

ANNUAL IMAM MAHDI (AJTF) QUIZ

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THE QA`EM IN THE QURAN-II

Companions and Enemies of Imam Mahdi (a.t.f.s.)

Extract from the book

*'Al Muhajja Fee Maa Nazala Ala Qaem Al Hujjat of
SAYYID HASHIM AL-BAHRAANI*



The Qa'em (a.t.f.s.) In The Quran

Part II

***COMPANIONS AND ENEMIES OF
IMAM MAHDI (A.T.F.S.)***

Extract from the book
'Al Muhajja Fee Maa Nazala
Ala Qa'em Al Hujjat of
Sayyid Hashim Al-Bahraani

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Quranic verses concerning the companions of Imam Mahdi (a.t.f.s.)

Verse 1 (Verse 1 in Al Muhajja) - Companions believe in the unseen

الَّذِينَ ۝۱ ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۖ فِيهِ ۖ هُدًى لِّلْمُتَّقِينَ ۝۲ الَّذِينَ
يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝۳

Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen and keep up prayer and spend out of what We have given them.¹

1. Janabe Yahya bin (Abi) Qasem said: I asked Imam Sadiq (a.s.) about the verse, “ALIF, LAAM, MEEM. This is the book, there is no doubt in it, (it is) a guidance for those who are pious, who believe in the unseen: (2:1-3) Imam (a.s.) replied, “*Those who are pious*” are the Shias of Ali. ‘The unseen’ is the Decisive Proof who will be in hiding. The supporting evidence for this is the following verse, ‘And they say: ‘Why is not a sign sent down to him from his Lord’” Say: ‘Verily, the unseen is only for Allah (to know) therefore wait; verily I am with you, among those who wait’ (10:20)²
2. Imam Sadiq (a.s.) said, “**Those who believe in the unseen” (2:3)** are those who believe and testify that the rising of the Qa’em (a.s.) (the Twelfth imam) is HAQQ (truth).³
3. Ibn Babewehy narrated through his chain of narrators from Jabir bin Abdillah Al-Ansari, from the Messenger of Allah (s.a.w.a.), who said: Blessed are those who are patient during his (the Twelfth Imam’s) occultation. Blessed are those who

¹ Surah Baqarah 2:1-3

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

³ Kamaal Al Deen wa Tamaan Al-Ni`mah 2:340.

stay steady in their love (for the Twelfth Imam). They are those whom Allah describes in His Book as **“Those who believe in the unseen” (2:3)** The Prophet (s.a.w.a.) added, **“They are the party of Allah. Verily the party of Allah are the successful one” (58:22)**¹

Verse 2 (Verse 2 in Al Muhajja) - Companions will hasten to help their Imam (a.t.f.s.)

فَاسْتَبِقُوا الْحِزْبَ الَّذِي آتَيْنَا مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧٨﴾

...therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.²

1. Imam Baqir (a.s.) said: *I swear to Allah that it is as if I can see the Qa'em (a.t.f.s.) with this back resting on HAJAR³ calling out for his rights:*

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

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

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

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

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

¹ Kifayat Al-Athar 60. Tafseer Al-Burhan 1:125

² Surah Baqarah 2:148

³ HAJAR: the black stone of the Kaaba.

(a.s.)

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

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

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

Then he will move to the MAQAAM¹ where he will perform two Rak'ats of prayer and will ask Allah to grant him his rights.

Imam Baqir (a.s.) (a.s.) added:

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

The first one who will pay allegiance to him (the twelfth Imam) will be Hazrat Jibraeel (a.s.), and after him three hundred and thirteen men.

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

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

*In another verse, Allah says, **"And if We hold back the torment from them until (comes) a reckoned nations" (11:8).** "The reckoned nation" refers to the companions of the Qa'em who*

¹ MAQAAM: the platform with the footprints of Propeht Ibrahim

will be united with him within one hour.

When the Qa'em reaches Baydaa',¹ the Army of Sufyaani will rise against him but Allah will order the earth to seize them by their feet. This is the meaning of the verse, "If you could see when they shall be terrified; but there shall be no escape, and they shall be seized from a nearby place" (34:51).

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

Imam Baqir (a.s.) (a.s.) added, **"How can they come to belief from a place so far away?" (34:52) 'A gulf shall be created between them and that which they will eagerly desire, as was done in the past for the likes of them' (34:54). 'That which they will eagerly desire' is not to be tormented."**²

2. Imam Baqir (a.s.) (a.s.) said: **"Hasten then to do good works (surpassing each other) Wherever you are, Allah will bring you together" (2:148).** *"Good works" refers to (believing in the) Wilayat.*

"Wherever you are, Allah will bring you all together", (2:148) *refers to the companions of the Qa'em, who are a little over three hundred and ten men. I swear to Allah that they are the "the reckoned nation" who will unite within one hour, just like the cumulus clouds of autumn.*³

3. Imam Sajjad (a.s.) or Imam Baqir (a.s.), who said: *FAQADAA' (the missing ones) are a group of people who will disappear from their beds and find themselves in Makkah. Allah says, "Wherever you are, Allah will bring you all together" (2:148), and the companions of the Qa'em.*⁴
4. Imam Sadiq (a.s.) (a.s.) said: When Allah gives permission for the reappearance of the Imam, he will call upon Allah with His

¹ Baydaa': a desert between Medina and Kahibar on the route to Makkah.

² Tafseer Al-Qummi 2:205

³ Cumulus clouds: large, white, puffy clouds which appear suddenly during fair weathr.

⁴ Al-Ghaibah by No'maani 168

Hebrew name. Suddenly his three hundred and thirteen companions will be gathered from him like the cumulus clouds of autumn.

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

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

Imam (a.s.) replied, "*Those who travel on clouds during the day. They are the missing ones and the following verse was revealed about them, 'Wherever you are, Allah will bring you all together' (2:148).*"¹

5. Imam Sadiq (a.s.) said: *The verse, "Hasten then to do goods words (surpassing each other), Wherever you are, Allah will bring you all together" (2:148) was revealed about the Qa'em and his companions. They will be united with no prior appointment.*²

6. Imam Baqir (a.s.) said: *Allah will gather the Qa'em's three hundred and thirteen companions for him with no prior appointment, just like the cumulus clouds of autumn.*

O Jabir! They are those to whom this verse refers. "Wherever you are, Allah will bring you altogether" (2:148). They will pay allegiance to him between RUKN³ and Maqaam. He (a.s.) (the Qa'em) will have the covenant of the Messenger of Allah (s.a.w.a.) with him – the covenant which will be inherited by the sons from the fathers (a.s.)^{4, 5}

7. Imam Baqir (a.s.), who said: *Sit still and do not move your*

¹ Al-Ghaibah by No'maani 168

² Al-Ghaibah by No'maani, p. 127

³ RUKN: the corner of the Kaaba known as the corner of Yemen.

⁴ This means that every Imam inherits this covenant from the previous Imam.

⁵ Al-Ghaibah by No'maani 150.

hands or legs¹ until you see (all of) the signs that I am about to tell you (manifest themselves) within one year.

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

The Turks will arrive and pass through Damascus until they arrive in the island (of Hejaz). The Greek will arrive all the way to Ramla.² In that year, there will be fighting and disorder in every Arab land.

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

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

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

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

Then (Sufyaani) will send a cavalry to Medina (looking for the Qa'em) and they will kill a man there. Thereafter, Mahdi and Mansour will move away from Madina. However, the family of the Prophet will all be imprisoned, from the youth to the elderly. The Army of Sufyaani will go looking for the two men but Mahdi will escape, just as Musa escaped away from the

¹ This means do not join any group or follow any movement.

² Ramla: a city on the coastal plain southeast of Tel Aviv.

people cautiously and in fear.¹

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

The Qa'em (a.s.) will stand between Rukn and Maqaam, and the he will pray.

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

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

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

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

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

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

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

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

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

¹ Fear of the Imam is not for his own safety or life. It is for the safety of the religion, just like his grandfather, the Master of Martyrs, Imam Husain bin Ali (a.s), who placed the safety of the religion above his own safety, choosing martyrdom over paying allegiance to the enemies of Allah.

Qur'an.

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

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

The Qa'em (a.s.) and his minister will be between Rukh and Maqaam holding the covenant, the flag, and the sword of the Prophet (s.a.w.a.) when the companions (of the Qa'em (a.s.)) will join him and pay allegiance to him.

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

If you are not certain about any of these signs, you can be certain about the covenant of the Prophet (s.a.w.a.), his flag, his sword, and the purified soul from the sons of Imam Husain (a.s.). If you are still not certain then you can be confident about the announcement from the heavens that will mention his name.

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

When (the Qa'em (a.s.)) and his companions move towards Medina, they will pass by Bayda'.

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

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

When (the Qa'em (a.s.)) reaches Medina, he will send Mohammad bin Al-Shajari out of it (secretly), just like Prophet Yusuf (a.s.). Then he (a.s.) will move to Kufa and he (a.s.) will stay there for as long as Allah wills until he (a.s.) seized the city. Thereafter, he (a.s.) will move to Adhraa'¹ with his companions and with many others who will have joined him.

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

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

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

¹ Adhraa': a village close to Damascus.

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

The he (a.s.) and his family will move to Rohbah,¹ which is where Hazrat Nuh (a.s.) lived. Rohbah is a blessed land, for every land in which someone from the family of the Prophet (a.s.) has lived or has been killed in a blessed land. Verily, they (the Ahlul Bayt (a.s.)) are the purified successors.²

8. Janabe Abi Sameena, from amongst the servant of Imam Kadhim (a.s.) said: I asked Imam Kadhim (a.s.) about the verse, **“Wherever you are, Allah will bring you all together: (2:148).**

Imam replied, *“I swear to Allah that when our Qa’em (a.s.) rises, Allah will gather our Shia for him from every country.”³*

9. Abu Mansour Al-Tabrasi narrated from Abdil Adheem Al-Hasani who said: I said to Imam Jawad (a.s.), “O My Master! I hope you are the rising Imam of the family of the Prophet who will fill the earth with equity and justice after having been filled with inequity and oppression.”

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

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

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

¹ Rohbah: a village south of Nafaj in Iraq.

² Tafseer Al-Ayyashi 1:63

³ Tafseer Al-Ayyashi 1:64

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

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

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

Imam replied, “Allah will place the mercy in his heart. Then he will enter Medina, he will exhume Laat and ‘Ozza (from their graves), and he will burn them.”¹

10. Janabe Abu Baseer said: I asked Imam Sadiq (a.s.), “May I sacrifice myself for you. Did Ameerul Momeneen (a.s.) know the companions of the Qa’em (a.s.) (well) as knowing their number?” Imam (a.s.) replied: *My father told me:*

I swear to Allah that Ameerul Momeneen (a.s.) knew every one of them. He also knew their names, the names of their fathers, the names of their wives, and their tribes. He knew where they would live and he knew their ranks as well.

Imam (a.s.) continued: *Imam Hasan (a.s.) knew everything that the Ameerul Momeneen (a.s.) knew, and the knowledge of Imam Hasan (a.s.) was with Imam Husain (a.s.), Imam Ali bin Husain (a.s.) knew everything that Imam Husain (a.s.) knew, and after that everything that Imam Ali bin Husain (a.s.) knew was entrusted to Imam Mohammad bin Ali (a.s.) and everything that Imam Mohammad bin Ali (a.s.) knew, your Imam (referring to himself) knows.*

I (Abu Baseer) asked, “Is this (information about the companions of the Qa’em) written somewhere?”

Imam (a.s.) replied, “It is written and contained safely in the heart, and it will not be forgotten.”

¹ Al-Ihtijaj 2:249

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

Imam (a.s.) said, "Come to me on Friday after prayers." So I went to the Imam (a.s.) on Friday.

Imam (a.s.) asked me, "O Baseer! Have you come regarding the question you asked me?"

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

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

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

The Imam (a.s.) ordered one of the men who were there to write the following:

This is what the Messenger of Allah (a.s.) dictated to Ameerul Momeneen (a.s.) to write about the companions of Imam Mahdi (a.s.), the number of those missing from their beds, the people who will join him, and those who will travel during the day and at night towards Makkah after hearing the call in the year in which the affair of Allah (the reappearance) will become apparent. They (the companions) are the noble ones and they will be the rulers and the judges on the people (after the reappearance)...These are the three hundred and thirteen men, whose (number is) equal to the number of the companions of the Battle of Badr. Allah will unite them in one night, which will be a Thursday night, in Makah. The next morning they will all meet in Masjid Al-Haraam. Then they will disperse throughout the streets of Makkah. They will look for houses in which to stay but the people of Makkah will dislike them and will feel uncomfortable with them, for they will know that these are not men who have come for Hajj, Umrah, or for business.

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

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

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

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

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

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

Some of the people of Makkah will say to others:

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

However, the man from the Bani Makhzoom (who is their chief) will say: We do not feel safe with them. They might be waiting

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

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

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

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

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

Imam (a.s.) replied, "Yes, but the companions are those with whom the Qa'em will rise. They are the noble ones, the judges, the rulers, and the scholars in religion. (The Qa'em) will move his hands over their stomachs and their backs and (by doing so) they will never commit an error in their judgment."¹

11. Janabe Yunus bin Dhibyaan said: I was with Imam Sadiq (a.s.) when he started mentioning the companions of the Qa'em

¹ Dalaa'el Al-Imama 554

(a.s.). He (a.s.) said, “There are three hundred and thirteen men, and each one is as powerful as three hundred men.”¹

Verse 3 (Verse 5 in Al Muhajja) - Companions are patient and ready to meet their Imam (a.t.f.s.)

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُفْلِحُونَ ﴿٥﴾

O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.²

1. Imam Baqir (a.s.) explained the verse, “**O you who believe! Be patient and vie one with another in endurance and be ready and fear Allah that haply you may succeed**” (3:200).

He (a.s.) said: *Be patient in carrying out your obligatory duties, persevere against you enemies, and be prepared to be stationed at the frontier of (the army of) your awaited Imam.*³

Verse 4 (Verse 12 in Al Muhajja) - Companions are steadfast

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ
بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ...

O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers,...⁴

1. Sulaymaan bin Harun said: I said to Imam Sadiq (a.s.), “Some

¹ Dalaa’el Al-Imama 575

² Surah Aale Imran 3:200

³ Al-Ghaibah by No’maani 105

⁴ Surah Maidah 5:54

people believe that the sword of the Messenger of Allah (s.a.w.a.) is with Abdullah, son of Hasan!¹

Imam replied: *I swear to Allah that he has not seen the sword of the Messenger of Allah (a.s.) even with one of his eyes, neither did his father,² unless he saw it with (his uncle) Imam Husain bin Ali (a.s.).*

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

Have you not heard the words of Allah, “O you who believe! Whoever of you turns back on his religion, Allah will soon bring a people whom He loves and who love Him, humble towards the believers, mighty against the infidels” (5:54) In another verse, Allah says, “So if these people disbelieve in it, indeed We have (already) entrusted it to a people who are not disbelievers in it” (6;89). Both of these verses refer to the same group.³

Verse 5 (Verse 14 in Al Muhajja) - Companions are steadfast

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ ۖ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾

These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are

¹ Abdullah, son of Hasan Al-Mothanna (Hasan, the Second), son of Imam Hasan Al-Mojtaba.

² Referring to Hasan Al-Mothanna, son of Imam Hasan bin Ali bin Abi Taleb (a.s.)

³ Tafseer Al-Ayyashi 1:325

not disbelievers in it.¹

1. Imam Sadiq (a.s.) said: *Allah will keep the companions of the Qa'em (a.s.) safe for him even if all of the people abandon him. They are those whom Allah refers in this verse, "So if these people disbelieve in it, indeed We have (already) entrusted it to a people who are not disbelievers in it" (6:89). And they are (also) those (who are) described in this verse, "O you who believe! Whoever of you turns back on his religion, Allah will soon bring a people whom He love and who love Him, humble towards the believers, mighty against the infidels" (5:54).*²

Verse 6 (Verse 23 in Al Muhajja) - Companions will spend their wealth in the way of Imam (a.t.f.s.)

...وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ
اللَّهِ لَا فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٣﴾

...and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement.³

1. Imam Sadiq (a.s.) said: *Those of our Shia who are wealthy should spend their wealth in the way of Allah. When our Qa'em (a.s.) rises, the wealth of every wealthy person will be unlawful to him unless he offers it to our Qa'em (a.s.) to use it against his enemies, for Allah says, "And to those who hoard gold and silver and do not spend it in Allah's way, announce the news of painful punishment" (9:34).*⁴
2. Imam Sadiq (a.s.) said: *Surely a believer spends from his wealth which is with him on his family on whatever he wishes. Then*

¹ Surah Anam 6:89

² Al-Ghaibah by No'maani 170

³ Surah Tauba 9:34

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

when Qa'em (a.s.) will rise, he carries to him whatever is with him and left from it and helps with it for his (a.s.) affair. (When he does this) Certainly he has fulfilled whatever was made obligatory on him.

Verse 7 (Verse 30 in Al Muhajja) - Companions will be bestowed with strength by Allah.

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٣٥﴾

He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support.¹

1. Imam Sadiq (a.s.) explained the verse, **“He (Lut’) said: ‘Would that I had strength to resist you or could betake myself to a strong support?’ (11:80).** He (a.s.) said: *“Strength” refers to the Qa’em (a.s.) and “strong support” refers to his three hundred and thirteen companions.*²
2. Imam Sadiq (a.s.) said: *When Lut’ said to his people, “Would that I had strength to resist you or could betake myself to a strong support!” (11:80), he was hoping for no strength other than the strength of the Qa’em (a.s.) and for no support other than the power of his (the Qa’em’s) companions. Each one of his companions will be given the strength of forty men, and their hearts will be stronger than pieces of iron. (They will be so strong) that if they come across mountains of iron they will eradicate them, and they will not stop (fighting) until Allah is pleased.*³

Verse 8 (Verse 35 in Al Muhajja) - Companions have strong faith.

وَإِنْ كَانَ مَكْرَهُمْ لِلتَّزْوُلِ مِنْهُ الْجِبَالُ ﴿٣٦﴾

¹ Surah Hood 11:80

² Tafseer Al-Ayyashi 2:156.

³ Kamaal Al-Deen wa Tamaam Al-Nimah 2:673

...though their plan was such that the mountains should pass away thereby.¹

1. Imam Sadiq (a.s.) said, “**..though their plan was such that the mountains should pass away thereby.” (14:46) means that verily the hearts of men will shake from the ‘plan’ (deception) of the Bani Abbas regarding the Qa’em (a.s.).**”²
2. Imam Sadiq (a.s.) said: *Fear Allah and obey your Imams. Say what (your Imams) say and do not speak about that which they do not speak, since you still live under the government of those whom Allah describes in this verse, “though their plan was such that the mountains should pass away thereby.” (14:46). Fear Allah and (remember) you are in a state of truce with them. Pray with their tribes, attend their funerals, and stay trustworthy, even with them.*³ *Stay committed to Hajj and be addicted to it because the addiction to Hajj removes the afflictions of this life and the terrors of the Day of Judgment from you.*⁴

Verse 9 (Verse 51 in Al Muhajja) - Companions are righteous servants of Allah

وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ
الصَّالِحُونَ ﴿٥١﴾

And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.⁵

1. Hazrat Imam Sadiq (a.s.) said: “**And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it” (21:105). Allah has mentioned (this) in**

¹ Surah Ibrahim 14:46

² Tafseer Al-Ayyashi 2:234.

³ This applies specifically when Taqiyyah (precaution) needs to be exercised.

⁴ Amaali Al-Tousi 2:280.

⁵ Surah Anbiya 21:105

all of His Books. “The righteous servants” are Hazrat Imam Qa’em (a.t.f.s) and his companions.¹

2. Hazrat Imam Baqir (a.s.): Allah’s words in this verse, “**My righteous servants shall inherit it**” (21:105) refers to the companions of Hazrat Imam Mahdi (a.t.f.s) at the end of time.²

Verse 10 (Verse 67 in Al Muhajja) - Companions have perfect belief.

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٦٧﴾

Say: On the day of victory the faith of those who (now) disbelieve will not profit them, nor will they be respited.³

1. Imam Sadiq (a.s.) explained the verse, “**Say (O Mohammad (s.a.w.a.)): ‘On the day of victory, (acceptance of) faith by those who have disbelieved will not profit them, nor will they be respited’** (32:29). He (a.s.) said: “The day of victory” is the day on which the Qa’em (a.s.) will achieve victory in the world. On that day, accepting the faith will not benefit anyone who does not already believe and has not become certain after the victory.

However, those who already believe in him and are certain in their beliefs will profit from their faith. Their status will be elevated with Allah. On the Day of Judgment, Allah will decorate His Paradise for them and He will keep the fires of Hell (away) from them.

This is the reward of those who believe in the Wilayat of Ameerul Momeneen (a.s.) and his purified progeny.⁴

¹ Tafseer Al-Qummi 2:77

² Ta’weel Al-Ayaat Al-Dhahira 326

³ Surah Sajda 32:29

⁴ Ta’weel Al-Ayaat Al-Dhahira 438

Quranic verses concerning the enemies of Hazrat Imam Mahdi (a.t.f.s)

Verse 1 (Verse 9 in Al Muhajja) - Enemies do not like to fight in the way of Allah.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ ۖ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِّنْهُمْ يَخْشَوْنَ
النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً ۗ وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ
عَلَيْنَا الْقِتَالَ ۗ لَوْلَا أَخَّرْتَنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ قُلْ مَتَاعُ الدُّنْيَا
قَلِيلٌ ۗ وَالْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَىٰ ۗ وَلَا تُظْلَمُونَ فَتِيلًا ﴿٩﴾

Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.¹

Hazrat Imam Baqir (a.s.) said: *I (a.s.) swear to Allah that which Hazrat Imam Hasan bin Ali (a.s.) did for this nation was better than everything in the world. This verse was revealed about him (a.s.), "Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate;" This refers to those who disobeyed Hazrat Imam Hasan bin Ali (a.s.) and asked him to fight Moawiya. "but when fighting is prescribed for them" with Hazrat Imam Husain bin Ali (a.s.), they said, "Our Lord! Why hast Thou*

¹ Surah Nisaa 4:77

ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end?" And by (asking for respite) they wanted to wait until the rising of the Hazrat Imam Qa'em (a.t.f.s).¹

Verse 2 (Verse 10 in Al Muhajja) - Enemies will not believe till the reappearance of Imam Mahdi (a.s.)

وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ
يَكُونُ عَلَيْهِمْ شَهِيدًا ۝

And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.²

Shahr bin Hawshab says Hajjaj (bin Yusuf Al-Thaqafi)³ said to me, "O Shahr! One of the verse in the Qur'an has confused me." I asked, "O Master! To which verse are you referring?" He replied, "**And there is not one of the followers of the Book but most certainly believes in this before his death,' (4:159)** because I kill many Jews and Christians and I look at their lip after killing them. However, I do not see (their lips) moving and testifying anything."

I replied, "O Master! May Allah amend your matter! It does not mean what you think. It means that Isa will comeback to this world before the Day of Judgment. He will pray behind Hazrat Imam Mahdi (a.t.f.s) and every Jew and Christian will believe in him."

Hajjaj said, "Woe unto you! How do you know this?" I replied, "Hazrat Imam Mohammad bin Ali bin Husain bin Ali bin Abi Talib (a.s.) narrated this for me."

He replied, "Then I swear to Allah that you have received this from a

¹ Al-Kafi 8:330

² Surah Nisaa 4:159

³ Hajjaj was one of the most oppressive rulers of Kufa who killed many of the Shia; he lived during the time of the fourth Imam.

purified source.”¹

Verse 3 (Verse 11 in Al Muhajja) - Enemies will deny despite knowledge and reminders

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَطْرَأُ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا
ذُكِّرُوا بِهِ فَاعْرَبْنَاهُمُ الْعَادَاءَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ط
وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ ﴿١٣﴾

And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.²

Hazrat Imam Sadiq (a.s.) said to me: *Do not buy any slave from Sudan. If you have no other choice, then only buy (them) from the Nowba tribe because they (the Nowba tribe) are from the group described by Allah in this verse, “And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of” (5:14). Verily they will be reminded of the covenant. However, a group of them will rise against the Hazrat Imam Qa’em (a.t.f.s)...*³

Verse 4 (Verse 17 in Al Muhajja) - Enemies will regret for their disbelief when its too late.

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ ط يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوا مَنْ
قَبْلُ قَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ ۖ فَهَلْ لَنَا مِنْ شَفْعَاءٍ فَيَشْفَعُوا
لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ط قَدْ خَسِرُوا أَنْفُسَهُمْ

¹ Tafseer Al-Qummi 1:158

² Surah Maidah 5:14

³ Al Kafi 5:352

وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

Do they wait for aught but its final sequel? On the day when its final sequel comes about, those who neglected it before will say: Indeed the apostles of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls and that which they forged has gone away from them.¹

Hazrat Imam Sadiq (a.s.) said: *The Ta'weel of this verse is different from the apparent meaning understood from it. This verse refers to the day of the rising of the Hazrat Imam Qa'em (a.t.f.s) and the Day of Judgment. "Those who neglected it" are those who neglected the Hazrat Imam Qa'em (a.t.f.s), who will say on the Day of Judgment. "Indeed the apostles of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did?" (7:53).*²

Verse 5 (Verse 19 in Al Muhajja) - Enemies will deny despite knowledge

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا
عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ
عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ
عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ فَالَّذِينَ آمَنُوا بِهِ
وَعَزَّزُوا وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنزِلَ مَعَهُ ۗ أُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٥٤﴾

¹ Surah Aaraaf 7:53

² Tafseer Al-Qummi 1:235

Those who follow the Apostle-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.¹

Abi Ubaida Al-Hadhaa' says I asked Hazrat Imam Baqir (a.s.) about free will and what people say about it. He (a.s.) replied by reciting this verse, **"And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ. Except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together."** (11:118-119)

Then the Imam (a.s.) continued, *"O Aba Ubaida! People have differed and all of them will be destroyed."* I asked, "Then what about this verse, 'except those whom your Lord has mercy'?" Imam (a.s.) replied:

They are our Shia and (Allah) has created them for His mercy – "and for this He did create them." And "mercy" means obeying the Imam (a.s.) to whom Allah refers in this verse, "and My mercy encompasses all things" (7:156), which means that the knowledge of the Imam (a.s.) encompasses everything, and it is from the knowledge of Allah. And "all things" (in 7:156) refers to the Shia. "so I will ordain it (specially) for those who guard (against evil)" (7:156) from following and obeying anyone other than the Imam (a.s.).

"they find written down with them in the Taurat and the Injeel" (7:157) means that they can find the name of the Prophet (s.a.w.a.), his successors (a.s.), and Hazrat Imam Qa'em (a.t.f.s) written in the Books. And Hazrat Imam Qa'em (a.t.f.s) is the one who will "(who) enjoins them good and forbids them evil" (7:157) after he (a.t.f.s)

¹ Surah Aaraaf 7:157

rises. "Evil" refers to those who deny the Imam (a.t.f.s) and His (a.t.f.s) status.

"and makes lawful to them the good things" (7:157) refers to gaining knowledge from only those who are qualified. "and makes unlawful to them impure things". ("impure things") refers to the words of the enemies.

"and removes from them their burden" (7:157) refers to the sins that they had committed before knowing the true status of the Imam (a.t.f.s), **"and the shackles which were upon them" (7:157)** refers to their (previous) belief in neglecting the status of the Imams (a.s.), which was not based on that which they were commanded to follow. However, after they learn the true status of the Imam these "shackles," meaning sins, will be forgiven.

Allah describes them as **"so (as for) those who believe in him" (7:157)**. This verse refers to those who believe in Hazrat Imam Qa'em (a.t.f.s).

"and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful" (7:157) This verse refers to those who stayed clear from Jibt and Taghut, who are someone and someone, who were worshipped by people who obeyed them.

Imam (a.s.) continued by saying: Allah gives (those described in the above verse) glad tiding by saying, **"And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants" (39:17)**.

The Imam (a.s.) (of every time) gives "glad tidings" to (the believers) about the rising of Hazrat Imam Qa'em (a.t.f.s), His (a.t.f.s) reappearance, destruction of the enemies, and safety in the Hereafter by reaching the Messenger of Allah (s.a.w.a.) and the truthful ones at the Pool of Kawthar.¹

¹ Al-Kafi 1:429

Verse 6 (Verse 33 in Al Muhajja) - Enemies seek to postpone fighting in the way of Allah

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا
أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ ۗ نَجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُلَ ۗ أَوْلَمْ
تَكُونُوا أَقْسَمْتُمْ مِّنْ قَبْلِ مَا لَكُم مِّنْ زَوَالٍ ۗ ﴿٣٣﴾

And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord! Respite us to a near term, (so) we shall respond to Thy call and follow the apostles. What! did you not swear before (that) there will be no passing away for you!¹

Hazrat Imam Baqir (a.s.) said : *I swear to Allah that which Hazrat Imam Hasan bin Ali (a.s.) did for this nation was better than everything in the world. This verse was revealed about him, "Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate" (4:77). This refers to those who disobeyed Imam Hasan (a.s.) and asked Him (a.s.) to fight Muawiya. "but when fighting is prescribed for them," (4:77) with Hazrat Imam Husain bin Ali (a.s.), they said, "Our Lord! Why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end?" (4:77), "(so) we shall respond to Thy call and follow the apostles" (14:44). By saying this, they wanted to delay fighting until the rising of Hazrat Imam Qa'em (a.t.f.s).²*

Verse 7 (Verse 59 in Al Muhajja) - Enemies will face nothing but difficulty after reappearance.

الْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۗ وَكَانَ يَوْمًا عَلَىٰ الْكَافِرِينَ عَسِيرًا ﴿٥٩﴾

The kingdom on that day shall rightly belong to the

¹ Surah Ibrahim 14:44

² Al-Kafi 8:330. Tafseer Al-Ayyashi 1:257

Beneficent God, and a hard day shall it be for the unbelievers.¹

Mohammad bin Abbas narrated from Mohammad bin Hasan bin Ali, from his father Hasan bin Ali from Ali bin Asbaat', from some of our companions, who said: "The kingdom" belongs to Allah on "that day" and on every other day, but the above verse refers to the rising of Hazrat Imam Qa'em (a.t.f.s) when everyone will worship Allah.²

Verse 8 (Appendix Verse 2 in Al Muhajja) - Enemies will be disappointed for their disbelief on Aale Mohammed (a.s.)

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَالْحُمُ الْخِنْزِيرِ وَمَا أَهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ط ذَلِكَمْ فِسْقٌ ط الْيَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ط الْيَوْمَ أَكْبَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ط فَمَنْ اضْطَرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمِهِ ۖ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨﴾

Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a

¹ Surah Furqaan 25:26

² Ta'weel Al-Ayaat Al-Dhahira 369

transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.¹

Hazrat Imam Baqir (a.s.) explained the above verse by saying, “This verse means that on the day of the rising of Hazrat Imam Qa’em (a.t.f.s), the Bani Umayyah will be disappointed, for they are those who disbelieve by despairing the family of the Prophet (s.a.w.a.).²

Verse 9 (Appendix Verse 9 in Al Muhajja) - Enemies use hypocrisy to deceive.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةً
النَّاسِ كَعَذَابِ اللَّهِ ۗ وَلَئِنْ جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا
مَعَكُمْ ۗ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ۝

And among men is he who says: We believe in Allah; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah; and if there come assistance from your Lord, they would most certainly say: Surely we were with you. What! is not Allah the best knower of what is in the breasts of mankind.³

Hazrat Imam Sadiq (a.s.) said: “And if help comes to them from your Lord, they say: ‘Verily, we were with you’ (29:10). “Help” refers to the Qa’em.⁴

¹ Surah Maidah 5:3
² Tafseer Al-Ayyashi 1:291
³ Surah Ankaboot 29 : 10
⁴ Tafseer Al-Qummi 2:149

**Verse 10 (Appendix Verse 11 in Al Muhajja) -
Enemies are those who deny reappearance which is
certain.**

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ﴿٣٦﴾ حَتَّىٰ آتَيْنَا الْيَقِينَ ﴿٣٧﴾

**And we used to call the Day of Judgment a lie; till death
overtook us.¹**

Hazrat Imam Sadiq (a.s.) said: **“And we used to belie the day of judgement” (74:46).** *“The day of judgement” refers to the day (of the rising) of the Qa’em.* **“Until the certainty came upon us” (74:47).** *“Certainty” refers to the time of the Qae’m.²*

¹ Surah Mudassir 74: 46-47

² Tafseer Furaat bin Ibrahim 194

INDEX – Verses concerning the ghaibat of Imam Mahdi (atfs)

Sr No	Topic	Ayats
1	Ghaibat is a period of examinations	And We will most certainly try you (2:155)
2	Ghaibat was predicted during the revelation of this ayat	O you who believe! obey Allah and obey the Messenger and those in authority from among you;(4:59)
3	Ghaibat requires inteazar therefore wait-- surely I too, with you am of those who wait. (10:20).
4	Ghaibat will end suddenly	Do they then wait for aught but the hour that it should come to them all of a sudden?.... (47:18)
5	Long ghaibat will harden the hearts of disbelieverbut the time became prolonged to them, so their hearts hardened, and most of them are transgressors. (57:16)
6	Ghaibat is by Allah and nobody can advance or postpone zuhur except Allah	Say: Have you considered if your water should go down, who is it then that will bring you flowing water? (67:30)
7	Ghaibat is like the hiding of stars	But nay! I swear by the stars, That run their course (and) hide themselves, (81:15-16).
8	Ghaibat was found in other prophets (as) too.	That you shall most certainly enter one state after another. (84:19).
9	Time of ghaibat requires enjoining patience.	Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience. (103:1-3).
10	Companions of Imam (as) will also be tried Surely Allah will try you with a river..... (2:249).

Ayats of Quran on Ghaibat of Imam Mahdi (atfs)

Verse 1 (Verse 3 in Al Muhajja)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالشَّمَرَاتِ وَبَشِيرِ الصَّابِرِينَ

And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient, (2:155)

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

Imam Sadiq said, "Allah will test the believers with different trial before the rising of the Qa'em."

"What are the trials?" I asked.

Imam replied:

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

Then Imam said, "O Mohammad! This is the TA'WEEL (hidden interpretation) of these verse and as Allah says, 'None knows its

hidden interpretation except Allah and those who are firmly rooted in knowledge' (3:7)¹

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

Imam Sadiq said:

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

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

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

Imam Sadiq said:

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

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

Allah clearly explains this in His Book, "We shall surely try you with something of fear, and hunger, and loss of wealth, and lives, and fruits; and give glad tidings to the patient ones" (2:155)³

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

I asked Imam Baqir about the verse. "We shall surely try you with something of fear, and hunger" (2:155)

¹ Al-Ghaibah by No'maani 132.

² Al-Ghaibah by No'maani 132.

³ Dala'el Al-Imama 483.

Imam replied:

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

As for fear, it will be general. It will be in Shaam where people will be afraid of the rising of our Qa'em.¹

¹ Tafseer Al-Ayyashi 1:67.

Verse 2 (Verse 7 in Al Muhajja)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end. (4:59)

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

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

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

The Prophet replied:

O Jabir! They are my caliphs and they are the Imams of the Muslims after me. The first one is Ali bin Abi Taleb; after him, Hasan is the Imam; after him, Husain then Ali bin Husain; then Mohammad bin Ali, who is known in the Torah as Baqir. And you O Jabir, will meet him. So when you do, convey my Salaam to him. After Mohammad bin Ali it is the truthful, Jaafar bin Mohammad; then Musa bin Jafar; then Ali bin Musa; then Mohammad bin Ali; then Ali bin Mohammad; and then Hasan bin Ali. After him, it will be the one who bears te same name

and title as mine. He is Allah’s Decisive Proof on His land and he is the Remainder of Allah on His creation.¹ He is the son of Hasan bin Ali.

Allah will achieve victory throughout His land through him. He is the one who will disappear from his Shia and his lovers for (a period of time) during which only those whose hearts Allah has tested, will stay steady in believing in his Imamate.

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

The Prophet replied:

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

O Jabir! This is one of the secrets of Allah which is contained in His knowledge. Do not share it except with the right people.²

¹ Remainder of Allah: the heir of the prophets and the Imams; it is also the last caliph of Allah on His land.

² Kamaal Al-Deen wa Tamaam Al-Ni`mah 1:253

Verse 3 (Verse 26 in Al Muhajja)

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَاتْتَمِرُوا إِنِّي
مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait-- surely I too, with you am of those who wait. (10:20).

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

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

Imam replied:

"Those who are pious" are the Shia of Ali. "The unseen" is the Decisive Proof who will be in hiding. The supporting evidence for this (explanation) is the following verse, "And they say: `Why is not a sign sent down to him from his Lord? Say: `Verily, the unseen is only for Allah (to know), therefore wait; verily I am with you, among those who wait" (10:20).¹

¹ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:340.

Verse 4 (Verse 87 in Al Muhajja)

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا
جَاءَتْهُمْ ذِكْرَاهُمْ

Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them? (47:18)

Husain bin Hamdaan Al-Khusaibi narrated from Mohammad bin Isma'eel, and Ali bin Abdillah Al-Hasani, from Abi Shu'aib Mohammad bin Baseer, from Amr bin Al-Waan, from Mohammad bin Fadhl, from Mofadh'al bin Omar, who said:

I asked my master, Imam Sadiq, "Is there a fixed time of which people are aware for the awaited Mahdi?"

Imam replied, "Allah forbids to a fix a time for him."

I asked, "O my master! Why is that?"

Imam replied:

Because it is the hour that Allah mentions in the verse, "They ask you about the hour: `When is its fixed time?' Say: `Only my Lord has the knowledge. None shall manifest it at its time but He. Heavy shall it be in the heavens and the earth. It will not come to you but suddenly.' They ask you as if you were solicitous about it. Say: `Knowledge thereof is with Allah only.' But most people do not know" (7:187). Allah says in this verse that He alone knows the time of "the hour."

Allah says in (another) verse, "Do they wait for anything but the hour, that it may come on them all of a sudden? Its signs have (already) appeared. How can the reminder be of any use to them when it (the hour) has come to them?" (47:18).

Allah says in (another) verse, "The hour has come near and the moon is rent asunder: (54:1).

Allah says in (another) verse, "What shall make you know? It may be that the hour is near. Those who do not believe in it seek to hasten it, while those who believe are alert of it, and know that it is the truth.

Beware! Verily those who dispute about the hour are (wandering) far astray” (42:17-18).

I asked, “O my master! What does `disputing about the hour’ mean?”

Imam replied:

They ask, “When was he (the Qa’em) born?! Who has seen him?! Where is he?! And when will he reappear?!”

They ask all of these questions because they seek to challenge it, wondering if it is the truth, for they doubt the Will and the Power of Allah. They are those who have lost their souls in this life and in the Hereafter. And verily for the disbelievers there is an evil place of final return.

I asked, “O my master! Then will you not appoint a time for him?”

Imam replied, “O Mofadh’al! Do not (seek to) appoint a time for him, because those who appoint a time for him (claim) to be partners with Allah in His knowledge and claim that Allah has revealed His knowledge and His secrets to them.”¹

Verse 5 (Verse 96 in Al Muhajja)

وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ
قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَعَسَا قَوْمٌ

.....And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors. (57:16)

Ibn Babewyeh narrated from Ali bin Hatim (in writing), from Hameed bin Ziyad, from Hasan bin Ali bin Soma’ah, from Ahmad bin Hasan Al-Maithami, from Soma’ah, and others, who said:

Imam Sadiq said, “This verse was revealed about the (occultation of the) Qa’em, `They should not be like those who were given the Book before them, but long ages passed over them and their hearts were hardened, and many of them turned transgressors’ (57:16).”¹

Mohammad bin Ibrahim Al-No’maani narrated from Mohammad bin Homaam, from (Mohammad bin) Hameed bin Ziyad Al-Koufi, from Hasan bin Mohammad bin Soma’ah, from Ahmad bin Hasan Al-Maithami, from one of the companions of Imam Sadiq, who said:

Imam Sadiq said:

This verse in the Chapter of Hadid was revealed about the people (who will live) during the time of occultation, “They should not be like those who were given the Book before them, but long ages passed over them and their hearts were hardened and many of them turned transgressors” (57:16). “Long ages” refers to the long occultation.

Imam continued:

Allah addresses them by saying, “Know that Allah revives the earth (even) after it has died. We have explained to you clearly (Our) signs that you may understand” (57:17)²

¹ Al-Hidaya Al-Kubra 392.

¹ Kamaal Al-Deen wa Tamaam Al-Ni’ mah 2:668.

² Al-Ghaibah by No’maani 6.

Shaykh Al-Mufid narrated through his Isnaad from Mohammad bin Homaam, from one of the companions of Abi Abdillah Jaafar bin Mohammad, who said:

Imam Sadiq said:

This verse applies to the time of the occultation, and to no other time. "They should not be like those who were given the Book before them, but long ages passed over them and their hearts were hardened and many of them turned transgressors" (57:16). "Long ages" (in this verse) refers to the long occultation.¹

Verse 6 (Verse 101 in Al Muhajja)

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاءُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ

Say: Have you considered if your water should go down, who is it then that will bring you flowing water? (67:30)

Ibn Babewyeh narrated from Mohammad bin Abdillah bin Muttalib Al-Shaibaani, from Mohammad bin Husain bin Hafs Al-Khath'ami Al-Koufi, from Abbad bin Ya'qoub, from Ali bin Hashim, from Mohammad bin Abdillah, from Abi Ubaidah bin Mohammad bin Ammar, from his father, from his grandfather Ammar, who said:

I was with the Messenger of Allah in one of his battles. Ali bin Abi Taleb had killed all the flag-bearers and had scattered the enemies.

After Ali killed Amr Bin Abdillah Al-Jomahi and Shaiba bin Nafi,¹ I went close to the Messenger of Allah and said, "O Messenger of Allah! Verily Ali is fighting for Allah the way one should fight for Him."

The Prophet replied:

(Yes) because he is from me and I am from him. Ali is the heir of my knowledge; he will repay my debts; he will fulfill my promises; and he is the caliph after me.

If it was for Ali, the loyal believers would not be known. Ali's war is my war, and my war is the war of Allah. Ali's peace is my peace, and my peace is the peace of Allah.

Verily Ali is the father of my two grandsons. The righteous Imams are from his backbone, and the Mahdi of this nation is one of them.

I (Ammar) said, "May I sacrifice my father and mother for you, O Messenger of Allah! Who is the Mahdi to whom you are referring?"

The Prophet replied:

O Ammar! Allah, the Most Exalted, promised me that He will make nine Imams emerge from the backbone of Husain, and the ninth one will disappear from (the eyes of) the people. This is the meaning of the

¹ Ta'weel Al-Ayaat Al-Dhahia 637.

¹ These two men were considered to be ferocious leaders of the desbelievers.

words of Allah, "Say: `Jus think. If your water were to dry up who then can bring you flowing water?" (67:30).

He (the Qa'em) will have a long occultation during which (most) people will turn away from believing in him, but (a few) will stay steady in their belief.

He will rise at the end of time and he will fill the earth with justice and equity, just as it will be filled with oppression and inequity. He will fight based on the Ta'weel of the Qur'an, just as I fought based on the TANZEEL (outer meaning) of the Qur'an.

His name is my name and he looks the most like me.

O Ammar! There will be a conspiracy after me. When that happens, follow Ali and accompany him, because Ali is with Haqq and Haqq is with him.

O Ammar! You will fight (along) with Ali (against) two groups: the NAKETHEEN (perfidious) and the QASET'EEN (apostates),¹ and you will be killed by the tyrant group.

I (Ammar) asked, "O Messenger of Allah! Will I be killed while Allah His Messenger are pleased with me?"

The Prophet replied, "Yes. (You will be killed) while Allah and I are pleased with you; and your last sustenance in this life will be a glass of milk."

Mohammad bin Ammar (Ammar bin Yasir's son) continued:

On the Day of Siffeen, Ammar went to the Commander of the Believers and said, "O brother of the Messenger of Allah! Do you give me permission to fight?"

The Commander of the Believers replied, "May Allah have mercy on you, wait (a while)."

After a while, Ammar went back to the Commander of the Believers and repeated this request. The Commander of the Believers gave him

the same answer. When Ammar went for the third time to the Commander of the Believers, he (the Imam) started to cry.

Ammar said, "O Commander of the Believers! Today is the day that the Messenger of Allah described for me."

The Commander of the Believers came down from his mule, hugged Ammar, bid farewell to him, and then said, 'O Abal Yaqz'aan! May Allah reward you with the best of rewards for supporting the Prophet and for supporting me. You were a great brother and a great companion."

Then the Commander of the Believers and Ammar both started to cry.

Ammar said:

O Commander of the Believers! I swear to Allah that I did not follow you except with insight, for I heard the Messenger of Allah say during the Battle of Khaibar:

O Ammar! There will be a conspiracy after me. When that happens, follow Ali and his party because Ali is with Haqq and Haqq is with Ali.

O Ammar! You will fight (along) with Ali (against) two groups: the Naketheen and the Qaset'een.

O Commander of the Believers! May Allah reward you with the best of rewards for supporting Islam. Verily you have advised the people, guided them, and performed all of your duties.

Then Ammar and the Commander of the Believers rode (toward the enemies).

Ammar started to fight. In the middle of the battle, he asked for some water but was told that there was no water. Then a man from among the Ansar brought some milk for Ammar.

After he (Ammar) drank a little, he said, "This is what the Messenger of Allah promised me – that my last sustenance in this life would be some milk."

Then he attacked the people and he killed eighteen men. However, two men from Shaam attacked him with spears and killed him (may Allah's mercy be on him).

¹ The NAKETHEEN refer to the enemies in the Battle of Jamal in which Ayesha fought against the Commander of the Believers. The QASET'EEN refer to the enemies in the Battle of Siffeen in which Muawiya fought against the Commander of the Believers. For more information, refer to The Glad Tidings of Mustafa for the Shia of Murtaz'a: Chapter2, Hadith 40.

At night, while the Commander of the Believers was going through the bodies of the dead, he found Ammar lying among them. He took the head of Ammar, placed it on his lap, and started to cry.

Then he recited this poem:

O death! You are not leaving me along. Relieve me (by taking me) because you have taken every one of my friends.

O death! Parting from friends is very difficult and you do not leave any lasting friendship for friends.

I see that you are looking for those whom we love and it is as if you are being guided toward (taking) them.¹

Ibn Babeweyh narrated from his father, from Saad bin Abdillah, from Ahmad bin Mohammad bin Isa, from Musa bin Qasem, from Muawiya bin Wahab Al-Bojali and from Abi Qutada Ali bin Mohammad bin Hafs, from Ali bin Jaafar, (brother of Imam Kadhimi), who said:

I asked Imam Kadhimi, "What is the Ta'weel of the verse, 'Say: 'Just think. If your water were to dry up who then can bring you flowing water?' (67:30)?"

He replied, "(It means) what will you do when your Imam is missed and you cannot see him?"²

Ali bin Ibrahim narrated from Mohammad bin Jaafar, from Mohammad bin Ahmad, from Qasem bin Alaa, from Isma'eel bin Ali Al-Fozaari, from Mohammad bin Jomhoor, from Fudhalalh bin Ayyoub, who said:

Imam Redha was asked about the verse, "Say: 'Just think. If your water were to dry up who then can bring you flowing water?' (67:30).

Imam replied, "Your water' refers to your doors (to Allah) who are the Imams. Imams are the doors between Allah and His creation. 'Who then can bring you flowing water?' means who can have the knowledge of an Imam?!"³

¹ Kifayat Al-Athar 120. Tafseer Al-Borhan 8:81.

² Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:360. Al-Ghaibah by No'mani 92.

³ Tafseer Al-Qummi 2:379.

Shaykh Al-Kulayni narrated from Ali bin Mohammad, from Sahl bin Ziyad, from Musa bin Qasem bin Muawiya Al-Bojali, from Ali bin Jaafar, who said:

I asked Imam Kadhimi, "What is the Ta'weel of the verse, 'Say: 'Just think. If your water were to dry up who then can bring you flowing water?' (67:30)?"

He (the Imam) replied, "(It means) when your Imam is hidden from you, then who can bring a new Imam for you?!"¹

¹ Al-Kafi 1:330. Ta'weel Al-Ayaat Al-Dhahira 683.

Verse 7 (Verse 110 in Al Muhajja)

فَلَا تُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ

*But nay! I swear by the stars, That run their course (and) hide themselves,
(81:15-16).*

Shaykh Al-Kulayni narrated from a group of our companions, from Saad bin Abdillah, from Ahmad bin Hasan, from Omar bin Yazid, from Hasan bin Rabee' Al-Hamdaani, from Mohammad bin Is'haaq, from Osaïd bin Tha'laba, from Um Hani, who said:

I met with Imam Baqir and I asked him about the verse, "I call to witness the orbiting stars, those that run on and then disappear" (81:15-16).

Imam replied, "(O Um Hani!) 'Orbiting star' is the Imam who will disappear in the year two hundred and sixty¹ and people will not know where he is. But then he will reappear like a shooting star on a dark night."

Then Imam added, "O Um Hani! You will be delighted if you live long enough to see this."²

¹ Year two hundred and sixty is the year of the Martyrdom of Imam Hasan Al-Askari.

² Al-Kafi 1:341. Al-Ghaiba by No'maani 75. Ta'weel Al-Ayaat Al-Dhahira 744.

Verse 8 (Verse 111 in Al Muhajja)

لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ

That you shall most certainly enter one state after another. (84:19).

Ibn Babeweyh narrated from Moz'affar bin Jaafar bin Moz'affar Al-Alawy, from Jaafar bin Mohammad bin Mas'oud and from Haydar bin Mohammad Al-Samarqandi, from Mohammad bin Mas'oud, from Jibraeel bin Ahamd, from Musa bin Jaafar Al-Baghadai, from Hasan bin Mohammad Al-Sairafi, from Hanan bin Sadeer, from his father, who said:

Imam Sadiq said, "Our Qa'em will have a lengthy occultation."

I (Sadeer) asked, "O son of the Messenger of Allah! Why is that?"

Imam replied:

(This is) because Allah has forbidden everything but applying the traditions of the (previous) prophets in the occultation of the Qa'em. O Sadeer! It is imperative for the occultation to be fulfilled, for Allah says, "You shall certainly pass through one state after another" (84:19), which means passing through the traditions of the previous (nations).¹

¹ Kamaal Al-Deen wa Tamaam Al-Ni'mah 2:480.

Verse 9 (Verse 120 in Al Muhajja)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ

Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience. (103:1-3).

Ibn Babeweyh narrated from Ahmad bin Harun Al-Faami and from Jaafar bin Mohammad bin Masrur and from Ali bin Husain bin Shadhuweyh Al-Mo'addab, from Mohammad bin Abdillah bin Jaafar bin Jami' Al-Hemyari, from his father, from Mohammad bin Husain bin Ziyad Al-Zayyat, from Ibn Abi Al-Khattab Al-Daqqaq, from Mohammad bin Sinaan, from Mofadh'al bin Omar who said:

I asked Imam Sadiq about the words of Allah in the verse, "By the time, verily man is in loss" 9103:1-2).

Imam replied:

"The time" refers to the time of rising of the Qa'em, and "man" refers to our enemies.

"Save those who believe" (103:3) refers to those who believe in our signs.

"And do good deeds" (103:3) refers to comforting the brothers.

"And exhort one another to truth" (103:3) refers to the Imamate,

"And exhort one another to endurance" (103:3) refers to the period of (occultation).¹

¹ Kamaal Al-Deen Wa Tamaam Al-Ni'mah 2:656

Verse 10 (Verse 1 of appendix in Al Muhajja)

قَالَ إِنَّ اللّهَ مُبْتَلِيكُمْ بِنَهَرٍ

..... Surely Allah will try you with a river..... (2:249).

Mohammad bin Ibrahim Al-No'maani narrated from Ali bin Husain, from Mohammad bin Yahya Al-Att'ar, from Mohammad bin Hasan Al-Raazi, from Mohammad bin Ali Al-Koufi, from Abdil Rahman bin Abi Hashim, from Ali bin Abi Hamza, from Abi Baseer, who said:

Imam Sadiq said, "The companions of Talut¹ were tested by a stream, for Allah says, 'Verily Allah will try you by a stream' (2:249) and the companions of the Qa'em will be tried similarly."²

¹ For more information, refer to 2:247 of the Holy Qur'an

² Al-Ghaibah by No'maani 316.