Rajā (Raj`ah/Raj`at) – Return to Life
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Abbreviations:

azwj: - Az Za Wa Jalla
saww: - Sal la la ho Allay hay Wa Aal lay he Wasallam
asws: - Allay hay Salawat Wass Salam
AJFI: Ajal Allah hey wa Fara Jaak
ra: - Razi Allah\textsuperscript{azwj}
La: - Laan Allah\textsuperscript{azwj}
Bismillah الرحمن الرحيم

In the Name of Allah the Beneficient, the Merciful. The Praise is for Allah Lord of the Worlds, and Blessing be upon our Chief Muhammad Purified Progeny, and greetings with abundant greetings.

Raj`a (Raj`ah/Raj`at) - Returning of the Imams

Summary:

All Muslims believe in the coming of the Mehdi and Prophet Isa 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, 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 Says:

وَيَوْمَ نََْشُرُ مِنْ كُلِّ أُمَّةٍ فَ وْجًا مَِِّنْ يُكَذِّبُ بِآيَاتِنَا {فَهُمْ يُوزَعُونَ 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 in Tafseer Al-Qummi, is as follows:

فَقَالَ أَبُو عَبْدِ اللَّهِ عَنْ قُوْلِهِ وَ يَوْمَ نََْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا قَالَ مَا يَقُولُ النَّاسُ فِيهَا قُلْتُ يَقُولُونَ إِنَّهَا فِِ الْقِيَامَةِ

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

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

فَقَالَ أَبُو عَبْدِ اللَّهِ عَنْ قُوْلِهِ وَ يَوْمَ نََْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا قَالَ مَا يَقُولُ النَّاسُ فِيهَا قُلْتُ يَقُولُونَ إِنَّهَا فِِ الْقِيَامَةِ
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:

خُصْصً، مَنْ تَنْشَقُ الْإِرْثُ عَنْهُ وَ يُرْجِعُ إِلََ الدُّن ْيَا الحُْسَينُ بْنُ عَلِيٍّ ع. ²

(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.

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

¹ Bihar ul Anwar, Vol. 53, Chapter 29, H. 27
² Bihar ul Anwar, Vol. 53, Chapter 29, H.1
Ali Bin Ibrahim –

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

\begin{quote}

عن فيض بن أبي شيبة، قال: سمعت أبي عبد الله (عليه السلام) يقول، و تلا هذه الآية: وَ إِِْ أَخَذَ اللَّهُ مِيثاقَ النَّبِيِّينَ لَم

ا أَتَِّيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ إلَ آخر الآية. قال: «

تؤمنون برسول الله (صلى الله عليه و آلله) و لتتصرن أمير المؤمنين (عليه السلام)». 3


From Fayz Bin Abu Shayba who said,

I heard Abu Abdullah\textsuperscript{asws} reciting this Verse: \textit{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\textsuperscript{asws} then said: ’(This means) that you would be believing in Rasool-Allah\textsuperscript{saww} and would be helping Amir-ul-Momineen\textsuperscript{asws}.}\textsuperscript{4}

قلت: و لنتصرن أمير المؤمنين! قال: ‘نعم، من آدم فهلم جرا، و لا بعثت الله نبيا و لا رسول إلا رد إلى الدنيا حتى يقاتل بين

يدي أمير المؤمنين (عليه السلام)’.\textsuperscript{4}

I said, ‘And (they – the Prophets\textsuperscript{as}) would be helping Amir-ul-Momineen\textsuperscript{asws}?’ He\textsuperscript{asws} said: ‘Yes. From (Prophet) Adam\textsuperscript{as} onwards. And Allah\textsuperscript{aww} neither Sent a Prophet\textsuperscript{as} except he\textsuperscript{as} would be returning to the world until he\textsuperscript{as} fights in front of Amir-ul-Momineen\textsuperscript{asws} (helping him\textsuperscript{as}) (During the Return – \textit{Raj`a})’.

\textit{كتاب صفات الشيعة}, لِلَّصَّدُوقِ عَنِ عَلِيِّ بْنِ أَحمَْدَ بْنِ عَبْدِ اللَّهِ بْنِ أَحمَْدَ بْنِ أَبِِ عَبْدِ اللَّهِ

الََْْقِيِّ بِإِسْنَادِهِ عَنِ الصَّادِقِ قَالَ

مَنْ أَق َرَّ بِسَبْعَةِ أَشْيَاءٍ ف َهُوَ مُؤْمِنٌ وََكَرَ مِنْهَا الِْْيمَانَ بِالرَّجْعَةِ.\textsuperscript{5}

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\textsuperscript{asws} having said: ‘One who accepts seven things, then he is a Momin’, and he\textsuperscript{asws} mentioned from these, the belief in the \textit{Raj`a}’.\textsuperscript{5}

وَ رَوَى أَيْضاً فِيهِ عَنِ ابْنِ عُبْدُوسٍ عَنِ ابْنِ ق ُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاََانَ عَنِ الرِّضَا قَالَ: مَنْ أَ قَرَّ بِتَوْحِيدِ اللَّهِ وَ سَاقَ اَلْكَلاَمَ إِلََ أنْ قَالَ وَ أَقَّرَ بِالرَّجْعَةِ وَ الْمُتْعَتَينِْ وَ آمَنَ بِالْمِعْرَاجِ وَ الْمُسَاءَلَةِ فِِ الْقََِْ وَ الحَْوْضِ وَ الشَّفَاعَةِ وَ خَلْقِ اَْْنَّةِ وَ النَّارِ وَ الصِّرَاطِ وَ الْمِيزَانِ وَ الْبَعْثِ وَ النُّشُورِ وَ اَْْزَا

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

\textsuperscript{3} تفسير القمي 2: 283

\textsuperscript{4} تفسير العيّاشي 1: 181/76

\textsuperscript{5} Bihar ul Anwar, Vol. 53, Chapter 29, H. 161
‘From Al-Reza\textsuperscript{asws} having said: ‘One who accepts the Tawheed of Allah\textsuperscript{azwj} – and he\textsuperscript{asws} continued the speech up to he\textsuperscript{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\textsuperscript{asws} Shias of the People\textsuperscript{asws} of the Household’\textsuperscript{6}.

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

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

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

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

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

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

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

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

9 Bihar ul Anwar, Vol. 53, Chapter 29, H. 75
'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]’.

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

'O son asws of Rasool-Allah asws! 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 Bin Ibrahim as?'

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?’

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\textsuperscript{as} people with whichever type of Punishment you\textsuperscript{as} like’. So Ismail\textsuperscript{as} said to him: ‘There is no need for myself\textsuperscript{as} with regards to that, O Satatall’.

فأوحي الله إليه: فما حاجتك يا إِاعيل؟ فقال إِاعيل: يا رب، إنَ أخذت الميثاق لنفسَ بالربوبية، و لمحمد بالنبوة، و لوصيَّة بالولاية، و أخبرت خبر خلفك بما فعله أمتي بالحسين بن علي (عليهما السلام) بعد نبيها، و إنك وعدت الحسين (عليه السلام) أن تكره إلَ الدنيا، حتى ينتقم بنفسه مِن فعل َلَ به،

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

فحاجتي إليك- يا رب- أن تكربني إلَ الدنيا، حتى أنتمم مِن فعل ذلك في كما تكر الحسين (عليه السلام). فوعد الله إِاعيميل بن حزقيل َلَ، فهو يكر مع الحسين بن علي (صلى الله عليهما).

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

Introduction:

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

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

خص، منتخب البصائر سَعْدٌ عَنِ ابْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَِْيلِ بْنِ دَرَّاجٍ عَنْ أَبِِ عَبْدِ الَّهِ ع قَالَ

(The book) ‘Muntakhab Al Basaair’ – Sa’ad, from Ibn Isa, from Umar Bin Abdul Aziz, from Jameel Bin Darraj, ‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I said to him\textsuperscript{asws}, ‘The Words of Allah\textsuperscript{azwj} Mighty and Majestic: Surely, We would Help Our Rasools and those who believe, in the life
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.’

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’.

Excuse, listening in 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.’

(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.

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
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.

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.

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].

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.

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].

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

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14 Bihar ul Anwar, Vol. 53, Chapter 29, H. 149
The Meanings of word ‘Ma`ad’ in Quran means ‘Raj`a’

إنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَى مَعَادٍ ۚ قُلْ رَبِّ أَعْلَمُ مَنْ جَاءَ بِالَّذِيٰ إِلَى مَعَادٍ وَمَنْ هُوَ فِِضَالٌ مُبِينٍ {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].

Also in Verses 68:15-16, Allahazwj Says:

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15 Bihar ul Anwar, Vol. 53, Chapter 29, H. 18
16 تفسير القمي 2: 147.
When Our Verses are recited to him, he says, ‘Stories of the former ones’ [68:15]

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

Ali Bin Ibrahim (Tafseer Qummi) –

His aswj 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.

His aswj 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 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

‘From Abu Abdullaahasws regarding His aswj 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 aswj does not fear from the like of it when they return’ (Raj’a).18

١٧ (تفسير القمّي 2: 381)
١٨ Bihar ul Anwar, Vol. 53, Chapter 29, H. 155
‘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 *Qiyaamah*’.

19

(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

And in a letter of Sa’ad Bin Abdullah regarding a variety of Verses of the Quran by reporting of Ibn Qawlawiya, 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

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
\(^{aswj}\) Words: **and they are not aware when they would be Resurrected [16:21]**, it means they are not believing and they are associating,
Your God is one God, [16:22], so it is just as Allahazwj Said. And as for Hisazwj 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، الْحتجاج فِيمَا خَرَجَ مِنَ النَّاحِيَةِ إِلََ محَُمَّدٍ الحِْمْيرَِيِّ عَلَى مَا سَيَأْتِِ أَشْهَدُ أَنَََّ حُجَّةُ اللَّهِ أَن ْتُمُ بلى وَعْداً عَلَ وَ ذلكَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ K

(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 youasws are a Divine Authority of Allahazwj. Youasws (Imamsasws) are the first and the last, and that yourasws 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، فِ قوله تعالَ: وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيمْانهِِمْ لَ ي َبْعَثُ اللَّهُ مَنْ يمَُوتُ بَلى وَعْداً عَلَ وَ ذلكَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ كَانَ K

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 Abdullahasws having said: ‘What are the people saying regarding it?’ He (the narrator) said, ‘They are saying, ‘It was Revealed regarding the Kafirs’.

قال: إن الكفار كانوا لَ يُلفون بالله، و إنّا نزلت فِ قوم من امة محمد (صلى الله عليه و آله)، قيل لَم: ترجعون بعد الموت قبل القيامة، فحلفوا أغلام لا يرجعون، فرد الله عليهم فقال: لِيُبَينَِّ لََُمُ الَّذِي يََْتَلِفُونَ فِيهِ وَ لِيَعْلَمَ الَّذِينَ كَفَرُوا أَن َّهُمْ كانُوا كَاذِبِينَ يعٰي فِ الرجعة، يردهم فيقتلهم و يشفي صدور المؤمنين منهم’. Said: ‘Surely, the Kafirs were not swearing by Allahazwj, and rather it was Revealed regarding a people from the community of Muhammadasww. 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 Allahazwj Rebutted against them (Muslims) and Heazwj 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). Heazwj 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’.

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

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]

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.

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’.

I said, ‘I claim that Ali asws is the Walker of the earth (داية 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
Return [28:85]. I said, ‘And Allahazwj had Made it regarding what I wanted to ask youasws about it, but I forgot’.

فقال أبو جعفر (عليه السلام) فألا أخِكِ بِهِ هو أعظم من هذا؟ وَ ما أَرْسَلْنَاكَ إِلََّا كَافَّةً لِلنَّاسِ بَشِيرًا وَ نَذِيرًا ، لَ تَبقى أرض

So Abu Ja’farasws 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 an except that in it they would be calling out, ‘There is no god except

And We will Make them taste from the smallest Punishment besides the biggest, perhaps they would be returning [32:21]’.

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 Abdullahasws having said: ‘The smallest Punishment besides the biggest, is the Raj’a**’.
Introduction to ‘الدَّابَّة’ the Walker during the Ascension of Rasool-Allah

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

\(^{29}\) Bihar ul Anwar, Vol. 53, Chapter 29, H. 138 (part of same Hadith)
O Muhammad saww! Me 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 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.

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 ‘الدَّابَّةِ’ the walker who will be speaking to them.

O Muhammad saww! 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 ‘أَلْدَابَّة’ and ‘Raj`a’ is given in Appendix II.

**Ibn Al-Kawwa’s Objection to Raj`a and Amir-ul-Momineen asws’s Reply:**

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

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 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’.

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 Returned them to the world in order to fulfil their sustenance(s), then Caused them to die after that’.

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 Lord azwj has Spoken to me as’.

فَقَالَ نُعَمَ وَيَلَّ يَا أَبْنَ الْكُوْاَةِ افْقَهِ عَيْ أُخُّكَ عَنْ أَنَّ عُزَيْراً خَرَجَ مِنْ أَهْلِهِ وَ امْرَأَتِهِ فِِ شَهْرِهَا وَ لَهُ يَوْمَئِذٍ خََْسُونَ سَنَةً فَلَمَّا ابْتَلَى اللَّهُ عَزَّ وَ جَلَّ بِذَنْبِهِ أُمَاتَهُ مِائَةَ عامٍ ثمَُّ بَعَثَهُ فَرَجَعَ إِلََ أَهْلِهِ وَ هُوَ ابْنُ خََْسِينَ سَنَةً فَاسْتَقْبَلَهُ ابْنُهُ وَ هُوَ ابْنُ مِائَةِ سَنَةٍ وَ رَدَّ اللَّهُ عُزَيْراً إِلََ الَّذِي كَانَ بِهِ...
If they had submitted to that for him\textsuperscript{as} and ratified him\textsuperscript{as}, it would have been better for them, but they said to Musa\textsuperscript{as}: \textit{We will never believe in you until we see Allah manifestly, [2:55].} Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{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?

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

And, as well, O Ibn Al-Kawwa! The chiefs from the Children of Israel, where Allah\textsuperscript{azwj} Mighty and Majestic is Saying: \textit{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].}

And His\textsuperscript{azwj} Words as well regarding Uzair\textsuperscript{as} where Allah\textsuperscript{azwj} Mighty and Majestic Informed him\textsuperscript{as} so He\textsuperscript{azwj} Said: \textit{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\textsuperscript{azwj} Seized him\textsuperscript{as} for that sin for a hundred years, then Resurrected him [2:259], and Returned him\textsuperscript{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].}

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

\textbf{Note:} Ibn Al-Kawwa has asked many questions from Amir-ul-Momineen\textsuperscript{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\textsuperscript{asws}, see a Hadith in Appendix III.

\textsuperscript{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

Such, having been the chosent descendant of the Ahlul Bait, the Imam was known as the returner of the return, the Imam Husayn asws.

And from him, from Muhammad bin Muhammad bin Aasim Al-Kulayni, from Muhammad bin Yaqoub, from Al-Qasim Al-A’ala, from Ismail bin Ali Al-Qazwiny, 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
relationships, some of them are higher than the others in the Book of Allah [33:6], and it was regarding us\textsuperscript{asws} that this Verse was Revealed: \textit{And He Made it a Word to remain in his posterity} [43:28]. And the Imamate will be in the posterity of Al-Husayn\textsuperscript{asws} up to the Day of Judgement.

And for Al-Qaim\textsuperscript{asws} from us\textsuperscript{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\textsuperscript{asws} decide, and he submits to us\textsuperscript{asws}, the People\textsuperscript{asws} of the Household'.

Al-Ayyashi, from Jabir who said, 'I heard Abu Ja’far\textsuperscript{asws} saying: ‘By Allah\textsuperscript{azwj}! A man from us\textsuperscript{asws} the People\textsuperscript{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?’

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

He\textsuperscript{asws} said: ‘The Al-Muntasar\textsuperscript{asws} (The triumphant one) would come out to the world, so he\textsuperscript{asws} would be seeking (to avenge) his\textsuperscript{asws} own (Imam Hussain\textsuperscript{asws}) blood and the blood of his\textsuperscript{asws} companions. So he\textsuperscript{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\textsuperscript{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.

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\textsuperscript{34} كمال الدين و قام النعم: 323/8.
فيكثرون عليه حتى يلتحقو إلى حرم الله، فإذا اشتد البلاء عليه مات المنتصر وخرج السفاح إلَ الدنيا عضداً 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 Allahazwj. And when the affliction intensifies against them, Al-Muntasarasws would pass away. And Al-Safaahasws would come out to the world, angered for Al-Muntasarasws. So he would be killing all of ourasws unjust enemies and he would be ruling all of the earth. So Allahazwj 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، هل تدري من المنتصر و السفاح؟ يا جابر! المنتصر الحسين، و السفاح أميرالمؤمنين (صلوات الله عليهما)».

Then Abu Ja’farasws said: ‘O Jabir! And do you know who are Al-Muntasar and Al-Safaah! O Jabir! Al-Muntasar is Al-Husaynasws, and Al-Safah is Amir-Al-Momineneasws. 35

تحقدَّن فين المحسنين بن موسى بن نابويٍّ عن عليٍّ بن أحمد بن موسى الدلاقين عن محمد بن أبي عبد الله الكؤوسيّ عن موسى بن عثمان التهيجيّ عن عميه الحسنيّين بن زيد التوفيقٍ عن عليٍّ بن أبي حنّة عن أبي عبد الله بن نسيم قال: فَقَالَ لِلَّدِيدَانِ عِلَى الْبُنْجَرِيّ رَضُوُّ اللَّهُ عَلِيْهِ إِنَّهُ اثْنَانِ عَشَرَ إِمَامًا.

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 Nakaie, 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-Sadiqasws, ‘O sonasws of Rasool-Allahsaww! I heard from yourasws fatherasws having said there will happen to be twelve Imamasws after Al-Qaimasws. 36

فُقَالَ فَقَالَ أَنْ أَنَا عَشَرَ مُهْدِيّاً وَ لَمْ يَقُلْ اثْنَانِ عَشَرَ إِمَامًا وَ لَكِنَّهُمْ قَوْمٌ مِنْ شِيعَتِنَا يَدْعُونَ النَّاسَ إِلَيْ مُوَافَتِنَا وَ مَعْرِفَةِ حَقِّنَا.

Heasws said: ‘Heasws had said, ‘Twelve Mahdis (Guided ones)’ and did not say, ‘Twelve Imamasws’, but they will be a group of ourasws Shias calling the people to ourasws Wilayah and recognition of ourasws rights’. 37

Washing and Burial of the 12th Imamasws:

خص، منتخب البصائر مَِِّا رَوَاهُ ليِ السَّيِّدُ اَْْلِيلُ ب َهَاءُ الدِّينِ عَلِيُّ بْنُ عَبْدِ الحَْمِيدِ الحُْسَيْيُِّ رَوَ أنَّهُ بِطَرِيقِهِ عَنْ أَحمَْدَ بْنِ يَادِيِّ ي َرْف َعُهُ إِلََ أَحمَْدَ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ أَبِِ عَبْدِ اللَّهِ ع

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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)
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’.

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’.

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.

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

Then We will Return the prevalence to you over them [17:6] – rising of Al-Husayn\textsuperscript{asws} among seventy of his\textsuperscript{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\textsuperscript{asws} who has come out, until the Momineen would have no doubts about it, and that he\textsuperscript{asws} is neither Al-Dajjaal\textsuperscript{la}, nor Satan\textsuperscript{la}, and Al-Hujjat Al-Qaim\textsuperscript{asws} would also come in their support.

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

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

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

\[ 	ext{وَ نَلَا فَلَنَا نَازِرُ كُلِّي بَنَدَا وَ سَلَامًا عَليِّهِمْ يُضْحَكُ الحَزَبُ بَنَدًا وَ سَلَامًا عَلَيْهِمْ عَلَى أَبِي جَعْفَرِ فَإِنَّا نَرَأَ نَرَأَنَّا عَلِيَّاً } \]

\textsuperscript{39} Bihar ul Anwar, Vol. 53, Chapter 29, H. 103
And he sallallahu `alayhi wa sallam recited: **We said: “O fire! Become cool and safe upon Ibrahim!”** [21:69]. The war will become cool and safe upon you aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah and upon them, therefore receive glad tidings'. By Allahu almighty! If we aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah are killed, we aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah will be returning unto our Prophet sallallahu `alayhi wa sallam.

قَالَ ثُمَّ أَمْكُثُ مَا شَاءَ اللَّهُ فَأَكُونُ أَوَّلَ مَنْ يَنْشَقُّ الَّذِي نَشَقَّهُ فَأَخْرُجُ خَرْجَةً يَوْفِقُ لِهَا أَمِيرُ الْمُؤْمِنِينَ وَقِيَامَ قَائِمِنَا ثُمَّ إِنَّ اللَّهَ يَنْزِلَ عَلَيْنَا مَهْيَةً مِّنْ بَعْدِ الْمَسْجِدِ الْكُوفَةِ عَيْناً مِّنْ دُهْنٍ وَ عَيْناً مِّنْ مَاءٍ وَ عَيْناً مِّنْ لَبٍّ، ثُمَّ أَمِيرُ الْمُؤْمِنِينَ يَدْفَعُ إِلَيْنَا سَيْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَيَسْتَغْلِقُ إِلَى الْمَشْرِقِ وَالْمَغْرِبِ فَلاَ آتِِ عَلَى عَدُوٍّ لِلَّهِ إِلَّا أَهْرَقْتُ دَمَهُ وَ لَأَدَعُ صَنْمَةً إِلَّا أَحْرَقْتُهُ حَتَّى أَقَعَ إِلَى الْبُعْتَ إِلَّا أَفْتَحَهَا

And there would descend Muhammad sallallahu `alayhi wa sallam, and Ali aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah, and my aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah brother aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah, and the entirety of the one Allahu almighty Favours upon among load from the loads of the Lord aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah, spotted horses of light, not having been ridden by any creature.

وَ لَيْنْزِلَنَّ محَّمَّدٌ وَعَلِيٌّ وَأَنَا وَأَخِي وَجَِّيعُ مَنْ مَنَّ اللَّهُ عَلَيْهِ فِِ حمَّولَةٍ مِّنْ حمَّولَةِ الرَّبِّ خَيْلٍ بِلْقٍ مِّنْ نُورٍ لَّ يَرْكَبُهَا مِّلْخَلُوْعَانٍ.

Then Muhammad sallallahu `alayhi wa sallam will shake his sallallahu `alayhi wa sallam flag and hand it over to our aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah Qaim aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah along with his sallallahu `alayhi wa sallam sword. Then we aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah shall remain after that for as long as Allahu almighty so Desires. Then Allahu almighty 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 aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah will hand over the sword of Rasool Allahu almighty to me aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah and send me aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah to the east and the west, so I aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah will not come to an enemy of Allahu almighty except I aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah will spill his blood and I aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah will not leave any idol except I aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah will incinerate it, until I aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah go to India and conquer it.

وَ إِنَّ دَانِيَالَ وَيُوشَعَ يََْرُجُانِ إِلََ أَمِيرِ الْمُؤْمِنِينَ يَقُولُدَ صَدَقَ اللَّهُ وَرَسُولُهُ وَيَبْعَثُ اللَّهُ مَعَ هُمَا إِلََ الْبَصْرَةِ سَبْعِينَ رَجُلاً فَيَقْتُلُونَ مُقَاتِلِيهِمْ وَيَبْعَثُ ب َعْثاً إِلََ الرُّومِ فَيَفْتَحُ اللَّهُ لَُمْ مَنْ وَالَّذِينَ رَآهُ وَهُمْ خَلِيفَ مُنْ خَيْلٍ لَّ يَرْكَبُهَا مِّلْخَلُوْعَانٍ.

And Daniel aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah and Yoshua aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah will both come out to Amir-ul-Momineen aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah saying: ‘Allahu almighty and His aswalahu `alayhi wa sallam Rasool aswalahu `alayhi wa sallam spoke the truth’, and Allahu almighty will Send seventy men along with them both aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah to Masra, and they will be killing the ones who fight against them; and Allahu almighty will Send a party to Rome and Allahu almighty will Conquer it for them. Then I aswalahu `alayhi wa ahlis-sunnah wa al-jama`ah will kill every animal whose meat Allahu almighty has Prohibited until there does not happen to be upon the surface of the earth except the good.
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.

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].

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

40 Bihar ul Anwar, Vol. 53, Chapter 29, H. 52
And your Lord, so exclaim His Greatness [74:3]

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’.

His aszw 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:

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

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

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

Killing of the Iblis\textsuperscript{la} is in \textit{Raj`a}:

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

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\textsuperscript{43} Bihar ul Anwar, Vol. 53, Chapter 29, H. 67
\textsuperscript{44} Bihar ul Anwar, Vol. 53, Chapter 29, H. 2
Regarding the Meaning of the Verse, said, ‘Then Allah \textsuperscript{azwj} Mentions the Imams \textsuperscript{asws}, so He \textsuperscript{azwj} Says [43:28] And He Made it a Word to continue in his posterity that they may return, Meaning that they\textsuperscript{asws} would be returning, i.e., the Imams\textsuperscript{asws}, to the world (during Raj`a)’.\textsuperscript{45}

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

\textit{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 كره يكرها أمير المؤمنين (عليه السلام)’.

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

I said, ‘And it would be a resumption of fighting?’ He\textsuperscript{asws} said: ‘Yes, it would be a resumption of the fighting and the fighting. There is none from an Imam\textsuperscript{asws} except he\textsuperscript{asws} (will) fight (with people) from his\textsuperscript{asws} generation, and there will fight along with him\textsuperscript{asws} the righteous ones and the immoral ones of his\textsuperscript{asws} era, until Allah\textsuperscript{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 ميقاتِم فِ أرض من أراضي الفرات يقال لَا (الروحاء) قريبة من كوفتكم، فيقتتلون قتالَ لَ يقتتل مثله منذ خلق الله عز و جل العالمين،

So when it would be \textit{the Day of the known time” [15:38]}, Amir-ul-Momineen\textsuperscript{asws} would be fighting (assisted) with his\textsuperscript{asws} companions, and Iblees\textsuperscript{la} would come along with his\textsuperscript{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\textsuperscript{azwj} Mighty and Majestic Created the worlds.

فكان أنظر إلى أصحاب أمير المؤمنين (عليه السلام) قدم رجعوا إلى خلفهم الفهري مائة قدم، و كان أنظر إليهم و قد وقعت بعض أرجلهم في الفرات، فعند ذلك يهبط اْبار عز و جل المؤمن من الكافر، كأنِّ أنظر إلَ أصحاب أمير المؤمنين (عليه السلام) قد رجعوا إلَ خلفهم القهقرى مائة قدم، و كأنِّ أنظر إليهم و قد وقعت بعض أرجلهم في الفرات، فعند ذلك يهبط اْبار عز و جل المؤمن من الكافر،

\textsuperscript{45} نسبي الفقي: 2: 283
It is as if I\textsuperscript{asws} am looking at the companions of Amir-ul-Momineen\textsuperscript{asws} to have returned to their behind (after they have) retreated one hundred feet, and as if I\textsuperscript{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].

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

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

Thus, during that, Allah\textsuperscript{azwj} Mighty and Majestic would be worshipped and nothing would be associated with Him\textsuperscript{azwj}. And Amir-ul-Momineen\textsuperscript{asws} would rule for forty four thousand years, to the extent that a man from the Shias of Ali\textsuperscript{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\textsuperscript{azwj} so Desires”

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

‘I asked Abu Abdullah\textsuperscript{asws} about the Words of Iblees\textsuperscript{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\textsuperscript{asws}! Which day is it?’
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 asws would Send our 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].

The Imam asws will Crucify the ‘One’ and the ‘Two’ during the Raj’a

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.

shall come out between Al-Safa and Al-Marwa among three hundred and thirteen. Then 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 asws shall argue with the people the arguments of Islam, and 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).
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’. 

قُلْ يَا سَيِّدِي مَا يَكُونُ بَعْدَ ََلََِ قَالَ الْكَرَّةُ الْكَرَّةُ الرَّجْعَةُ ثمَُّ تَلاَ هَذِهِ الآْيَةَ ثمَُّ رَدَدْنا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ أَمْدَدْناكُمْ بِأَمْوالٍ وَ بَنِينَ وَ جَعَلْناكُمْ أَكْثَرَ نَفِيراً.

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]’. 

Flogging of ‘her’ for Slandering a Wife of Rasool-Allah saww:

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 ولَ يَلدها ؟ قال: لَبنة محمد فاطمة عليها السلام،

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: فيكف أخره الله للقائم ؟ فقال: لَن الله تبارك وتعالَ بعث محمدا صلى الله عليه واله رحمة وبعث القائم عليه السلام نفقة.

I said, ‘So why did Allah aswj delay it (her punishment) for Al-Qaim asws?’ So he asws said: ‘Because Allah aswj Blessed and Exalted Sent Muhammad saww as a mercy, and Al-Qaim asws as an Avenger’. 

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

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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 \textit{Raj`a} to Salman\(^{ra}\):

أَقُولُ وَ رَوَى الشَّيْخُ حَسَنُ بْنُ سُلَيْمَانَ فِِ كِتَابِ الْمُحْتَضَرِ مَِِّا رَوَاهُ مِنْ كِتَابِ السَّيِّدِ اَْْلِيلِ حَسَنِ بْنِ كَبْشٍ مَِِّا أَخَذَهُ مِنْ كِتَابِ الْمُقْتَضَبِ بِإِسْنَادِهِ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ

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 الْكِتَابَينِ

He\(^{saww}\) 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 الَِثْيَْ عَشَرَ الَّذِينَ اخْتَارَهُمُ اللَّهُ لِلَِْمَامَةِ مِنْ بَعْدِي 

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\(^{saww}\)’. He\(^{saww}\) said: ‘O Salman\(^{ra}\)! I\(^{saww}\) 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\(^{azwj}\).

فَسَمَّانَا اللَّهُ عَزَّ وَ جَلَّ بَِِمْسَةِ أََِْائِهِ فَاللَّهُ الْمَحْمُودُ وَ أَنَا محَُمَّدٌ وَ اللَّهُ الْعَلِيُّ وَ هَذَا عَلِيٌّ وَ اللَّهُ فَاطِرٌ وَ هَذِهِ فَاطِمَةُ وَ الْحَْسَنَ وَ الحُْسَينُْ

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’.  

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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’.

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?’

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)’.

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.

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 swallowing 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.

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 asw. Then ‘M H M D’, named with his asw name as Ibn Al-Hassan asws, the Guided one, the speaker, the one to stand with the Right of Allah asw.

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?’

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’.

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

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].’

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 asw 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.

Yes, by Allah asw, 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].
And we\textsuperscript{asws} are the explanation of this Verse: \textit{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 بَينِي بَيْنِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ. وَ مَا يُبَالِي سَلْمَانُ مَتَىَ لَقِيَ الْمَوْتَ أَوْ لَقِيَهُ. 

Salman\textsuperscript{as} said: ‘\textsuperscript{as} stood up from in front of Rasool-Allah\textsuperscript{as}, and Salman\textsuperscript{as} does not care when he\textsuperscript{as} meets the death or it meets him\textsuperscript{as}.\textsuperscript{50}

\textbf{How Believers will be resurrected at the time of Raj`a}

ше, الإرشاد روى عن عبد الكريم الخلفي، عن أبي عبد الله، قال: إذا أن قيام الاقامات مطر النانم حاجات الأجرة، و عشرة أيام من رعب مطرلا لم تر الخلفيين مثله فتنة الله به حكم الفتيال، و أبناءهم في موروهم، كأن أنظر إليهم فتيلين من قبئ جهنم يتفصوبتا. فتيلين من الثراب.

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

‘From Abu Abdullah\textsuperscript{as} having said: ‘When it is the time of the rising of Al-Qaim\textsuperscript{as}, 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\textsuperscript{as} will Grow the flesh of the Momineen by it, and their bodies in their graves, and it is as if I\textsuperscript{as} am looking at them coming back from the direction of Juheyna, shaking off the soil from their hair’’.\textsuperscript{51}

\textbf{Shahadat is for All Believers:}

خص، منتخب البصائر سعى عن أحمد، و عبد الله، ابن محمد بن عيسى، ابن أبي الخطاب جمعا عن ابن محمد، عن ابن رقاب

عن زرارة قال كرهت أن أسأل أبا حفص، عن الزنجة، فتحلت مشتالة لطيفة، لأتبلغ بما حاجتي منها فقلت صريحي، عن قبئ جهنم

قال إلا الموت، و القتال، فقلت

(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\textsuperscript{as} about the Return (Raj‘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\textsuperscript{as} said: ‘No. The death is death, and the killing is killing’.

\textsuperscript{50} Bihar ul Anwar, Vol. 53, Chapter 29, H. 162

\textsuperscript{51} Bihar ul Anwar, Vol. 53, Chapter 29, H. 94
I said, ‘(So) there is no one who (has been) killed and he has died?’ He asws said: ‘He ashw has Differentiated between the death and the killing in the Quran, so He asw 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].

فَلَيْسَ كَمَا قُلْتَ يَا زُرَارَةُ الْمَوْتُ مَوْتٌ وَ الْقَتْلُ قَتْلٌ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ يَقْتُلُونَ وَ يُقْتَلُونَ لََّلََ اللَّهِ تَُْشَرُونَ

So it is not as what you say, O Zurara! The death is death and the killing is killing, and Allah aszw 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 ن َ فْسٍ َائِقَةُ الْمَوْتِ أَ فَرَأَيْتَ مَنْ قُتِلَ لََْ يَذُوقِ الْمَوْتَ فَقَالَ لَيْسَ مَنْ قُتِلَ بِالسَّيْفِ كَمَنْ مَاتَ عَلَى فِرَاشِهِ إِنَّ مَنْ قُتِلَ لََ بُدَّ أَنْ ي َرْجِعَ إِلََ الدُّن ْيَا حَتَّى يَذُوقَ الْمَوْتَ.

He (the narrator) said, ‘I said, ‘Allah asws 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’.

خَصٌ، مُنْتَحِبُ الْبَصَارِ سُيُعْدُ سَعْدٌ عَنِ ابْنِ أَبِِ الَْْطَّابِ عَنْ محَُمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنَخََْلِ بْنِ جَِْيلٍ عَنْ جَابِرِ بْنِ يَزِي دَ عَنْ أَبِِ جَعْفَرٍ ع قَالَ: لَيْسَ مِنْ مُؤْمِنٍ إِلََّ وَ لَهُ ق َتْلَةٌ وَ مَوْتَةٌ إِنَّهُ مَنْ قُتِلَ نُشِرَ حَتَّى يَذُوقَ الْمَوْتَ 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.

مَثَّلَ اللَّهُ عَلَى أَبِِ جَعْفَرٍ ع هَذِهِ الآْيَةَ كُلُّ ن َفْسٍ َائِقَةُ الْمَوْتِ مَا هُوَ مَنْشُورَةٌ قَوْلََُ وَ منشوره

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 Jibraeeel as Descended with upon Muhammad asaww Every soul shall taste the death and would be Raised [3:185].

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

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 asws, 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.’

**The Conditions and Punishment of the Nasibis during Raj`a**

فس، تفسير الفسي أحمد بن إبراهيم عن أحمد بن محمد عن عمر بن عبد العزيز عن إبراهيم بن المتنبي عن معاوية بن عمرو قال:

قلت لأبي علي الله يكىك الله، قال إذا كيكم الله يكىك الله، قال هى و الله يكىك الله، قال صلى الله عليه وسلم.

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)’.

قال جعلت فذاك فق رأيتهم ذهرونهم الأطول في كفاح حتى قالوا قال ذلك و الله في الرجعة يا كثول العذرة.

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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 asw! That would be during the Raj`a. They shall be eating the excrement’.

(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?’

He asws said: ‘So he asws said to him at that: ‘Yes, by Allah asw! The Kufr of the ones who commit Kufr after the Raj`a is severer than the Kufr being committed before it’.

Supplications for assisting the 12th Imam asfi during Raj`a

 صح، مصالح الرائر عنّ حُسْنِ الخطأ منّ خطأ الصادق ع أنه قال منّ ذُها إلى الله أربعين صباحاً بهذا العهد كان منّ أنصار عليّ فكان مبتلله أجرها منّ كُلْ مات منّ يُسقى منّ أجرها

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

O Allah! Deliver our Master, the Imam, the Guide, the Guided one, the one standing by Your Command, may Salawat be upon him and upon his pure forefathers 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 and ink of His Words, and what His Knowledge Enumerates, and His Book encompasses.

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

O Allah! If the death becomes a barrier between me and him, which You had Made it to be upon Your 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! Show me the rightful lesson, and the praiseworthy beginning, and beautify my eyes with my looking at him, and Hasten his relief, and Ease his system (of governance).
And I plead You\textsuperscript{asws} to Help him\textsuperscript{asws} by me, so I can implement his\textsuperscript{asws} orders and strengthen his\textsuperscript{asws} back and his\textsuperscript{asws} people. O Allah\textsuperscript{azwj}! By him\textsuperscript{asws} is Your\textsuperscript{asws} Country and Revive Your\textsuperscript{asws} servants by him\textsuperscript{asws}, for You\textsuperscript{asws} Said and Your\textsuperscript{asws} 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\textsuperscript{azwj}! Make Your\textsuperscript{asws} Guardian\textsuperscript{asws} to appear to us, and the son\textsuperscript{asws} of the daughter\textsuperscript{asws} of Your\textsuperscript{asws} Prophet\textsuperscript{saww}, the one named by the name of Your\textsuperscript{asws} Rasool\textsuperscript{saww}, until nothing from the falsehood wins except it is shred, and the Truth is a reality, and his\textsuperscript{asws} reality.

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

O Allah\textsuperscript{azwj}! And cheer Your\textsuperscript{azwj} Prophet\textsuperscript{saww} Muhammad\textsuperscript{saww} by his\textsuperscript{saww} sighting and the ones who followed him\textsuperscript{saww} upon his\textsuperscript{saww} call, and have Mercy on our submission after it. O Allah\textsuperscript{azwj}! Remove this adversity from the community by his\textsuperscript{asws} presence, and Hasten his\textsuperscript{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\textsuperscript{asws}, O Master of the time, by Your\textsuperscript{azwj} Mercy, O most Merciful of the merciful ones’.

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

(Chapter) ‘Misbah Al-Zair’ –

‘In Ziyarah of Al-Qaim\textsuperscript{asws} in Al-Sardab -the basement):

\textsuperscript{57} Bihar ul Anwar, Vol. 53, Chapter 29, H. 111
وَ وَفَقْيِي يَا رَبِّ لِلْقِيَامِ بِطَاعَتِهِ وَ لِلْثَّوَى فِِ خِدْمَتِهِ وَ الْمَكْثِ فِِ دَوْلَتِهِ وَ اجْتِنَابِ مَعْصِيَ
تِهِ فَإِنْ تَوَفَّيْتَيِ

وَلاَ تَرَقِ عَيْنِهُ بِرُؤْيَتِهِ

58 The place of disappearance of the 12th Imam. 
59 Bihar ul Anwar, Vol. 53, Chapter 29, H. 108

‘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’  

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

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

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)

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)

... 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)
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 أَبِِ شَيْبَةَ، حَدَّثَنَا الْفَضْلُ بْنُ دُكَينٍْ، حَدَّثَنَا فِطْرٌ، عَنِ النَّبِيِِّ صلى الله عليه وسلم قَالَ "لَوْ لََْ ي َبْقَ مِنَ الدَّهْرِ إِلََّ ي َوْمٌ لَب َعَثَ اللَّهُ رَجُلاً مِنْ أَهْلِ بَيْتِيِ يمَْلَُهَا عَدْلًَ كَمَا مُلِئَتْ جَوْرًا "

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

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:

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.

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 asws 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.

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 لِلْخَيرِْ أَهْلاً وَ لِلْحَقِّ قِ دَعَائِمَ وَ لِلطَّاعَةِ عِصَماً يُعْصَمُ بِِِِمْ وَ يُقِيمُ مِنْ حَقِّهِ فِيهِمْ عَلَى ارْتِضَاءٍ مِنْ َََلََِ وَ جَعَلَ لَََ

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].

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 fruitened for the people of piety.

وَ وَ إِنَّ فُرْقَاناً مِنَ اللَّهِ بَينَ أُولِيَّةِهِ وَ أَعْزَاهِيهِ فِيهِ بَشَّةً لِلْجَهَّازِ وَ ظُهْرَ لِلْحَيَاةِ نُورَ يُورِدُ اللَّهُ بِهِ أَهْلَ طَاعَةٍ وَ يُذِنُّ بِهِ أَهْلَ مَعْصِيَةٍ فَلَيْسَ امْرُؤٌ لِذَلِّلَ عُدَّتَهُ وَ لََ عُدَّةَ لَهُ إِلََّ بِسَبَبِ بَصِيرَةٍ وَ صِدْقِ نِيَّةٍ وَ تَسْلِيمٍ سَلاَمَةُ أَهْلِ الِْْفَّةِ فِِ الطَّاعَةِ ثِقْلُ الْمِيزَانِ وَ الْمِيزَانُ بِالحِْكْمَةِ وَ الحِْكْمَةُ فَضَاءٌ لِلْبَصَرِ وَ الشََُّّ وَ الْمَعْصِيَةُ فِِ النَّارِ وَ لََ لَنَا وَ لََ 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\textsuperscript{asws}, nor for us\textsuperscript{asws}, nor to us\textsuperscript{asws}.

The hearts of the Momineen are folded upon the Eman. When Allah\textsuperscript{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\textsuperscript{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.

From us\textsuperscript{asws} is a sincere invitation Allah\textsuperscript{azwj} will be Manifesting His\textsuperscript{azwj} Conclusive Argument by it and Complete His\textsuperscript{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\textsuperscript{azwj} will Give you His\textsuperscript{azwj} Mercy, and from His\textsuperscript{azwj} Mercy is the light of the hearts, and He\textsuperscript{azwj} will Place (drop) from you the burdens of the sins and Haste the healing of your chests, and Correct your affairs.

And the greetings from you\textsuperscript{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\textsuperscript{azwj} Chose a people for His\textsuperscript{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.

Then, Allah\textsuperscript{azwj} Particularised you with Islam, and Made you sincere to it, because it is the name of safety and collective prestige. Allah\textsuperscript{azwj} Chose it, so He\textsuperscript{azwj} Clarified it and Explained His\textsuperscript{azwj} Arguments, and Introduced His\textsuperscript{azwj} Book, and His\textsuperscript{azwj} Limits, and Described it and Made it a Pleasure just as He\textsuperscript{azwj} had Described it, and Described His\textsuperscript{azwj} Manners and Explained its layers, and Honoured His\textsuperscript{azwj} Covenant, from apparent and hidden being with sweetness and security.
فَمَنْ ظَفَرَ بِظَاهِرِهِ رَأَى عَجَائِبَ مَنَاظِرِهِ وَ مَصَادِرِهِ وَ مَوارِدِهِ وَ مَنْ فَطَنَ بَِِا بَطَنَ رَأَى مَكْنُونَ الْفِطَنِ وَ عَجَائِبَ الَْْمْثَالِ وَ السُّنَنِ فَظَاهِرُهُ أَنِيقٌ وَ بَاطِنُهُ عَمِيقٌ لََ ت َنْقَضِي عَجَائِبُهُ وَ لََ تُفْنىَ غَرَائِبُهُ ي َنَابِيعُ النِّعَمِ وَ مَصَابِيحُ الظُّلَمِ لََ تُفْتَحُ الَْْ

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 الََِِْينِْ الَْْعْلَينِْ اللَّذَيْنِ جُِْعَا فَاجْتَمَعَا لََ يَصْلُحَانِ إِلََّ مَعاً يُسَمَّيَانِ فَيُعْرَفَانِ وَ يُوصَانِ فَيَجْتَمِعَانِ

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 فِِ الْقُرْآنِ بَيَانُهُ وَ حُدُودُهُ وَ أَرْكَانُهُ وَ مَوَاضِعُ تَقَادِيرِ مَا خُزِنَ بَِِزَائِنِهِ وَ وُزِنَ بِِِيزَانِهِ مِيزَانُ الْعَدْلِ وَ حُكْمُ الْفَصْلِ إِنَّ رُعَاةَ الدِّينِ فَرَّقُوا بَينَ الشََِّّ وَ الْيَقِينِ وَ جَاءُوا بِالحَْقِّ الْمُبِينِ قَدْ بَيَّنُوا الِْْسْلاَمَ تِبْيَاناً وَ أَسَّسُوا لَهُ أَسَاساً وَ أَرْكَانَا وَ جَاءُوا عَلَى ََلََِ شُهُوداً وَ بُرْقُوا بِعَلاَمَاتٍ وَ أَمَارَاتٍ فِيهَا كِفَاءٌ لِمُكْتَفٍ وَ شِفَاءٌ لِمُشْتَفٍ

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 suffering ones and healing for the patients.

يَُْمَوْنَ حمَِاهُ وَ ي َرْعَوْنَ مَرْعَاهُ وَ يَصُونُونَ مَصُونَهُ وَ يُهْجُرُونَ مَهْجُورَهُ وَ يُُِبُّونَ محَْبُوبَهُ بِحُِكْمِ اللَّهِ وَ بِرِّهِ وَ بِعَظِيمِ أَمْرِهِ وَ َِكْرِهِ بَِِا يََِبُ أَنْ يُذْكَرَ بِهِ يََِيْتَوَاصَلُونَ بِالْوَلََيَةِ وَ يََِتَلاَقَوْنَ بحُِسْنِ اللَّهْجَةِ وَ يََِتَسَاقَوْنَ بِكَأْسِ الرَّوِيَّةِ وَ يََِتَعَوْنَ بحُِسْنِ الرِّعَايَةِ بِصُدُورٍ بَرِيَّةٍ وَ أَخْلاَقٍ سَنِيَّةٍ وَ بِسَلاَمٍ رَضِيَّةٍ لََ يُشْرَبُ فِيهِ الدَّنِيَّةُ وَ لََ تُشْرَعُ فِيهِ الْغِيبَةُ

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.
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.

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.

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^{asw}, or a servant whose heart Allah^{asw} 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!’
فقال رجل من سرطة الحبيس ما هذا العجب يا أمير المؤمنين

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

قال ما لي أعلج و نسب القضاء فيكم وما تقمرون الحديث إلا صوائت يثورنهم موانات حضن نبات و نثر أنواع و عجبناّ من المعبص بين جمادي و رجب

He said: 'And how can I 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!'

 قال أيضاً رجل يا أمير المؤمنين ما هذا العجب الذي لا تزال تعجبه منه

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

قال كلهب الآخر أمه وأي عجب يكون عجب بينه أمومات يثورين هام الأحياء

He 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?'

قال أن يكون ذلك يا أمير المؤمنين

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

قال الذي فلق الحببة و برأ النسمة كأن فأطر فشحث كوكب فقط شعره و منهية أنمااتهم على مناكبهم يثورون كأن عذب الله و يرسوه و يلومون و ذلك قول الله تعالى يا أئمه أئمه أئمه لا تتولوا قوما غضب الله عليهم قد تثبتوا من الأجرة كما يبن الكفائر من أصحاب النفس

He said: 'By the One Who Split the seed and Formed the person! It is as if am looking at the markets of Kufa being emptied, and their swords are being brandished upon their shoulders striking every enemy of Allah and of His Rasool, 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].

ألا يا أيها الناس سلموني فإن تلقيدوني في طرق السمعة أعلم من العالم بطرق الأرض أنا يغشوه الدنيا و غاية الساقيين و ليسان الشقيين و خامس الوعيدين و وافر الكهبان و خليفة رب العالمين أنا قبيهم النار و خازن الحياء و صاحب المخوض و صاحب الأذوق و ليس من أهل البيب إفم إلا عذب يجمع أهل ولائه و ذلك قول الله تعالى فإذ أتت شاذة و ذاك فقوم هام.
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].

وَلِذَلِّكِ آيَاتٌ وَ عَلَامَاتٌ أَوَّلَُُنَّ إِحْصَارُ الْكُوفَةِ بِالرَّصَدِ وَ الْنْدَقِ وَ تََْرِيقُ الزَّوَايَا فِِ سِكََِ الْكُوفَةِ وَ تَعْطِيلُ الْمَسَاجِدِ أَرْبَعِينَ لَيْلَةً وَ تََْفِقُ رَايَاتٌ ثَلاَثٌ حَوْلَ الْمَسْجِدِ الَْْكََِْ يُشْبِهْنَ بِالَُْدَى الْقَاتِلُ وَ الْمَقْتُولُ فِِ النَّارِ وَقَتْلُ النَّفْسِ الزَّكِيَّةِ بِظَهْرِ الْكُوفَةِ فِِ سَبْعِينَ وَ الْمَذْبُوحُ بَينَ الْرُّكْنِ 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 فَقَلُ الْأَشْبَاغُ الْمُظَفَّرِ صََْاً فِِ بَيْعَةِ الْأَشْتَامِ مَعَ كَثِيرٍ مِنْ شَيَاطِينِ الْإِنسِ وَ خَوْرَةِ السُّفْيَانِِِّّ بِرَايَةٍ خَضْرَاءَ وَ صَلِيبٍ مِنْ ََهَبٍ أَمِيرُهَا رَجُلٌ مِنْ كَلْبٍ وَ اثْيَ عَشَرَ أَلْفَ عِنَانِ مَنْ يَُْمِلُ السُّفْيَانَِِّّ مُتَوَجِّهاً إِلََ مَكَّةَ وَ الْمَدِي نَةِ أَمِيرُهَا أَحَدٌ مِنْ بَيِ أُمَيَّةَ يُقَالُ لَهُ خُزِّيَةُ أَطْمَسُ الْعَينِِ الشِّمَالِ عَلَى عَيْنِهِ طَرْفَةٌ يِمَيْلُ بِالدُّن ْيَا.

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-Sufyany 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.
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. Allahazwj 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.

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’.

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.
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 asaw on a day regarded as an evil omen in the east, its smell would be found in the west like the strong musk.

The awe will travel in front of it for a month, and the sons of Sa‘ad Al-Saqa’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.

They are the bodies of those whom Allah asw 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 asaw.

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.

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.

And there will stay behind from the clan 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].

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.

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 Allahazwj 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-Qaimasws. Heasws will then send one of the youths to Rome, but he would return without a need (being fulfilled), and heasws 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].
Then Allah\textsuperscript{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: \textit{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\textsuperscript{asws}) will travel with the flag of guidance and the sword Zulfiqar and the staff (of Musa\textsuperscript{as}) until he\textsuperscript{asws} descends in the land of migration twice, and it is Al-Kufa.

He\textsuperscript{asws} will demolish its Masjids and rebuild the buildings upon its former construction, and he\textsuperscript{asws} will demolish what is besides it from the houses of the tyrants, and he\textsuperscript{asws} will travel to Basra until he\textsuperscript{asws} overlooks upon its sea and with him\textsuperscript{asws} would be the box (Taboot) and staff of Musa\textsuperscript{as}. He\textsuperscript{asws} will be determined upon it, and he\textsuperscript{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.

Then he\textsuperscript{asws} will travel to Haroura until he\textsuperscript{asws} incinerates it, and he\textsuperscript{asws} will travel from a door of the clan of Asad until he\textsuperscript{asws} is victorious with a victory among Saqyef, and they are a plantation (lineage) of Pharaoh\textsuperscript{la}. Then he\textsuperscript{asws} will travel to Egypt, and he\textsuperscript{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.

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: \textit{Allah would Enrich each one from His Capaciousness; [4:130]. And the earth will bring forth its treasures for them, and Al-Qaim\textsuperscript{asws} will say: Eat and drink pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24].}
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].

Allahazwj will not Accept on that day except Hisazwj 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].

So, heasws will live during what is between hisasws coming out up to the day of his death for three hundred years, and more, and the number of hisasws 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 Prophetasws when the Quraysh Polytheists attacked himasws, so they sought to the Prophetasws of Allahazwj to permit for them in answering them, so heasws 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].

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 Prophetas of Allahazwj 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.
He\textsuperscript{asws} will gather his\textsuperscript{asws} companions, forty-seven thousand, and one hundred and thirty-four 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\textsuperscript{asws} will fight, and they are the helpers of Allah\textsuperscript{azwj}, and by them he\textsuperscript{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’’.\textsuperscript{60}

\textsuperscript{60} Bihar ul Anwar, Vol. 53, Chapter 29, H.86
Appendix III: Ibn Al-Kawa’

(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’.

(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 Tafseer Abu Hamza Al Sumaly - H 100
Appendix IV: The Slandering of a wife of Rasool-Allah {saww}:

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 Siraaj, from Aamir 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 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!’

فذهب فلما نظر إلي استند إلَ حائط، فطرح نفسه فيه، فطرحت نفسي على أثره، فصعد على نخلة، فصعدت خلفه، فلما رآ
قد صعدت رمي بإز اره، فإَا ليس له شيء يكون للرجال، فجئت فأخَت رسول الله (صلى الله عليه و آله)، فقال: الحمد لله {azwj}! هل علمتم السوء 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: «الله، اشهد». 62

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

الحسن بن حمدان الحصيني، بإسناده عن الرضا (عهده السلام)، أنه قال من حضرته من شيعته: «هل علمتم ما قذفت به مارية القبطية، و ما ادعى عليها في واقعة إبراهيم بن رسول الله (صلى الله عليه و آله؟» فقالوا: يا سيدنا، أنت أعلم، فخبرنا.

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

regarding her newborn Ibrahim as son 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 مسح، يقال له: حريج، 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 إلَ أبويهما

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 إلَ رسول الله (عليه وسلم) و هو جالس فِ مسجده، فجلسا بين يديه، ثم قالَ: يا رسول الله، ما يُل لنا، و لا يسعنا أن نكتم عليَ ما يظهر من خيانة واقعة بَ. قال: ماَا تقولَن؟!

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 جريُا يأتِ من مارية بالفاحشة العظمى، و إن حملها من جريح، و ليس هو منَ.

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!’

فأبد وجه رسول الله (صلى الله عليه و آله) و تلون، و عرضت له سهوة لعظ م ما تلقياه به، ثم قال: يا رسول الله، ما تلقياه به، 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).
They said, ‘O Rasool-Allah! 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 will find him upon this state, and implement with regards to him, the Judgment of Allah azwj.

So the Prophet saww bent over towards Ali asws, then said: ‘O Abu Al Hassan asws! Arise, O my brother asws, and with you is Zulfiqar (the sword), until you 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 sword’.

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

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

So Aliasws went and his sword was in his hand, until he 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 and honour him’, and approximately this speech, until Jareeh turned towards Amir-ul-Momineen asws, and his bare sword was in his hand.
ففزع جريح إلى نخلة في المشربة، فصعد إلى رأسها، فنزل أمير المؤمنين (عليه السلام) إلى المشربة، وكشفت الريح عن أثواب جريح، فإنه هو خادم مَسوح، فقال له: انزل يا جريح. فقال: يا أمير المؤمنين! آمنا على نفسِي؟ فقال: آمنا 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، وأخذ أمير المؤمنين (عليه السلام) بيده، و جاء به إلى رسول الله (صلى الله عليه و آله)، فأوقفه بين يديه، فقال له:

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!’

فولَ رسول الله (صلى الله عليه و آله) و قالَ: يا رسول الله، التوبة، استغفر لنا. فقال رسول الله (صلى الله عليه و آله): لَ تاب الله عليكما، فما ينفعكما استغفاري و معكما هذه اْرأة، و حزبيهما، و جرأتِما 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 قالا: يا رسول الله، النوبة، استغفر لنا. فقال رسول الله (صلى الله عليه و آله): لا تاب الله عليهاما، فما ينفعكمما 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’.

فأَسْرَى رَسُولُ اللَّهِ ﷺ وَقَالَ لِهِمْ: لا تُؤْمِنُوا ﺑِهِمْ ﻟَا تُكَبَّرُوا ﻋَنْهُمْ ﺑِهِمْ ﺑَلْ ﻳَأْمُرُوا ﺑِإِلْهِهِمْ يُؤْمِنُوا ﻋَنْهُمْ ﺑِهِمْ ﻟَا يُؤْمِنُوا ﻋَنْهُمْ ﻋَلَيْهِمْ ﺑِهِمْ ﻟَا يُؤْمِنُوا ﻋَلَيْهِمْ ﻋَلَيْهِمْ ﻋَلَيْهِمْ ﻋَلَيْهِمْ ﻋَلَيْهِمْ ﻋَلَيْهِمْ ﻋَلَيْهِمْ ﻋَلَيْهِمْ ﻋَلَيْهِمْ ﻋَلَيْهِمْ ﻋَلَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ ﻋَالَيْهِمْ 

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

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64 (Extrait)