Katheer Al-Reqqi, who said:

I went to Imam Sadiq ﷺ in Medina.

(Imam ﷺ) asked me, “O Dawud! What prevented you from coming to us sooner?”

I replied, “There was a matter to which I had to attend in Kufa.”

Imam ﷺ asked, “Who did you see in Kufa?”

¹⁸² Al-Ghaibah by No’maani 43.

I replied, “May I sacrifice myself for you! I saw your uncle, Zaid bin Ali, riding a horse and carrying a Qur'an. He was calling out, ‘Ask me anything before you lose me, for I am the container of great knowledge and I have the detailed knowledge of the verses of the Qur'an. I am the flag between you people and Allah.’”

Imam عليه السلام said, “O Dawud! You have been misguided.”

Then he ordered Soma'ah bin Mahran to bring a basket of dates. Soma'ah brought a basket that was filled with dates. Imam عليه السلام picked a date and ate it. Then he removed the pit and planted it in the earth. Suddenly, (the pit) split and started growing, blossoming into a fruitful palm tree. Then Imam عليه السلام picked one of the bunches (on the tree). (When he) opened (the bunch), he took out a white piece of paper from within the bunch (of dates), which he gave me to read.

I found the following two lines written on it:

On the first line it read, “There is no god but Allah. Mohammad is the Messenger of Allah.”

On the second line it read:

“Verily the number of months with Allah is twelve months in Allah’s Book (since) the day He created the heavens and earth. Of these four are sacred. That is the established religion,” the Commander of the Believers - Ali bin Abi Taleb, Hasan bin Ali, Husain bin Ali, Ali bin Husain, Mohammad bin Ali, Jaafar bin Mohammad, Musa bin Jaafar, Ali bin Musa, Mohammad bin Ali, Ali bin Mohammad, Hasan bin Ali, and the descendant - the Decisive Proof.

Then Imam عليه السلام asked me, “O Dawud! Do you know when this was written?”

I replied, “Allah, His Messenger, and you know better.”

Imam عليه السلام said, “This was written two thousand years before the creation of Adam.”¹⁸³

¹⁸³ Al-Ghaibah by No'maani 42.

Mohammad bin Ibrahim Al-No'maani narrated from Salaama bin Mohammad, from Mohammad bin Hasan bin Ali bin Mahziyar, from Ahmad bin Mohammad Al-Sayaari, from Ahmad bin Hilal, from Umayyah bin Maymun Al-Sha'eri, from Ziyad Al-Qandi, from Imam Kadhim^(ع), who said:

Allah created a house from light and placed its pillars on four foundations. Then He wrote four names on these pillars: Tabarak, Subhan, Alhamd, and Allah. Then He created four names from these four (names), and (then He created) another four names from those four names.

Then He said, *"Verily the number of months with Allah is twelve months"* (9:36).¹⁸⁴

Shaykh Al-Tousi¹⁸⁵ narrated through his Isnaad from Jabir Al-Jo'fi, who said:

I asked Imam Baqir^(ع) about the Ta'weel of the verse, *"Verily the number of months with Allah is twelve months in Allah's Book (since) the day He created the heavens and earth. Of these four are sacred. That is the established religion, so be not unjust therein to yourselves"* (9:36).

My master (Imam Baqir^(ع)) sighed heavily, and then said:

O Jabir! The year is my grandfather, the Messenger of Allah^(ﷺ). The *"twelve months"* are the Commander of the Believers - Ali bin Abi Taleb, Hasan bin Ali, Husain bin Ali, Ali bin Husain, me (Imam Baqir^(ع)), my son - Jaafar, his son - Musa, his son - Ali, his son - Mohammad, his son - Ali, his son - Hasan, and his son - Mohammad Al-Hadi Al-Mahdi^(ع). These are the twelve Imams who are Allah's Decisive Proofs on His creation as well as the guardians of His knowledge and revelation.

The four sacred ones, who are among them, share the same name and are *"the established religion."* They are Ali - the Commander of the Believers, my father - Ali bin Husain, Ali bin Musa, and Ali bin Mohammad^(ع).

¹⁸⁴ Al-Ghaibah by No'maani 96.

¹⁸⁵ For more information, refer to Appendix B.

Believing in the Imams is the “*established religion*” referred to in this verse, “*That is the established religion, so be not unjust therein to yourselves*” (9:36). Therefore, believe in all of them and you will be rightly guided.¹⁸⁶

Sayyid Sharaf Al-Deen Al-Najafi¹⁸⁷ narrated from Moqallad bin Ghalib Al-Hasani through his Isnaad from Abdilllah bin Sinaan Al-Asadi, from Imam Sadiq عليه السلام, who said:

One day my father (Imam Baqir عليه السلام) said to Jabir bin Abdilllah, “I need to see you privately.”

When my father was alone with Jabir, Imam عليه السلام said, “Tell me about the tablet that my mother, Fatema عليها السلام, had.”

Jabir said:

Allah is my witness that I went to my master, Fatema عليها السلام, daughter of the Messenger of Allah صلى الله عليه وآله وسلم, to congratulate her on the birth of Husain عليه السلام. I saw a green tablet in her hand made of green aquamarine. There was some writing on it with a light that was brighter than the sun and (the tablet) smelled better than musk.

I asked Fatema عليها السلام, “What is this tablet, O daughter of the Messenger of Allah?”

She replied, “This tablet is a gift from Allah to my father. My father has ordered me to protect it, so I have. It contains the names of my father, my husband, and the names of his successors from my sons after him.”

I asked her to give it to me so I could write a copy of its contents, and she accepted.

Then my father (Imam Baqir عليه السلام) said to Jabir, “Can you show me the copy you made?”

¹⁸⁶ Al-Ghaibah by Tousei 96.

¹⁸⁷ For more information, refer to Appendix B.

Jabir replied, "Yes."

Then Jabir went to his house and brought a red piece of leather with him.

My father ﷺ said to him:

Look at your copy to see (if) what I say (matches your copy). This is what was written on that tablet:

In the name of Allah, Most Gracious, Most Merciful.

This is a letter from Allah, the Most Honourable, the Most Knowledgeable, and the Most Wise which was sent with the guardian spirit to Mohammad, the last of the messengers.

O Mohammad! *"Verily the number of months with Allah is twelve months in Allah's Book (since) the day He created the heavens and earth. Of these four are sacred. That is the established religion, so be not unjust therein to yourselves"* (9:36).

O Mohammad! Glorify My Names, be thankful for My Grace, and do not deny My Blessings.

Do not desire anyone but Me and do not fear anyone but Me, because those who desire anyone but Me or fear anyone but Me will be punished in a way that I have never punished anyone else from all of the worlds.

O Mohammad! I have chosen you from among all of the prophets and I have given preference to your successor, Ali, above all of the successors.

I have made Hasan the container of my knowledge after the time of his father, and (I have made) Husain the best of the sons from the first to the last, and through Husain the Imamate will continue.

Ali, the beauty of the worshippers, will remain from Husain, and then (it will be) Mohammad, the one who rips open My knowledge, the one who will invite (people) to My path through the right methods.

Then (it will be) Jaafar, the truthful in his speech and his actions, after whom there will be a deafening conspiracy.

Woe and more woe unto those who deny My slave and the best of My creation, Musa.

Then Ali, the pleasant, will be killed by a disbeliever demon, and he will be buried in the city that was built by the righteous slave, next to the worst of Allah's creation.¹⁸⁸

Then Mohammad, the guide, the one who resembles his blessed grandfather (will follow); then Ali, the guide to My path, the one who safeguards My sanctity and leads My creation; after him, (it will be) Hasan, the honourable, who will leave behind his son, Mohammad, the one with two names, who will rise at the end of time. There will be a white cloud over him to offer him shade from the sun.

Then a caller will call out with an eloquent voice which will be heard by everyone everywhere, "This is the Mahdi of the family of Mohammad."

He will fill the earth with justice, just as it is will be filled with injustice.¹⁸⁹

¹⁸⁸ The worst of Allah's creation refers to Harun Al-Rasheed, the killer of Imam Musa bin Jaafar ؑ.

¹⁸⁹ Ta'weel Al-Ayaat Al-Dhahira 210.

Verse 25

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً (9:36)

“And fight all the polytheists as they fight you all” (9:36).

Ayyashi narrated through his Isnaad from Zorara, who said:

Imam Baqir عليه السلام said, *“And fight all the polytheists as they fight you all till there be no mischief; and the religion is wholly Allah’s.”*¹⁹⁰

He (the Imam عليه السلام) said:

The Ta'weel of this verse does not apply yet. Those who will see the rising of our Qa'em عليه السلام will see the true Ta'weel of this verse. On that day, the religion of Mohammad عليه السلام will fill the entire earth and there will not remain even one polytheist.¹⁹¹

¹⁹⁰ This is a combination of two verses: the first portion is 9:36 and the second portion is 8:39.

¹⁹¹ Tafseer Al-Ayyashi 2:55.

Verse 26

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ (10:20)

“And they say: ‘Why is not a sign sent down to him from his Lord?’ Say: ‘Verily, the unseen is only for Allah, therefore wait; verily I am with you, among those who wait’ (10:20).

Ibn Babeweyh narrated from Ali bin Ahmad bin Mohammad Al-Daqqaq, from Mohammad bin Abi Abillah Al-Koufi, from Musa bin ‘Imran Al-Nakha’ee, from his uncle Husain bin Yazid, from Ali bin Abi Hamza, from Yahya bin Qasem, who said:

I asked Imam Sadiq عليه السلام about the verse, *“ALIF, LAAM, MEEM. This is the Book; there is no doubt in it, (it is) a guidance for those who are pious, who believe in the unseen” (2:1-3).*

Imam عليه السلام replied:

“Those who are pious” are the Shia of Ali عليه السلام. “The unseen” is the Decisive Proof who will be in hiding. The supporting evidence for this (explanation) is the following verse, “And they say: ‘Why is not a sign sent down to him from his Lord?’ Say: ‘Verily, the unseen is only for Allah (to know), therefore wait; verily I am with you, among those who wait’ (10:20).¹⁹²

¹⁹² Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:340.

Verse 27

حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا
 لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ
 يَتَفَكَّرُونَ (10:24)

“Until when the earth is garnished and adorned, and its inhabitants think that they have powers (of disposal) over it; (but suddenly) comes Our command by night or by day, and We make it mowed down as though there was nothing there yesterday. Thus do We explain the signs in details for people who reflect” (10:24).

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Husain Mohammad bin Harun bin Musa, from his father, from Abi Ali Hasan bin Ali Al-Nahawendi, from Mohammad bin Ahmad Al-Qashaani, from Ali bin Sayf, from his father, from Mofadh'al bin Omar, who said:

Imam Sadiq عليه السلام said:

Three verses were revealed about the sons of someone:¹⁹³

The first verse is, *“Until when the earth is garnished and adorned, and the people (its tillers) think that they have powers (of disposal) over it; (but suddenly) comes Our command by night or by day.”* (The command that comes *“by night or by day”*) refers to our Qa'em عليه السلام.

The second verse is, *“We opened for them the doors of all things, until, when they rejoiced in what they were given, We caught them unaware, and then lo! They were in utter despair. So the roots of the people who were unjust were cut off and all praise be to Allah, the Lord of the worlds”* (6:44-45). This refers to (the rising of our Qa'em عليه السلام) with the sword.

The third verse is, *“So when they felt Our approaching torment, lo! They began to flee from it. (We said:) ‘Flee not, but return, and your dwellings, haply you will be questioned”* (21:12-13). This refers to when the Qa'em عليه السلام

¹⁹³ For more information, refer to the Note from the Translator.

will question the sons of someone about the treasures of the Bani Umayyah.¹⁹⁴

¹⁹⁴ Dala'el Al-Imama 468.

Verse 28

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ
أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ (10:35)

“Say (O Mohammad): ‘Of your partners, is there any who can guide to the truth?’ Say: ‘It is Allah who guides to the truth. Is then he who guides to the truth more worthy to be followed, or he who cannot find the right path unless he is guided? What ails you? How (ill) you judge?’” (10:35).

Shaykh Al-Kulayni narrated from Abi Ali Al-Ash’ari, from Mohammad bin Abdil Jabbar, from Ibn Fadh’al and Hajjal, from Tha’laba bin Maymoun, from Abdil Rahman bin Muslima Al-Jariri, who said:

I said to Imam Sadiq عليه السلام, “People condemn us and they call us liars when we tell them that there will be two announcements. They ask, ‘How will you know the rightful announcement from the false one?’”

Imam عليه السلام asked, “How do you answer them?”

I replied, “We do not answer them.”

Imam عليه السلام said, “Tell them that those who already believe in the announcement will authenticate it, for Allah says, *‘Is then he who guides to the truth more worthy to be followed, or he who cannot find the right path unless he is guided? What ails you? How (ill) you judge?’* (10:35).”¹⁹⁵

Shaykh Al-Kulayni narrated from Abi Ali Al-Ash’ari, from Mohammad bin Abdil Jabbar, from Ibn Fadh’al and Hajjal, from Duwud bin Farqad, who said:

A man from the tribe of ‘Ejliyah heard the Hadith, “When a caller will cry out in the morning, ‘Verily someone (the Qa’em عليه السلام) and his Shia are the winners.’ And at the end of the day, another caller will cry out, ‘Verily Othman and his Shia are the winners.’”

¹⁹⁵ Al-Kafi 8:208. Al-Ghaibah by No’maani 226.

The man (who heard this Hadith) asked, "How will we know the truthful (caller) from the liar?"

He (Duwud bin Farqad) replied, "(Imam Sadiq[ؑ] said) those who already believe in it will authenticate the truthful caller, for Allah says, *'Is then he who guides to the truth more worthy to be followed, or he who cannot find the right path unless he is guided? What ails you? How (ill) you judge?'* (10:35)."¹⁹⁶

Ibn Babeweyh narrated from Mohammad bin Hasan (bin Ahmad) bin Waleed, from Husain bin Hasan bin Abaan, from Husain bin Sa'eed, from Naz'r bin Suwaid, from Yahya Al-Halabi, from Hareth bin Moghirah Al-Basri, from Maymoun Al-Baan, who said:

I was with Imam Sadiq[ؑ] in his tent when he raised the side of the tent and said:

When our matter (the rising of the Qa'em[ؑ]) takes place, it will be more clear than this shining sun.

The caller will cry out from the heavens, "Someone (the Qa'em[ؑ]) is the Imam." He will mention his name but then Iblis (may Allah's curse be on him) will cry out from earth, just as he cried out on the night of 'Aqaba, (in the plot against) the Prophet^ﷺ.^{197 198}

Ibn Babeweyh narrated from his father, from Saad bin Abdillah, from Mohammad bin Husain bin Abi Khattab, from Jaafar bin Basheer, from Hisham bin Salim, from Zorara, from Imam Sadiq[ؑ], who said:

A caller will cry out from the heavens with the name of the Qa'em[ؑ]. I asked, "Will this call be heard by everyone or is it for a specific group of people?"

Imam[ؑ] replied, "Everyone will hear this call in their own language."

¹⁹⁶ Al-Kafi 8:209.

¹⁹⁷ For more information about the night of 'Aqaba, refer to Seerah of Ibn Hisham 154.

¹⁹⁸ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:650.

I asked, "Then who will disobey the Qa'em ﷺ after hearing the call with his name?"

Imam ﷺ replied, "Iblis will not leave the people alone. At the end of the same night (of the first announcement), he will make another announcement and fill the hearts of the people with doubt."¹⁹⁹

Ibn Babeweyh narrated from Mohammad bin Ali bin Majilweyh, from his uncle Mohammad bin Abi Qasem and from Mohammad bin Ali Al-Koufi, from his father, from Abil Mighraa', from Mo'alla bin Khanees, who said:

Imam Sadiq ﷺ said:

Jibraeel will make an announcement from the heavens, and Iblis will make an announcement from earth. Therefore, follow the first announcement and beware of the second one. Do not (pay attention to it) or you will be misguided by it.^{200 201}

¹⁹⁹ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:650.

²⁰⁰ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:652.

²⁰¹ Note from the author: There are many Ahadith about the two announcements. Ibn Babeweyh has narrated many of them at the end of his book, Kamaal Al-Deen wa Tamaam Al-Ni'mah, as has Mohammad bin Ibrahim Al-No'maani at the end of his book, Al-Ghaibah. Some of these Ahadith have been included later in this book.

Verse 29

وَلَنْ أَخْرَنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَّعْدُودَةٍ لَّيَقُولُنَّ مَا يَحْبِسُهُ أَلَّا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ (11:8)

“And if We hold back the torment from them until (comes) a reckoned nation, they will surely say: ‘What withholds him?’ Beware, on the day when it comes to them, it shall not be turned away from them and that which they used to scoff at will surround them” (11:8).

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed, from Hameed bin Ziyad, from Ali bin Sabah, from Abi Ali Hasan bin Mohammad Al-Haz'rami, from Jaafar bin Mohammad, from Ibrahim bin Abdil Hameed, from Is'haaq bin Abdil Aziz, from Imam Sadiq عليه السلام, who said:

“Torment” in this verse refers to the rising of the Qa'em عليه السلام, and the *“reckoned nation”* refers to his companions who are equal to the number of companions of the Battle of Badr.²⁰²

Ali bin Ibrahim narrated from Ahmad bin Idris, from Ahmad bin Mohammad, from Ali bin Hakam, from Sayf, from Hassaan, from Hisham bin Ammar, from his father who was from the companions of the Commander of the Believers, from the Commander of the Believers عليه السلام, who said:

“The reckoned nation” in this verse refers to the companions of the Qa'em عليه السلام who are a little over three hundred and ten men.²⁰³

Shaykh Al-Kulayni narrated from Ali bin Ibrahim, from his father, from Ibn Abi Umair, from Mansour bin Yunus, from Isma'eel bin Jabir, from Abi Khalid, from Abi Abdillah Jaafar bin Mohammad, from Imam Baqir عليه السلام, who said:

²⁰² Al-Ghaibah by No'maani 127.

²⁰³ Tafseer Al-Qummi 1:323.

“Hasten then to do good works...” (2:148)

“Good works” refers to believing in the Wilayat, and *“wherever you are, Allah will bring you all together”* (2:148) refers to the companions of the Qa'em عليه السلام who are a little over three hundred and ten men. I swear to Allah that they are the *“the reckoned nation”* who will unite within one hour, just like the cumulus clouds of autumn.²⁰⁴

Ali bin Ibrahim narrated from his father, from Ibn Abi Umair, from Mansour bin Yunus, from Abi Khalid Al-Kaaboli, from Imam Baqir عليه السلام, who said:

I swear to Allah that it is as if I can see the Qa'em عليه السلام with his back resting on Hajar, calling out:

O people! Those who dispute with me about Allah, (should know) that I am the most knowledgeable about Allah.

O people! Those who dispute with me about Adam, (should know) that I am the most knowledgeable about Adam عليه السلام.

O people! Those who dispute with me about Nuh, (should know) that I am the most knowledgeable about Nuh عليه السلام.

O people! Those who dispute with me about Ibrahim, (should know) that I am the most knowledgeable about Ibrahim عليه السلام.

O people! Those who dispute with me about Musa, (should know) that I am the most knowledgeable about Musa عليه السلام.

O people! Those who dispute with me about Isa, (should know) that I am the most knowledgeable about Isa عليه السلام.

O people! Those who dispute with me about the Messenger of Allah, Mohammad, (should know) that I am the most knowledgeable about the Messenger of Allah عليه السلام.

²⁰⁴ Al-Kafi 8:313.

O people! Those who dispute with me about the Book of Allah, (should know) that I am the most knowledgeable about the Book of Allah.

Then he will move to the Maqaam where he will perform two Rak'ats of prayer and will ask Allah to grant him his rights.

Imam ﷺ added:

I swear to Allah that he (the Twelfth Imam ﷺ) is the *"distressed"* to whom this verse refers, *"Is not He (best) who answers the distressed when he calls to Him, and removes the distress and makes you the successors in the earth"* (27:62).

Jibraeel will be the first to pay allegiance to him and then the three hundred and thirteen men.

Those (from among the three hundred and thirteen) who meet (the Qa'em ﷺ) on his way to Makkah, will join him. Those who do not join him on his way, will disappear from their beds. They are those to whom the Commander of the Believers ﷺ refers as *"the missing ones from their beds."*

Allah says in His Book, *"Hasten then to do good works (surpassing each other). Wherever you are, Allah will bring you all together"* (2:148). *"Good works"* means (believing in the) Wilayat.

In another verse, Allah says, *"And if We hold back the torment from them until (comes) a reckoned nation"* (11:8). *"The reckoned nation"* refers to the companions of the Qa'em ﷺ who will be united with him within one hour.

When the Qa'em ﷺ reaches Baydaa', the Army of Sufyaani will rise against him but Allah will order the earth to seize them by their feet. This is the meaning of the verse, *"If you could see when they shall be terrified; but there shall be no escape, and they shall be seized from a nearby place"* (34:51).

When this happens, (the Army of Sufyaani) will say, *"We believe in him"* (34:52).

Imam ﷺ added, *"How can they come to belief from a place so far away? (34:52). A gulf shall be created between them and that which they will*

eagerly desire, as was done in the past for the likes of them' (34:54). 'That which they will eagerly desire' is not to be tormented."²⁰⁵

Ayyashi narrated through his Isnaad from Abaan bin Musaa'fir, who said:

Imam Sadiq^{عليه السلام} said:

"And if We hold back the torment from them until (comes) a reckoned nation, they will surely say: 'What withholds him?' Beware, on the day when it comes to them, it shall not be turned away from them" (11:8).

*"Reckoned nation" refers to (the companions) who are equal (in number) to the companions of the Battle of Badr; and "on the day when it comes to them" refers to the "torment" (through the Qa'em^{عليه السلام}).*²⁰⁶

Ayyashi narrated through his Isnaad from Abdil A'laa Al-Halabi, who said:

Imam Baqir^{عليه السلام} said:

The companions of the Qa'em^{عليه السلام} are a little over three hundred and ten men and I swear to Allah that they are the *"reckoned nation"* in this verse, *"And if We hold back the torment from them until (comes) a reckoned nation" (11:8)*. (The companions) will be gathered for him within one hour just like the cumulus clouds of autumn.²⁰⁷

Ayyashi narrated through his Isnaad from Husain, from Kharraz, who said:

Imam Sadiq^{عليه السلام} explained the verse, *"And if We hold back the torment from them until (comes) a reckoned nation" (11:8)*, by saying, *"(This verse) is about the Qa'em^{عليه السلام} and his companions."*²⁰⁸

²⁰⁵ Tafseer Al-Qummi 2:205.

²⁰⁶ Tafseer Al-Ayyashi 2:139.

²⁰⁷ Tafseer Al-Ayyashi 2:139.

²⁰⁸ Tafseer Al-Ayyashi 2:140.

Abu Ali Al-Tabrasi narrated from Imam Baqir and Imam Sadiq عليهما السلام, who said:

“The reckoned nation” refers to the companions of the Qa'em عليه السلام who are a little over three hundred and ten men, (who are) equal in number to the companions of the Battle of Badr. They will be gathered within one hour just like the cumulus clouds of autumn.²⁰⁹

Sayyid Sharaf Al-Deen Al-Najafi narrated from Mohammad bin Jomhoor, from Hammad bin Isa, from Huraiz, from some of our companions, from Imam Sadiq عليه السلام, who said:

“The torment” refers to the Qa'em عليه السلام, who is a torment for his enemies. *“The reckoned nation”* are those who rise with him, who are equal in number to the companions of the Battle of Badr.²¹⁰

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq عليه السلام, who said:

If (Allah) allows people to enjoy the pleasures of this life until the rising of the Qa'em عليه السلام, He will bring them back to life (if they are dead) when the Qa'em عليه السلام rises, and He will punish them because they used to scoff at the rising of the Qa'em عليه السلام. *“And if We hold back the torment from them until (comes) a reckoned nation, they will surely say: ‘What withholds him?’ Beware, on the day when it comes to them, it shall not be turned away from them and that which they used to scoff at will surround them”* (11:8).²¹¹

²⁰⁹ Tafseer Majma' Al-Bayan 5:144.

²¹⁰ Ta'weel Al-Ayaat Al-Dhahira 230.

²¹¹ Tafseer Al-Qummi 1:322.

Verse 30

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ (11:80)

“He (Lut’) said: ‘Would that I had strength to resist you or could betake myself to a strong support!’” (11:80).

Ayyashi narrated through his Isnaad from Salih bin Sa’eed who said:

Imam Sadiq[ؑ] explained the verse, *“He (Lut’) said: ‘Would that I had strength to resist you or could betake myself to a strong support!’” (11:80).*

He (the Imam[ؑ]) said:

“Strength” refers to the Qa'em[ؑ] and *“strong support”* refers to his three hundred and thirteen companions.²¹²

Ibn Babeweyh narrated through his Isnaad from Abi Baseer, who said:

Imam Sadiq[ؑ] said:

When Lut' said to his people, *“Would that I had strength to resist you or could betake myself to a strong support!” (11:80),* he was hoping for no strength other than the strength of the Qa'em[ؑ] and for no support other than the power of his (the Qa'em's) companions. Each one of his companions will be given the strength of forty men, and their hearts will be stronger than pieces of iron. (They will be so strong) that if they come across mountains of iron they will eradicate them, and they will not stop (fighting) until Allah is pleased.²¹³

²¹² Tafseer Al-Ayyashi 2:156.

²¹³ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:673.

Verse 31

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا (12:110)

“Till when the messengers despaired and thought they were indeed belied, then Our help came to them” (12:110).

Mohammad bin Jarir Al-Tabari narrated through his Isnaad from Abi Ali Al-Nahawendi, from Mohammad bin Ahmad Al-Qashaani, from Mohammad bin Sulaymaan, from Ali bin Sayf, from his father, from Mofadh'al bin Omar, from Imam Sadiq عليه السلام, who said:

A man came to the Commander of the Believers عليه السلام and complained about the length of the government of the oppressors.

The Commander of the Believers عليه السلام said to him:

That which you are hoping for (the government of the Qa'em of the Ahlul Bayt عليهم السلام) will not be established until all the liars have perished, the ignorant have vanished, and the pious ones - who will be only a few - are safe. (Before then) there will be no place for you - not even enough space for your feet - and you will be even less respected than a corpse.

However, while you are in this state, the help of Allah and His victory shall come to you. This is the meaning of the words of my Lord, *“Till when the messengers despaired and thought they were indeed belied, then Our help came to them” (12:110).*²¹⁴

²¹⁴ Dala'el Al-Imama 471.

Verse 32

وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ (14:5)

“And remind them of the days of Allah” (14:5).

Ibn Babeweyh narrated from Ahmad bin Mohammad bin Yahya Al-Attar, from Saad bin Abdillah, from Ya'qoub bin Yazid, from Mohammad bin Hasan Al-Maithami, from Mothanna Al-Hannat', from Imam Baqir^{عليه السلام}, who said:

“The days of Allah” are three days: the day of the rising of the Qa'em^{عليه السلام}, the day of RAJ'AT,²¹⁵ and the Day of Judgment.²¹⁶

Ibn Babeweyh narrated from his father, from Abdillah bin Jaafar Al-Hemyari, from Ibrahim bin Hashim, from Mohammad bin Abi Umair, from Mothanna Al-Hannat', from Imam Sadiq^{عليه السلام}, from his father Imam Baqir^{عليه السلام}, who said:

“The days of Allah” are three days: the day of the rising of the Qa'em^{عليه السلام}, the day of Raj'at, and the Day of Judgment.²¹⁷

²¹⁵ RAJ'AT: This refers to the return of the Messenger of Allah^ﷺ, the Commander of the Believers, Fatema, and the Imams from her sons^{عليهم السلام} to this world after the rising of the Qa'em^{عليه السلام}. At that time, two categories of people will also be brought back to life: the sincere believers and the absolute disbelievers. For more information, refer to Verse 64 of this book.

²¹⁶ Khisaal 108.

²¹⁷ Ma'aani Al-Akhbar 365.

Verse 33

رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ (4:77) نَجِبُ دَعْوَتَكَ وَنَتَّبِعُ
الرُّسُلَ (14:44)

“They say: ‘Our Lord! Why have you ordained fighting for us? For which reason did You not grant us respite to a (natural) term (4:77) so we may answer Your call and follow the messengers” (14:44).²¹⁸

Shaykh Al-Kulayni narrated from Mohammad bin Yahya, from Ahmad bin Mohammad, from Ibn Sinaan, from Abi Sabaah bin Abdil Hamid, from Mohammad bin Muslim, who said:

Imam Baqir عليه السلام said:

I swear to Allah that which Hasan bin Ali عليه السلام did for this nation was better than everything in the world.

This verse was revealed about him, *“Have you not seen those to whom it was said: ‘Hold back your hands from attacking, and establish prayers and pay the Zakat?’” (4:77)*. This refers to those who disobeyed him (Imam Hasan عليه السلام) and asked him to fight Muawiya.

“But when fighting has been prescribed for them” (4:77) with Husain bin Ali عليه السلام, they said, *“Our Lord! Why have You ordained fighting for us? For which reason did You not grant us respite to a (natural) term (4:77) so we may answer Your call and follow the messengers” (14:44)*. By saying this, they wanted to delay fighting until the rising of the Qa'em عليه السلام.²¹⁹

²¹⁸ This verse is a combination of two verses from the Holy Qur'an: the first portion is an excerpt from 4:77 and the second portion of this verse is from 14:44.

²¹⁹ Al-Kafi 8:330. Tafseer Al-Ayyashi 1:257.

Verse 34

وَسَكَنْتُمْ فِي مَسَاكِنِ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ (14:45)

“And you dwelt in the abodes of those who were unjust to themselves”
(14:45).

Ayyashi narrated through his Isnaad from Saad bin Omar, who said:

A group of people were with Imam Sadiq^{عليه السلام} when someone mentioned the sturdiness of the houses of the Bani Abbas.

So another man said, “May we see these houses destroyed or may Allah destroy them with our hands!”

Imam Sadiq^{عليه السلام} said, “Do not say this because these houses will be the dwellings of the Qa'em^{عليه السلام} and his companions. Have you not heard the words of Allah, *‘And you dwelt in the abodes of those who were unjust to themselves’* (14:45)?”²²⁰

²²⁰ Tafseer Al-Ayyashi 2:234.

Verse 35

وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (14:46)

“Even though their cunning was such that the mountains could be vanished” (14:46).

Ayyashi narrated through his Isnaad from Jameel bin Darraj, who said:

Imam Sadiq عليه السلام said, *“Even though their cunning was such that the mountains could be vanished” (14:46) means that verily the hearts of men will shake from the ‘cunning’ (deception) of the Bani Abbas regarding the Qa'em عليه السلام.”*²²¹

Shaykh Al-Tousi narrated from Husain bin Ibrahim Al-Qazwini, from Abi Abdillah Mohammad bin Wahban, from Abil Qasem Ali bin Habashi, from Abil Fadhl Abbas bin Mohammad bin Husain, from his father, from Safwan bin Yahya, from Husain bin Abil Ghondar, from Abi Baseer, who said:

Imam Sadiq عليه السلام said:

Fear Allah and obey your Imams. Say what (your Imams) say and do not speak about that which they do not speak, since you still live under the government of those whom Allah describes in this verse, *“Even though their cunning was such that the mountains could be vanished” (14:46).*

Fear Allah and (remember) you are in a state of truce with them. Pray with their tribes, attend their funerals, and stay trustworthy, even with them.²²²

Stay committed to Hajj and be addicted to it because the addiction to Hajj removes the afflictions of this life and the terrors of the Day of Judgment from you.²²³

²²¹ Tafseer Al-Ayyashi 2:234.

²²² This applies specifically when Taqiyyah (precaution) needs to be exercised.

²²³ Amaali Al-Tousi 2:280.

Verse 36

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ (15:36) قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ (15:37) إِلَى يَوْمِ
الْوَقْتِ الْمَعْلُومِ (15:38)

*“(Iblis) said: ‘My Lord! Give me respite till the day when they are raised.’
(Allah) said: ‘Then you are of those who are given respite, till the day whose
time is appointed” (15:36-38).*

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Hasan Ali, from Abi Jaafar, from Moz’affar bin Jaafar bin Moz’affar Al-Alawy, from Jaafar bin Mohammad bin Mas’oud, from his father, from Ali bin Hasan bin Fadh’al, from Abbas bin Aamer, from Wahab bin Jamee’ servant of Is’haaq bin Ammar, who said:

I asked Imam Sadiq^{عليه السلام} about Iblis and *“the day whose time is appointed”* in the verse, *“(Iblis) said: ‘My Lord! Give me respite till the day when they are raised.’ (Allah) said: ‘Then you are of those who are given respite, till the day whose time is appointed” (15:36-38).*

Imam^{عليه السلام} said, “O Wahab! Do you think this refers to the Day of Judgment when Allah resurrects the people?! It does not! Allah gave Iblis respite until the day of the rising of the Qa'em^{عليه السلام}, who will hold his (Iblis’) forehead and behead him. This is the meaning of *“the day whose time is appointed.”*”²²⁴

²²⁴ Dala’el Al-Imama 453. Tafseer Al-Ayyashi 2:241.

Verse 37

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ (15:87)

“We have certainly given you the seven duals, and the glorious Qur’an”
(15:87).

Ayyashi narrated through his Isnaad from Yunus bin Abdil Rahman, from a man, who said:

I asked Imam Sadiq^{عليه السلام} about the verse, *“We have certainly given you the seven duals, and the glorious Qur’an”* (15:87).

Imam^{عليه السلام} said, “The outer meaning of ‘the seven duals’ is the Chapter of Hamd²²⁵ but the inner meaning refers to the children of the children and the last one is the Qa'em^{عليه السلام}.”^{226 227}

Ayyashi narrated through his Isnaad from Qasem bin Urwah, who said:

Imam Baqir^{عليه السلام} said, *“The seven’* refers to the seven (names)²²⁸ of the infallibles and (the last one is) the Qa'em^{عليه السلام}.”²²⁹

Ayyashi narrated through his Isnaad from Hassaan Al-Aabid Al-Aamery, who said:

I asked Imam Baqir^{عليه السلام} about the verse, *“We have certainly given you the seven duals, and the glorious Qur’an”* (15:87).

²²⁵ This chapter is known as “the seven duals” because it contains seven verses and it was revealed to the Prophet^ﷺ twice.

²²⁶ The scholar, Fayz' Al-Kashani, said, “This refers to the fourteen infallibles, for the verse indicates ‘seven duals’ which means fourteen.”

²²⁷ Tafseer Al-Ayyashi 2:249.

²²⁸ The scholar, Fayz' Al-Kashani, said, “These are the seven names of the fourteen infallibles: Mohammad, Ali, Fatema, Hasan, Husain, Jaafar, and Musa^{عليه السلام}.”

²²⁹ Tafseer Al-Ayyashi 2:249.

Imam عليه السلام replied, "We are *'the seven duals.'* And *'the glorious Qur'an'* refers to the Imams."²³⁰

Ayyashi narrated through his Isnaad from Soma'ah, from Imam Redha عليه السلام, who said:

"We have certainly given you the seven duals, and the glorious Qur'an" (15:87). Allah has never given this to any of the prophets other than Mohammad عليه السلام. The *"seven"* mentioned in this verse are the seven Imams,²³¹ who are the centres of the universes, and *"the glorious Qur'an"* is Mohammad عليه السلام.²³²

²³⁰ Tafseer Al-Ayyashi 2:249.

²³¹ Mohaddith Al-Hur Al-'Ameli commented on this Hadith by saying, "The seven Imams mentioned here are seven from among the twelve Imams عليهم السلام. Perhaps seven of them have some virtues or merits above others for certain reasons, but Allah knows best. The seven have not been specified, but the Imams عليهم السلام know best who they are."

²³² Tafseer Al-Ayyashi 2:250.

Verse 38

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ (16:1)

“The decree of Allah has come; therefore do not (seek to) hasten it. Glory be to Him, and far exalted is He above what they associate with Him” (16:1).

Ibn Babeweyh narrated from Mohammad bin Hasan bin Ahmad bin Waleed, from Mohammad bin Hasan Al-Saffar, from Ya'qoub bin Yazid, from Mohammad bin Abi Umair, from Abaan bin Othman, from Abaan bin Thaghlob, who said:

Imam Sadiq[ؑ] said:

The first one who will pay allegiance to the Qa'em[ؑ] will be Jibraeel who will come down in the form of a white bird. After paying allegiance to the Qa'em[ؑ], he will place one of his legs on top of the Kaaba and the other one of top of Bayt Al-Maqdis (Quds).

Then he will cry out loudly in an eloquent voice which will be heard clearly by everyone, *“The decree of Allah has come; therefore do not (seek to) hasten it” (16:1).*²³³

Mohammad bin Ibrahim Al-No'maani narrated from Ali bin Ahmad, from Abdillah/Ubaidillah bin Musa Al-Alawy, from Ali bin Husain, from Ali bin Hassaan, from Abdil Rahman bin Katheer, who said:

Imam Sadiq[ؑ] explained the verse, *“The decree of Allah has come; therefore do not (seek to) hasten it” (16:1).*

He (the Imam[ؑ]) said:

“The decree of Allah” is our affair (the rising of the Qa'em[ؑ]) which should not be hastened.²³⁴ Allah will support his (the Qa'em[ؑ]) with three groups

²³³ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:671. Tafseer Al-Ayyashi 2:253.

of soldiers: angels, believers, and fear. The rising of the Qa'em ﷺ will be like the rising of the Messenger of Allah ﷺ (with sword) and this is the meaning of the words of Allah, *"As your Lord caused you to go forth from your house with the truth, verily a party of the believers were certainly averse to it"* (8:5).²³⁵

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Mofadh'al Mohammad bin Abdillah, from Mohammad bin Homaam, from Jaafar bin Mohammad bin Malik, from Ali bin Yunus Al-Khazzaz, from Isma'eel bin Omar, from (Ibn) Abaan, from his father, from Imam Sadiq ﷺ, who said:

When Allah wills the rising of the Qa'em ﷺ, He will send Jibraeel in the form of a white bird. (Jibraeel) will place one of his legs on top of the Kaaba and the other leg on top of Bayt Al-Maqdis.

Then he will cry out loudly, *"The decree of Allah has come; therefore do not (seek to) hasten it"* (16:1).

Then the Qa'em ﷺ will come to the Maqaam of Ibrahim and will perform two Rak'ats of prayer. Thereafter, he and his three hundred and thirteen companions, who will surround him, will leave. Some of his companions will (be among those who travelled) at night from their beds and will (have met) the Qa'em ﷺ by Hajar. Then the companions will disperse throughout the earth.²³⁶

²³⁴ *"[Hastened]"* in this context refers to refraining from challenging or despairing in the reappearance of the Qa'em ﷺ.

²³⁵ *Al-Ghaibah* by No'maani 128.

²³⁶ *Dala'el Al-Imama* 472.

Verse 39

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَىٰ وَعَدًّا عَلَيْهِ حَقًّا وَلَكِنَّا أَكْثَرَ
النَّاسِ لَا يَعْلَمُونَ (16:38)

“They swear by Allah the most earnest oaths that Allah will not raise the dead. Nay, it is a promise binding on Him in truth, but most people do not know” (16:38).

Shaykh Al-Kulayni narrated through his Isnaad from Sahl, from Mohammad, from his father, from Abi Baseer, who said:

I asked Imam Sadiq عليه السلام about the verse, *“They swear by Allah the most earnest oaths that Allah will not raise the dead. Nay, it is a promise binding on Him in truth, but most people do not know” (16:38).*

Imam عليه السلام asked me, “O Aba Baseer! What do you say about this verse?”

I replied, “(People say that this verse means) the polytheists think and swear by Allah to the Prophet صلى الله عليه وآله وسلم, that Allah will not raise the dead.”

Imam عليه السلام said, “Woe unto those who say this! Ask them, ‘Did the polytheists swear by Allah or Laat and ‘Ozza?’”

I said, “May I sacrifice myself for you. Explain this (verse) to me.”

Imam عليه السلام replied:

O Aba Baseer! When our Qa'em عليه السلام rises, Allah will resurrect a group of our Shia for him who will be carrying their swords by their handles on their shoulders (ready to fight). Some of our Shia, who have not died yet, will hear about this.

They will say to each other, “(Some people) have been raised from their graves and they are with the Qa'em عليه السلام now.”

When our enemies hear this, they will say, “O crowd of Shia! How dishonest you are! This is your time and you are still lying?! No! We swear by Allah that these people will not remain alive until the Day of Judgment nor have they ever been alive.”

And Allah narrates their words in this verse, *“They swear by Allah the most earnest oaths that Allah will not raise the dead. Nay, it is a promise binding on Him in truth, but most people do not know”* (16:38).²³⁷

Ayyashi narrated through his Isnaad from Abi Abdillah Salih bin Maitham, who said:

I asked Imam Baqir^{عليه السلام} about the verse, *“To Him submits whosoever is in the heavens and the earth, willingly or unwillingly”* (3:83).

Imam^{عليه السلام} replied, “This is the meaning of the words of the Commander of the Believers^{عليه السلام} when he said:

I am the closest (embodiment) of the verse, *‘They swear by Allah the most earnest oaths that Allah will not raise the dead. Nay, it is a promise binding on Him in truth, but most people do not know. (He will raise them from the dead) so that He may manifest to them that about which they differed, and (so that) those who disbelieved may know that they were liars’* (16:38-39).”²³⁸

Ayyashi narrated through his Isnaad from Sireen, who said:

I was with Imam Sadiq^{عليه السلام}, when he asked, “What do people say about this verse, *‘They swear by Allah the most earnest oaths that Allah will not raise the dead’* (16:38)?”

I replied, “They say (this verse) means that there will be no judgment, resurrection, nor any publishing of the deeds.”

Imam^{عليه السلام} said:

²³⁷ Al-Kafi 8:50. Tafseer Al-Ayyashi 2:258.

²³⁸ Tafseer Al-Ayyashi 2:258.

I swear to Allah that they are lying. This verse is about the time of the rising of the Qa'em ﷺ when a group of people will return to life by his side.

Then your enemies will say to you, "O crowd of Shia! This is the time of your government and you are liars, for you say that (some people) have been raised from their graves. No! We swear by Allah that He will not resurrect the dead in this life."

Imam ﷺ continued:

Do you not see that the verse says, "*They swear by Allah?*" However, the polytheists respected Laat and 'Ozza so much that they would not swear by anyone other than them. (Therefore, this verse cannot be about the polytheists).

Allah answers:

"Nay, it is a promise binding on Him in truth, but most people do not know. (He will raise them from the dead) so that He may manifest to them that about which they differed, and (so that) those who disbelieved may know that they were liars. Verily, when We will a thing, the only word We say to it is: 'Be,' and it comes to exist" (16:38-40).²³⁹

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Hibatullah Abil Hasan Ali bin Abdillah, from Abi Jaafar Mohammad bin Ali bin Husain bin Musa bin Babeweyh Al-Qummi, from his father, from Saad bin Abdillah, from Ya'qoub bin Yazid, from Mohammad bin Abi Umair, from Omar bin Odhaina, who said:

Fudhail bin Yasaar narrated for me that he said to Imam Sadiq ﷺ, "What do you order me to do when Sufyaani rises?"

Imam ﷺ replied, "I will write (my order) to you when that happens."

Fudhail asked "How will I know that the letter is from you?" Imam ﷺ explained the sign to him, and then he recited a verse from the Qur'an.

²³⁹ Tafseer Al-Ayyashi 2:258.

Therefore, I (Omar bin Odhaina) asked Fudhail, "Which verse did the Imam recite?"

Fudhail replied, "I have not told anyone except Buraid Al-'Ejli about the verse."

Then Zorara (who was present at the time of this conversation) said, "I will tell you which verse it was. It was, *'They swear by Allah the most earnest oaths that Allah will not raise the dead. Nay, it is a promise binding on Him in truth'* (16:38)."

However, Fudhail remained silent, without confirming or denying this.²⁴⁰

²⁴⁰ Dala'el Al-Imama 465. Tafseer Al-Ayyashi 2:259.

Verse 40

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ (16:45)

“What! Do those who make evil plans feel secure from (the splitting of) the earth by Allah to swallow them, or of the coming of the wrath of Allah on them from where they do not perceive?” (16:45).

Ayyashi narrated through his Isnaad from Ibrahim bin Omar, from a man who heard Imam Baqir عليه السلام saying:

The covenant of the Prophet ﷺ was given to Ali bin Husain عليه السلام (after Husain bin Ali عليه السلام), and after him to Mohammad bin Ali, and after me, Allah will do with it as He wills. Therefore, stay committed to them (the Imams عليهم السلام).

A man from the Imams عليهم السلام will rise with a little over three hundred and ten men, carrying the flag of the Messenger of Allah ﷺ with him.

While he is on his way to Medina, he will pass by Baydaa' and say, “This is the land that will swallow a group of people.”

This is the meaning of the verse, *“What! Do those who make evil plans feel secure from (the splitting of) the earth by Allah to swallow them, or of the coming of the wrath of Allah on them from where they do not perceive? Or that He may seize them in their movements. They shall not frustrate (His decree)” (16:45-46).*²⁴¹

Ayyashi narrated through his Isnaad from Jabir Al-Jo'fi, from Imam Baqir عليه السلام, who said (in a longer Hadith):

...O Jabir! Do not ever leave the family of Mohammad ﷺ, and know that the family of the Prophet ﷺ is on one path and all others are on

²⁴¹ Tafseer Al-Ayyashi 2:260.

another path. Therefore, stay with the family of the Prophet ﷺ forever and beware of those whom I mentioned to you.

A man from the Imams ؑ will rise with a little over three hundred and ten men, carrying the flag of the Messenger of Allah ﷺ with him.

While he is on his way to Medina, he will pass by Baydaa' and say, "This is the land that will swallow a group of people."

This is the meaning of the verse, *"What! Do those who make evil plans feel secure from (the splitting of) the earth by Allah to swallow them, or of the coming of the wrath of Allah on them from where they do not perceive? Or that He may seize them in their movements. They shall not frustrate (His decree)"* (16:45-46).²⁴²

Ayyashi narrated from Sinaan, who said:

Someone asked Imam Sadiq ؑ about the verse, *"What! Do those who make evil plans feel secure from (the splitting of) the earth by Allah to swallow them"* (16:45).

Imam ؑ said, "They are the enemies of Allah who will be disfigured, thrown, and dragged into (the splitting of) the earth."²⁴³

²⁴² Tafseer Al-Ayyashi 2:260.

²⁴³ Tafseer Al-Ayyashi 2:260.

Verse 41

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا
 (17:4) فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ
 الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا (17:5) ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُم بِأَمْوَالٍ وَبَنِينَ
 وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا (17:6)

“We announced to the children of Israel in the Book: ‘You will certainly make mischief in the land twice, and you will certainly become exceedingly arrogant.’ So, when the promise of the nearest to the two came, We sent over you Our servants who possessed terrible prowess; so they invaded the very inmost parts of your houses; and it was a warning (completely) fulfilled. Then We gave back to you the turn to prevail against them, We aided you with wealth and children and made you a numerous host” (17:4-6).

Shaykh Al-Kulayni narrated from a group of our companions, from Sahl bin Ziyad, from Mohammad bin Hasan bin Shomoun, from Abdillah bin Abdil Rahman Al-As'am, from Abdillah bin Qasem Al-Bat'al, from Imam Sadiq عليه السلام, who said:

“We announced to the children of Israel in the Book: ‘You will certainly make mischief in the land twice” (17:4). The first *“mischief”* refers to killing Ali bin Abi Taleb عليه السلام, and the second *“mischief”* refers to stabbing Hasan bin Ali عليه السلام.²⁴⁴

“And you will certainly become exceedingly arrogant” (17:4) refers to killing Husain عليه السلام.

²⁴⁴ This refers to the assassination attempts against Imam Hasan عليه السلام which took place during and after the battle between Imam Hasan عليه السلام and Muawiyah - may Allah's curse be on him. Muawiyah bribed most of the leaders of the army of Imam Hasan عليه السلام to attack and insult the Imam عليه السلام and to take his belongings. Even the prayer mat on which the Imam عليه السلام was praying was pulled from under his feet. They tried to assassinate him on many occasions. In one incident, the Imam عليه السلام was leading the prayers when someone threw an arrow at him. However, the Imam عليه السلام did not get injured because he was wearing armour under his clothes. In one of these attempts, a cursed man, named Jarrah bin Sinaan, attacked the Imam عليه السلام with a poisonous dagger and stabbed him in his thigh. For more information, refer to *Montaha Al-Aamal* by Shaykh Abbas Al-Qummi.

“So, when the promise of the nearest to the two came” (17:5) refers to (the time) when the avenger of the blood of Husain عليه السلام will come.

“We sent over you Our servants who possessed terrible prowess; so they invaded the very inmost parts of your houses” (17:5) refers to a group of people who will rise before the time of the Qa'em عليه السلام and who will kill anyone who has (participated) in spilling the blood of the members of the family of the Prophet صلى الله عليه وآله وسلم.

“And it was a warning (completely) fulfilled” (17:5) refers to the rising of the Qa'em عليه السلام.

“Then We gave back to you the turn to prevail against them” (17:6) refers to the return of Husain عليه السلام with seventy of his companions who will be wearing white and gold garments.

They (the companions of Husain عليه السلام) will announce to the people, “This is Husain عليه السلام and he has come back to life. He is not Dajjal or Shaytan. He has come back to life while the Decisive Proof, the Qa'em عليه السلام, is still with you.”

The Qa'em عليه السلام will die after people become certain that he is Husain bin Ali عليه السلام. Husain bin Ali عليه السلام will be the one who will perform the GHUSL (ablution) of the Qa'em عليه السلام; he will shroud, embalm, and bury him, because a successor cannot be prepared for burial except by a successor.²⁴⁵

Abul Qasem Jaafar bin Mohammad bin Qulaweyh²⁴⁶ narrated from Mohammad bin Jaafar Al-Qorashi Al-Razzaz, from Mohammad bin Husain bin Abi Khattab, from Musa bin Sa'daan Al-Hannat', from Abdillah bin Qasem Al-Haz'rami, from Salih bin Sahl, from Imam Sadiq عليه السلام, who said:

“We announced to the children of Israel in the Book: ‘You will certainly make mischief in the land twice’ (17:4). The first *“mischief”* refers to killing Ali bin Abi Taleb عليه السلام and the second *“mischief”* refers to stabbing Hasan bin Ali عليه السلام.

“And you will certainly become exceedingly arrogant” (17:4) refers to killing Husain عليه السلام.

²⁴⁵ Al-Kafi 8:206.

²⁴⁶ For more information, refer to Appendix B.

“So, when the promise of the nearest to the two came” (17:5) refers to (the time) when the avenger of the blood of Husain عليه السلام will come.

“We sent over you Our servants who possessed terrible prowess; so they invaded the very inmost parts of your houses” (17:5) refers to a group of people who will rise before the time of the Qa'em عليه السلام, and who will kill anyone who has (participated) in spilling the blood of the members of the family of the Prophet صلى الله عليه وآله وسلم.

“And it was a warning (completely) fulfilled” (17:5).²⁴⁷

Ayyashi narrated through his Isnaad from Salih bin Sahl, from Imam Sadiq عليه السلام, who said:

“We announced to the children of Israel in the Book: ‘You will certainly make mischief in the land twice’ (17:4). The first *“mischief”* refers to killing Ali bin Abi Taleb عليه السلام and the second *“mischief”* refers to stabbing Hasan bin Ali عليه السلام.

“And you will certainly become exceedingly arrogant” (17:4) refers to killing Husain عليه السلام.

“So, when the promise of the nearest to the two came” (17:5) refers to when the avenger of the blood of Husain عليه السلام will come.

“We sent over you Our servants who possessed terrible prowess; so they invaded the very inmost parts of your houses” (17:5) refers to a group of people who will rise before the time of the Qa'em عليه السلام and who will burn anyone who has oppressed the family of the Prophet صلى الله عليه وآله وسلم.

“And it was a warning (completely) fulfilled” (17:5) refers to the rising of the Qa'em عليه السلام.

“Then We gave back to you the turn to prevail against them, We aided you with wealth and children and made you a numerous host” (17:6). This refers to the return of Husain عليه السلام with seventy of his companions from among those who were killed with him. They will be wearing white and gold garments.

²⁴⁷ [Kaamil Al-Ziyaraat](#) 62,64.

To ensure that doubt does not enter the hearts of the believers, they (the companions of Husain عليه السلام) will announce (the following), "This is Husain عليه السلام and he has come back to life with his companions. He is not Dajjal or Shaytan. He has come back to life while the Decisive Proof, the Qa'em عليه السلام, is still with you."

Therefore, the people will verify this with the Qa'em عليه السلام and he will confirm that this is Husain عليه السلام. The Qa'em عليه السلام will die after people become certain that he is Husain bin Ali عليه السلام. Husain bin Ali عليه السلام will be the one who will perform the Ghosl of the Qa'em عليه السلام; he will shroud, embalm, and bury him, because a successor cannot be prepared for burial except by a successor.²⁴⁸

Ayyashi narrated through his Isnaad from Hamraan, from Imam Baqir عليه السلام, who said:

*"We sent over you Our servants who possessed terrible prowess" (17:5) refers to the Qa'em عليه السلام and his companions who will possess "terrible prowess."*²⁴⁹

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abi Abdillah Mohammad bin Sahl Al-Jaloodi, from Abil Husain/Abil Khair Ahmad bin Mohammad bin Jaafar Al-T'aa'ee Al-Koufi, from Mohammad bin Hasan bin Yahya Al-Harethi, from Ali bin Ibrahim bin Mahziyar Al-Ahwazi, who said:

One year on my way to Hajj, I went to Medina and stayed a few days. I was asking and looking for the Owner of the Time (Twelfth Imam عليه السلام). However, I did not hear anything about him nor did I see any sign of him. I was extremely saddened and was worried that I might not attain my goal of meeting the Owner of the Time عليه السلام.

I went to Makkah and performed the rituals of Hajj and stayed an extra week in Makkah looking for the Imam عليه السلام.

One day when I was next to the Kaaba, I saw the door of the Kaaba open and I saw a handsome man wearing a garment on his shoulders and another

²⁴⁸ Tafseer Al-Ayyashi 2:280.

²⁴⁹ Tafseer Al-Ayyashi 2:280.

garment around his waste. The man had one side of his garment raised to his opposite shoulder. When I looked at him, my heart felt very comfortable and I started moving toward him.

When I reached him he asked me, "Where are you from?"

"Iraq," I replied.

"Which part of Iraq?" the man asked.

"Ahwaz," I replied.

"Did you know a man named Khaseeb/Hudhain?" the man asked.

"Yes," I replied.

The man said, "May Allah's Mercy be on him (his soul). His nights were long (with prayers) and filled with tears and great results."

Then the man asked me, "Do you know where (the son of) Mahziyar is?"

"I am him," I replied.

The man said, "May Allah enliven you with Salaam, O Abal Hasan!"

Then he shook my hand, hugged me, and asked, "O Abal Hasan! What did you do with the sign that (Imam) Abu Mohammad, (Hasan bin Ali Al-Askariؑ) - may Allah beautify his face - gave you?"

"I have it with me," I replied.

Then I put my hand in my pocket and took out a ring which had "Mohammad and Ali" engraved on it and showed it to the man. When he saw the ring, he started crying so much that the garment that was on his shoulder became wet.

Then he said (referring to Imam Hasan Al-Askariؑ), "O Aba Mohammad! May Allah's mercy be upon you. You are the beauty of this nation. Allah honoured you with the Imamate and placed the crown of knowledge and understanding on your head. And (soon) we shall join you."

Then he shook my hand, hugged me again, and said, "What are you looking for, O Abal Hasan?"

"The Imam who is hidden from the world," I replied.

The man said, "He is not hidden from you people but your evil deeds have created a shield between him and you. Go back to the place of your stay and be prepared for meeting the Imam. Meet me between Safaa and Marwa when the sun goes down and the sky is filled with the shining stars."

My soul was relieved and I became certain that Allah had blessed me. I was (eagerly) waiting until it was time. I rode my donkey until I saw the man (from far).

He said to me, "Come toward me, O Abal Hasan!" When I reached him, he greeted me with Salaam.

He said, "Follow me, O brother!" We kept moving from deserts to mountains until we reached T'aef.

Then the man said to me, "O Abal Hasan! Let us stop to pray the remainder of the night prayers."

I followed behind him as he performed two Rak'ats of prayer, and then another Rak'at, and then Salaat Al-Fajr.

I asked him about the first two Rak'ats and he said, "They are from the night prayers and also the Watr (the one Rak'at) is from the night prayers, and Qunoot is permissible in all of these prayers."

Then he said, "O brother! Let us move now."

We started moving from deserts to mountains until we reached a large valley (that smelled) like camphor. In the middle of this valley, there was a house (tent) made of (camel) hair which was shining with light.

The man said to me, "Look! Do you see anything?"

"I see a house made of hair," I replied.

"Your hope and your success are in this valley," the man said.

Then I followed him until we reached the middle of the valley. The man came down from his mule and left it alone. Then I descended from my donkey.

The man said to me, "Leave it here."

"What if she gets lost?" I asked.

"No one but believers enter this valley and no one but believers leave it," the man replied. Then he went ahead of me and entered the tent.

Shortly thereafter, he came out and said, "Rejoice, for you have been given permission to enter." So I entered and I saw light emanating from every corner of the house. I said Salaam to the Imam ﷺ.

He said, "O Abal Hasan! We have been expecting you day and night. What took you so long to come to us?"

"O my master! I could not find anyone who would guide me to you," I replied.

Imam ﷺ said, "You did not find anyone who would guide you?!"

Then he scratched the ground with his finger and said, "No, but you people have (focused) on increasing your wealth, you (people) have oppressed the believers who are weak, and you have dissociated yourselves from your families. So what excuse do you people have now?"

"I repent, I repent, I seek forgiveness, I seek forgiveness," I said.

Imam ﷺ said, "O son of Mahziyar! If it was not for you people seeking forgiveness for one another, everyone would be destroyed except the specific group of Shia whose words and actions match each other."

Then the Imam ﷺ extended his hand (toward me) and said:

O son of Mahziyar! Let me give you some news!

When the boy will sit down, the man from the west will start moving. The 'Omaani will rise and people will pay allegiance to Sufyaani. Allah will give me permission to rise from between Safaa and Marwa with three hundred

and thirteen men. Then I will go to Kufa and destroy the mosque in it. I will rebuild it the way it originally was built and I will destroy the buildings of the oppressors around it.

Then I will lead the people and will go for Hajj. Thereafter, I will travel to Medina and destroy the room (where the two are buried). I will exhume their corpses which still look fresh. I will order them to be moved toward Bagee' and then I will crucify their bodies on two pieces of wood (dead trees) which will become fruitful. (Many) will be allured by this, and this will be a greater sedition²⁵⁰ than the first sedition.²⁵¹

Then the caller will call from the heavens, "O sky, eradicate them! O earth, swallow them!"

On that day, no one will be left on earth except believers whose hearts are pure in believing.

Then I asked, "O my master! What will happen after that?"

Imam ﷺ replied, "The returning, the returning, the coming back!"

Then he recited this verse, *"Then We gave back to you the turn to prevail against them, We aided you with wealth and children and made you a numerous host"* (17:6).²⁵²

²⁵⁰ Sedition: incitement to rebellion or discontentment.

²⁵¹ The first sedition refers to the incident of Saqifah.

²⁵² Dala'el Al-Imama 539.

Verse 42

عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمُ وَإِنَّ عُذَّتُمْ عَلَيْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا (17:8)

“It may be that your Lord will have mercy on you, but if you return, We too shall return. We have made Hell a prison for the infidels” (17:8).

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq عليه السلام, who said:

“It may be that your Lord will have mercy on you” (17:8) means that Allah will help you against your enemies.

Then Allah addresses the Bani Umayyah and says, *“But if you return, We too shall return” (17:8)*. This means that when you (the Bani Umayyah) return with Sufyaani, *“We”* will return with the Qa'em of the family of Mohammad عليه السلام.

*“We have made Hell a prison for the infidels” (17:8).*²⁵³

²⁵³ Tafseer Al-Qummi 2:14.

Verse 43

وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا
(17:33)

“And whosoever is killed unjustly, then We have indeed given his heir an authority, but let him not exceed the limits in killing, verily he is helped” (17:33).

Abul Qasem Jaafar bin Mohammad bin Qulaweyh narrated from Mohammad bin Hasan bin Ahmad, from Mohammad bin Hasan Al-Saffar, from Abbas bin Ma'rouf, from Mohammad bin Sinaan, from a man, who said:

I asked Imam Sadiq[ؑ] about the verse, *“And whosoever is killed unjustly, then We have indeed given his heir an authority, but let him not exceed the limits in killing, verily he is helped” (17:33).*

Imam[ؑ] replied:

This is about the Qa'em of the family of the Prophet^ﷺ. When he rises, he will kill (many people), avenging the blood of Husain[ؑ]. Even if he kills everyone on earth, he will not *“exceed the limits of killing.”* *“But let him not exceed the limits in killing” (17:33)* means that he will not act unconscionably. I swear to Allah that he will kill the descendants of the killers of Husain[ؑ] for the deeds of their fathers.²⁵⁴

Ibn Babeweyh narrated from Ahmad bin Ziyad bin Jaafar Al-Hamdaani, from Ali bin Ibrahim bin Hashim, from his father, from Abdil Salam bin Salih Al-Herawi, who said:

I said to Imam Redha[ؑ], “O son of the Messenger of Allah! What do you say about a Hadith that is narrated from (Imam) Sadiq[ؑ], who said, ‘When our Qa'em[ؑ] rises, he will kill the descendants of the killers of Husain[ؑ] for the deeds of their fathers.’”

²⁵⁴ [Kaamil Al-Ziyaraat](#) 63.

Imam Redha^{عليه السلام} replied, "It is true."

I asked, "Then what about the words of Allah in this verse, '*No bearer of burden, shall bear another's burden*' (39:7)?"

Imam Redha^{عليه السلام} replied:

Allah says the truth in all of His words. The descendants of the killers of Husain^{عليه السلام} are pleased with the deeds of their fathers and they boast about (these deeds). And those who are pleased with an act are just like those who commit it.

Even if a man kills someone in the east and another man in the west is pleased with that killing, he will be considered a partner in that killing in the eyes of Allah. The Qa'em^{عليه السلام} will kill them for being pleased with the acts of their fathers.

I asked, "What is the first thing the Qa'em^{عليه السلام} will do after he rises?"

Imam^{عليه السلام} replied, "He will start with the Bani Shaybah.²⁵⁵ He will cut their hands off because they are the looters of the House of Allah."²⁵⁶

Shaykh Al-Kulayni narrated from Ali bin Mohammad bin Salih, from Hajjal, from some of his companions, who said:

Imam Sadiq^{عليه السلام} was asked about the verse, "*And whosoever is killed unjustly, then We have indeed given his heir an authority, but let him not exceed the limits in killing*" (17:33).

Imam^{عليه السلام} replied, "This verse is revealed about Husain bin Ali^{عليه السلام}. Even if everyone on earth is killed avenging him, it will not '*exceed the limits of killing*."²⁵⁷

²⁵⁵ The name of the tribe that holds the keys of the Kaaba.

²⁵⁶ 'Oyoun Akhbar Al-Redha' 151.

²⁵⁷ Al-Kafi 8:255.

Ali bin Ibrahim narrated from his father, from Othman bin Sa'eed, from Mofadh'al bin Salih, from Jabir, from Imam Baqir عليه السلام, who said:

The verse, *“And whosoever is killed unjustly, then We have indeed given his heir an authority, but let him not exceed the limits in killing, verily he is helped”* (17:33) is revealed about the killing of Husain عليه السلام.²⁵⁸

Ayyashi narrated through his Isnaad from Salaam bin Mustaneer, from Imam Baqir عليه السلام, who said:

“And whosoever is killed unjustly, then We have indeed given his heir an authority, but let him not exceed the limits in killing, verily he is helped” (17:33).

The one who is *“killed unjustly”* is Husain bin Ali عليه السلام and we are his *“heirs.”* When the Qa'em عليه السلام rises, he will avenge Husain's (killing). He will kill so many people that some will say, *“He is [exceeding] the limits.”* Therefore, the verse refers to Husain عليه السلام and the *“heir”* is the Qa'em عليه السلام. *“[Exceeding] the limits of killing”* means killing those who were not involved in the killing of Husain عليه السلام.

“Verily he is helped” means that verily the days of this life will not end before a man from the family of the Prophet ﷺ is *“helped.”* He will fill the earth with justice and equity, just as it will be filled with oppression and inequity.²⁵⁹

Ayyashi narrated through his Isnaad from Jabir, from Imam Baqir عليه السلام, who said:

This verse was revealed about Husain عليه السلام, *“And whosoever is killed, then We have indeed given his heir an authority, but let him not exceed the limits in killing, verily he is helped”* (17:33).

The *“helped”* one in this verse refers to Husain عليه السلام.²⁶⁰

²⁵⁸ Tafseer Al-Borhan 4:560.

²⁵⁹ Tafseer Al-Ayyashi 2:289.

²⁶⁰ Tafseer Al-Ayyashi 2:290.

Sayyid Sharaf Al-Deen Al-Najafi narrated through his Isnaad from Imam Sadiq عليه السلام, who said:

The following verse was revealed about Husain عليه السلام, *“And whosoever is killed unjustly, then We have indeed given his heir an authority, but let him not exceed the limits in killing, verily he is helped”* (17:33). Even if *“his heir,”* the Qa'em عليه السلام, kills everyone on earth, avenging Husain's (killing), he will not *“exceed the limits of killing.”*²⁶¹

²⁶¹ Ta'weel Al-Ayaat Al-Dhahira 274.

Verse 44

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا (17:81)

“And Say: ‘Truth has come and falsehood has vanished; verily falsehood (by its nature) is bound to vanish’ (17:81).”

Shaykh Al-Kulayni narrated from Ali bin Mohammad, from Ali bin Abbas, from Hasan bin Abdil Rahman, from Aasim bin Hameed, from Abi Hamza who said:

Imam Baqir عليه السلام explained the verse (17:81) by saying, “When the Qa'em عليه السلام rises the government of ‘falsehood’ will ‘vanish.’”²⁶²

²⁶² Al-Kafi 8:287.

Verse 45

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدٍ يَوْمٍ عَظِيمٍ (19:37)

“The sects differed among themselves, and woe unto the disbelievers from the meeting of the great day” (19:37).

Ayyashi narrated through his Isnaad from Jabir Al-Jo'fi, from Imam Baqir عليه السلام, who said:

Sit still and do not move your hands or legs until you see (all of) the signs that I am about to tell you (manifest themselves) within one year.

There will be a caller in Damascus and the earth will collapse in one of its small towns. Then a portion of the mosque of Damascus will be destroyed.

The Turks will arrive and pass through Damascus until they arrive in the island (of Hejaz). The Greeks will arrive all the way to Ramla.²⁶³ In that year, there will be fighting and disorder in every Arab land.

The people of Shaam will be divided under three flags: As'hab, Abqa', and Sufyaani.

Then Muz'ar will lead (the tribe of) Bani Dhanb Al-Himaar but Sufyaani and his uncles (from the tribe of) Bani Kalb will fight and kill all of them in a way that has never been heard of before. This is the meaning of the verse, *“The sects differed among themselves, and woe unto the disbelievers from the meeting of the great day” (19:37).*

Then Sufyaani and his army will focus only on killing the family of the Prophet ﷺ and their Shia. He will go to Kufa, where he will crucify and kill the Shia.

Then a flag (an army) will come from Khorasan. It will reach the shores of the Tigris River. Thereafter, one of our weak lovers will rise with a group of his followers. He will be attacked on the (southern) outskirts of Kufa.

²⁶³ Ramla: a city on the coastal plain southeast of Tel Aviv.

Then (Sufyaani) will send a cavalry to Medina (looking for the Qa'em ﷺ) and they will kill a man there. Thereafter, Mahdi ﷺ and Mansour will run away from Medina. However, the family of the Prophet ﷺ will all be imprisoned, from the youth to the elderly. The Army of Sufyaani will go looking for the two men but Mahdi ﷺ will run away, just as Musa ran away from the people cautiously and in fear.²⁶⁴

He will go to Makkah. The army will follow him until it arrives in Baydaa'. Then the earth will collapse on the army, and everyone will be killed except for an informant from among them.

The Qa'em ﷺ will stand between Rukn and Maqaam, and then he will pray.

After the prayers, he will move with his minister and call out:

O people! We ask Allah to help us against those who oppressed us and usurped our rights.

O people! Those who dispute with me about Allah, (should know) that I am the most knowledgeable about Allah.

O people! Those who dispute with me about Adam, (should know) that I am the most knowledgeable about Adam ﷺ.

O people! Those who dispute with me about Nuh, (should know) that I am the most knowledgeable about Nuh ﷺ.

O people! Those who dispute with me about Ibrahim, (should know) that I am the most knowledgeable about Ibrahim ﷺ.

O people! Those who dispute with me about the Messenger of Allah, Mohammad, (should know) that I am the most knowledgeable about the Messenger of Allah ﷺ.

O people! Those who dispute with me about the prophets, (should know) that I am the most knowledgeable about the prophets.

O people! Those who dispute with me about the Book of Allah, (should know) that I am the most knowledgeable about the Book of Allah.

²⁶⁴ Refer to footnote 32.

I testify and every Muslim also testifies that we have been oppressed, banished, and exiled from our homes. Our wealth and our families have been stolen from us, and verily (today) we ask Allah and every Muslim to help us.

I swear to Allah that a little over three hundred and ten companions will join him, and there will be fifty women with them. They will join him with no prior appointment, just like the cumulus clouds of autumn, one after another. This is the meaning of the verse, *“Wherever you are, Allah will bring you all together; verily, Allah has power over all things”* (2:148).

The Qa'em عليه السلام and his minister will be between Rukn and Maqaam holding the covenant,²⁶⁵ the flag, and the sword of the Prophet صلى الله عليه وآله when the companions of the Qa'em عليه السلام will join him and pay allegiance to him.

Then a caller will call and announce the matter (reappearance) of the Qa'em عليه السلام, and will mention him by name in a voice that will be heard by everyone on earth. His name is the name of the Prophet صلى الله عليه وآله.

If you are not certain about any of these signs, you can be certain about the covenant of the Prophet صلى الله عليه وآله, his flag, his sword, and the purified soul from the sons of Husain عليه السلام. If you are still not certain, then you can be confident about the announcement from the heavens that will mention his name.

The family of the Prophet صلى الله عليه وآله has only one flag but others will rise with many different flags. Therefore, stay still and do not follow anyone until you see the man from the sons of Husain عليه السلام who has the covenant, the flag, and the sword of the Prophet صلى الله عليه وآله with him. The covenant of the Prophet صلى الله عليه وآله was given to Ali bin Husain عليه السلام (after Husain عليه السلام) and then to Mohammad bin Ali عليه السلام and after him to whomever Allah wills. Therefore, follow this family forever and beware of those whom I mentioned to you.

When (the Qa'em عليه السلام) and his companions move toward Medina, they will pass by Baydaa'.

He (the Qa'em عليه السلام) will say, “This is the land that will collapse on (the Army of Sufyaani).”

²⁶⁵ The covenant of the Messenger of Allah صلى الله عليه وآله, which is mentioned in many Ahadith, refers to the written order of Allah to every Imam عليه السلام. The covenant was given to the Messenger of Allah صلى الله عليه وآله, who passed it on to the Commander of the Believers عليه السلام, and it was subsequently passed down to each Imam عليه السلام of the time.

This is the meaning of the verse, *“What! Do those who make evil plans feel secure from (the splitting of) the earth by Allah to swallow them, or of the coming of the wrath of Allah on them from where they do not perceive?”* (16:45).

When (the Qa'em عليه السلام) reaches Medina, he will send Mohammad bin Al-Shajari out of it (secretly), just like Prophet Yusuf عليه السلام. Then he will move to Kufa and he will stay there for as long as Allah wills until he seizes the city. Thereafter, he will move to Adhraa' with his companions and with many others who will have joined him.

Sufyaani will be in Ramla at that point and the two armies will meet. That is the Day of Replacement - when some of the Shia of the family of the Prophet صلى الله عليه وآله will leave the Army of Sufyaani and join the Army of the Qa'em عليه السلام, while some of the Shia of Sufyaani will leave the Army of the Qa'em عليه السلام and join Sufyaani. On that day, everyone will follow their own flag.

The Commander of the Believers عليه السلام said that on that day Sufyaani and everyone with him will be killed. The true losers will be those who will not be with the Qa'em عليه السلام on that day to take from the plunder of (Bani) Kalb (the Army of Sufyaani).

Then he (the Qa'em عليه السلام) will go to Kufa, which is where he will live. He will buy and free every Muslim slave. He will pay the debt of every Muslim and he will return the rights of all of the Muslims back to them. He will not kill anyone without paying the blood money to his family and no one from (among his companions) will be killed without Imam عليه السلام paying his debts on his behalf and appointing a salary for his family.

He will fill the earth with equity and justice, just as it will be filled with inequity, oppression, and aggression.

Then he and his family will move to Rohbah, which is where Nuh عليه السلام lived. Rohbah is a blessed land, for every land in which someone from the family of the Prophet صلى الله عليه وآله has lived or has been killed is a blessed land. Verily, they (the Ahlul Bayt عليهم السلام) are the purified successors.²⁶⁶

²⁶⁶ Tafseer Al-Ayyashi 1:63.

Verse 46

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا
وَأَضْعَفُ جُنْدًا (19:75)

“... when they behold what they were promised, either the chastisement (in this world), or the hour (of doom), they shall know who is worst in position and who is weakest in forces” (19:75).

Shaykh Al-Kulayni narrated from Mohammad bin Yahya, from Salamah bin Khattab, from Hasan bin Abdil Rahman, from Ali bin Abi Hamza, from Abi Baseer, who said:

Imam Sadiq عليه السلام said:

“When our clear signs are recited to them, those who disbelieve say to those who believe: ‘Which of the two parties is best in position? Which is the best in assembly?’” (19:73).

The Messenger of Allah صلى الله عليه وسلم invited the Quraysh to (accept) our Wilayat but they refused and denied it.

So *“those who disbelieve”* from among the Quraysh said to *“those who believe”* in the Wilayat of the Commander of the Believers عليه السلام and (the Wilayat of) the Ahlul Bayt عليهم السلام, *“Which of the two parties is best in position? Which is the best in assembly?”* (And by saying this) they mocked (the believers).

However, Allah replied to them by saying, *“How many generations We destroyed before them”* from the previous nations *“who were (even) better in wealth and splendor”* (19:74)?

I (Abu Baseer) asked, “What do the words of Allah in this verse mean, ‘Say (O Mohammad) ‘Whosoever is in error, ARRAHMAN shall verily prolong his span of life’ (19:75)?”

Imam عليه السلام replied, “They all went astray and they did not believe in the Wilayat of the Commander of the Believers عليه السلام nor in our Wilayat. Therefore, they

went astray and led the people astray. Allah prolongs their span of delusion and oppression until the time of their death, and then He will take them to the worst of destinations where they will find no helper.”

I asked, “What does this verse mean, *‘When they behold what they were promised’* (19:75)?”

Imam عليه السلام replied, “(This part of the verse) refers to the rising of the Qa'em عليه السلام, which is *‘the hour’* mentioned (earlier) in this verse. On that day, they will see the (torment) that will befall them from Allah through the Qa'em عليه السلام. That is why Allah says, *‘They shall know who is worst in position and who is weakest in forces’* in the eyes of the Qa'em عليه السلام.”

I asked, “What does this verse mean, *‘Allah increases in guidance those who are guided aright’* (19:76)?”

Imam عليه السلام replied, “This means by following and believing in the Qa'em عليه السلام, without denying his rights, Allah will increase His guidance of (*‘those who are guided aright’*) beyond the existing guidance.”

I asked, “What does this verse mean, *‘They shall have no power of intercession, save he who has taken a covenant from ARRAHMAN’* (19:87)?”

Imam عليه السلام replied, “It means that (*‘they shall have no power of intercession’*), except those who worship Allah by accepting the Wilayat of the Commander of the Believers عليه السلام and the Wilayat of the Imams from his sons عليهم السلام after him. (Believing in the Wilayat of the Commander of the Believers and the Imams from his sons عليهم السلام) is the covenant with Allah.”

I asked, “What does this verse mean, *‘Verily those who believe and do good deeds ARRAHMAN will appoint for them love’* (19:96)?”

Imam عليه السلام replied, “The Wilayat of the Commander of the Believers عليه السلام is the *‘love’* to which Allah refers in this verse.”

I asked, “What does this verse mean, *‘So We have made this easy in your tongue, that you may thereby give glad tidings to the pious ones, and warn thereby the people who are contentious’* (19:97)?”

Imam عليه السلام replied, “Verily Allah made it *‘easy’* for the Prophet صلى الله عليه وسلم when he appointed the Commander of the Believers عليه السلام as a flag and he gave *‘glad*

tidings' to the believers. He warned the disbelievers, and they are those whom Allah mentions in this verse as *"the people who are contentious."*²⁶⁷

²⁶⁷ Al-Kafi 1:431.

Verse 47

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا (20:110)

“He knows what is before them and what is behind them, while they do not comprehend it with (their) knowledge” (20:110).

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq عليه السلام, who said:

“What is before them” refers to the history of the previous prophets and *“what is behind them”* refers to the news of the Qa'em عليه السلام.²⁶⁸

²⁶⁸ Tafseer Al-Qummi 2:62.

Verse 48

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا (20:115)

“Verily We had covenanted with Adam before, but he forgot; and We did not find in him a firm resolve” (20:115).

Shaykh Al-Kulayni narrated from Husain bin Mohammad, from Mo'alla bin Mohammad, from Jaafar bin Mohammad bin Ubaidillah, from Mohammad bin Isa Al-Qummi, from Mohammad bin Sulaymaan, from Abdillah bin Sinaan, who said:

Imam Sadiq عليه السلام explained the above verse by saying:

(This verse means):

“Verily We had covenanted with Adam before with some words about Mohammad, Ali, Hasan, Husain, and the Imams from their progeny, but he forgot; and We did not find in him a firm resolve.” I swear to Allah that this is how this verse was revealed to Mohammad عليه السلام.^{269 270}

Shaykh Al-Kulayni narrated from Ali bin Ibrahim, from Ahmad bin Idris, from Ahmad bin Mohammad, from Ali bin Hakam, from Mofadh'al bin Salih, from Jabir, from Imam Baqir عليه السلام, who said:

“Verily We had covenanted with Adam before, but he forgot; and We did not find in him a firm resolve” (20:115). This verse means that (Allah) took a covenant from Adam about Mohammad عليه السلام and the Imams after him but Adam neglected the covenant. Adam did not have the *“firm resolve”* to recognize the true status of Mohammad and the Imams عليهم السلام.

²⁶⁹ This Hadith does not mean that this verse has been modified. Imam عليه السلام is simply mentioning the Ta'weel of the verse. For more information, refer to Tanzeeh Al-Anbiya' by Shareef Al-Murtaz'a and Qisas Al-Anbiya by Al-Rawandy.

²⁷⁰ Al-Kafi 1:416.

The reason behind giving the title of ULUL 'AZM (the owners of the "*firm resolve*") to the five Ulul 'Azm messengers²⁷¹ is that Allah took a covenant from them about Mohammad, his successors, and Mahdi﷑ and his traditions. They (the five Ulul 'Azm messengers) testified to this covenant, and with "*a firm resolve*" they accepted the covenant as the truth.²⁷²

Shaykh Al-Mufid narrated through his Isnaad from Hamran bin A'yon, from Abi Hamza, from Imam Baqir﷑, who said:

Allah took the covenant from the prophets and said, "Am I not your Lord?"

The prophets replied, "Yes. You are."

Allah asked:

Is Mohammad not My Messenger? Is Ali not the Commander of the Believers? Are his successors not the authorities appointed by Me? And are they not the keepers of My knowledge? Is Mahdi not the one with whom I will support My religion? Is he not the one through whom I will spread My government? Is he not the one through whom I will avenge My enemies? And is he not the one through whom the people will worship Me, willingly or unwillingly?

The prophets replied, "We believe in this covenant and we testify to this, O our Lord."

Imam Baqir﷑ continued:

Adam did not deny this covenant but he did not testify to it. Therefore, the religion was announced through the five messengers who testified in Mahdi﷑. However, Adam did not have the "*firm resolve*" to testify.

This is the meaning of the verse, "*Verily We had covenanted with Adam before, but he forgot; and We did not find in him a firm resolve*" (20:115).²⁷³

²⁷¹ Referring to Prophet Nuh, Ibrahim, Musa, Isa, and Mohammad﷑.

²⁷² Al-Kafi 1:416. Tafseer Al-Qummi 2:65.

²⁷³ Tafseer Al-Borhan 5:191. Ta'weel Al-Ayaat Al-Dhahira 313.

Ibn Shahr Ashoub narrated from Imam Baqir عليه السلام, who explained the verse:

“Verily We had covenanted with Adam before, but he forgot; and We did not find in him a firm resolve” (20:115).

He (the Imam عليه السلام) said:

The covenant was about Mohammad, Ali, Hasan, Husain, and the Imams from their progeny عليهم السلام. This is how the verse was revealed to Mohammad عليه السلام.²⁷⁴

²⁷⁴ Manaaqeb Aal Abi Taleb 3:102.

Verse 49

فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى (20:135)

“You will come to know soon who have been the followers of the even path and who has been rightly guided” (20:135).

Mohammad bin Abbas narrated from Mohammad bin Homaam, from Mohammad bin Isma'eel Al-Alawy, from Isa bin Dawud Al-Najjar, from Imam Kadhim^(ع), who said:

I asked my father about the words of Allah in the verse, *“You will come to know soon who have been the followers of the even path and who has been rightly guided” (20:135).*

He (Imam Sadiq^(ع)) replied:

“The even path” is the Qa'em^(ع), and the guidance refers to being *“guided”* in obeying the Qa'em^(ع). Another example of this verse in the Book of Allah is *“Verily I forgive, again and again, whosoever repents and believes and does good, and then is guided” (20:82).* *“And then is guided”* refers to being (*“guided”*) to our Wilayat.^{275 276}

²⁷⁵ Ta'weel Al-Ayaat Al-Dhahira 317.

²⁷⁶ There are many Ahadith about the verse (20:82) which indicate that the guidance in this verse refers to the Wilayat of the Ahlul Bayt^(ع). For more information, refer to Tafseer Al-Borhan by the author of this book.

Verse 50

وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ (21:11) فَلَمَّا أَحْسُوا
 بِأُسْنَانَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ (21:12) لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ
 وَمَسَاكِينِكُمْ لَعَلَّكُمْ تُسْأَلُونَ (21:13) قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ (21:14) فَمَا زَلَّتْ تِلْكَ
 دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ (21:15)

“(The people of) how many towns there were iniquitous did We destroy, and We raised up after it another people! So when they felt Our (approaching) torment, lo! They began to flee from it. (We said:) ‘Flee not, but return to that wherein you reveled, and your dwellings, haply you will be questioned.’ They said: ‘Woe to us! Verily, we were unjust!’ And this cry of theirs ceased not, till We made them like reaped corn, extinct” (21:11-15).

Shaykh Al-Kulayni narrated from Ali bin Ibrahim bin Hashim, from his father, from Ibn Fadh'al, from Tha'laba bin Maymoun, from Badr bin Khalil Al-Asadi, who said:

I heard Imam Baqir^(ع) explain the verse, *“So when they felt Our (approaching) torment, lo! They began to flee from it. (We said:) ‘Flee not, but return to that wherein you reveled, and your dwellings, haply you will be questioned” (21:12-13).*

He (the Imam^(ع)) said:

When the Qa'em^(ع) rises, he will send (his army) to Shaam to the Bani Umayyah, but the Bani Umayyah will run toward the Romans.

However, the Romans will say to them, “We will not give you refuge unless you become Christians.”

Therefore, the Bani Umayyah will wear crosses around their necks and the Romans will allow them to enter (their cities.) When the companions of the Qa'em^(ع) reach the Romans, they (the Romans) will ask for safety and asylum.

However, the companions of the Qa'em ﷺ will say to them, "We will not grant asylum to you unless you surrender those who sought refuge with you from us."

So the Romans will surrender the Bani Umayyah to the companions of the Qa'em ﷺ.

(The companions of the Qa'em ﷺ will say to the Bani Umayyah), "*Flee not, but return to that wherein you reveled, and your dwellings, haply you will be questioned*" (21:13). The companions of the Qa'em ﷺ will ask the Bani Umayyah about the whereabouts of their treasures, despite being more knowledgeable about it.

That is when the Bani Umayyah will say, "*Woe to us! Verily, we were unjust!*" (21:14).

Imam Baqir ﷺ continued, "*And this cry of theirs ceased not, till We made them like reaped corn, extinct*" (21:15) by sword.²⁷⁷

Mohammad bin Abbas narrated from Ali bin Abdillah bin Asad, from Ibrahim bin Mohammad Al-Thaqafi, from Isma'eel bin Bashar, from Ali bin Jaafar Al-Haz'rami, from Jabir, who said:

I asked Imam Baqir ﷺ about the words of Allah in the verse, "*So when they felt Our (approaching) torment, lo! They began to flee from it*" (21:12).

Imam ﷺ replied, "*The (approaching) torment*" refers to the rising of the Qa'em ﷺ."²⁷⁸

Mohammad bin Abbas narrated from Husain bin Ahmad, from Mohammad bin Isa, from Yunus bin Mansour, from Isma'eel bin Jabir, who said:

Imam Sadiq ﷺ explained the above verses by saying:

²⁷⁷ Al-Kafi 8:51.

²⁷⁸ Ta'weel Al-Ayaat Al-Dhahira 320.

“So when they felt Our (approaching) torment” refers to the rising of the Qa'em ﷺ.

“They began to flee from it” refers to the treasures that they (the Bani Umayyah) used to store.

“They said: ‘Woe to us! Verily, we were unjust!’ And this cry of their ceased not, till We made them like reaped corn, extinct” means that not even one of them will survive.²⁷⁹

Ayyashi narrated through his Isnaad from Abdil A'laa Al-Halabi, from Abi Imam Baqir ﷺ, who said (in a longer Hadith):

It is as if I can see a little over three hundred and ten men rising from Najaf with their hearts as strong as pieces of Iron. Jibraeel will be to the right of the Qa'em ﷺ and Mikaeel will be to his left. His fear will enter the heart of the people one month before he reaches them, and it will remain in their hearts one month after he leaves them. Allah will support him with five thousand high-ranked angels.

When he arrives in Najaf, he will order his companions to spend that night in worship. They will spend their night in Ruku' and Sujood, praying until morning, at which point the Qa'em ﷺ will order them to leave for Nukhaila. (This will all be happening) while Kufa is preparing an army against them.

(The Qa'em ﷺ) will reach the mosque of Ibrahim ﷺ in Nukhaila. After he performs two Rak'ats of prayer, the Army of Kufa, who will be from among the supporters of Sufyaani and the Murji'ah, will rise against him.

The Qa'em ﷺ will order his companions to relocate, and then he will order them to attack the Army of Kufa. I swear to Allah that not even one of them will survive.

Then the Qa'em ﷺ will enter Kufa, and every believer will proceed to Kufa.

The Commander of the Believers ﷺ said:

²⁷⁹ Ta'weel Al-Ayaat Al-Dhahira 320.

The Qa'em ﷺ will order his companions to move toward the oppressor, Sufyaani. He will invite Sufyaani to the Book of Allah and the traditions of the Prophet ﷺ, so Sufyaani will pay allegiance to him.

However, the Bani Kalb - who are the uncles of Sufyaani - will say to (Sufyaani), "What did you do?! We will never pay allegiance to you."

He will ask them, "What should I do?" They will tell him to fight desperately against the Qa'em ﷺ. (Sufyaani) will prepare an army to fight the Qa'em ﷺ.

(However,) the Qa'em ﷺ will say, "Be careful! You have (already) paid allegiance, and (if you break it) I will fight you."

They will fight the next morning and the Qa'em ﷺ will achieve victory. He will take Sufyaani as a captive and then kill him with his own hands.

Then the Qa'em ﷺ will send an army to the Romans to capture the rest of the Bani Umayyah. However, the Romans will refuse to surrender them, at which point the companions of the Qa'em ﷺ will threaten to kill them. They will go back to their King and inform him.

(The Roman King will say), "Give them the people they are looking for because they have come with great powers."

And Allah says, *"So when they felt our approaching torment, lo! They began to flee from it. (We said): 'Flee not, but return to that wherein you revelled, and your dwellings, haply you will be questioned'"* (21:12-13) about the treasures that (the Bani Umayyah) used to keep. *"They said, 'Woe to us! Verily, we were unjust! And this cry of theirs ceased not, till We made them like reaped corn, extinct'"* (21:14-15). Therefore, not even one from among them will survive.²⁸⁰

²⁸⁰ Tafseer Al-Ayyashi 2:56.

Verse 51

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ (21:105)

“Verily We did write in the Psalms after the reminder (Torah): ‘My righteous servants shall inherit the earth’ (21:105).

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq^{عليه السلام}, who said:

“Verily We did write in the Psalms after the reminder (Torah): ‘My righteous servants shall inherit the earth’ (21:105). Allah has mentioned (this) in all of His Books. “The righteous servants” are the Qa'em^{عليه السلام} and his companions.²⁸¹

Mohammad bin Abbas narrated from Ahmad bin Mohammad bin Ahmad bin Hasan, from his father, from Husain bin Mohammad bin Abdillah, from his father, from Imam Baqir^{عليه السلام}, who said:

Allah's words in this verse, *“My righteous servants shall inherit the earth” (21:105)* refer to the companions of Mahdi^{عليه السلام} at the end of time.²⁸²

Abu Ali Al-Tabrasi narrated (through his Isnaad) from Imam Baqir^{عليه السلام}, who said:

“The righteous servants” are the companions of Mahdi^{عليه السلام} at the end of time.^{283 284}

²⁸¹ Tafseer Al-Qummi 2:77.

²⁸² Ta'weel Al-Ayaat Al-Dhahira 326.

²⁸³ Tafseer Majma' Al-Bayan 7:66.

²⁸⁴ There are some narrations about this verse that also indicate that the *“righteous servants”* are the Ahlul Bayt^{عليهم السلام}. For more information, refer to Tafseer Al-Borhan.

Verse 52

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (22:39)

“Permission (to fight) is given to those against whom war is made, because they have been oppressed, and verily Allah is potent to help them” (22:39).

Mohammad bin Abbas narrated from Husain bin Ahmad Al-Makki/Al-Maleki, from Mohammad bin Isa, from Yunus, from Muthanna Al-Hannat', from Abdillah bin 'Ajlun, from Imam Baqir عليه السلام, who said:

The following verse was revealed about the Qa'em عليه السلام and his companions, *“Permission (to fight) is given to those against whom war is made, because they have been oppressed, and verily Allah is potent to help them” (22:39).*²⁸⁵

Ali bin Ibrahim narrated from his father, from Ibn Abi Umair, from Ibn Moskaan, who said:

Imam Sadiq عليه السلام explained the verse, *“Permission (to fight) is given to those against whom war is made, because they have been oppressed, and verily Allah is potent to help them” (22:39).*

He (the Imam عليه السلام) said:

The general population says that this verse was revealed about the Prophet ﷺ when the Quraysh banished him from Makkah.

However, (this verse) was revealed about the Qa'em عليه السلام, (referring to) the time when he will rise to avenge the blood of Husain عليه السلام, saying, *“We are the avengers of the blood and the seekers of wergild.”*^{286 287}

²⁸⁵ Ta'weel Al-Ayaat Al-Dhahira 334.

²⁸⁶ Wergild: “man payment,” the amount of compensation paid by the person committing an offence to the injured party, or in the case of death, to his family.

²⁸⁷ Tafseer Al-Qummi 2:84.

Verse 53

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا
عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ (22:41)

“(They are) those who, if We establish them in earth, shall establish Salaat and pay Zakaat, enjoin good and forbid evil; and to Allah is the sequel of (all) affairs” (22:41).

Mohammad bin Abbas narrated from Mohammad bin Husain bin Hameed, from Jaafar bin Abdillahi Al-Koufi, from Katheer bin Ayyash, from Abi Jarud, who said:

Imam Baqir عليه السلام explained the verse, *“(They are) those who, if We establish them in earth, shall establish Salaat and pay Zakaat, enjoin good and forbid evil; and to Allah is the sequel of (all) affairs” (22:41).*

He (the Imam عليه السلام) said:

This verse refers to the family of Mohammad صلى الله عليه وآله, and (specifically) to the Mahdi عليه السلام and his companions. Allah will give them ownership of the entire earth and (He) will publish the religion. He will destroy falsehood and innovation (in religion) through the Qa'em عليه السلام and his companions, just as the foolish destroyed Haqq.

(The Qa'em عليه السلام and his companions) will leave no sign of oppression and they will *“enjoin good and forbid evil; and to Allah is the sequel of (all) affairs” (22:41).*²⁸⁸

²⁸⁸ Ta'weel Al-Ayaat Al-Dhahira 339. Tafseer Al-Qummi 2:87.

Verse 54

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوِقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرَنَّهُ اللَّهُ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ
(22:60)

“That (is so); and he who retaliated with the like of that whereby he was wronged, and again he was wronged, then most certainly Allah will help him; verily Allah is merciful, oft-forgiving” (22:60).

Ali bin Ibrahim narrated in his Tafseer from Imam Sadiq عليه السلام, who said:

The Quraysh banished the Messenger of Allah ﷺ from Makkah, and he escaped, (hiding) in a cave. (The Quraysh) chased him in order to kill him. However, Allah retaliated against them on the Day of Badr. ‘Otbah, Shaibah, Waleed, Aba Jahl, Hanz’ala bin Abi Sufyaan,²⁸⁹ and many others were killed on that day.

After the death of the Prophet ﷺ, (the enemies among the Quraysh) sought revenge for the Day of Badr by killing Husain عليه السلام unjustly.

After the killing of Husain عليه السلام, Yazid bin Muawiya read the following poem:

I wish my forefathers of the Day of Badr could see the revenge of the tribes.

(If they could see it) they would be extremely pleased and they would say to me, “O Yazid! May your hand never be paralyzed.”

I am not the son of Khindif (the mother of Quraysh) if I do not seek revenge against the children of Ahmad for what they did to us.

We killed the elite of their masters and we avenged the Day of Badr; so now we are even.

(In this verse), “*he who retaliated*” refers to the Prophet ﷺ. “*With the like of that whereby he was wronged*” refers to the killing of Husain عليه السلام. “*And again he was wronged, then most certainly Allah will help him*” (this “*help*” refers to) the Qa'em عليه السلام who is from among his sons.²⁹⁰

²⁸⁹ These men were among the Quraysh leaders who fought against the Messenger of Allah ﷺ.

²⁹⁰ Tafseer Al-Qummi 2:87.

Verse 55

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ (23:101)

“When the trumpet is blown, there shall be no ties of relationship between them that day, nor shall they ask after one another” (23:101).

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Husain, from his father, from Ibn Homaam, from Sa'daan bin Muslim, from Joham/Jorhom bin Abi Jahma, from Imam Kadhim^{عليه السلام}, who said:

Allah created souls two thousand years before He created bodies. Those souls who were acquainted with one another in the skies will be acquainted with one another on the earth; those (souls) who disregarded one another in the skies will disregard one another on the earth.

When the Qa'em^{عليه السلام} rises, he will allow brothers in faith to inherit from one another. However, he will not allow brothers by birth to inherit from one another, for Allah says in His Book, *“Successful indeed are the believers”* (23:1). *“When the trumpet is blown, there shall be no ties of relationship between them that day, nor shall they ask after one another”* (23:101).²⁹¹

²⁹¹ Dala'el Al-Imama 484.

Verse 56

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ
اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (24:35)

“Allah is the light of the heavens and the earth. The likeness of His light is as a lantern wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star, lit from a blessed tree, the olive, neither of the east nor of the west, whose oil glows forth of itself, though fire did not touch it, light upon light. Allah guides unto His light whomever He wills and Allah sets forth parables for people. Allah is aware of all things” (24:35).

It has been narrated from Jabir bin Abdillah Al-Ansari, who said:

I entered the mosque of Kufa and saw that the Commander of the Believers عليه السلام was writing something with his finger. He had a smile on his face.

“O Commander of the Believers! What makes you smile?” I asked.

“I find it strange (that some people) read this verse but do not reflect on it,” he replied.

“O Commander of the Believers! To which verse are you referring?” I asked.

The Commander of the Believers عليه السلام replied:

“Allah is the light of the heavens and the earth. The likeness of His light is as a lantern.” Mohammad is the “lantern.”

“Wherein is a lamp.” The “lamp” refers to me.

“The lamp is in a glass.” Hasan and Husain عليهما السلام are the “glass.”

"The glass is as it were a shining star." Ali bin Husain عليه السلام is the *"shining star."*

"Lit from a blessed tree." Mohammad bin Ali عليه السلام is the *"blessed tree."*

"The olive" - Jaafar bin Mohammad عليه السلام is *"the olive."*

"Neither of the east" refers to Musa bin Jaafar عليه السلام.

"Nor of the west" refers to Ali bin Musa عليه السلام.

"Whose oil glows forth of itself" refers to Mohammad bin Ali عليه السلام.

"Though fire did not touch it" refers to Ali bin Mohammad عليه السلام.

"Light upon light" refers to Hasan bin Ali عليه السلام.

"Allah guides unto His light whomever He wills." The Qa'em عليه السلام is *"His light."*

And *"Allah sets forth parables for people. Allah is aware of all things."*²⁹²

²⁹² Tafseer Al-Borhan 5:392.

Verse 57

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا (24:55)

“Allah has promised to appoint those of you who believe and do good deeds, successors in earth, as He had appointed those before them, and He shall certainly establish their religion which He has chosen for them, and He will give them in exchange security after their fear. They shall worship Me and not associate anyone with Me” (24:55).

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed bin Oqdah, from Ahmad bin Yusuf bin Ya'qoub Al-Jo'fi, from Ismaeel bin Marwan/Mahran, from Ali bin Abi Hamza, from his father and from Wuhaib, from Abi Baseer, who said:

Imam Sadiq عليه السلام explained the verse, *“Allah has promised to appoint those of you who believe and do good deeds, successors in earth, as He had appointed those before them, and He shall certainly establish their religion which He has chosen for them, and He will give them in exchange security after their fear. They shall worship Me and not associate anyone with Me” (24:55).*

He (the Imam عليه السلام) said, “This verse was revealed about the Qa'em عليه السلام and his companions.”²⁹³

Mohammad bin Abbas narrated from Husain/Hasan bin Mohammad bin Mo'alla bin Mohammad, from Washa, from Abdillah bin Sinaan, who said:

I asked Imam Sadiq عليه السلام about the verse, *“Allah has promised to appoint those of you who believe and do good deeds, successors in earth, as He had appointed those before them” (24:55).*

²⁹³ Al-Ghaibah by No'maani 126.

Imam عليه السلام replied:

(This part of the verse) was revealed about Ali bin Abi Taleb and the Imams from his sons عليه السلام. *“And He shall certainly establish their religion which He has chosen for them, and He will give them in exchange security after their fear. They shall worship Me and not associate anyone with Me”* (24:55) refers to the reappearance of the Qa'em عليه السلام.²⁹⁴

Mohammad bin Abbas narrated from Ali bin Abdillah, from Ibrahim bin Mohammad Al-Thaqafi, from Hasan bin Husain bin Sufain bin Ibrahim, from Amr bin Hashim, from Is'haaq bin Abdillah, who said:

Imam Sajjad عليه السلام said:

“By the Lord of the heavens and the earth, verily it is certainly the truth, even as you speak” (51:23). *“The truth”* in this verse is the rising of the Qa'em عليه السلام.

The following verse was also revealed about him, *“Allah has promised to appoint those of you who believe and do good deeds, successors in earth, as He had appointed those before them, and He shall certainly establish their religion which He has chosen for them, and He will give them in exchange security after their fear”* (24:55).²⁹⁵

Ibn Babeweyh narrated from Abi Mofadh'al Mohammad bin Abdillah bin Abi Muttalib Al-Shaibani, from Abi Muzahim Musa bin Abdillah bin Yahya bin Khaqan Al-Maqarri, from Abi Bakr Mohammad bin Abdillah bin Ibrahim Al-Shafi'ee, from Abi Jaafar Mohammad bin Hammad bin Haamaan Al-Dabbagh, from Isa bin Ibrahim, from Harath bin Tayhan, from 'Otbah bin Yaqzaan, from Abi Sa'eed, from Mak'houl, from Wa'elah bin Asqa' bin Qorz'aab, from Jabir bin Abdillah Al-Ansari, who said:

Jandal bin Junadah bin Jubair went to the Messenger of Allah ﷺ and said, “O Messenger of Allah! Tell me about that which Allah does not have, that

²⁹⁴ Ta'weel Al-Ayaat Al-Dhahira 365.

²⁹⁵ Ta'weel Al-Ayaat Al-Dhahira 596.

which does not belong to Allah, and that which is not in the knowledge of Allah.”

The Messenger of Allah ﷺ replied, “That which Allah does not have is a partner; that which does not belong to Allah is oppression; and that which is not in the knowledge of Allah is your claim, O crowd of Jews, that Uzair²⁹⁶ was the son of Allah. Allah does not know of a son for Himself.”

Therefore, Jandal said:

I testify that there is no god but Allah and you are truly the Messenger of Allah.

O Messenger of Allah! Last night I saw Musa bin 'Imran in my dream and he said to me, “O Jandal! Accept Islam through Mohammad and hold on to his successors after him.”

I replied, “I will.”

Then he (Jandal) added, “Now that Allah has sustained me with believing in Islam, tell me about your successors, so that I may hold on to them.”

The Messenger of Allah ﷺ said, “The number of my successors after me is equal to the number of the chiefs of Bani Israel.”

Jandal said, “In the Torah we found that (the chiefs of Bani Israel) were twelve.”

The Prophet ﷺ said, “Yes. There will be twelve Imams after me.”

Jandal said, “O Messenger of Allah! Will they all live at the same time?”

The Prophet ﷺ replied:

No. There will be one Imam after another. And you, O Jandal, will see only three of them: the first Imam - who is the master of successors after me and he is the father of the Imams - he is Ali bin Abi Taleb, and his two sons - Hasan and Husain.

²⁹⁶ For more information, refer to 9:30 of the Holy Qur'an.

(O Jandal!) Hold on to them after me and do not be deceived by the ignorance of the ignorant people.

(O Jandal!) You will die when Ali, son of Husain, is born and the last thing you will drink in this life is some milk.

Jandal said, "O Messenger of Allah! I read in the Torah their names as Iliya, Shobbar, and Shobair, but I did not know their (Arabic) names. How many successors will there be after Husain, and what are their names?"

The Messenger of Allah ﷺ replied:

There will be nine Imams from (the children of) Husain and Mahdi is one of them.

After the time of Husain, Ali will run the affairs and he is known as ZAIN AL-ABIDEEN, (the Beauty of the Worshippers). After the time of Ali, his son, Mohammad, known as BAQIR (one who rips open every field of knowledge), will run the affairs. After the time of Mohammad, his son, Jaafar, known as SADIQ (the truthful one), will run the affairs. After the time of Jaafar, his son, Musa, known as KADHIM (one who suppresses his anger), will run the affairs. After the time of Musa, his son, Ali, known as REDHA (the pleasant), will run the affairs. After the time of Ali, his son, Mohammad, known as ZAKI (the righteous), will run the affairs. After the time of Mohammad, his son, Ali, known as NAQI (the pure), will run the affairs. After the time of Ali, his son, Hasan, known as AMEEN (trustworthy), will run the affairs. And after him, their Imam will be hidden from them.

"O Messenger of Allah! Is Hasan the Imam who will be in hiding?" Jandal asked.

"No. It will be his son," the Prophet ﷺ replied.

"O Messenger of Allah! What is his name?" Jandal asked.

"He should not be mentioned by his name until the time of his reappearance," the Prophet ﷺ said.

“O Messenger of Allah! We read about them in the Torah and Musa bin ‘Imran gave us the glad tidings about you and your successors from your progeny,” Jandal said.

Then the Messenger of Allah ﷺ recited the following verse, *“Allah has promised to appoint those of you who believe and do good deeds, successors in earth, as He had appointed those before them, and He shall certainly establish their religion which He has chosen for them, and He will give them in exchange security after their fear”* (24:55).

“O Messenger of Allah! What is the cause of *‘their fear’?*” Jandal asked.

The Prophet ﷺ replied, “At the time of each of the Imams, there will be an oppressive king who will taunt and hurt them. However, when Allah amends the matter of the reappearance of our Qa'em, he will fill the earth with justice and equity, just as it will be filled with oppression and inequity.”

Then the Messenger of Allah ﷺ said:

Bliss be on those who stay patient during his occultation! Bliss be on those who stay committed in loving the Imams! They are those whom Allah has described in His Book as *“those who believe in the unseen”* (2:3) and as *“the party of Allah. Verily the party of Allah are the successful ones”* (58:22).

Ibn Al-Asqa' (one of the people in the chain of narration) added:

Jandal lived until the days of Imam Al-Husain عليه السلام. Then he became ill and moved to T'aef.

One day he asked for some milk and said, “This is what the Messenger of Allah ﷺ promised me. He told me that the last thing I would drink in this life would be some milk.”

Then he died and was buried in the area of Kawraa in the city of T'aef.²⁹⁷

²⁹⁷ Kifayat Al-Athar 56. Tafseer Al-Borhan 5:413. Yanabee' Al-Mawaddah 443.

Ayyashi narrated through his Isnaad from Imam Sajjad[ؑ], who explained the verse:

“Allah has promised to appoint those of you who believe and do good deeds, successors in earth, as He had appointed those before them, and He shall certainly establish their religion which He has chosen for them, and He will give them in exchange security after their fear. They shall worship Me and not associate anyone with Me” (24:55).

He (the Imam[ؑ]) said:

I swear to Allah that this (verse) refers to our Shia. Allah will make them (the successors and He will replace their fear with security) through a man from us, the Ahlul Bayt. He is the Mahdi of this nation and he is the one about whom the Messenger of Allah^ﷺ said:

Even if only one day remains from the life of this world, Allah will extend that day long enough for a man from my family, who bears the same name as mine, to rise. He will fill the earth with justice and equity, just as it will be filled with oppression and inequity.²⁹⁸

²⁹⁸ Tafseer Al-Ayyashi 3:136.

Verse 58

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا (25:11)

“Nay, they belie the hour. We have prepared a blazing fire for him who belies the hour” (25:11).

Mohammad bin Ibrahim Al-No'maani narrated from Abdil Wahid bin Abdillah, from Mohammad bin Jaafar Al-Qorashi, from Mohammad bin Husain bin Abi Khattab, from Omar bin Marwan/Abaan Al-Kalbi, from Abi S'aamet, who said:

Imam Sadiq عليه السلام said:

There are twelve hours in a night. There are twelve hours in a day. There are twelve months (in a year). There are twelve Imams and the number of the chiefs (of Bani Israel) was twelve.

Ali عليه السلام is one hour from the twelve hours, and this is the meaning of the words of Allah, *“Nay, they belie the hour. We have prepared a blazing fire for him who belies the hour” (25:11).*²⁹⁹

Mohammad bin Ibrahim Al-No'maani narrated from Abdil Wahid bin Abdillah bin Yunus Al-Mouseli, from Ahmad bin Mohammad bin Riyah Al-Zohari, from Ahmad bin Ali Al-Hemyari, from Hasan bin Ayyoub, from Abdil Karim bin Amr Al-Khath'ami, from Mofadh'al bin Omar, who said:

I asked Imam Sadiq عليه السلام about the verse, *“Nay, they belie the hour. We have prepared a blazing fire for him who belies the hour” (25:11).*

Imam عليه السلام replied, “Allah created twelve months in one year, twelve hours in the night, twelve hours in the day, and we (the Ahlul Bayt عليهم السلام) are twelve narrators. The Commander of the Believers عليه السلام is an hour from the twelve hours.”³⁰⁰

²⁹⁹ Al-Ghaibah by No'maani 40.

³⁰⁰ Al-Ghaibah by No'maani 40.

Ali bin Ibrahim narrated from Ahmad bin Ali, from Husain bin Ahmad, from Ahmad bin Hilal, from Amr bin Kalbi, from Abi S'aamet, who said:

Imam Sadiq عليه السلام said:

The night and the day each have twelve hours in them, and Ali bin Abi Taleb عليه السلام is the most honourable hour from among the twelve hours. This is the meaning of the words of Allah, *“Nay, they belie the hour. We have prepared a blazing fire for him who belies the hour”* (25:11).³⁰¹

³⁰¹ Tafseer Al-Qummi 2:112.

Verse 59

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا (25:26)

“That day, the kingdom shall belong to ARRAHMAN. It will be a very hard day for the infidels” (25:26).

Mohammad bin Abbas narrated from Mohammad bin Hasan bin Ali, from his father Hasan bin Ali, from Ali bin Asbaat', from some of our companions, who said:

“The kingdom” belongs to Allah on *“that day”* and on every other day, but the above verse refers to the rising of the Qa'em ﷺ when everyone will worship Allah.³⁰²

³⁰² Ta'weel Al-Ayaat Al-Dhahira 369.

Verse 60

إِنْ نَشَاءُ نُنزِلُ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ (26:4)

“If We will, We can send down on them from the heavens a sign to which they would bend their necks in humility” (26:4).

Shaykh Al-Kulayni narrated from Mohammad bin Yahya, from Ahmad bin Mohammad bin Isa, from Ali bin Hakam, from Abi Ayyoub Al-Khazzaz, from Omar bin Hanz'ala, who said:

I heard Imam Sadiq^{عليه السلام} say, “There are five signs before the rising of the Qa'em^{عليه السلام}: the call from the heavens, the (rising of) Sufyaani, the collapsing of the earth (in Baydaa'), the killing of NAFS AL-ZAKIYYA (the purified soul), and the (rising of) Yamaani.”

I (Omar bin Hanz'ala) asked, “May I sacrifice my life for you. If someone from your family rises before we see these signs, should we rise with him?”

“No.” Imam^{عليه السلام} replied.

The next day (I went back to the Imam^{عليه السلام}) and asked him, “Does the following verse refer to the call from the heavens, *‘If we will, We can send down on them from the heavens a sign to which they would bend their necks in humility’ (26:4)?*”

Imam^{عليه السلام} replied, “When (this verse applies), the necks of the enemies of Allah will be bent *‘in humility.’*”³⁰³

Ali bin Ibrahim narrated from his father, from Ibn Abi Umair, from Hisham, who said:

Imam Sadiq^{عليه السلام} explained the above verse (26:4) by saying:

³⁰³ Al-Kafi 8:310.

The verse refers to the call which will announce the name of the Qa'em^{عليه} from the heavens, and those whose necks will be bent *"in humility"* are the Bani Umayyah.³⁰⁴

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed, from Ali bin Hasan/Husain, from his father, from Ahmad bin Omar Al-Halabi, from Husain bin Musa, from Fudhail bin Mohammad - servant of Mohammad bin Raashid Al-Halabi - who said:

Imam Sadiq^{عليه} said, "Verily the call from the heavens with the name of the Qa'em^{عليه} is clearly mentioned in the Book of Allah."

I (Fudhail) asked, "May Allah amend your affairs. Where is this mentioned in the Book of Allah?"

Imam^{عليه} replied:

It is mentioned in the chapter that begins with, *"TA SIN MEEM. These are the verses of the manifest Book"* (26:1-2). (It is mentioned) in the following verse, *"If we will, We can send down on them from the heavens a sign to which they would bend their necks in humility"* (26:4).

When they hear the call from the heavens on the morning of that day, it will be as if a bird is sitting on their heads.^{305 306}

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed, from Ali bin Hasan/Husain, from Amr bin Othman, from Hasan bin Mahboub, from Abdillah bin Sinaan, who said:

I was with Imam Sadiq^{عليه} when I heard a man from Hamdaan say to the Imam^{عليه}, "The general population taunts us by saying we (Shia) believe that a caller will call from the heavens, announcing the name of the Owner of this Matter (the Twelfth Imam^{عليه})."

³⁰⁴ Tafseer Al-Qummi 2:118.

³⁰⁵ This is an expression that means they will be frightened and restless.

³⁰⁶ Al-Ghaibah by No'maani 139.

Imam عليه السلام was sitting down while leaning (on something), but when he heard this, he became angry and sat up straight.

Imam عليه السلام said:

Do not narrate this Hadith from me, but narrate it from my father, and do not be embarrassed to narrate this Hadith.

I testify that I heard my father say:

I swear to Allah that (the call from the heavens) is clearly mentioned in the Book of Allah when He says, *"If we will, We can send down on them from the heavens a sign to which they would bend their necks in humility"* (26:4).

There will not remain anyone on the land who will not lower his head *"in humility"* after hearing this call. Everyone will believe in it when they hear the call from the heavens which will announce, *"Verily Haqq is with Ali bin Abi Taleb and his Shia."*

The next day, Iblis will go to the sky of the earth and cry aloud, *"Verily Haqq is with Othman bin Affan and his Shia. Verily he was killed unjustly, so avenge his blood."*

But *"Allah will keep steady those who believed in the confirmed word"* (14:27) which refers to the first call.

However, doubt will enter *"those in whose hearts is a disease"* (2:10), and I swear to Allah that *"disease"* of the heart is animosity toward us, the Ahlul Bayt.

Therefore, they will disown us, insult us, and will say, *"The call of the first caller was from the 'magic' of this family."*

Then Imam عليه السلام recited the following verse, *"If they see a sign they turn away, and say: '(This is the same) magic continuing'"* (54:2).³⁰⁷

³⁰⁷ Al-Ghaibah by No'maani 137.

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed, from Mohammad bin Mufadh'al/Fadh'l bin Ibrahim bin Qays, from Hasan bin Ali bin Fadh'al, from Tha'laba bin Maymoun, from Mo'ammam bin Yahya, from Dawud Al-Dajaaji, from Imam Baqir^{عليه السلام}, who said:

The Commander of the Believers^{عليه السلام} was asked about the verse, *"The sects differed among themselves"* (19:37).

The Commander of the Believers^{عليه السلام} said, "Expect the relief (reappearance of the Twelfth Imam^{عليه السلام}) after seeing three signs."

People asked, "What are the three signs?"

The Commander of the Believers^{عليه السلام} replied, "The dissension of the people of Shaam, the rising of the black flags from Khorasan, and a terrifying event in the month of Ramadhan."

People asked, "What is the terrifying event in the month of Ramadhan?"

The Commander of the Believers^{عليه السلام} replied, "Have you not heard the words of Allah, *"If we will, We can send down on them from the heavens a sign to which they would bend their necks in humility"* (26:4). (After this sign descends from the heavens) a girl will emerge from behind her curtain. She will awaken those who are asleep and terrify those who are awake."³⁰⁸

Mohammad bin Abbas narrated from Ahmad bin Hasan bin Ali, from his father, from his grandfather, from Mohammad bin Isma'eel, from Hanan bin Sadeer, from Abi Baseer, who said:

I asked Imam Baqir^{عليه السلام} about the verse, *"If we will, We can send down on them from the heavens a sign to which they would bend their necks in humility"* (26:4).

Imam^{عليه السلام} replied, "This verse was revealed about the Qa'em of the family of Mohammad^{عليه السلام} whose name will be announced from the heavens."³⁰⁹

³⁰⁸ Al-Ghaibah by No'maani 139.

³⁰⁹ Ta'weel Al-Ayaat Al-Dhahira 383.

Mohammad bin Abbas narrated from Ali bin Abdillah bin Asad, from Ibrahim bin Mohammad, from (Ahmad) bin Mo'ammad Al-Asadi, from Mohammad bin Fudhail, from Al-Kalabi, from Abi Sabaah, who said:

Ibn Abbas explained this verse by saying, "This verse was revealed about us and the Bani Umayyah. Our government will reign while their necks will be bent *'in humility'* and they will be disgraced after having been glorified."³¹⁰

Mohammad bin Abbas narrated from Husain bin Mohammad/Ahmad, from Mohammad bin Isa, from Yunus, from some of our companions, who said:

A man asked Imam Baqir^{عليه السلام} about the verse, *"If we will, We can send down on them from the heavens a sign to which they would bend their necks in humility"* (26:4).

Imam^{عليه السلام} replied:

The necks of the Bani Umayyah will be lowered in humility (after hearing the call). That day will be as clear as the sun. Ali bin Abi Taleb^{عليه السلام} will appear in the middle of the day. The sun will stay steady above the heads of the people until everyone will clearly see Ali bin Abi Taleb^{عليه السلام}, and everyone will learn who he is.

On that day, the people of the Bani Umayyah will hide behind the trees, but the trees will come to speak and say (to the believers), "A man from (among the) Bani Umayyah is hiding behind us, so kill him."³¹¹

Mohammad bin Abbas narrated from Husain bin Ahmad, from Mohammad bin Isa, from Yunus, from Safwan bin Yahya, from Abi Othman, from Mo'alla bin Khanees, from Imam Sadiq^{عليه السلام}, who said:

The Commander of the Believers^{عليه السلام} said, "Expect the relief (reappearance of the Twelfth Imam^{عليه السلام}) after seeing three signs."

People asked, "What are the three signs?"

³¹⁰ Ta'weel Al-Ayaat Al-Dhahira 383.

³¹¹ Ta'weel Al-Ayaat Al-Dhahira 384.

The Commander of the Believers ﷺ replied, "The dissension of the people of Shaam, the rising of the black flags from Khorasan, and a terrifying event in the month of Ramadhan."

People asked, "What is the terrifying event in the month of Ramadhan?"

The Commander of the Believers ﷺ replied, "Have you not heard the words of Allah, *'If we will, We can send down on them from the heavens a sign to which they would bend their necks in humility'* (26:4). (After this sign descends from the heavens) a girl will emerge from behind her curtain. She will awaken those who are asleep and terrify those who are awake."³¹²

³¹² Ta'weel Al-Ayaat Al-Dhahira 384.

Verse 61

أَفَرَأَيْتَ إِن مَتَّعْنَاهُمْ سِنِينَ (26:205) ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ (26:206)

“Have you seen, if We let them enjoy for years, then comes to them that which they were promised” (26:205-206).

Mohammad bin Abbas narrated from Husain bin Ahmad, from Mohammad bin Isa, from Yunus, from Safwan bin Yahya, from Abi Othman, from Mo'alla bin Khanees, who said:

Imam Sadiq عليه السلام explained the verse, *“Have you seen, if We let them enjoy for years, then comes to them that which they were promised” (26:205-206).*

He (the Imam عليه السلام) said:

“That which they were promised” is the rising of the Qa'em عليه السلام. “Of what avail shall be the enjoyment to them?” (26:207) refers to the Bani Umayyah who enjoyed their life.³¹³

³¹³ Ta'weel Al-Ayaat Al-Dhahira 389.

Verse 62

وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ (26:227)

“Those who deal unjustly shall know as to what an (evil) turning they shall be turned” (26:227).

Ibn Babeweyh narrated from Mohammad bin Ali Majilweyh, from Ali bin Ibrahim, from his father, from Ali bin Ma'bid, from Husain bin Khalid, from Ali bin Musa Al-Redha, from his father عليه السلام, from his fathers عليه السلام, from the Messenger of Allah صلى الله عليه وآله, who said:

Those who want to hold on to my religion and enter the ark of rescue after me, should follow Ali bin Abi Taleb, befriend his friends, and antagonize his enemies.

He (Ali) is my caliph and my successor on my nation during my life and after my death. He is the Imam of every Muslim and he is the commander of every believer after me; his words are my words, his orders are my orders, and his abstaining is my abstaining.

Those who follow him, follow me; those who support him, support me; and those who betray him, betray me.

On the Day of Judgment, I will not look at those who abandoned Ali nor will they see me.

Allah has made Paradise forbidden for those who disobey Ali and He has made their dwelling to be Hell, the worst destination.

Those who disappointed Ali will be disappointed by Allah on the day on which their books will be published. Those who supported Ali will be supported by Allah on the day on which they will meet Him, and Allah will dictate the answers to them at the time of questioning.

The Messenger of Allah صلى الله عليه وآله continued:

Hasan and Husain are the two Imams after their father, and they are the Masters of the Youth in Paradise. Their mother is the Master of the Women of All of the Worlds. Their father is the Master of the Successors.

There will be nine Imams from the children of Husain, and the ninth one is the Qa'em from my children. Obeying them (the Imams^{عليهم السلام}) is obeying me, and disobeying them is disobeying me.

I complain to Allah about those who deny their merits and those who usurp their rights after me. And Allah is the most sufficient authority and supporter of my progeny; He is the most sufficient avenger of those who deny their rights. *“And those who deal unjustly shall know as to what an (evil) turning they shall be turned”* (26:227).³¹⁴

³¹⁴ Kamaal Al-Deen wa Tamaam Al-Ni'mah 1:260.

Verse 63

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْثِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ (27:62)

“Is not He (best) who answers the distressed when he calls to Him, and removes the distress and makes you the successors in the earth” (27:62).

Mohammad bin Abbas narrated from Hameed/Ahmad bin Ziyad, from Husain bin Mohammad bin Soma'ah, from Ibrahim bin Abdil Hameed, from Imam Sadiq عليه السلام, who said:

When the Qa'em عليه السلام rises, he will enter Masjid Al-Haraam. He will face the Kaaba, and his back will be toward Maqaam of Ibrahim. He will perform two Rak'ats of prayer there.

Then he will say, “O people! I am the closest to Adam عليه السلام. I am the closest to Ibrahim عليه السلام. I am the closest to Isma'eel عليه السلام. I am the closest to Mohammad عليه السلام.”

Then he will raise his hands toward the sky and pray humbly to Allah, beseeching Him (so much) that he will fall on his face. This is the meaning of the words of Allah, *“Is not He (best) who answers the distressed when he calls to Him, and removes the distress and makes you the successors in the earth” (27:62).*³¹⁵

Mohammad bin Abbas narrated through his Isnaad from Ibrahim bin Abdil Hameed, from Mohammad bin Muslim, who said:

Imam Baqir عليه السلام explained the above verse by saying, “This verse was revealed about the Qa'em of the family of Mohammad عليه السلام. When he rises, he will wear a turban and he will pray by the Maqaam of Ibrahim. Then he will beseech his Lord and his prayers will be answered.”³¹⁶

³¹⁵ Ta'weel Al-Ayaat Al-Dhahira 399.

³¹⁶ Ta'weel Al-Ayaat Al-Dhahira 399.

Ali bin Ibrahim narrated from his father Ibrahim bin Hashim, from Hasan bin Ali bin Fadh'al, from Salih bin 'Oqbah, from Imam Sadiq عليه السلام, who said:

The verse, *“Is not He (best) who answers the distressed when he calls to Him, and removes the distress and makes you the successors in the earth”* (27:62) was revealed about the Qa'em of the family of Mohammad صلى الله عليه وآله وسلم.

I swear to Allah that he is *“the distressed”* who will perform two Rak'ats of prayer by Maqaam of Ibrahim and then will beseech Allah. Allah will answer his prayers and will remove the distress and make him (the Qa'em عليه السلام) the successor in the earth.³¹⁷

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed, from Mohammad bin Ali Al-Taimali, from Mohammad bin Isma'eel bin Bazee', from Mansour bin Yunus bin Bazraj, from Isma'eel bin Jabir, who said:

Imam Baqir عليه السلام said, “The Owner of this Matter (the Twelfth Imam عليه السلام) will be in hiding in one of these lands,” and he pointed toward Dhi T'uwa.³¹⁸

(The Imam عليه السلام continued:)

Two nights prior to his rising, his servant will come and meet some of his companions.

He will ask them, “How many men are you here?”

“About forty,” they will reply.

“How (obedient) will you be when you meet your master?” he will ask.

“We swear to Allah we would go anywhere with him, even to the mountains,” they will reply.

The next night, (the servant of the Twelfth Imam عليه السلام) will return and will order them to appoint ten of their best men. After they select their best men, he

³¹⁷ Tafseer Al-Qummi 2:129.

³¹⁸ Refer to footnote 164.

will take them to their master (the Twelfth Imam عليه السلام). He (the Qa'em عليه السلام) will promise them that the next day will be the day of his reappearance.

Imam Baqir عليه السلام continued:

I swear to Allah that it is as if I can see the Qa'em عليه السلام with his back resting on Hajar, calling out:

O people! Those who dispute with me about Allah, (should know) that I am the most knowledgeable about Allah.

O people! Those who dispute with me about Adam, (should know) that I am the most knowledgeable about Adam عليه السلام.

O people! Those who dispute with me about Nuh, (should know) that I am the most knowledgeable about Nuh عليه السلام.

O people! Those who dispute with me about Ibrahim, (should know) that I am the most knowledgeable about Ibrahim عليه السلام.

O people! Those who dispute with me about Musa, (should know) that I am the most knowledgeable about Musa عليه السلام.

O people! Those who dispute with me about Isa, (should know) that I am the most knowledgeable about Isa عليه السلام.

O people! Those who dispute with me about Mohammad, (should know) that I am the most knowledgeable about the Messenger of Allah عليه السلام.

O people! Those who dispute with me about the Book of Allah, (should know) that I am the most knowledgeable about the Book of Allah.

Then he will move to the Maqaam where he will perform two Rak'ats of prayer and will ask Allah to grant him his rights.

Imam Baqir عليه السلام added:

I swear to Allah that he (the Twelfth Imam عليه السلام) is the *"distressed"* to whom this verse refers, *"Is not He (best) who answers the distressed when he calls*

*to Him, and removes the distress and makes you the successors in the earth” (27:62).*³¹⁹

Ali bin Ibrahim narrated from his father, from Ibn Abi Umair, from Mansour bin Yunus, from Abi Khalid Al-Kaaboli, from Imam Baqirؑ, who said:

I swear to Allah that it is as if I can see the Qa'emؑ with his back resting on Hajar, calling out:

O people! Those who dispute with me about Allah, (should know) that I am the most knowledgeable about Allah.

O people! Those who dispute with me about Adam, (should know) that I am the most knowledgeable about Adamؑ.

O people! Those who dispute with me about Nuh, (should know) that I am the most knowledgeable about Nuhؑ.

O people! Those who dispute with me about Ibrahim, (should know) that I am the most knowledgeable about Ibrahimؑ.

O people! Those who dispute with me about Musa, (should know) that I am the most knowledgeable about Musaؑ.

O people! Those who dispute with me about Isa, (should know) that I am the most knowledgeable about Isaؑ.

O people! Those who dispute with me about the Messenger of Allah, Mohammad, (should know) that I am the most knowledgeable about the Messenger of Allah ﷺ.

O people! Those who dispute with me about the Book of Allah, (should know) that I am the most knowledgeable about the Book of Allah.

Then he will move to the Maqaam where he will perform two Rak'ats of prayer and will ask Allah to grant him his rights.

³¹⁹ Al-Ghaibah by No'maani 95.

Imam Baqir^{عليه السلام} added:

I swear to Allah that he (the Twelfth Imam^{عليه السلام}) is the “*distressed*” to whom this verse refers, “*Is not He (best) who answers the distressed when he calls to Him, and removes the distress and makes you the successors in the earth*” (27:62).

The first one who will pay allegiance to him will be Jibraeel, and thereafter, three hundred and thirteen men.

Those (from among the three hundred and thirteen) who meet him on the way to Makkah will join him. Those who do not join him on the way will disappear from their beds. They are those to whom the Commander of the Believers^{عليه السلام} refers as “the missing ones from their beds.”

Allah says in His Book, “*Hasten then to do good works (surpassing each other). Wherever you are, Allah will bring you all together*” (2:148). “*Good works*” refers to (believing in the) Wilayat.

In another verse, Allah says, “*And if We hold back the torment from them until (comes) a reckoned nation*” (11:8). “*The reckoned nation*” are the companions of the Qa'em^{عليه السلام} who will be united with him within one hour.

When the Qa'em^{عليه السلام} reaches Baydaa', the Army of Sufyaani will rise against him but Allah will order the earth to seize them by their feet. This is the meaning of the verse, “*If you could see when they shall be terrified; but there shall be no escape, and they shall be seized from a nearby place*” (34:51).

When this happens, (the Army of Sufyaani) will say, “*We believe in him.*”

The Imam added, “*How can they come to belief from a place so far away?*” (34:52). “*A gulf shall be created between them and that which they will eagerly desire, as was done in the past for the likes of them*” (34:54). “*That which they will eagerly desire*” is not to be punished like their companions had been (previously) punished.”³²⁰

³²⁰ Tafseer Al-Qummi 2:205.

Verse 64

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ
 (28:5) وَنُمْكِنَ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا
 يَحْذَرُونَ (28:6)

“We wish to favour those who were deemed weak in the land, and make them the Imams and make them the heirs and establish them in earth; and to show Fir’awn and Hamaan and their soldiers to see from them that which they dreaded” (28:5-6).

Mohammad bin Hasan Al-Shaibaani narrated from both Imam Baqir and Imam Sadiq عليهما السلام, who said:

“Fir’awn and Hamaan” in this verse refer to two oppressors from the Quraysh whom Allah will resurrect at the time of the rising of the Qa'em عليه السلام, and He will take revenge against them for what they did.³²¹

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Mofadh'al, from Ali bin Husain Al-Monqeri Al-Koufi, from Ahmad bin Zaid Al-Dahhan, from Mohawwal/Makhoul bin Ibrahim, from Rustam bin Abdillan bin Khalid Al-Makhzoumi, from Sulaymaan Al-A'mash, from Mohammad bin Khalaf Al-Taheri, from Zadhaan, from Salman, who said:

The Messenger of Allah صلى الله عليه وآله said to me, “Allah has not sent any prophet or messenger without appointing twelve chiefs for them.”

I said, “O Messenger of Allah! I had learned this from the people of the Book.”

The Messenger of Allah صلى الله عليه وآله asked me, “O Salman! Do you know whom Allah has chosen as the twelve chiefs of the nation after me?”

³²¹ Kashf Al-Bayan.

I replied, "Allah and His Messenger know better."

The Prophet ﷺ said:

O Salman! Allah created me from the prime of His light. He called me and I obeyed Him.

Then He created Ali from my light. He called him and Ali obeyed Him.

Then He created Fatema from my light and the light of Ali. He called Fatema and she obeyed Him.

Then Allah created Hasan from me, Ali, and Fatema. He called him and Hasan obeyed Him.

Then Allah created Husain from me, Ali, and Fatema. He called him and Husain obeyed Him.

Then Allah named us with (five names derived from) five of His names.

Allah is Mahmoud (the Praised) and I am Mohammad. Allah is Ali (the High) and he (the Commander of the Believers) is Ali. Allah is Fat'ir (the Creator) and she is Fatema. Allah is Dhul Ehsan (the Bountiful) and this is Hasan. Allah is Mohsen (the Beneficent) and this is Husain.

Then Allah created from us and from Husain nine Imams. He called them and they obeyed Him. All of this happened before Allah created the skies, the earths, the angels, and humankind.

We were lights who praised Allah, listened to Him, and obeyed Him.

I asked, "O Messenger of Allah! May I sacrifice my father and mother for you! What is the reward for those who know (the rights of) the Imams?"

The Prophet ﷺ replied, "O Salman! Verily those who know the true status of the Imams, follow them, befriend their friends, and dissociate from their enemies - they are from us. They will be with us wherever we are and they will dwell with us wherever we dwell."

I asked, "O Messenger of Allah! Is it possible to believe in them without knowing their names and their lineage?"

The Prophet ﷺ replied, “No! O Salman!”

I asked, “O Messenger of Allah! Then how can I believe in them while I only know up to Husain ﷺ?”

The Prophet ﷺ replied:

(After Husain is his son) Ali bin Husain, Master of the Worshippers; then his son, Mohammad bin Ali, who will rip open every field of knowledge from the first to the last of the prophets and the messengers; then his son, Jaafar bin Mohammad, who is the truthful tongue of Allah; then his son, Musa bin Jaafar, who will suppress his anger in the way of Allah; then his son, Ali bin Musa, who is pleased with the orders of Allah; then his son, Mohammad bin Ali, the chosen one from the creation of Allah; then his son, Ali bin Mohammad, the guide to Allah; then his son, Hasan bin Ali, the guardian and the keeper of the secrets of Allah; and then his son, Mohammad bin Hasan, Mahdi, the guide, the Qa'em, and the announcer of the rights of Allah.

Then the Messenger of Allah ﷺ added, “O Salman! You and everyone like you who truly believe in him will meet him (in his time).”

Therefore, I (Salman) thanked Allah increasingly and asked, “O Messenger of Allah! Will I live until his time?”

The Messenger of Allah ﷺ recited these verses, *“So, when the promise of the nearest to the two came, We sent over you Our servants who possessed terrible prowess; so they invaded the very inmost parts of your houses; and it was a warning (completely) fulfilled. Then We gave back to you the turn to prevail against them, We aided you with wealth and children and made you a numerous host”* (17:5-6).

After hearing this, I (Salman) cried and yearned (for the promised day) and then asked, “O Messenger of Allah! Will you be there when this happens?”

The Prophet ﷺ replied:

Yes. I swear to He who sent me with the truth, that me, Ali, Fatema, Hasan, Husain, the nine sons of Husain, and everyone who is from us and with us will be there.

O Salman! I swear to Allah that Iblis and his soldiers will be brought for him (the Qa'em ﷺ) and every sincere believer and every absolute disbeliever will be resurrected so that the avenging can take place; and Allah does not oppress anyone.

This is the Ta'weel of the verse, *“We wish to favour those who were deemed weak in the land, and make them the Imams and make them the heirs and establish them in earth; and to show Fir'awn and Hamaan and their soldiers to see from them that which they dreaded”* (28:5-6).

(After hearing this) I stood up to leave, not worried whether death would meet me or I would meet death.³²²

³²² Dala'el Al-Imama 447.

Verse 65

الم (30:1) غَلِبَتِ الرُّومُ (30:2) فِي أَدْنَى الْأَرْضِ وَهُمْ مِّنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ (30:3)
 فِي بَضْعِ سِنِينَ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدِ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ (30:4) بِنَصْرِ
 اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ (30:5)

“ALIF, LAAM, MEEM. The Romans have been defeated in a nearby land, but they, after this defeat, will soon be victorious, in a few years. Allah’s is the authority first and last. On that day the believers shall rejoice in the help of Allah. He helps whomsoever He wills. He is the all-mighty, ever-merciful”
 (30:1-5).

Mohammad bin Abbas narrated from Hasan bin Mohammad bin Jomhoor Al-Qummi, from his father, from Jaafar bin Basheer Al-Washa, from Ibn Moskaan, from Abi Baseer, who said:

I asked Imam Sadiq عليه السلام about the explanation of the verse, *“ALIF, LAAM, MEEM. The Romans have been defeated”* (30:1-2).

Imam عليه السلام replied:

It refers to the Bani Umayyah. Allah says, *“ALIF, LAAM, MEEM. The Romans have been defeated in a nearby land, but they, after this defeat, will soon be victorious, in a few years. Allah’s is the authority first and last. On that day the believers shall rejoice in the help of Allah”* (30:1-5). *“That day”* is the day of the rising of the Qa'em عليه السلام.³²³

Mohammad bin Abbas narrated from Ahmad bin Mohammad bin Sa'eed, from Hasan bin Qasam, from Ali bin Ibrahim bin Mo'alla, from Fudhail/Ibn Fudhail bin Is'haaq, from Ya'qoub bin Shu'aib, from 'Imran bin Maitham, from 'Inayah, who said:

Ali, the Commander of the Believers عليه السلام, said:

³²³ Ta'weel Al-Ayaat Al-Dhahira 426.

The verse, *“ALIF, LAAM, MEEM. The Romans have been defeated in a nearby land, but they, after this defeat, will soon be victorious, in a few years. Allah’s is the authority first and last. On that day the believers shall rejoice in the help of Allah”* (30:1-5), was revealed about us and the Bani Umayyah.³²⁴

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abi Mofadh'al Mohammad bin Abdillah, from Mohammad bin Homaam, from Jaafar bin Mohammad bin Malik, from Is'haaq bin Mohammad bin Samee', from Mohammad bin Waleed, from Yunus bin Ya'qoub, who said:

Imam Sadiq^{عليه السلام} explained the verse, *“On that day the believers shall rejoice in the help of Allah”* (30:4-5).

He (the Imam^{عليه السلام}) said:

The believers (who are already dead) will *“rejoice”* the rising of the Qa'em^{عليه السلام} in their graves.³²⁵

³²⁴ Ta'weel Al-Ayaat Al-Dhahira 426.

³²⁵ Dala'el Al-Imama 464.

Verse 66

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَذْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ (32:21)

“Verily We shall make them taste the smaller torment prior to the great torment, that haply they may return (to Us)” (32:21).

Mohammad bin Abbas narrated from Ali bin Hatim, from Hasan bin Mohammad bin Abdil Wahid, from Hafs bin Omar bin Salim, from Mohammad bin Husain bin Ajlaan, from Mofadh'al bin Omar, who said:

I asked Imam Sadiq^{عليه السلام} about the verse, *“Verily We shall make them taste the smaller torment prior to the great torment, that haply they may return (to Us)” (32:21).*

Imam^{عليه السلام} replied, *“The smaller torment’ refers to the inflation of prices, and ‘the great torment’ is the torment of the sword of Mahdi^{عليه السلام}.”*³²⁶

Mohammad bin Hasan Al-Shaibaani narrated from Imam Sadiq^{عليه السلام}, who said:

“The smaller torment” refers to a drought, and *“the great torment”* is the rising of Mahdi, the Qa'em^{عليه السلام}, by sword at the end of time.³²⁷

³²⁶ Ta'weel Al-Ayaat Al-Dhahira 437.

³²⁷ Kashf Al-Bayan.

Verse 67

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ (32:29)

“Say (O Mohammad): ‘On the day of victory, (acceptance of) faith by those who have disbelieved will not profit them, nor will they be respited” (32:29).

Mohammad bin Abbas narrated from Husain bin Aamer, from Mohammad bin Husain bin Abi Khattab, from Mohammad bin Sinaan, from Ibn Darraj, who said:

Imam Sadiq^(ع) explained the verse, *“Say (O Mohammad): ‘On the day of victory, (acceptance of) faith by those who have disbelieved will not profit them, nor will they be respited” (32:29).*

He (the Imam^(ع)) said:

“The day of victory” is the day on which the Qa'em^(ع) will achieve victory in the world. On that day, accepting the faith will not benefit anyone who does not already believe and has not become certain after the victory.

However, those who already believed in him and are certain in their beliefs will profit from their faith. Their status will be elevated with Allah. On the Day of Judgment, Allah will decorate His Paradise for them and He will keep the fires of Hell (away) from them.

This is the reward of those who believe in the Wilayat of the Commander of the Believers and his purified progeny^(ع).³²⁸

³²⁸ Ta'weel Al-Ayaat Al-Dhahira 438.

Verse 68

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَاهِرَةً وَقَدَرْنَا فِيهَا السَّيْرَ سَيْرُوا
فِيهَا لَيَالِيًّ وَآيَّامًا آمِنِينَ (34:18)

“We placed, between them and the towns which We had blessed, (other) towns easy to be seen, and made the stages of journey between them easy, (saying): ‘Travel between them in safety by day or by night’” (34:18).

Ibn Babeweyh narrated through his Isnaad from Abi Bakeer, who said:

Imam Sadiq[ؑ] said:

O Aba Bakeer! *“Travel between them in safety by day or by night”* (34:18) refers to travelling at the time of our Qa'em, (the Qa'em[ؑ] of) the Ahlul Bayt.³²⁹

Shaykh Al-Tousi narrated from Mohammad bin Abdillah bin Jaafar Al-Hemyari, from his father, from Mohammad bin Salih Al-Hamdaani, who said:

I wrote to the Owner of the Time[ؑ], *“My family members bother me and taunt me for narrating a Hadith from your fathers, who said, ‘Our servants and those who carry our orders are the worst creation of Allah.’”*

Imam[ؑ] wrote back:

Woe unto you! Have you not read the verse, *“We placed, between them and the towns which We had blessed, (other) towns easy to be seen”* (34:18). I swear to Allah that we are the *“blessed towns”* and you are the towns that are *“easy to be seen.”*^{330 331}

³²⁹ 'Ilal Al-Sharaa'e 1:112.

³³⁰ Al-Ghaibah by Tousi 209. Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:483.

³³¹ For more information about this interpretation of the verse, refer to Bihar Al-Anwar 24:236.

Verse 69

وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَّكَانٍ قَرِيبٍ وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاطُشُ مِنْ مَّكَانٍ بَعِيدٍ (34:52) وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْدِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ (34:53) وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ (34:54)

“If you could see when they shall be terrified; but then there shall be no escape. And they shall be seized from a nearby place, and then they shall say: ‘We believe in him.’ How shall they come to (belief) from a place so far away? They disbelieved in him before, and conjectured about the unseen from a far off place. A gulf shall be created between them and that which they will (eagerly) desire, as was done in the past for the likes of them. Verily they were also in disquieting doubt” (34:51-54).

Mohammad bin Ibrahim Al-No'maani narrated from Ali bin Ahmad, from Abdillah/Ubaidillah bin Musa Al-Alawy, from Abdillah bin Mohammad, from Mohammad bin Khalid, from Hasan bin Mubarak, from Abi Is'haaq Al-Hamdaani, from Harath, from Ali - the Commander of the Believers ﷺ - who said:

Mahdi is strong, his hair is curly, and there is a mole on his cheek. His rising will begin from the east. After his rising, Sufyaani will rise and rule for as long as the gestation period of a woman, nine months. Sufyaani will rise from Shaam. The people of Shaam will follow him except for a few tribes who will have stayed on the right path and who will be protected by Allah from joining the Army of Sufyaani.

Sufyaani will come toward Medina with a massive army. When they reach Baydaa', Allah will order the land to collapse on them. This is the meaning of the verse, *“If you could see when they shall be terrified; but then there shall be no escape. And they shall be seized from a nearby place” (34:51).*³³²

³³² Al-Ghaibah by No'maani 163.

Ali bin Ibrahim narrated from his father, from Ibn Abi Umair, from Mansour bin Yunus, from Abi Khalid Al-Kaaboli, from Imam Baqir^{عليه السلام}, who said:

I swear to Allah that it is as if I can see the Qa'em^{عليه السلام} with his back resting on Hajar, calling out:

O people! Those who dispute with me about Allah, (should know) that I am the most knowledgeable about Allah.

O people! Those who dispute with me about Adam, (should know) that I am the most knowledgeable about Adam^{عليه السلام}.

O people! Those who dispute with me about Nuh, (should know) that I am the most knowledgeable about Nuh^{عليه السلام}.

O people! Those who dispute with me about Ibrahim, (should know) that I am the most knowledgeable about Ibrahim^{عليه السلام}.

O people! Those who dispute with me about Musa, (should know) that I am the most knowledgeable about Musa^{عليه السلام}.

O people! Those who dispute with me about Isa, (should know) that I am the most knowledgeable about Isa^{عليه السلام}.

O people! Those who dispute with me about the Messenger of Allah, Mohammad, (should know) that I am the most knowledgeable about the Messenger of Allah^{عليه السلام}.

O people! Those who dispute with me about the Book of Allah, (should know) that I am the most knowledgeable about the Book of Allah.

Then he will go behind the Maqaam where he will perform two ra'kats of prayer and will ask Allah to grant him his rights.

Imam Baqir^{عليه السلام} added:

I swear to Allah that he (the Twelfth Imam^{عليه السلام}) is the *"distressed"* to whom this verse refers, *"Is not He (best) who answers the distressed when he calls to Him, and removes the distress and makes you the successors in the earth"* (27:62).

The first one who will pay allegiance to him will be Jibraeel, and thereafter, three hundred and thirteen men.

Those (from among the three hundred and thirteen men) who meet him on the way to Makkah will join him. Those who do not join him on the way will disappear from their beds. They are those to whom the Commander of the Believers^ﷺ refers as “the missing ones from their beds.”

Allah says in His Book, *“Hasten then to do good works (surpassing each other). Wherever you are, Allah will bring you all together”* (2:148). “Good works” means (believing in) the Wilayat.

In another verse, Allah says, *“And if We hold back the torment from them until (comes) a reckoned nation”* (11:8). “The reckoned nation” are the companions of the Qa'em^ﷺ who will be united with him within one hour.

When the Qa'em^ﷺ reaches Baydaa', the Army of Sufyaani will rise against him but Allah will order the earth to seize them by their feet. This is the meaning of the verse, *“If you could see when they shall be terrified; but there shall be no escape, and they shall be seized from a nearby place”* (34:51).

When this happens, (the Army of Sufyaani) will say, *“We believe in him”* (34:52).

Imam^ﷺ added, *“How can they come to belief from a place so far away?”* (34:52). *‘A gulf shall be created between them and that which they will eagerly desire, as was done in the past for the likes of them’* (34:54). *‘That which they will eagerly desire’* is not to be tormented.”³³³

Ali bin Ibrahim narrated from Abi Jarud, who said:

Imam Baqir^ﷺ said:

“If you could see when they shall be terrified” (34:51). This refers to the announcement from the heavens.

³³³ Tafseer Al-Qummi 2:205.

“They shall be seized from a nearby place” (34:51) means that they will be pulled into (the earth) from under their feet.³³⁴

Ali bin Ibrahim narrated from Husain bin Mohammad, from Mo'alla bin Mohammad bin Jomhoor, from Ibn Mahboub, from Abi Hamza, who said:

I asked Imam Baqir^{عليه السلام} about the verse, *“How shall they come to (belief) from a place so far away?”* (34:52).

Imam^{عليه السلام} replied, “This means that they (the disbelievers) sought guidance from where it could not be attained while it was available for them through (the right channels).”³³⁵

Ayyashi narrated through his Isnaad from Abdil A'laa Al-Halabi, who said:

Imam Baqir^{عليه السلام} said:

The Qa'em^{عليه السلام} will invite the people to pay allegiance to him based on the Book of Allah, the traditions of the Prophet^{صلى الله عليه وسلم}, the Wilayat of Ali bin Abi Taleb^{عليه السلام}, and the dissociation from his enemies. However, only a few people will pay allegiance to him.

After appointing a governor for Makkah, (the Qa'em^{عليه السلام}) will leave. Later, he will be informed that the people have killed his appointed governor. He will return to Makkah and will kill the killers (of his governor), but he will not take anyone captive. Then he will leave Makkah.

When he reaches Baydaa', the Army of Sufyaani will follow him. Allah will order Baydaa' to swallow (the Army of Sufyaani) from under their feet. This is the meaning of the verse, *“If you could see when they shall be terrified; but there shall be no escape, and they shall be seized from a nearby place”* (34:51). *“And then they shall say: ‘We believe in him’* (34:52), referring to the Qa'em^{عليه السلام}. However, *“they disbelieved in him before”* (34:53).

³³⁴ Tafseer Al-Qummi 2:205.

³³⁵ Tafseer Al-Qummi 2:206.

They will all be destroyed except two men from Bani Muraad named Witr and Wateer whose faces will be turned to their backs, who will walk backwards, and who will inform the people of that which befell their army.³³⁶

Mohammad bin Abbas narrated from Mohammad bin Hasan bin Ali bin Sabaah Al-Madayeni, from Hasan bin Mohammad bin Shu'aib, from Musa bin Omar bin Yazid/Zaid, from Ibn Abi Umair, from Mansour bin Yunus, from Isma'eel bin Jabir, from Abi Khalid Al-Kaaboli, who said:

Imam Baqir^{عليه السلام} said:

The Qa'em^{عليه السلام} will rise and move until he will reach Marw. Then he will be informed that his appointed governor (in Makkah) was killed. So he will return to (Makkah) and he will kill the killers of his governor, but he will not do anything further.³³⁷

Then the Qa'em^{عليه السلام} will move and start inviting the people (to pay allegiance). The Army of Sufyaani will follow (the Army of the Qa'em^{عليه السلام}) but Allah will order the earth to swallow (the Army of Sufyaani). This is the meaning of the verse, *"If you could see when they shall be terrified; but there shall be no escape, and they shall be seized from a nearby place"* (34:51). *"And then they shall say: 'We believe in him'"* (34:52), referring to the rising of the Qa'em^{عليه السلام}. However, *"they disbelieved in him before,"* so they will be destroyed by the *"unseen from a far off place"* (34:53). *"A gulf shall be created between them and that which they will (eagerly) desire, as was done in the past for the likes of them. Verily they were also in disquieting doubt"* (34:54).³³⁸

³³⁶ Tafseer Al-Ayyashi 2:56.

³³⁷ This means that the Qa'em^{عليه السلام} will not do anything beyond killing these killers like taking captives or killing those who were not responsible for the killing of the governor.

³³⁸ Ta'weel Al-Ayaat Al-Dhahira 467.

Verse 70

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ (37:83)

“Verily, of his Shia was Ibrahim” (37:83).

Mohammad bin Hasan Al-Shaibaani narrated from Mohammad bin Wahban, from Abi Jaafar Mohammad bin Ali bin Raheem, from Abbas bin Mohammad, from his father, from Hasan bin Ali bin Abi Hamza, from Abi Baseer Yahya bin Abi Qasem, from Jabir bin Yazid Al-Jo'fi, who said:

I asked Imam Sadiq عليه السلام about the Tafseer of the verse, *“Verily, of his Shia was Ibrahim” (37:83)*.

Imam عليه السلام replied:

When Allah created Ibrahim عليه السلام, He uncovered Ibrahim's eyes. Ibrahim عليه السلام saw a light next to the Throne.

Ibrahim عليه السلام asked, “O my Lord! What is this light?”

He was told, “This is the light of the chosen one from My creation, Mohammad.”

Then Ibrahim عليه السلام saw another light next to that light, so he asked, “O my Lord! What is this (other) light?”

He was told, “This is the light of Ali bin Abi Taleb, the supporter of My religion.”

Then Ibrahim عليه السلام saw three other lights next to those (two) lights, so he asked, “O my Lord! What are these lights?”

He was told, “These are the lights of Fatema (one who weans) and her two sons, Hasan and Husain, and I have weaned those who love her from Hell.”

Ibrahim عليه السلام said, “O my Lord! I see nine other lights surrounding them.”

He was told, "O Ibrahim! These are the lights of the Imams from the children of Ali and Fatema."

Ibrahim ﷺ said, "O My Lord! I ask you through the right of these five to teach me who these nine (Imams) are."

(Allah) said, "The first one is Ali bin Husain; then his son, Mohammad; then his son, Jaafar; then his son, Musa; then his son, Ali; then his son, Mohammad; then his son, Ali; then his son, Hasan; and then his son, the Qa'em, the Decisive Proof."

Ibrahim ﷺ said, "O my Lord! I see (many) other lights that cannot be counted except by You. Who are surrounding these lights?"

He was told, "O Ibrahim! They are the Shia of the Commander of the Believers, Ali bin Abi Taleb."

Ibrahim ﷺ said, "O my Lord! What are Shia known for?"

(Allah) replied, "(They are known for) praying fifty one Rak'ats a day, reciting 'BISMILLAHIR RAHMANIR RAHIM' loudly, performing Qunoot before going to Ruku', and wearing a ring on their right hand."

Then Ibrahim ﷺ said, "O Allah! Make me among the Shia of the Commander of the Believers ﷺ."

Therefore, Allah mentions in the Qur'an, "*Verily, of his Shia was Ibrahim*" (37:83).³³⁹

³³⁹ Kashf Al-Bayaan.

Verse 71

وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ (38:88)

“And you will come to know its truth after a time” (38:88).

Shaykh Al-Kulayni narrated from Ali bin Mohammad, from Ali bin Abbas, from Hasan bin Abdil Rahman, from Aasim bin Hameed, from Abi Hamza, who said:

Imam Baqir^{عليه السلام} explained the verse, *“And you will come to know its truth after a time” (38:88)*, by saying that this verse refers to the time of the rising of the Qa'em^{عليه السلام}.³⁴⁰

³⁴⁰ Al-Kafi 8:287.

Verse 72

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا (39:69)

“The earth shall radiate with the light of its Lord” (39:69).

Ali bin Ibrahim narrated from Mohammad bin Abi Abdillah, from Jaafar bin Mohammad, from Qasem bin Rabee', from Sayyah Al-Madayeni, from Mofadh'al bin Omar, who said:

I heard Imam Sadiq^{عليه السلام} explain the verse, *“The earth shall radiate with the light of its Lord” (39:69)*, by saying that the *“Lord”* of *“the earth”* in this verse means the Imam of the earth.

I asked, “What will happen when the Qa'em^{عليه السلام} rises?”

Imam^{عليه السلام} replied, “People will not need the light of the sun nor the moon (because) the light of the Imam will be sufficient.”³⁴¹

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Husain Mohammad bin Harun bin Musa, from his father, from Abi Ali Mohammad bin Homaam, from Abi Abdillah Jaafar bin Mohammad Al-Hemyari, from Ahmad bin Maitham, from Sulaymaan bin Salih, from Abil Haitham Al-Qassab, from Mofadh'al bin Omar Al-Jo'fi, who said:

Imam Sadiq^{عليه السلام} said:

When our Qa'em^{عليه السلام} rises, the earth will *“radiate with the light of its Lord” (39:69)* and the slaves (of Allah) will not need the sun. Day and night will be the same, for darkness will disappear.

At the time of the Qa'em^{عليه السلام}, every man will live for a thousand years and every year a son will be born to him and no daughters will be born to him

³⁴¹ Tafseer Al-Qummi 2:253.

(if he so chooses).³⁴² The fathers will clothe their children and the clothes will grow on the children as they grow, and the colour of their clothes will change according to the colour that they (the children) desire.³⁴³

³⁴² This does not mean that after the reappearance of the Imam^{عليه السلام} daughters will not be born nor does it suggest that the Imam^{عليه السلام} is advocating one choice over the other in this Hadith. On the contrary, the Prophet^ﷺ says, "The best of your children are your daughters" (Makaarim Al-Akhlaq, 251 and Bihar Al-Anwar 101:91). Furthermore, the light of the Imams^{عليهم السلام} emanates from the daughter of the Prophet^ﷺ, the Master of All of the Women of the Worlds, Sayyeda Fatema Al-Zahra^{عليها السلام}. One possible meaning of this Hadith is that everything in life will take place exactly the way the believers like it and this Hadith is simply showing the extent of the blessings and the choices people will have during the government of the Qa'em^{عليه السلام}.

³⁴³ Dala'el Al-Imama 454.

Verse 73

لَنذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا (41:16)

“We will make them taste the torment of disgrace in the life of this world”
(41:16).

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed, from Ali bin Husain Al-Taimali, from Ali bin Mahran/Mahziyar, from Hammad bin Isa, from Husain bin Mukhtar, from Abi Baseer, who said:

I asked Imam Sadiq^{عليه السلام}, “What is *‘the torment of disgrace in the life of this world,’* which is mentioned in this verse, *‘We will make them taste the torment of disgrace in the life of this world’* (41:16)?”

Imam^{عليه السلام} replied:

O Aba Baseer! What can be more disgraceful than men sitting with their families, their brothers, and their children when they are suddenly disfigured. The women (of their families) will start screaming (when this happens).

When they are asked why (they are screaming), they will reply, “They were disfigured suddenly.”

I asked, “Will this happen before or after the rising of the Qa'em^{عليه السلام}?”

Imam^{عليه السلام} replied, “No. This will happen before the rising of the Qa'em^{عليه السلام}.”³⁴⁴

³⁴⁴ Al-Ghaibah by No'maani 143.

Verse 74

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهُونِ
(41:17)

“As to (the people of) Thamud We guided them but they preferred blindness to guidance; so the torment of a humiliating chastisement seized them”
(41:17).

Sayyid Sharaf Al-Deen Al-Najafi narrated from Ali bin Mohammad, from Abi Jamilah, from Halabi and also from Ali bin Hakam, from Abaan bin Othman, from Fadhl bin Abbas, who said:

Imam Sadiq عليه السلام said:

“The (people of) Thamud belied (the truth) in their rebellious transgression” (91:11). Thamud refers to a group of Shia,³⁴⁵ for Allah says, *“As to (the people of) Thamud We guided them but they preferred blindness to guidance; so the torment of a humiliating chastisement seized them”* (41:17). This refers to the (“torment”) of the sword when the Qa'em عليه السلام rises.³⁴⁶

³⁴⁵ This does not refer to the Ithna 'Asharis (Twelvers). It refers to other sects of Shia who do not believe in all of the Twelve Imams عليهم السلام. For more information, refer to Bihar Al-Anwar 24:73.

³⁴⁶ Ta'weel Al-Ayaat Al-Dhahira 776.

Verse 75

سُنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ (41:53)

“Soon We will show Our signs to them in the horizons (of the world), and within themselves until it becomes manifest to them that he is the truth” (41:53).

Mohammad bin Abbas narrated from Jaafar bin Mohammad bin Malik, from Qasem bin Isma'eel Al-Anbaari, from Hasan bin Ali bin Abi Hamza, from his father, from Ibrahim, who said:

Imam Sadiq عليه السلام said:

“Soon We will show Our signs to them in the horizons (of the world), and within themselves until it becomes manifest to them that he is the truth” (41:53).

The sign *“in the horizons”* is that the areas which they inhabit will become smaller, and the sign *“within themselves”* is the deformation (of people). *“Until it becomes manifest to them that he is the truth”* means that *“he”* (the Twelfth Imam عليه السلام) is the Qa'em عليه السلام.³⁴⁷

Mohammad bin Ibrahim Al-No'mani narrated from Ahmad bin Mohammad bin Sa'eed, from Ahmad bin Yusuf bin Ya'qoub, from Isma'eel bin Mahran, from Hasan bin Ali bin Abi Hamza, from his father and from Wuhaib, from Abi Baseer, who said:

Imam Baqir عليه السلام was asked about the Tafseer of the verse, *“Soon We will show Our signs to them in the horizons (of the world), and within themselves until it becomes manifest to them that he is the truth” (41:53).*

Imam عليه السلام replied:

³⁴⁷ Ta'weel Al-Ayaat Al-Dhahira 527.

The sign that they will see *“within themselves”* is the deformation (of people). The sign *“in the horizons”* is that the horizons will become smaller. Therefore, they will see the power of Allah over them and in the horizons.

“It becomes manifest to them that he is the truth” refers to the rising of the Qa'em ﷺ. *“He”* is *“the truth”* who will come from Allah, and it is inevitable that people will see him.³⁴⁸

Shaykh Al-Kulayni narrated from Sahl bin Ziyad, from Ibn Fadh'al, from Tha'laba bin Maymoun, from T'ayyar, who said:

Imam Sadiq ﷺ said:

“Soon We will show Our signs to them in the horizons (of the world), and within themselves until it becomes manifest to them that he is the truth” (41:53). (The signs) are the collapsing (of the earth), deformation (of the people), and the (intense) strikes.

I (T'ayyar) asked, *“What does ‘it becomes manifest to them that he is the truth’ mean?”*

Imam ﷺ replied, *“It refers to the rising of the Qa'em ﷺ.”*³⁴⁹

³⁴⁸ Al-Ghaibah by No'maani 143.

³⁴⁹ Al-Kafi 8:166.

Verse 76

حم (42:1) عسق (42:2)

“HA, MEEM. AYN, SIN, QAAF” (42:1-2).

Ali bin Ibrahim narrated from Ahmad bin Ali and from Ahmad bin Idris, from Mohammad bin Ahmad Al-Alawy, from Amraki, from Mohammad bin Jomhoor, from Sulaymaan bin Soma'ah, from Abdilllah bin Qasem, from Yahya bin Maysara Al-Khat'ami, who said:

Imam Baqir^{عليه السلام} said:

“HA, MEEM, AYN, SIN, QAAF” (42:1-2) refers to the number of years of the Qa'em^{عليه السلام}; and QAAF is a mountain made of green emerald that surrounds the world. The green colour that appears in the sky emanates from that mountain. And the knowledge of everything is within “AYN, SIN, QAAF” (42:2).³⁵⁰

Mohammad bin Abbas narrated with sources from Mohammad bin Jomhoor, from Sokooni, who said:

Imam Baqir^{عليه السلام} said:

“HA, MEEM” (42:1) stands for HATM (inevitable). “AYN” (42:2) stands for ADHAAB (torment). “SIN” (42:2) stands for SINOON (years), just like the years of Yusuf^{عليه السلام}.³⁵¹ “QAAF” (42:2) stands for QADHF (intense strikes), for the collapse (of the earth), and for the deformation (of the people) - all of which will occur at the end of time to Sufyaani and his thirty thousand companions from among the Bani Kalb. This will take place after the rising of the Qa'em^{عليه السلام} from Makkah, and he (the Qa'em^{عليه السلام}) is the Mahdi of this nation.³⁵²

³⁵⁰ Tafseer Al-Qummi 2:267.

³⁵¹ Prophet Yusuf^{عليه السلام} had an occultation just like the Twelfth Imam^{عليه السلام} in which people could see him, but did not recognize him as being Prophet Yusuf^{عليه السلام}.

³⁵² Ta'weel Al-Ayaat Al-Dhahira 528.

Verse 77

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ
(42:18)

“Those who do not believe in it seek to hasten it, while those who believe are alert³⁵³ of it, and know that it is the truth” (42:18).

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Hasan Al-Anbaari, from Abil Hasan Ali bin Hasan Al-Jassas, from Abi Abdillah Mohammad bin Yahya Al-Tamimi, from Hasan bin Ali Al-Zobairi Al-Alawy, from Mohammad bin Ali Al-A'lam Al-Mesri, from Ibrahim bin Yahya Al-Jowani, from Mofadh'al bin Omar, who said:

Imam Sadiq^{عليه السلام} asked me, “O Mofadh'al! How do the people of Iraq recite this verse?”

I asked, “O my master! To which verse are you referring?”

Imam^{عليه السلام} replied, *“Those who do not believe in it seek to hasten it, while those who believe are alert of it” (42:18).*

I asked, “O my master! How do you read (the end part of) it and how should it be recited?”

Imam^{عليه السلام} replied, *“... and know that he is the truth” (42:18).*

I said, “They recite, ‘... and know that it is the truth” (42:18).

Imam^{عليه السلام} said, “Woe unto you! Do you know what it is?”

I said, “Allah, His Messenger, and the son of His Messenger know better.”

Imam^{عليه السلام} said, *“It is nothing but the rising of the Qa'em^{عليه السلام}. So how can those who do not believe in it seek to hasten it?”³⁵⁴*

³⁵³ The Arabic word used in the verse is MOSHFIQOON which can be translated as compassionate, merciful, pitiful, cautious, alert, or afraid.

Imam عليه السلام continued, "I swear to Allah that only the believers (truly) *'seek to hasten it.'* But they (the people) misrepresented this verse out of their envy toward you (Shia). Therefore, understand this, O Mofadh'al."³⁵⁵

³⁵⁴ This means that "those who do not believe in it" seek to "hasten it" only to challenge it, just like the disbelievers challenged the Messenger of Allah ﷺ to hasten the Day of Judgment. For more information, refer to Verse 87 of this book and Tafseer Al-Qummi, page 274.

³⁵⁵ Dala'el Al-Imama 450.

Verse 78

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ . مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ (42:19-20)

“Allah is benign to His servants. He gives sustenance to whomsoever He wills. He is strong, all-mighty. Whosoever seeks the tilth of the hereafter, We give increase in his tilth; whosoever seeks the tilth of this world, We give to him of these, but he will have no share in the hereafter” (42:19-20).

Shaykh Al-Kulayni narrated from Mohammad bin Yahya, from Muslimah bin Khattab, from Hasan/Husain bin Abdil Rahman, from Ali bin Abi Hamza, from Abi Baseer, who said:

I asked Imam Sadiq^{عليه السلام} about the verse, *“Allah is benign to His servants. He gives sustenance to whomsoever He wills” (42:19).*

Imam^{عليه السلام} replied, “The (*sustenance*) is the Wilayat of the Commander of the Believers^{عليه السلام}.”

I asked, “(What about) *‘whosoever seeks the tilth of the hereafter’ (42:20)?*”

Imam^{عليه السلام} replied, “This refers to learning about the Commander of the Believers and the Imams^{عليهم السلام}.”

I asked, “(What about) *‘we give increase in his tilth’ (42:20)?*”

Imam^{عليه السلام} replied, “This means We will increase his knowledge and he will receive his share in the government of the Imams^{عليهم السلام}.”

I asked, “(What about) *‘Whosoever seeks the tilth of this world, We give to him of these, but he will have no share in the hereafter’ (42:20)?*”

Imam^{عليه السلام} replied, “He will not have any share in the government of truth with the Qa'em^{عليه السلام}.”³⁵⁶

³⁵⁶ Al-Kafi 1:435.

Verse 79

وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (42:21)

“Had it not been for the decisive word (giving them respite), the decision would certainly have been made between them. Verily there is a painful chastisement for the unjust” (42:21).

Shaykh Al-Kulayni narrated from Ali bin Mohammad, from Ali bin Abbas, from Hasan bin Abdil Rahman, from Aasim bin Hameed, from Abi Hamza, who said:

Imam Baqir عليه السلام said:

The words of Allah, *“Had it not been for the decisive word (giving them respite), the decision would certainly have been made between them. Verily there is a painful chastisement for the unjust” (42:21)*, mean that if it had not been for the order of Allah, the Qa'em عليه السلام would not have left any of (*“the unjust”*) alive.^{357 358}

³⁵⁷ This means that because of the order of Allah, the Qa'em عليه السلام will not destroy *“the unjust”* until the time of his rising.

³⁵⁸ Al-Kafi 8:287.

Verse 80

أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ
وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ (42:24)

“Or do they say: ‘He has forged a lie against Allah?’ Had Allah willed, He would have sealed your heart. Allah blots out falsehood and proves the truth by His words” (42:24).

Ali bin Ibrahim narrated from his father, from Ibn Abi Najran, from Aasim bin Hameed, from Mohammad bin Muslim, who said:

I heard Imam Baqir عليه السلام explain the verse, *“Say (O Mohammad): ‘I do not ask of you any recompense for it (the toils of the prophethood) save love of my relatives” (42:23).*

He (the Imam عليه السلام) said:

The Ansar (supporters from Medina) came to the Messenger of Allah صلى الله عليه وسلم and said, “We have supported you and protected you. Take some of our wealth and use it for your expenses.”

So Allah revealed, *“Say: ‘I do not ask of you any recompense for it” (42:23),* referring to the prophethood, *“save love of my relatives” (42:23),* referring to the Ahlul Bayt عليهم السلام.

Do you not see that when a man has a friend who bears a grudge against the man’s family, he cannot love this friend?!

Allah did not want any (hatred) to be in the heart of the Prophet صلى الله عليه وسلم for his nation. Therefore, He made loving the family of the Prophet صلى الله عليه وسلم obligatory. So those who follow this command, obey an obligatory command; those who do not (follow this command), have disobeyed an obligatory command.

The people left the Prophet صلى الله عليه وسلم after hearing this verse, and some of them were saying, “We offered our wealth to him but he asked us to fight for his family after his death instead.”

Another group said, "The Messenger of Allah did not say this" and they denied it.

Allah mentions this in His Book by saying, *"Or do they say: 'He has forged a lie against Allah? Had Allah willed, He would have sealed your heart'"* (42:24). This means that *"He would have sealed"* (the Prophet's) heart if he had *"forged a lie."* *"Allah blots out falsehood"* (42:24) means that Allah destroys *"falsehood and proves the truth by His words"* (42:24). *"His words"* are the Prophet ﷺ, the Imams ﷺ, and the Qa'em of the family of Mohammad ﷺ.

"Verily He knows whatsoever is inside the chests. He is who accepts repentance from His servants and forgives sins. And He knows what you do. He responds to those who believe and do good deeds, and gives them more and more of His Grace" (42:24-26). This means that Allah accepted the repentance from (the second group) who said, "The Messenger of Allah ﷺ did not say this."³⁵⁹

"But there is a severe chastisement for the disbelievers" (42:26).³⁶⁰

³⁵⁹ For more information, refer to the sixth argument of Hadith 43 in Chapter 7 of The Glad Tidings of Mustafa ﷺ for the Shia of Murtaz'a.

³⁶⁰ Tafseer Al-Qummi 2:275.

Verse 81

وَلَمَنْ اتَّصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِّنْ سَبِيلٍ (42:41)

“Whosoever defends (vindicates) himself, after being oppressed, then there is no way of blaming him” (42:41).

Mohammad bin Abbas narrated from Ali bin Abdillah, from Ibrahim bin Mohammad, from Ali bin Hilal Al-Akhmasi, from Hasan bin Wahab, from Jabir Al-Jo'fi, who said:

Imam Baqir[ؑ] explained the above verse by saying, “It refers to the Qa'em[ؑ]. When he rises, he will defend himself against the Bani Umayyah, those who belie him, and the Naasibis.”³⁶¹

Ali bin Ibrahim narrated from Ahmad bin Jaafar (bin Ahmad), from Abdil Karim bin Abdil Rahim, from Mohammad bin Ali, from Mohammad bin Fudhail, from Abi Hamza Al-Thomali, who said:

Imam Baqir[ؑ] said, “The verse, ‘*whosoever defends (vindicates) himself, after being oppressed*’ (42:41), refers to the Qa'em[ؑ] and his companions.”

“Then there is no way of blaming him” (42:41) means that when the Qa'em[ؑ] rises, he and his companions will “[defend]” themselves against the Bani Umayyah, those who belie (the Qa'em[ؑ]), and the Naasibis. This is why Allah says, “*The way (of blame) is only against those who do injustice to people and are aggressive in the land for no reason; for them there is a painful chastisement*” (42:42).³⁶²

³⁶¹ Ta'weel Al-Ayaat Al-Dhahira 534.

³⁶² Tafseer Al-Qummi 2:278.

Verse 82

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ (42:45)

“You shall see them brought before it, abject in disgrace, looking with stealthy glance” (42:45).

Mohammad bin Abbas narrated from Ahmad (bin Mohammad) bin Qasem, from Ahmad bin Mohammad Al-Yasaari, from Al-Barqi, from Mohammad bin Muslim, from Ayyoub Al-Bazzaz, from Amr bin Shimr, from Jabir bin Yazid (Al-Jo'fi), who said:

Imam Baqir^{عليه السلام} said, “The words of Allah, ‘*abject in disgrace, looking with stealthy glance*’ (42:45), refer to (the unjust) looking at the Qa'em^{عليه السلام}.”³⁶³

³⁶³ Ta'weel Al-Ayaat Al-Dhahira 535.

Verse 83

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ (43:28)

“He made it a word to continue in his progeny so that they may return to (Allah)” (43:28).

Ibn Babeweyh narrated from Mohammad bin Abdillah Al-Shaibani, from Abi Abdillah Jaafar bin Mohammad bin Jaafar bin Hasan Al-Alawy, from Abi Nasr Ahmad bin Abdil Mun'im Al-Saidaawi, from Amr bin Shimr Al-Jaafari, from Jabir bin Yazid Al-Jo'fi, who said:

I asked Imam Baqir^{عليه السلام}, “O son of the Messenger of Allah! Some people say that Allah placed the Imamate in the progeny of Hasan^{عليه السلام}, and not Husain^{عليه السلام}.”

Imam^{عليه السلام} replied:

I swear to Allah that they lie. Have they not heard the words of Allah, *“He made it a word to continue in his progeny”* (43:28)? So did He place it in the progeny of anyone other than Husain^{عليه السلام}!?

O Jabir! The Imams are those who have been (specifically) mentioned by the Messenger of Allah^{صلى الله عليه وآله}.

They are those about whom the Messenger of Allah^{صلى الله عليه وآله} said:

When I was taken to the heavens, I found their (the Imams') names written on the pillar of the Throne. There were twelve names: Ali, my two grandsons (Hasan and Husain^{عليه السلام}), Ali, Mohammad, Jaafar, Musa, Ali, Mohammad, Ali, Hasan, and the Qa'em - the Decisive Proof.

These are the Imams from the chosen and purified family. I swear to Allah that Allah will resurrect anyone who claims the Imamate, other than us, with Iblis and his soldiers.

Then Imam^{عليه السلام} sighed heavily and said, “May Allah not protect this nation for they did not protect the rights of their Prophet^{صلى الله عليه وآله}. I swear to Allah that if

they had left Haqq with its people, there would not have been two people who disagreed about Allah.”

Then Imam عليه السلام recited the following poem:

The Jews are safe from the trials of the times because of their love for their prophet; the Christians walk safely in their gardens because of their love for Isa; but fire is being thrown on the believers everywhere who love the family of Mohammad عليه السلام.

I said, “O my master! Is it not true that this matter (leadership) is yours?”

“Yes,” the Imam عليه السلام replied.

I said, “Then why have you refrained from claiming your rights, for Allah says, *‘Strive (fight) in the way of Allah as you out to strive (fight). He has chosen you’* (22:78). And why did the Commander of the Believers عليه السلام refrain from claiming his rights?”

Imam عليه السلام replied:

He did not find any supporters. Have you not heard the words of Allah in the story of Lut عليه السلام? *“He (Lut) said: ‘Would that I had strength to resist you or could betake myself to a strong support!’”* (11:80). And Allah says about Nuh عليه السلام, *“So he called on his Lord: ‘Verily, I am overcome, so help me”* (54:10). And Allah says about Musa عليه السلام, *“He (Musa) said: ‘O my Lord! I have control over none but myself and my brother, so cause a separation between us and these people (who are) rebellious”* (5:25). Therefore, if this is the case with the prophets (refraining from claiming their rights), then the successors have even more of a reason (to do so). O Jabir! The example of the Imam is like the Kaaba, (people) should come to it but it does not go (to them).³⁶⁴

Ibn Babeweyh narrated from Abi Abdillah Ahmad bin Mohammad bin Abdillah Al-Jawhari, from Abdil Samad bin Ali bin Mohammad bin Mukrim, from Abil Waleed Al-Tayalisi, from Abi Ziyad Abdillah bin Dhakwan, from his father, from A'raj, who said:

³⁶⁴ Tafseer Al-Borhan 7:117.

Abu Huraira asked the Messenger of Allah ﷺ about the verse, *“He made it a word to continue in his progeny”* (43:28).

The Prophet ﷺ replied, *“(This verse means Allah) has placed the Imamate in the progeny of Husain. There will be nine Imams from the progeny of Husain, and the Mahdi of this nation is one of them. If a man worships Allah between Rukn and Maqaam but meets Allah (dies) with hatred toward my family, he will enter Hell.”*³⁶⁵

Ibn Babeweyh narrated from Mohammad bin (Mohammad bin) Aasim Al-Kulaini, from Mohammad bin Ya'qoub Al-Kulaini, from Qasem bin Alaa, from Isma'eel bin Ali Al-Qazwini, from Ali bin Isma'eel, from Aasim bin Hameed Al-Khayyat, from Mohammad bin Qays, from Thabet Al-Thomali, who said:

Imam Sajjad ؑ said:

The verse, *“The blood relations are nearer to one another in the Book of Allah”* (8:75), was revealed about us. And this verse, *“He made it a word to continue in his progeny”* (43:28), was also revealed about us.

The Imamate will stay in the progeny of Husain bin Ali ؑ until the Day of Judgment. The Qa'em ؑ will have two occultations, one of which is longer than the other.

The first one will last for six days, six months, or six years. However, the second one will last so long that most of those who used to believe in it will deny it.

Only those who have strong YAQEEN (certainty), who possess knowledge based on truth, who do not find discomfort (in their hearts) to accept our will, and who submit to us - the Ahlul Bayt, will stay steady in believing in (the Qa'em ؑ).³⁶⁶

³⁶⁵ Tafseer Al-Borhan 4:140.

³⁶⁶ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:323.

Verse 84

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ (43:66)

“Are they waiting (for anything) but the hour which will come upon them suddenly while they perceive not?” (43:66).

Mohammad bin Abbas narrated from Ali bin Abdillah bin Asad, from Ibrahim bin Mohammad, from Isma'eel bin Bashar, from Ali bin Jaafar Al-Haz'rami, from Zorara bin A'yun, who said:

I asked Imam Baqir^{عليه السلام} about the verse, *“Are they waiting (for anything) but the hour which will come upon them suddenly?” (43:66).*

Imam^{عليه السلام} replied, “It is *‘the hour’* of the rising of the Qa'em^{عليه السلام} which *‘will come upon them suddenly.’*”³⁶⁷

³⁶⁷ Ta'weel Al-Ayaat Al-Dhahira 552.

Verse 85

حَم (44:1) وَالْكِتَابِ الْمُبِينِ (44:2) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ (44:3)
 فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ (44:4)

“HA, MEEM. By the manifesting Book. Verily We sent it down on a blessed night. Verily We are ever warning. Therein every affair of wisdom is made distinct” (44:1-4).

Ali bin Ibrahim narrated from his father, from Ibn Abi Umair, from Abdillah bin Moskaan, who said:

Imam Baqir, Imam Sadiq, and Imam Kadhim عليه السلام said:

“HA, MEEM. By the manifesting Book. Verily We sent it down” (44:1-3). “It” refers to the Qur’an.

“On a blessed night. Verily We are ever warning” (44:3). “A blessed night” refers to the Night of QADR (destiny), in which Allah sent down the entire Qur’an to Bayt Al-Ma’mour,³⁶⁸ and then over the course of twenty-three years it was revealed to the Messenger of Allah صلى الله عليه وآله.

“Therein every affair of wisdom is made distinct” (44:4). This means that on the Night of Qadr, every affair from Haqq and BAT’IL (falsehood), as well as everything else that will happen in the upcoming year, is predestined by Allah.

On that night, BIDAA’ (modification of destiny) also takes place. Allah will bring forward that which He wills and He will delay that which He wills (in matters relating to) death, sustenance, trials, difficulties, and illnesses. He will increase and decrease that which He wills.

Then it (destiny) will be received by the Messenger of Allah صلى الله عليه وآله, and from him it will be given to the Commander of the Believers عليه السلام, and from him to the Imams عليهم السلام, until (it is given to) the Owner of the Time عليه السلام, who will be informed

³⁶⁸ Bayt Al-Ma’mour: the Qiblah in the fourth sky, similar to the Kaaba.

of the destiny and its conditions like Bidaa', MASHEE'AH,³⁶⁹ as well as advancements and delays in destiny.³⁷⁰

³⁶⁹ MASHEE'AH: will, volition, wish, or desire.

³⁷⁰ Tafseer Al-Qummi 2:290.

Verse 86

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ
(45:14)

“Say (O Mohammad) to those who believe to forgive those who do not hope for the days of Allah, so that He may then requite the people for what they have been earning” (45:14).

Ibn Babeweyh narrated from his father, from Abdillah bin Jaafar Al-Hemyari, from Ibrahim bin Hashim, from Mohammad bin Abi Umair, from Mothanna Al-Hannat', from Imam Sadiq عليه السلام, who said:

Imam Baqir عليه السلام said, *“The days of Allah’ are three: the day of the rising of the Qa'em عليه السلام, the day of Raj’at,³⁷¹ and the Day of Judgment.”³⁷²*

³⁷¹ For more information, refer to footnote 215.

³⁷² Ma'aani Al-Akhbar 365.

Verse 87

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ
ذِكْرَاهُمْ (47:18)

“Do they wait for anything but the hour, that it may come on them all of a sudden? Its signs have (already) appeared. How can the reminder be of any use to them when it (the hour) has come to them?” (47:18).

Husain bin Hamdaan Al-Khusaibi³⁷³ narrated from Mohammad bin Isma'eel, and Ali bin Abdillah Al-Hasani, from Abi Shu'aib Mohammad bin Baseer, from Amr bin Al-Waan, from Mohammad bin Fadhl, from Mofadh'al bin Omar, who said:

I asked my master, Imam Sadiq عليه السلام, “Is there a fixed time of which people are aware for the awaited Mahdi عليه السلام?”

Imam عليه السلام replied, “Allah forbids to fix a time for him.”

I asked, “O my master! Why is that?”

Imam عليه السلام replied:

Because it is the hour that Allah mentions in the verse, *“They ask you about the hour: ‘When is its fixed time?’ Say: ‘Only my Lord has the knowledge. None shall manifest it at its time but He. Heavy shall it be in the heavens and the earth. It will not come to you but suddenly.’ They ask you as if you were solicitous about it. Say: ‘Knowledge thereof is with Allah only.’ But most people do not know” (7:187).* Allah says in this verse that He alone knows the time of *“the hour.”*

Allah says in (another) verse, *“Do they wait for anything but the hour, that it may come on them all of a sudden? Its signs have (already) appeared. How can the reminder be of any use to them when it (the hour) has come to them?” (47:18).*

³⁷³ For more information, refer to Appendix B.

Allah says in (another) verse, *“The hour has come near and the moon is rent asunder”* (54:1).

Allah says in (another) verse, *“What shall make you know? It may be that the hour is near. Those who do not believe in it seek to hasten it, while those who believe are alert of it, and know that it is the truth. Beware! Verily those who dispute about the hour are (wandering) far astray”* (42:17-18).

I asked, “O my master! What does *‘disputing about the hour’* mean?”

Imam عليه السلام replied:

They ask, “When was he (the Qa'em عليه السلام) born?! Who has seen him?! Where is he?! And when will he reappear?!”

They ask all of these questions because they seek to challenge it, wondering if it is the truth, for they doubt the Will and the Power of Allah. They are those who have lost their souls in this life and in the Hereafter. And verily for the disbelievers there is an evil place of final return.

I asked, “O my master! Then will you not appoint a time for him?”

Imam عليه السلام replied, “O Mofadh'al! Do not (seek to) appoint a time for him, because those who appoint a time for him, (claim) to be partners with Allah in His knowledge and claim that Allah has revealed His knowledge and His secrets to them.”³⁷⁴

³⁷⁴ Al-Hidaya Al-Kubra 392.

Verse 88

لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا (48:25)

“If these (believers) had been separated from them, We would have inflicted a grievous punishment on the disbelievers” (48:25).

Ibn Babeweyh narrated from Moz'afar bin Jaafar bin Moz'afar Al-Alawy, from Jaafar bin Mohammad bin Mas'oud, from his father, from Ali bin Mohammad, from Ahmad bin Mohammad, from Hasan bin Mahboub, from Ibrahim Al-Karkhi, who said:

I said to Imam Sadiq عليه السلام, “May Allah amend your affairs! Was Ali عليه السلام not strong in (supporting the) religion of Allah?”

“Yes (he was),” Imam عليه السلام replied.

“Then how did people overpower him and what prevented him from defending (himself) against the people?” I asked.

“You asked, so understand the answer. A verse in the Book of Allah prevented him,” the Imam عليه السلام said.

“Which verse?” I asked.

Imam عليه السلام replied:

“If these (believers) had been separated from them, We would have inflicted a grievous punishment on the disbelievers” (48:25).

Allah had entrusted (many) believers in the backs of disbelievers and hypocrites. Therefore, the Commander of the Believers عليه السلام did not kill the fathers until the entrusted (believers) were born from those disbelievers. However, when the believers were born from their fathers, the Commander of the Believers عليه السلام fought their fathers and killed them.

The same applies to our Qa'em ﷺ. He will not reappear until the entrusted (believers) of Allah appear (from the backs of the disbelievers), after which the Qa'em ﷺ will rise against the disbelievers and kill them.³⁷⁵

³⁷⁵ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:461. Tafseer Al-Qummi 2:316.

Verse 89

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا
(48:28)

“He is who has sent down His messenger with the guidance and the religion of truth, so that He may make it prevail over all other religions” (48:28).

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq عليه السلام, who said:

This verse is among the verses whose Ta'weel does not apply yet. It is about the Imam who will reappear and (make *“the religion of truth”*) prevail over all other religions. (He) will fill the earth with justice and equity after it will be filled with oppression and inequity.^{376 377}

³⁷⁶ For more information, refer to verse 22 in this book.

³⁷⁷ Tafseer Al-Qummi 2:317.

Verse 90

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ (50:41) يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ
يَوْمُ الْخُرُوجِ (50:42)

“And listen for the day when the crier will call from a place quite near. The day when they shall hear the cry in truth. That is the day of coming forth”
(50:41-42).

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq عليه السلام, who said:

“The crier” will call out the name of the Qa'em عليه السلام and his father. *“Truth”* in the verse, *“The day when they shall hear the cry in truth”* (50:42), refers to the name of the Qa'em عليه السلام, which will be called out from the heavens on the day of the rising.³⁷⁸

³⁷⁸ Tafseer Al-Qummi 2:327.

Verse 91

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ (51:23)

“By the Lord of the heavens and the earth, verily it is certainly the truth, just as you speak” (51:23).

Mohammad bin Abbas narrated from Ali bin Abdillah, from Ibrahim bin Mohammad Al-Thaqafi, from Hasan bin Husain, from Sufain bin Ibrahim, from Amr bin Hashim, from Is'haaq bin Abdillah, who said:

Imam Sajjad[ؑ] explained the verse, *“Verily it is certainly the truth” (51:23)*, by saying that it refers to the rising of the Qa'em[ؑ].

(He explained) that the following verse was also revealed about the Qa'em[ؑ], *“Allah has promised to appoint those of you who believe and do good deeds, successors in earth, as He had appointed those before them, and He shall certainly establish their religion which He has chosen for them, and He will give them in exchange security after their fear” (24:55).*³⁷⁹

Shaykh Al-Tousi narrated from the honourable Abi Mohammad Al-Mohammadi, from Mohammad bin Ali bin Tammaam, from Husain bin Mohammad Al-Qat'ee, from Ali bin Ahmad bin Hatim Al-Bazzaz, from Mohammad bin Marwan, from Al-Kalabi, from Abi Salih, who said:

Abdullah bin Abbas³⁸⁰ explained the verse, *“By the Lord of the heavens and the earth, verily it is certainly the truth, just as you speak” (51:23).*

He (Ibn Abbas) said, *“This verse refers to the rising of the Qa'em[ؑ] just like the verse, ‘Wherever you are, Allah will bring you all together’ (2:148), refers to the companions of the Qa'em[ؑ] whom Allah will unite within one day.”*³⁸¹

³⁷⁹ Ta'weel Al-Ayaat Al-Dhahira 596.

³⁸⁰ Abdullah bin Abbas was a famous and trusted Hadith narrator. He studied the Tafseer of the Qur'an under the guidance of the Commander of the Believers[ؑ]. He was the son of Abbas, the uncle of the Prophet^ﷺ.

³⁸¹ Al-Ghaibah by Tousi 110.

Verse 92

وَالطُّورِ (52:1) وَكِتَابٍ مَّسْطُورٍ (52:2) فِي رَقٍّ مَّنشُورٍ (52:3) وَالْبَيْتِ الْمَعْمُورِ
(52:4)

“By the mount, and the book written down on a parchment unrolled, by the ever-peopled house” (52:1-4).

Abu Jaafar Mohammad bin Jarir Al-Tabari narrated from Abil Husain Mohammad bin Harun, from his father Harun bin Musa, from Abi Ali, from Jaafar bin Malik, from Mohammad bin Soma'ah Al-Sayrafi, from Mofadh'al bin Isa, from Mohammad bin Ali Al-Hamdaani, who said:

Imam Sadiq عليه السلام said:

On the night of the rising of the Qa'em of the family of Mohammad عليه السلام, the Messenger of Allah عليه السلام, the Commander of the Believers عليه السلام, and Jibraeel will come down to Mount Hira'. Then Jibraeel will go to the Qa'em عليه السلام and ask him to join them.

When the Qa'em عليه السلام joins them, the Messenger of Allah عليه السلام will take out a parchment from inside his clothes and give it to the Commander of the Believers عليه السلام.

Then (the Prophet عليه السلام) will tell (the Commander of the Believers عليه السلام) to write the following:

In the name of Allah, the Most Gracious, the Most Merciful.
This is the decree of Allah, His Messenger, and Ali bin Abi Taleb to someone, son of someone.

Imam عليه السلام added:

And he will mention the name of the Qa'em عليه السلام and the name of his father. This is the meaning of the verse, *“By the mount and the book written down on a parchment unrolled” (52:1-3)*. *“The book written down” (52:2)* refers to that which the Commander of the Believers عليه السلام will write. *“Parchment unrolled” (52:3)* refers to the parchment that the Messenger of Allah عليه السلام will

take out from inside his clothes and will give to the Commander of the Believers عليه السلام.

I asked, "Does *'the ever-peopled house'* (52:4) refer to the Messenger of Allah صلى الله عليه وسلم?"

Imam عليه السلام replied, "Yes. The Messenger of Allah صلى الله عليه وسلم will be the dictator and Ali عليه السلام will be the writer."³⁸²

³⁸² Dala'el Al-Imama 478.

Verse 93

اَقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (54:1)

“The hour has come near and the moon is rent asunder” (54:1).

Husain bin Hamdaan Al-Khusaibi narrated from Mohammad bin Isma'eel, and Ali bin Abdillah Al-Hasani, from Abi Shu'aib Mohammad bin Baseer, from Amr bin Al-Waan, from Mohammad bin Fadhl, from Mofadh'al bin Omar, who said:

I asked my master, Imam Sadiq عليه السلام, “Is there a fixed time of which people are aware for the awaited Mahdi عليه السلام?”

Imam عليه السلام replied, “Allah forbids to fix a time for him.”

I asked, “O my master! Why is that?”

Imam عليه السلام replied:

Because it is the hour that Allah mentions in the verse, *“They ask you about the hour: ‘When is its fixed time?’ Say: ‘Only my Lord has the knowledge. None shall manifest it at its time but He. Heavy shall it be in the heavens and the earth. It will not come to you but suddenly.’ They ask you as if you were solicitous about it. Say: ‘Knowledge thereof is with Allah only.’ But most people do not know” (7:187).* Allah says in this verse that He alone knows the time of *“the hour.”*

Allah says in (another) verse, *“Do they wait for anything but the hour, that it may come on them all of a sudden? Its signs have (already) appeared. How can the reminder be of any use to them when it (the hour) has come to them?” (47:18).*

Allah says in (another) verse, *“The hour has come near and the moon is rent asunder” (54:1).*

Allah says in (another) verse, *“What shall make you know? It may be that the hour is near. Those who do not believe in it seek to hasten it, while*

those who believe are alert of it, and know that it is the truth. Beware! Verily those who dispute about the hour are (wandering) far astray” (42:17-18).

I asked, “O my master! What does ‘*disputing about the hour*’ mean?”

Imam ﷺ replied:

They ask, “When was he (the Qa'em ﷺ) born?! Who has seen him?! Where is he?! And when will he reappear?!”

They ask all of these questions because they seek to challenge it, wondering if it is the truth, for they doubt the Will and the Power of Allah. They are those who have lost their souls in this life and in the Hereafter, and verily for the disbelievers there is an evil place of final return.

I asked, “O my master! Then will you not appoint a time for him?”

Imam ﷺ replied, “O Mofadh'al! Do not (seek to) appoint a time for him, because those who appoint a time for him, (claim) to be partners with Allah in His knowledge and claim that Allah has revealed His knowledge and His secrets to them.”³⁸³

³⁸³ Al-Hidaya Al-Kubra 392.

Verse 94

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ (54:2)

"If they see a sign they turn away, and say, '(This is the same) magic continuing'" (54:2).

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed, from Qasam bin Mohammad bin Husain bin Hazim, from Ubais bin Hisham Al-Nasheri, from Abdilllah bin Jibillah, from Abdil Samad bin Basheer, who said:

'Imara Al-Hamdaani said to Imam Sadiq عليه السلام, "May Allah amend your affairs! People taunt us and say we believe that there will be an announcement from the heavens."

Imam عليه السلام replied:

Do not narrate this from me, but narrate it from my father.

My father used to say, "This is mentioned in the Book of Allah. Allah says, *'If we will, We can send down on them from the heavens a sign to which they would bend their necks in humility'* (26:4)."

Then Imam عليه السلام continued:

Everyone on earth will believe in the first announcement.

However, on the next day, Iblis will go to the sky of the earth and cry out, "Verily Othman was killed unjustly, so avenge his blood."

Those for whom Allah has willed wickedness (because they have chosen a wicked path for themselves) will deny their belief in the first announcement and will say, "This (the first announcement) was from the magic of the Shia."

Then they will insult us (the Ahlul Bayt عليهم السلام) and say, "This is from their (continuous) magic."

This is the meaning of the verse, *“If they see a sign they turn away, and say: ‘(This is the same) magic continuing’ (54:2).”*³⁸⁴

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed, from Ali bin Hasan/Husain Al-Taimali, from Amr bin Othman, from Hasan bin Mahboub, from Abdillah bin Sinaan, who said:

I was with Imam Sadiq^{عليه السلام} and I heard a man from Hamdaan say to the Imam^{عليه السلام}, “The general population taunts us by saying, ‘You people believe that a caller will call out from the heavens, announcing the name of the Owner of this Matter (the Twelfth Imam^{عليه السلام}).’”

Imam^{عليه السلام} was sitting down while leaning (on something). However, when he heard this, he became angry and sat up straight.

He (the Imam^{عليه السلام}) said:

Do not narrate this Hadith from me, but narrate it from my father and do not be embarrassed to narrate this Hadith.

I testify that I heard my father say:

I swear to Allah that (the call from the heavens) is clearly mentioned in the Book of Allah when He says, *“If we will, We can send down on them from the heavens a sign to which they would bend their necks in humility” (26:4).*

There will not remain anyone on the land who will not bend his neck *“in humility”* after hearing this call. Everyone will believe in it when they hear the call from the heavens which will announce, “Verily Haqq is with Ali bin Abi Taleb and his Shia.”

Then on the next day, Iblis will go to the sky of the earth and cry aloud, “Verily Haqq is with Othman bin Affan and his Shia. Verily he was killed unjustly, so avenge his blood.”

³⁸⁴ Al-Ghaibah by No'maani 138.

But *“Allah will keep steady those who believed in the confirmed word”* (14:27) which refers to the first call.

However, doubt will enter *“those in whose hearts is a disease”* (2:10). And I swear to Allah that *“disease”* of the heart is animosity toward us, the Ahlul Bayt.

Therefore, they will disown us, insult us, and will say, “The call of the first caller was from the *‘magic’* of this family.”

Then Imam Sadiq[ؑ] recited the following verse, *“If they see a sign they turn away, and say: ‘(This is the same) magic continuing’* (54:2).³⁸⁵

³⁸⁵ Al-Ghaibah by No'maani 137.

Verse 95

يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ (55:41)

“The guilty will be recognized by their marks; and seized by their forelock and their feet” (55:41).

Mohammad bin Ibrahim Al-No'maani narrated from Ali bin Ahmad, from Abdillah/Ubaidillah bin Musa, from Ahmad bin Mohammad bin Khalid, from his father, from Mohammad bin Sulaymaan Al-Dailami, from Abi Baseer, who said:

Imam Sadiq عليه السلام explained the verse, *“The guilty will be recognized by their marks” (55:41).*

He (the Imam عليه السلام) said:

Allah (already) knows *“the guilty.”* This verse was revealed about the Qa'em عليه السلام, who will recognize *“the guilty by their marks,”* and he and his companions will strike them intensely with their swords.³⁸⁶

Mohammad bin Hasan Al-Saffar narrated from Ibrahim bin Hashim, from Sulaymaan Al-Dailami, from Muawiya Al-Dohani, who said:

Imam Sadiq عليه السلام asked me, “O Muawiya! What do the people say about the verse, *‘The guilty will be recognized by their marks; and seized by their forelock and their feet’ (55:41)?*”

I replied, “They believe that on the Day of Judgment, Allah will recognize *‘the guilty’* by *‘their marks.’* They will be seized by *‘their forelock and their feet’* and they will be thrown in Hell.”

Imam عليه السلام asked, “Why would Allah need *‘marks’* to recognize the creation when He is the One who created them?”

³⁸⁶ Al-Ghaibah by No'maani 127.

I said, “May I sacrifice myself for you! Then what does this verse mean?”

Imam عليه السلام replied, “(It means that) when our Qa'em عليه السلام rises, Allah will give him the SEEMA (the vision to recognize our enemies). (The Qa'em عليه السلام) will order (his companions) to strike the disbelievers intensely with their swords.”

Then Imam عليه السلام recited this verse, “*This is the Hell the guilty belied*” (55:43), and added, “the two guilty ones will roast in it, and they will neither die nor live.”³⁸⁷

Shaykh Al-Mufid narrated from Ibrahim bin Hashim, from Mohammad bin Sulaymaan, from his father, from Sulaymaan Al-Dailami, from Muawiya bin Ammar Al-Dohani, who said:

Imam Sadiq عليه السلام asked me, “O Muawiya! What do the people say about the verse, ‘*The guilty will be recognized by their marks; and seized by their forelock and their feet*’ (55:41)?”

I replied, “They believe that on the Day of Judgment, Allah will recognize ‘*the guilty*’ by ‘*their marks.*’ They will be seized by ‘*their forelock and their feet*’ and they will be thrown in Hell.”

Imam عليه السلام asked, “Why would Allah need ‘*marks*’ to recognize the creation when He is the One who created them?”

I said, “May I sacrifice myself for you! Then what does this verse mean?”

Imam عليه السلام replied, “(It means that) when our Qa'em عليه السلام rises, Allah will give him the Seema. (The Qa'em عليه السلام) will order (his companions) to strike the disbelievers intensely with their swords.”³⁸⁸

³⁸⁷ Basaaer Al-Darajaat 359.

³⁸⁸ Al-Ikhtisaas 304.

Verse 96

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ (57:16)

“They should not be like those who were given the Book before them, but long ages passed over them and their hearts were hardened, and many of them turned transgressors” (57:16).

Ibn Babewyeh narrated from Ali bin Hatim (in writing), from Hameed bin Ziyad, from Hasan bin Ali bin Soma'ah, from Ahmad bin Hasan Al-Maithami, from Soma'ah, and others, who said:

Imam Sadiq عليه السلام said, “This verse was revealed about the (occultation of the) Qa'em عليه السلام, *‘They should not be like those who were given the Book before them, but long ages passed over them and their hearts were hardened, and many of them turned transgressors’ (57:16).*”³⁸⁹

Mohammad bin Ibrahim Al-No'maani narrated from Mohammad bin Homaam, from (Mohammad bin) Hameed bin Ziyad Al-Koufi, from Hasan bin Mohammad bin Soma'ah, from Ahmad bin Hasan Al-Maithami, from one of the companions of Imam Sadiq عليه السلام, who said:

Imam Sadiq عليه السلام said:

This verse in the Chapter of Hadid was revealed about the people (who will live) during the time of occultation, *“They should not be like those who were given the Book before them, but long ages passed over them and their hearts were hardened and many of them turned transgressors” (57:16).* “Long ages” refers to the long occultation.

Imam عليه السلام continued:

³⁸⁹ [Kamaal Al-Deen wa Tamaam Al-Ni'mah](#) 2:668.

Allah addresses them by saying, *“Know that Allah revives the earth (even) after it has died. We have explained to you clearly (Our) signs that you may understand”* (57:17).³⁹⁰

Shaykh Al-Mufid narrated through his Isnaad from Mohammad bin Homaam, from one of the companions of Abi Abdillah Jaafar bin Mohammadؑ, who said:

Imam Sadiqؑ said:

This verse applies to the time of the occultation, and to no other time. *“They should not be like those who were given the Book before them, but long ages passed over them and their hearts were hardened and many of them turned transgressors”* (57:16). *“Long ages”* (in this verse) refers to the long occultation.³⁹¹

³⁹⁰ Al-Ghaibah by No'maani 6.

³⁹¹ Ta'weel Al-Ayaat Al-Dhahira 637.

Verse 97

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا (57:17)

“Know that Allah revives the earth (even) after it has died...” (57:17).

Ibn Babewyeh narrated from Ali bin Hatim (in writing), from Hameed bin Ziyad, from Hasan bin Ali bin Soma'ah, from Ahmad bin Hasan Al-Maithami, from Hasan bin Mahboub, from Mo'min Al-T'aaq, from Salaam bin Mustaneer, who said:

Imam Baqir^{عليه السلام} explained the verse, *“Know that Allah revives the earth (even) after it has died” (57:17).*

He (the Imam^{عليه السلام}) said, “Allah will [revive] the earth' through the Qa'em^{عليه السلام} after it will die through the disbelief of its inhabitants, and the disbelievers are the dead ones.”³⁹²

Mohammad bin Abbas narrated from Hameed bin Ziyad, from Hasan bin Mohammad bin Soma'ah, from Hasan bin Mahboub, from Abi Jaafar Al-Ahwal, from Salaam bin Mustaneer, who said:

Imam Baqir^{عليه السلام} explained the verse, *“Know that Allah revives the earth (even) after it has died” (57:17).*

He (the Imam^{عليه السلام}) said, “The death of the earth refers to the disbelief of its inhabitants, and the disbelievers are the dead ones. However, Allah will [revive] the earth' through the Qa'em^{عليه السلام}, who will (rule) the earth with justice. Therefore, earth and its people will be revived after being dead (by their disbelief).”³⁹³

Shaykh Al-Tousi narrated from Ibrahim bin Salama, from Ahmad bin Malik Al-Fozaari, from Haydar bin Mohammad Al-Fozari, from Abbad bin Ya'qoub,

³⁹² Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:668.

³⁹³ Ta'weel Al-Ayaat Al-Dhahira 638.

from Nasr bin Muzahim, from Mohammad bin Marwan Al-Kalbi, from Abi Salih, who said:

Ibn Abbas explained the verse, *“Know that Allah revives the earth (even) after it has died”* (57:17).

He (Ibn Abbas) said, “This verse means that the matter of (ruling) the earth will be amended by the Qa'em of the family of Mohammad ﷺ *‘after it has died’* through the oppression of the rulers. Allah says, *‘We have explained to you clearly (Our) signs that you may understand’* (57:17). *‘The signs’* refer to the Qa'em of the family of Mohammad ﷺ.”³⁹⁴

Shaykh Al-Kulayni narrated from Ahmad bin Mahran, from Mohammad bin Ali, from Musa bin Sa'daan, from Abdil Rahman bin Hajjaj, who said:

Imam Kadhimi ؑ explained the verse, *“Know that Allah revives the earth”* (57:17).

He (the Imam ؑ) said:

This verse does not mean that Allah will *“[revive] the earth”* through rain. Rather, it means that Allah will send some men on earth who will restore justice, and the earth will be revived through the restoration of justice. Establishment (of justice) and the penalties on earth are more beneficial for the earth than forty days of rain.³⁹⁵

Shaykh Al-Kulayni narrated from Mohammad bin Ahmad bin S'alt, from Abdillah bin S'alt, from Yunus bin Mofadh'al bin Salih, from Mohammad Al-Halabi, who said:

I asked Imam Sadiq ؑ about the verse, *“Know that Allah revives the earth (even) after it has died”* (57:17).

Imam ؑ replied, “(This refers to) justice (on earth) after oppression.”³⁹⁶

³⁹⁴ Al-Ghaibah by Tousi 110.

³⁹⁵ Al-Kafi 7:174.

³⁹⁶ Al-Kafi 8:267.

Verse 98

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ
الْكَفَّارُ مِنْ أَصْحَابِ الْقُبُورِ (60:13)

“O you who believe, do not make friends with a people on whom is Allah’s wrath, who have despaired of the hereafter as the disbelievers despair of those who are in the graves” (60:13).

Mohammad bin Abbas narrated from Ali bin Abdillah, from Ibrahim bin Mohammad Al-Thaqafi, from Mohammad bin Salih bin Mas’oud, from Abil Jarud Ziyad bin Mondhir, from the man who heard Ali - the Commander of the Believers ﷺ - say:

“There will be an astounding wonder between the month of Jomada³⁹⁷ and the month of Rajab.”

Someone stood up and asked, “O Commander of the Believers! What is this wonder that astounds you?”

The Commander of the Believers ﷺ replied:

May your mother weep on you! What can be more astounding than the dead ones³⁹⁸ killing every enemy of Allah, every enemy of His Messenger, and every enemy of the family of the Prophet?!

This is the Ta’weel of the verse, *“O you who believe, do not make friends with a people on whom is Allah’s wrath, who have despaired of the hereafter as the disbelievers despair of those who are in the graves” (60:13).*

When the killing increases, you (people) will say, “He (the Qa’em ﷺ) is dead. He has perished. Where has he walked on the earth?!”

³⁹⁷ Jomada: the fifth month of the Islamic calendar.

³⁹⁸ “The dead ones” in this Hadith refer to those companions of the Qa’em ﷺ who will be brought back to life and to whom the above verse (60:3) refers as *“those who are in the graves.”* For more information, refer to Verse 20 of this book.

This is the Ta'weel of the verse, *“Then We gave back to you the turn to prevail against them, and We aided you with wealth and children and made you a numerous host”* (17:6).³⁹⁹

³⁹⁹ Ta'weel Al-Ayaat Al-Dhahira 659.

Verse 99

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (61:8)

“They intend to put out the light of Allah with their mouths; but Allah will complete His light, however much disbelievers may be averse” (61:8).

Shaykh Al-Kulayni narrated from Ali bin Mohammad, from some of our companions, from Ibn Mahboub, from Mohammad bin Fudhail, who said:

I asked Imam Kadhim عليه السلام about the verse, *“They intend to put out the light of Allah with their mouths” (61:8).*

Imam عليه السلام replied, “(It means) they want to extinguish the Wilayat of the Commander of the Believers عليه السلام with their mouths.”

I asked, “What does this part of the verse mean, *‘But Allah will perfect His light’ (61:8)?*”

Imam عليه السلام replied, “(It means) Allah will complete the Imamate because (in another verse) Allah says, *‘So believe in Allah and His Messenger and the light We have sent down’ (64:8).* *‘The light’* refers to the Imam.”

I asked, “What does this verse mean, *‘He it is who has sent His Messenger with the guidance and the religion of truth’ (61:9)?*”

Imam عليه السلام replied, “(It means) Allah is the One who ordered His Messenger to (announce) the Wilayat of his successor. *‘The religion of truth’* is the Wilayat.”

I asked, “Is this derived from the outer meaning of the verse?”

Imam عليه السلام replied, “Yes. This is derived from the outer meaning of the verse, but it is also mentioned in the inner meaning of other (verses).”⁴⁰⁰

⁴⁰⁰ Al-Kafi 1:432.

Verse 100

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ (61:9)

“He it is who has sent His Messenger with the guidance and the religion of the truth, so that He may make it triumph over all (other) religions even though the idolaters may be averse” (61:9).

Mohammad bin Abbas narrated from Ahmad bin Hawdah, from Is'haaq bin Ibrahim, from Abdillah bin Hammad, from Abi Baseer, who said:

I asked Imam Sadiq عليه السلام about the words of Allah in His Book, *“He it is who has sent His Messenger with the guidance and the religion of the truth, so that He may make it triumph over all (other) religions even though the idolaters may be averse” (61:9).*

Imam عليه السلام replied, “The Ta'weel of this verse does not apply yet.”

I asked, “May I sacrifice myself for you! When will it apply then?”

Imam عليه السلام replied:

(It will apply) - Allah willing - when the Qa'em عليه السلام rises. When the Qa'em عليه السلام rises, every disbeliever and polytheist will hate his rising.

However, even if the disbelievers and the polytheists hide within the rocks, the rocks will say (to the believers), “O believer! There is a disbeliever or a polytheist (hiding) in me, so kill him.” Therefore, the believers will (find them) and kill them.⁴⁰¹

Husain bin Hamdaan Al-Khusaibi narrated from Mohammad bin Isma'eel and Ali bin Abdillah Al-Hasani, from Abi Shu'aib, from Mohammad bin Baseer,

⁴⁰¹ Ta'weel Al-Ayaat Al-Dhahira 663.

from Omar bin Al-Waan, from Mohammad bin Fadhl, from Mofadh'al bin Omar, who said:

I asked Imam Sadiq^{عليه السلام}, "O my master! How will the rising of the Qa'em^{عليه السلام} begin?"

Imam^{عليه السلام} replied:

O Mofadh'al! His matter will appear in a year in which his name will be mentioned increasingly. His name, his lineage, and his title will be announced.

He will be mentioned increasingly by the rightful ones and the liars. Therefore, the argument will be complete about knowing (about him).

We have informed people about him and guided them to him. We have mentioned his name, lineage, and title, and we have mentioned that his name and title are the same as the name and title of the Messenger of Allah^ﷺ. Therefore, people cannot say that they did not know his name, lineage, or title.

I swear to Allah that his name and his title will be clearly mentioned, and people will mention his name to one another. All of this will take place to oblige people to the argument.

He will reappear just like the Messenger of Allah^ﷺ promised by the words of Allah, *"He it is who has sent His Messenger with the guidance and the religion of the truth, so that He may make it triumph over all (other) religions even though the idolaters may be averse"* (61:9). *"And fight with them until there is no (more) mischief and the religion is only for Allah"* (2:193).

O Mofadh'al! I swear to Allah that the nations, the religions, the opinions, and the disagreements will disappear, and the religion will be (all) for Allah, just as He says, *"Verily the religion with Allah is Islam"* (3:19). *"And whosoever seeks any religion other than Islam, it shall never be accepted from Him, and he shall be of the losers in the hereafter"* (3:85).⁴⁰²

⁴⁰² Al-Hidaya Al-Kubra 393.

Verse 101

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ (67:30)

“Say: ‘Just think. If your water were to dry up who then can bring you flowing water?’” (67:30).

Ibn Babewyeh narrated from Mohammad bin Abdillah bin Muttalib Al-Shaibaani, from Mohammad bin Husain bin Hafs Al-Khath’ami Al-Koufi, from Abbad bin Ya’qoub, from Ali bin Hashim, from Mohammad bin Abdillah, from Abi Ubaidah bin Mohammad bin Ammar, from his father, from his grandfather Ammar, who said:

I was with the Messenger of Allah ﷺ in one of his battles. Ali bin Abi Taleb ؑ had killed all the flag-bearers and had scattered the enemies.

After Ali ؑ killed Amr bin Abdillah Al-Jomahi and Shaiba bin Nafi’,⁴⁰³ I went close to the Messenger of Allah ﷺ and said, “O Messenger of Allah! Verily Ali ؑ is fighting for Allah the way one should fight for Him.”

The Prophet ﷺ replied:

(Yes) because he is from me and I am from him. Ali is the heir of my knowledge; he will repay my debts; he will fulfill my promises; and he is the caliph after me.

If it was not for Ali, the loyal believers would not be known. Ali’s war is my war, and my war is the war of Allah. Ali’s peace is my peace, and my peace is the peace of Allah.

Verily Ali is the father of my two grandsons. The righteous Imams are from his backbone, and the Mahdi of this nation is one of them.

I (Ammar) said, “May I sacrifice my father and mother for you, O Messenger of Allah! Who is the Mahdi to whom you are referring?”

⁴⁰³ These two men were considered to be ferocious leaders of the disbelievers.

The Prophet ﷺ replied:

O Ammar! Allah, the Most Exalted, promised me that He will make nine Imams emerge from the backbone of Husain, and the ninth one will disappear from (the eyes of) the people. This is the meaning of the words of Allah, *“Say: ‘Just think. If your water were to dry up who then can bring you flowing water?’”* (67:30).

He (the Qa'em ﷺ) will have a long occultation during which (most) people will turn away from believing in him, but (a few) will stay steady in their belief.

He will rise at the end of time and he will fill the earth with justice and equity, just as it will be filled with oppression and inequity. He will fight based on the Ta'weel of the Qur'an, just as I fought based on the TANZEEL (outer meaning) of the Qur'an.

His name is my name and he looks the most like me.

O Ammar! There will be a conspiracy after me. When that happens, follow Ali and accompany him, because Ali is with Haqq and Haqq is with him.

O Ammar! You will fight (along) with Ali (against) two groups: the NAKETHEEN (perfidious) and the QASET'EEN (apostates),⁴⁰⁴ and you will be killed by the tyrant group.

I (Ammar) asked, “O Messenger of Allah! Will I be killed while Allah and His Messenger are pleased with me?”

The Prophet ﷺ replied, “Yes. (You will be killed) while Allah and I are pleased with you; and your last sustenance in this life will be a glass of milk.”

Mohammad bin Ammar (Ammar bin Yasir's son) continued:

⁴⁰⁴ The NAKETHEEN refer to the enemies in the Battle of Jamal in which Ayesha fought against the Commander of the Believers ﷺ. The QASET'EEN refer to the enemies in the Battle of Siffeen in which Muawiya fought against the Commander of the Believers ﷺ. For more information, refer to The Glad Tidings of Mustafa ﷺ for the Shia of Murtaz'a ﷺ: Chapter 2, Hadith 40.

On the Day of Siffeen, Ammar went to the Commander of the Believers[ؓ] and said, "O brother of the Messenger of Allah! Do you give me permission to fight?"

The Commander of the Believers[ؓ] replied, "May Allah have mercy on you, wait (a while)."

After a while, Ammar went back to the Commander of the Believers[ؓ] and repeated his request. The Commander of the Believers[ؓ] gave him the same answer. When Ammar went for the third time to the Commander of the Believers[ؓ], he (the Imam[ؑ]) started to cry.

Ammar said, "O Commander of the Believers! Today is the day that the Messenger of Allah^ﷺ described for me."

The Commander of the Believers[ؓ] came down from his mule, hugged Ammar, bid farewell to him, and then said, "O Abal Yaqz'aan! May Allah reward you with the best of rewards for supporting the Prophet^ﷺ and for supporting me. You were a great brother and a great companion."

Then the Commander of the Believers[ؓ] and Ammar both started to cry.

Ammar said:

O Commander of the Believers! I swear to Allah that I did not follow you except with insight, for I heard the Messenger of Allah^ﷺ say during the Battle of Khaibar:

O Ammar! There will be a conspiracy after me. When that happens, follow Ali and his party because Ali is with Haqq and Haqq is with Ali.

O Ammar! You will fight (along) with Ali (against) two groups: the Naketheen and the Qaset'een.

O Commander of the Believers! May Allah reward you with the best of rewards for supporting Islam. Verily you have advised the people, guided them, and performed all of your duties.

Then Ammar and the Commander of the Believers[ؓ] rode (toward the enemies).

Ammar started to fight. In the middle of the battle, he asked for some water but was told that there was no water. Then a man from among the Ansar brought some milk for Ammar.

After he (Ammar) drank a little, he said, "This is what the Messenger of Allah ﷺ promised me - that my last sustenance in this life would be some milk."

Then he attacked the people and he killed eighteen men. However, two men from Shaam attacked him with spears and killed him (may Allah's mercy be on him).

At night, while the Commander of the Believers ﷺ was going through the bodies of the dead, he found Ammar lying among them. He took the head of Ammar, placed it on his lap, and started to cry.

Then he recited this poem:

O death! You are not leaving me alone. Relieve me (by taking me) because you have taken every one of my friends.

O death! Parting from friends is very difficult and you do not leave any lasting friendship for friends.

I see that you are looking for those whom we love and it is as if you are being guided toward (taking) them.⁴⁰⁵

Ibn Babeweyh narrated from his father, from Saad bin Abdillah, from Ahmad bin Mohammad bin Isa, from Musa bin Qasem, from Muawiya bin Wahab Al-Bojali and from Abi Qutada Ali bin Mohammad bin Hafs, from Ali bin Jaafar, (brother of Imam Kadhim ﷺ), who said:

I asked Imam Kadhim ﷺ, "What is the Ta'weel of the verse, '*Say: 'Just think. If your water were to dry up who then can bring you flowing water?' (67:30)*'?"

He replied, "(It means) what will you do when your Imam is missed and you cannot see him?"⁴⁰⁶

⁴⁰⁵ Kifayat Al-Athar 120. Tafseer Al-Borhan 8:81.

Ali bin Ibrahim narrated from Mohammad bin Jaafar, from Mohammad bin Ahmad, from Qasem bin Alaa, from Isma'eel bin Ali Al-Fozaari, from Mohammad bin Jomhoor, from Fudhalah bin Ayyoub, who said:

Imam Redha^{عليه السلام} was asked about the verse, *“Say: ‘Just think. If your water were to dry up who then can bring you flowing water?’”* (67:30).

Imam^{عليه السلام} replied, *“Your water’* refers to your doors (to Allah) who are the Imams. Imams are the doors between Allah and His creation. *‘Who then can bring you flowing water?’* means who can have the knowledge of an Imam?!⁴⁰⁷

Shaykh Al-Kulayni narrated from Ali bin Mohammad, from Sahl bin Ziyad, from Musa bin Qasem bin Muawiya Al-Bojali, from Ali bin Jaafar, who said:

I asked Imam Kadhim^{عليه السلام}, *“What is the Ta’weel of the verse, ‘Say: ‘Just think. If your water were to dry up who then can bring you flowing water?’”* (67:30)?”

He (the Imam^{عليه السلام}) replied, *“(It means) when your Imam is hidden from you, then who can bring a new Imam for you?!”*⁴⁰⁸

⁴⁰⁶ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:360. Al-Ghaibah by No'maani 92.

⁴⁰⁷ Tafseer Al-Qummi 2:379.

⁴⁰⁸ Al-Kafi 1:339. Ta'weel Al-Ayaat Al-Dhahira 683.

Verse 102

سَأَلَ سَائِلٌ بِعَذَابٍ وَقِيعٍ (70:1) لِّلْكَافِرِينَ لَّيْسَ لَهُ دَافِعٌ (70:2) مِّنَ اللَّهِ ذِي الْمَعَارِجِ
(70:3)

“A demander demanded the chastisement that is to befall the disbelievers - which none shall be able to repel - from Allah, the Lord of the ways of ascent” (70:1-3).

Ali bin Ibrahim narrated that Imam Baqir^{عليه السلام} was asked about the above verse and he replied:

An (army) of fire will rise from the west and a dominating power will be leading this army from behind. It will reach the house of Saad bin Homaam by their mosque. This (army) of fire will not leave any house (belonging to the) Bani Umayyah without burning it and its inhabitants, nor will it leave any house which contains anyone who has (participated) in spilling the blood of the members of the family of the Prophet^ﷺ without burning it. (The dominating power) refers to the Mahdi^{عليه السلام}.⁴⁰⁹

Mohammad bin Ibrahim Al-No'maani narrated from Mohammad bin Homaam, from Jaafar bin Mohammad bin Malik, from Mohammad bin Husain bin Abi Khattab, from Hasan/Husain bin Ali, from Salih bin Sahl, who said:

Imam Sadiq^{عليه السلام} was asked about the verse:

“A demander demanded the chastisement that is to befall the disbelievers - which none shall be able to repel - from Allah, the Lord of the ways of ascent” (70:1-3).

Imam^{عليه السلام} replied:

⁴⁰⁹ Tafseer Al-Qummi 2:385.

The Ta'weel of this verse will apply when the chastisement will rise in Thawiyyah.⁴¹⁰ This refers to a fire that will reach the church of the Bani Asad. It will pass by the tribe of Thaqeef, and it will not leave anyone who has (participated) in spilling the blood of the members of the family of the Prophet ﷺ without burning him. This will happen before the rising of the Qa'em ﷺ.⁴¹¹

Mohammad bin Ibrahim Al-No'maani narrated from Abi Sulaymaan, Ahmad bin Hawdha, from Ibrahim bin Is'haaq Al-Nahawendi, from Abdillah bin Hammad Al-Ansari, from Amr bin Shimr, from Jabir, who said:

Imam Baqir ﷺ asked me, "How do the people read the Chapter (of Ma'arij)?"

I replied, "They read, *'A demander demanded the chastisement that is to befall the disbelievers - which none shall be able to repel - from Allah, the Lord of the ways of ascent' (70:1-3).*"

Imam ﷺ said:

It should not be read, *"A demander demanded the chastisement that is to befall."* Rather, it should be read, *"A flood will flow with a chastisement that is to befall."*⁴¹²

This refers to the fire that will begin in Thawiyyah and will reach the church of the Bani Asad. Then it will continue until it will reach the Bani Thaqeef; it will not leave anyone who has (participated) in spilling the blood of the members of the family of the Prophet ﷺ without burning him.⁴¹³

⁴¹⁰ Thawiyyah: an area in Kufa. Kumail bin Ziyad, companion of the Commander of the Believers ﷺ, is buried there.

⁴¹¹ Al-Ghaibah by No'maani 272.

⁴¹² This does not mean that the verse is different than its original version. This might be another recitation of the verse or perhaps the Imam ﷺ is referring to the Ta'weel of the verse.

⁴¹³ Al-Ghaibah by No'maani 272.

Verse 103

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ (70:26)

“And those who testify to the day of religion” (70:26).

Shaykh Al-Kulayni narrated from Mohammad bin Yahya, from Ali bin Mohammad, from Ali bin Abbas, from Hasan bin Abdil Rahman, from Aasim bin Hameed, from Abi Hamza, who said:

Imam Baqir^{عليه السلام} explained the above verse by saying, “(It refers to) those who testify to the rising of the Qa'em^{عليه السلام}.”⁴¹⁴

⁴¹⁴ Al-Kafi 8:287.

Verse 104

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ ذِلَّةً ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ (70:44)

"...with their eyes cast down, covered by disgrace. That is the day they have been promised!" (70:44).

Sayyid Sharaf Al-Deen Al-Najafi narrated with sources from Sulaymaan bin Khalid, from Ibn Soma'ah, from Abdillah bin Qasem, from Yahya bin Maysar, who said:

Imam Baqir عليه السلام explained the above verse by saying, *"The day' refers to the day of the rising of the Qa'em عليه السلام."*⁴¹⁵

⁴¹⁵ Ta'weel Al-Ayaat Al-Dhahira 701.

Verse 105

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا (72:24)

“Until they see what they are promised, and then shall they know who is weaker in aid and fewer in number” (72:24).

Shaykh Al-Kulayni narrated from Ali bin Mohammad, from some of our companions, from Ibn Mahboub, from Mohammad bin Fudhail, who said:

I asked Imam Kadhim عليه السلام about the verse, *“Until they see what they are promised, and then shall they know who is weaker in aid and fewer in number” (72:24).*

Imam عليه السلام replied, “This refers to the Qa'em عليه السلام and his companions.”⁴¹⁶

Ali bin Ibrahim narrated from his father, from Husain bin Khalid, who said:

Imam Redha عليه السلام said:

“The places of prostration” (72:18) refer to the Imams عليهم السلام.

“And then when the servant of Allah stands up in prayer to Him, they crowd in upon him, almost stifling” (72:19). “The servant of Allah” refers to the Messenger of Allah صلى الله عليه وآله and “they” refers to the Quraysh who almost became accustomed to the Prophet صلى الله عليه وآله.

“Until they see what they are promised” (72:24). “What they are promised” refers to the (rising) of the Qa'em and the Commander of the Believers عليه السلام in Raj'at.

“And then shall they know who is weaker in aid and fewer in number” (72:24) refers to the words of the Commander of the Believers عليه السلام to Zufar

⁴¹⁶ Al-Kafi 1:434. Tafseer Al-Saafi 5:238.

when he said, “O Son of Sahnak!⁴¹⁷ I swear to Allah that if it was not for the covenant of Allah and His Messenger ﷺ, you would come to know which of us is *‘weaker in aid and fewer in number.’*”

Then Imam Redha عليه السلام continued:

When the Messenger of Allah ﷺ informed the people about Raj'at, they asked, “When will this happen?”

Allah said to the Prophet ﷺ, “Say (O Mohammad): *‘I do not know whether that which you are promised is near, or if my Lord has appointed for it a distant time’* (72:25).⁴¹⁸

⁴¹⁷ Abul Mondhir, Hisham bin Mohammad Al-Sa'eb Al-Kalbi - one of the most prominent scholars of the general population - narrated from his father, in his book, Al-Mathaaleb, “Sahnak was an Ethiopian slave who belonged to Hashim bin Abdil Manaf. Abdul Ozz'a bin Riyah committed the act of adultery with her and she gave birth to Nufail, Omar bin Khattab's grandfather.”

⁴¹⁸ Tafseer Al-Qummi 2:391.

Verse 106

فَإِذَا نُفِثَ فِي النَّاقُورِ (74:8) فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ (74:9) عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ
(74:10)

“For when the trumpet is sounded, it will be a day of distress, not at all easy for the disbelievers” (74:8-10).

Shaykh Al-Kulayni narrated from Abi Ali Al-Ash'ari, from Mohammad bin Hassaan, from Mohammad bin Ali, from Abdillah bin Qasem, from Mofadh'al bin Omar, who said:

Imam Sadiq^(ع) explained the verse, *“For when the trumpet is sounded”* (74:8).

He (the Imam^(ع)) said:

There will be a victorious Imam from among us who will be hidden (from the eyes of the people). When Allah wills for him to reappear, He will send an inspiration to (the Qa'em's) heart and he will rise with the order of Allah.⁴¹⁹

Sayyid Sharaf Al-Deen Al-Najafi narrated (through his Isnaad) from Amr bin Shimr, from Jabir bin Yazid Al-Jo'fi, who said:

Imam Baqir^(ع) explained the verse, *“For when the trumpet is sounded”* (74:8).

He (the Imam^(ع)) said:

“The trumpet” refers to the announcement from the heavens which will announce, “Verily your WALI (master) is someone, son of someone. He is the Qa'em (the rising Imam) who has come with the truth.”

⁴¹⁹ Al-Kafi 1:343.

This announcement will be made by Jibraeel three hours (before the rising of the Qa'em ﷺ).

"It will be a day of distress, not at all easy for the disbelievers" (74:9-10). *"The disbelievers"* refer to the Murji'ah,⁴²⁰ who are those who disbelieved in the Grace of Allah and in the Wilayat of Ali bin Abi Taleb ﷺ.⁴²¹

Ibn Babeweyh narrated from his father and from Mohammad bin Hasan, from Abdillahi bin Jaafar Al-Hemyari, from Mohammad bin Husain bin Abi Khattab, from Sa'daan bin Muslim, from Abdillahi bin Qasem, from Mofadh'al bin Omar, who said:

I asked Imam Sadiq ﷺ about the Tafseer (of some of the verses) narrated by Jabir.⁴²²

Imam ﷺ replied:

Do not narrate this for the despicable ones, for they will (publicly) announce it.

Have you not read the words of Allah in His Book, *"For when the trumpet is sounded"* (74:8)?

There will be an Imam from among us who will be hidden (from the eyes of the people). When Allah wills for him to reappear, He will send an inspiration to (the Qa'em's) heart and he will rise with the order of Allah.⁴²³

⁴²⁰ Refer to footnote 168.

⁴²¹ Ta'weel Al-Ayaat Al-Dhahira 708.

⁴²² Refer to the previous Hadith narrated by Jabir bin Yazid Al-Jo'fi for clarity.

⁴²³ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:349.

Verse 107

ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا (74:11) وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا (74:12) وَبَنِينَ شُهُودًا
 (74:13) وَمَهَّدْتُ لَهُ تَمْهِيدًا (74:14) ثُمَّ يَطْمَعُ أَنْ أَزِيدَ (74:15) كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا
 عَنِيدًا (74:16)

“Leave Me (to deal) with him whom I created lonely, and gave him abundant wealth, and sons living in his presence, to whom I made (life) smooth and comfortable; yet he desires that I should give him more. Never. He has been stubborn to Our signs” (74:11-16).

Sayyid Sharaf Al-Deen Al-Najafi narrated with sources from Amr bin Shimr, from Jabir bin Yazid, who said:

Imam Baqir عليه السلام explained the above verses by saying:

“Leave Me (to deal) with him whom I created lonely” (74:11). This verse refers to Iblis - may Allah’s curse be on him - who was created alone, without a father or mother.

“And gave him abundant wealth” (74:12) refers to (Iblis’) government which will continue until a known day, the day of the rising of the Qa’em عليه السلام.

“He has been stubborn to Our signs” (74:16). This verse means that Iblis is *“stubborn”* toward the Imams عليهم السلام and he deviates people from their path, inviting people to other paths. Verily the Imams عليهم السلام are the *“signs”* of Allah.⁴²⁴

⁴²⁴ Ta'weel Al-Ayaat Al-Dhahira 709.

Verse 108

فَقُتِلَ كَيْفَ قَدَّرَ (74:19) ثُمَّ قُتِلَ كَيْفَ قَدَّرَ (74:20)

*“He was killed how he plotted and then he was killed how he plotted”
(74:19-20).*

Ali bin Ibrahim narrated from Abil Abbas, from Yahya bin Zakariyya, from Ali bin Hassaan, from his uncle Abdil Rahman bin Katheer, who said:

Imam Sadiq عليه السلام said:

“Leave Me (to deal) with him whom I created lonely” (74:11). “Lonely” means conceived illegitimately and it refers to Zufar.

“And gave him abundant wealth” (74:12) means that we gave him (Zufar) respite until a certain time.

“And sons living in his presence” (74:13) refers to (Zufar’s) companions who (all) testified that the Messenger of Allah ﷺ did not leave any inheritance behind.

“To whom I made (life) smooth and comfortable” (74:14) refers to (Zufar’s) government which was “smooth” for him.

“Yet he desires that I should give him more. Never. He has been stubborn to Our signs” (74:15-16). This means that (Zufar) denied the Wilayat of the Commander of the Believers عليه السلام and he was “stubborn” toward the Messenger of Allah ﷺ in accepting the Wilayat.

“Soon I will afflict him with a severe punishment. Verily he had thought and calculated” (74:17-18). This means that (Zufar) had plotted against the Wilayat of the Commander of the Believers عليه السلام. He planned to dishonour the allegiance after the death of the Prophet ﷺ, (the allegiance) that he had paid to the Commander of the Believers عليه السلام during the life of the Prophet ﷺ.

“He was killed how he plotted and then he was killed how he plotted” (74:19-20). This means that he will be punished again and again by the Qa'em ﷺ.

“Then he looked around” (74:21) means that (Zufar) looked at the Messenger of Allah ﷺ and the Commander of the Believers ﷺ.

“Frowned and scowled” (74:22). He *“frowned and scowled”* because of what he was ordered to do (which was paying allegiance to the Commander of the Believers ﷺ).

“Then he turned his back and swelled with pride. And said: ‘This is nothing but sorcery of old’ (74:23-24). This verse refers to when Zufar said, “The Prophet has bewitched the people with Ali.”

“Nothing but the word of a human being” (74:25) refers to Zufar's words (when he said), “(Paying allegiance to Ali) was not revealed to Mohammad by Allah.”

“Soon I will cast him in the fire of Hell” (74:26). And this is also revealed about him.⁴²⁵

⁴²⁵ Tafseer Al-Qummi 2:395.

Verse 109

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ
 الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّادَ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ
 وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ
 يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى
 لِلْبَشَرِ (74:31)

“We have not appointed anyone but angels as keepers of fire, and We have not fixed their number but as a trial for those who disbelieve, so that those who were given the Book may have certainty, and those who believe may have greater increase in faith, and those to whom the Book has been given and those who believe may not doubt; and that those in whose hearts is a disease and the disbelievers say: “What does Allah mean by the similitude?”

Thus does Allah leave to stray whomsoever He wills, and guides whomsoever He wills. None knows the hosts of your Lord save Himself. This is naught but a reminder to mankind” (74:31).

Sayyid Sharaf Al-Deen Al-Najafi narrated from Amr bin Shimr, from Jabir bin Yazid Al-Jo'fi, who said:

Imam Baqir^{عليه السلام} said:

“We have not appointed anyone but angels as keepers of fire” (74:31). “Fire” (in this verse) refers to the Qa'em^{عليه السلام} whose light at the time of the rising will illuminate the east and the west. “Angels” in this verse refer to those who will carry the knowledge of the family of Mohammad^{عليه السلام}.

“And We have not fixed their number but as a trial for those who disbelieve” (74:31). “Those who disbelieve” refer to the Murji'ah.⁴²⁶

⁴²⁶ Refer to Footnote 168.

“So that those who were given the Book may have certainty” (74:31). *“Those who were given the Book”* are the Shia. They are those to whom the Book, the prophethood, and the ruling have been given.

“And those to whom the Book has been given and those who believe may not doubt” (74:31). This means that the Shia do not have (any) doubts about the affairs of the Qa'em ﷺ.

“And that those in whose hearts is a disease” (74:31) refers to those weak (in faith) from among the Shia.⁴²⁷

Allah replies to them by saying, *“Thus does Allah leave to stray whomsoever He wills, and guides whomsoever He wills”* (74:31). This verse means the believers will stay steady in their beliefs but doubt will (enter the hearts of) the disbelievers.

“None knows the hosts of your Lord save Himself” (74:31). *“The hosts of your Lord”* are the Shia who are Allah's witnesses on earth. *“This is naught but a reminder to mankind”* (74:31).

“To any of you who desires to go forward or lag behind” (74:37). This refers to the day(s) before the rising of the Qa'em ﷺ. Whoever wants to can choose to believe in Haqq and go forward or to disbelieve and lag behind.

“Every soul is a pledge for what it has earned except the people of the right hand” (74:38-39). This refers to the children of the believers who believed in the covenant about whom Allah says, *“And those who believe and whose progeny follow them in faith, We will unite their offspring with them”* (52:21).

“And we used to belie the day of religion” (74:46). *“The day of religion”* is the day of the rising of the Qa'em ﷺ.

“Then what is the matter with them that they turn away from the reminder” (74:49). *“The reminder”* refers to the Wilayat of the Commander of the Believers ﷺ.

“As though they were frightened asses fleeing from a lion” (74:50-51) refers to the Murji'ah. When they hear about the virtues of the family of the Prophet ﷺ, they turn away from Haqq.

⁴²⁷ Refer to footnote 345.

“Nay, but every one of them wants that he should be given open pages (of heavenly book addressed to him)” (74:52). This means that every one of the enemies (of the Ahlul Bayt^{عليه السلام}) wants a book from the heavens to be revealed to him.

“Nay, but they do not fear the hereafter” (74:53). *“The hereafter”* in this verse refers to the ruling of the Qa'em^{عليه السلام}.

After Allah informs them that *“the reminder”* (74:49) is the Wilayat, He adds, *“Nay, verily it is a reminder. So whosoever wills may pay attention to it. They will not heed unless Allah wills. He is worthy of piety and He is worthy of forgiveness”* (74:54-56). *“Piety”* in this verse refers to the Messenger of Allah^{عليه السلام} and *“forgiveness”* refers to the Commander of the Believers^{عليه السلام}.⁴²⁸

⁴²⁸ Ta'weel Al-Ayaat Al-Dhahira 709.

Verse 110

فَلَا أُفْسِمُ بِالْخَنَسِ (81:15) الْجَوَارِ الْكُنَسِ (81:16)

"I call to witness the orbiting stars, those that run on and then disappear"
(81:15-16).

Shaykh Al-Kulayni narrated from a group of our companions, from Saad bin Abdillah, from Ahmad bin Hasan, from Omar bin Yazid, from Hasan bin Rabee' Al-Hamdaani, from Mohammad bin Is'haaq, from Osaid bin Tha'laba, from Um Hani, who said:

I met with Imam Baqir^{عليه السلام} and I asked him about the verse, *"I call to witness the orbiting stars, those that run on and then disappear"* (81:15-16).

Imam^{عليه السلام} replied, "(O Um Hani!) *'Orbiting star'* is the Imam who will disappear in the year two hundred and sixty⁴²⁹ and people will not know where he is. But then he will reappear like a shooting star on a dark night."

Then Imam^{عليه السلام} added, "O Um Hani! You will be delighted if you live long enough to see this."⁴³⁰

⁴²⁹ Year two hundred and sixty is the year of the martyrdom of Imam Hasan Al-Askari^{عليه السلام}.

⁴³⁰ Al-Kafi 1:341. Al-Ghaibah by No'maani 75. Ta'weel Al-Ayaat Al-Dhahira 744.

Verse 111(84:19) *لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ**“You shall certainly pass through one state after another” (84:19).*

Ibn Babeweyh narrated from Moz'affar bin Jaafar bin Moz'affar Al-Alawy, from Jaafar bin Mohammad bin Mas'oud and from Haydar bin Mohammad Al-Samarqandi, from Mohammad bin Mas'oud, from Jibreel bin Ahmad, from Musa bin Jaafar Al-Baghdadi, from Hasan bin Mohammad Al-Sairafi, from Hanan bin Sadeer, from his father, who said:

Imam Sadiq عليه السلام said, “Our Qa'em will have a lengthy occultation.”

I (Sadeer) asked, “O son of the Messenger of Allah! Why is that?”

Imam عليه السلام replied:

(This is) because Allah has forbidden everything but applying the traditions of the (previous) prophets in the occultation of the Qa'em عليه السلام.⁴³¹ O Sadeer! It is imperative for the occultation to be fulfilled, for Allah says, “*You shall certainly pass through one state after another*” (84:19), which means passing through the traditions of the previous (nations).⁴³²

⁴³¹ For more information, refer to Appendix A, Verse 1 of this book.

⁴³² Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:480.

Verse 112

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ (85:1)

“By the heaven with constellations” (85:1).

Shaykh Al-Mufid narrated from Mohammad bin Ali bin Babeweyh, from Mohammad bin Musa bin Mutawakkil, from Mohammad bin Abi Abdillah Al-Koufi, from Musa bin ‘Imran, from his uncle Husain bin Yazid, from Ali bin Salim, from his father, from Salim bin Dinaar, from Saad bin T’areef, from Asbagh bin Nobatah, from Ibn Abbas, who said:

I heard the Messenger of Allah ﷺ say:

Mentioning Allah is worshipping Him; mentioning me is worshipping Allah; mentioning Ali is worshipping Allah; and mentioning the Imams is worshipping Allah.

I swear to He who sent me as a prophet and appointed me as the best of the creation, that my successor is the best of successors and he is Allah’s Decisive Proof and caliph on His creation.

The Imams of guidance after me are from Ali’s children. Allah prevents the torment from falling on earth through them, and it is through them that Allah prevents the heavens from falling on earth, except with His permission.

Allah prevents the mountains from crushing people through them; He pours down rain on people through them; and He makes the plants grow from earth through them.

Verily they are the authorities appointed by Allah and they are His Caliphs.

Their number is equal to the number of months and is equal to the number of captains of Musa bin ‘Imran, which was twelve.

Ibn Abbas added:

Then the Messenger of Allah ﷺ recited this verse, “*By the heaven with constellations*” (85:1).

And then he asked me, “O Ibn Abbas! Do you think Allah swears ‘*by the heaven*’ and its ‘*constellations*’ in this verse?”

I (Ibn Abbas) asked, “O Messenger of Allah! What does this verse mean then?”

The Prophet ﷺ replied, “I am ‘*the heaven*’ and ‘*the constellations*’ are the Imams after me. The first Imam is Ali and the last one is Mahdi.”⁴³³

⁴³³ Al-Ikhtisaas 223.

Verse 113

إِنَّهُمْ يَكِيدُونَ كَيْدًا (86:15) وَأَكِيدُ كَيْدًا (86:16) فَمَهْلِكِ الْكَافِرِينَ أَهْلَهُمْ رُويِدًا (86:17)

“Verily they are hatching up a plot and I too am preparing a plan. So give respite to the disbelievers, and leave them alone a while” (86:15-17).

Ali bin Ibrahim narrated from Jaafar bin Ahmad, from Abdillah/Ubaidillah bin Musa, from Hasan bin Ali, from Ibn Abi Hamza, from his father, from Abi Baseer, who said:

I asked Imam Sadiq^{عليه السلام} about the verse, *“Then he shall have no power nor helper” (86:10).*

Imam^{عليه السلام} replied, “It means that he (mankind) will have ‘no power’ over his Creator nor will he have any ‘helper’ to help him against the Will of Allah.”

I asked about the verse, *“Verily they are hatching up a plot and I too am preparing a plan. So give respite to the disbelievers, and leave them alone a while” (86:15-17).*

Imam^{عليه السلام} replied, “They hatched ‘a plot’ against the Messenger of Allah, Ali, and Fatema^{عليها السلام}. So Allah said, ‘O Mohammad! *“Verily they are hatching up a plot and I too am preparing a plan. So give respite to the disbelievers, and leave them alone a while” (86:15-17).*”

(This verse) means (*“give respite”*) until the time of the rising of the Qa'em^{عليه السلام}, who will seek revenge on behalf of Allah against the oppressors and the idols from among the Quraysh, the Bani Umayyah, and the rest of mankind.⁴³⁴

⁴³⁴ Tafseer Al-Qummi 2:416.

Verse 114

هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ (88:1) وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ (88:2) عَامِلَةٌ نَاصِيَةٌ (88:3)
تَصَلَّى نَارًا حَامِيَةً (88:4)

“Has not the news of the overwhelming (covered) event come to you? (Some) faces shall be downcast on that day, toiling, appointing, entering the blazing fire” (88:1-4).

Shaykh Al-Kulayni narrated from Sahl, from Mohammad, from his father, who said:

I asked Imam Sadiq عليه السلام about the verse, *“Has not the news of the overwhelming (covered) event come to you?”* (88:1).

Imam عليه السلام replied, *“(It means) the Qa'em عليه السلام will go to (the people) by sword.”*

I asked about the verse, *“(Some) faces shall be downcast on that day”* (88:2).

Imam عليه السلام replied, *“(It means) they will not be able to stop the Qa'em عليه السلام.”*

I asked about the word, *“toiling”* (88:3).

Imam عليه السلام replied, *“(It means) their deeds were not based on that which was sent down by Allah.”*

I asked about the word, *“appointing”* (88:3).

Imam عليه السلام replied, *“(It means) they appointed others for leadership instead of the Imams.”*

I asked about the verse, *“Entering the blazing fire”* (88:4).

Imam عليه السلام replied, “(It means) that they will enter the fire of war in this life at the time of the Qa'em عليه السلام, and they will enter the blazing fires of Hell in the Hereafter.”⁴³⁵

⁴³⁵ Al-Kafi 8:50.

Verse 115

وَالْفَجْرِ (89:1) وَلَيَالٍ عَشْرٍ (89:2) وَالشَّفْعِ وَالْوَتْرِ (89:3) وَاللَّيْلِ إِذَا يَسْرِ (89:4)

“By the daybreak, by the ten nights, by the even and the odd, by the night when it continues” (89:1-4).

Sayyid Sharaf Al-Deen Al-Najafi narrated with sources from Amr bin Shimr, from Jabir bin Yazid Al-Jo'fi, who said:

Imam Sadiq عليه السلام said:

“By the daybreak” (89:1). “The daybreak” refers to the Qa'em عليه السلام.

“By the ten nights” (89:2). “The ten nights” refer to the ten Imams from (Imam) Hasan (Al-Askari) to (Imam) Hasan (Al-Mojtaba) عليه السلام.

“By the even” (89:3). “The even” refers to the Commander of the Believers and Fatema عليها السلام.

“And (by the) odd” (89:3). “The odd” refers to Allah alone who has no partners.

“By the night when it continues” (89:4). “The night” refers to the government of Habtar⁴³⁶ which will continue until the government of the Qa'em عليه السلام.⁴³⁷

⁴³⁶ Refer to footnote 417.

⁴³⁷ Ta'weel Al-Ayaat Al-Dhahira 766.

Verse 116

وَالشَّمْسِ وَضُحَاهَا (91:1) وَالْقَمَرِ إِذَا تَلَّاهَا (91:2) وَالنَّهَارِ إِذَا جَلَّاهَا (91:3) وَاللَّيْلِ إِذَا يَغْشَاهَا (91:4)

“By the sun and his light, by the moon when it follows (the sun), by the day when it reveals his radiance, by the night when it enshrouds it” (91:1-4).

Mohammad bin Abbas narrated from Mohammad bin Qasem, from Jaafar bin Abdillah, from Mohammad bin Abdillah/Abdil Rahman, from Mohammad bin Abdil Rahman/Abdillah, from Abi Jaafar Al-Qummi, from Mohammad bin Omar, from Sulaymaan Al-Dailami, who said:

I asked Imam Sadiq عليه السلام about the verse, *“By the sun and his light” (91:1).*

Imam عليه السلام replied, *“The sun’ is the Messenger of Allah ﷺ who illuminated the religion for the people.”*

I asked (about the verse), *“By the moon when it follows (the sun)” (91:2).*

Imam عليه السلام replied, *“(The moon’ is the Commander of the Believers عليه السلام who followed the Messenger of Allah ﷺ.”*

I asked (about the verse), *“By the day when it reveals his radiance” (91:3).*

Imam عليه السلام replied, *“(The day’ is an Imam from the children of Fatema عليها السلام - who are the progeny of the Messenger of Allah ﷺ - who will replace the darkness of oppression and inequity with light. Allah mentions him by saying, ‘By the day when it reveals his radiance’ (91:3), referring to the Qa'em عليه السلام.”*

I asked (about the verse), *“By the night when it enshrouds it” (91:4).*

Imam عليه السلام replied:

(This verse) refers to the leaders of injustice who governed tyrannically the affairs against the family of the Messenger of Allah ﷺ and assumed the positions that belonged to the family of the Messenger of Allah ﷺ. They

enshrouded the religion of Allah with oppression and inequity. Therefore, Allah mentions their acts by saying, *“By the night when it enshrouds it”* (91:4).⁴³⁸

Sayyid Sharaf Al-Deen Al-Najafi narrated from Ali bin Mohammad, from Abi Jameela, from Halabi and from Ali bin Hakam, from Abaan bin Othman, from Fadhl bin/Abil Abbas, who said:

Imam Sadiq عليه السلام said:

“By the sun and his light” (91:1). *“The sun”* is the Commander of the Believers عليه السلام. *“His light”* is the rising of the Qa'em عليه السلام, for Allah says, *“The people (will) assemble in the broad daylight”* (20:59).

“By the moon when it follows (the sun)” (91:2) refers to Hasan and Husain عليه السلام.

“By the day when it reveals his radiance” (91:3) refers to the rising of the Qa'em عليه السلام.

“By the night when it enshrouds it” (91:4) refers to Habtar and his government who are *“enshrouded”* from Haqq.

“By the heaven and that (power) which built it” (91:5) refers to Mohammad عليه السلام, the one through whose knowledge the creation was elevated.

“By the earth and that (power) which spread it out” (91:6). *“The earth”* refers to the Shia.

“By the soul and that (power) which perfected it” (91:7) refers to the believer who is on the right (path), who has protected his faith.

“And inspired it what is evil and what is good” (91:8) means (the believer) can differentiate between Haqq and falsehood.

⁴³⁸ Ta'weel Al-Ayaat Al-Dhahira 778.

“Verily he succeeds who purifies it and verily he fails who corrupts it” (91:9-10). This means that the soul that Allah has purified will succeed and the soul that is corrupted will fail.

“The Thamud belied (the truth) in their rebellious transgression” (91:11). Thamud is a group from (among the) Shia,⁴³⁹ for Allah says, *“As to (the people of) Thamud We guided them but they preferred blindness to guidance; so the torment of a humiliating chastisement seized them”* (41:17). This refers to the (*“torment”*) of the sword when the Qa'em ﷺ rises.

“Then the Messenger of Allah said to them: ‘This is Allah’s she-camel, let her drink” (91:13). *“She-camel”* refers to the Imam who educates the people with the teachings of Allah and *“drink”* refers to the knowledge which is with the Imam.

“But they belied him and hamstrung her. So their Lord completely destroyed them for their sins and leveled them all” (91:14). This verse refers to Raj'at.

“He does not fear the consequences” (91:15). This means that when *“he”* (the Imam ﷺ) comes back, he will not be afraid of similar acts.^{440 441}

⁴³⁹ Refer to footnote 345.

⁴⁴⁰ This statement may mean that after the reappearance of the Imam ﷺ, he will not *“fear”* the usurpation of the rights of the Ahlul Bayt ﷺ again.

⁴⁴¹ *Ta'weel Al-Ayaat Al-Dhahira* 776.

Verse 117

وَاللَّيْلِ إِذَا يَغْشَىٰ (92:1) وَالنَّهَارِ إِذَا تَجَلَّىٰ (92:2)

“By the night when it veils (all things with darkness), by the day when it appears radiant” (92:1-2).

Ali bin Ibrahim narrated from Ahmad bin Idris, from Mohammad bin Abdil Jabbar, from Ibn Abi Umair, from Hammad bin Othman, from Mohammad bin Muslim, who said:

I asked Imam Baqir^{عليه السلام} about the verse, *“By the night when it veils (all things with darkness)” (92:1).*

Imam^{عليه السلام} replied, *“The night’* in this verse refers to the second (caliph) who betrayed the Commander of the Believers^{عليه السلام} with his government. However, the Commander of the Believers^{عليه السلام} stayed patient until the end of their government.”

I asked about the verse, *“By the day when it appears radiant” (92:2).*

Imam^{عليه السلام} replied, *“The day’* refers to our Qa'em^{عليه السلام} who will overcome falsehood through his government at the time of his rising.”

Then Imam^{عليه السلام} added:

“Allah uses examples in the Qur'an. The Qur'an is addressed to the Prophet^ﷺ and to us. Therefore, no one understands it but us.”⁴⁴²

Sayyid Sharaf Al-Deen Al-Najafi narrated with sources from Amr bin Shimr, from Jabir bin Yazid, who said:

Imam Sadiq^{عليه السلام} said:

⁴⁴² Tafseer Al-Qummi 2:425.

“By the night when it veils (all things with darkness)” (92:1). *“The night”* refers to the government of Iblis - may Allah's curse be on him - which will continue until the Day of Qiyamah, which is the day of the rising of the Qa'em ﷺ.⁴⁴³

“By the day when it appears radiant” (92:2) refers to the Qa'em ﷺ and his rising.

“He who gives and safeguards himself” (92:5) refers to he who (accepts) the truth and follows it, and *“safeguards”* himself from falsehood.

“We shall indeed make smooth for him the path to bliss” (92:7) refers to Paradise.

“But he who does not give and is content” (92:8) refers to one who does not (accept) the truth, and is content with falsehood over truth.

“And belies the best” (92:9). (*“The best”*) refers to the Wilayat of Ali bin Abi Taleb and the Imams after him ﷺ.

“We shall indeed make smooth for him the path of affliction” (92:10) refers to Hell.

“Verily it is for Us to guide” (92:12). Ali ﷺ is the guidance.

“And Verily to Us belongs the end (hereafter) and the beginning (the worldly life)” (92:13). This means that the beginning and the end belong to Ali ﷺ.

“So I warned you of the blazing fire” (92:14). (*“The blazing fire”*) refers to the Qa'em ﷺ who will rise wrathfully. He will kill nine hundred and ninety-nine (people) from every thousand.

“No one will be thrown in it but the most wretched” (92:15). (*“The most wretched”*) refers to the enemies of the family of the Prophet ﷺ.

“He who safeguards himself against evil shall be removed far from it” (92:17) refers to the Commander of the Believers ﷺ and his Shia.⁴⁴⁴

⁴⁴³ One should note that the Day of Qiyamah does not translate to the Day of Judgment. For more information, refer to Verse 32 of this book.

⁴⁴⁴ Ta'weel Al-Ayaat Al-Dhahira 780.

Verse 118

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ (97:5)

“(It is all) peace, till the break of dawn” (97:5).

Mohammad bin Abbas narrated from Ahmad bin Hawda, from Ibrahim bin Is'haaq, from Abdillah bin Hammad, from Abi Yahya Al-San'aani, from Imam Sadiq عليه السلام, who said:

My father narrated for me that Ali bin Abi Taleb عليه السلام recited the verses in the Chapter of Qadr while Hasan and Husain عليه السلام were with him.

Husain عليه السلام said, “O father! Hearing (this chapter) from your mouth tastes like something sweet.”

The Commander of the Believers عليه السلام replied:

O son of the Messenger of Allah and O my son! I know that which you do not know about this chapter. When this chapter was revealed, your grandfather, the Messenger of Allah صلى الله عليه وسلم, sent (someone) to call me. When I went to him), he recited this chapter for me.

Then he tapped my right shoulder and said:

O my brother, my successor, my Wali on my nation after me, and the war against my enemies until the Day of Resurrection! This chapter is for you after me and it is for your children after you.

My brother from among the angels, Jibraeel, informed me about all of the affairs of my nation which will take place in this year. And I swear to Allah that he will inform you just as he informs the prophets. This (Night of Qadr) has a radiant light in your heart and the heart of your successors till the break of dawn on the day of the rising of the Qa'em.⁴⁴⁵

⁴⁴⁵ Ta'weel Al-Ayaat Al-Dhahira 794.

Sayyid Sharaf Al-Deen Al-Najafi narrated from Mohammad bin Jomhoo, from Musa bin Bakr, from Zorara, from Hamran, who said:

I asked Imam Sadiq^{عليه السلام}, “What is made distinct in the night of Qadr?⁴⁴⁶ Is it the destiny?”

Imam^{عليه السلام} replied:

The power of Allah cannot be described because Allah does whatever He wills.

The verse, *“The night of Qadr is better than a thousand months”* (97:3) refers to Fatema^{عليها السلام}.

“The angels and the spirit descend therein” (97:4). *“The angels”* refer to the believers who contain the knowledge of the family of the Prophet^{صلى الله عليه وآله} and *“the spirit”* is the Holy Spirit which is within Fatema^{عليها السلام}.

“With (decrees) for all affairs of peace” (97:4-5) refers to all affirmative affairs.

“Till the break of dawn” (97:5) refers to the time of the rising of the Qa'em^{عليه السلام}.⁴⁴⁷

⁴⁴⁶ For more information, refer to 44:4 of the Holy Qur'an.

⁴⁴⁷ Ta'weel Al-Ayaat Al-Dhahira 791.

Verse 119

وَذَلِكَ دِينُ الْقِيَمَةِ (98:5)

“That is truly the eternal religion” (98:5).

Sayyid Sharaf Al-Deen Al-Najafi narrated from Ibn Asbaat', from Abi Hamza, from Abi Baseer, who said:

Imam Sadiq عليه السلام explained the above verse by saying, “Verily (this verse) refers to the ‘*religion*’ (at the time) of the Qa'em عليه السلام.”⁴⁴⁸

⁴⁴⁸ Ta'weel Al-Ayaat Al-Dhahira 801.

Verse 120

وَالْعَصْرِ (103:1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (103:2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَّصَّوْا بِالْحَقِّ وَتَوَّصَّوْا بِالصَّبْرِ (103:3)

“By the time, verily man is in loss, save those who believe, and do good deeds, and exhort one another to truth and exhort one another to endurance” (103:1-3).

Ibn Babeweyh narrated from Ahmad bin Harun Al-Faami and from Jaafar bin Mohammad bin Masrur and from Ali bin Husain bin Shadhuweyh Al-Mo'addab, from Mohammad bin Abdillah bin Jaafar bin Jami' Al-Hemyari, from his father, from Mohammad bin Husain bin Ziyad Al-Zayyat, from Ibn Abi Al-Khattab Al-Daqqaq, from Mohammad bin Sinaan, from Mofadh'al bin Omar, who said:

I asked Imam Sadiq^{عليه السلام} about the words of Allah in the verse, *“By the time, verily man is in loss” (103:1-2).*

Imam^{عليه السلام} replied:

“The time” refers to the time of rising of the Qa'em^{عليه السلام}, and *“man”* refers to our enemies.

“Save those who believe” (103:3) refers to those who believe in our signs.

“And do good deeds” (103:3) refers to comforting the brothers.

“And exhort one another to truth” (103:3) refers to the Imamate.

“And exhort one another to endurance” (103:3) refers to the period of (occultation).⁴⁴⁹

⁴⁴⁹ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:656.

Appendix A

This section contains twelve additional verses and accompanying Ahadith which were not included by the author in the original text. These verses and Ahadith were added as a supplementary section because the Ahadith which explain these verses are narrated by the same scholars found in the rest of this work.

Verse 1

إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ (2:249)

“Verily Allah will try you by a stream” (2:249).

Mohammad bin Ibrahim Al-No'maani narrated from Ali bin Husain, from Mohammad bin Yahya Al-Att'ar, from Mohammad bin Hasan Al-Raazi, from Mohammad bin Ali Al-Koufi, from Abdil Rahman bin Abi Hashim, from Ali bin Abi Hamza, from Abi Baseer, who said:

Imam Sadiq عليه السلام said, “The companions of Talut⁴⁵⁰ were tested by a stream, for Allah says, *‘Verily Allah will try you by a stream’* (2:249) and the companions of the Qa'em عليه السلام will be tried similarly.”⁴⁵¹

Verse 2

الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ (5:3)

“This day, those who disbelieve have despaired of your religion, so fear them not, but fear Me” (5:3).

Ayyashi narrated from Amr bin Shimr, from Jabir, who said:

Imam Baqir عليه السلام explained the above verse by saying, “This verse means that on the day of the rising of the Qa'em عليه السلام, the Bani Umayyah will be disappointed, for they are those who disbelieved by despairing in the family of the Prophet صلى الله عليه وآله.”⁴⁵²

⁴⁵⁰ For more information, refer to 2:247 of the Holy Qur'an.

⁴⁵¹ Al-Ghaibah by No'maani 316.

⁴⁵² Tafseer Al-Ayyashi 1:291.

Verse 3

يُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ (8:7)

“Allah intends to establish the truth by His words, and to cut off the roots of the infidels” (8:7).

Ayyashi narrated from Jabir, who said:

I asked Imam Baqir^{عليه السلام} about the Tafseer of the verse, *“Allah intends to establish the truth by His words, and to cut off the roots of the infidels” (8:7).*

Imam^{عليه السلام} replied, “The explanation of this verse is in its Ta’weel. It means that Allah intends something but He still has not done it yet.”

Then Imam^{عليه السلام} continued:

“To establish the truth by His words” (8:7) means that Allah will establish the right of the family of the Prophet^ﷺ, and the Ta’weel of *“His words”* refers to Ali^{عليه السلام}.

“And to cut off the roots of the infidels” (8:7). (*“The infidels”*) refer to the Bani Umayyah whose roots Allah will *“cut off.”*

“In order that He may establish the truth” (8:8) means that Allah will establish the right of the family of the Prophet^ﷺ at the time of the rising of the Qa'em^{عليه السلام}.

“And bring to naught what was false” (8:8). This means that when the Qa'em^{عليه السلام} rises, he will destroy the falsehood of the Bani Umayyah. This is the meaning of the verse, *“In order that He may establish the truth and bring to naught what was false” (8:8).*⁴⁵³

⁴⁵³ Tafseer Al-Ayyashi 2:49.

Verse 4

وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ (9:3)

“And an announcement from Allah and His Messenger, to the people (assembled) on the day of the great pilgrimage” (9:3).

Ayyashi narrated from Jabir, from Imam Baqir and from Imam Sadiq عليه السلام, who explained the above verse by saying:

This verse refers to the rising of the Qa'em عليه السلام, and the “announcement” refers to (the Qa'em عليه السلام) inviting the people to him.⁴⁵⁴

Verse 5

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ (11:110)

“And most certainly We gave Musa the Book, but differences arose therein” (11:110).

Shaykh Al-Kulayni narrated from Ali bin Mohammad, from Ali bin Abbas, from Hasan bin Abdil Rahman, from Aasim bin Hameed, from Abi Hamza, who said:

Imam Baqir عليه السلام said:

“And most certainly We gave Musa the Book, but differences arose therein” (11:110).

They differed (about the Book) just like this nation has differed about the Book. They will differ (again) about the Book which is with the Qa'em عليه السلام, which he will bring for them. Many people will refuse it, so the Qa'em عليه السلام will kill them.⁴⁵⁵

⁴⁵⁴ Tafseer Al-Ayyashi 2:75.

⁴⁵⁵ Al-Kafi 8:287.

Verse 6

وَهُوَ شَدِيدُ الْمَحَالِ (13:13)

“And He is mighty in cunningness” (13:13).

Mohammad bin Ibrahim Al-No'maani narrated from Ahmad bin Mohammad bin Sa'eed, from Ali bin Hasan Al-Taimali, from Mohammad bin Omar bin Yazid Bayya' Al-Saaberi and from Mohammad bin Waleed bin Khalid Al-Khazzaz, from Hammad bin Othman, from Abdillah bin Sinaan, from Mohammad bin Ibrahim bin Abi Bilaad, from his father, from his grandfather, from Asbagh bin Nobatah, who said:

I heard Ali, the Commander of the Believers عليه السلام, say, “There will be (many) deviating years before (the rising of) the Qa'em عليه السلام during which time the truthful ones will be belied, the liars will be believed, and the cunning ones will be respected.”

“What does ‘*cunningness*’ mean?” I (Asbagh bin Nobatah) asked.

Imam عليه السلام replied, “It means the sly ones.”

Then the Commander of the Believers عليه السلام added, “Have you not read the words of Allah in this verse, ‘*And He is mighty in cunningness*’ (13:13).”⁴⁵⁶

Verse 7

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا
(20:113)

“Thus have We sent down an Arabic Qur'an and explained therein some of the threats, that they may safeguard themselves against evil, or that it may serve as a reminder to (warn) them” (20:113).

⁴⁵⁶ Al-Ghaibah by No'maani 278.

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq^{عليه السلام}, who said:

“Or that it may serve as a reminder to (warn) them” (20:113). This (verse) refers to what will happen between the Qa'em^{عليه السلام} and Sufyaani.⁴⁵⁷

Verse 8

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ (21:12)

“So when they felt Our (approaching) torment, lo! They began to flee from it” (21:12).

Ali bin Ibrahim narrated from Mohammad bin Jaafar, from Abdillah bin Mohammad, from Abi Dawud, from Sulaymaan bin Sufyaan, from Tha'laba, from Zorara, who said:

Imam Baqir^{عليه السلام} said:

“So when they felt Our (approaching) torment” (21:12). This (verse) refers to when the Bani Umayyah will feel the rising of the Qa'em of the family of the Prophet^ﷺ.

“Lo! They began to flee from it. (We said): ‘Flee not, but return to that wherein you reveled, and your dwellings, haply you will be questioned’ (21:12-13). This refers to the treasures which they kept in hiding.

The Bani Umayyah will run away to the Romans. However, the Qa'em^{عليه السلام} will go after them and bring them out from among the Romans. He will question them about the treasures which they kept in hiding.⁴⁵⁸

⁴⁵⁷ Tafseer Al-Qummi 2:65.

⁴⁵⁸ Tafseer Al-Qummi 2:68.

Verse 9

وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ (29:10)

“And if help comes to them from your Lord, they say: ‘Verily, we were with you’ (29:10).”

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq عليه السلام, who said:

“And if help comes to them from your Lord, they say: ‘Verily, we were with you’ (29:10). ‘Help’ refers to the Qa'em عليه السلام.⁴⁵⁹”

Verse 10

وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ (61:13)

“And another (blessing He will give you) which you love - help from Allah, and an early victory” (61:13).”

Ali bin Ibrahim narrated in his book of Tafseer from Imam Sadiq عليه السلام who said:

“And another (blessing He will give you) which you love - help from Allah, and an early victory” (61:13). This verse refers to the “victory” of the Qa'em عليه السلام in this life.⁴⁶⁰”

⁴⁵⁹ Tafseer Al-Qummi 2:149.

⁴⁶⁰ Tafseer Al-Qummi 2:149.

Verse 11

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ (74:46) حَتَّىٰ آتَانَا الْيَقِينَ (74:47)

“And we used to belie the day of religion until the certainty came upon us” (74:46-47).

Furaat bin Ibrahim⁴⁶¹ narrated from Jaafar bin Mohammad Al-Fozaari, from Imam Sadiq عليه السلام, who said:

“And we used to belie the day of religion” (74:46). “The day of religion” refers to the day (of the rising) of the Qa'em عليه السلام.

*“Until the certainty came upon us” (74:47). “Certainty” refers to the time of the Qa'em عليه السلام.*⁴⁶²

Verse 12

إِذَا تُلِيٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ (83:13)

“When Our signs are recited to him he says: ‘Stories of the ancient’ (83:13).

Mohammad bin Abbas narrated from Ahmad bin Ibrahim, from Abbad through his Isnaad, from Abdillah bin Bakr through sources, who said:

Imam Sadiq عليه السلام said:

“When Our signs are recited to him he says: ‘Stories of the ancient’ (83:13).

This verse means that *“he”* (the belier) will belie the Qa'em عليه السلام by saying, “We do not know you and you are not from the progeny of Fatema عليها السلام,” just as the polytheists belied the Messenger of Allah صلوات الله عليه وآله.⁴⁶³

⁴⁶¹ For more information, refer to Appendix B.

⁴⁶² Tafseer Furaat bin Ibrahim 194.

⁴⁶³ Ta'weel Al-Ayaat Al-Dhahira 747.

Appendix B

Scholars' Biographies

Shaykh Abu Jaafar, Mohammad bin Ali bin Husain bin Musa bin Babeweyh known as Shaykh Al-Sadouq

Birth and Death:

He was born as a result of the prayers of the Twelfth Imam عليه السلام⁴⁶⁴ in the year three hundred and five during the short occultation; he died in the year three hundred and eighty-one.

Status:

He is one of the greatest Shia scholars and his status is beyond recognition. He left behind over three hundred books but unfortunately today, only one tenth of his books are available, for the rest have been destroyed.

Scholars' Opinions:

Shaykh Al-Tousi in his book, Al-Fehrest, says, "He was an honourable scholar who was truly a unique man among the scholars of Qum. He was a great Hadith narrator with detailed knowledge about the chains of narration and a deep insight in many fields of knowledge."

Shaykh Al-Najaashi praises him by writing, "He was our great scholar; he was the face of the Shia. He entered Baghdad at a young age and Shia leaders used to learn from him and attend his lessons."

Khateeb Al-Baghdaadi in his famous book, Tareekh Al-Baghdad, writes, "He was one of the most well-known leaders and Shia scholars."

Many other scholars including Ibn Shahr Ashoub, Sayyid Ibn T'awoos, Fakh Al-Mohaqqeqin, and Shaheed Al-Awwal have praised him highly. They have often referred to him as the chief of Hadith narrators, the greatest scholar, a pillar from the pillars of the religion, the most truthful scholar, the most trustworthy scholar, the one who was born with the prayer of the Imam عليه السلام, and the face of the Shia, to name but a few. Unfortunately, their praise is far too vast to include in the limited confines of the present work.

⁴⁶⁴ For more information, refer to Al-Fawaa'ed Al-Rijaaliyyah.

His Works:

1. Kamaal Al-Deen wa Tamaam Al-Ni'mah
2. Man La Yahdharhul Faqeeh
3. Al-Amaali
4. Thawab Al-A'maal wa 'Iqabul A'maal
5. Al-Tawheed
6. Al-Moqni'
7. 'Oyoun Akhbar Al-Redha
8. Fadha'el Al-Shia
9. Sifaat Al-Shia
10. Al-Khis'aal
11. 'Ilal Al-Sharaa'e
12. Ma'aani Al-Akhbar
13. Musadiqatul Ikhwaan
14. Al-Mawa'edh
15. Fadha'el Al-Ash'hor Al-Thalatha
16. Al-I'tiqaadaat

Shaykh Abul Hasan, Ali bin Ibrahim bin Hashim Al-Qummi

Birth and Death:

He was born in the third century and he died in the year three hundred and twenty-nine.

Status:

He is considered one of the most famous Shia scholars. He has narrated seven thousand one hundred and forty Ahadith, out of which six thousand one hundred and twenty-four narrations are from his father, Ibrahim bin Hashim. Many of these narrations can be found in the honourable book, Al-Kafi, in which Shaykh Al-Kulaini narrates directly from him.

Scholars' Opinions:

Shaykh Al-Najaashi praises him by saying, "He was a trustworthy scholar whose faith was deeply rooted and solid. He followed the best of paths and narrated several Ahadith from many great scholars."

Shaykh Al-Tabrasi praises him by saying, "He was one of the greatest Hadith narrators during the time of Imam Al-Askari[ؑ]. Shaykh Al-Kulaini narrated many Ahadith from him in the book, Al-Kafi."

His Teachers:

1. His father, Ibrahim bin Hashim
2. His brother, Is'haaq bin Ibrahim
3. Mohammad bin Isa
4. Ahmad bin Mohammad Al-Barqi
5. Ayyub bin Nuh
6. Ahmad bin Is'haaq bin Saad
7. Ahmad bin Mohammad
8. Isma'eel bin Mohammad Al-Maleki
9. Hasan bin Mohammad
10. Hasan bin Musa Al-Khash'aab

His Students:

1. Mohammad bin Ya'qoub Al-Kulaini
2. Qasem bin Mohammad
3. Ahmad bin Ziyad Al-Hamdaani
4. Hasan bin Hamza Al-Alawy
5. Mohammad bin Musa bin Mutawakkil

His Works:

1. Tafseer Al-Qummi
2. Nawadir Al-Qur'an
3. Al-Naasikh wal Mansookh
4. Qurb Al-Isnaad
5. Al-Sharaae'
6. Al-Tawheed wal Shirk
7. Fadha'el Ameer Al-Mo'mineen
8. Al-Maghaazi
9. Al-Anbiyaa'
10. Al-Manaaqeb
11. Ikhtiyar Al-Qur'an

Shaykh Abu Jaafar, Mohammad bin Ya'qoub bin Is'haaq Al-Kulaini

Birth and Death:

He was born in the second half of the third century in the town of Kulain, located thirty-eight kilometres from the city of Ray, south of Tehran. He died in the month of Shaaban in the year three hundred and twenty-nine.

Status:

He was the leader of the scholars in Ray during his time. He was the most trustworthy scholar in the field of Hadith narration. He left behind many invaluable books including the honourable book, Al-Kafi, a work to which he devoted twenty years of his life.

Scholars' Opinions:

Ibn Atheer⁴⁶⁵ comments on this Hadith narrated from the Messenger of Allah, who said, "Allah sends one man in every century to revive His religion and to renew His glorification and praise" by saying:

The reviver of the religion of the Shia in the second century was Mohammad bin Ali Al-Baqir^{عليه السلام}; in the third century, it was Ali bin Musa Al-Redha^{عليه السلام}; and in the fourth century, it was Mohammad bin Ya'qoub Al-Kulaini.⁴⁶⁶

Shaykh Al-Najaashi praises him by saying, "He was the leader of the Shia in the city of Ray. He was the most accurate scholar in narrating Ahadith. He was an undisputed scholar who was accepted by all scholars."

Sayyid bin T'awoos praises him by saying, "The trustworthiness and the honour of Kulaini was agreed upon by all of the scholars."

⁴⁶⁵ A well-known scholar from the general population.

⁴⁶⁶ It is against Shia belief to compare or equate the status of a scholar to that of an Imam. The purpose in including Ibn Atheer's comments is simply to illustrate that Al-Kulaini is praised even among the general population and is accepted as an authentic and highly regarded Hadith narrator.

Allama Al-Majlesi praises him by saying, "It is certainly the truth that there was no one like Kulaini among the Shia scholars, and everyone who studies his works will see that he was supported by Allah."

His Teachers:

1. Ali bin Ibrahim bin Hashim Al-Qummi
2. Abul Hasan, Mohammad Ibn Al-Asadi Al-Koufi
3. Ahmad bin Mohammad Al-Ash'ari
4. Abdullah bin Jaafar Al-Hemyari
5. Ahmad bin Mohammad bin Aasim Al-Koufi
6. Hasan bin Fadhl bin Zaid Al-Yamaani
7. Mohammad bin Hasan Al-Saffar
8. Sahl bin Ziyad Al-Aadami Al-Raazi
9. Mohammad bin Isma'eel Al-Nayshaburi
10. Ahmad bin Mahran

His Students:

1. Ibn Abi Raafi'
2. Ahmad bin Ahmad Al-Kaatib Al-Koufi
3. Ahmad bin Ali bin Sa'eed Al-Koufi
4. Abu Ghalib, Ahmad bin Mohammad Al-Zoraari
5. Jaafar bin Mohammad bin Qulaweyh Al-Qummi
6. Ali bin Mohammad bin Musa Al-Daqqaq
7. Mohammad bin Ibrahim Al-No'maani
8. Mohammad bin Ahmad Al-Sanaani Al-Zaaheri
9. Mohammad bin Ali Al-Maajilaweyh
10. Mohammad bin Mohammad bin Aasim Al-Kulaini
11. Harun bin Musa

His Works:

1. Al-Kafi
2. Al-Rijaal
3. Al-Rad 'Alal Qaraamit'a
4. Rasaa'el Al-A'immah
5. Ta'beer Al-Ro'yaa

Shaykh Abu Abdillah, Mohammad bin Ibrahim bin Jaafar Al-Kaatib known as Ibn Abi Zainab Al-No'maani

Birth and Death:

He was born in the fourth century and died in the year three hundred and sixty in Aleppo, Syria.

Status:

He was a noble and honourable scholar with many narrations. He was trained by Shaykh Mohammad bin Ya'qoub Al-Kulaini and he was his assistant.

In the year three hundred and thirteen, he travelled to Shiraz to learn from Musa bin Mohammad Al-Ash'ari. Thereafter, in the year three hundred and twenty-seven, he moved to Baghdad to benefit from the teachings of Ahmad bin Mohammad bin Oqda Al-Koufi and Mohammad bin Homaam bin Suhail. In three hundred and thirty-three, he moved to Jordan to hear the narrations of Mohammad bin Abdillah bin Mo'ammam Al-Tabaraani and Abdullah bin Abdil Malik Al-Tabaraani, after which he moved to Damascus to hear the narrations of Mohammad bin Othman Al-Dohani Al-Baghdadi. He finally moved to Aleppo where he was welcomed by the scholars and where he remained for the rest of his life.

Scholars' Opinions:

Shaykh Al-Najaashi praises him by saying, "He was one of our honourable scholars. He had a great status and he was on the path of truth. He was one of the greatest Shia scholars with many narrations."

His Teachers:

1. Shaykh Mohammad bin Ya'qoub Al-Kulaini
2. Mohammad bin Abdillah bin Jaafar Al-Hemyari
3. Mohammad bin Homaam Al-Kaatib Al-Iskaafi
4. Musa bin Mohammad Al-Qummi

5. Mohammad bin Othman Al-Dohani Al-Baghdadi
6. Ahmad bin Mohammad bin Oqda Al-Koufi

His Works:

1. Al-Ghaibah
2. Al-Faraa'edh
3. Al-Rad Alal Isma'eeliyyah
4. Tafseer Al-Qur'an
5. Nathr Al-La'aali Fil Hadith

Shaykh Abu Nasr/Naz'r, Mohammad bin Mas'oud bin Mohammad Ibn Al-Ayyash Al-Tamimi Al-Koufi Al-Samarqandi

Birth and Death:

He was born in the third century and died in the year three hundred and twenty.

Status:

He started his life following the religion of the general population but later converted to the religion of truth. He spent the entire inheritance that his father left behind for him on his education. His house was more like a mosque which was frequented by numerous people who would enter it to learn or debate with him. He left behind over two hundred books, out of which only a few have survived.

Scholars' Opinions:

Shaykh Al-Najaashi praises him by saying, "He was a truthful and trustworthy scholar; he was one of the leaders of this religion. Initially, he had been a follower of the religion of the general population, and he had heard and studied many of their narrations. However, he saw the truth and turned to our path."

Shaykh Al-Tousi praises him by saying, "He was an honourable and noble scholar who had insight into many of the narrations. He left behind over two hundred books including the book, Tafseer Al-Ayyashi."

His Students:

1. Shaykh Mohammad bin Omar Al-Kish'i
2. His son, Shaykh Jaafar Al-Ayyashi

His Works:

1. Tafseer Al-Ayyashi
2. Al-Salaat
3. Al-Sawm
4. Al-Manaasik
5. Al-Qawl Bayn Al-Qawlayn
6. Ma'rifatul Naaqileen
7. Al-Ghaibah
8. Al-Mazaar
9. Al-Anbiyaa
10. Dalaa'el Al-A'immah

Shaykh Abu Abdillah, Mohammad bin Mohammad bin No'maan bin Sa'eed bin Jubair Al-Harethi and Al-Baghdadi Al-'Okbari, known as Shaykh Al-Mufid

Birth and Death:

He was born on the eleventh of Dhil Qi'dah in the year three hundred and thirty-six. He died in Baghdad on the third of Ramadhan in the year four hundred and thirteen and was buried next to the grave of Imam Musa bin Jaafar^{عليه السلام}, close to his teacher, Ibn Qulaweyh. Al-Shareef Al-Murtaz'a prayed on his body and everyone, from among his friends and foes, cried on the day of his death. The Master of our Time^{عليه السلام} has referred to his death as a tragedy for the family of the Prophet^{عليه السلام}.⁴⁶⁷

Status:

He was the chief and leader of all Shia scholars during his time. His status and rank is beyond recognition. It is enough to say that the Twelfth Imam^{عليه السلام} in his letter to him refers to him by his title, MUFID (beneficial), and refers to him as "an unerring brother."⁴⁶⁸

Scholars' Opinions:

Shaykh Al-Najaashi praises him by saying, "He was our leader and teacher. His knowledge, his trustworthiness, and his skills in jurisprudence, narration, and creed are so vast and widely-accepted, that his status is beyond recognition."

Ibn Idris describes him as "virtuous, knowledgeable, and very intelligent."

Shaykh Abbas Al-Qummi praises him by saying, "He was the chief of all of the Shia scholars. He was truly unique in debates, in jurisprudence, and in creed. He used to debate with the leaders of every sect and achieve victory."

⁴⁶⁷ For more information, refer to [Bihar Al-Anwar](#) 53:255.

⁴⁶⁸ For more information, refer to [Bihar Al-Anwar](#) 53:174.

Ibn Katheer⁴⁶⁹ praises him by saying, “He used to debate with the leaders of every sect and achieve victory. Many great scholars attended his classes and benefited greatly.”

Shaykh Al-Tousi describes him by saying, “He was one of the leaders of the Shia. The leadership of the Shia was given to him during his time and he preceded everyone in knowledge, jurisprudence, and creed. He was very well-mannered, extremely intelligent, and eloquent. He wrote over two hundred books.”

Ibn Nadeem praises him by saying, “He was an amazing scholar who had preceded all other scholars in the field of creed. The leadership of the Shia was given to him during our time.”

Allamah Al-Helli refers to him as, “one of the most honourable Shia scholars. He was the chief and the leader of all of the scholars and every scholar who has come after him has benefited from him.”

His Teachers:

1. Shaykh Abul Qasem, Jaafar bin Mohammad bin Qulaweyh
2. Shaykh Ahmad bin Mohammad bin Sulaymaan Al-Raazi
3. Shaykh Al-Sadouq, Mohammad bin Ali bin Husain bin Babeweyh Al-Qummi
4. Shaykh Mohammad bin Ahmad bin Junaid Al-Iskaafi
5. Al-Qaaz'i Abu Bakr, Omar bin Mohammad Al-Jo'aabi
6. Shaykh Abu Abdillah, Mohammad bin 'Imran Al-Marzbaani
7. Shaykh Abu Abdillah, Husain bin Ali bin Ibrahim Al-Basri

His Students:

We have found reports indicating the names of over fifty of his students. The following is a list of his most well-known students:

1. Al-Shareef Al-Radhi
2. Al-Shareef Al-Murtaz'a
3. Shaykh Abu Jaafar Al-Tousi

⁴⁶⁹ Ibn Katheer, author of Tafseer Ibn Katheer, one of the most prominent scholars from the general population.

4. Salaar bin Abdil Azeez Al-Dailami
5. Shaykh Mohammad bin Ali Al-Karaajaki
6. Ahmad bin Ali Al-Najaashi
7. Mohammad bin Hasan bin Hamza Al-Jaafari

His Works:

1. Al-Ghaibah
2. Al-Ikhtisaas
3. Al-Irshaad
4. Awaa'el Al-Maqalaat
5. Risalah fi Imaan Abi Taleb
6. Tas'heeh Al-I'tiqaad
7. Tafdheel Amir Al-Mo'mineen
8. 'Adam Sahw Al-Nabi
9. Mas'alataan Fil Nas Ala Ali
10. Al-Nokat Al-I'tiqadiyyah
11. Al-Amaali
12. Masaar Al-Shia
13. Al-Moqni'ah
14. Al-Ifsaah Fil Imaama

Shaykh Abu Mansur, Ahmad bin Ali bin Abi Taleb Al-Tabrasi

Birth and Death:

He was born in the sixth century. He died in the year five hundred and eighty-eight.

Scholars' Opinions:

Shaykh Hur Al-'Ameli describes him as "a knowledgeable, trustworthy, and virtuous scholar who was an authentic Hadith narrator."

Shaykh Yusuf Al-Bahraani refers to him as "a well-known and virtuous scholar who was one of the greatest and most prominent Shia scholars."

Al-Khunsaari praises him by saying, "He was one of our most honourable scholars and his book, Al-Ihtijaj, is an authentic and widely accepted book among Shia scholars."

His Teacher:

- Abu Jaafar, Mahdi bin Hasan Al-Husaini Al-Mar'ashi

His Student:

- Mohammad bin Ali bin Shahr Ashoub

His Works:

1. Al-Ihtijaj
2. Al-Kafi Fil Fiqh
3. Taarikh Al-A'immah
4. Fadhl Al-Zahraa'
5. Mofakharat Al-Talebiyya
6. Kitaab Al-Salaat
7. Taaj Al-Mawaaleed

Shaykh Abu Jaafar, Mohammad bin Jarir bin Rustam Al-Tabari Al-Aamoli

Birth and Death:

He was born in the fourth century. He died sometime after the year four hundred and eleven.

Status:

He studied under the supervision of many of the greatest scholars. After his death, many great scholars like Sayyid Ali bin T'awoos and Sayyid Hashim Al-Bahraani relied on his narrations, quoting him in their great books.

Scholars' Opinions:

Shaykh Al-Najaashi praises him by saying, "He was an extremely knowledgeable, trustworthy, and honourable Shia scholar."

Shaykh Al-Tousi describes him as "a virtuous and pious scholar."

Sayyid Hashim Al-Bahraani - the author of this work - refers to him as "a knowledgeable and trustworthy scholar who was an excellent orator."

His Teachers:

1. Shaykh Mohammad bin Harun Al-Tal'akbari
2. Shaykh Abul Fadhl Al-Shaibaani
3. Shaykh Hasan bin Ahmad Al-Alawy
4. Shaykh Husain bin Al-Ghaz'aaeri

His Student:

- Shaykh Abul Faraj, Mo'aafa bin Zakariyya Al-Jariri

His Works:

1. Dalaa'el Al-Imama
2. Al-'Eez'aah
3. Adaab Al-Hamida
4. Kitaab Al-Rowaat 'An Ahlil Bayt
5. Ghareeb Al-Qur'an
6. Manaaqeb Fatema Al-Zahra wa Wuldiha
7. Nur Al-Mo'jizaat

Shaykh Abu Jaafar, Mohammad bin Hasan bin Faroukh Al-Saffar Al-Qummi

Birth and Death:

He was born in the third century and died in Qum in the year two hundred and ninety.

Status:

He lived in a time during which the oppressive rulers of the Bani Abbas had imprisoned and killed many of the Shia. Even Imam Hasan Al-Askari^{عليه السلام} was under constant surveillance in a military camp. Despite this, Shaykh Al-Saffar used to write his questions to Imam Al-Askari^{عليه السلام} and receive his answers from the Imam^{عليه السلام}.

Scholars' Opinions:

Shaykh Al-Najaashi praises him by saying, "He was the face of our companions in Qum. He was a trustworthy, honourable, and wise scholar who was among the most authentic Hadith narrators."

Shaykh Al-Tousi describes him by saying, "He was from Qum. He had written many books. He also often wrote letters to Imam Al-Askari^{عليه السلام} with his questions."

Allamah Al-Helli refers to him as "one of the greatest Shia scholars in Qum. He was trustworthy and his narrations are more authentic than others."

His Teachers:

1. Ibrahim bin Is'haaq
2. Ahmad bin Abi Abdillah Al-Barqi
3. Ahmad bin Hasan bin Ali Al-Fadh'al
4. Ahmad bin Mohammad bin Abi Nasr
5. Ahmad bin Mohammad bin Muslim
6. Ayyub bin Nuh
7. Hasan bin Ali bin Fadh'al

His Students:

1. Ahmad bin Idris
2. Ali bin Husain bin Babeweyh
3. Ahmad bin Dawud bin Ali
4. Saad bin Abdillah
5. Mohammad bin Jaafar
6. Mohammad bin Hasan bin Waleed
7. Mohammad bin Yahya Al-Attar

His Works:

1. Basaaer Al-Darajaat
2. Al-Salaat
3. Al-Hajj
4. Al-Makaaseb
5. Al-Faraa'edh
6. Al-Du'aa
7. Al-Rad 'Ala Al-Gholaat
8. Al-Mazaar
9. Al-Manaaqeb
10. Al-Mathaaleb

Shaykh Abu Ali, Mohammad bin Hasan bin Ali bin Fattal Al-Nayshaburi

Birth and Death:

He was born in the fifth century. He was martyred by Abdil Razzaq, the governor of Nayshabur, in the year five hundred and eight.

Status:

He was often referred to as AL-FATTAL (the nightingale) because of his eloquence in preaching, his flawless Arabic pronunciation, and his oratory skills.

Scholars' Opinions:

Shaykh Abdul Jalil Al-Qazwini praises him by saying, "He was a knowledgeable scholar and an excellent teacher. He was a pious and committed orator."

Shaykh Hasan bin Dawud Al-Helli refers to him as "an honourable, pious, ascetic, and knowledgeable scholar and a great orator."

Sayyid Hasan Al-Sadr praises him by saying, "He was an honourable scholar from among the Shia scholars. He was a pious, ascetic, and knowledgeable scholar and orator. He was one of the trustworthy scholars who safeguarded the religion."

His Students:

1. Shaykh Mohammad bin Ali bin Shahr Ashoub
2. Ali bin Hasan Al-Nayshaburi

His Works:

1. Rawdhatul Wa'idheen
2. Al-Tanweer fi Ma'aalim Al-Tafseer

Shaykh Abu Abdillah, Mohammad bin Abbas bin Ali bin Marwan bin Maahiyaar, known as Ibn Al-Hajjam

Birth and Death:

Unfortunately, little information could be found indicating the date of his birth or death, aside from the fact that he was a scholar from the fourth century.

Scholars' Opinions:

Shaykh Al-Najaashi praises him by saying, "He was an extremely trustworthy scholar with many narrations. He was an unerring and well-known scholar."

Shaykh Al-Tousi describes him by saying, "In the year three hundred and twenty-eight, Shaykh Al-Mufid attended his lessons and asked for his permission to narrate from him."

His Works:

1. Al-Moqni' Fil Fiqh
2. Ma Nazala Min Al-Qur'an fi Ahlil Bayt (This is the book that Sayyid Sharaf Al-Deen Al-Najafi, the author of Ta'weel Al-Ayaat Al-Dhahira, has used as his source.)⁴⁷⁰
3. Ta'weel Ma Nazala fi Al-Nabi
4. Ta'weel Ma Nazala fi Shiatehem
5. Ta'weel Ma Nazala fi A'daa'ehem
6. Tafseer Al-Kabeer
7. Al-Naasikh wal Mansookh
8. Qiraa'at Amir Al-Mo'mineen
9. Qiraa'at Ahlil Bayt
10. Al-Osool

⁴⁷⁰ Shaykh Al-Najaashi describes this book by saying, "This is a unique book in its category and no one has ever written a book with such perfection."

Shaykh Abu Ali, Fadhl bin Hasan Al-Tabrasi

Birth and Death:

He was born in the year four hundred and sixty in Mash'had. He died in the year five hundred and forty-eight in the city of Bayhaq in Khorasan. He is buried close to the grave of Imam Ali bin Musa Al-Redha عليه السلام.

Scholars' Opinions:

Shaykh Montajab Al-Deen praises him by saying, "He was a trustworthy, virtuous, and pious scholar. He had written many great books including Tafseer Majma' Al-Bayaan."

Sayyid Al-Tafrishi describes him by saying, "He was a trustworthy, virtuous, and pious scholar. He was one of the most honourable Shia scholars. He moved from the holy city of Mash'had to Sabzawaar in the year five hundred and twenty-three and died there. May Allah be pleased with him."

His Teachers:

1. Abu Ali Al-Tousi (son of Shaykh Al-Tousi)
2. Hasan bin Husain (grandfather of Shaykh Montajab Al-Deen)
3. Mowaffaq Al-Deen Al-Bakraabadi
4. Ubaidullah Al-Bayhaqi
5. Shaykh Jaafar Al-Duristi

His Students:

1. Shaykh Montajab Al-Deen
2. Qutb Al-Deen Al-Rawandi
3. Abdullah bin Jaafar Al-Duristi
4. Shadhaan bin Jibra'eel Al-Qummi

His Works:

1. Tafseer Majma' Al-Bayaan
2. Al-Kaaf Al-Shaaf Min Kitaab Al-Kash'aaf
3. Jawame' Al-Jaami' fi Tafseer Al-Qur'an
4. Al-Mustamid Min Al-Bayaan
5. Al-Waafi fi Tafseer Al-Qur'an
6. Taaj Al-Mawaalid Fil Ansaab
7. Al-Nur Al-Mobeen
8. Kunooz Al-Najaah

Shaykh Abu Jaafar, Mohammad bin Hasan bin Ali Al-Tousi, known as Shaykh Al-T'aifah

Birth and Death:

He was born in the month of Ramadhan in the year three hundred and eighty-five. He died on the twenty-second of Muharram in the year four hundred and sixty in his house in the holy city of Najaf.

Status:

After the death of Shaykh Al-Mufid, Shaykh Al-Tousi became the leading scholar of his time. When Shaykh Al-Tousi moved to Najaf, the centre of Islamic teaching moved with him. He is the founder of the HAWZA (school of Islamic studies) where many great scholars moved to study under his supervision. He educated over three hundred Mujtahids.

Scholars' Opinions:

Allaama Al-Helli praised him by saying, "He was the face and the leader of the Shia. He was the chief of all of the scholars and his trustworthiness was comparable to Shaykh Al-Sadouq. He was extremely knowledgeable in narrations, in the field of Rijaaal,⁴⁷¹ in jurisprudence, in creed, and in oration. He possessed all of the greatest virtues, having written many incredible books in different fields of Islamic knowledge."

Aqa Bozorg Al-Tehraani describes him by saying, "Many scholars have come and gone after Shaykh Al-Tousi. However, the narrations of Shaykh Al-Tousi have always been considered sufficient and highly reliable. Issuing a FATWA (ruling) against his rulings is disrespectful to him."

Sayyid Bahrul 'Oloom refers to him as "the leader of the Shia who elevated the flag of the religion of truth. He was the pillar of the Shia in everything related to religion."

Sayyid Al-Khoie praises him by saying, "He had reached such a high level of knowledge that his opinions are considered proofs for the rulings of others."

⁴⁷¹ For more information, refer to footnote 7.

I have not found anyone to be greater than him among the scholars. He has written many books in different fields of knowledge including USOOL (field of principles), jurisprudence, creed, and Tafseer. He was truly worthy of his title Shaykh Al-T'aifah (Leader of the Shia sect).”

His Teachers:

1. Shaykh Al-Mufid
2. Shaykh Abu Abdillah, Ahmad bin Abdil Wahid bin Ahmad Al-Bazzaaz
3. Shaykh Ahmad bin Mohammad bin Musa
4. Shaykh Abu Abdillah, Husain bin Ubaidillah Al-Ghaz'aaeri
5. Shaykh Abul Husain, Ali bin Ahmad bin Mohammad Al-Qummi

His Students:

1. Shaykh Adam bin Yunus bin Abi Muhajir
2. Shaykh Abu Bakr, Ahmad bin Husain bin Ahmad Al-Nayshaburi
3. Shaykh Abu Taleb, Is'haaq bin Mohammad bin Hasan bin Husain bin Babeweyh
4. Shaykh Abu Ibrahim, Isma'eel bin Babeweyh
5. Shaykh Abul Khair, Baraka bin Mohammad bin Barakah Al-Asadi
6. Shaykh Abu Mohammad, Shamsul Islam, Hasan bin Husain bin Babeweyh
7. His son, Shaykh Abu Ali, Hasan bin Mohammad Al-Tousi

His Works:

1. Al-Ghaibah
2. Al-Rasaael Al-'Ashr
3. Al-Fehrest
4. Al-Amaali
5. Al-Istibsaar
6. Tahdheeb Al-Ahkaam
7. Talkhees Kitaab Al-Kafi Fil Imaama
8. Al-Tebyaan fi Tafseer Al-Qur'an
9. Mis'baah Al-Motihajjid
10. Al-'Oddah Fil Osool

Sayyid Sharaf Al-Deen, Ali Al-Husaini Al-Astaraabadi Al-Najafi

Birth and Death:

He was born in the ninth century and he lived in Najaf. He died in the year nine hundred and forty.

Scholars' Opinions:

Allamah Al-Majlesi - may Allah elevate his status - praises him by saying, "He was a virtuous, knowledgeable, and pious Sayyid."

Shaykh Hur Al-'Aameli refers to him as "a righteous, virtuous, and knowledgeable scholar and a great Hadith narrator."

Shaykh Al-Afandi praises him by saying, "He was a noble, intelligent, virtuous, and honourable scholar."

Shaykh Jaafar Al-Tostari - may Allah elevate his status - describes him as "a noble, intelligent, virtuous, and honourable scholar."

His Teacher:

- Shaykh Ali bin Husain Al-Karaki, known as Mohaqqiq Al-Thani

His Works:

1. Ta'weel Al-Ayaat Al-Dhahira
2. Al-Gharawiyah fi Sharh Al-Jaafariyya

Shaykh Abul Qasem, Jaafar bin Mohammad bin Jaafar bin Musa bin Qulaweyh Al-Qummi

Birth and Death:

He was born in the third century in Qum. He died in the year three hundred and sixty-eight. He is buried close to the grave of Imam Musa bin Jaafarؑ.

Scholars' Opinions:

Shaykh Al-Najaashi praises him by saying, "If you compare anyone who has been described with great knowledge and virtues to Ibn Qulaweyh, you will find that all of those virtues, knowledge, and more can be found with even more perfection in Ibn Qulaweyh."

Shaykh Al-Tousi refers to him as "a trustworthy figure who had written many great books."

Sayyid Ibn T'awoos describes him as being "one the most truthful Hadith narrators who was trusted by everyone."

His Teachers:

1. His father, Shaykh Mohammad bin Qulaweyh
2. His brother, Shaykh Ali bin Qulaweyh
3. Shaykh Mohammad bin Ya'qoub Al-Kulaini
4. Shaykh Mohammad bin Hasan Al-Saffar
5. Shaykh Ali bin Babeweyh Al-Qummi
6. Mohammad bin Jaafar Al-Zoraari
7. Mohammad bin Hasan bin Ahmad bin Waleed
8. Mohammad bin Hasan bin Ali bin Mahziyaar
9. Mohammad bin Abdillah Al-Hemyari
10. Mohammad bin Husain Al-Jawhari

His Students:

1. Shaykh Mohammad bin Mohammad bin No'maan (Shaykh Al-Mufid)

2. Husain bin Abdillah Al-Ghaz'aa'eri
3. Shaykh Ahmad bin Abdoon
4. Shaykh Harun bin Musa Al-Tal'akbari
5. Shaykh Abu Taleb Ibn Gharoor
6. Shaykh Ahmad bin Mohammad bin Ayyash
7. Husain bin Ahmad bin Moghira

His Works:

1. Kaamil Al-Ziyaraat
2. Mudawaat Al-Jasad Le Hayat Al-Abad
3. Al-Salawaat
4. Al-Jom'ah wal Jama'ah
5. Qiyam Al-Layl
6. Kitaab Al-Redhaa'
7. Kitaab Al-Sadaaq
8. Kitaab Al-Az'aahi
9. Kitaab Al-Adad
10. Al-Nawaadir

Shaykh Abu Abdillah, Husain bin Hamdaan Al-Khusaibi/Al-Hudhaini

Birth and Death:

He was born in the third century. He died in Aleppo in the year three hundred and thirty-four/fifty-eight.

Scholars' Opinions:

Shaykh Al-Tousi describes him by saying, "Shaykh Al-Mufid asked for his permission to narrate from him and attended his lessons in his house in Kufa in the year three hundred and thirty-four."

Shaykh Hasan bin Dawud Al-Helli says, "The fact that Shaykh Al-Mufid asked for his permission to narrate from him testifies to his trustworthiness."

Shaykh Al-Afandi praises him by saying, "He was a virtuous and knowledgeable Hadith narrator."

His Works:

1. Al-Hidaya Al-Kubra
2. Al-Ikhwaan
3. Al-Masaa'el
4. Tareekh Al-A'immah
5. Al-Risaala
6. Asmaa' Al-Nabi
7. Asmaa' Al-A'immah
8. Al-Maa'idah
9. Al-Rowz'ah
10. Kitaab fi Ahwaal As'haab Al-A'immah

Shaykh Abul Qasem, Furaat bin Ibrahim bin Furaat Al-Koufi

Birth and Death:

He was born in the third century and died in the year three hundred and fifty-two.

Status:

He was dedicated to narrating only those Ahadith which are narrated by the Shia scholars from the Ahlul Bayt^{عليه السلام}. Shaykh Al-Sadouq has quoted him in many of his books, which in itself is a testimony to his trustworthiness.

Scholars' Opinions:

Allamah Al-Majlesi writes, "Although our companions have said little about him, by examining his book, Tafseer Al-Furaat, one will find that everything that he has narrated is consistent with the authentic Ahadith that are narrated by our companions. The author has been very attentive to the narrations included in this work, which testifies to his reliability."

His Teachers:

1. Shaykh Husain bin Sa'eed Al-Koufi Al-Ahwaazi
2. Shaykh Hasan bin Sa'eed Al-Koufi Al-Ahwaazi
3. Shaykh Jaafar bin Mohammad Al-Bazzaaz

His Students:

1. Sayyid Abul Qasem Al-Alawy
2. Hasan bin Mohammad Al-Hashimi

His Work:

- Tafseer Al-Furaat

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