

Raj`a (Raj`ah/Raj`at) – **Return to Life**

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Abbreviations:

azwj: - Az Za Wa Jalla

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَامٌ تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Raj`a (Raj`ah/Raj`at) - Returning of the Imams^{asws}

Summary:

All Muslims believe in the coming of the Mehdi^{asws} and Prophet Isa^{as} prior to the Judgement day, see for example some Ahadith from Ahl Al-Sunnah sources (Appendix I). Additional details from the Holy Quran and Ahadith, on the appearance of Imam Mehdi^{asws}, subsequent to occultation (two-phases) are archived in Shia (Twelve Imami) Ahadith books, see for example our article: <https://www.hubeali.com/articles/Occultation-From-HolyQuran.pdf>.

Only the 'Twelve Imami Shias' believe the concept of 'Raj`a'. There are several proofs for the Raj`a, in the Holy Quran and Ahadith, for example, Allah^{azwj} Says:

وَيَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ {27:83}

And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]

The interpretation of the above Verse by the 6th Imam^{asws} in *Tafseer Al-Qummi*, is as follows:

فس، تفسیر القمی وَ حَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا سَأَلَ الْإِمَامُ أَبُو عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ وَ يَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا قَالَ مَا يُقُولُ النَّاسُ فِيهَا قُلْتُ يَقُولُونَ إِنَّهَا فِي الْقِيَامَةِ

Tafseer Al-Qummi –and We will Gather them, so We will not Leave anyone of them [18:47].

The Imam Abu Abdullah^{asws} (6th Imam) was asked about His^{azwj} Words: ***And on the Day We will Gather batches from every community, [27:83]***, he^{asws} said: 'What are the people saying regarding it?' I said, 'They are saying it is regarding the *Qiyamah*'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أ يُخْشَرُ اللَّهُ فِي الْقِيَامَةِ مِنْ كُلِّ أُمَّةٍ فَوْجًا وَ يَنْزِلُ الْبَاقِينَ إِنَّمَا ذَلِكَ فِي الرَّجْعَةِ فَأَمَّا آيَةُ الْقِيَامَةِ فَهَذِهِ وَ حَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا إِلَى قَوْلِهِ مَوْعِدًا.

Abu Abdullah^{asws} said: ‘Will Allah^{azwj} only Gather during the *Qiyamah* a batch from every community but leave the rest? But rather, that is during the *Raj`a*.

As for the Verse of Al-*Qiyamah*, it is this (Verse): **and We will Gather them, so We will not Leave anyone of them [18:47]** – up to His^{azwj} Words: **appointment for you all!” [18:48]**¹.

In many Ahadith, additional details on *Raj`a* are given, e.g., the need for the *Raj`a*, what will be happening during *Raj`a* and who will be executing it. The primary aim of the *Raj`a* is to settle some of the ‘unfinished matters’ from atrocities/usurping’s of the past, which Allah^{azwj} Delayed for a later time to reinstate Law and Order. The *Raj`a*, therefore, is a transition between the disorder, anarchy and disbelief to the establishment of the justice, peace and the true religion of Allah^{azwj}, paving the way to the onset of the ‘*Qiyamah*’.

In *Raj`a*, not all dead will be resurrected but the returning personalities will either be among the pure believers or from the pure disbelievers. During *Raj`a* the Prophets^{as} and Imams^{as} along with their^{as} devout supports will challenge and punish/kill the armies of Iblis^{la} supported by the enemies of Allah^{azwj} and His^{azwj} Divine Messengers^{as}. This is Planned by Allah^{azwj} to establish the supremacy of Divine Justice and Peace, as these were tarnished by the evil powers, prior to the establishment of the ‘Hour’ (Dooms day).

For example, the 6th Imam^{asws} says:

خص، منتخب البصائر سعد عن ابن عيسى و ابن أبي الخطاب عن البرزنجي عن حماد بن عثمان عن محمد بن مسلم قال سمعت حمزان بن أعيان و أبا الخطاب يحدثان جميعاً قبل أن يحدث أبو الخطاب ما أحدثا أنهما سعا أبا عبد الله ع يقول أول من تنشق الأرض عنه و يرجع إلى الدنيا الحسين بن علي ع.

(The book) ‘Muntakhab Al Basaair’ of Sa’ad Ibn Isa and Ibn Abu Al Khattab, from Al Bazanty, from Hamad Bin Usman, from Muhammad Bin Muslim who said, ‘I heard Humran Bin Ayn and Abu Al Khattab both narrating together before Abu Al Khattab innovated what he innovated,

‘They both heard Abu Abdullah^{asws} saying: ‘The first from the one(s) to sniff the earth would be (from people of *Raj`a*) - and the one^{asws} who would return to the world (first in *Raj`a*) is Al-Husayn^{asws} Bin Ali^{asws}.

وَ إِنَّ الرَّجْعَةَ لَيْسَتْ بِعَامَّةٍ وَ هِيَ خَاصَّةٌ لَا يَرْجِعُ إِلَّا مَنْ مَحَضَ الْإِيمَانَ مَحْضاً أَوْ مَحَضَ الشِّرْكَ مَحْضاً

And that the *Raj`a* isn’t general (for everyone), but it is special (specific). None will return except the one downright pure in Eman, or the one utterly committed to the Shirk (polytheism)².

. علي بن إبراهيم، في معنى الآية: ثم ذكر الله الأئمة (عليهم السلام)، فقال: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ، يعني فإنهم يرجعون، أي الأئمة (عليهم السلام) إلى الدنيا.

¹ 39 ص: ج 53، ط - بيروت، Bihar ul Anwar, Vol. 53, Chapter 29, H. 27

² 39 ص: ج 53، ط - بيروت، Bihar ul Anwar, Vol. 53, Chapter 29, H.1

Ali Bin Ibrahim –

Regarding the Meaning of the Verse, he^{asws} said, ‘Then Allah^{azwj} Mentions the Imams^{asws}, so He^{azwj} Says [43:28] **And He Made it a Word to continue in his posterity (children) that they may return**, Meaning that they^{asws} would be returning, i.e., the Imams^{asws}, to the world (during Raj`a)’.³

عن فيض بن أبي شيبه، قال: سمعت أبا عبد الله (عليه السلام) يقول، و تلا هذه الآية: وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ إِلَى آخِرِ الْآيَةِ. قال: «لتؤمنن برسول الله (صلى الله عليه و آله)، و لتنصرن أمير المؤمنين (عليه السلام)».

From Fayz Bin Abu Shayba who said,

I heard Abu Abdullah^{asws} reciting this Verse: **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom [3:81] – up to the end of the Verse.** He^{asws} then said: ‘(This means) that you would be believing in Rasool-Allah^{saww} and would be helping Amir-ul-Momineen^{asws}’.

قلت: و لتنصرن أمير المؤمنين؟! قال: «نعم، من آدم فهلم جراً، و لا يبعث الله نبياً و لا رسولا إلا رد إلى الدنيا حتى يقاتل بين يدي أمير المؤمنين (عليه السلام)».

I said, ‘And (they – the Prophets^{as}) would be helping Amir-ul-Momineen^{asws}?’ He^{asws} said: ‘Yes. From (Prophet) Adam^{as} onwards. And Allah^{azwj} neither Sent a Prophet^{as}, nor a Rasool^{as} except he^{as} would be returning to the world until he^{as} fights in front of Amir-ul-Momineen^{asws} (helping him^{asws}) (During the Return – Raj`a)’’.⁴

كِتَابُ صِفَاتِ الشَّيْعَةِ، لِلصَّدُوقِ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّقِّيِّ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ مَنْ أَقَرَّ بِسَبْعَةِ أَشْيَاءَ فَهُوَ مُؤْمِنٌ وَ ذَكَرَ مِنْهَا الْإِيمَانَ بِالرَّجْعَةِ.

The book ‘Sifaat Al Shia’ of Al Sadouq, from Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, by his chain,

‘From Al-Sadiq^{asws} having said: ‘One who accepts seven things, then he is a Momin’, and he^{asws} mentioned from these, the belief in the Raj`a’’.⁵

وَ رَوَى أَيْضاً فِيهِ عَنِ ابْنِ عُبْدُوسٍ عَنِ ابْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ الرِّضَا ع قَالَ: مَنْ أَقَرَّ بِتَوْجِيدِ اللَّهِ وَ سَاقِ الْكَلَامِ إِلَى أَنَّ قَالَ وَ أَقَرَّ بِالرَّجْعَةِ وَ الْمُتَعَتِّينَ وَ آمَنَ بِالْمِعْزَاجِ وَ الْمُسَاءَلَةِ فِي الْقَبْرِ وَ الْحَوْضِ وَ الشَّفَاعَةِ وَ خَلْقِ الْجَنَّةِ وَ النَّارِ وَ الصِّرَاطِ وَ الْمِيزَانِ وَ الْبُعْثِ وَ النَّشُورِ وَ الْجَزَاءِ وَ الْحِسَابِ فَهُوَ مُؤْمِنٌ حَقًّا وَ هُوَ مِنْ شِيعَتِنَا أَهْلِ الْبَيْتِ.

And it is reported as well in it, from Ibn Abdous, from Ibn Quteyba, from Al Fazl Bin Shazan,

³ تفسير القمي 2: 283

⁴ تفسير العياشي 1: 181 / 76.

⁵ Bihar ul Anwar, Vol. 53, Chapter 29, H. 161

'From Al-Reza^{asws} having said: 'One who accepts the Tawheed of Allah^{azwj}' – and he^{asws} continued the speech up to he^{asws} said: 'And accepts the **Raj`a**, and the two Mut'as (Hajj and marriage), and believe in the Ascension (Mi'raj), and the questioning in the grave, and the Fountain, and the intercession, and creation of the Paradise and the Fire, and the Bridge, and the Scale, and the Resurrection, and the Publication (of the deeds), and the Recompensing, and the Reckoning, then he is a Momin truly, and he is from our^{asws} Shias of the People^{asws} of the Household".⁶

صباح الزائر رُوِيَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ أَرَادَ أَنْ يَزُورَ قَبْرَ رَسُولِ اللَّهِ ص وَ الْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ مِنْ بَعِيدٍ فَلْيُفْلِحْ وَ سَأَقِ الزَّيَارَةَ إِلَى قَوْلِهِ

(The book) 'Misbah Al Zair' –

'It is reported from Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws} having said: 'One who wants to visit the grave of Rasool-Allah^{saww} and the Imams^{asws} from afar, then let him say' – and he^{asws} continued the Ziyarah up to his^{asws} words:

إِنِّي مِنَ الْقَائِلِينَ بِفَضْلِكُمْ مُتَمَرِّ بِرَجْعَتِكُمْ لَا أَنْكُرُ لِلَّهِ قُدْرَةً وَ لَا أَرْعُمُ إِلَّا مَا شَاءَ اللَّهُ.

'I am from the speakers of your^{asws} merits, acceptor of your^{asws} **Raj`a**, not denying to Allah^{azwj} of His^{azwj} Power, nor do I claim except what Allah^{azwj} so Desires".⁷

خص، منتخب البصائر سَعْدُ عَنْ ابْنِ أَبِي الْخَطَّابِ وَ ابْنِ يَزِيدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمِثْمِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُوسَى الْخَطَّاطِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَيَّامُ اللَّهِ ثَلَاثَةٌ يَوْمٌ يَقُومُ الْقَائِمُ ع وَ يَوْمُ الْكَرَّةِ وَ يَوْمُ الْقِيَامَةِ.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, and Ibn Yazeed, from Ahmad Bin Al Hassan Al Maysami, from Muhammad Bin Al Husayn, from Aban Bin Usman, from Musa Al Hannat who said,

'I heard Abu Abdullah^{asws} saying: 'The days of Allah^{azwj} are three days – the day the Qaim^{ajfj} would arise, and the day of the return (**Raj`a**), and the Day of Al-Qiyamah".⁸

جَمِيلُ بْنُ دَرَّاجٍ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ وَ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَا سَمِعْنَاهُ يَقُولُ إِنَّ أَوَّلَ مَنْ يَكُونُ فِي الرَّجْعَةِ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ يَمُكُّ فِي الْأَرْضِ أَرْبَعِينَ سَنَةً حَتَّى يَسْقُطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ.

Jameel Bin Darraj, from Al Moalla Bin Khunays, and Zayd Al Shaham,

'From Abu Abdullah^{asws}, they both said, 'We heard him^{asws} saying: 'The first one to return during the Raj`a is Al-Hussain^{asws} Bin Ali^{asws}, and he^{asws} will remain in the earth for forty years until his^{asws} eyebrows fall upon his^{asws} eyes (out of advance age)".⁹

⁶ Bihar ul Anwar, Vol. 53, Chapter 29, H. 161

⁷ Bihar ul Anwar, Vol. 53, Chapter 29, H. 112

⁸ Bihar ul Anwar, Vol. 53, Chapter 29, H. 53

⁹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 54

خص، منتخب البصائر بهذا الإسناد عن حماد عن زُرارة قال سألت أبا عبد الله ع عن هذه الأمور العظام من الرجعة و أشباهها فقال إن هذا الذي تسألون عنه لم يَجِ أوانه و قد قال الله عز و حل بل كذبوا بما لم يُحيطوا بعلمه و لما يأتهم تأويله.

‘(The book) ‘Muntakhab Al Basaair’, by this chain, from Hammad, from Zurara who said,

‘I asked Abu Abdullah^{asws} about this great matter of the *Raj`a* and its like, so he^{asws} said: ‘This which you are asking about, its time has not come yet, and Allah^{azwj} Mighty and Majestic Said: ***But, they are belying what they have no comprehension of its Knowledge, and its explanation has not yet come to them; [10:39]***’.¹⁰

Finally, a short story from the Holy Quran (Chapter 19, Verses 54-55):

و عنه، قال: حدثني محمد بن جعفر الرزاز، عن محمد بن الحسين بن أبي الخطاب، و أحمد بن الحسن بن علي بن فضال، عن أبيه، عن مروان بن مسلم، عن بريد بن معاوية العجلي، قال: قلت لأبي عبد الله (عليه السلام): يا ابن رسول الله، أخبرني عن إسماعيل الذي ذكره الله في كتابه، حيث يقول: و اذكر في الكتاب إسماعيل إنه كان صادق الوعد و كان رسولاً نبياً أ كان إسماعيل بن إبراهيم (عليهما السلام)، فإن الناس يزعمون أنه إسماعيل بن إبراهيم (عليهما السلام)؟

And from him who said, ‘Muhammad Bin Ja’far Al Razaz narrated to me, from Muhammad Bin Al Husayn Bin Abu Al Khattab, and Ahmad Bin Al Hassan Bin Ali Bin Fazal, from his father, from Marwan Bin Muslim, from Bureyd Bin Muawiya Al Ajaly who said,

‘I said to Abu Abdullah^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Inform me about Ismail^{as} whom Allah^{azwj} has Mentioned in His^{azwj} Book, where He^{azwj} Says: ***And mention Ismail in the Book. He was truthful of the promise, and he was a Rasool, a Prophet [19:54]***, does this refer to Ismail Bin Ibrahim^{as}, for the people are claiming that he^{as} is Ismail^{as} Bin Ibrahim^{as}?’

فقال (عليه السلام): «إسماعيل مات قبل إبراهيم، و إن إبراهيم كان حجة لله قائماً، صاحب شريعة، فألى من أرسل إسماعيل إذن». فقلت: جعلت فداك، فمن كان؟

So he^{asws} said: ‘Ismail^{as} passed away before Ibrahim^{as}, and that Ibrahim^{as} was the standing Divine Authority of Allah^{azwj}, the Master of the Law, besides the one to whom Ismail^{as} was Sent. So I said, ‘May I be sacrificed for you^{asws}! So who was he^{as}?’

فقال (عليه السلام): «ذاك إسماعيل بن حزقيل النبي بعثه الله إلى قومه، فكذبوه و قتلوه و سلخوا وجهه، فغضب الله عليهم، فوجه إليه سطا طائيل ملك العذاب، فقال له: يا إسماعيل: أنا سطا طائيل ملك العذاب، وجهني إليك رب العزة لأعذب قومك بأنواع العذاب إن شئت. فقال له إسماعيل: لا حاجة لي في ذلك يا سطا طائيل

So he^{asws} said: ‘That was Ismail Bin Hizkeel^{as}, the Prophet^{as} Allah^{azwj} Sent to his^{as} people. So they belied him^{as} and murdered him^{as} scraped (the skin) off his^{as} face. Thus Allah^{azwj} was Angered against them, and Directed Satatail, an Angel of Punishment, to him^{as}. So he said to him^{as}: ‘O Ismail^{as}! I am Satatail, Angel of Punishment. The Lord^{azwj} of Might has Directed me

¹⁰ Bihar ul Anwar, Vol. 53, Chapter 29, H. 4

to Punish your^{as} people with whichever type of Punishment you^{as} like'. So Ismail^{as} said to him: 'There is no need for myself^{as} with regards to that, O Satatail'.

فأوحى الله إليه: فما حاجتك يا إسماعيل؟ فقال إسماعيل: يا رب، إنك أخذت الميثاق لنفسك بالربوبية، و الحمد بالنبوة، و لوصيه بالولاية، و أخبرت خير خلقك بما تفعل أمتك بالحسين بن علي (عليهما السلام) بعد نبئها، و إنك وعدت الحسين (عليه السلام) أن تكره إلى الدنيا، حتى ينتقم بنفسه ممن فعل ذلك به،

So Allah^{azwj} Revealed to him^{as}: "So what is your^{as} need, O Ismail^{as}?" Ismail^{as} said: 'O Lord^{azwj}! You^{azwj} have Taken the Covenant for Yourself^{azwj} for the Lordship, and for Muhammad^{saww} for the Prophet-hood, and for his^{saww} successor for the Wilayah, and Informed the best of Your^{azwj} creatures for what his^{saww} community would do with Al-Husayn^{asws} Bin Ali^{asws} after its Prophet^{saww}, and You^{azwj} have Promised Al-Husayn^{asws} that You^{azwj} will Return him^{as} to the world, until he^{asws} avenges by himself^{asws} from the ones who did that to him^{asws}.

فحاجتي إليك- يا رب- أن تكرني إلى الدنيا، حتى أنتقم ممن فعل ذلك بي كما تكر الحسين (عليه السلام). فوعد الله إسماعيل بن حزقيل ذلك، فهو يكر مع الحسين بن علي (صلوات الله عليهما)».

Thus, my^{as} need to You^{azwj} – O Lord^{azwj}! – that You^{azwj} should Return me^{as} to the world, until I^{as} take Revenge from the ones who did that with me^{as}, just as You^{azwj} would be Returning Al-Husayn^{asws}. Thus, Allah^{azwj} Promised that to Ismail Bin Hizkeel^{as}, and so he^{as} will be returning along with Al-Husayn Bin Ali^{asws} (in Raj`a).¹¹

Introduction:

Initially, we start with the Quranic Verses mentioning *Raj`a*, as interpreted by the Ahadith of Ahl Al-Bayt^{asws}.

The Return (of the Imams^{asws}) from the Holy Quran

حص، منتخب البصائر سَعْدُ عَنِ ابْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّا لَنَنْصُرُ رُسُلَنَا وَ الَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ يَقُومُ الْأَشْهَادُ- قَالَ ذَلِكَ وَ اللَّهُ فِي الرَّجْعَةِ أَمَّا عَلِمْتُ أَنَّ فِي أَنْبَاءِ اللَّهِ كَثِيرًا لَمْ يُنْصَرُوا فِي الدُّنْيَا وَ قُبِلُوا وَ أَئِمَّةٌ قَدْ قُبِلُوا وَ لَمْ يُنْصَرُوا فَذَلِكَ فِي الرَّجْعَةِ

(The book) 'Muntakhab Al Basaa'ir' – Sa'ad, from Ibn Isa, from Umar Bin Abdul Aziz, from Jameel Bin Darraj,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic: ***Surely, We would Help Our Rasools and those who believe, in the life***

¹¹ كامل الزيارات: 3 / 65.

of the world and on the Day the witnesses would stand [40:51]. He^{asws} said: ‘By Allah^{azwj}! That is during the Raj`a. Do you not know that among the Prophets^{as} of Allah^{azwj} there are many who were not helped in the world and they^{as} were killed, and the Imams^{asws} (also) have been killed and were not helped? Thus, that would be during the Raj`a’.

فُلْتُ وَ اسْتَمَعْتُ يَوْمَ يُنَادِ الْمُنَادُ مِنْ مَكَانٍ قَرِيبٍ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ - قَالَ هِيَ الرَّجْعَةُ.

I said, ‘**And listen intently on the Day when the Caller will Call out from a near place [50:41] A Day they would be hearing the Scream with the Truth, that would be the Day of coming forth [50:42].**’ He^{asws} said: ‘It is the Raj`a’¹².

خص، منتخب البصائر من كتاب المشيخة للحسن بن محبوب بإسنادي المتصل إليه عن محمد بن سالم عن أبي جعفر ع في قوله تعالى ربنا أمتنا أنتنن وأحييتنا أنتنن فاعترفنا بذنوبنا فهل إلى خروج من سبيل - قال ع هو خاص لأقوام في الرجعة بعد الموت و يجري في القيامة فبعداً للقوم الظالمين.

(The book) ‘Muntakhab Al Basaair’, from the book ‘Al Masheykha’ of Al Hassan Bin Mahboub, by two chains linked to him, from Muhammad Bin Salim,

‘From Abu Ja’far^{asws} regarding the Words of the Exalted: **They shall say, ‘Our Lord! You Made us die twice, and twice have You Given us life, so we do acknowledge our sins. So is there any way out?’ [40:11].** He^{asws} said: ‘It is particularly for people during the Raj`a after the death, and it flows regarding the *Qiyamah remoteness is for the unjust people [23:41]*’¹³.

تفسير النعماني، فيما رواه عن أمير المؤمنين ع قال: وَأَمَّا الرُّدُّ عَلَى مَنْ أَنْكَرَ الرَّجْعَةَ فَقَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ يَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجاً يَمُنُّ يَكْذِبُ بآيَاتِنَا فَهُمْ يُوزَعُونَ - أَيَّ إِلَى الدُّنْيَا

Tafseer Al Numany –

‘It is reported from Amir-ul-Momineen^{asws} who said: ‘And as for the rebuttal against the one who denies the Raj`a are the Words of Allah^{azwj} Mighty and Majestic: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83],** i.e., to the world.

فَأَمَّا مَعْنَى خَشَرِ الْآخِرَةِ فَقَوْلُهُ عَزَّ وَ جَلَّ وَ خَشَرْنَاَهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا - وَ قَوْلُهُ سُبْحَانَهُ وَ حَرَامٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنْهُمْ لَا يَرْجِعُونَ فِي الرَّجْعَةِ

As for the meaning of the Gathering of the Hereafter, these are the Words of the Mighty and Majestic: **and We will Gather them, so We will not Leave anyone of them [18:47],** and the Words of the Glorious: **And it is Prohibited upon a town which We Destroyed that they will not be returning [21:95]** – during the Raj`a.

¹² Bihar ul Anwar, Vol. 53, Chapter 29, H. 57

¹³ Bihar ul Anwar, Vol. 53, Chapter 29, H. 139

فَأَمَّا فِي الْقِيَامَةِ فَهُمْ يَرْجِعُونَ وَ مِثْلَ قَوْلِهِ تَعَالَى وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَ لَتَنْصُرُنَّهُ- وَ هَذَا لَا يَكُونُ إِلَّا فِي الرَّجْعَةِ

As for the *Qiyamah*, they will be returning. And the like of the Words of the Exalted: **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him”. [3:81]** – and this cannot happen except during the Raj`a.

وَ مِثْلُهُ مَا خَاطَبَ اللَّهُ بِهِ الْأَيُّمَّةَ وَ وَعَدَهُمْ مِنَ النَّصْرِ وَ الْإِنْتِقَامِ مِنْ أَعْدَائِهِمْ فَقَالَ سُبْحَانَهُ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ إِلَى قَوْلِهِ لَا يُشْرِكُونَ بِي شَيْئًا وَ هَذَا إِنَّمَا يَكُونُ إِذَا رَجَعُوا إِلَى الدُّنْيَا

And the like of what Allah^{azwj} Addressed the Imams^{asws} with and Promised them^{asws} of the help and the revenge from their^{asws} enemies, so the Glorious Said: **Allah Promises those of you who believe and do righteous deeds - up to His^{azwj} Words: and do not associate anything with Me! [24:55]** – and this rather can (only) happen when they^{asws} return to the world.

وَ مِثْلَ قَوْلِهِ تَعَالَى وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ نَجْعَلَهُمْ أَيْمَةً وَ نَجْعَلَهُمُ الْوَارِثِينَ-

And the like of the Words of the Exalted: **And We Intend to Confer (Award) upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5].**

وَ قَوْلِهِ سُبْحَانَهُ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ أَيْ رَجْعَةِ الدُّنْيَا

And the Words of the Glorious: **Surely, the One Who Imposed the Quran upon you would Take you back to the Return. [28:85]** – i.e., (Raj`a) return to the world.

وَ مِثْلُهُ قَوْلُهُ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ-

And like His^{azwj} Words: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; [2:243].**

وَ قَوْلُهُ عَزَّ وَ جَلَّ وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَرَدَّهُمُ اللَّهُ تَعَالَى بَعْدَ الْمَوْتِ إِلَى الدُّنْيَا وَ شَرِبُوا وَ نَكَحُوا وَ مِثْلُهُ خَبَرُ الْعَزِيزِ.

And the Words of the Mighty and Majestic: **And Musa chose seventy men of his community for Our Appointment. [7:155].** Allah^{azwj} the Exalted Returned them to the world after the death, and they drank and married; and the like of it from the News of the Mighty”.¹⁴

¹⁴ Bihar ul Anwar, Vol. 53, Chapter 29, H. 149

حص، منتخب البصائر سَعْدٌ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا عَنْ ابْنِ أَبِي عُمَانَ وَ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَكُمْ أَنْبِيَاءَ وَ جَعَلَكُمْ مُلُوكًا- فَقَالَ الْأَنْبِيَاءُ رَسُولُ اللَّهِ وَ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ وَ ذُرِّيَّتُهُ وَ الْمُلُوكُ الْأَئِمَّةُ ع

(The book) 'Muntakhab Al Basaair' – Sa'ad, from a group of our companions, from Ibn Abu Usman, and Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'Abu Abdullah^{asws} said about the Words of Allah^{azwj} Mighty and Majestic: **He Made Prophets among you and Made you (Imams) kings [5:20]**, he^{asws} said: 'The Prophets^{as} (refers to) Rasool-Allah^{saww}, and Ibrahim^{as}, and Ismail^{as} and his^{as} offspring, and the kings (refers to) the Imams^{asws}'.

قَالَ فَقُلْتُ وَ أَيِّ مُلْكٍ أُعْطِيتُمْ فَقَالَ مُلْكُ الْجَنَّةِ وَ مُلْكُ الْكَرَّةِ.

He (the narrator) said, 'I said, 'And which kingdom has been Given to you^{asws}? He^{asws} said: 'The Kingdom of the Paradise, and the kingdom of the return (Raj`a)'.¹⁵

The Meanings of word 'Ma'ad' in Quran means 'Raj`a'

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۚ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ {28:85}

Surely the One Who Imposed the Quran upon you would Take you back to the Return. Say: 'My Lord is more Knowing of the one who comes with the Guidance and one who is in clear straying' [28:85].

علي بن إبراهيم، قال: حدثني أبي، عن حماد، عن حريز، عن أبي جعفر (عليه السلام)، قال: سئل عن جابر، فقال: «رحم الله جابرا، بلغ من فقهه أنه كان يعرف تأويل هذه الآية: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ يعني الرجعة».

Ali Bin Ibrahim said, 'My father narrated to me, from Hamaad, from Hareyz,

'Abu Ja'far^{asws} replied, (when) I asked about Jabir, so he^{asws} said: 'May Allah^{azwj} have Mercy on Jabir. He reached to such a level of understanding that he understood the interpretation of this Verse: **Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]** – Meaning the Return (الرجعة).¹⁶

Also in Verses 68:15-16, Allah^{azwj} Says:

¹⁵ Bihar ul Anwar, Vol. 53, Chapter 29, H. 18

¹⁶ تفسير القمي 2: 147.

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {68:15}

When Our Verses are recited to him, he says, ‘Stories of the former ones’ [68:15]

سَنَسِمُهُ عَلَى الْخُرْطُومِ {68:16}

We will soon mark him on the nose [68:16]

علي بن إبراهيم: قوله: إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ: كنى عن الثاني، قَالَ أَسَاطِيرُ الْأَوَّلِينَ أي أكاذيب الأولين،

Ali Bin Ibrahim (Tafseer Qummi) –

His^{azwj} Words: **When Our Verses are recited to him [68:15]**. He^{asws} said: ‘Teknonym about the ‘الثاني’ (Al-Sani) the Second one. **he says, ‘Stories of the former ones’ [68:15]** - i.e., lies of the former ones.

قوله: سَنَسِمُهُ عَلَى الْخُرْطُومِ قَالَ: في الرجعة، إذا رجع أمير المؤمنين (عليه السلام) و رجع أعداؤه، فيسمهم بميسم معه كما توسم البهائم، على الخراطيم: الأنف و الشفتين.

His^{azwj} Words: **We will soon mark him on the nose [68:16]**, he^{asws} said: ‘Regarding the Return (Al-Raj`a). When Amir-Al-Momineen^{asws} returns, and his^{asws} enemies (also) return, so their foreheads would be marked like the branding of the animal, upon their noses – the nose and the two lips’.¹⁷

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي جَمِيلَةَ عَنِ الْحَلِيِّ وَ رَوَاهُ أَيْضاً عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ قَدْ مَدَمَ عَلَيْهِمْ رُبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا قَالَ فِي الرَّجْعَةِ وَ لَا يَخَافُ عُقُوبَهَا قَالَ لَا يَخَافُ مِنْ مِثْلِهَا إِذَا رَجَعَ.

(The books) ‘Kunz Jamie Al Fawaid’, and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Muhammad, from Abu Jameela, from Al Jalby, and it is reported as well from Ali Bin Al Hakam, from Aban Bin Usman, from Al Fazl Bin Al Abbas,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **so their Lord Pounded them due to their sins and Levelled it (their town) [91:14]**. He^{asws} said: ‘(it is) regarding the Raj`a’. **And He does not fear its consequence [91:15]**, he^{asws} said: ‘He^{azwj} does not fear from the like of it when they return’ (Raj`a).¹⁸

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة فِي تَفْسِيرِ أَهْلِ الْبَيْتِ ع قَالَ حَدَّثَنَا بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ جَبِيحٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُهُ عَزَّ وَ جَلَّ كَلَّا سَوْفَ تَعْلَمُونَ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ قَالَ يَعْنِي مَرَّةً فِي الْكَرَّةِ وَ مَرَّةً أُخْرَى يَوْمَ الْقِيَامَةِ.

¹⁷ (تفسير القمي 2: 381)

¹⁸ Bihar ul Anwar, Vol. 53, Chapter 29, H. 155

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' -It was narrated to us by one of our companions, from Muhammad Bin Ali, from Umar Bin Abdul Aziz, from Abdullah Bin Najeeh,

'Regarding the Tafseer of the Progeny^{asws} of the Household, he (the narrator) said, 'I said to Abu Abdullah^{asws}, 'The Words of the Mighty and Majestic: **No way! You will soon be knowing [102:3] Then, No way! You will soon be knowing [102:4].** He^{asws} said: 'It mean once during the Raj`a and another time on the Day of Qiyamah".¹⁹

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رُوِيَ مَرْفُوعاً بِإِسْنَادٍ إِلَى مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُسَيَّرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ حَاشِعَةً أَبْصَارُهُمْ تَرْمَقُهُمْ ذَلَّةٌ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ- قَالَ يَغْنِي يَوْمَ خُرُوجِ الْقَائِمِ ع.

(The books) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by an unbroken chain going up to Muhammad Bin Khalid, from Ibn Sama`at, from Abdullah Al Qasim, from Muhammad Bin Yahya, from Maysar,

'From Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **Their visions humbled, humiliation having tired them. That is the Day which they had been Promised [70:44].** He^{asws} said: 'It means the day of the rising of Al-Qaim^{asws} (during Raj`a)".²⁰

وَ فِي رِسَالَةِ سَعْدِ بْنِ عَبْدِ اللَّهِ فِي أَنْوَاعِ آيَاتِ الْقُرْآنِ بِرِوَايَةِ ابْنِ قُلوَيْهِ وَ كَانَتْ نُسخَةً قَدِيمَةً مِنْهَا عِنْدَنَا قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جَبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا فَإِنَّ لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ عَذَاباً دُونَ ذَلِكَ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ- يَغْنِي عَذَاباً فِي الرَّجْعَةِ.

And in a letter of Sa`ad Bin Abdullah regarding a variety of Verses of the Quran by reporting of Ibn Qawlawayi, and it was an ancient copy with us from him,

'Abu Ja'far^{asws} said: 'Jibraeel^{as} descended with this Verse as being like this - **And surely for those who are unjust to the Progeny of Muhammad, there would be Punishment besides that, but most of them do not know [52:47]** – meaning Punishment during Raj`a".²¹

شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى أَمْوَاتٌ غَيْرُ أَحْيَاءٍ يَغْنِي كُفَّاراً غَيْرَ مُؤْمِنِينَ وَ أَمَّا قَوْلُهُ وَ مَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ- فَإِنَّهُ يَغْنِي أَنَّهُمْ لَا يُؤْمِنُونَ وَ أَنَّهُمْ يُشْرِكُونَ إِلَهُكُمْ إِلَهَ وَاحِدٍ فَإِنَّهُ كَمَا قَالَ اللَّهُ وَ أَمَّا قَوْلُهُ فَالَّذِينَ لَا يُؤْمِنُونَ فَإِنَّهُ يَغْنِي لَا يُؤْمِنُونَ بِالرَّجْعَةِ أَنَّهَا حَقٌّ.

Tafseer Al Ayyashi, from Jabir,

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **(They are) dead, not living, [16:21]** – meaning Kafirs, not Momineen. And as for His^{azwj} Words: **and they are not aware when they would be Resurrected [16:21]**, it means they are not believing and they are associating,

¹⁹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 156

²⁰ Bihar ul Anwar, Vol. 53, Chapter 29, H. 157

²¹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 144

Your God is one God, [16:22], so it is just as Allah^{azwj} Said. And as for His^{azwj} Words: **so (as for) those who are not [16:22]**, it means they are not believing in the Raj`a that it is true”.²²

ج، الإحتجاج فيما خرج من الناجية إلى محمد الحميري على ما سيأتي أشهد أنك حجة الله أنتم الأول والأخير وأن رجعتكم حق لا ريب فيها يوم لا ينفع نفساً إيمانها لم تكن آمنت من قبل أو كسبت في إيمانها خيراً.

(The book) ‘Al Ihtijaj’ –

‘Among what came out from Al-Nahiya to Muhammad Al-Himeyri upon what I (Majlisi) shall come with –

‘I testify that you^{asws} are a Divine Authority of Allah^{azwj}. You^{asws} (Imams^{asws}) are the first and the last, and that your^{asws} return is truth, there is no doubt in it **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. [6:158]**’.²³

The Muslims who Deny the ‘Raj`a’

علي بن إبراهيم، في قوله تعالى: وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ قال: حدثني أبي، عن بعض رجاله، رفعه إلى أبي عبد الله (عليه السلام) قال: «ما تقول الناس فيها؟». قال: يقولون: نزلت في الكفار.

Ali Bin Ibrahim regarding the Words of the Exalted: **And they are swearing by Allah with the most emphatic of their oaths, ‘Allah will not Resurrect ones who die!’ Yes, (It is) a true Promise binding upon Him, but most of the people are not knowing [16:38]**, said, ‘My father narrated to me, from one of his men raising it to Abu Abdullah^{asws} having said: ‘What are the people saying regarding it?’ He (the narrator) said, ‘They are saying, ‘It was Revealed regarding the Kafirs’.

فقال: «إن الكفار كانوا لا يحلفون بالله، وإنما نزلت في قوم من أمة محمد (صلى الله عليه وآله)، قيل لهم: ترجعون بعد الموت قبل القيامة، فحلفوا أنهم لا يرجعون، فرد الله عليهم فقال: لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَ لِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ يعني في الرجعة، يردهم فيقتلهم و يشفي صدور المؤمنين منهم».

So he^{asws} said: ‘Surely, the Kafirs were not swearing by Allah^{azwj}, and rather it was Revealed regarding a people from the community of Muhammad^{saww}. It was said to them, ‘Will you be returning after the death before the Day of Judgment?’ They swore that they would not be returning, so Allah^{azwj} Rebutted against them (Muslims) and He^{azwj} Said: **‘In order to Clarify to them which they are differing in and for those who are committing Kufr to know that they were lying [16:39]** – meaning, regarding the Return (Raj`a). He^{azwj} will be Returning

²² Bihar ul Anwar, Vol. 53, Chapter 29, H. 147

²³ Bihar ul Anwar, Vol. 53, Chapter 29, H. 142

them and would be Killing them (by the hands of Amir-ul-Momineen^{asws} and his^{asws} companions), and Heal the chests of the Momineen from them”.²⁴

Who is Referred to as ‘الدَّابَّةُ’ the Walker in the Holy Quran?

وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ {82}

And when the Word will occur upon them, We will Bring out to them a walker from the earth to speak to them. Surely, the people would not have had certainty in Our Signs [27:82]

ابن شهر آشوب: عن الرضا (عليه السلام)، في قوله تعالى: أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ، قال: «علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub –

From Al-Reza^{asws} regarding the Words of the Exalted: **We will Bring out to them a walker from the earth [27:82]**, he^{asws} said (that is): ‘Ali^{asws} Bin Abu Talib^{asws},²⁵

سعد بن عبد الله: عن حميد بن زياد، قال: حدثني عبيد الله بن أحمد بن نحيك، قال: حدثنا عبيس ابن هشام، عن أبان، عن عبد الرحمن بن سيابة، عن صالح بن ميثم، عن أبي جعفر (عليه السلام)، قال: قلت له: حدثني. قال: «أليس قد سمعت الحديث من أبيك؟». قلت: هلك أبي و أنا صبي. قال: قلت: فأقول، فإن أصبت قلت: نعم، و إن أخطأت رددتني عن الخطأ. قال: «هذا أهون».

Sa’ad Bin Abdullah, from Hameed Bin Ziyad, from Ubeydullah Bin Ahmad Bin Nahiyak, from Ubays Ibn Hisham, from Abaan, from Abdul Rahman Bin Siyabat, from Salih Bin Maysam,

‘I said to Abu Ja’far^{asws}, ‘Narrate to me’. He^{asws} said: ‘Have you not heard the Hadeeth from your father?’ I said, ‘My father died while I was a young boy. So that which I am saying is correct, say: ‘Yes’, and if I am mistaken, correct my error’. He^{asws} said: ‘This is easier’.

قال: قلت: فإني أزعج أن عليا (عليه السلام) دابة الأرض. قال: فسكت. قال: فقال أبو جعفر (عليه السلام): «و أراك و الله ستقول: إن عليا (عليه السلام) راجع إلينا و قرأ: إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ». قال: قلت: و الله لقد جعلتها فيما أريد أن أسألك عنها فنسيته.

I said, ‘I claim that Ali^{asws} is the Walker of the earth (دابة الأرض)’. He^{asws} was silent. Then Abu Ja’far^{asws} said: ‘And I^{asws} see Allah^{azwj} Saying that Ali^{asws} would be returning to us’, and he^{asws} recited: **Surely the One Who Imposed the Quran upon you would Take you back to the**

²⁴ تفسير القمي 1: 385

²⁵ المناقب 3: 102

Return [28:85]. I said, ‘And Allah^{azwj} had Made it regarding what I wanted to ask you^{asws} about it, but I forgot’.

فقال أبو جعفر (عليه السلام): «أ فلا أخبرك بما هو أعظم من هذا؟ و ما أُرسلناكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَ نَذِيرًا ، لا تبقى أرض إلا نودي فيها بشهادة أن لا إله إلا الله، و أن محمدا رسول الله (صلى الله عليه و آله)» و أشار بيده إلى آفاق الأرض.

So Abu Ja'far^{asws} said: ‘Shall I inform you of that which is greater than it? **And We did not Send you except to all of the people as a bearer of glad tidings and a warner [34:28]**. There shall not remain a land except that in it they would be calling out, ‘There is no god except for Allah^{azwj}, and that Muhammad^{saww} is Rasool-Allah^{saww}’ – and he^{asws} gestured by his^{asws} hand towards the horizon of the earth’.²⁶

نُوحٍ عَنْ صَفْوَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ عِمْرَانَ بْنِ مِثْمٍ عَنْ عَبَّادَةَ قَالَ: أَتَى رَجُلٌ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ حَدِّثْنِي عَنِ الدَّابَّةِ قَالَ وَ مَا تُرِيدُ مِنْهَا قَالَ أَحَبِّتُ أَنْ أَعْلَمَ عِلْمَهَا قَالَ هِيَ دَابَّةٌ مُؤْمِنَةٌ تَقْرَأُ الْقُرْآنَ وَ تُؤْمِنُ بِالرَّحْمَنِ وَ تَأْكُلُ الطَّعَامَ وَ تَمْشِي فِي الْأَسْوَاقِ.

Nuh, from Safwan, from Yaqoub Bin Shuayb, from Imran Bin Maysam, from Abaya who said,

‘A man came to Amir-ul-Momineen^{asws}, and he said, ‘Narrate to me about ‘الدَّابَّةِ’ the walker’ (see 27:82). He^{asws} said: ‘And what do you want from it?’ He said, ‘I would love to know its knowledge’. He^{asws} said: ‘He is a walking Momin, reciting the Quran, and believing in the Beneficent, and eating the food, and walking in the markets’.²⁷

حَدَّثَنَا أَحْمَدُ بْنُ هَوْذَةَ الْبَاهِلِيُّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهْأَوْنَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ أَبِي مَرْزَمٍ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع وَ ذَكَرَ مِثْلَهُ قَوْلُهُ وَ لَنَذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَذْنَى دُونَ الْعَذَابِ الْأَكْبَرِ.

It is narrated to us by Ahmad Bin Howzat Al Bahily, from Ibrahim Bin Is'haq Al Nahwandy, from Abdullah Bin Hammad Al Alansary, from Abu Maryam Al Ansary who said,

‘I asked Abu Abdullah^{asws} – and he mentioned similar to it, His^{azwj} Words: **And We will Make them taste from the smallest Punishment besides the biggest, perhaps they would be returning [32:21]**’.²⁸

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَذَابُ الْأَذْنَى دُونَ الْعَذَابِ الْأَكْبَرِ الرَّجْعَةُ.

It is narrated to us by Al Husayn Bin Muhammad, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Salih, from Zayd Al Shaham,

‘From Abu Abdullah^{asws} having said: ‘The smallest Punishment besides the biggest, is the Raj`a’.

²⁶ مختصر بصائر الدرجات: 209

²⁷ Bihar ul Anwar, Vol. 53, Chapter 29, H. 138

²⁸ Bihar ul Anwar, Vol. 53, Chapter 29, H. 138

حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَذَابُ الْأَدْنَى دَابَّةُ الْأَرْضِ.

It is narrated to us by Al Husayn Bin Muhammad, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Salih, from Zayd Al Shaham,

‘From Abu Abdullah^{asws} having said: ‘The smallest punishment is the walker of the earth’ (killings during Raj`a).²⁹

Introduction to ‘الدَّابَّةُ’ the Walker during the Ascension of Rasool-Allah^{saww}:

خص، منتخب البصائر سعد بن ابن هشام عن البرقي عن محمد بن سينان أو غيره عن عبد الله بن سينان قال قال أبو عبد الله ع قال رسول الله ص لقد أسرى بي ربي عز وجل فأوحى إلي من وراء حجاب ما أوحى وكلمني بما كلم به وكان مما كلمني به أن قال يا محمد إني أنا الله لا إله إلا أنا عالم الغيب والشهادة ... الرحمن الرحيم

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Hisham, from Al Barqy, from Muhammad Bin Sinan, or someone else, from Abdullah Bin Sinan who said,

‘Abu Abdullah^{asws} said: ‘Rasool-Allah^{saww} said: ‘There was an Ascension with me^{saww} by my^{saww} Lord^{azwj} Mighty and Majestic, and He^{azwj} Revealed unto me^{saww} from behind a Veil what He^{azwj} Revealed and Spoke to me^{saww} with what He^{azwj} Spoke to me^{saww}, and it was from what He^{azwj} Spoke to me^{saww} with, He^{azwj} Said: “O Muhammad^{saww}! I^{azwj} am Allah^{azwj}! There is no god except Me^{azwj}, the Knower of the unseen and the seen, the Beneficent, the Merciful.

إني أنا الله لا إله إلا أنا المليك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر سبحان الله عما يشركون إني أنا الله لا إله إلا أنا الخالق البارئ المصور لي الأسماء الحسنى يسبح لي من في السماوات والأرض وأنا العزيز الحكيم

Me^{azwj}, I^{azwj} am Allah^{azwj}! There is no god except Me^{azwj}, **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23].** Me^{azwj}, I^{azwj} am Allah^{azwj}! There is no god except Me^{azwj}, **the Creator, the Maker, the Fashioner. [59:24].** For Me^{azwj} are the most Beautiful Names. The ones in the skies and the earth Glorify Me^{azwj}, and I^{azwj} am the Mighty, the Wise.

يا محمد إني أنا الله لا إله إلا أنا الأول فلا شيء قبلي وأنا الآخر فلا شيء بعدي وأنا الظاهر فلا شيء فوقني وأنا الباطن فلا شيء دوني وأنا الله لا إله إلا أنا بكل شيء عليم

²⁹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 138 (part of same Hadith)

O Muhammad^{saww}! Me^{azwj}, I^{azwj} am Allah^{azwj}! There is no god except Me^{azwj}, the First, so there is nothing before Me^{azwj}, and I^{azwj} am the Last, so there is nothing after Me^{azwj}, and I^{azwj} am the Apparent so there is nothing above Me^{azwj}, and I^{azwj} am the Hidden, so there is nothing below Me^{azwj}, and I^{azwj} am Allah^{azwj}! There is no god except Me^{azwj}, Knower of all things.

يَا مُحَمَّدُ عَلَيَّ أَوَّلُ مَا أَخَذَ مِيثَاقَهُ مِنَ الْأَيْمَةِ يَا مُحَمَّدُ عَلَيَّ آخِرُ مَنْ أَقْبَضَ رُوحَهُ مِنَ الْأَيْمَةِ وَهُوَ الدَّابَّةُ الَّتِي تُكَلِّمُهُمْ

O Muhammad^{saww}! Ali^{asws} was the first one I^{azwj} Took the Covenant of from the Imams^{asws}. O Muhammad^{saww}! Ali^{asws} is the last one from the Imams^{asws} I^{azwj} will be Capturing his^{asws} soul, and he^{asws} is 'الدَّابَّةُ' the walker who will be speaking to them.

يَا مُحَمَّدُ عَلَيَّ أَظْهَرُهُ عَلَى جَمِيعِ مَا أُوحِيَ إِلَيْكَ لَيْسَ لَكَ أَنْ تَكْتُمَ مِنْهُ شَيْئاً يَا مُحَمَّدُ أُبْطِنُهُ الَّذِي أَسْرَرْتُهُ إِلَيْكَ فَلَيْسَ مَا بَيْنِي وَ بَيْنَكَ سِرٌّ دُونَهُ يَا مُحَمَّدُ عَلَيَّ مَا خَلَقْتُ مِنْ حَلَالٍ وَ حَرَامٍ عَلَيَّ عَلَيْهِمْ بِهِ.

O Muhammad^{saww}! Ali^{asws}, I^{azwj} Disclosed unto him^{asws} the entirety of what I^{azwj} Revealed to you^{saww}. It isn't for you^{saww} to conceal anything from him^{asws}. O Muhammad^{saww}! I^{azwj} Made it to be in his^{asws} interior that which I^{azwj} Kept as a secret to you^{saww}, so there isn't any secret in what is between Me^{azwj} besides him^{asws}. O Muhammad^{saww}! Ali^{asws} is Ali^{asws}. Whatever I^{azwj} Created from a Permissible and a Prohibition, Ali^{asws} is a knower of it!³⁰

A detailed sermon of Amir-ul-Momineen^{asws} on 'الدَّابَّةُ' and 'Raj`a' is given in Appendix II.

Ibn Al-Kawwa's Objection to Raj`a and Amir-ul-Momineen^{asws}'s Reply:

خص، منتخب البصائر ابن عيسى عن الحسن بن الحسين بن علوان عن محمد بن داود العبدي عن الأصمعي بن نباتة أن عبد الله بن أبي بكر الشكري قام إلى أمير المؤمنين سلام الله عليه فقال يا أمير المؤمنين إن أبا المعتمر تكلم أنفاً بكلام لا يحتمله قلبي فقال و ما ذاك قال يزعم أنك حدثته أنك سمعت رسول الله ص يقول إنا قد رأينا أو سمعنا رجلاً أكبر سنًا من أبيه فقال أمير المؤمنين ع فهذا الذي كبر عليك قال نعم فهل تؤمن أنت بهذا و تعرفه

(The book) 'Muntakhab Al Basaair' – Ibn Isa, from Al Hassan, from Al Husayn Bin Ulwan, from Muhammad Bin Dawood Al Abady, from Al Asbagh Bin Nubata,

'Abdullah Bin Abu Bakr Al-Yashkury stood up to Amir-ul-Momineen^{asws} and he said, 'O Amir-ul-Momineen^{asws}! Abu Al-Mo'tamar spoke just now with a speech my heart could not tolerate it'. He^{asws} said: 'And what is that?' He said, 'He claimed that you^{asws} narrated to him that you^{asws} heard Rasool-Allah^{saww} saying: 'We have seen or heard a man of greater age than his own father'. Amir-ul-Momineen^{asws} said: 'So, this is which is grievous upon you'. He said, 'Yes. Do you^{asws} believe in this and recognise it?'

³⁰ Bihar ul Anwar, Vol. 53, Chapter 29, H. 65

فَقَالَ نَعَمْ وَيْلَكَ يَا ابْنَ الْكَوَاءِ أَفَقَدْ عَيَّ أَخْبَرَكَ عَنْ ذَلِكَ أَنَّ عَزْرًا خَرَجَ مِنْ أَهْلِهِ وَامْرَأَتِهِ فِي شَهْرَهَا - وَ لَهُ يَوْمَئِذٍ خَمْسُونَ سَنَةً فَلَمَّا ابْتَلَاهُ اللَّهُ عَزْرًا وَ جَلَّ بِذَنْبِهِ أَمَاتَهُ مِائَةً عَامٍ ثُمَّ بَعَثَهُ فَرَجَعَ إِلَى أَهْلِهِ وَ هُوَ ابْنُ خَمْسِينَ سَنَةً فَاسْتَقْبَلَهُ ابْنُهُ وَ هُوَ ابْنُ مِائَةٍ سَنَةٍ وَ رَدَّ اللَّهُ عَزْرًا إِلَى الَّذِي كَانَ بِهِ

He^{asws} said: ‘Yes, O Ibn Kawa! Understand from me^{asws}, I^{asws} shall inform you about that. Uzair^{as} went out from his^{as} family and his^{as} wife was in her months (of pregnancy), and in those day he was of fifty years. When Allah^{azwj} Mighty and Majestic Tried him^{as} of his^{as} sin, Allah^{azwj} Caused him^{as} to die for a hundred years, then Resurrected him^{as}, and he^{as} returned to his^{as} family, and he^{as} was a man of fifty years (still). He^{as} met his^{as} son who was a man of one hundred years, and Allah^{azwj} had Returned Uzair^{as} to that which he^{as} was with’.

فَقَالَ مَا تَزِيدُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع سَلْ عَمَّا بَدَا لَكَ قَالَ نَعَمْ إِنَّ أَنْاسًا مِنْ أَصْحَابِكَ يَزْعُمُونَ أَنَّهُمْ يُرْثُونَ بَعْدَ الْمَوْتِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع نَعَمْ تَكَلَّمْ بِمَا سَمِعْتَ وَ لَا تَزِدْ فِي الْكَلَامِ فَمَا قُلْتَ هُمْ قَالَ قُلْتُ لَا أَوْمِنُ بِشَيْءٍ مِمَّا قُلْتُمْ

He said, ‘Can I add (ask more)?’ Amir-ul-Momineen^{asws} said to him: ‘Ask about whatever come to you’. He said, ‘Yes. Some people from your^{asws} companions are claiming that they will be returning after the death’. Amir-ul-Momineen^{asws} said: ‘Yes, speak with what you heard, and do not increase in the speech. So, what did you say to them?’ He said, ‘I said, ‘I do not believe anything from what you are saying’.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَيْلَكَ إِنَّ اللَّهَ عَزْرًا وَ جَلَّ ابْتَلَى قَوْمًا بِمَا كَانَ مِنْ ذُنُوبِهِمْ فَأَمَاتَهُمْ قَبْلَ أَجَالِهِمُ الَّتِي سُمِّيَتْ لَهُمْ ثُمَّ رَدَّهُمْ إِلَى الدُّنْيَا لِيَسْتَوْفُوا أَزْوَاجَهُمْ ثُمَّ أَمَاتَهُمْ بَعْدَ ذَلِكَ

Amir-ul-Momineen^{asws} said to him: ‘Woe be unto you! Allah^{azwj} Mighty and Majestic Tried a people due to what was from their sins, and He^{azwj} Caused them to die before their terms which had been specified for them. Then He^{azwj} Returned them to the world in order to fulfil their sustenance(s), then Caused them to die after that’.

قَالَ فَكَبُرَ عَلَى ابْنِ الْكَوَاءِ وَ لَمْ يَهْتَدِ لَهُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَيْلَكَ تَعْلَمُ أَنَّ اللَّهَ عَزْرًا وَ جَلَّ قَالَ فِي كِتَابِهِ وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيفَاتِنَا - فَأَنْطَلَقَ بِهِمْ مَعَهُ لِيَشْهَدُوا لَهُ إِذَا رَجَعُوا عِنْدَ الْمَلِكِ مِنْ بَنِي إِسْرَائِيلَ إِنَّ رَبِّي قَدْ كَلَّمَني

He (the narrator) said: ‘It was grievous upon Ibn Al-Kawwa and there was no turning for him, so Amir-ul-Momineen^{asws} said to him: ‘Woe be unto you! Do you know that Allah^{azwj} Mighty and Majestic Said in His^{azwj} Book: **And Musa chose seventy men of his community for Our Appointment. [7:155]**. He^{as} took them along with him^{as} in order for them to bear witness for him^{as} when they would return to the chiefs from the Children of Israel that, ‘My^{as} Lord^{azwj} has Spoken to me^{as}’.

فَلَوْ أَنَّهُمْ سَلَّمُوا ذَلِكَ لَهُ وَ صَدَّقُوا بِهِ لَكَانَ خَيْرًا لَهُمْ وَ لَكِنَّهُمْ قَالُوا لِمُوسَى ع لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً قَالَ اللَّهُ عَزْرًا وَ جَلَّ فَأَخَذَتْكُمْ الصَّاعِقَةُ وَ أَنْتُمْ تَنْظُرُونَ ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ أ تَرَى يَا ابْنَ الْكَوَاءِ إِنَّ هَؤُلَاءِ قَدْ رَجَعُوا إِلَى مَنَازِلِهِمْ بَعْدَ مَا مَاتُوا

If they had submitted to that for him^{as} and ratified him^{as}, it would have been better for them, but they said to Musa^{as}: **We will never believe in you until we see Allah manifestly, [2:55].** Allah^{azwj} Mighty and Majestic Said: **so the thunderbolt seized you and you were looking on [2:55]. Then We Resurrected you from after your death that you may be grateful [2:56].** Do you see, O Ibn Al-Kawa, that they returned to their houses after having died?’

فَقَالَ ابْنُ الْكَوَّاءِ وَمَا ذَاكَ ثُمَّ أَمَاتَهُمْ فَكَأَنَّهُمْ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع لَا وَبَيْتِكَ أَوْ لَيْسَ قَدْ أَخْبَرَ اللَّهُ فِي كِتَابِهِ حَيْثُ يَقُولُ وَ ظَلَّلْنَا عَلَيْكُمُ الْعَمَامَ وَ أَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَ السَّلْوَى - فَهَذَا بَعْدَ الْمَوْتِ إِذْ بَعَثَهُمْ

Ibn Al-Kawa said, ‘And what was that, then that killed them in their places?’ So Amir-ul-Momineen^{asws} said to him: ‘No, woe be unto you! Or hasn’t He^{azwj} Informed you in the Book of Allah^{azwj} where He^{azwj} is Saying **[2:57] And We Shaded upon you the clouds and We Sent to you manna and quails?** So, this is after the death, when He^{azwj} Resurrected them.

وَ أَيْضاً مِثْلُهُمْ يَا ابْنَ الْكَوَّاءِ الْمَلَأُ مِنْ بَنِي إِسْرَائِيلَ حَيْثُ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَ هُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ

And, as well, O Ibn Al-Kawwa! The chiefs from the Children of Israel, where Allah^{azwj} Mighty and Majestic is Saying: **Have you not seen those who exited from their homes fearing death, and they were thousands, so Allah Said to them: “Die!” Then He Revived them; [2:243].**

وَ قَوْلُهُ أَيْضاً فِي عَزْرٍ حَيْثُ أَخْبَرَ اللَّهُ عَزَّ وَ جَلَّ فَقَالَ أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَ هِيَ حَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ وَ أَخَذَهُ بِذَلِكَ الذَّنْبِ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ وَ رَدَّهُ إِلَى الدُّنْيَا فَ قَالَ كَمْ لَبِثْتُ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ

And His^{azwj} Words as well regarding Uzair^{as} where Allah^{azwj} Mighty and Majestic Informed him^{as} so He^{azwj} Said: **Or the like the one who passed by a town, and it had fallen down upon its roofs; he said: ‘How will Allah Revive this after its death?’ So Allah Caused him to die [2:259],** so He^{azwj} Seized him^{as} for that sin **for a hundred years, then Resurrected him [2:259],** and Returned him^{as} to the world - **He said: “How long did you tarry?” He said: ‘I tarried for a day, or a part of a day’. He Said: “But, You tarried for a hundred years [2:259].**

فَلَا تَشْكُرَنَّ يَا ابْنَ الْكَوَّاءِ فِي قُدْرَةِ اللَّهِ عَزَّ وَ جَلَّ.

Therefore, do not doubt, O Ibn Al-Kawwa, in the Power of Allah^{azwj} Mighty and Majestic”³¹.

Note: Ibn Al-Kawwa has asked many questions from Amir-ul-Momineen^{asws} as reported by several narrators but he was a hypocrite, he was killed in the battle of Safeen by the army of Amir-ul-Momineen^{asws}, see a Hadith in Appendix III.

³¹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 72

The First Masoom^{asws} to return during Raj`a is Al-Hussain^{asws} Ibn Ali^{asws}

خص، منتخب البصائر سعد عن أيوب بن نوح و الحسن بن علي بن عبد الله معاً عن العباس بن عامر عن سعيد عن داود بن راشد عن حمزان عن أبي جعفر ع قال إن أول من يرجع لجأركم الحسين ع فيمهلك حتى تقع حاجباه على عينيه من الكبر.

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ayoub Bin Nuh, and Al Hassan Bin Ali Bin Abdullah, both together from Al Abbas Bin Aamir, from Saeed, from Dawood Bin Rashid, from Humran,

'From Abu Ja'far^{asws} having said: 'The first one to return to your neighbourhood is Al-Husayn^{asws}, and he^{asws} will rule until his^{asws} eyebrows fall upon his^{asws} eyes due to old age'.³²

سعد بن عبد الله: عن محمد بن الحسين بن أبي الخطاب، عن عمر بن عبد العزيز، عن رجل، عن جميل بن دراج، عن المعلى بن خنيس و زيد الشحام، عن أبي عبد الله (عليه السلام) قالوا: سمعناه يقول: «إن أول من يكر في الرجعة الحسين بن علي (عليهما السلام)، و يمكث في الأرض أربعين سنة حتى يسقط حاجباه على عينيه من كبره».

Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Umar Bin Abdul Aziz, from a man, from Jameel Bin Daraj, from Al Moala Bin Khunays and Zayd Al Shahaam, who have both said from Abu Abdullah^{asws}:

'We heard Abu Abdullah^{asws} saying: 'The first one to come back in the Return (Raj`a) is Al-Husayn^{asws} Bin Ali^{asws}, and he^{asws} would remain in the earth for forty (40) years, until his^{asws} eyebrows come down upon his^{asws} eyes due to old age'.³³

The rule of Al-Qaim^{asws}

وعنه، قال: حدثنا محمد بن محمد بن عصام الكليني، قال: حدثنا محمد بن يعقوب، قال: حدثنا القاسم بن العلاء، قال: حدثني إسماعيل بن علي القزويني، قال: حدثني علي بن إسماعيل، عن عاصم بن حميد الحنط، عن محمد بن قيس، عن ثابت الشمالي، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليه السلام)، أنه قال: «فينا نزلت هذه الآية: وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ، و فينا نزلت هذه الآية: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ، و الإمامة في عقب الحسين إلى يوم القيامة.

And from him, from Muhammad Bin Muhammad Bin Aasim Al-Kulayni, from Muhammad Bin Yaquoub, from Al-Qasim Al-A'ala, from Ismail Bin Ali Al-Qazwini, from Ali Bin Ismail, from Aasim Bin Hameed Al-Hanaat, from Muhammad Bin Qays, from Sabit Al-Sumaly,

Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'It was with regards to us^{asws} that this Verse was Revealed: **and the possessors of the womb**

³² Bihar ul Anwar, Vol. 53, Chapter 29, H. 14

³³ مختصر بصائر الدرجات: 18

relationships, some of them are higher than the others in the Book of Allah [33:6], and it was regarding us^{asws} that this Verse was Revealed: **And He Made it a Word to remain in his posterity [43:28]**. And the Imamate will be in the posterity of Al-Husayn^{asws} up to the Day of Judgement.

و إن للقائم منا غيبتين إحداهما أطول من الأخرى: أما الأولى، فستة أيام، أو ستة أشهر، أو ست سنين، و أما الأخرى، فيطول أمدّها حتى يرجع عن هذا الأمر أكثر من يقول به، فلا يثبت عليه إلا من قوي يقينه، و صحت معرفته، و لم يجد في نفسه حرجاً مما قضينا، و سلم لنا أهل البيت».

And for Al-Qaim^{asws} from us^{asws}, there would be two Occultation, one of them being longer than the other. As for the first, so it could be six days, or six months, or six years... And as for the other, so its term would be prolonged until most of the ones who speak about this matter would retract. Thus, no one would be steadfast upon it except for the one whose conviction is strong, and his recognition is correct, and he does not find any constriction from what we^{asws} decide, and he submits to us^{asws}, the People^{asws} of the Household'.³⁴

العياشي: عن جابر، قال: سمعت أبا جعفر (عليه السلام) يقول: «و الله، ليملكن رجل منا أهل البيت الأرض بعد موته ثلاثمائة سنة و يزداد تسعاً». قال: قلت: و متى ذلك؟

Al-Ayyashi, from Jabir who said, 'I heard Abu Ja'far^{asws} saying: 'By Allah^{azwj}! A man from us^{asws} the People^{asws} of the Household would be ruling the earth after its death **for three hundred years and an increase of nine [18:25]**'. I said, 'And when would that be?'

قال: «بعد موت القائم». قال: قلت: و كم يقوم القائم في عالمه حتى يموت؟ قال: «تسع عشرة سنة، من يوم قيامة إلى يوم موته». قال: قلت: فيكون بعد موته هرج؟ قال: «نعم، خمسين سنة»

He^{asws} said: 'After the passing away of Al-Qaim^{asws}. I said, 'And for how long would Al-Qaim^{asws} remain in his^{asws} world until he^{asws} passes away?' He^{asws} said: 'Nineteen years, from the day of rising up to the day he^{asws} passes away'. I said, 'So would there be disorder after his^{asws} passing away?' He^{asws} said: 'Yes, for fifty years'.

- قال- ثم يخرج المنتصر إلى الدنيا فيطلب بدمه و دم أصحابه، فيقتل و يسي حتى يقال: لو كان هذا من ذرية الأنبياء ما قتل الناس كل هذا القتل فيجتمع الناس عليه أبيضهم و أسودهم

He^{asws} said: 'The Al-Muntasar^{asws} (The triumphant one) would come out to the world, so he^{asws} would be seeking (to avenge) his^{asws} own (Imam Hussain^{asws}) blood and the blood of his^{asws} companions. So he^{asws} would be killing and captivating to the extent that it would be said, 'If this one had been from the children of the Prophets^{as}, he would not kill the people with such killings'. So the people would be gathering to him, their white ones, and their black ones.

³⁴ كمال الدين و تمام النعمة: 8/323.

فيكثرون عليه حتى يلجئوه إلى حرم الله، فإذا اشتد البلاء عليه مات المنتصر و خرج السفاح إلى الدنيا غضباً للمنتصر، فيقتل كل عدونا جائر و يملك الأرض كلها، فيصلح الله له أمره، و يعيش ثلاثمائة سنة و يزداد تسعاً».

So they would increase with him until they force him to the Sanctuary of Allah^{azwj}. And when the affliction intensifies against them, Al-Muntasar^{asws} would pass away. And Al-Safaah would come out to the world, angered for Al-Muntasar^{asws}. So he would be killing all of our^{asws} unjust enemies and he would be ruling all of the earth. So Allah^{azwj} would Correct for him his affairs, and he would be living for: **for three hundred years and an increase of nine [18:25]**.

ثم قال: أبو جعفر (عليه السلام): «يا جابر، و هل تدري من المنتصر و السفاح؟ يا جابر، المنتصر الحسين، و السفاح أمير المؤمنين (صلوات الله عليهما)».

Then Abu Ja'far^{asws} said: 'O Jabir! And do you know who are Al-Muntasar and Al-Safaah! O Jabir! Al-Muntasar is Al-Husayn^{asws}, and Al-Safah is Amir-Al-Momineen^{asws},³⁵

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابَوَيْهِ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُوسَى الدَّقَاقِ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّخَعِيِّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ يَزِيدَ التَّوْقَلِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِلصَّادِقِ ع يَا ابْنَ رَسُولِ اللَّهِ سَمِعْتُ مِنْ أَبِيكَ أَنَّهُ قَالَ يَكُونُ بَعْدَ الْقَائِمِ ع اثْنَا عَشَرَ إِمَاماً

Muhammad Bin Ali Bin Al Husayn Bin Musa Bin Babuwayh, from Ali Bin Ahmad Bin Musa Al Daqqaq, from Muhammad Bin Abdullah Al Kufy, from Musa Bin Imran Al Nakhaie, from his uncle Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from his father, from Abu Baseer who said,

'I said to Al-Sadiq^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! I heard from your^{asws} father^{asws} having said there will happen to be twelve Imams^{asws} after Al-Qaim^{asws},³⁶

فَقَالَ قَدْ قَالَ اثْنَا عَشَرَ مَهْدِيّاً وَ لَمْ يُقُلْ اثْنَا عَشَرَ إِمَاماً وَ لَكِنَّهُمْ قَوْمٌ مِنْ شِيعَتِنَا يَدْعُونَ النَّاسَ إِلَى مُوَالَاتِنَا وَ مَعْرِفَةِ حَقِّنَا.

He^{asws} said: 'He^{asws} had said, 'Twelve Mahdis (Guided ones)' and did not say, 'Twelve Imams^{asws}', but they will be a group of our^{asws} Shias calling the people to our^{asws} Wilayah and recognition of our^{asws} rights'.³⁷

Washing and Burial of the 12th Imam^{asws}:

خص، منتخب البصائر ممّا رَوَاهُ إِلَى السَّيِّدِ الْجَلِيلِ بَهَاءِ الدِّينِ عَلِيِّ بْنِ عَبْدِ الْحَمِيدِ الْحُسَيْنِيِّ رَوَاهُ بِطَرِيقِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْإِبَادِيِّ يَرْفَعُهُ إِلَى أَحْمَدَ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع سَمِعْتُ عَنِ الرَّجَعَةِ أَوْ حَقٍّ هِيَ قَالَ نَعَمْ فَقِيلَ لَهُ مَنْ أَوَّلُ مَنْ يَخْرُجُ قَالَ الْحُسَيْنُ

³⁵ تفسير العياشي 2: 24 / 326

³⁶ Bihar ul Anwar, Vol. 53, Chapter 29, H. 138 (part of same Hadith)

³⁷ Bihar ul Anwar, Vol. 53, Chapter 29, H. 138 (part of same Hadith)

يَخْرُجُ عَلَى أَثَرِ الْقَائِمِ ع قُلْتُ وَ مَعَهُ النَّاسُ كُلُّهُمْ قَالَ لَا بَلْ كَمَا ذَكَرَ اللَّهُ تَعَالَى فِي كِتَابِهِ يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا قَوْمٌ بَعْدَ قَوْمٍ.

(The book) 'Muntakhab Al Basaair', from what is reported to me by Al Seyyid Al Jaleel Baha Al Deen Ali Bin Abdul Hameed Al Husayni reporting it by his way, from Ahmad Bin Muhammad Al Ayyadi, raising it to Ahmad Bin Uqba, from his father,

'From Abu Abdullah^{asws} having been asked about the *Raj`a* whether it is true, he^{asws} said: 'Yes'. It was said to him^{asws}, 'Who will be the first one to come out?' He^{asws} said: 'Al-Husayn^{asws}, upon the footsteps of Al-Qaim^{asws}'. I said, 'And with him^{asws} would be the people, all of them?' He^{asws} said: 'No, but just as Allah^{azwj} the Exalted Mentioned in His^{azwj} Book: **A Day it would be blown into the Trumpet, so you would be coming in crowds [78:18] – group after group**'.

وَ عَنْهُ ع وَ يُقْبِلُ الْحُسَيْنُ ع فِي أَصْحَابِهِ الَّذِينَ قُتِلُوا مَعَهُ وَ مَعَهُ سَبْعُونَ نَبِيًّا كَمَا بَعَثُوا مَعَ مُوسَى بْنِ عِمْرَانَ فَيَدْفَعُ إِلَيْهِ الْقَائِمُ ع الْحَاتِمَ فَيَكُونُ الْحُسَيْنُ ع هُوَ الَّذِي يَلِي غُسْلَهُ وَ كَفَنَهُ وَ حَنَوطَهُ وَ يُوَارِيهِ فِي حُفْرَتِهِ.

And from him^{asws}: 'And Al-Husayn^{asws} will come back among his^{asws} companions, those who were killed with him^{asws}, and with him^{asws} would be seventy Prophets^{as} just as they had been Sent with Musa^{as} Bin Imran^{as}. Al-Qaim^{asws} will hand over the ring to him^{asws}, so Al-Husayn^{asws} will happen to be the one to be in charge of his^{asws} washing and his^{asws} enshrouding, and his^{asws} embalming, and placing him^{asws} in his^{asws} grave'.³⁸

كَأ، الكافي العدة عَنْ سَهْلٍ عَنِ ابْنِ شُمُونَ عَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ الْبَطَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ قَضَيْنَا إِلَى بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ - قَالَ قَتْلُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ طَعْنُ الْحُسَيْنِ ع وَ لَتَعْلُنَّ عُلُوقًا كَبِيرًا قَالَ قَتْلُ الْحُسَيْنِ ع

(The book) 'Al Kafi' – The number (of reporters), from Sahl, from Ibn Shamoun, from Al Asamm, from Abdullah Bin Al Qasim Al Batl,

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **And We Decreed to the Children of Israel in the Book: "You will make mischief in the land twice, [17:4].** He^{asws} said: 'Killing of Ali^{asws} Bin Abu Talib^{asws} and stabbing of Al-Hassan^{asws}. **and you will declare haughtiness, greatness (for yourselves)! [17:4] – the killing of Al-Husayn^{asws}.**

فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا إِذَا جَاءَ نَصْرُ دِمِ الْحُسَيْنِ بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ قَوْمٌ يَبْعَثُهُمُ اللَّهُ قَبْلَ خُرُوجِ الْقَائِمِ فَلَا يَدْعُونَ وَتَرَا لَإِلِ مُحَمَّدٍ إِلَّا قَتْلَهُ وَ كَانَ وَعْدًا مَفْعُولًا خُرُوجِ الْقَائِمِ ع

So, when the first of the two Promises comes, [17:5] – when the help for (avenging) the blood of Al-Husayn^{asws} comes, We will Send against you a servant of Ours with mighty prowess, and they will ravage the houses [17:5] – the people Allah^{azwj} would be Resurrecting before the rising of Al-Qaim^{asws}, so they will not leave an enemy of the

³⁸ Bihar ul Anwar, Vol. 53, Chapter 29, H. 130

Progeny^{asws} of Muhammad^{saww} except they will kill him, **and it was always a Promise to be accomplished [17:5]** – rising of Al-Qaim^{asws}.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ خُرُوجُ الْحُسَيْنِ ع فِي سَبْعِينَ مِنْ أَصْحَابِهِ عَلَيْهِمُ الْبَيْضُ الْمُدْهَبُ لِكُلِّ بَيْضَةٍ وَجْهَانِ الْمُؤَدُّونَ إِلَى النَّاسِ
إِنْ هَذَا الْحُسَيْنُ قَدْ خَرَجَ حَتَّى لَا يَشْكُ الْمُؤْمِنُونَ فِيهِ وَ إِنَّهُ لَيْسَ بِدَجَالٍ وَ لَا شَيْطَانٍ وَ الْحِجَّةُ الْقَائِمُ بَيْنَ أَظْهَرِهِمْ

Then We will Return the prevalence to you over them [17:6] – rising of Al-Husayn^{asws} among seventy of his^{asws} companions, upon them would be protective helmets. For each helmet would be two facets, to demonstrate to the people that this is indeed Al-Husayn^{asws} who has come out, until the Momineen would have no doubts about it, and that he^{asws} is neither Al-Dajjaal^{la}, nor Satan^{la}, and Al-Hujjat Al-Qaim^{asws} would also come in their support.

فَإِذَا اسْتَقَرَّتِ الْمَعْرِفَةُ فِي قُلُوبِ الْمُؤْمِنِينَ أَنَّهُ الْحُسَيْنُ ع جَاءَ الْحِجَّةُ الْمَوْتُ فَيَكُونُ الَّذِي يُغَسِّلُهُ وَ يُكْفِنُهُ وَ يُحْطِئُهُ وَ يَلْحُدُّهُ فِي
حُفْرَتِهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ لَا يَلِي الْوَصِيَّ إِلَّا الْوَصِيُّ.

When the recognition would be settled in the hearts of the Momineen that he^{asws} is indeed Al-Husayn^{asws}, the death will approach Al-Hujjat^{asws}. The one^{asws} who would be washing him^{asws}, and shrouding him^{asws}, and embalming him^{asws}, and burying him^{asws} in his^{asws} grave would be Al-Husayn^{asws} Bin Ali^{asws}, no one follows the successor^{asws} except for the successor^{asws}.³⁹

The Raj`a of Rasool-Allah^{saww} and Amir-ul-Momineen^{asws}:

يج، الخرائج و الجرائح سهل بن زياد عن ابن محبوب عن ابن فضال عن سعد الجلاب عن جابر عن أبي جعفر ع قال قال
الحسين ع لأصحابه قبل أن يقتل إن رسول الله قال لي يا بني إنك ستساق إلى العراق و هي أرض قد اتقى بها النسيون و
أوصياء النبيين و هي أرض تدعى عمراء و إنك تستشهد بها و تستشهد معك جماعة من أصحابك لا يجدون ألم مس الحديد

(The book) 'Al Kharaij Wal Jaraih – Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Fuzayl, from Sa'ad Al Jallab, from Jabir,

'From Abu Ja'far^{asws} having said: 'Al-Husayn^{asws} said to his^{asws} companions before he^{asws} was killed: 'Rasool-Allah^{saww} said to me: 'O my^{saww} son^{asws}! You^{asws} will be driven to Iraq and it is a land at which the Prophets^{as} and successors^{as} of the Prophets^{as} will gather, and it is a land called Amoura'a, and you^{asws} will be martyred at it, and a group of your^{asws} companions will be martyred along with you^{asws}, finding the pain of the touch of the iron (swords).'

وَ تَلَا قُلْنَا يَا نَارُ كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ يَكُونُ الْحَرْبُ بَرْدًا وَ سَلَامًا عَلَيْكَ وَ عَلَيْهِمْ فَأَبْشِرُوا فَوَ اللَّهُ لَئِنْ قَتَلُونَا فَإِنَّا نَرُدُّ
عَلَى نَبِيِّنَا

³⁹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 103

And he^{saww} recited: **We said: "O fire! Become cool and safe upon Ibrahim!" [21:69].** The war will become cool and safe upon you^{asws} and upon them, therefore receive glad tidings'. By Allah^{azwj}! If we^{asws} are killed, we^{asws} will be returning unto our Prophet^{saww}.

قَالَ تُمْ أَمْكُثْ مَا شَاءَ اللَّهُ فَأَكُونُ أَوَّلَ مَنْ يَنْشَقُّ الْأَرْضُ عَنْهُ فَأَخْرُجُ خَرْجَةً يُؤَافِقُ ذَلِكَ خَرْجَةَ أَمِيرِ الْمُؤْمِنِينَ وَ قِيَامَ قَائِمِنَا تُمْ لَيَنْزِلَنَّ عَلَيَّ وَفْدٌ مِنَ السَّمَاءِ مِنْ عِنْدِ اللَّهِ لَمْ يَنْزِلُوا إِلَى الْأَرْضِ قَطُّ وَ لَيَنْزِلَنَّ إِلَيَّ جَبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ جُنُودٌ مِنَ الْمَلَائِكَةِ

He^{asws} said: 'Then I^{asws} shall wait for as long as Allah^{azwj} so Desires, then I^{asws} will happen to be the first one the earth will be split from, so I^{asws} shall come out with an exit that would be harmonised with the coming of Amir-ul-Momineen^{asws} and the rising of our^{asws} Qaim^{asws}. Then a delegation from the sky will descend unto me^{asws} from the Presence of Allah^{azwj}, not having descended to the earth at all (before), and there would descend unto me^{asws} Jibraeel^{as}, and Mikaeel^{as}, and Israfeel^{as}, and armies from the Angels.

وَ لَيَنْزِلَنَّ مُحَمَّدٌ وَ عَلِيٌّ وَ أَنَا وَ أَخِي وَ جَمِيعٌ مِنْ مَنِّ اللَّهِ عَلَيْهِ فِي حُمُولَاتٍ مِنْ حُمُولَاتِ الرَّبِّ خَيْلٌ بُلْقِي مِنْ نُورٍ لَمْ يَرْكَبْهَا مَخْلُوقٌ

And there would descend Muhammad^{saww}, and Ali^{asws}, and I^{asws}, and my^{asws} brother^{asws}, and the entirety of the one Allah^{azwj} Favours upon among load from the loads of the Lord^{azwj}, spotted horses of light, not having been ridden by any creature.

تُمْ لَيَهْرُنَّ مُحَمَّدٌ لَوَاءَهُ وَ لَيَدْفَعُنَّهُ إِلَى قَائِمِنَا مَعَ سَيْفِهِ تُمْ إِنَّا نَمُكُثُ مِنْ بَعْدِ ذَلِكَ مَا شَاءَ اللَّهُ تُمْ إِنَّ اللَّهَ يَخْرُجُ مِنْ مَسْجِدِ الْكُوفَةِ عَيْنًا مِنْ دُهْنٍ وَ عَيْنًا مِنْ مَاءٍ وَ عَيْنًا مِنْ لَبَنٍ تُمْ إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع يَدْفَعُ إِلَيَّ سَيْفَ رَسُولِ اللَّهِ ص وَ يَبْعَثُنِي إِلَى الْمَشْرِقِ وَ الْمَغْرِبِ فَلَا آتِي عَلَى عَدُوٍّ لِلَّهِ إِلَّا أَهْرَقْتُ دَمَهُ وَ لَا أَدْعُ صَمًا إِلَّا أَخْرَقْتُهُ حَتَّى أَقَعَ إِلَى الْهِنْدِ فَأَقْتَحُهَا

Then Muhammad^{saww} will shake his^{saww} flag and hand it over to our^{asws} Qaim^{asws} along with his^{saww} sword. Then we^{asws} shall remain after that for as long as Allah^{azwj} so Desires. Then Allah^{azwj} will Bring forth from Masjid Al-Kufa a spring of oil and a spring of water and a spring of milk. Then Amir-ul-Momineen^{asws} will hand over the sword of Rasool-Allah^{saww} to me^{asws} and send me^{asws} to the east and the west, so I^{asws} will not come to an enemy of Allah^{azwj} except I^{asws} will spill his blood and I^{asws} will not leave any idol except I^{asws} will incinerate it, until I^{asws} go to India and conquer it.

وَ إِنَّ دَانِيَالَ وَ يُوشَعَ يَخْرُجَانِ إِلَى أَمِيرِ الْمُؤْمِنِينَ يَقُولَانِ صَدَقَ اللَّهُ وَ رَسُولُهُ وَ يَبْعَثُ اللَّهُ مَعَهُمَا إِلَى الْبَصْرَةِ سَعِيدَ رَجُلًا فَيَقْتُلُونِ مُفَاتِلِيهِمْ وَ يَبْعَثُ بَعْثًا إِلَى الرُّومِ فَيَفْتَحُ اللَّهُ لَهُمْ تُمْ لَا قَتْلَ كُلِّ دَابَّةٍ حَرَّمَ اللَّهُ لَحْمَهَا حَتَّى لَا يَكُونَ عَلَى وَجْهِ الْأَرْضِ إِلَّا الطَّيِّبُ

And Daniel^{as} and Joshua^{as} will both come out to Amir-ul-Momineen^{asws} saying: 'Allah^{azwj} and His^{azwj} Rasool^{saww} spoke the truth', and Allah^{azwj} will Send seventy men along with them both^{as} to Masra, and they will be killing the ones who fight against them; and Allah^{azwj} will Send a party to Rome and Allah^{azwj} will Conquer it for them. Then I^{asws} will kill every animal whose meat Allah^{azwj} has Prohibited until there does not happen to be upon the surface of the earth except the good.

وَأَعْرَضَ عَلَى الْيَهُودِ وَالنَّصَارَى وَسَائِرِ الْمِلَلِ وَأَلْخِزَّتَهُمْ بَيْنَ الْإِسْلَامِ وَالصَّيْفِ فَمَنْ أَسْلَمَ مَنَنْتُ عَلَيْهِ وَمَنْ كَرِهَ الْإِسْلَامَ أَهْرَقَ اللَّهُ دَمَهُ وَلَا يَبْقَى رَجُلٌ مِنْ شِيعَتِنَا إِلَّا أَنْزَلَ اللَّهُ إِلَيْهِ مَلَكًا يَمْسَحُ عَنْ وَجْهِهِ التُّرَابَ وَيُعَرِّفُهُ أَزْوَاجَهُ وَمَنْزِلَتَهُ فِي الْجَنَّةِ وَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَعْمَى وَلَا مُقْعَدٌ وَلَا مُبْتَلَى إِلَّا كَشَفَ اللَّهُ عَنْهُ بَلَاءَهُ بِنَا أَهْلَ الْبَيْتِ

And I^{asws} shall present unto the Jews and the Christians and the rest of the religions and get them to choose between Islam and the sword, so the one who becomes a Muslim I^{asws} shall favour upon him, and the one who dislikes Islam, Allah^{azwj} will Spill his blood, and there will not remain any man from our^{asws} Shias except Allah^{azwj} will Send down an Angel unto him wiping the dust from his face and introduce him to his spouses and his house in the Paradise, and there will not remain anyone on the surface of the earth as blind, nor as crippled, nor as an afflicted except Allah^{azwj} will Remove his affliction through us^{asws} the People^{asws} of the Household.

وَلَيَنْزِلَنَّ الْبَرَكَاتُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ حَتَّى إِنَّ الشَّجَرَةَ لَتَقْصِفُ بِمَا يُرِيدُ اللَّهُ فِيهَا مِنَ الثَّمَرَةِ وَتَأْكُلَنَّ ثَمَرَةَ الشَّتَاءِ فِي الصَّيْفِ وَثَمَرَةَ الصَّيْفِ فِي الشَّتَاءِ وَذَلِكَ قَوْلُهُ تَعَالَى وَ لَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَ الْأَرْضِ وَ لَكِنْ كَذَّبُوا فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ

And the Blessings will descend from the sky to the earth to the extent that the trees will bring forth whatever Allah^{azwj} Wants regarding it from the fruits, and the fruits of the winter will be eaten during the summer, and the fruits of the summer during the winter, and these are the Words of the Exalted: ***And if the people of the towns had believed and feared, We would have Opened upon them Blessings from the sky and the earth. But, they belied, so We Seized them due to what they were earning [7:96].***

ثُمَّ إِنَّ اللَّهَ لَيَهَبُ لِشِيعَتِنَا كَرَامَةً لَا يَحْتَمِي عَلَيْهِمْ شَيْءٌ فِي الْأَرْضِ وَ مَا كَانَ فِيهَا حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ يُرِيدُ أَنْ يَعْلَمَ عِلْمَ أَهْلِ بَيْتِهِ فَيُخْبِرُهُمْ بِعِلْمٍ مَا يَعْمَلُونَ.

Then Allah^{azwj} will Grant to our^{asws} Shias a prestige, nothing will be hidden from them in the earth and whatever was in it, to the extent that the man from them will want to know the knowledge of his family, and he will inform them with the knowledge of what they had been doing”.⁴⁰

Warning of Rasool-Allah^{saww} during Raj`a

Allah^{azwj} Says:

قُمْ فَأَنْذِرْ {2}

Arise, so warn (others) [74:2]

⁴⁰ Bihar ul Anwar, Vol. 53, Chapter 29, H. 52

وَرَبَّكَ فَكَبِّرْ {3}

And your Lord, so exclaim His Greatness [74:3]

و عنه: عن محمد بن الحسين بن أبي الخطاب، عن محمد بن سنان، عن عمار بن مروان، عن المنخل بن جميل، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، في قوله عز و جل: يَا أَيُّهَا الْمُدَّثِّرُ قُمْ فَأَنْذِرْ: «يعني بذلك محمدا (صلى الله عليه و آله) و قيامه في الرجعة ينذر فيها.

And from him, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Al-Mankhal Bin Jameel, from Jabir Bin Yazeed, who has said:

‘Abu Ja’far^{asws} regarding the Words of the Mighty and Majestic: **O you Al-Muddasir! (the covered one) [74:1] Arise, so warn (others) [74:2]:** ‘It Means by that, Muhammad^{saww}, and his^{saww} rising during the Return (Al-Raj`a) and his^{saww} warning during it’.

قوله: إِنَّهَا لِإِحْدَى الْكَبَرِ نَذِيرًا يعني محمدا (صلى الله عليه و آله) نذيرا لِلْبَشَرِ فِي الرَّجْعَةِ» [و في قوله: (إنا أرسلناك كافة للناس) في الرجعة].

His^{azwj} Words: **Surely it is the great one [74:35]** - Meaning Muhammad^{saww}, **Warning to the humans [74:36]** - during the Return (Al-Raj`a)’⁴¹.

‘Amir-ul-Momineen^{asws} - the Title to be accepted by all:

خص، منتخب البصائر سَعْدٌ عَنِ ابْنِ عِيسَى عَنِ الْأَهْوَازِيِّ وَ مُحَمَّدِ بْنِ الرَّقِيِّ عَنِ النَّضْرِ عَنْ يَحْيَى الْحُلَيْيِّ عَنِ الْمُعَلَّى أَبِي عُثْمَانَ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ أَوَّلُ مَنْ يَرْجِعُ إِلَى الدُّنْيَا الْحُسَيْنُ بْنُ عَلِيٍّ عَ فِيمَلِكُ حَتَّى يَسْقُطَ حَاجِبَاهُ عَلَى عَيْنَيْهِ مِنَ الْكِبَرِ

(The book) ‘Muntakhab Al Basaair – Sa’ad, from Ibn Isa, from Al Ahwazy and Muhammad Al Barqy, from Al Nazar, from Yahya Al Halby, from Al Moalla Abu Usman, from Al Moallah Bin Khunays who said,

‘Abu Abdullah^{asws} said to me: ‘The first one to return to the world would be Al-Husayn Bin Ali^{asws}, and he^{asws} will rule until his^{asws} eyebrows fall upon his^{asws} eyes out of old age’.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَأْدُكَ إِلَى مَعَادٍ قَالَ نَبِيُّكُمْ ص رَاجِعٌ إِلَيْكُمْ.

He (the narrator) said, ‘Abu Abdullah^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: **Surely the One Who Imposed the Quran upon you would Take you back to the Return. [28:85].** He^{asws} said: ‘Your Prophet^{saww} will be Returned to you all’⁴².

⁴¹ (مختصر بصائر الدرجات: 26).

⁴² Bihar ul Anwar, Vol. 53, Chapter 29, H. 19

شي، تفسير العياشي عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَقَدْ تَسَمَّوْا بِاسْمِ مَا سَمَّى اللَّهُ بِهِ أَحَدًا إِلَّا عَلِيَّ بْنَ أَبِي طَالِبٍ وَ مَا جَاءَ تَأْوِيلُهُ قُلْتُ جُعِلْتُ فِدَاكَ مَتَى يَجِيءُ تَأْوِيلُهُ

Tafseer Al Ayyashi, from Salam Bin Mustaneer,

‘From Abu Abdullah^{asws} having said: ‘They are naming themselves with a name (Title ‘Amir-ul-Momineen’) Allah^{azwj} has not Named anyone except Ali^{asws} Bin Abu Talib^{asws}, and its explanation has not come yet’. I said, ‘May I be sacrificed for you^{asws}! When will its explanation come?’

قَالَ إِذَا جَاءَتْ جَمَعَ اللَّهُ أَمَامَهُ النَّبِيِّينَ وَ الْمُؤْمِنِينَ حَتَّى يَنْصُرُوهُ وَ هُوَ قَوْلُ اللَّهِ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ إِلَى قَوْلِهِ أَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

He^{asws} said: ‘When it does come, Allah^{azwj} will Gather the Prophets^{as} and the Momineen in front of him^{asws} until they help him^{asws}, and it is the Word of Allah^{azwj}: **And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom [3:81] – up to His^{azwj} Words: and I (too) am of the Bearers of Witness with you [3:81].**

فَيَوْمَئِذٍ يَدْفَعُ رَسُولُ اللَّهِ ص اللَّوَاءَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع فَيَكُونُ أَمِيرَ الْخَلَائِقِ كُلِّهِمْ أَجْمَعِينَ يَكُونُ الْخَلَائِقُ كُلُّهُمْ تَحْتَ لَوَائِهِ وَ يَكُونُ هُوَ أَمِيرَهُمْ فَهَذَا تَأْوِيلُهُ.

On that day, Rasool-Allah^{azwj} will hand over the flag to Ali^{asws} Bin Abu Talib^{asws}, so he^{asws} would become Emir of the creatures, all of them in their entirety. The creatures in their entirety would come to be beneath his^{asws} flag, and he^{asws} would become their Emir. So, this is its explanation” (of the title of Amir-ul-Momineen^{asws} as acknowledged universally).⁴³

خص، منتخب البصائر بهذا الإسناد عَنْ حَمَّادٍ عَنْ بُكَيْرٍ بْنِ أَعْيَنَ قَالَ قَالَ لِي مَنْ لَا أَشْكُ فِيهِ يَعْنِي أَبَا جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص وَ عَلِيًّا سَيَرْجِعَانِ.

(The book) ‘Muntakhab Al Basaair’, by this chain from Hammad from Bukeyr Bin Ayn who said,

‘He^{asws} said to me, the one there is no doubt regarding him^{asws}, meaning Abu Ja’far^{asws} that Rasool-Allah^{saww} and Ali^{asws} would both be returning’.⁴⁴

Killing of the Iblis^{la} is in Raj`a:

علي بن إبراهيم، في معنى الآية: ثم ذكر الله الأئمة (عليهم السلام)، فقال: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ، يعني فإنهم يرجعون، أي الأئمة (عليهم السلام) إلى الدنيا.

⁴³ Bihar ul Anwar, Vol. 53, Chapter 29, H. 67

⁴⁴ Bihar ul Anwar, Vol. 53, Chapter 29, H. 2

Ali Bin Ibrahim –

Regarding the Meaning of the Verse, said, ‘Then Allah^{azwj} Mentions the Imams^{asws}, so He^{azwj} Says [43:28] **And He Made it a Word to continue in his posterity that they may return**, Meaning that they^{asws} would be returning, i.e., the Imams^{asws}, to the world (during Raj`a)’.⁴⁵

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ {37}

He said: “So you are from the Respited ones [15:37]

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ {38}

Up to the Day of the known time” [15:38]

فإذا كان يوم الوقت المعلوم ظهر إبليس لعنه الله في جميع أشياعه منذ خلق الله آدم (عليه السلام) إلى يوم الوقت المعلوم، و هي آخر كرة يكرها أمير المؤمنين (عليه السلام)».

So when it will be **the Day of the known time” [15:38]**, Iblees^{la}, may Allah^{azwj} Curse him^{la} would appear among the entirety of his^{la} adherents since Allah^{azwj} Created Adam^{as} up to **the Day of the known time” [15:38]**, and it is the last resumption of the fighting of Amir-ul-Momineen^{asws} would be attacking in’.

قلت: و إنما لكرات؟ قال: «نعم، إنما لكرات و كرات، ما من إمام في قرن إلا و يكر في قرنه، و يكر معه البر و الفاجر في دهره، حتى يدل الله عز و جل المؤمن من الكافر،

I said, ‘And it would be a resumption of fighting?’ He^{asws} said: ‘Yes, it would be a resumption of the fighting and the fighting. There is none from an Imam^{asws} except he^{asws} (will) fight (with people) from his^{asws} generation, and there will fight along with him^{asws} the righteous ones and the immoral ones of his^{asws} era, until Allah^{azwj} Mighty and Majestic Lets the Momin triumph over the Kafir.

فإذا كان يوم الوقت المعلوم كر أمير المؤمنين (عليه السلام) في أصحابه، و جاء إبليس في أصحابه، و يكون ميقاتهم في أرض من أراضي الفرات يقال لها (الروحاء) قريبا من كوفتكم، فيقتتلون قتالا لم يقتتل مثله منذ خلق الله عز و جل العالمين،

So when it would be **the Day of the known time” [15:38]**, Amir-ul-Momineen^{asws} would be fighting (assisted) with his^{asws} companions, and Iblees^{la} would come along with his^{la} companions, and their meeting (in battle) would happen to be in a land from the lands of the Euphrates call Al-Rawha near your Kufa. So they would be killing in the fighting, the like of which killing has not occurred since Allah^{azwj} Mighty and Majestic Created the worlds.

فكأنني أنظر إلى أصحاب أمير المؤمنين (عليه السلام) قد رجعوا إلى خلفهم القهقري مائة قدم، و كأنني أنظر إليهم و قد وقعت بعض أرجلهم في الفرات، فعند ذلك يهبط الجبار عز و جل في ظلل من العمام و الملائكة و قضي الأمر

⁴⁵ تفسير القمي 2: 283

It is as if I^{asws} am looking at the companions of Amir-ul-Momineen^{asws} to have returned to their behind (after they have) retreated one hundred feet, and as if I^{asws} am looking at them and some of their feet to have fallen in the Euphrates. So, during that, the (Command of) the Compeller Mighty and Majestic would Descend **in the shadows of the clouds and (so would) the Angels, and the matter would have been Decided [2:210]**.

و رسول الله (صلى الله عليه و آله) أمامه، بيده حربة من نور، فإذا نظر إليه إبليس رجع القهقري ناكصا على عقبيه، فيقولون له أصحابه: أين تريد و قد ظفرت؟ فيقول: إني أرى مالا ترون، إني أخاف الله رب العالمين،

And Rasool-Allah^{saww} would be in front of it, in his^{saww} hand being a lance of light. So when Iblees^{la} looks at him^{saww}, he^{la} would retreat upon his^{la} heels, and his^{la} companions would be saying to him^{la}, 'Where are you^{la} intending to go to and you^{la} have been victorious?' He^{la} would be saying, 'I^{la} can see what you are not seeing. I^{la} fear the Lord^{azwj} of the worlds'.

فيلحقه النبي (صلى الله عليه و آله)، فيطعنه طعنة بين كتفيه، فيكون هلاكه و هلاك جميع أشياعه،

So the Prophet^{saww} would come across him^{la}, and he^{saww} would stab him^{la} with a stab between his^{la} shoulders destroying him^{la}, and destroy the entirety of his^{la} adherents.

فعند ذلك يعبد الله عز و جل و لا يشرك به شيء، و يملك أمير المؤمنين (عليه السلام) أربعاً و أربعين ألف سنة، حتى يلد الرجل من شيعة علي (عليه السلام) ألف ولد من صلبه ذكر، في كل سنة ذكر، و عند ذلك تظهر الجنتان المدهامتان، عند مسجد الكوفة و ما حوله بما شاء الله.

Thus, during that, Allah^{azwj} Mighty and Majestic would be worshipped and nothing would be associated with Him^{azwj}. And Amir-ul-Momineen^{asws} would rule for forty four thousand years, to the extent that a man from the Shias of Ali^{asws} would beget a thousand male children from his loins, a male during every year. And during that, the two Gardens, **Both, plush green in foliage [55:64]**, would appear, by the Masjid Al-Kufa and what is around it, with whatever Allah^{azwj} so Desires".⁴⁶

عن وهب بن جميع مولى إسحاق بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول إبليس: رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ قال له وهب: جعلت فداك، أي يوم هو؟

From Wahab bin Jami'e, a slave of Is'haq Bin Amaar who said,

'I asked Abu Abdullah^{asws} about the Words of Iblees^{la}: **Lord! 'Then Respite me up to the Day they would be Resurrected' [15:36] He said: "So you are from the Respited ones [15:37] Up to the Day of the known time" [15:38]**. May I be sacrificed for you^{asws}! Which day is it?'

⁴⁶ مختصر بصائر الدرجات: 26

قال: «يا وهب، أتحسب أنه يوم يبعث الله فيه الناس؟ إن الله أنظره إلى يوم يبعث فيه قائمنا، فإذا بعث الله قائمنا كان في مسجد الكوفة، و جاء إبليس حتى يجثو بين يديه على ركبتيه، فيقول: يا ويله من هذا اليوم، فيأخذ بناصيته فيضرب عنقه، فذلك اليوم هو الوقت المعلوم».

He^{asws} said: 'O Wahab! Do you reckon that is it the Day in which Allah^{azwj} would Resurrect the people? Allah^{azwj} has Respited him^{la} till the day in which He^{azwj} would Send our^{asws} Qaim^{asws}. He^{asws} would be in the Masjid of Al-Kufa, and Iblees^{la} would come until he^{la} would kneel down in front of him^{asws}, and he^{la} would be saying, 'O woe from this day!' So he^{asws} would grab him^{la} by his^{la} eyebrows and strike his^{la} neck off, and that is **the Day of the known time**" [15:38].⁴⁷

The Imam^{aifj} will Crucify the 'One' and the 'Two' during the Raj`a

خص، منتخب البصائر من كتاب السلطان المفرج عن أهل الإيمان تصنيف السيد الجليل بهاء الدين علي بن عبد الكريم الحسيني يرفعه إلى علي بن مهزيار قال: كنت نائماً في مرقدي إذ رأيت فيما يرى النائم قائلاً يقول حج السنة فإنك تلقى صاحب الزمان وذكر الحديث بطوله ثم قال يا ابن مهزيار إنه إذا فقد الصيني وتحرك المغربي و سار العباسي و بوع السفيني يؤذن لولي الله

(The book) 'Muntakhab Al Basaair, from the book 'Al Sultan Al Mufarraj An Ahl Al Eman', written by Al Seyyid Al Jaleel Baha Al Deen Ali Bin Abdul Kareem Al Hasany, raising it to Ali Bin Mahziyar who said,

'I was sleeping in my bed when I saw during what the sleeping one sees (dream), a speaker saying: 'Go to Hajj this year and you will meet the Master^{asws} of the time' – and he mentioned in its length, then he (12th Imam^{asws}) said: 'O Ibn Mahziyar! When the Chinese are lost, and the west burns, and the Abbasi comes and pledges allegiance to Al-Sufyani, there will be Permission for the Guardian^{asws} of Allah^{azwj}.

فأخرج بين الصفا والمروة في ثلاثمائة وثلاثة عشر فأجىء إلى الكوفة فأهدم مسجدها وأبنيه على بنائه الأول وأهدم ما حوله من بناء الجبابرة وأحج بالناس حجة الإسلام وأجىء إلى يثرب فأهدم الحجرة وأخرج من بها وهما طريان

I^{asws} shall come out between Al-Safa and Al-Marwa among three hundred and thirteen. Then I^{asws} will come to Al-Kufa and demolish its Masjids and build it upon its former construction, and demolish whatever is around it from the buildings of the tyrants, and I^{asws} shall argue with the people the arguments of Islam, and I^{asws} will come to Yasrab (Medina) and demolish the chamber and extract the ones who are in it, and they will both be fresh (undecayed bodies).

فأمرهم بحجارة البقيع وأمر بحشبتين يصلبان عليهما فتورقان من تحتهما فيفتتن الناس بهما أشد من الأولى فينادي مناد الفتنة من السماء يا سماء أنبذي و يا أرض خذي فيومئذ لا يبقى على وجه الأرض إلا مؤمن قد أخلص قلبه للإيمان

⁴⁷ تفسير العياشي 2: 14 / 242

I^{asws} shall order with both of them to be brought to Al-Baqie (cemetery) and order (for there to be) crucifixion using two dry planks of wood. These planks will sprout green under them and the people will be Tried by these two more severely than the first time. Then a Caller will Call out: 'The Fitna from the sky! O sky, discard me, and O earth, seize me!' On that day, there will not remain upon the surface of the earth except a Momin who has purified his heart for the Eman'.

قُلْتُ يَا سَيِّدِي مَا يَكُونُ بَعْدَ ذَلِكَ قَالَ الْكَرَّةُ الْكَرَّةُ الرَّجْعَةُ ثُمَّ تَلَا هَذِهِ الْآيَةَ ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَنِينَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا.

I said, 'O my Master^{asws}! What will happen after that?' He^{asws} said: 'The return, the return, the Raj`a'. Then he^{asws} recited this Verse: ***Then We will Return the prevalence to you over them and Aid you with wealth and sons and Make you more numerous [17:6]***'.⁴⁸

Flogging of 'her' for Slandering a Wife of Rasool-Allah^{saww}:

في كتاب علل الشرايع باسناده الى عبد الرحمن القصير قال قال لى أبو جعفر عليه السلام: اما لو قام قائمنا ردت الحميراء حتى يجلدوها الحد، وحتى ينتقم لابنة محمد فاطمة عليها السلام منها،

In the book Al Illal Al Sharai'e, by his chain going up to Abdul Rahman Al Qusayr who said,

'Abu Ja'far^{asws} said to me: 'But, if our^{asws} Al-Qaim^{asws} rises, Al-Humeyra (Ayesha) would be returned until she would be whipped for the legal punishment (of the Law), and until he^{asws} takes revenge for Muhammad^{saww}'s daughter Fatima^{asws} from her'.

قلت: جعلت فداك ولم يجلدوها ؟ قال: لفريتها على ام ابراهيم،

I said, 'May I be sacrificed for you^{asws}, and why would she be whipped?' He^{asws} said: 'For having slandered the mother (Mariah the Coptic) of Ibrahim^{as} (the son^{as} of Rasool-Allah^{saww})'.

قلت: فيكيف أخره الله للقائم ؟ فقال: لان الله تبارك وتعالى بعث محمدا صلى الله عليه واله رحمة وبعث القائم عليه السلام نقمة.

I said, 'So why did Allah^{azwj} delay it (her punishment) for Al-Qaim^{asws}?' So he^{asws} said: 'Because Allah^{azwj} Blessed and Exalted Sent Muhammad^{saww} as a mercy, and Al-Qaim^{asws} as an Avenger'.⁴⁹

The details of the slandering can be found in Ahadith, presented in Appendix IV.

⁴⁸ Bihar ul Anwar, Vol. 53, Chapter 29, H. 131

⁴⁹ Tafseer Noor Al-Saqalayn – Ch 21 H 199

Rasool-Allah^{saww}'s Prophecy about Raj`a to Salman^{ra}:

أَقُولُ وَ رَوَى الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ مِمَّا رَوَاهُ مِنْ كِتَابِ السَّيِّدِ الْجَلِيلِ حَسَنِ بْنِ كَبْشٍ مِمَّا أَخَذَهُ مِنْ كِتَابِ الْمُفْتَضَّلِ بِإِسْنَادِهِ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص يَوْمًا فَلَمَّا نَظَرُ إِلَيَّ قَالَ يَا سَلْمَانُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيًّا وَ لَا رَسُولًا إِلَّا جَعَلَ لَهُ اثْنَيْ عَشَرَ نَقِيبًا

I (Majlisi) am saying, 'And it is reported by Al Sheykh Hassan Bin Suleyman in the book 'Al Muhtazar', from what he reported from the book of the majestic Seyyid Hassan Bin Kabash, from what he took from the book 'Al Muqtazab', by his chain,

'From Salman Al-Farsy^{ra} having said: 'I^{ra} went to Rasool-Allah^{saww} one day, so when he^{saww} looked at me^{ra}, he^{saww} said: 'O Salman^{ra}! Allah^{azwj} Mighty and Majestic did not Send a Prophet^{as} nor a Mursil^{as} except He^{azwj} (Made) twelve captains to be for him^{as}'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ لَقَدْ عَرَفْتُ هَذَا مِنْ أَهْلِ الْكِتَابَيْنِ

He^{ra} said: 'I^{ra} said to him^{saww}: 'O Rasool-Allah^{saww}! I^{ra} do recognise this from the people of the two Books (Jews and Christians)'.

قَالَ يَا سَلْمَانُ فَهَلْ عَلِمْتَ مَنْ نُقَبَائِي الْإِثْنَيْ عَشَرَ الَّذِينَ اخْتَارَهُمُ اللَّهُ لِلْإِمَامَةِ مِنْ بَعْدِي فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He^{saww} said: 'O Salman^{ra}! But, do you know who are my^{saww} twelve captains, those Allah^{azwj} Chose them^{asws} for the Imamate from after me^{saww}. I^{ra} said: 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'.

قَالَ يَا سَلْمَانُ خَلَقَنِي اللَّهُ مِنْ صَفْوَةِ نُورِهِ وَ دَعَانِي فَأَطَعْتُهُ وَ خَلَقَ مِنْ نُورِي عَلِيًّا فَدَعَاهُ فَأَطَاعَهُ وَ خَلَقَ مِنْ نُورِي وَ نُورِ عَلِيٍّ فَاطِمَةً فَدَعَاَهَا فَأَطَاعَتْهُ وَ خَلَقَ مِنِّي وَ مِنْ عَلِيٍّ وَ فَاطِمَةَ الْحُسَيْنِ وَ الْحُسَيْنَ فَدَعَاَهُمَا فَأَطَاعَا

He^{saww} said: 'O Salman^{ra}! Allah^{azwj} Created me^{saww} from the elite of His^{azwj} Light and Called me^{saww}, so I^{saww} obeyed Him^{azwj}. And He^{azwj} Created Ali^{asws} from my^{saww} Light, and Called him^{asws}, and he^{asws} (also) obeyed Him^{azwj}. And He^{azwj} Created (Syeda) Fatima^{asws} from my^{saww} Light and Light of Ali^{asws}, and Called her^{asws}, and she^{asws} obeyed Him^{azwj}.

And He^{azwj} Created from me^{asws} and from Ali^{asws} and (Syeda) Fatima^{asws}, Al-Hassan^{asws} and Al-Husayn^{asws}, and Called them^{asws}, and they^{asws} obeyed Him^{azwj}.

فَسَمَّانا اللَّهُ عَزَّ وَ جَلَّ بِخَمْسَةِ أَسْمَاءٍ مِنْ أَسْمَائِهِ فَاللَّهُ الْمَحْمُودُ وَ أَنَا مُحَمَّدٌ وَ اللَّهُ الْعَلِيُّ وَ هَذَا عَلِيٌّ وَ اللَّهُ فَاطِرٌ وَ هَذِهِ فَاطِمَةُ وَ اللَّهُ ذُو الْإِحْسَانِ وَ هَذَا الْحُسَيْنُ وَ اللَّهُ الْمُحْسِنُ وَ هَذَا الْحُسَيْنُ

Then Allah^{azwj} Mighty and Majestic Named us^{asws} with five names from His^{azwj} Names. Allah^{azwj} is 'Al-Mahmoud' (the most Praised One) and I^{saww} am Muhammad^{saww}, and Allah^{azwj} is 'Ali' (Exalted) and this is Ali^{asws}, and Allah^{azwj} 'Fatir' (Originator) and this is (Syeda) Fatima^{asws}, and Allah^{azwj} is 'Zul Ihsaan' (With the Favours) and this is Al-Hassan^{asws}, and Allah^{azwj} 'Al-Mohsin', and this is Al-Husayn^{asws}.

ثُمَّ خَلَقَ مِنَّا وَ مِنْ نُورِ الْحُسَيْنِ تِسْعَةَ أَثْمَةِ فَطَاعُوا قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَ جَلَّ سَمَاءً مُبِينَةً وَ أَرْضاً مُدَحِجَةً أَوْ هَوَاءً أَوْ مَاءً أَوْ مَلَكاً أَوْ بَشِراً وَ كُنَّا بِعِلْمِهِ أَنْوَاراً نُسَبِّحُهُ وَ نَسْمَعُ لَهُ وَ نُطِيعُ

Then He^{azwj} Created from us^{asws} and from the Light of Al-Husayn^{asws}, nine Imams^{asws}, and Called them^{asws}, and they^{asws} obeyed. (This was) before Allah^{azwj} Mighty and Majestic Built sky, and the Spread-out earth, or air, or water, or Angels, or people, and we^{asws} existed with His^{azwj} Knowledge as Lights glorifying Him^{azwj} and obeying’.

فَقَالَ سَلْمَانُ قُلْتُ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي مَا لِمَنْ عَرَفَ هَؤُلَاءِ

Salman^{ra} said: ‘I^{ra} said: ‘O Rasool-Allah^{saww}! May my^{ra} father and my^{ra} mother be (sacrificed) for you^{saww}! What is for the one who recognises them^{asws}?’

فَقَالَ يَا سَلْمَانُ مَنْ عَرَفَهُمْ حَقَّ مَعْرِفَتِهِمْ وَ اقْتَدَى بِهِمْ قَوْلَى وَلِيِّهِمْ وَ تَبَرَّأَ مِنْ عَدُوِّهِمْ فَهُوَ وَ اللَّهُ مِنَّا يَرِدُ حَيْثُ نَرُدُّ وَ يَسْكُنُ حَيْثُ نَسْكُنُ

He^{saww} said: ‘One who recognises them^{asws} as is the right of their^{asws} recognition and models (emulates) them^{asws}, befriends their^{asws} friends and disavows from their^{asws} enemies, then by Allah^{azwj}, he is from us^{asws}, returning where we^{asws} return (at the Fountain) and settling where we^{asws} settle (in the Paradise)’.

قُلْتُ يَا رَسُولَ اللَّهِ فَهَلْ يَكُونُ إِيمَانٌ بِهِمْ بِغَيْرِ مَعْرِفَةٍ بِأَسْمَائِهِمْ وَ أَنْسَابِهِمْ فَقَالَ لَا يَا سَلْمَانُ قُلْتُ يَا رَسُولَ اللَّهِ فَأَنَّى لِي بِهِمْ قَالَ قَدْ عَرَفْتُ إِلَى الْحُسَيْنِ

I^{ra} said: ‘O Rasool-Allah^{saww}! Can Eman with them^{asws} happen to be without recognition of their^{asws} names and their^{asws} lineages?’ He^{saww} said: ‘No, O Salman^{ra}’. I^{ra} said: ‘O Rasool-Allah^{saww}! Introduce them^{asws} to me^{ra}’. He^{saww} said: ‘I^{saww} have already introduced up to Al-Husayn^{asws}’.

قَالَ ثُمَّ سَيِّدُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ ثُمَّ ابْنُهُ مُحَمَّدٌ بْنُ عَلِيٍّ بَاقِرٌ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ ثُمَّ جَعْفَرُ بْنُ مُحَمَّدٍ لِسَانُ اللَّهِ الصَّادِقُ ثُمَّ مُوسَى بْنُ جَعْفَرٍ الْكَاطِمُ غَيْظُهُ صَبْرًا فِي اللَّهِ ثُمَّ عَلِيُّ بْنُ مُوسَى الرَّضَا لِأَمْرِ اللَّهِ

He^{saww} said: ‘Then the chief of the worshippers Ali^{asws} Bin Al-Husayn^{asws}; then his^{asws} son^{asws} Muhammad^{asws} Bin Ali^{asws} the expounder of the knowledge of the former ones and the latter ones from the Prophets^{as} and the Mursils^{as}; then Ja’far^{asws} Bin Muhammad^{asws} the truthful tongue of Allah^{azwj}; then Musa^{asws} Bin Ja’far^{asws} the swallower of his^{asws} anger, patient for the Sake of Allah^{azwj}; then Ali^{asws} Bin Musa^{asws}, the content to the Commands of Allah^{azwj}’.

ثُمَّ مُحَمَّدٌ بْنُ عَلِيٍّ الْمُخْتَارُ مِنْ خَلْقِ اللَّهِ ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ الْهَادِي إِلَى اللَّهِ ثُمَّ الْحَسَنُ بْنُ عَلِيٍّ الصَّامِتُ الْأَمِينُ عَلَى دِينِ اللَّهِ ثُمَّ مُحَمَّدٌ سَمَاءُ بِاسْمِهِ ابْنُ الْحَسَنِ الْمَهْدِيُّ النَّاطِقُ الْقَائِمُ بِحَقِّ اللَّهِ

Then Muhammad^{asws} Bin Ali^{asws}, the Chosen from the creatures of Allah^{azwj}; then Ali^{asws} Bin Muhammad^{asws} the guide to Allah^{azwj}; Al-Hassan^{asws} Bin Ali^{asws} the silent, the trustworthy

upon the Religion of Allah^{azwj}. Then ‘M H M D’, named with his^{asws} name as Ibn Al-Hassan^{asws}, the Guided one, the speaker, the one to stand with the Right of Allah^{azwj}.

قَالَ سَلْمَانُ فَبَكَيْتُ ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ فَأَنَّى لِسَلْمَانَ لِإِدْرَاكِهِمْ

Salman^{ra} said: ‘I^{ra} cried, then said: ‘O Rasool-Allah^{saww}! So how can it be for Salman^{ra} to come across them^{asws}?’

قَالَ يَا سَلْمَانُ إِنَّكَ مُدْرِكُهُمْ وَأَمْتَالُكَ وَمَنْ تَوَلَّاهُمْ حَقِيقَةُ الْمَعْرِفَةِ

He^{saww} said: ‘O Salman^{ra}! You^{ra} will meet them^{asws}, and so will the likes of you^{ra} and the ones who befriend them^{asws} with the reality of the recognition’.

قَالَ سَلْمَانُ فَشَكَرْتُ اللَّهَ كَثِيرًا ثُمَّ قُلْتُ يَا رَسُولَ اللَّهِ إِنِّي مُوَجِّلٌ إِلَى عَهْدِهِمْ

Salman^{ra} said: ‘I^{ra} thanked Allah^{azwj} a lot, then said: ‘O Rasool-Allah^{saww}! I^{ra} have been deferred to their^{asws} era’.

قَالَ يَا سَلْمَانُ اقْرَأْ فَإِذَا جَاءَ وَعْدُ أَوْلَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

He^{saww} said: ‘O Salman^{ra}! Recite: ***So when the first of the two Promises came, We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, and it was always a Promise to be accomplished [17:5] Then We will Return the prevalence to you over them and Aid you with wealth and sons and Make you more numerous [17:6]***’.

قَالَ سَلْمَانُ فَاشْتَدَّ بُكَائِي وَ شَوْقِي وَ قُلْتُ يَا رَسُولَ اللَّهِ بِعَهْدٍ مِنْكَ فَقَالَ إِي وَ الَّذِي أَرْسَلَ مُحَمَّدًا إِنَّهُ لَبِعَهْدٍ مِنِّي وَ لِعَلِّي وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ تِسْعَةَ أَيْمَةٍ وَ كُلٌّ مِنْ هُوَ مِنَّا وَ مَظْلُومٌ فِينَا

Salman^{ra} said: ‘My^{ra} crying intensified, and I^{ra} said: ‘O Rasool-Allah^{saww}! A Covenant from you^{saww}?’ He^{saww} said: ‘Yes, by the One^{azwj} Who Sent Muhammad^{saww}! It is Covenanted from me^{saww} and for Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and nine Imams^{asws}, and everyone who is from us^{asws} and oppressed regarding us^{asws}’.

إِي وَ اللَّهِ يَا سَلْمَانُ ثُمَّ لِيَحْضُرَنَّ إِبْلِيسُ وَ جُنُودُهُ وَ كُلٌّ مِنْ مَحْضِ الْإِيمَانِ مَحْضًا وَ مَحْضِ الْكُفْرِ مَحْضًا حَتَّى يُؤْخَذَ بِالْقَصَاصِ وَ الْأَوْتَارِ وَ الثَّارَاتِ وَ لَا يَظْلِمُ رُبُّكَ أَحَدًا

Yes, by Allah^{azwj}, O Salman^{ra}! Then Iblees^{la} and his^{la} army will present, and (so will) every one of pure Eman purely, and pure Kufr purely, until the retaliation is taken, and revenge, ***and your Lord will not Wrong anyone [18:49]***.

وَ نَحْنُ تَأْوِيلُ هَذِهِ الْآيَةِ وَ نُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَ نجْعَلَهُمْ أَئِمَّةً وَ نجْعَلَهُمُ الْوَارِثِينَ وَ مُكِّنْ لَهُمْ فِي الْأَرْضِ وَ نُرِيْ فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ-

And we^{asws} are the explanation of this Verse: ***And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5] And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]***.

قَالَ سَلْمَانُ فَقُمْتُ مِنْ بَيْنِ يَدَيْ رَسُولِ اللَّهِ ص وَ مَا يُبَالِي سَلْمَانُ مَتَى لَقِيَ الْمَوْتَ أَوْ لَقِيَهُ.

Salman^{ra} said: 'I^{ra} stood up from in front of Rasool-Allah^{saww}, and Salman^{ra} does not care when he^{ra} meets the death or it meets him^{ra}'.⁵⁰

How Believers will be resurrected at the time of Raj`a

شاء، الإرشاد رَوَى عَبْدُ الْكَرِيمِ الْحَنْطَمِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا آنَ قِيَامُ الْقَائِمِ مُطِرَ النَّاسُ جُمَادَى الْآخِرَةَ وَ عَشْرَةَ أَيَّامٍ مِنْ رَجَبٍ مَطَرًا لَمْ تَرَ الْخَلَائِقُ مِثْلَهُ فَيَنْبُتُ اللَّهُ بِهِ لُحُومَ الْمُؤْمِنِينَ وَ أَبْدَانَهُمْ فِي قُبُورِهِمْ وَ كَأَنِّي أَنْظُرُ إِلَيْهِمْ مُقْبِلِينَ مِنْ قِبَلِ جَهَنَّمَ يَنْفُضُونَ شُعُورَهُمْ مِنَ التُّرَابِ.

(The book) 'Al Irshad' – It is reported by Abdul Kareem Al Khas'amy,

'From Abu Abdullah^{asws} having said: 'When it is the time of the rising of Al-Qaim^{asws}, it will rain on the people in Jamad Al-Akher, and ten days of Rajab, such a rain the people have not seen the like of it. So, Allah^{azwj} will Grow the flesh of the Momineen by it, and their bodies in their graves, and it is as if I^{asws} am looking at them coming back from the direction of Juheyna, shaking off the soil from their hair''.⁵¹

Shahadat is for All Believers:

خص، منتخب البصائر سَعْدٌ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدٍ بْنِ عِيسَى وَ ابْنِ أَبِي الْخَطَّابِ جَمِيعًا عَنْ ابْنِ مَجْبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ زُرَّارَةَ قَالَ كَرِهْتُ أَنْ أَسْأَلَ أَبَا جَعْفَرٍ ع فِي الرَّجْعَةِ فَاحْتَلْتُ مَسْأَلَةً لَطِيفَةً لِأُبْلَغَ بِهَا حَاجَتِي مِنْهَا فَقُلْتُ أَخْبِرْنِي عَمَّنْ قُتِلَ مَاتَ قَالَ لَا الْمَوْتُ مَوْتُ وَ الْقَتْلُ قَتْلٌ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ahmad and Abdullah two sons of Muhammad Bin Isa, and Ibn Abu Al Khattab altogether from Ibn Mahboub, from Ibn Riab, from Zurara who said,

"I disliked to ask Abu Ja'far^{asws} about the Return (Raja'at), so I occupied myself asking subtle questions in order to reach by it, my need from these. So I said, 'Inform me about the one who is killed, (so he) dies?' He^{asws} said: 'No. The death is death, and the killing is killing'.

⁵⁰ Bihar ul Anwar, Vol. 53, Chapter 29, H. 162

⁵¹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 94

فَقُلْتُ مَا أَحَدٌ يُقْتَلُ إِلَّا مَاتَ قَالَ فَقَالَ يَا زُرَّارَةُ قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ قَدْ فَرَّقَ بَيْنَ الْقَتْلِ وَالْمَوْتِ فِي الْقُرْآنِ فَقَالَ عَ أَفَإِنْ مَاتَ أَوْ قُتِلَ وَ قَالَ لَيْنَ مُتَمُّ أَوْ قُتِلْتُمْ لِإِلَى اللَّهِ تُحْشَرُونَ

I said, '(So) there is no one who (has been) killed and he has died?' He^{asws} said: 'He^{azwj} has Differentiated between the death and the killing in the Quran, so He^{azwj} Said: **so if he dies or is killed [3:144]**; and Said: **And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]**.

فَأَيَسَ كَمَا قُلْتُ يَا زُرَّارَةُ الْمَوْتُ مَوْتُ وَالْقَتْلُ قَتْلٌ وَقَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا

So it is not as what you say, O Zurara! The death is death and the killing is killing, and Allah^{azwj} Mighty and Majestic has Said: **Allah has Bought from the Momineen their own selves and their wealth for this, that for them would be the Paradise; they are fighting in Allah's Way, so they are killing and are being killed; a Promise upon Him, a Right [9:111]**.

قَالَ فَقُلْتُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ أَ فَرَأَيْتَ مَنْ قُتِلَ لَمْ يَذُقِ الْمَوْتَ فَقَالَ لَيْسَ مَنْ قُتِلَ بِالسَّيْفِ كَمَنْ مَاتَ عَلَى فِرَاشِهِ إِنَّ مَنْ قُتِلَ لَا بُدَّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا حَتَّى يَذُوقَ الْمَوْتَ.

He (the narrator) said, 'I said, 'Allah^{azwj} Mighty and Majestic is Saying: **Every self shall taste the death [3:185]**. So is it your^{asws} view that the one who is killed has not tasted the death?' He^{asws} said: 'The one killed by the sword isn't like the one who dies upon his bed. The one who is killed, it is inevitable that he returns to the world until he tastes the death''⁵²

خص، منتخب البصائر سعد بن ابن أبي الخطاب عن محمد بن سنان عن عمارة بن مروان عن المنخل بن جميل عن جابر بن يزيد عن أبي جعفر ع قال: ليس من مؤمنٍ إلا وله قتلٌ وموتٌ إنَّه من قُتِلَ نُشِرَ حَتَّى يَمُوتَ وَ مَنْ مَاتَ نُشِرَ حَتَّى يُقْتَلَ

(The book) 'Muntakhab Al Basaair' – Sa'ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munakhal Bin Jameel, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws} having said: 'There isn't any Momin except and for him is a killing and a (natural) death. The one who is killed will be Resurrected until he dies (a natural) death, and one who dies a (natural) death will be Resurrected until he is killed.

ثُمَّ تَلَوْتُ عَلَى أَبِي جَعْفَرٍ ع هَذِهِ الْآيَةُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ فَقَالَ وَ مَنْشُورَةٌ [مَنْشُورَةٌ] قُلْتُ قَوْلُكَ وَ مَنْشُورَةٌ [مَنْشُورَةٌ] مَا هُوَ فَقَالَ هَكَذَا أَنْزَلَ [نَزَلَ] بِهَا جِبْرِيلُ عَلَى مُحَمَّدٍ ص كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ مَنْشُورَةٌ [مَنْشُورَةٌ]

Then I recited this Verse unto Abu Ja'far^{asws}: **Every self shall taste the death [3:185]**, so he^{asws} said: '**And would be Raised**'. I said, 'Your^{asws} words 'And would be Raised', what is it?' The Imam^{asws} said: 'This is how Jibraeel^{as} Descended with upon Muhammad^{saww} **Every soul shall taste the death and would be Raised [3:185]**.

⁵² Bihar ul Anwar, Vol. 53, Chapter 29, H. 58

ثُمَّ قَالَ مَا فِي هَذِهِ الْأُمَّةِ أَحَدٌ بَرٌّ وَلَا فَاجِرٌ إِلَّا وَ يُنْشَرُ أَمَّا الْمُؤْمِنُونَ فَيُنْشَرُونَ إِلَى قُرَّةِ أَعْيُنِهِمْ وَ أَمَّا الْفَجَّارُ فَيُنْشَرُونَ إِلَى حِزْبِ اللَّهِ إِيَّاهُمْ أَمْ لَمْ تَسْمَعْ أَنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَنَذِيقَنَّهِنَّ مِنَ الْعَذَابِ الْأَذْنَى دُونَ الْعَذَابِ الْأَكْبَرِ

Then he^{asws} said: 'And there is no one in this community, righteous or immoral, except that he would be Raised. So as for the Momineen, they would be Raised to the delight of their eyes. And as for the immoral, they would be Raised to disgrace of Allah^{azwj} to them. Did you not hear Allah^{azwj} the Exalted Saying **And We will Make them taste of the lower Punishment before the greater Punishment [32:21].**⁵³

يَحْيَى الْحَلْبِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَرَأَيْتَ الرَّادَّ عَلَيَّ هَذَا الْأَمْرَ فَهُوَ كَالرَّادِّ عَلَيْكُمْ فَقَالَ يَا أَبَا مُحَمَّدٍ مَنْ رَدَّ عَلَيْكَ هَذَا الْأَمْرَ فَهُوَ كَالرَّادِّ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى يَا أَبَا مُحَمَّدٍ إِنَّ الْمَيِّتَ مِنْكُمْ عَلَى هَذَا الْأَمْرِ شَهِيدٌ قَالَ قُلْتُ وَ إِنَّ مَاتَ عَلَى فِرَاشِهِ قَالَ إِي وَ اللَّهِ وَ إِنَّ مَاتَ عَلَى فِرَاشِهِ حَيٌّ عِنْدَ رَبِّهِ يُرْزَقُ.

Yahya Al-Halby, from Abdullah Bin Muskaan, from Abu Baseer who said:

I said to him^{asws}, 'May I be sacrificed for you^{asws}, do you^{asws} see the one who rejects this matter (Wilayah) to me as if he has rejected you^{asws}?'

He^{asws} said: 'O Abu Muhammad! The one who rejects this matter to you, so he has rejected against the Rasool-Allah^{saww}, and against Allah^{azwj} Blessed and High. O Abu Muhammad! The deceased ones from among you who were upon this matter (Wilayah) is the martyr'. I said, 'Even if he died upon his bed?' He^{asws} said: 'Yes, by Allah^{azwj}, even if he died upon his bed, he is alive in the Presence of his Lord^{azwj} being given Sustenance'.⁵⁴

The Conditions and Punishment of the Nasibis during Raj`a

فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد عن عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ إِبْرَاهِيمَ بْنِ الْمُسْتَنِيرِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا قَالَ هِيَ وَ اللَّهُ لِلنَّصَابِ

Tafseer Al Qummy – Ahmad Bin Idrees, from Ahmad bin Muhammad, from Umar Bin Abdul Aziz, from Ibrahim Bin Al Mustaneer, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{asws}, 'The Words of Allah^{azwj}: **for him would be a straitened life [20:124].** He^{asws} said: 'By Allah^{azwj}! It is for the Hostile Ones (Nasibis)'.⁵⁴

قَالَ جُعِلْتُ فِدَاكَ قَدْ رَأَيْتَاهُمْ دَهْرَهُمُ الْأَطْوَلَ فِي كِفَايَةٍ حَتَّى مَاتُوا قَالَ ذَاكَ وَ اللَّهُ فِي الرَّجْعَةِ يَأْكُلُونَ الْعَذْرَةَ.

⁵³ Bihar ul Anwar, Vol. 53, Chapter 29, H. 55

⁵⁴ Al Kafi – V 8 H 14568

He said, 'We have seen them with long lives in the self-sufficiency until they die'. So he^{asws} said: 'By Allah^{azwj}! That would be during the Raj`a. They shall be eating the excrement"⁵⁵.

خص، منتخب البصائر بهذا الإسناد عن أبي جعفر ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ كَانَ يَقُولُ إِنَّ الْمُدْتَرَّ هُوَ كَائِنٌ عِنْدَ الرَّجْعَةِ فَقَالَ لَهُ رَجُلٌ يَا أَمِيرَ الْمُؤْمِنِينَ أ حَيَاةً قَبْلَ الْقِيَامَةِ ثُمَّ مَوْتٌ

(The book) 'Muntakhab Al Basaair', by this chain,

'From Abu Ja'far^{asws}: 'Amir-ul-Momineen^{asws} was saying: '***Al-Muddasir! (the covered one)*** [74:1], he^{saww} would be existing during the Raj`a'. So, a man said to him^{asws}, 'O Amir-ul-Momineen^{asws}! Would he^{saww} be living (again) before the Qiyamah, then die?'

قَالَ فَقَالَ لَهُ عِنْدَ ذَلِكَ نَعَمْ وَاللَّهِ لَكُفْرَةٌ مِنَ الْكُفْرِ بَعْدَ الرَّجْعَةِ أَشَدُّ مِنْ كَفَرَاتٍ قَبْلَهَا.

He^{asws} said: 'So he^{asws} said to him at that: 'Yes, by Allah^{azwj}! The Kufr of the ones who commit Kufr after the Raj`a is severer than the Kufr being committed before it"⁵⁶.

Supplications for assisting the 12th Imam^{ajfj} during Raj`a

صبا، مصباح الزائر عن جعفر بن محمد الصادق ع أَنَّهُ قَالَ مَنْ دَعَا إِلَى اللَّهِ أَرْبَعِينَ صَبَاحاً بِهَذَا الْعَهْدِ كَانَ مِنْ أَنْصَارِ قَائِمِنَا فَإِنْ مَاتَ قَبْلَهُ أَخْرَجَهُ اللَّهُ تَعَالَى مِنْ قَبْرِهِ وَ أَعْطَاهُ بِكُلِّ كَلِمَةٍ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ أَلْفَ سَيِّئَةٍ وَ هُوَ هَذَا

(The book) 'Misbah Al Zair' –

'From Ja'far Bin Muhammad Al-Sadiq^{asws} having said: 'One who supplicates to Allah^{azwj} **for forty (40) morning with** this pact would be from the helpers of our^{asws} Qaim^{ajfj}. If he were to die before it, Allah^{azwj} the Exalted will Extract him from his grave and Give him for every word (spoken), a thousand good deeds and Delete a thousand evil deeds from him, and it is this: -

اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَ رَبَّ الْكَرْسِيِّ الرَّفِيعِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ مُنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ رَبَّ الظَّلِّ وَ الْحُرُورِ وَ مُنْزِلَ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ

O Allah^{azwj}! Lord^{azwj} of the Magnificent light and the Lofty Chair, and Lord^{azwj} of the swelling seas, and Revealer of the Torah and the Evangel and the Psalms, and Lord^{azwj} of the shades and the heats, and Revealer of the Magnificent Quran, and Lord^{azwj} of the Angels of Proximity, and the Prophets^{as} and the Mursils^{as}.

⁵⁵ Bihar ul Anwar, Vol. 53, Chapter 29, H. 28

⁵⁶ Bihar ul Anwar, Vol. 53, Chapter 29, H. 11

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ بُرُوجِكَ الْمُنِيرِ وَ مُلْكِكَ الْقَدِيمِ يَا حَيُّ يَا قَيُّوْمُ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَشْرَفَتْ بِهِ السَّمَاوَاتُ
وَ الْأَرْضُونَ- يَا حَيُّ قَبْلَ كُلِّ حَيٍّ لَا إِلَهَ إِلَّا أَنْتَ

O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Honourable Face, and by the Light of Your^{azwj} Face, and Your^{azwj} Ancient Kingdom. O Living One, O eternal, I ask You^{azwj} by Your Name by which shone the skies and the firmaments.

اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْهَادِيَ الْمَهْدِيَّ الْقَائِمَ بِأَمْرِكَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَى آبَائِهِ الطَّاهِرِينَ عَنِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي
مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا سَهْلَهَا وَ حَبْلَهَا بَرَّهَا وَ بَحْرَهَا وَ عَيْ وَ عَنْ وَالِدَيْهِ مِنَ الصَّلَوَاتِ زِنَةَ عَرْشِ اللَّهِ وَ مَدَادَ كَلِمَاتِهِ وَ مَا
أَخْصَاهُ عِلْمُهُ وَ أَحَاطَ بِهِ كِتَابُهُ

O Allah^{azwj}! Deliver our Master^{asws} the Imam^{asws}, the Guide, the Guided one, the one standing by Your^{azwj} Command, may Salawat be upon him^{asws} and upon his^{asws} pure forefathers^{asws} on behalf of the Momineen and Mominaat in the easts of the earth and its wests, its coasts, and the mountains of its lands, and its oceans, and on my behalf and on behalf of my parents, weight of the Throne of Allah^{azwj} and ink of His^{azwj} Words, and what His^{azwj} Knowledge Enumerates, and His^{azwj} Book encompasses.

اللَّهُمَّ إِنِّي أُحَدِّدُ لَهُ فِي صَبِيحَةِ يَوْمِي هَذَا وَ مَا عِشْتُ مِنْ أَيَّامِي عَهْدًا وَ عَقْدًا وَ بَيْعَةً لَهُ فِي عُنُقِي لَا أَحُولُ عَنْهَا وَ لَا أُرْوِلُ أَبَدًا
اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ أَعْوَانِهِ وَ الذَّابِّينَ عَنْهُ وَ الْمُسَارِعِينَ إِلَيْهِ فِي قَضَاءِ حَوَائِجِهِ وَ الْمُحَامِلِينَ عَنْهُ وَ السَّابِقِينَ إِلَى إِزَادَتِهِ وَ
الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ

O Allah^{azwj}! I renew to him^{asws} in the morning of this day of mine and the evenings of my days, and pact and pledge to him^{asws} in my neck, I will drift away from it nor decline ever! O Allah^{azwj}! Make me to be from his^{asws} helpers, and his^{asws} supporters, and the inclining to him^{asws}, and the hasteners to him^{asws} in the fulfilment of his^{asws} needs, and the assistants of him^{asws}, and the preceders to his^{asws} wants, and the martyrs in front of him^{asws}.

اللَّهُمَّ إِنْ حَالَ بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حَتْمًا فَأَخْرِجْنِي مِنْ قَبْرِي مُؤْتَرًّا كَفَنِي شَاهِرًا سَيْفِي مُجَرَّدًا فَنَاتِي مُلَبِّيًا
دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَ الْبَادِي اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَ الْعُرَّةَ الْحَمِيدَةَ وَ الْكُلَّ نَاطِرِي بِنَظَرَةٍ مِنِّي إِلَيْهِ وَ عَجَلًا فَرَجَهُ وَ
سَهْلًا مَخْرَجَهُ وَ أَوْسَعَ مَنَهِجَهُ

O Allah^{azwj}! If the death becomes a barrier between me and him^{asws}, which You^{azwj} had Made it to be upon Your^{azwj} servants as inevitable, then Extract me from my grave wearing my shroud, brandishing my sword, proclaiming the call of the caller among the ones present and absent. O Allah^{azwj}! Show me the rightful lesson, and the praiseworthy beginning, and beautify my eyes with my looking at him^{asws}, and Hasten his^{asws} relief, and Ease his^{asws} coming out, and Expand his^{asws} system (of governance).

وَ اسئلكَ بِمَحَجَّتِهِ فَأَنْفِذْ أَمْرَهُ وَ اشْدُدْ أَرْزُهُ وَ اعْمُرِ اللَّهُمَّ بِهِ بِلَادَكَ وَ أَخِي بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ ظَهَرَ الْفَسَادُ فِي
النَّيْرِ وَ الْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ - فَأَظْهِرِ اللَّهُمَّ لَنَا وَلِيِّكَ وَ ابْنَ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ حَتَّى لَا يَظْفَرَ بِشَيْءٍ مِنَ
الْبَاطِلِ إِلَّا مَرْقَهُ وَ يُحَقِّقِ الْحَقُّ وَ يُحَقِّقَهُ

And I plead You^{azwj} to Help him^{asws} by me, so I can implement his^{asws} orders and strengthen his^{asws} back and his^{asws} people. O Allah^{azwj}! By him^{asws} is Your^{azwj} Country and Revive Your^{azwj} servants by him^{asws}, for You^{azwj} Said and Your^{azwj} Word is the Truth: **Corruption has appeared in the land and the sea due to what the hands of the people have earned, [30:41].** O Allah^{azwj}! Make Your^{azwj} Guardian^{asws} to appear to us, and the son^{asws} of the daughter^{asws} of Your^{azwj} Prophet^{saww}, the one named by the name of Your^{azwj} Rasool^{saww}, until nothing from the falsehood wins except it is shred, and the Truth is a reality, and his^{asws} reality.

وَ اجْعَلْهُ اللَّهُمَّ مَفْرَعًا لِمَظْلُومِ عِبَادِكَ وَ نَاصِرًا لِمَنْ لَا يَجِدُ لَهُ نَاصِرًا غَيْرَكَ وَ مُجَدِّدًا لِمَا عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ وَ مُشِيدًا لِمَا وَرَدَ
مِنْ أَعْلَامِ دِينِكَ وَ سُنَنِ نَبِيِّكَ ص وَ اجْعَلْهُ يَمْنًا حَصَنَتُهُ مِنْ بَأْسِ الْمُعْتَدِينَ

O Allah^{azwj} Make him^{asws} a sanctuary for Your^{azwj} oppressed servants, and a helper to the one who has no helper for him apart from You^{azwj}, and a renewer of what is suspended from the Judgment of Your^{azwj} Book, and a hailing (upholding) of what is referred from the signs of Your^{azwj} Religion, and Sunnahs of Your Prophet^{saww}, and Make him^{asws} to be from the one You^{azwj} Protect from evil of the transgressors.

اللَّهُمَّ وَ سُرَّ نَبِيِّكَ مُحَمَّدًا ص بِرُؤُوسِهِ وَ مَنْ تَبِعَهُ عَلَى دَعْوَتِهِ وَ ارْحَمِ اسْتِكَانَتَنَا بَعْدَهُ اللَّهُمَّ اكْشِفْ هَذِهِ الْغُمَّةَ عَنِ الْأُمَّةِ بِحُضُورِهِ وَ
عَجَلِ لَنَا ظُهُورَهُ إِنَّهُمْ يَرُونَهُ بَعِيدًا وَ نَرَاهُ قَرِيبًا الْعَجَلُ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{azwj}! And cheer Your^{azwj} Prophet^{saww} Muhammad^{saww} by his^{saww} sighting and the ones who followed him^{saww} upon his^{saww} call, and have Mercy on our submission after it. O Allah^{azwj}! Remove this adversity from the community by his^{asws} presence, and Hasten his^{asws} appearance to us, **They are seeing it as being remote [70:6] And We See it as being near [70:7].** The haster, O my Master^{asws}, O Master of the time, by Your^{azwj} Mercy, O most Merciful of the merciful ones’.

ثُمَّ تَضْرِبُ عَلَى فَحْذِكَ الْأَيْمَنِ بِيَدِكَ ثَلَاثَ مَرَّاتٍ وَ تَقُولُ الْعَجَلُ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ ثَلَاثًا.

Then strike upon your right thigh three times and you should say, ‘The haste, O my Master^{asws}, O Master^{asws} of the time’ – three times”⁵⁷

صبا، مصباح الزائر في زيارة القائم ع في السرداب.

(The book) ‘Misbah Al-Zair’ –

‘In Ziyarah of Al-Qaim^{asws} in ‘السرداب’⁵⁸ (Al-Sardab -the basement):

⁵⁷ Bihar ul Anwar, Vol. 53, Chapter 29, H. 111

وَوَفَّقْنِي يَا رَبَّ لِلْقِيَامِ بِطَاعَتِهِ وَ لِلثَّوَى فِي خِدْمَتِهِ وَ الْمَكَثِ فِي دَوْلَتِهِ وَ اجْتِنَابِ مَعْصِيَتِهِ فَإِنْ تَوَفَّيْتَنِي اللَّهُمَّ قَبْلَ ذَلِكَ فَاجْعَلْنِي يَا رَبَّ فِي مَن يَكُرُّ فِي رَحْمَتِهِ وَ يُمْلِكُ فِي دَوْلَتِهِ وَ يَتِمَكَّنُ فِي أَيَّامِهِ وَ يَسْتَظِلُّ تَحْتَ أَعْلَامِهِ وَ يُحْشَرُ فِي زُمْرَتِهِ وَ تَقَرُّ عَيْنُهُ بِرُؤْيَتِهِ

‘And let me arrive to Al-Qaim^{asws}, O Lord^{azwj}, to his^{asws} obedience, and to die in his^{asws} service, and the remaining in his^{asws} government, and shunning his^{asws} disobedience. So, if You^{azwj} were to Cause me to die before that, O Allah^{azwj}, then Make me, O Lord^{azwj}, to be among the one who will return during his^{asws} Raj`a, and rule in his^{asws} government, and be enabled during his^{asws} days, and to shade under his^{asws} flags, and to be Resurrected among his^{asws} group, and to delight the eyes by his^{asws} sighting”.⁵⁹

⁵⁸ The place of disappearance of the 12th Imam^{ajfj}.

⁵⁹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 108

Appendix I: Some Ahadith from Ahl Al-Sunna regarding the coming of the prophet 'Isa^{as} and Imam Mahdi^{asws}

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَاللَّهِ لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَادِلًا فَلْيَكْسِرَنَّ الصَّلِيبَ وَلْيَقْتُلَنَّ الْخِنْزِيرَ وَلْيَضَعَنَّ الْجِزْيَةَ وَلْيَشْرَكَنَّ الْفَلَاحُ فَلَا يُسْعَى عَلَيْهَا وَلْيَذْهَبَنَّ الشُّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاوُدُ وَلْيَدْعُونَ إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ "

... I swear by Allah that the son of Maryam will certainly descend as a just judge... (Sahih Muslim, Book 001, Number 0289)

It is narrated to us by Quteyba Bin Saeed, from Lays, from Saeed Bin Abu Saeed, from Ata'a Bin Mina'a, from Abu Huraira who said,

'Rasool-Allah (s.a.w.) said: 'By Allah (s.w.t.)! The son (a.s.) of Maryam (s.a.) will be descending as a just judge, and he (s.a.) will break the cross and kill the pigs, and he (s.a.) will place the taxes

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنَا الزُّهْرِيُّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، سَمِعَ أَبَا هُرَيْرَةَ . رَضِيَ اللَّهُ عَنْهُ . عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَقُومُ السَّاعَةُ حَتَّى يَنْزِلَ فِيكُمْ ابْنُ مَرْيَمَ حَكَمًا مُقْسِطًا، فَيَكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخِنْزِيرَ، وَيَضَعَ الْجِزْيَةَ، وَيَقْبِضَ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ "

The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler... (Sahih al-Bukhari, Volume 3, Book 43, Number 656)

حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَامُ بْنُ يَحْيَى، عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ - يَعْنِي عِيسَى "

There is no prophet between me and him, that is, Jesus (pbuh). He will descend (to the earth). (Sunan Abu-Dawud, Book 37, Number 4310; Sahih al-Bukhari, Sahih Muslim and Tirmidhi)

حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ، وَهَارُونُ بْنُ عَبْدِ اللَّهِ، وَحَجَّاجُ بْنُ الشَّاعِرِ، قَالُوا حَدَّثَنَا حَجَّاجٌ، - وَهُوَ ابْنُ مُحَمَّدٍ - عَنْ ابْنِ جُرَيْجٍ، قَالَ أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ إِلَى يَوْمِ الْقِيَامَةِ - قَالَ - فَيَنْزِلُ عِيسَى ابْنُ مَرْيَمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ أَمِيرُهُمْ تَعَالَى صَلِّ لَنَا . فَيَقُولُ لَا . إِنْ بَعْضُكُمْ عَلَى بَعْضٍ أَمْرَاءُ . تَكْرِمَةً لِلَّهِ هَذِهِ الْأُمَّةُ "

... Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah. (Sahih Muslim, Book 001, Number 0293)

حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ، حَدَّثَنَا أَبُو الْمَلِيحِ الْحَسَنُ بْنُ عُمرَ، عَنْ زِيَادِ بْنِ يَنَانٍ، عَنْ عَلِيِّ بْنِ نُفَيْلٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " الْمَهْدِيُّ مِنْ عَتَرَتِي مِنْ وَلَدِ فَاطِمَةَ . قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ وَسَمِعْتُ أَبَا الْمَلِيحِ يُشْنِي عَلَى عَلِيِّ بْنِ نُفَيْلٍ وَيَذْكُرُ مِنْهُ صَلَاحًا

Narrated Umm Salamah, Ummul Mu'minin:

The Prophet (saww) said: The Mahdi will be of my family, of the descendants of Fatimah. ... (Sunan Abu-Dawud, Book 36, Number 4271)

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا فِطْرٌ، عَنِ الْقَاسِمِ بْنِ أَبِي بَرَّةَ، عَنْ أَبِي الطُّفَيْلِ، عَنْ عَلِيٍّ، - رَضِيَ
الله تعالى عنه - عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَوْ لَمْ يَبْقَ مِنَ الدَّهْرِ إِلَّا يَوْمٌ لَبَعَثَ اللهُ رَجُلًا مِنْ أَهْلِ بَيْتِي بِمَا لَهَا عَدْلًا
كََمَا مُلِئَتْ جَوْزًا "

Narrated Ali ibn Abu Talib:

The Prophet^{saww} said: If only one day of this time (world) remained, Allah^{azwj} would raise up a man from my family who would fill this earth with justice as it has been filled with oppression. (Sunan Abu-Dawud, Book 36, Number 4270)

Appendix II: Sermon of Amir-ul-Momineen^{asws} and Importance of Jamadi ul Awwal and Akhar

خص، منتخب البصائر: وَقَفْتُ عَلَى كِتَابِ خُطْبٍ لِمَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ ع وَ عَلَيْهِ خَطُّ السَّيِّدِ رَضِيِّ الدِّينِ عَلِيِّ بْنِ مُوسَى بْنِ طَاوُسٍ مَا صُوِّرَتْ هَذَا الْكِتَابُ ذَكَرَ كَاتِبُهُ رَجُلَيْنِ بَعْدَ الصَّادِقِ ع فَيُمْكِنُ أَنْ يَكُونَ تَارِيخُ كِتَابَتِهِ بَعْدَ الْمَائَتَيْنِ مِنَ الْهِجْرَةِ لِأَنَّهُ ع انْتَقَلَ بَعْدَ سَنَةِ مِائَةٍ وَ أَرْبَعِينَ مِنَ الْهِجْرَةِ وَ قَدْ رَوَى بَعْضُ مَا فِيهِ عَنْ أَبِي رَوْحٍ فَرَجِ بْنِ فَرْوَةَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ وَ بَعْضُ مَا فِيهِ عَنْ غَيْرِهِمَا ذَكَرَ فِي الْكِتَابِ الْمُشَارِ إِلَيْهِ خُطْبَةً لِأَمِيرِ الْمُؤْمِنِينَ ع تُسَمَّى الْمَخْرُونَ وَ هِيَ

(The book) ‘Muntakhab Al-Basaair’ – ‘I paused at a book of sermons of our Master^{asws} Amir-ul-Momineen^{asws}, and upon it was handwriting of Al-Seyyid Razi Al-Deen Ali Bin Musa Bin Tawoos, the one who had portrayed this book, mentioning its scribe as being two men after Al-Sadiq^{asws}, therefore it is possible that the history of its writing is after the 200 AH, because he^{asws} passed away after the year 140 AH, and part of what is in it has been reported from Abu Rawh Faraj Bin Farwah, from Mas’ada Bin Sadaqa, from Ja’far Bin Muhammad^{asws}, and part of what is in it is from other mentioned in the book referred to him the sermons of Amir-ul-Momineen^{asws} called ‘The treasured’, and it is: -

الْحَمْدُ لِلَّهِ الْأَحَدِ الْمُحَمَّدِ الَّذِي تَوَحَّدَ بِمُلْكِهِ وَ عَلَا بِقُدْرَتِهِ أَحْمَدُهُ عَلَى مَا عَرَفَ مِنْ سَبِيلِهِ وَ أَلْهَمَ مِنْ طَاعَتِهِ وَ عَلَّمَ مِنْ مَكْنُونِ حِكْمَتِهِ فَإِنَّهُ مُحَمَّدٌ بِكُلِّ مَا يُؤَلَّى مُشْكُورٌ بِكُلِّ مَا يُبْلَى

‘The Praise is for Allah^{azwj}, the One, the Praised who is the One in His^{azwj} Kingdom, and Exalted by His^{azwj} Power. I^{asws} praise Him^{azwj} upon what He^{azwj} Introduced of His^{azwj} Way and Inspired of obeying Him^{azwj}, and Taught from the Hidden of His^{azwj} Wisdom. He^{azwj} is Praised with all what He^{azwj} Rules upon.

وَ أَشْهَدُ أَنَّ قَوْلَهُ عَدْلٌ وَ حُكْمُهُ فَضْلٌ وَ لَمْ يَنْطِقْ فِيهِ نَاطِقٌ بِكَانَ إِلَّا كَانَ قَبْلَ كَانَ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَ سَيِّدُ عِبَادِهِ خَيْرٌ مِنْ أَهْلِ أَوَّلَا وَ خَيْرٌ مِنْ أَهْلِ آخِرَا فَاكْلَمَا نَسَجَ اللَّهُ الْخُلُقَ فَرِيقَيْنِ جَعَلَهُ فِي خَيْرِ الْفَرِيقَيْنِ لَمْ يُسْهِمَ فِيهِ عَائِرٌ وَ لَا نِكَاحُ جَاهِلِيَّةٍ

And I^{asws} testify that His^{azwj} Word is Just, and His^{azwj} Judgment is Decisive, and a speaker cannot speak regarding Him^{azwj} with an existence except He^{azwj} was before any existence; and I^{asws} testify that Muhammad^{saww} is a servant of Allah^{azwj}, and Chief of His^{azwj} servants, better than the former people and better than the latter people. Every time Allah^{azwj} Made the creatures into two groups, made him^{saww} to be in the better of the two groups. He^{azwj} neither Apportioned in it a reckless one nor a (one coming from the) marriage of ignorance.

ثُمَّ إِنَّ اللَّهَ قَدْ بَعَثَ إِلَيْكُمْ رَسُولًا مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ فَاتَّبِعُوا مَا أَنْزَلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَ لَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا تَذَكَّرُونَ

Then, Allah^{azwj} had Sent a Rasool^{saww} to you all **a Rasool from yourselves. It is grievous upon him what is distressing upon you, being full of concern upon you. With the Momineen he is kind, merciful [9:128]. Therefore, Follow what is Revealed to you from your Lord and do not follow guardians from the ones besides Him. Little is what you heed [7:3].**

فَإِنَّ اللَّهَ جَعَلَ لِلْخَيْرِ أَهْلًا وَ لِلْحَقِّ دَعَائِمَ وَ لِلطَّاعَةِ عَصَمًا يُعَصِّمُ بِهِمْ وَ يُقِيمُ مِنْ حَقِّهِ فِيهِمْ عَلَى ارْتِضَاءٍ مِنْ ذَلِكَ وَ جَعَلَ لَهَا رِعَاةً وَ حَفَظَةً يَحْفَظُونَهَا بِقُوَّةٍ وَ يُعِينُونَ عَلَيْهَا أَوْلِيَاءَ ذَلِكَ بِمَا وُلُّوا مِنْ حَقِّ اللَّهِ فِيهَا

(This is) because Allah^{azwj} Made for the good, (its) people, and for the Truth (its) pillars, and for the obedience (its) protectors to be protected by them, and Establish His^{azwj} Right regarding them upon the Choosing from that, and Made for it sponsors and keeper preserving it and Appointing Guardians upon it, that being due to what ensued from the Right of Allah^{azwj} regarding these.

أَمَّا بَعْدُ فَإِنَّ رُوحَ الْبَصَرِ رُوحَ الْحَيَاةِ الَّذِي لَا يَنْفَعُ إِيمَانٌ إِلَّا بِهِ مَعَ كَلِمَةِ اللَّهِ وَ التَّصْدِيقِ بِهَا فَالْكَلِمَةُ مِنَ الرُّوحِ وَ الرُّوحُ مِنَ النُّورِ وَ النُّورُ نُورُ السَّمَاوَاتِ فَيَأْتِيكُمْ سَبَبٌ وَصَلَ إِلَيْكُمْ مِنْهُ إِثَارٌ وَ اخْتِيَارٌ نِعْمَةً اللَّهُ لَا تَبْلُغُوا شُكْرَهَا خَصَّصَكُمْ بِهَا وَ اخْتَصَّكُمْ لَهَا وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَ مَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

As for afterwards, surely there is a spirit of the sight and a spirit of the life which Eman cannot benefit except by it, along with the Word of Allah^{azwj} and the ratification of it. The Word is from the spirit, and the spirit is from the Light, and the Light is the light of the skies. By your hands are caused the arrival selfless devotion and the choicest Bounties of Allah^{azwj}, you cannot reach its appreciation. You are particularised with these and specialised for it, **And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].**

فَأَنْبَشُوا بِنَصْرِ مِنَ اللَّهِ عَاجِلٍ وَ فَتَحَ يَسِيرٍ يَقْرَأُ اللَّهُ بِهِ أَعْيُنُكُمْ وَ يَذْهَبُ بِخُزْنِكُمْ كُفُومًا تَنَاهَى النَّاسُ عَنْكُمْ فَإِنَّ ذَلِكَ لَا يَخْفَى عَلَيْكُمْ إِنَّ لَكُمْ عِنْدَ كُلِّ طَاعَةٍ عَوْنًا مِنَ اللَّهِ يَقُولُ عَلَى الْأَلْسُنِ وَ يَثْبُتُ عَلَى الْأَفْئِدَةِ وَ ذَلِكَ عَوْنُ اللَّهِ لِأَوْلِيَائِهِ يَظْهَرُ فِي خَفِيِّ نِعْمَتِهِ لَطِيفًا وَ قَدْ أَمَرْتُ لِأَهْلِ التَّقْوَى أَغْصَانِ شَجَرَةِ الْحَيَاةِ

Receive glad tidings of the Help from Allah^{azwj} in the near term and an easy victory Allah^{azwj} will be Delighting your eyes with and Remove your grief. Restrain what the people are ending up from you, for that is not hidden upon you. Surely, for you with every (act of) obedience, there is Assistance from Allah^{azwj} Speaking upon the tongues and steadfastness upon the hearts, and that is an Assistance of Allah^{azwj} for His^{azwj} friends, manifesting the hidden of His^{azwj} Bounties subtly, and the branches of the tree of life has fruited for the people of piety.

وَ إِنَّ فُرْقَانًا مِنَ اللَّهِ بَيْنَ أَوْلِيَائِهِ وَ أَعْدَائِهِ فِيهِ شِفَاءٌ لِلصُّدُورِ وَ ظُهُورٌ لِلنُّورِ يُعِزُّ اللَّهُ بِهِ أَهْلَ طَاعَتِهِ وَ يُذِلُّ بِهِ أَهْلَ مَعْصِيَتِهِ فَلْيُعِدِّ أَمْرًا لَذَلِكَ عُدَّتْهُ وَ لَا عُدَّةَ لَهُ إِلَّا بِسَبَبِ بَصِيرَةٍ وَ صِدْقِ نِيَّةٍ وَ تَسْلِيمِ سَلَامَةٍ أَهْلُ الْحَقِّ فِي الطَّاعَةِ ثِقُلُ الْمِيزَانِ وَ الْمِيزَانُ بِالْحِكْمَةِ وَ الْحِكْمَةُ فُضَاءٌ لِلْبَصَرِ وَ الشُّكُّ وَ الْمَعْصِيَةُ فِي النَّارِ وَ لَيْسَا مِنَّا وَ لَا لَنَا وَ لَا إِلَيْنَا

And the Furqan from Allah^{azwj} is between His^{azwj} friends and His^{azwj} enemies wherein is healing for the chests and manifestation for the light. Allah^{azwj} Honours by it the people of His^{azwj} obedience and Humiliates by it the people of His^{azwj} disobedience. So, let a man prepare his preparation for that, and there is no preparation for it except by means of insight and sincere intention. And submissive submission to the people of agility in the (acts of) obedience makes the Scale heavier, and the Scale is with the wisdom, and the wisdom is

space for the insight, while the doubt and the disobedience are in the Fire, and they are neither from us^{asws}, nor for us^{asws}, nor to us^{asws}.

قُلُوبُ الْمُؤْمِنِينَ مَطْوِيَّةٌ عَلَى الْإِيمَانِ إِذَا أَرَادَ اللَّهُ إِظْهَارَ مَا فِيهَا فَتَحَهَا بِالْوَحْيِ وَ زَرَعَ فِيهَا الْحِكْمَةَ وَ إِنَّ لِكُلِّ شَيْءٍ إِلَى يَبْلُغُهُ لَا يُعَجِّلُ اللَّهُ بِشَيْءٍ حَتَّى يَبْلُغَ إِتَاهُ وَ مُنْتَهَاهُ فَاسْتَبَشِرُوا بِبُشْرَى مَا بُشِّرْتُمْ وَ اعْتَرَفُوا بِقُرْبَانٍ مَا قُرِبَ لَكُمْ وَ تَنَحَّزُوا مَا وَعَدَكُمْ

The hearts of the Momineen are folded upon the Eman. When Allah^{azwj} Wants the manifestation of what is in these, Opens these with the Revelation and Plants the wisdom therein, and that for every thing is a time it will reach. Allah^{azwj} does not Haste with anything until it reaches its time and its peak, therefore receive glad tidings with the preaching what you have been preached, and acknowledge by offering what has been offered to you, and accomplish what is pledged to you.

إِنَّ مِنَّا دَعْوَةً خَالِصَةً يُظْهِرُ اللَّهُ بِهَا حُجَّتَهُ الْبَالِغَةَ وَ يُسِّمُ بِهَا نِعْمَةَ السَّابِقَةِ وَ يُعْطِي بِهَا الْكَرَامَةَ الْفَاضِلَةَ مِنْ اسْتِمْسَاكِ بِهَا أَخَذَ بِحِكْمَةٍ مِنْهَا آتَاكُمْ اللَّهُ رَحْمَتَهُ وَ مِنْ رَحْمَتِهِ نُورُ الْقُلُوبِ وَ وَضَعَ عَنْكُمْ أَوْزَارَ الذُّنُوبِ وَ عَجَّلَ شِفَاءَ صُدُورِكُمْ وَ صَلَّاحَ أُمُورِكُمْ

From us^{asws} is a sincere invitation Allah^{azwj} will be Manifesting His^{azwj} Conclusive Argument by it and Complete His^{azwj} broad Bounties by it, and Give the meritorious honour by it to the one who adheres with it, taking the wisdom from it. Allah^{azwj} will Give you His^{azwj} Mercy, and from His^{azwj} Mercy is the light of the hearts, and He^{azwj} will Place (drop) from you the burdens of the sins and Haste the healing of your chests, and Correct your affairs.

وَ سَلَامٌ مِنَّا دَائِمًا عَلَيْكُمْ تَعْلَمُونَ بِهِ فِي دُولِ الْأَيَّامِ وَ قَرَارِ الْأَرْحَامِ فَإِنَّ اللَّهَ اخْتَارَ لِدِينِهِ أَقْوَامًا انْتَخَبَهُمْ لِلْقِيَامِ عَلَيْهِ وَ التَّصَرُّعِ لَهُ بِهِمْ ظَهَرَتْ كَلِمَةُ الْإِسْلَامِ وَ أَرْجَاءُ مُفْتَرَضِ الْقُرْآنِ وَ الْعَمَلِ بِالطَّاعَةِ فِي مَشَارِقِ الْأَرْضِ وَ مَعَارِبِهَا

And the greetings from you^{asws} will forever be upon you, you will be known by it and calmness of the wombs in the days of the government, for Allah^{azwj} Chose a people for His^{azwj} Religion, Nominating them for being in charge upon it, and helping for it. By them the word of Islam will appear and necessitation of the Quran will be implemented, and the acting with obedience, in the east of the earth and its west.

ثُمَّ إِنَّ اللَّهَ خَصَّصَكُمْ بِالْإِسْلَامِ وَ اسْتَخْلَصَكُمْ لَهُ لِأَنَّهُ اسْمُ سَلَامَةٍ وَ جَمَاعُ كَرَامَةٍ اصْطَفَاهُ اللَّهُ فَنَهَجَهُ وَ بَيَّنَّ حُجَّتَهُ وَ أَرَفَّ أَرْفَهُ وَ حَدَّهُ وَ وَصَفَهُ وَ جَعَلَهُ رِضَى كَمَا وَصَفَهُ وَ وَصَفَ أَخْلَاقَهُ وَ بَيَّنَّ أَطْبَاقَهُ وَ وَكَّدَ مِيثَاقَهُ مِنْ ظَهْرِ وَ بَطْنِ ذِي حَلَاوَةٍ وَ أَمْنٍ

Then, Allah^{azwj} Particularised you with Islam, and Made you sincere to it, because it is the name of safety and collective prestige. Allah^{azwj} Chose it, so He^{azwj} Clarified it and Explained His^{azwj} Arguments, and Introduced His^{azwj} Book, and His^{azwj} Limits, and Described it and Made it a Pleasure just as He^{azwj} had Described it, and Described His^{azwj} Manners and Explained its layers, and Honoured His^{azwj} Covenant, from apparent and hidden being with sweetness and security.

فَمَنْ ظَفَرَ بِظَاهِرِهِ رَأَى عَجَائِبَ مَنَاطِرِهِ فِي مَوَارِدِهِ وَ مَصَادِرِهِ وَ مَنْ فَطَنَ بِمَا بَطَّنَ رَأَى مَكْنُونِ الْفُطْنِ وَ عَجَائِبَ الْأَمْثَالِ وَ السُّنَنِ
فَظَاهِرُهُ أُنِيقَ وَ بَاطِنُهُ عَمِيقٌ لَا تَنْقُضِي عَجَائِبُهُ وَ لَا تَفْنَى غَرَائِبُهُ فِيهِ يَنَابِيعُ النَّعْمِ وَ مَصَابِيحُ الظُّلَمِ لَا تُفْتَحُ الْخَيْرَاتُ إِلَّا بِمِفْتَاحِهِ وَ
لَا تَنْكَشِفُ الظُّلُمُ إِلَّا بِمَصَابِيحِهِ

So, the one who succeeds with its apparent will see the wonders of its scenery in its resources and its implementation, and one who is astute with what is hidden will see the hidden brilliance and wonderful examples, and the Sunnahs. Its apparent is elegant and its hidden is deep. Neither do its wonders terminate nor does its strangeness finish. In it, are the springs of Bounties and lanterns for the darkness. Neither can the goodness be opened except by its keys, nor can the darkness be removed except by its lanterns.

فِيهِ تَفْصِيلٌ وَ تَوْصِيلٌ وَ بَيَانُ الْإِسْمَيْنِ الْأَعْلَيْنِ اللَّذَيْنِ جُمِعَا فَاجْتَمَعَا لَا يَصْلُحَانِ إِلَّا مَعًا يُسَمِّيَانِ فَيَعْرِفَانِ وَ يُوصَفَانِ فَيَجْتَمِعَانِ
قِيَامُهُمَا فِي تَمَامِ أَحَدِهِمَا فِي مَنَازِلِهِمَا جَزَى بِهِمَا وَ هُمَا بُحُومٌ وَ عَلَى بُحُومِهِمَا بُحُومٌ سِوَاهُمَا تُحْمَى حِمَاهُ وَ تُرْعَى مَرَاعِيهِ

In it, is detail and the connection, and explanation of the two Lofty Names, those who are together, so they are gathered, not being correct unless they are both named together. So, they are both recognised, and described, and gathered in their standing in completeness. One of them in their status flows with both, and for them are the stars and upon their star are stars besides these, its orbits protection, and its compliances complied with.

وَ فِي الْقُرْآنِ بَيَانُهُ وَ حُدُودُهُ وَ أَرْكَائُهُ وَ مَوَاضِعُ تَقَادِيرِ مَا حُرِّنَ بِحَزَائِنِهِ وَ وَزَنَ بِمِيزَانِهِ مِيزَانُ الْعَدْلِ وَ حُكْمُ الْفَصْلِ إِنَّ رِعَاةَ الدِّينِ
فَرَّقُوا بَيْنَ الشُّكِّ وَ الْيَقِينِ وَ جَاءُوا بِالْحَقِّ الْمُبِينِ قَدْ بَيَّنُّوا الْإِسْلَامَ تَبْيَانًا وَ أَسَّسُوا لَهُ أَسَاسًا وَ أَرْكَانًا وَ جَاءُوا عَلَى ذَلِكَ شُهُودًا وَ
بُرْهَانًا مِنْ عِلَالِمَاتٍ وَ أَمَارَاتٍ فِيهَا كِفَاءٌ لِمُكْتَفٍ وَ شِفَاءٌ لِمُسْتَشْفٍ

And in the Quran, is its explanation, and its Limits, and its elements, and placements of measurements what is treasured with its treasures, and weighed by its scales, slaves of justice and decisive judgments. The shepherds of Religion differentiate between the doubt and the certainty, and they come with the clear truth. Islam has been manifested with explanations and foundations have been founded for it, and elements, and witnesses came upon that, and proofs from Signs and the emirates in it is sufficient for the sufficing ones and healing for the patients.

يَحْمُونَ حِمَاهُ وَ يَرْعَوْنَ مَرْعَاهُ وَ يَصُونُونَ مَصُونَهُ وَ يَهْجُرُونَ مَهْجُورَهُ وَ يُجَبُّونَ مَحَبُّوبَهُ بِحُكْمِ اللَّهِ وَ بَرِّهِ وَ بِعَظِيمِ أَمْرِهِ وَ ذِكْرِهِ بِمَا يَجِبُ
أَنْ يُذَكَّرَ بِهِ يَتَوَاصَلُونَ بِالْوَلَايَةِ وَ يَتَلَقَّوْنَ بِحُسْنِ اللَّهَجَةِ وَ يَتَسَاقَفُونَ بِكَأْسِ الرِّوَايَةِ وَ يَتَرَاغَوْنَ بِحُسْنِ الرَّعَايَةِ بِصُدُورٍ بَرِيَّةٍ وَ أَخْلَاقٍ
سَنِيَّةٍ- وَ بِسَلَامٍ رَضِيَّةٍ لَا يُشْرَبُ فِيهِ الدَّيْنَةُ وَ لَا تُشْرَعُ فِيهِ الْغِيْبَةُ

They protect its unprotected ones, and shepherd its sheep, and fortify its fortresses, and abandon its abandoned ones, and love its beloved ones by the Decision of Allah^{azwj}, and His^{azwj} land, and by the Magnificence of His^{azwj} Command and His^{azwj} Mention with what is Obligated for Him^{azwj} to be Mentioned with. They are maintaining the Wilayah and are cutting off by good tone, and are ushering with a measured view, and are shepherding with good pasturing, by righteous chests and goodly mannerisms, and they are pleased with greetings, not drinking the disgrace during it, nor beginning the backbiting during it.

فَمَنْ اسْتَبْطَنَ مِنْ ذَلِكَ شَيْئًا اسْتَبْطَنَ خُلُقًا سَنِيًّا وَ قَطَعَ أَصْلَهُ وَ اسْتَبَدَّلَ مَنْزِلَهُ بِنَقْصِهِ مُزِمًّا وَ اسْتَحَالَ لَهُ جُزْأً مِنْ عَهْدٍ مَعَهُودٍ إِلَيْهِ وَ عَهْدٍ مَعَهُودٍ عَلَيْهِ بِالْإِثْرِ وَ التَّقْوَى وَ إِثَارِ سَبِيلِ الْهُدَى عَلَى ذَلِكَ عَقَدَ خَلْقَهُمْ وَ آخَى أَلْفَتَهُمْ فَعَلَيْهِ يَتَحَابُّونَ وَ بِهِ يَتَوَاصَلُونَ فَكَانُوا كَالزَّرْعِ وَ تَفَاضُلُهُ يَبْقَى فَيُؤْخَذُ مِنْهُ وَ يَفْنَى وَ يَبْعَثُهُ التَّخْصِصُ وَ يَبْلُغُ مِنْهُ التَّخْلِصُ فَانْتَظِرْ أَمْرَهُ فِي قِصَرِ أَيَّامِهِ وَ قِلَّةِ مَقَامِهِ فِي مَنْزِلِهِ حَتَّى يَسْتَبْدِلَ مَنْزِلًا لِيَضَعَ مَنْحُولَهُ وَ مَعَارِفَ مُنْقَلَبِهِ

So, the one who fathoms (grasps) anything from that, has fathomed a creation, and cut-off its roots, and replaced its status with a reduced one, and legalised a crime from a pact Pacted to him, and an agreement Agreed upon it with the righteousness and the piety, and impacts of the way of guidance. Upon that, your creation has been agreed and your affection. Upon that they are loving each other and by it they are helping each other. Thus, they would be like the plantation, and its differential would remain. So, he would be seized from it, and he would perish, and his allegiance is the special, and the sincerity would reach from him. A man would look into the shortcomings of his days, and scarcity of his staying in his house until it is replaced by a house in order to lay down his transfer and recognise his turning.

فَطُوبَى لِذِي قَلْبٍ سَلِيمٍ أَطَاعَ مَنْ يَهْدِيهِ وَ تَحَنَّنَ مَا يُزِيدُهُ فَيَدْخُلُ مَدْخَلَ الْكَرَامَةِ فَأَصَابَ سَبِيلَ السَّلَامَةِ سَيُصِيرُ بِبَصَرِهِ وَ أَطَاعَ هَادِي أَمْرِهِ دُلَّ أَفْضَلَ الدَّلَالَةِ وَ كَشَفَ غِطَاءَ الْجَهَالَةِ الْمُضِلَّةِ الْمُلهِيَةِ فَمَنْ أَرَادَ تَفَكُّرًا أَوْ تَذَكُّرًا فَلْيَذْكُرْ رَأْيَهُ وَ لِيُزِرْ بِالْهُدَى مَا لَمْ تُغْلِقْ أَبْوَابُهُ وَ تُفَتِّحْ أَسْبَابَهُ وَ قَبْلَ نَصِيحَةٍ مَنْ نَصَحَ بِخُضُوعٍ وَ حُسْنِ خُشُوعٍ بِسَلَامَةِ الْإِسْلَامِ وَ دُعَاءِ التَّمَامِ وَ سَلَامٍ بِسَلَامٍ نَحِيَّةً دَائِمَةً لِخَاضِعٍ مُتَوَاضِعٍ يَتَأَفَّسُ بِالْإِيمَانِ وَ يَتَعَارَفُ عِدْلَ الْمِيزَانِ

Beatitude is for the one with a tranquil heart, obeying the one who guides him and shunning what returns him, so he will enter an honourable entering. He will attain the way of safety, seeing by his sight and obeying a guide ordering him, pointing with superior evidence and removing the covering of the ignorance, the straying, heedlessness. The one who wants to think, or mind, then let him recall his view and let him run with the guidance the doors of which are not locked, and its means are open, and accept the advice of the one who advises with humbleness and goodly sincerity, with the integrity of Islam, and the complete supplication, and greet with the greeting a lasting greeting, with humble reverence, competing with the Eman and recognise the justness of the Scale.

فَلْيُقْبَلْ أَمْرُهُ وَ إِكْرَامُهُ بِقَبُولٍ وَ لِيَحْدَرْ قَارِعَةً قَبْلَ حُلُولِهَا إِنَّ أَمْرَنَا صَعْبٌ مُسْتَصْعَبٌ لَا يَحْتَمِلُهُ إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ عَبْدٌ امْتَحَنَ اللَّهَ قَلْبُهُ لِلْإِيمَانِ لَا يَعْيِي حَدِيثُنَا إِلَّا خُصُونُ حَصِينَةٍ أَوْ صُدُورُ أَمِينَةٍ أَوْ أَحْلَامُ رَزِينَةٍ يَا عَجَبًا كُلُّ الْعَجَبِ بَيْنَ جُمَادَى وَ رَجَبٍ

So, let him accept his instruction, and honour him with the acceptance, and let him be cautious of a matter before it arrives. Our^{asws} matter is difficult, becoming more difficult. None can bear it, except an Angel of Proximity, or a Mursil Prophet^{as}, or a servant whose heart Allah^{azwj} has Tested for the Eman. None can perceive our^{asws} Ahadeeth except fortified fortresses, or faithful chests, or portentous dreams. O wonders of all wonders between the two Jamadis (Jamadi Al-Awwal and Jamad Al-Akher) and Rajab!

فَقَالَ رَجُلٌ مِنْ شُرْطَةِ الْخُمَيْسِ مَا هَذَا الْعَجَبُ يَا أَمِيرَ الْمُؤْمِنِينَ

So, a man from his^{asws} Thursday police said, 'What is this wonder, O Amir-ul-Momineen^{asws}?'

قَالَ وَ مَا لِي لَا أَعْجَبُ وَ سَبَقَ الْقَضَاءُ فِيكُمْ وَ مَا تَفْقَهُونَ الْحَدِيثَ إِلَّا صَوْتَاتٍ بَيْنَهُنَّ مَوَاتٌ حَصْدُ نَبَاتٍ وَ نَشْرُ أَمْوَاتٍ وَ
عَجَبًا كُلُّ الْعَجَبِ بَيْنَ جُمَادَى وَ رَجَبٍ

He^{asws} said: 'And how can I^{asws} not wonder, and the Decree has already preceded regarding you all, and what will make you understand the Hadeeth except voices between the dead, and reaping of the sown, and Resurrection of the dead? O wonders of all wonders between the two Jamadis (Jamadi Al-Awwal and Jamadi Al-Akher) and Rajab!'

قَالَ أَيْضًا رَجُلًا يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْعَجَبُ الَّذِي لَا تَزَالُ تَعْجَبُ مِنْهُ

A man said as well, 'O Amir-ul-Momineen^{asws}! What is this wonder which you^{asws} do not cease to wonder from?'

قَالَ تَكَلَّتِ الْآخِرُ أُمُّهُ وَ أَيُّ عَجَبٍ يَكُونُ أَعْجَبُ مِنْهُ أَمْوَاتٌ يَضْرِبُونَ هَامَ الْأَحْيَاءِ

He^{asws} said: 'May the other be bereft of his mother! And which wonder happens to be more wondrous than it. The dead ones will be striking the heads of the living ones?'

قَالَ أَيْ يَكُونُ ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'Will I happen to be that, O Amir-ul-Momineen^{asws}?'

قَالَ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ كَأَنِّي أَنْظُرُ قَدْ تَخَلَّلُوا سِكَكَ الْكُوفَةِ وَ قَدْ شَهَرُوا سُيُوفَهُمْ عَلَى مَنَاكِبِهِمْ يَضْرِبُونَ كُلَّ عَدُوٍّ لِلَّهِ
وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَكُونُوا مِنَ الْآخِرَةِ كَمَا يَكُونُ
الْكَفَّارُ مِنَ أَصْحَابِ الْقُبُورِ

He^{asws} said: 'By the One^{azwj} Who Split the seed and Formed the person! It is as if I^{asws} am looking at the markets of Kufa being emptied, and their swords are being brandished upon their shoulders striking every enemy of Allah^{azwj} and of His^{azwj} Rasool^{saww}, and the Momineen. And these are the Words of the Exalted: **O you who believe! Do not befriend a people Allah is Wrathful upon. They have despaired from the Hereafter just as the Kafirs despair from the occupants of the graves [60:13].**

أَلَا يَا أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي إِيَّيَّ بِطُرُقِ السَّمَاءِ أَعْلَمُ مِنَ الْعَالِمِ بِطُرُقِ الْأَرْضِ أَنَا يَعْصُوبُ الدِّينِ وَ غَايَةُ السَّابِقِينَ وَ
لِسَانُ الْمُتَّقِينَ وَ خَاتَمُ الْوَصِيِّينَ وَ وَارِثُ النَّبِيِّينَ وَ خَلِيفَةُ رَبِّ الْعَالَمِينَ أَنَا فَسِيمُ النَّارِ وَ خَازِنُ الْجَنَانِ وَ صَاحِبُ الْخَوْضِ وَ صَاحِبُ
الْأَعْرَافِ وَ لَيْسَ مِنَّا أَهْلُ الْبَيْتِ إِمَامٌ إِلَّا عَارِفٌ بِجَمِيعِ أَهْلِ وَلَايَتِهِ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ
هَادٍ-

Indeed! O you people, ask me^{asws} before you lose me^{asws}! I^{asws} am more knowing of the roads of the sky than the roads of the earth. I^{asws} am leader of the Religion, and peak of the preceding ones, and tongue of the speakers, and last of the successors^{as}, and inheritor of the Prophets^{as}, and Caliph of the Lord^{azwj} of the words. I^{asws} am distributor of the Fire, and Keeper of the Gardens, and Master of the Fountain, and Master of the Heights; and there isn't any Imam^{asws} from us^{asws} the People^{asws} of the Household except he^{asws} recognises the entirety of the people in his^{asws} Wilayah, and these are the Words of Allah^{azwj} Blessed and Exalted: **But rather, you are a Warner, and for every people there is a Guide [13:7].**

أَلَا يَا أَيُّهَا النَّاسُ سَلُونِي قَبْلَ أَنْ تَشْعَرَ بِرَجْلِهَا فِتْنَةً شَرِيقَةً تَطُؤُ فِي خِطَامِهَا بَعْدَ مَوْتٍ وَ حَيَاةٍ أَوْ تَشَبَّ نَارًا بِالْخَطْبِ الْجَزْلِ غَرِيٍّ الْأَرْضِ رَافِعَةً ذَيْلَهَا تَدْعُو يَا وَيْلَهَا بِذَحْلَةٍ أَوْ مِثْلِهَا فَإِذَا اسْتَدَارَ الْفَلَكَ قُلْتُ مَاتَ أَوْ هَلَكَ بِأَيِّ وَادٍ سَلَكَ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ ثُمَّ رَدَدْنَا لَكُمْ الْكَرَّةَ عَلَيْهِمْ وَ أَمَدَدْنَاكُمْ بِأَمْوَالٍ وَ بَيْنَ وَ جَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

Indeed! O you people! Ask me^{asws} before the eastern Fitna begins with its men setting up in its sins after death and life, or the fire contaminates with the abundant firewood in the west of the earth, raising its tail calling out, 'O the doom of its scorching' or the like of it. So, when the orbits turn (time passes), you will say, 'He died, or perished in whichever valley he travelled'. In those days would be the explanation of this Verse: **Then We Returned the prevalence to you over them and Aided you with wealth and sons and Made you more numerous [17:6].**

وَ لِذَلِكَ آيَاتٌ وَ عَلَامَاتٌ أَوْهَنَّ إِخْصَارُ الْكُوفَةِ بِالرَّصَدِ وَ الْحَنْدَقِ وَ تَحْرِيقُ الرِّوَايَا فِي سِكَكِ الْكُوفَةِ وَ تَغْطِيلُ الْمَسَاجِدِ أَزْبَعِينَ لَيْلَةً وَ تَخْفِقُ رَايَاتُ ثَلَاثٍ حَوْلَ الْمَسْجِدِ الْأَكْبَرِ يُشْبِهْنَ بِالْهَدَى الْقَاتِلِ وَ الْمُقْتُولِ فِي النَّارِ وَ قَتْلُ كَثِيرٍ وَ مَوْتُ ذَرِيعٍ وَ قَتْلُ النَّفْسِ الرَّكِيَّةِ بِظَهْرِ الْكُوفَةِ فِي سَبْعِينَ وَ الْمَذْبُوحِ بَيْنَ الرُّكْنِ وَ الْمَقَامِ

And for that there are Signs and marks. The first of these is the siege of Kufa by the surveillance, and the trenches, and holes in different angles in the markets of Kufa, and a ban on Masjids for forty nights, and the fluttering of three flags around the great Masjid resembling the guidance. The killer and the killed will be in the Fire, and many would be killed, and there will be terrible deaths, and the pure soul (Al-Nafs Al-Zakkiya) will be killed at the back of Kufa among seventy, and the slaughter between Al-Rukn (of Kabah) and the Maqam (of Ibrahim^{as}).

وَ قَتْلُ الْأَسْبَغِ الْمُظَفَّرِ صَبْرًا فِي بَيْعَةِ الْأَصْنَامِ مَعَ كَثِيرٍ مِنْ شَيَاطِينِ الْإِنْسِ وَ خُرُوجُ السُّفْيَانِيِّ بِرَايَةٍ خَضْرَاءَ وَ صَلِيبٍ مِنْ ذَهَبٍ أَمِيرُهَا رَجُلٌ مِنْ كَلْبٍ وَ اثْنَيْ عَشَرَ أَلْفَ عِنَانٍ مَنْ يَحْمِلُ السُّفْيَانِيَّ مُتَوَجِّهًا إِلَى مَكَّةَ وَ الْمَدِينَةَ أَمِيرُهَا أَحَدٌ مِنْ بَنِي أُمَيَّةَ يُقَالُ لَهُ خُرَيْمَةُ أَطْمَسُ الْعَيْنِ الشَّمَالِ عَلَى عَيْنِهِ طَرَفَةٌ - يَمِيلُ بِالدُّنْيَا

And Al-Asbagh Al-Muzaffar will be killed suffering in pledging allegiance to idols along with many from the satans from the human beings, and the coming out of Al-Sufyani with a green flag and a cross of gold, its Emir being a man from Kalb, and twelve thousand supporters, the ones carrying Sufyani heading towards Makkah; and Al-Medina, its Emir would be someone from the clan of Umayya called Khuzeyma, being of dark left eye, the red spot being upon his eye, inclined with the world.

فَلَا تُرَدُّ لَهُ رَايَةٌ حَتَّى يَنْزِلَ الْمَدِينَةَ فَيَجْمَعَ رِجَالًا وَ نِسَاءً مِنْ آلِ مُحَمَّدٍ ص فَيَحْبِسَهُمْ فِي دَارٍ بِالْمَدِينَةِ يُقَالُ لَهَا دَارُ أَبِي الْحَسَنِ الْأُمَوِيِّ وَ يَبْعُثُ خِيَلًا فِي طَلَبِ رَجُلٍ مِنْ آلِ مُحَمَّدٍ ص قَدْ اجْتَمَعَ عَلَيْهِ رِجَالٌ مِنَ الْمُسْتَظْعَفِينَ بِمَكَّةَ أَمِيرُهُمْ رَجُلٌ مِنْ عَطْفَانَ حَتَّى إِذَا تَوَسَّطُوا الصَّفَائِحَ الْأَبْيَضَ بِالْبَيْدَاءِ يُخَسِّفُ بِهِمْ فَلَا يَنْجُو مِنْهُمْ أَحَدٌ إِلَّا رَجُلٌ وَاحِدٌ يُحَوِّلُ اللَّهُ وَجْهَهُ فِي قَفَاةٍ لِيُنْذِرَهُمْ وَ لِيَكُونَ آيَةً لِمَنْ خَلْفَهُ

No flag will return to him until he encamps at Medina, so he would gather men and women from the Progeny^{asws} of Muhammad^{saww} and imprison them in a house at Medina, called the house of Abu Al-Hassan Al-Umawwy, and he will send horses in seeking a man from the Progeny^{asws} of Muhammad^{saww}, the men from the weakness would have gathered against him at Makkah, their Emir being a man from Ghatfan, until when they mediate with white sheets at Al-Bayda'a, it (ground) would submerge with them, so not one of them will be saved except one man. Allah^{azwj} will Turn around his face in his shoulders for him to warn them, and for him to become a Sign for the ones behind him.

فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ لَوْ تَرَى إِذْ فَرَعُوا فَلَا قُوَّةَ وَ أُخِذُوا مِنْ مَكَانٍ قَرِيبٍ وَ يَبْعُثُ السُّفْيَانِيُّ مِائَةً وَ ثَلَاثِينَ أَلْفًا إِلَى الْكُوفَةِ فَيَنْزِلُونَ بِالرَّوْحَاءِ وَ الْفَارُوقِ وَ مَوْضِعِ مَرْيَمَ وَ عِيسَى ع بِالْقَادِسيَّةِ وَ يَسِيرُ مِنْهُمْ ثَمَانُونَ أَلْفًا حَتَّى يَنْزِلُوا الْكُوفَةَ مَوْضِعَ قَبْرِ هُودٍ ع بِالنَّخِيلَةِ فَيَهْجُمُوا عَلَيْهِ يَوْمَ زِينَةِ وَ أَمِيرُ النَّاسِ جَبَّارٌ عَنِيدٌ يُقَالُ لَهُ الْكَاهِنُ السَّاحِرُ

Thus, in those days would be the explanation of this Verse: **And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51].** And Sufiyan would send one hundred and thirty thousand (soldiers) to Kufa, and they will descend at Al-Rawha, and Al-Farouq, and place of Maryam^{as} and Isa^{as} at al-Qadisiyyah; and eighty thousands of them will travel until they descend at Kufa at the place of the grave of Hud^{as} at Al-Nukhayla. They will attack upon it on a day of festivity, and the Emir of the people will be an obstinate tyrant called 'The magician priest'.

فَيَخْرُجُ مِنْ مَدِينَةٍ يُقَالُ لَهُ الرُّوْرَاءُ فِي خَمْسَةِ آلَافٍ مِنَ الْكَهَنَةِ وَ يَقْتُلُ عَلَى جِسْرِهَا سَبْعِينَ أَلْفًا حَتَّى يَخْتَمِيَ النَّاسُ الْفُرَاتِ ثَلَاثَةَ أَيَّامٍ مِنَ الدَّمَاءِ وَ ثَنَى الْأَجْسَادِ وَ يَسِيرُ مِنَ الْكُوفَةِ أَبْكَارًا لَا يُكْشَفُ عَنْهَا كَفٌّ وَ لَا قِنَاعٌ حَتَّى يَوْضَعْنَ فِي الْمَحَامِلِ يُزْلَفُ بِهِنَّ الثُّوْبَةُ وَ هِيَ الْعَرِيَّانِ

There will come out from Medina someone called Al-Zawra among five thousand from the priests and seventy thousand will be killed upon its bridge until people shall be harmed for three days by the blood in the Euphrates and the stink of the bodies; and virgin girls from Kufa will be imprisoned from whom neither a veil nor a scarf would have been uncovered until they placed in the carriages until an enclosure is brought near to them, and it is Al-Ghariyayn.

ثُمَّ يَخْرُجُ مِنَ الْكُوفَةِ مِائَةُ أَلْفٍ بَيْنَ مُشْرِكٍ وَ مُنَافِقٍ حَتَّى يَصْرُبُونَ دِمَشْقَ لَا يَصُدُّهُمْ عَنْهَا صَادٌّ وَ هِيَ إِزْمَ ذَاتِ الْعِمَادِ وَ تُقْبَلُ رَايَاتُ شَرْقِيٍّ الْأَرْضِ لَيْسَتْ بِطُغْنٍ وَ لَا كِتَانٍ وَ لَا حَرِيرٍ مُحْتَمَّةً فِي رُءُوسِ الْقَنَا بِحَاتِمِ السَّيِّدِ الْأَكْبَرِ يَسُوقُهَا رَجُلٌ مِنْ آلِ مُحَمَّدٍ ص يَوْمَ تُطَيَّرُ بِالْمَشْرِقِ يُوجَدُ رِيحُهَا بِالْمَغْرِبِ كَالْمِسْكِ الْأَذْفَرِ

Then there will come out from Kufa, one hundred thousand (soldiers) between the Polytheists and the hypocrites until they are striking Damascus. They will not be hindered by a hindrance, and it is **(People of) Iram, possessors of lofty pillars [89:7]**. And flags of the east of the earth would come, neither being of cotton, nor linen, nor silk sealed in the top of the spears with a seal of the great chief, driving it would be a man from the Progeny^{asws} of Muhammad^{saww} on a day regarded as an evil omen in the east, its smell would be found in the west like the strong musk.

يَسِيرُ الرُّعْبُ أَمَامَهَا شَهْرًا وَ يَخْلُفُ أَبْنَاءُ سَعْدِ السَّقَاءِ بِالْكُوفَةِ طَالِبِينَ بِدِمَاءِ آبَائِهِمْ وَ هُمْ أَبْنَاءُ الْفَسَقَةِ حَتَّى يَهْجُمَ عَلَيْهِمْ خَيْلُ الْحُسَيْنِ ع يَسْتَبِقَانِ كَأَنَّهُمَا فَرَسَا رَهَانٍ شَعْتُ غُبْرٌ أَصْحَابُ بَوَاكِي وَ قَوَارِحُ إِذْ يَضْرِبُ أَحَدُهُمْ بِرِجْلِهِ بَاكِئَةً يَقُولُ لَا خَيْرَ فِي مَجْلِسٍ بَعْدَ يَوْمِنَا هَذَا اللَّهُمَّ فَإِنَّا التَّائِبُونَ الْخَاشِعُونَ الرَّكَعُونَ السَّاجِدُونَ

The awe will travel in front of it for a month, and the sons of Sa'ad Al-Saq'a will stay behind at Kufa seeking the blood of their forefathers and they are the sons of mischief, until they are attacked upon by the cavalry horses of Al-Husayn^{asws}, as if they are horses pledged to be dishevelled, dusty, the companions of crying and grief. When one of them strikes with his leg crying, he will say, 'There is no good in a gathering after this day of ours. O Allah^{azwj}! We are the penitent, the humble, the Ruku performers, the Sajdah performers.

فَهُمُ الْأَبْدَالُ الَّذِينَ وَصَفَهُمُ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ وَ الْمُطَهَّرُونَ نَظَرُواهُمْ مِنْ آلِ مُحَمَّدٍ ص

They are the bodies of those whom Allah^{azwj} Mighty and Majestic Described: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222]**, and the cleaning ones are their peers from the Progeny^{asws} of Muhammad^{saww}.

وَ يُخْرِجُ رَجُلًا مِنْ أَهْلِ نَجْرَانَ رَاهِبٌ يَسْتَجِيبُ الْإِمَامَ فَيَكُونُ أَوَّلَ النَّصَارَى إِجَابَةً وَ يَهْدِمُ صَوْمَعَتَهُ وَ يَذُقُ صَلَيبَهَا وَ يُخْرِجُ بِالْمَوَالِي وَ ضُعَفَاءِ النَّاسِ وَ الْخَيْلِ فَيَسِيرُونَ إِلَى النُّخَيْلَةِ بِأَعْلَامٍ هُدًى فَيَكُونُ جَمْعُ النَّاسِ جَمِيعًا مِنَ الْأَرْضِ كُلِّهَا بِالْفَارُوقِ وَ هِيَ مَحَجَّةُ أَمِيرِ الْمُؤْمِنِينَ وَ هِيَ مَا بَيْنَ الْبُرْسِ وَ الْفُرَاتِ

And there will come out a man from the people of Najran, a monk answering to the Imam^{asws}, so he will become the first Christian responding, demolishing his hermitage and breaking its cross, and he would come out with the loyalists and weak ones of the people and the horses. They will travel to Al-Nukhayla with flags of guidance, so there would happen to be a gathering of the people altogether from the earth, all of it, at Al-Farouq, and it is the destination of Amir-ul-Momineen^{asws}, and it is what is between Al-Burs and the Euphrates.

فَيَقْتُلُ يَوْمَئِذٍ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ ثَلَاثَةَ آلَافٍ مِنَ الْيَهُودِ وَ النَّصَارَى فَيَقْتُلُ بَعْضُهُمْ بَعْضًا فَيَوْمِئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ فَمَا زَالَتْ تِلْكَ دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ - بِالسَّيْفِ وَ تَحْتَ ظِلِّ السَّيْفِ

On that day he^{asws} will kill in what is between the east and the west, three thousand from the Jews and the Christians, and they will kill each other. Thus, on that day would be the explanation of this Verse: **So that would not cease to be their call until We Make them to**

be as harvest cut down, motionless [21:15], by the swords, and beneath the shade of the sword.

وَيَخْلُفُ مِنْ بَنِي أَشْهَبِ الرَّاجِزِ اللَّحْظُ فِي أَنْاسٍ مِنْ غَيْرِ أَبِيهِ هُرَابًا حَتَّى يَأْتُونَ سَبْطَرَى عُوْدًا بِالشَّجَرِ فَيَوْمِئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ فَلَمَّا أَحْسُوا بِأَسْنَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ وَ مَسَاكِينُكُمْ لَعَلَّكُمْ تُسْأَلُونَ-

And there will stay behind from the clain of Ash`hab Al-Zajir Al-Lahz among some people from another father, a coward, until they come at Sabtara sheltering by the tree. So, on that day would be the explanation of this Verse: **So when they do sense Our Punishment, then they are fleeing from it [21:12] "Do not be fleeing and return to what luxuries you were given therein, and your dwellings, perhaps you would be questioned!" [21:13].**

وَمَسَاكِينُهُمُ الْكُنُوزُ الَّتِي غَنِمُوا مِنْ أَمْوَالِ الْمُسْلِمِينَ وَ يَأْتِيهِمْ يَوْمِئِذٍ الْحُسْفُ وَ الْقَذْفُ وَ الْمَسْحُ فَيَوْمِئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ مَا هِيَ مِنَ الظَّالِمِينَ بَعِيدٍ وَ يُنَادِي مُنَادٍ فِي شَهْرِ رَمَضَانَ مِنْ نَاحِيَةِ الْمَشْرِقِ عِنْدَ طُلُوعِ الشَّمْسِ يَا أَهْلَ الْهُدَى اجْتَمِعُوا وَ يُنَادِي مِنْ نَاحِيَةِ الْمَغْرِبِ بَعْدَ مَا تَغِيبُ الشَّمْسُ يَا أَهْلَ الْهُدَى اجْتَمِعُوا وَ مِنَ الْعَدِ عِنْدَ الظُّهْرِ بَعْدَ تَكْوُرِ الشَّمْسِ فَتَكُونُ سَوْدَاءَ مُظْلِمَةً

And their dwelling would be the treasures which they would have looted from the wealth of the Muslims, and on that day will come to them the submerging, and the expulsion, and the morphing. Thus, on that day will be the explanation of this Verse: **and it is not far off from the unjust [11:83].** And a Caller will call out in the Month of Ramazan from a corner of the east during the emergence of the sun: 'O people of guidance! Gather'. And there will be a call from a corner of the west after the setting of the sun: 'O people of guidance! Gather', and the next morning at midday after the rising of the sun. So, it will become dark black.

وَ الْيَوْمَ الثَّلَاثِ يُفَرِّقُ بَيْنَ الْحَقِّ وَ الْبَاطِلِ بِخُرُوجِ دَابَّةِ الْأَرْضِ وَ ثِقِيلِ الرُّومِ إِلَى قَرْيَةٍ بِسَاحِلِ الْبَحْرِ عِنْدَ كَهْفِ الْفِتْيَةِ وَ يَبْعَثُ اللَّهُ الْفِتْيَةَ مِنْ كَهْفِهِمْ إِلَيْهِمْ مِنْهُمْ رَجُلٌ يُقَالُ لَهُ مَلِيخَا وَ الْآخَرُ كَمْسَلْمَيْنَا وَ هُمَا الشَّاهِدَانِ الْمُسْلِمَانِ لِلْقَائِمِ فَيَبْعَثُ أَحَدَ الْفِتْيَةِ إِلَى الرُّومِ فَيَرْجِعُ بِغَيْرِ حَاجَةٍ وَ يَبْعَثُ بِالْآخَرِ فَيَرْجِعُ بِالْفَتْحِ فَيَوْمِئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا

And on the third day, there will be a differentiation between the truth and the falsehood. The walker of the earth will come out, and (soldiers of) Rome will come to a town by the coast of the sea by the cave of the youths (As`haab e Kahf); and Allah^{azwj} will Resurrect the youths from their caves Send to them a man called Maleykha, and the other Kamsalmeyna, and they will both testify as Muslims to Al-Qaim^{asws}. He^{asws} will then send one of the youths to Rome, but he would return without a need (being fulfilled), and he^{asws} will send the other, and he will return with the victory. Thus, on that day will be the explanation of this Verse: **And to Him submit the ones are in the skies and the earth, willingly and unwillingly [3:83].**

ثُمَّ يَبْعَثُ اللَّهُ مِنْ كُلِّ أُمَّةٍ فَوْجًا لِيُرِيَهُمْ مَا كَانُوا يُوعَدُونَ فَيَوْمِئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ يَوْمَ نَخْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ وَ الْوَزْعُ خَفَقَانٌ أَفْتَدَتْهُمْ وَ يَسِيرُ الصَّدِيقُ الْأَكْبَرُ بِرَايَةِ الْهُدَى وَ السَّيْفِ ذِي الْفَقَارِ وَ الْمَخْصَرَةِ حَتَّى يَنْزِلَ أَرْضَ الْحِجْرَةِ مَرَّتَيْنِ وَ هِيَ الْكُوفَةُ

Then Allah^{azwj} will Resurrect a batch from every community to Show them what they had been Promised. Thus, on that day will be the explanation of this Verse: **And on the Day We will Gather batches from every community, from the ones who belied Our Signs, so they would be assembled in rows [27:83]**, and the palpitations of their hearts would be widespread; and the great truthful (Ali^{asws}) will travel with the flag of guidance and the sword Zulfiqar and the staff (of Musa^{as}) until he^{asws} descends in the land of migration twice, and it is Al-Kufa.

فَيَهْدِيهِمْ مَسْجِدَهَا وَ يَبْنِيهِ عَلَى بَنَائِهِ الْأَوَّلِ وَ يَهْدِيهِمْ مَا دُونَهُ مِنْ دُورِ الْحَبَايَةِ وَ يَسِيرُ إِلَى الْبَصْرَةِ حَتَّى يُشْرِفَ عَلَى بَحْرِهَا وَ مَعَهُ النَّابُوتُ وَ عَصَا مُوسَى فَيَعِزُّهُ عَلَيْهِ فَيَزُفُّ فِي الْبَصْرَةِ زَفْرَةً فَتَصِيرُ بَحْرًا لُجِّيًّا لَا يَبْقَى فِيهَا غَيْرُ مَسْجِدِهَا كَجَوْجُورِ السَّفِينَةِ عَلَى ظَهْرِ الْمَاءِ

He^{asws} will demolish its Masjids and rebuild the buildings upon its former construction, and he^{asws} will demolish what is besides it from the houses of the tyrants, and he^{asws} will travel to Basra until he^{asws} overlooks upon its sea and with him^{asws} would be the box (Taboot) and staff of Musa^{as}). He^{asws} will be determined upon it, and he^{asws} will be victorious in Basra with a victory, and its sea will rock, there will not remain in it apart from its Masjids, like the rocking of the ship upon the surface of the water.

ثُمَّ يَسِيرُ إِلَى حُرُورَاءَ حَتَّى يُحْرِقَهَا وَ يَسِيرَ مِنْ بَابِ بَنِي أَسَدٍ حَتَّى يَزْفِرَ زَفْرَةً فِي ثَقِيفٍ وَ هُمْ زَرْعٌ فِرْعَوْنِ ثُمَّ يَسِيرُ إِلَى مِصْرَ فَيَصْعَدُ مِبرَهُ فَيَخْطُبُ النَّاسَ فَتَسْتَبْشِرُ الْأَرْضُ بِالْعَدْلِ وَ تُعْطِي السَّمَاءُ قَطْرَهَا وَ الشَّجَرُ ثَمَرَهَا وَ الْأَرْضُ نَبَاتَهَا وَ تَزْتَرِّى لِأَهْلِهَا وَ تَأْمَنُ الْوُحُوشُ حَتَّى تَزْتَعِي فِي طُرُقِ الْأَرْضِ كَأَنْعَامِهِمْ

Then he^{asws} will travel to Haroura until he^{asws} incinerates it, and he^{asws} will travel from a door of the clan of Asad until he^{asws} is victorious with a victory among Saqyef, and they are a plantation (lineage) of Pharaoh^{la}. Then he^{asws} will travel to Egypt, and he^{asws} would ascend its pulpit and address the people, so the earth will receive glad tidings of the justice, and the sky will give its drops, and the trees its fruits, and the earth its vegetation and it will adorn for its people, and the wild beasts will be safe to the extent that they will tread in the roads of the earth as if they are cattle.

وَ يُقَدِّفُ فِي قُلُوبِ الْمُؤْمِنِينَ الْعِلْمَ فَلَا يَخْتَاجُ مُؤْمِنٌ إِلَى مَا عِنْدَ أَخِيهِ مِنْ عِلْمٍ فَيَوْمِئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ يُعْنِي اللَّهُ كُلًّا مِنْ سَعَتِهِ - وَ تُخْرِجُ لَهُمُ الْأَرْضُ كُنُوزَهَا وَ يَقُولُ الْقَائِمُ كُلُّوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

And the knowledge will be cast into the hearts of the Momineen such that no Momin will be needy to what knowledge is with his brother. Thus, in those days will be the explanation of this Verse: **Allah would Enrich each one from His Capaciousness; [4:130]**. And the earth will bring forth its treasures for them, and Al-Qaim^{asws} will say: **Eat and drink pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24]**.

فَالْمُسْلِمُونَ يَوْمَئِذٍ أَهْلُ صَوَابٍ لِلدِّينِ أَذْنُ لَهُمْ فِي الْكَلَامِ فَيَوْمِئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ وَ جَاءَ رُبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا

The Muslims in those days would be the people of correctness of the Religion, the speech would be allowed for them. Thus, in those days will be the explanation of this Verse: **And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22].**

فَلَا يَقْبَلُ اللَّهُ يَوْمَئِذٍ إِلَّا دِينَهُ الْحَقَّ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ فَيَوْمَئِذٍ تَأْوِيلُ هَذِهِ الْآيَةِ أَوْ لَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرْزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ وَ يَقُولُونَ مَتَى هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنْتَظَرُونَ فَأَعْرِضْ عَنْهُمْ وَانْتَظِرِ إِنَّهُمْ مُنْتَظَرُونَ-

Allah^{azwj} will not Accept on that day except His^{azwj} Religion, the Truth **Indeed! The sincere Religion is for the Sake of Allah [39:3].** Thus, on that day will be the explanation of this Verse: **Or do they not see that We Drive the water to a barren land, then We Extract crops with it. Their cattle eat from it and (so do) they themselves. Can they not see? [32:27] And they are saying, 'When would this victory be, If you are truthful?' [32:28] Say: 'On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited' [32:29].**

فَيَمُكُّتُ فِيمَا بَيْنَ خُرُوجِهِ إِلَى يَوْمِ مَوْتِهِ ثَلَاثِمِائَةَ سَنَةٍ وَ نَيْفٍ وَ عِدَّةُ أَصْحَابِهِ ثَلَاثِمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ مِنْهُمْ تِسْعَةٌ مِنْ بَنِي إِسْرَائِيلَ وَ سَبْعُونَ مِنَ الْجِنِّ وَ مَائَتَانِ وَ أَرْبَعَةٌ وَ ثَلَاثُونَ مِنْهُمْ سَبْعُونَ الَّذِينَ غَضِبُوا لِلنَّبِيِّ ص إِذْ هَجَمْتُهُ مُشْرِكُو قُرَيْشٍ فَطَلَبُوا إِلَى نَبِيِّ اللَّهِ أَنْ يَأْذَنَ لَهُمْ فِي إِبْجَابَتِهِمْ فَأْذَنَ لَهُمْ حَيْثُ نَزَلَتْ هَذِهِ الْآيَةُ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ ذَكَرُوا اللَّهَ كَثِيرًا وَ انْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ-

So, he^{asws} will live during what is between his^{asws} coming out up to the day of his death for three hundred years, and more, and the number of his^{asws} companions being three hundred and thirteen, from them nine from the Children of Israel, and seventy from the Jinn, and two hundred and thirty-four. From them, seventy would be those who were angry to the Prophet^{saww} when the Quraysh Polytheists attacked him^{saww}, so they sought to the Prophet^{saww} of Allah^{azwj} to permit for them in answering them, so he^{saww} permitted for to them where this Verse was Revealed: **Except those who believe and do righteous deeds and remember Allah a lot, and defend themselves after they are oppressed. And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227].**

وَ عَشْرُونَ مِنْ أَهْلِ الْيَمَنِ مِنْهُمْ الْمِقْدَادُ بْنُ الْأَسْوَدِ وَ مَائَتَانِ وَ أَرْبَعَةٌ عَشَرَ الَّذِينَ كَانُوا بِسَاحِلِ الْبَحْرِ مِمَّا يَلِي عَدَنَ فَبَعَثَ إِلَيْهِمْ نَبِيُّ اللَّهِ بِرِسَالَةٍ فَأَتَوْا مُسْلِمِينَ وَ مِنْ أَفْنَاءِ النَّاسِ أَلْفَانِ وَ ثَمَانِمِائَةٍ وَ سَبْعَةٌ عَشَرَ وَ مِنَ الْمَلَائِكَةِ أَرْبَعُونَ أَلْفًا مِنْ ذَلِكَ مِنَ الْمُسَوِّمِينَ ثَلَاثَةُ أَلْفٍ وَ مِنَ الْمُزْدَفِينَ خَمْسَةُ أَلْفٍ

And twenty from the people of Yemen, from them would be Al-Miqdad Bin Al-Aswad, and two hundred and fourteen, those who used to be at the coast of the sea from what followed Aden, so the Prophet^{as} of Allah^{azwj} sent them a message, they came submitting, and from the people of attrition would be two thousand eight hundred and seventeen, and from the Angels would be forty thousand, from that from the 'Musawwimeen' would be three thousand, and from the 'Murdafeen' would be five thousand.

فَجَمِيعُ أَصْحَابِهِ عَ سَبْعَةٌ وَ أَرْبَعُونَ أَلْفًا وَ مِائَةٌ وَ ثَلَاثُونَ مِنْ ذَلِكَ تِسْعَةُ رُؤُوسٍ مَعَ كُلِّ رَأْسٍ مِنَ الْمَلَائِكَةِ أَرْبَعَةُ آلَافٍ مِنَ الْجِنِّ وَ الْإِنْسِ عِدَّةَ يَوْمٍ بَدْرٍ فِيهِمْ يُقَاتِلُ وَ إِيَّاهُمْ يَنْصُرُ اللَّهُ وَ بِهِمْ يَنْتَصِرُ وَ بِهِمْ يُقَدَّمُ النَّصْرُ وَ مِنْهُمْ نَصْرُ الْأَرْضِ كَتَبْتُهَا كَمَا وَجَدْتُهَا وَ فِيهَا نَقْصٌ خُرُوفٍ.

He^{asws} will gather his^{asws} companions, forty-seven thousand, and one hundred and thirty from that would be nine chiefs, along with each chief from the Angels will be four thousand from the Jinn, and the humans, the number on the day of (battle of) Badr. By them, he^{asws} will fight, and they are the helpers of Allah^{azwj}, and by them he^{asws} will be victorious, and by them the victory would be brought forward, and from them would be the freshness of the earth'. I wrote it just as I found it, and in it some letters are deficient"⁶⁰.

⁶⁰ Bihar ul Anwar, Vol. 53, Chapter 29, H.86

Appendix III: Ibn Al-Kawa'

[القطب الراوندي] روى أبو حمزة الثمالي، عن أبي جعفر (عليه السلام) قال: قال ابن الكواء [لعلي (عليه السلام)]: يا أمير المؤمنين * (وعلى الأعراف رجال يعرفون كلا بسيماهم) *. قال: نحن الأعراف نعرف أنصارنا بسيماهم، ونحن أصحاب الأعراف نوقف بين الجنة والنار، فلا يدخل الجنة إلا من عرفنا وعرفناه، ولا يدخل النار إلا من أنكرنا وأنكرناه.

Al Qutub Al Rawandy – Abu Hamza Al Sumaly has reported,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ibn Al-Kawa said to Ali^{asws}, 'O Amir-ul-Momineen^{asws}! **And upon the heights would be men recognising all by their marks [7:46]**'. He^{asws} said: 'We^{asws} are the recognisers. We^{asws} recognise our^{asws} helpers by their marks, and we^{asws} are the Master of the Heights. We^{asws} shall pause in between the Paradise and the Fire. Thus, none shall enter the Paradise except the one who recognised us^{asws} and we^{asws} recognise him, nor enter the Fire except the one who denied us^{asws} and we^{asws} deny him'.

وكان علي (عليه السلام) يخاطبه بويحك، وكان يتشيع، فلما كان يوم النهروان قاتل عليا (عليه السلام) ابن الكواء.

(The narrator said), 'And Ali^{asws} had addressed him by 'woe be unto you', and he was going to become a Shia. So when it was the day of (the battle of) Al-Naharwaan, Ali^{asws} fought Ibn Al-Kawa'.⁶¹

⁶¹ Tafseer Abu Hamza Al Sumaly - H 100

Appendix IV: The Slandering of a wife of Rasool-Allah^{saww}:

ابن بابويه، قال: حدثنا أبي، و محمد بن الحسن بن أحمد بن الوليد (رضي الله عنهما)، قالوا: حدثنا سعد ابن عبد الله، قال حدثنا محمد بن الحسين بن أبي الخطاب، عن الحكم بن مسكين الثقفي، عن أبي الجارود، و هشام أبي ساسان، و أبي طارق السراج، عن عامر بن واثلة، عن أمير المؤمنين (عليه السلام)، في حديث المناشدة مع الخمسة الذين في الشورى. قال (عليه السلام): «نشدتكم بالله، هل علمتم أن عائشة قالت لرسول الله (صلى الله عليه و آله): إن إبراهيم ليس منك، و إنه ابن فلان القبطي. قال: يا علي، اذهب فاقتله. فقلت: يا رسول الله، إذا بعثني أكون كالمسمر المحمي في الوبر، أو أثبت؟ قال: لا، بل تثبت.

Ibn Babuwayh said, 'My father narrated to me, and Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed who both narrated to us from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hakam Bin Maskeyn Al Saqafy, from Abu Al Jaroud, and Hisham Abu Sasaan, and Abu Tariq Al Sirraaj, from Amir Bin Waasilat, who has said:

Amir-Al-Momineen^{asws}, in a Hadeeth, petitioning with the five who were in the consultation council. He^{asws} said: 'I^{asws} adjure you with Allah^{azwj}! Do you know that Ayesha said to Rasool-Allah^{saww} that, 'Ibrahim^{as} is not from you^{saww}, and that he is the son of so and so (Jareeh) the Coptic?' He^{saww} said: 'O Ali^{asws}! Go and kill him'. So I^{asws} said: 'O Rasool-Allah^{saww}! When you^{saww} send me^{asws}, I^{asws} am as steadfast as a nail, or even stronger?' He^{saww} said: 'No, but you^{asws} are stronger!'

فذهبت، فلما نظر إلي استند إلى حائط، فطرح نفسه فيه، فطرحت نفسي على أثره، فصعد على نخلة، فصعدت خلفه، فلما رأيته قد صعدت رمى بإزاره، فإذا ليس له شيء مما يكون للرجال، فجئت فأخبرت رسول الله (صلى الله عليه و آله)، فقال: الحمد لله الذي صرف عنا سوء أهل البيت؟

So I^{asws} went. When he looked at me by the wall, he jumped off it, and I^{asws} followed him. He climbed upon the tree, so I^{asws} climbed up after him. So when he saw me^{asws} climb up, he threw off his cloth. He did not have for him anything from what he could become the man. So I^{asws} came and informed Rasool-Allah^{saww}, so he^{saww} said: 'Praise is due to Allah^{azwj}, Who Exchanged the evil from us^{asws} the People^{asws} of the Household?'

فقالوا: اللهم، لا. فقال: «اللهم، اشهد».

So they said, 'O Allah^{azwj}! No'. So he^{asws} said: 'O Allah^{azwj}! I^{asws} testify so'.⁶²

الحسين بن حمدان الخصبي: بإسناده عن الرضا (عليه السلام)، أنه قال لمن بحضرته من شيعته: «هل علمتم ما قذفت به مارية القبطية، و ما ادعي عليها في ولادتها إبراهيم بن رسول الله (صلى الله عليه و آله)؟ فقالوا: يا سيدنا، أنت أعلم، فخيرنا.

Al Husayn Bin Hamdan Al Khaseybi, by his chain,

'From Al-Reza^{asws} having said to the ones who were in his^{asws} presence from his^{asws} Shias: 'Do you know what Mariah the Coptic was slandered with, and what was alleged upon her

⁶² الخصال: 31 / 563.

regarding her newborn Ibrahim^{as} son^{as} of Rasool-Allah^{saww}?’ They said, ‘O our Master^{asws}! You^{asws} are more knowing, therefore inform us’.

فقال: «إن مارية أهداها المقوقس إلى جدي رسول الله (صلى الله عليه و آله)، فحظي بها من دون أصحابه، و كان معها خادم مسوح، يقال له: جريح، و حسن إسلامهما و إيمانهما،

So he^{asws} said: ‘Mariha the Coptic, Muqawqis⁶³ had gifted her to my^{asws} grandfather^{saww} Rasool-Allah^{saww}, so he^{saww} attained her from besides his^{saww} companions. And there was a eunuch servant with her called Jareeh, and both their Islam and their Eman was good.

ثم ملكت مارية قلب رسول الله (صلى الله عليه و آله)، فحسدها بعض أزواجه، فأقبلت عائشة و حفصة تشكيان إلى أبويهما ميل رسول الله (صلى الله عليه و آله) إلى مارية، و إثارة إيها عليهما، حتى سولت لهما و لأبويهما أنفسهما بأن يقذفوا مارية بأنها حملت بإبراهيم من جريح، و هم لا يظنون أن جريحا خادم،

Then Mariah attracted the heart of Rasool-Allah^{saww}, and some of his^{saww} wives envied her. So Ayesha and Hafsa came to their fathers complaining about the inclination of Rasool-Allah^{saww} towards Mariah, and his^{saww} preferring her over them, unto the extent that it induced them and their fathers themselves that they should slander Mariah that she is pregnant with Ibrahim^{as}, from Jareeh, and they (Abu Bakr and Umar) were not thinking that Jareeh is a servant.

فأقبل أبواهما إلى رسول الله (صلى الله عليه و آله) و هو جالس في مسجده، فجلسا بين يديه، ثم قالوا: يا رسول الله، ما يحل لنا، و لا يسعنا أن نكتم عليك ما يظهر من خيانة واقعة بك. قال: ماذا تقولان؟!

So their fathers came to Rasool-Allah^{saww}, and he^{saww} was seated in his^{saww} Masjid, and they both sat down in front of him^{saww}, then said, ‘O Rasool-Allah^{saww}! It is not permissible for us, nor do we have any leeway that we should conceal upon you^{saww} what has appeared from the occurrence of betrayal with you^{saww}. He^{saww} said: ‘What is that you two are saying?’

قالا: يا رسول الله، إن جريحا يأتي من مارية بالفاحشة العظمى، و إن حملها من جريح، و ليس هو منك.

They said, ‘O Rasool-Allah^{saww}! Jareeh came to Mariah with the grievous immorality, and she is pregnant from Jareeh, and it isn’t from you^{saww}!’

فأرید وجه رسول الله (صلى الله عليه و آله) و تلون، و عرضت له سهوة لعظم ما تلقياه به، ثم قال: ويحكمما، ما تقولان؟

So the face of Rasool-Allah^{saww} reddened and paled (out of wrath), and there was displayed to him^{saww} the obscenity of the grievousness of what they were facing him^{saww} with. Then he^{saww} said: ‘Woe be unto you two! What are you saying?’

⁶³ Al-Muqawqis is mentioned in Islamic history as a ruler of Egypt, who corresponded with the Islamic Prophet Muhammad^{saww}. He is often identified with Cyrus, Patriarch of Alexandria, who administered Egypt on behalf of the Byzantine Empire – (Wikipedia).

قالا: يا رسول الله، إنا خلفنا جريحا و مارية في مشربتها- يعنيان حجرتهما- و هو يفاكهها، و يلاعبها، و يروم منها ما يروم الرجال من النساء، فابعث إلى جريح، فإنك تجده على هذه الحال، فأنفذ فيه حكم الله.

They said, 'O Rasool-Allah^{saww}! We left behind Jareeh and Mariah in her drinking place – meaning her chamber – and he was patting her and playing with her, and he was wishing from her what the man wished from the woman. Therefore send (someone) to Jareeh, and you^{saww} will find him upon this state, and implement with regards to him, the Judgment of Allah^{azwj}.

فانثنى النبي إلى علي (عليهما السلام)، ثم قال: يا أبا الحسن، قم- يا أخي- و معك ذو الفقار، حتى تمضي إلى مشربة مارية، فإن صادفتها و جريحا كما يصفان، فأخذهما بسيفك ضربا.

So the Prophet^{saww} bent over towards Ali^{asws}, then said: 'O Abu Al Hassan^{asws}! Arise, O my^{saww} brother^{asws}, and with you is Zulfiqar (the sword), until you^{asws} go to the drinking place of Mariah. So if these two are truthful and Jareeh is as they are describing him to be, then put them both down with a strike of your^{asws} sword'.

فقام علي (عليه السلام)، و اتشح بسيفه و أخذه تحت ثيابه، فلما ولى من بين يدي رسول الله (صلى الله عليه و آله)، انثنى إليه، فقال: يا رسول الله، أكون في ما أمرتني كالسكة المحمية في العهن، أو الشاهد يرى ما لا يرى الغائب؟

So Ali^{asws} arose and took his^{asws} sword and placed it beneath his^{asws} clothes. But, when he^{asws} turned from in front of Rasool-Allah^{saww}, he^{asws} bent down to him^{saww} and he^{asws} said: 'O Rasool-Allah^{saww}! I^{asws} happen to be, regarding what you^{saww} instructed me^{asws} for, like the knife shielded in the wool, or the one present would see what the absentees did not?'

فقال له النبي (صلى الله عليه و آله): فديتك يا علي، بل الشاهد يرى ما لا يرى الغائب.

So the Prophet^{saww} said to him^{asws}: 'Your^{asws} sacrifice, O Ali^{asws}! But, the one present will see what the absentees did not'.

فأقبل علي (عليه السلام)، و سيفه في يده، حتى تسور من فوق مشربة مارية، و هي في جوف المشربة جالسة، و جريح معها يؤدبها بآداب الملوك، و يقول لها: عظمي رسول الله (صلى الله عليه و آله)، و لبيه، و كرميه، و نحو هذا الكلام، حتى التفت جريح إلى أمير المؤمنين (عليه السلام)، و سيفه مشهور في يده،

So Ali^{asws} went and his^{asws} sword was in his^{asws} hand, until he^{asws} surveyed from above, the drinking place of Mariah, and she was seated in the inside of the chamber, and Jareeh was with her, assisting her with the etiquettes of the slaves, and he was saying to her, 'Revere Rasool-Allah^{saww}, and listen to him^{saww}, and honour him^{saww}, and approximately this speech, until Jareeh turned towards Amir-ul-Momineen^{asws}, and his^{asws} bare sword was in his^{asws} hand.

ففزع جريح إلى نخلة في المشربة، فصعد إلى رأسها، فنزل أمير المؤمنين (عليه السلام) إلى المشربة، وكشفت الريح عن أثواب جريح، فإذا هو خادم ممسوح، فقال له: أنزل يا جريح. فقال: يا أمير المؤمنين، آمنة على نفسي؟ فقال: آمنة على نفسك.

So Jareeh panicked to a palm tree in the drinking place, and climbed up to its top. Amir-ul-Momineen^{asws} came down to the drinking place, and the wind uncovered from the clothes of Jareeh, and he was a eunuch servant. So he^{asws} said to him: 'Descend, O Jareeh!' He said, 'O Amir-ul-Momineen^{asws}! Is there safety upon myself?' He^{asws} said: 'There is safety upon yourself'.

فنزل جريح، و أخذ أمير المؤمنين (عليه السلام) بيده، و جاء به إلى رسول الله (صلى الله عليه و آله)، فأوقفه بين يديه، فقال له: يا رسول الله، إن جريحا خدام ممسوح.

Jareeh descended, and Amir-ul-Momineen^{asws} grabbed his hand and came with him to Rasool-Allah^{saww}, and paused him in front of him^{saww}, and said to him^{saww}: 'O Rasool-Allah^{saww}! Jareeh is a eunuch servant!'

فولى رسول الله (صلى الله عليه و آله) [وجهه إلى الجدار]، فقال: حل لهما نفسك - لعنهما الله - يا جريح، حتى يتبين كذبهما، و خزيهما، و جرأتهما على الله، و على رسوله.

So Rasool-Allah^{saww} turned his^{saww} face towards the wall and he^{saww} said: 'There is release for yourself, may Allah^{azwj} Curse them both, O Jareeh, to the extent that their lying's are exposed, and their disgrace and their crime against Allah^{azwj} and against His^{azwj} Rasool^{saww}'.

فأسقطا بين يدي رسول الله (صلى الله عليه و آله) و قالوا: يا رسول الله، التوبة، استغفر لنا. فقال رسول الله (صلى الله عليه و آله): لا تاب الله عليكما، فما ينفعكما استغفاري و معكما هذه الجرأة،

The both (Abu Bakr and Umar) fell down in front of Rasool-Allah^{saww} and said, 'O Rasool-Allah^{saww}! The repentance. Seek Forgiveness for us!' Rasool-Allah^{saww} said: 'There is no Turning of Allah^{azwj} (with Mercy) upon you two, therefore my^{saww} seeking Forgiveness would not benefit you, and with you is this audacity'.

فأنزل الله فيهما: الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ».

Then Allah^{azwj} Revealed regarding both of them (Abu Bakr and Umar): ***Surely those who accuse chaste married women, the unaware Mominaat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23] On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24]***.⁶⁴

⁶⁴ (Extract) الهداية الكبرى: 297.