

*Imam al-Mahdi*  
*in the Quran*

**By:**

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### Imam al-Mahdi in the Quran

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the most Compassionate,  
the most Merciful*



## ***Contents***

|                                       |    |
|---------------------------------------|----|
| Foreword.....                         | 9  |
| Preface: .....                        | 12 |
| Acknowledgments: .....                | 16 |
| Surah al-Mulk, verse 30 .....         | 18 |
| Points of consideration: .....        | 20 |
| Surah al-Tawbah, verse 32 .....       | 24 |
| Points of consideration: .....        | 26 |
| Surah al-Baqarah, verse 249.....      | 30 |
| <b>Points of consideration:</b> ..... | 32 |
| Surah al-Tawbah, verse 33 .....       | 36 |
| Points of consideration: .....        | 38 |
| Surah al-‘Asr .....                   | 41 |
| Points of consideration: .....        | 43 |
| Surah Hūd, verse 86 .....             | 46 |
| Points of consideration: .....        | 49 |
| Surah al-Anfāl, verse 7.....          | 51 |
| Points of consideration: .....        | 55 |
| Surah Yūnus, verse 20.....            | 57 |

|                                   |     |
|-----------------------------------|-----|
| Points of consideration: .....    | 59  |
| Surah al-Baqarah, verse 155.....  | 62  |
| Points of consideration: .....    | 63  |
| Surah Hūd, verse 80 .....         | 67  |
| Points of consideration: .....    | 69  |
| Surah al-Nūr, verse 55.....       | 71  |
| Points of consideration: .....    | 73  |
| Surah al-Anbiyā', verse 105 ..... | 77  |
| Points of consideration: .....    | 78  |
| Surah Fussilat, verse 53.....     | 81  |
| Points of consideration: .....    | 82  |
| Surah al-'Isrā', verse 71 .....   | 86  |
| Points of consideration: .....    | 90  |
| Surah al-Qasas, verse 5 .....     | 92  |
| Points of consideration: .....    | 94  |
| Surah al-Baqarah, verse 148.....  | 97  |
| Points of consideration: .....    | 99  |
| Surah Luqmān, verse 20.....       | 102 |
| Points of consideration: .....    | 104 |
| Surah al-'Isrā', verse 81 .....   | 108 |
| Points of consideration: .....    | 109 |
| Surah Maryam, verse 75.....       | 112 |
| Points of consideration: .....    | 115 |
| Surah Yūnus, verse 48.....        | 118 |
| Points of consideration: .....    | 121 |
| Surah Yūnus, verse 62 and 63..... | 123 |
| Points of consideration: .....    | 124 |
| Surah al-Baqarah, verse 269.....  | 128 |
| Points of consideration: .....    | 130 |

|                                   |     |
|-----------------------------------|-----|
| Surah al-Ra'd, verse 29 .....     | 133 |
| Points of consideration: .....    | 134 |
| Surah al-Mā'edah, verse 54.....   | 137 |
| Points of consideration: .....    | 139 |
| Surah al-A'rāf, verse 187 .....   | 143 |
| Points of consideration: .....    | 145 |
| Surah Āl 'Imrān, verse 83 .....   | 148 |
| Points of consideration: .....    | 149 |
| Surah al-A'rāf, verse 128 .....   | 153 |
| Points of consideration: .....    | 154 |
| Surah al-Anfāl, verse 39.....     | 158 |
| Points of consideration: .....    | 162 |
| Surah al-An'ām, verse 89.....     | 165 |
| Points of consideration: .....    | 166 |
| Surah al-Hadīd, verse 17 .....    | 168 |
| Points of consideration: .....    | 170 |
| Surah Āle 'Imrān, verse 125 ..... | 173 |
| Points of consideration: .....    | 174 |
| Surah Āle 'Imrān, verse 200 ..... | 177 |
| Points of consideration: .....    | 179 |
| Surah al-Nisā', verse 69 .....    | 183 |
| Points of consideration: .....    | 185 |
| Surah al-A'rāf, verse 159 .....   | 187 |
| Points of consideration: .....    | 189 |
| Surah al-Tawbah, verse 34 .....   | 191 |
| Points of consideration: .....    | 192 |
| Surah Yūnus, verse 35.....        | 195 |
| Points of consideration: .....    | 197 |
| Surah Ibrāhīm, verse 5 .....      | 200 |
| Points of consideration: .....    | 201 |

Surah al-Nahl, verse 1 .....204  
Points of consideration: .....205

Surah al-Hajj, verse 39 .....207  
Points of consideration: .....208

Surah al-Hajj, verse 41 .....211  
Points of consideration: .....213



## **Foreword**

It can be truly said that the future of the world and its final anticipated outcome are the most important issues for humanity. Tired of the sufferings and frustrated due to the individual and social deprivation, human always have sought a utopian society to attain the best model of a life packed with beauty and elegance; a kind of life which is commensurate with the dignity of mankind who is the supreme creature of the universe. Therefore, in the light of such expected virtuous community, people can achieve the highest level of

efflorescence, productivity; and material and spiritual perfection. This real and innate demand has been taken into consideration by all divine religions; and it has been specifically mentioned and described in the sacred texts of those religions.

Undoubtedly, the Holy Qur'an as the eternal miracle, and the utmost healing version of human life, which is like a sun that sheds light on the path to salvation, is the best source for acquiring knowledge about the Promised Savior and understanding the future of humanity. The Qur'an is an exposition of all required things for guidance; a mercy, and good news for human beings. It can direct people from darkness to light and towards the right path. This guidance can be fully accomplished through the help of the Infallible Guides (the Prophets and the twelve Imams of the Shia) who take the role of discovering and clarifying

the deeper layers of the Qur'anic verses.

The present book, by taking a full advantage of the teachings of the Holy Qur'an, selects forty verses related to the subject of Mahdism; and according to the authentic Hadiths, offers a brief analysis of each verse and describes its relationship with Imam Mahdi. Following each verse, the book also presents some related points in the form of messages to the readers.

In the end, we feel to offer our gratitude to the diligent efforts of the respected author and Mahdism scholar, Sayyed Mahdi Tavakol, as well as the Mahdism Specialized Center of the Seminary of Qum, and the Mahdism and Messianism Research Institute of Intizar-e Pouyā, for providing the groundwork for the compilation and the presentation of this work.

Assistant of the Research Part of  
Specialized Center of Mahdism;

Shaikh Mahdi Yousufiyān

**Preface:**

Quran is a book revealed to the Prophet Muhammad as the last divine book. It contains all the necessary points for consideration that people need during their lifetime. Of course, it is expected that Imam al-Mahdi and his appearance and the outcome of his mission be pointed out in it. The author's intention and his goal is to discuss some verses of the Quran to explain that the abovementioned point is not neglected in this Holy Book.

However, prior to getting into a discussion about these verses, we should make an inquiry to discover why the name of Imam al-Mahdi is not explicitly mentioned in the Quran.

In addressing this question, one should note that the Quran uses various ways to refer to an individual:

- By referring to people's names: This is like the name of the Prophet Muhammad, Abraham, and some other individuals as we read in Surah al-Fath, verse 29,

﴿مُحَمَّدٌ رَسُولُ اللَّهِ...﴾

*“Muhammad is the Messenger of Allah...”*

- By referring to the number of a group of people: This is like the 12<sup>th</sup> verse of Surah al-Mā'edah that Allah says,

﴿وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا...﴾

*“And verily, Allah took the covenant from the Children of Israel; and We appointed twelve chieftains from among them...”*

- By pointing out to their traits:  
This is like the 157<sup>th</sup> verse of Surah al-A‘rāf that Allah refers to some of the features of the Prophet of Islam without referring to his name and says,

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ  
مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ  
وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ...﴾

*“Those who follow the unlettered Messenger whose characteristics they will find written in their own Scriptures; in the Torah and the Gospel [will see that] this Messenger enjoins [people] to what is good and forbids them from what is evil...”*

In the same way, Imam al-Mahdi is the one whose name is not explicitly mentioned in the Quran, but there are many verses that give reference to him and his followers implicitly.

Moreover, if he would be mentioned by name in the Quran, the opponents

could again claim that it referred to another man with the same name and not to him. This is exactly like what the people of the book did in regard to the Prophet of Islam. As the Quran says, they were as familiar with the signs and personalities of the Prophet as they were with their own children, but they intentionally denied him. This is what Allah says in the 146<sup>th</sup> verse of Surah al-Baqarah,

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾

*“Those to whom We gave the Scriptures recognize him as they recognize their sons [since they have read about Messenger's characteristics in the Torah and the Gospel]. But verily, a party of them conceal the truth stubbornly while they know it only so well.”*

However, in this short book, we intend to refer to forty of these verses and to explain them based on

authentic Islamic narrations, although the verses and the narrations are numerous.

It should also be noted that the verses of the Quran have general meanings and are not limited to some specific cases. Therefore, if a narration explains a verse in a way that is related to Imam al-Mahdi, it just points to the best or one of the best examples of it and never harms the generality of the verse. The verses of the Quran, as the commentators of the Quran believe, have many layers without any contradiction existing between them. As a result, these narrations sometimes point to a deeper layer of a verse without contradicting its apparent meaning or limiting its generality.

### **Acknowledgments:**

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### *Surah al-Mulk, verse 30*

Allah Almighty, in Surah al-Mulk, verse thirty, reminds the disbelievers about His bounties and addresses the Prophet stating,

﴿قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَأْوُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ  
مَعِينٍ﴾

“Say (to non-believers), ‘Have you considered if your water was to become sunken (into the earth), then who could bring you flowing water?’”

#### **An explanatory narration:**

According to some authentic traditions, the term *flowing water* (ماء) has been construed as Imam al-Mahdi. For instance, there is a tradition from Imam al-Bāqir (the

Shia's fifth Imam) saying about the mentioned verse,

«هَذِهِ نَزَلَتْ فِي الْقَائِمِ يُتَوَلَّى إِنْ أَصْبَحَ إِمَامُكُمْ غَائِبًا  
عَنْكُمْ لَا تَدْرُونَ أَيْنَ هُوَ فَمَنْ يَأْتِيكُمْ بِإِمَامٍ ظَاهِرٍ  
يَأْتِيكُمْ بِأَخْبَارِ السَّمَاءِ وَالْأَرْضِ وَحَلَالِ اللَّهِ جَلًّا وَعَزًّا  
وَ حَرَامِهِ ثُمَّ قَالَ وَاللَّهِ مَا جَاءَ تَأْوِيلُ آيَةِ وَ لَا بُدَّ أَنْ  
يَجِيءَ تَأْوِيلُهُ»<sup>1</sup>

“This verse is going to say something about al-Qāim (the Savior who is the Shia's twelfth Imam)”. Then, Imam al-Bāqir adds, “If your Imam is hidden from your sight and you do not know where he is, who can bring the apparent Imam to you so that he will make you aware of the news of the heaven and the earth and the permissible and forbidden rulings of Allah?” Then, Imam al-Bāqir continues, “By Allah, the real example of this verse has not yet come into existence, but in the future, for sure it will.”

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1. Kamāl al-Dīn wa Tamām al-Ni‘mah, Vol. 1, p. 325, hadith 3.

### Points of consideration:

#### 1. The Imam is like water in being important for living things:

The Holy Quran in Surah al-Anbīyā, verse thirty, introduces water as the fountain-head of existence and says,

﴿... وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ...﴾

“...and We made every living thing out of water ...” It points to the importance of this liquid for the living creatures. In other words, as life is not imaginable without water; likewise, the Imam is necessary for the spiritual life of people to remain alive.

Here we can add that, although all the Imams are the appointees by Allah to guide people to both physical and spiritual life, Imam al-Mahdi has a specific role in this field and possesses a special status in this regard. He is the one who, through upgrading the intellectual level of human beings can help people reach the highest level of prosperity in life. So, as humankind

cannot imagine the natural life without water, they are not able to promote towards ultimate intellectual perfection without a perfect leader who is the last Imam. Regarding this, there is a narration from Imam al-Bāqir in 'Usūl al-Kāfī saying,

«إِذَا قَامَ قَائِمُنَا وَضَعَ اللَّهُ يَدَهُ عَلَى رُءُوسِ الْعِبَادِ فَجَمَعَ بِهَا عُقُولَهُمْ»<sup>1</sup>

“Whenever our Upriser (Imam al-Mahdi) arises, Allah will put His hand on the heads of His servants and hereby, people’s wisdom will be put together by the Imam.” It means that Imam al-Mahdi will have an immense power in upgrading the level of people’s intellect for a better life.

**2. The Imam is like water that comes from heaven:** This point refers to the importance and divine status of Imam al-Mahdi. In regard to water, Allah says in Surah al-Baqarah, verse twenty-two,

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1. 'Usūl al-Kāfī, Vol. 1, p. 25, hadith 1.

﴿... وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً...﴾

“...and He sends down water from the sky...”;

Therefore, the Imam that is likened to water is one whose affairs are divine and are sent down from the world above. This is why the Quran says that the Imam has to be chosen by Allah as we read in the Quran,

﴿... إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا...﴾<sup>1</sup>

"Indeed, I have appointed you an Imam (a divine leader for people)..."

This verse refers to the prophet Abraham who was chosen by Allah to be an Imam.

**3. The Imam is like water in purity:** Allah says in Surah al-Furqān verse forty-eight,

﴿... وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾

“...and We send down from the sky pure water”. Water is both pure and cleanser. In the same way, the Imam is both at a high level of purity and

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1. The Quran, 2:124.

can make others spiritually clean as well. It is narrated from Imam Ali saying,

«وَلَوْ قَدْ قَامَ قَائِمُنَا ... لَذَهَبَتِ الشُّحْنَاءُ مِنْ قُلُوبِ  
الْعِبَادِ»<sup>1</sup>

“When our Upriser (Imam al-Mahdi) arises, the animosity will go away from the hearts of people.” This narration points to the spiritual purification of people that will be obtained with the help of the Imam.

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1. Al-Khisāl, Vol. 2, p. 626.

### ***Surah al-Tawbah, verse 32***

Allah in Surah al-Tawbah, verse 32, says about the disbelievers,

﴿يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّآ أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ﴾

*“They intend to extinguish Allah's light with their mouths, but Allah will not allow but that He dominates His light, even though the unbelievers may detest (it)”.*

#### **An explanatory narration:**

It is narrated from Imam al-Sādiq (the Shia's sixth Imam) to have said,

«... كَذَلِكَ بَنُو أُمِّيَّةَ وَبَنُو الْعَبَّاسِ لَمَّا وَقَفُوا عَلَيَّ أَن زَوَالَ مُلْكِهِمْ وَالْأُمَرَاءَ وَالْجَبَابِرَةَ مِنْهُمْ عَلَيَّ يَدِ الْقَائِمِ مِنَّا نَاصِبُونَا الْعَدَاوَةَ وَوَضَعُوا سِيُوفَهُمْ فِي قَتْلِ آلِ بَيْتِ



رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ إِبَادَةِ نَسْلِهِ  
 طَمَعًا مِنْهُمْ فِي الْوُصُولِ إِلَى قَتْلِ الْقَائِمِ عَلَيْهِ السَّلَامِ وَ  
 يَا بِي اللَّهُ أَنْ يَكْشِفَ أَمْرَهُ لِوَاحِدٍ مِنَ الظَّالِمَةِ إِلَى أَنْ يُنِيمَ  
 نُورَهُ... وَ لَوْ كَرِهَ الْمُشْرِكُونَ<sup>1</sup>

“When Umayyad and Abbasid realized that, by our Upriser (Imam al-Mahdi), their kingdom and the governance of their oppressive rulers would come to an end, they decided to show animosity against us, to kill the progeny of the Prophet, and to decimate his descendant in order to reach hand to our Upriser to kill him. But Allah the Great will not let those oppressors reach out to him and will make His light complete even if the disbelievers detest it.”

Based on this narration, the light of Allah in the abovementioned verse is the religion of Allah that will become perfect by al-Qā'im. The light of Allah here may also refer to the Imam

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1. Kamāl al-Dīn wa Tamām al-Ni'mah, Vol. 2, p. 354, hadith 51.

himself and it means that the oppressors want to kill the Imam and do not let him appear, but Allah will not let them reach their desires and will make His light perfect, meaning that He will keep the Imam safe.

### **Points of consideration:**

**1. The plot of the disbelievers is continual:** The malicious intention of the disbelievers will never come to an end. We say this since in the verse at hand the word “Yurīdūn” (يُرِيدُونَ) (*they decide*) is used which, in Arabic literature, is in a simple present tense that points to an action that is repeatedly done. (This is like when we say, "John studies his lessons." meaning that he usually does so.) Therefore, the enemies' decision against the light of Allah is not something to be done once.

**2. The meaning of Allah's light:** Islam, as a divine religion, and Islamic laws are Allah's light since Allah is The Light and whatever comes from

Him should be light. We call them light since they lead to the removal of the darkness of ignorance and immorality just as light removes darkness. Imam al-Mahdi is the one who can make this divine light perfect by implementing the religion of Allah. The Imam himself is also light since he is chosen by Allah Who is the source of light and all of his actions and intentions are godly.

**3. The disbelievers aim for the same goal:** The disbelievers may seek various forms of planning to proceed with their mission, but all of them follow the same goal of extinguishing the light of Allah, meaning to oppose His religion.

**4. The pagans' efforts are futile:** To extinguish the light of Allah is like trying to put out the light of the sun by a futile blow of mouth which is a worthless attempt.

**5. The mouth may refer to giving a speech:** The word *mouth* in the verse may mean also that the

disbelievers' most important tool is to use their mouths. Therefore, the word may refer to giving speeches or doing something similar like writing (not just specifically fighting on battlefields.)

**6. Imam makes the light of Allah complete:** When the religion of Allah as introduced by the Prophet is light, the Imams who are the successors of the Prophet are the only individuals who can make this light complete. The final part of this completion will be done by the last Imam who is Imam al-Mahdi.

**7. A promise from Allah:** This verse makes the followers of the truth confident that they will gain victory. This promise will happen at the Time of Appearance when the last Imam who is Imam al-Mahdi appears from concealment.

**8. Allah will spread His religion:** Not only does Allah save His religion, but also, He will spread it. Here Allah does not say that He will

save His light, rather, He says that He will make it complete. This means that Allah will add to His light so that it will shine everywhere in the world. It signifies that Allah will spread His religion all over the world.

**9. The disbelievers are doomed to fail:** Those who oppose the light of Allah have to make sure that they will not proceed with their mission. All efforts against the religion of Allah leads to failure and is condemn to facing defeat. When Allah promises to make His light complete it means that those who oppose it will be put aside easily.

### *Surah al-Baqarah, verse 249*

The 249<sup>th</sup> verse of Surah al-Baqarah talks about one form of divine examination and it is reported that the companions of the Imam will have a similar one. Allah says in this verse about the Children of Israel, the followers of Moses, when they were going to take part in a war under the command of Saul:

﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ  
فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي  
إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ  
فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا  
الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا  
اللَّهِ كَمِ مِنْ فِتْنَةِ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ  
مَعَ الصَّابِرِينَ﴾

*“As Saul set out with the troops, he said, ‘Allah will test you with a stream: Whoever [of you] drinks from it, then he is not of me and whoever does not drink, he is of me save he who drinks a draught with a hollow of his hand.’ But they drank from it save a few of them. So, when he and the believers who were with him crossed the stream, they said, ‘We have no power against Goliath and his hosts, this day.’ But those who were certain that they shall meet Allah, they said, ‘How often a small group overcame a big host by Allah's command and Allah is the Supporter of the steadfast and the patient.’”*

Based on this verse, the army of Saul faced a difficult test which was to remain patient before a raging thirst and to drink just a little amount of water.

**An explanatory narration:**

«عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ إِنَّ أَصْحَابَ مُوسَى ابْتُلُوا بِنَهْرٍ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنَّ

اللَّهُ مُبْتَلِيكُمْ بِنَهَرٍ وَإِنَّ أَصْحَابَ الْقَوْمِ يُبْتَلَوْنَ بِمِثْلِ  
ذَلِكَ»<sup>1</sup>

Abū Basīr narrates from Imam al-Sādiq (the Shia's sixth Imam) to have said, "Allah tested the companions of Moses with the stream and this is what Allah says, "*Allah will test you with a stream*" The companions of our Upriser (Imam al-Mahdi) will surely have a similar test."

### **Points of consideration:**

**1. The believers have to be tested:** The believers should not think that they will be left free simply by saying, "We believe" and that they will face no trial. Allah through various forms of divine examination tests people and makes the believers endure pressure; and by this, He makes them realize the reality and strength of their belief.

**2. Just those who are steadfast are worthy to be chosen:** When there is an important task, just those who

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1. Bihār al-Anwār, Vol. 52, p. 332, hadith 52.



are competent should carry it out. One of the reasons for these divine tests is that these people should be distinguished. The companions of Imam al-Mahdi also will face such trials for the very same purpose.

**3. Those who pass the test successfully are only a few:** As the verse clearly says “*But they drank from the stream save a few of them.*” Similarly, those who manage to succeed in the divine tests will be a few and most others will fail. It also shows that although it is important to be a believer, to remain as a real believer is more difficult. As the verse indicates, many people decided to participate in the army of Saul to help him, but just a few of them could maintain their beliefs. Hence, those who want to support the Imam and be his companions should be alert about the fact that they will face divine examinations that are not always easy to pass.

**4. To believe in the Hereafter helps one stay firm:** As we read in the abovementioned verse, those who remained firm were certain that they shall meet Allah. It shows that a person should remember the Hereafter and that one will see the result of his actions, whether those actions be good or bad. This remembrance allows man to stay more resolute and firmer in his belief.

**5. To be more in number is not the criterion:** Those who are with Allah and act in accordance with their religious responsibilities are confident that no one can change the decision of Allah and prevent it from being implemented. Therefore, the number of believers, be it small or large, does not constitute a decisive factor. This is why we read in this verse: *“How often a small group overcame a big host by Allah's command.”* As a result, Imam al-Mahdi will be victorious even if those who follow him will be smaller

in number compared to those who oppose him.

**6. Allah is with those who are patient:** Those who are steadfast and patient, those who resist and never lose hope in difficulties, will enjoy the help of Allah and, as a result, will be victorious as Allah says: *“He is the Supporter of the patient.”*

### ***Surah al-Tawbah, verse 33***

Allah, in Surah al-Tawbah, verse 33 says,

﴿هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ﴾

*“It is He Who has sent His Messenger with guidance and the religion of truth to cause it to prevail over all religion, even though the pagans may detest (it).”*

#### **Two explanatory narrations:**

«عن أبي بصير قال: قال أبو عبد الله عليه السلام في قول الله عز وجل هو الذي أرسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون فقال والله ما نزل تأويلها بعد ولا ينزل تأويلها حتى يخرج القائم عليه السلام فإذا خرج القائم لم يبق كافر»

بِاللَّهِ الْعَظِيمِ وَلَا مُشْرِكُ بِالْإِمَامِ إِلَّا كَرِهَ خُرُوجَهُ حَتَّى  
لَوْ كَانَ كَافِرًا أَوْ مُشْرِكًا فِي بَطْنِ صَخْرَةٍ لَقَالَتْ يَا مُؤْمِنُ  
فِي بَطْنِي كَافِرٌ فَاكْسِرْنِي وَاقْتُلْهُ»<sup>1</sup>

Abū Basīr reports that he asked Imam al-Sādiq (the Shia's sixth Imam) about the meaning of this verse and the Imam replied, "By Allah, the real meaning of this verse has not yet come to existence, but it will come to existence when al-Qā'im rises. At that time, all of those who do not believe in Allah or are polytheists will detest his rising. At that time, if an unbeliever or a polytheist hides himself inside a stone, the stone will proclaim, 'O the believers! There is an unbeliever inside me, so break me and kill him.'"

«عَبَايَةَ بْنِ رَبِيعٍ أَنَّهُ سَمِعَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ  
يَقُولُ: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ الْآيَةَ أَظْهَرَ ذَلِكَ بَعْدُ  
كَلًّا وَالَّذِي نَفْسِي بِيَدِهِ حَتَّى لَا يَبْقَى قَرْيَةٌ إِلَّا وَنُودِيَ

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1. Kamāl al-Dīn wa Tamām al-Ni'mah, Vol. 2, hadith 16.

فِيهَا بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ  
بُكْرَةً وَعَشِيًّا<sup>1</sup>

‘Abāyah bin Rib’ī narrates that he heard from the Commander of the Faithful, Imam Ali (the Shia’s first Imam) to have said about the mentioned verse, “Has the religion of Allah prevailed over all religion at this time? (Meaning it has not, then the Imam continued,) By Allah Who is the owner of my soul, there will be left no residential place but people will testify to the oneness of Allah and to the prophethood of the Prophet in the morning and at night.”

### **Points of consideration:**

**1. People need to be guided:** All humans are in need of instructors to help them become spiritually more perfect and to reach the highest level of salvation. For this purpose, Allah sent the Messengers to show people the right path. The Imams after the

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1. Bihār al-Anwār, Vol. 51, p. 60, hadith 59.

Prophet have carried on the same assignments and Imam al-Mahdi is the last one who will follow the suit.

**2. Only Allah can show people the right path:** Allah, Who is aware of every aspect of people's lives, is the only source of guidance. But, since people cannot directly receive instructions from Him, He sent the messengers to make them aware of their obligations. The Imams who are fully aware of the Sunnah of the Prophet Muhammad, have been appointed to take the role of leading people after the Prophet.

**3. Religion is a complete set of principles people need:** Islam as a divine religion, contains the most complete set of codes people need in their physical and spiritual life. These codes will be fully implemented by the final Imam – Imam al-Mahdi.

**4. Islam will prevail over all religions:** All religions revealed by Allah are the path of truth, but since Islam is the last religion, it is complete

and is the only religion that people should follow. However, even though many people in the whole world do not follow it, Allah has promised to make his religion overwhelm other religions. This promise will take place at the time of the Last Savior.

**5. Islam will gain victory both geographically and in argumentation:** At the time of the final Imam, not only will Islam prevail over other religions of the world, but also will gain victory in argumentation. Islam possesses the most logical and convincing reasoning and no one can refute its arguments and proofs. As a result, those who are after the truth will find it totally acceptable and those who oppose it will be overwhelmed.



### *Surah al-‘Asr*

Allah says in Surah al-‘Asr,

﴿وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

*"Swear by the evening. Man is indeed at a grave loss. Save those who have faith in Allah, and do righteous deeds, and enjoin one another to the truth and enjoin one another to the patience."*

#### **An explanatory narration:**

«مفضل بن عمر قال سألت الصادق جعفر بن محمد عليه السلام عن قول الله عز و جل «وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ» قال : «العصر» عَصْرُ خُرُوجِ الْقَائِمِ عَلَيْهِ السَّلَامُ «إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ» يَعْنِي أَعْدَاءَنَا «إِلَّا الَّذِينَ ءَامَنُوا» يَعْنِي بآيَاتِنَا «وَعَمِلُوا الصَّالِحَاتِ» يَعْنِي

بِمُؤَاسَاةِ الْإِخْوَانِ «وَتَوَاصَوْا بِالْحَقِّ» يَعْنِي الْإِمَامَةَ «وَتَوَاصَوْا بِالصَّبْرِ» يَعْنِي فِي الْفِتْرَةِ<sup>1</sup>

Mufazzal bin ‘Umar states that he asked Imam al-Sādiq (the Shia’s sixth Imam) about the meaning of this Surah and the Imam replied, “*Swear by the evening*, points to the time when Imam al-Mahdi’s appears, *Man is indeed in a grave loss*, refers to our enemies, *save those who have faith in Allah* is about people who believe in us (the Household of the Prophet), *do righteous deeds* refers to those who cooperate with our followers, *enjoin one another to the truth* means that they persuade each other to accept our divine leadership, and *enjoin one another to be patient* means that they enjoin each other to remain patient during the period of Imam al-Mahdi’s occultation.”

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1. Kamāl al-Dīn wa Tamām al-Ni‘mah, Vol. 2, p. 656, hadith 1.

**Points of consideration:**

**1. Man is indeed at a grave loss:** People are all in the state of loss save those who possess the four qualifications that are mentioned in the Surah at hand. Concerning the mentioned narration that explains these four items, the duty of those who want not to become losers carries more meaning. By practicing these four crucial codes, one can guarantee one's spiritual safety during the time of occultation.

**2. The importance of faith and good deeds:** During the time of occultation, just by having faith in Allah and doing righteous deeds one can be saved from being a loser. Having faith in Allah acquires having faith in the Prophet and the Imams and doing righteous deeds means acting in accordance with the religious obligations set by the Prophet and the Imams.

**3. A true believer is not inattentive to others:** One who is a true believer should not just be mindful of himself and neglect others, rather he has some duties about his Muslim brethren as well. This is why a real believer should enjoin others to the truth and patience. (To get the meaning of the obligation towards the issue of Imamate please read the abovementioned narration).

**4. To implement the truth is not an easy task:** To implement the truth needs resistance and patience and it cannot be achieved easily. This is why the issue of *patience* is mentioned immediately after the issue of enjoining the truth. We should not forget that we live at the time of occultation and our direct access to the Imam is not permissible. At this time, more patience is required to resist and to fulfill our Islamic duties.

**5. The role of enjoining to the truth and patience:** All people need to enjoin others to the truth and

patience and also be enjoined by others. The role of such bilateral enjoinder is very indispensable in maintaining the faith and in doing the righteous deed. The significance of this issue is more accentuated in the era of occultation. It helps people not to forget their duties simply because of lack of direct access to their hidden Imam.

### *Surah Hūd, verse 86*

Allah in Surah Hūd, verse 86 says,

﴿بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ﴾

*"That which Allah left with you is better for you if you are believers and I [Jethro whose name in Arabic is Sho'aib] am not a guardian over you".*

#### **An explanatory narration:**

«قَالَ رَجُلٌ لِّجَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ لِنُسَلَّمَ عَلَى الْقَائِمِ بِأَمْرِ الْمُؤْمِنِينَ قَالَ: «لَا ذِيكَ اسْمٌ سَمَاهُ اللَّهُ أَمِيرَ الْمُؤْمِنِينَ لَا يُسَمَّى بِهِ أَحَدٌ قَبْلَهُ وَلَا بَعْدَهُ إِلَّا كَافِرٌ قَالَ فَكَيْفَ نُسَلَّمَ عَلَيْهِ قَالَ تَقُولُ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ

اللَّهُ قَالَ ثُمَّ قَرَأَ جَعْفَرُ عَلَيْهِ السَّلَامُ بَيَّتُ اللَّهُ خَيْرٌ لَكُمْ  
 إِنْ كُنْتُمْ مُؤْمِنِينَ<sup>١</sup>

A person asked Imam al-Sādiq (the sixth Imam of Shia), "Can we address the Upriser (al-Qā'im) with 'O the Commander of the Faithful' when we want to send peace to him?" The Imam answered, "No. This title is just exclusive to Imam 'Ali and Allah just has given *him* this title. Nobody chose this title for himself prior to him nor after him but an unbeliever." The person asked again, "May I be your ransom! How do we send peace to him?" The Imam replied, "Tell, 'O, the Remainder of Allah! Peace be upon you'." Then, the Imam recited the verse at hand.

The phrase "*Remainder of Allah*" points to a useful thing that Allah treasures for people to make them spiritually prosperous. Imam al-Mahdi is the last Imam and the greatest

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1. Bihār al-Anwār, Vol. 52, p. 373, hadith 165.

divine revolutionary leader of the world, so he is the greatest treasure of Allah that is remained for people. He is also the only remainder of prophets and previous Imams and the one by whom Allah will exalt the believers and suppress the unbelievers. The mentioned phrase is also referred to in Nodbah supplication as we read,

«أَيْنَ بَقِيَّةُ اللَّهِ الَّتِي لَا تَخْلُو مِنَ الْعِتْرَةِ الْهَادِيَةِ»

“Where is the *Remainder of Allah* that is from the Household of the Prophet?”

«أَيْنَ مُعَزُّ الْأَوْلِيَاءِ وَمُذِلُّ الْأَعْدَاءِ»

"Where is the one who will exalt Allah's friends and suppress His enemies?"

«أَيْنَ هَادِمُ أَسْبَابِ الشُّرْكِ وَالنَّفَاقِ»

“Where is the one who will destroy the foundations of polytheism and hypocrisy?”

«أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ»



“Where is the one who will vitalize the believers and enliven the teachings of Islam?”

These parts explain why Imam al-Mahdi is given the title of *the Remainder of Allah*. It is given to him since he is the final one who will do whatsoever Allah desires to be done on earth.

### **Points of consideration:**

**1. Imam al-Mahdi is the “Remainder of Allah”:** The “*Remainder of Allah*” is one of the titles given to Imam al-Mahdi. Although the above-mentioned verse is about the story of prophet *Jethro* (*Shu‘aib*) and the phrase “*Remainder of Allah*” points to lawful interest one gains from his property, the verse has got a more comprehensive meaning and includes everything that is remained from Allah for the interest of mankind. Imam al-Mahdi is the best

example of these things. Therefore, he is more worthy to enjoy this title.

**2. Imam al-Mahdi is chosen by Allah:** The title “*the Remainder of Allah*” tells us that Imam al-Mahdi is fully at the service of Allah and cannot be separated from Him at all. This is why he is from Allah and is His remainder. This means that he is chosen by Allah to be a divine leader and is the one who is remained by Allah for the benefit of mankind. When he is remained from Allah, to follow him is to mean to obey Allah.

**3. Anything from Allah brings about salvation:** Anything that has the color of Allah leads people to salvation and spiritual prosperity. Imam al-Mahdi as a divine leader who is the Remainder of Allah is the one who can bring about safety and salvation. A society cannot be managed without a leader and if its leader is divine, the salvation of its people is guaranteed.

### *Surah al-Anfāl, verse 7*

Allah in Surah al-Anfāl, verse seven, reminds the believers of the battle of Badr (which is one of the Islamic battles taken place at the time of the Prophet) when the divine promise to make the Muslims victorious was fulfilled and the believers won the battle. Here Allah says,

﴿وَ إِذْ يَعِدُّكُمْ اللّٰهُ اِذْ حٰدَى الطّٰغُوْتِ اَنْهَآ لَكُمْ وَ تَوَدُّوْنَ  
 اَنْ غَيْرَ ذٰتِ الشُّوْكَةِ تَكُوْنُ لَكُمْ وَ يَرِيْدُ اللّٰهُ اَنْ يَحِقَّ  
 الْحَقُّ بِكَلِمَاتِهِ وَ يَقَطَعَ دَابِرَ الْكَافِرِيْنَ﴾

*“(Remember, o the believers!), When Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours. But Allah intends to*

*establish the truth by His words and to eliminate the disbelievers.”<sup>1</sup>*

Although this verse refers to a specific event that took place in the early Islamic period, this part of the verse (*But Allah intends to establish the truth by His words and to eliminate the disbelievers*) implies that for sure, the truth will be established throughout the world finally. Also, in the next verse, Allah emphasizes this divine promise and states,

﴿لِيُحَقِّقَ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ﴾

*“That He should establish the truth and abolish falsehood, even if the criminals dislike it.”*

#### **An explanatory narration:**

According to many authentic traditions, this significant event will take place at the End of the Time by Imam al-Mahdi. For instance, we read in a narration,

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1. This verse refers to the Battle of Badr which is a long story. Those who are interested can refer to Tafsir books.

«عَنْ جَابِرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ فِي قَوْلِ اللَّهِ يُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ: «تَفْسِيرُهَا فِي الْبَاطِنِ يُرِيدُ اللَّهُ فَإِنَّهُ شَيْءٌ يُرِيدُهُ وَ لَمْ يَفْعَلْهُ بَعْدُ وَ أَمَّا قَوْلُهُ يُحِقُّ الْحَقَّ بِكَلِمَاتِهِ فَإِنَّهُ يَعْنِي يُحِقُّ حَقَّ آلِ مُحَمَّدٍ وَ أَمَّا قَوْلُهُ بِكَلِمَاتِهِ قَالَ كَلِمَاتُهُ فِي الْبَاطِنِ - عَلِيُّ هُوَ كَلِمَةُ اللَّهِ فِي الْبَاطِنِ وَ أَمَّا قَوْلُهُ وَ يَقْطَعُ دَابِرَ الْكَافِرِينَ فَيَعْنِي بَنِي أُمَيَّةَ هُمُ الْكَافِرُونَ يَقْطَعُ اللَّهُ دَابِرَهُمْ وَ أَمَّا قَوْلُهُ لِيُحِقَّ الْحَقَّ فَإِنَّهُ يَعْنِي لِيُحِقَّ حَقَّ آلِ مُحَمَّدٍ حِينَ يَقُومُ الْقَائِمُ وَ أَمَّا قَوْلُهُ وَ يُبْطِلُ الْبَاطِلَ يَعْنِي الْقَائِمَ فَإِذَا قَامَ يُبْطِلُ الْبَاطِلَ بَنِي أُمَيَّةَ وَ ذَلِكَ لِيُحِقَّ الْحَقَّ وَ يُبْطِلُ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُونَ»<sup>1</sup>

It is narrated from Jābir to have said, “I asked Imam al-Bāqir (the fifth Imam of Shia) about the meaning of “*But Allah intends to establish the truth by His words and to eliminate the disbelievers*” and the Imam replied, “Indeed, such is Allah’s will, but it has not been acted upon yet.” Then the Imam continued, “This part

1. Tafsir al-‘Ayyāshī, Vol. 2, p. 50.

of the verse saying, “*He should establish the truth*” means that Allah will fulfill this promise perfectly by the Prophet’s progeny; and “*By His words*” refers to a deeper layer of the verse and points to Imam Ali since he is *the word of Allah*.” Then the Imam adds, “*And to eliminate the disbelievers*” refers to the Umayyad who are infidel and they will be cut off in progeny by Allah<sup>1</sup>, and the word “*the truth*” where Allah says, “*That He should establish the truth*” points to the Prophet’s Household when the Upriser (Imam al-Mahdi) arises; and this part of the verse saying, “*And abolish falsehood*” means that the Umayyad (and those who are like them in belief) will be abolished by the Upriser and it will be done when he appears. This is why Allah says,

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1. This narration was issued in a time when Umayyad were the absolute rulers in Medina and nobody anticipated that they would be dethroned. This prophecy has been actualized since no one now is found to be from the progeny of the Umayyad.

*“That He should establish the truth and abolish falsehood, even if the criminals disliked it.”*

### **Points of consideration:**

**1. To remember the divine aid is encouraging:** Those who are with Allah enjoy His divine aid. An example of it took place in the event of Badr battle. But the promise made by Allah to help those who are with Him is not limited to this battle. This promise is general and, in each period of time, has some examples. It, of course, will be encouraging to know that if we do our responsibility and, besides it, rely on Allah’s aid, we will be supported by Him. This divine aid will become fully manifest when Imam al-Mahdi appears. In better words, the appearance of the Imam is the most significant example of Allah’s aid.

**2. Using simple present tense means continuation:** All of the verbs used in the first verse are in a simple

present tense that points to an action that is repeatedly done; not something that takes place only once. Hence, the sentence “*Allah intends to establish the truth by His words and to eliminate the disbelievers*” refers to the custom of Allah in the universe. Therefore, although Muslims at the time of the Prophet won the battle of Badr, again the Muslims will gain victory over the oppressors. But the final and the overwhelming victory will be fully gained when Imam al-Mahdi comes.

In conclusion, these two verses contain this main point that Allah has promised people to establish the truth on the earth. This divine goal has not yet been achieved fully though on some occasions, was fulfilled partially, but it will certainly happen in the future because the divine promise will not be false at all.



### *Surah Yūnus, verse 20*

Allah in Surah Yūnus (Jonah), verse twenty says,

﴿وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ فَقُلْ إِنَّمَا  
الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِّنَ الْمُنتَظِرِينَ﴾

“And they (infidels) say, ‘Why is a sign not sent down to him (the Prophet) from his Trainer (Lord)?’ So (O the Prophet!) say, ‘The unseen is only for Allah (to administer), so wait; indeed, I am with you among those who wait.’”

#### **An explanatory narration:**

«يَحْيَىٰ بْنِ أَبِي الْقَاسِمِ قَالَ: سَأَلْتُ الصَّادِقَ عَلَيْهِ السَّلَامُ  
عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الْم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ  
هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ فَقَالَ: «الْمُتَّقُونَ

شِيعَةً عَلِيٍّ عَلَيْهِ السَّلَامُ وَ أَمَّا الْغَيْبُ فَهُوَ الْحُجَّةُ الْغَائِبُ  
 وَ شَاهِدُ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى وَ يَقُولُونَ لَوْ لَا أَنْزَلَ  
 عَلَيْهِ آيَةً مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي  
 مَعَكُمْ مِنَ الْمُنْتَظِرِينَ»<sup>1</sup>

According to a tradition, Yahyā bin al-Qāsim states, “I asked Imam al-Sādiq (the sixth Imam of Shia) about the meaning of (the first three verses of Surah al-Baqarah which are), ‘*Alif Lām Mīm. This is the Book about which there is no doubt, a guidance to those conscious of Allah who believe in the unseen...*’ The Imam replied, ‘*about those conscious of Allah are those who follow Imam Ali; and the word *unseen* refers to the hidden Imam (Imam al-Mahdi) because Allah says “And they (infidels) say,...*” (Then, the Imam recited the abovementioned verse).

This narration implies that as the disbelievers at the time of the Prophet asked him to bring a miracle to prove

1. Kamāl al-Dīn wa Tamām al-Ni‘mah, Vol. 2, p. 340, hadith 20.

his truthfulness, in the time of Occultation, the unbelievers would claim that if Imam al-Mahdi was real, why he has not yet come. The answer is the same as the Prophet told the disbelievers. The Prophet told them that miracle is dependent on Allah's will and is related to the world of the unseen. Likewise, the time of Imam al-Mahdi's appearance is only known by Allah.

### **Points of consideration:**

**1. The Time of Appearance is just known by Allah:** Allah is essentially the only One who knows the unseen. The time of Appearance is one of the instances of the unseen and will take place when Allah decides, as He says "*The unseen is only for Allah (to administer)*".

In addition, whatever Allah does stems from His unbounded wisdom and knowledge; therefore, those who believe in Allah should be totally

obedient to what He decides in regard to the time of the Imam's coming and not to be disappointed if it takes longer. They should be hopeful and sure that Allah will make it known someday and if it takes long, it does not mean at all that it would not take place.

**2. Real believers are not impetuous:** Allah's will is to expose all people to test through giving them time to do whatever they wish; some would use this fortune and some would misuse it. Time should be given to all to make the reality of their inner part revealed. So, the followers of Imam al-Mahdi should not be in a hurry and think that it is abnormal for his advent to take so long. This opportunity is one of the greatest forms of divine examination for people since those who are not strong in their belief will gradually lose it. The time of the Imam's appearance depends on the will of Allah, not on

the desire of mankind. Although people should pray to Allah, asking Him to hasten the Imam's appearance, yet they have to be totally submissive to His will, and in a case He decides to postpone it, they should know that there is a reason behind it.

### ***Surah al-Baqarah, verse 155***

Allah in Surah al-Baqarah, verse 155, reminds the believers that they will face some tragedies and difficulties in their life saying,

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ﴾

*"We will surely test you with something of fear, hunger, and loss of wealth, lives, and fruits. So give glad tidings to the patients."*

#### **An explanatory narration:**

«عن أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا بُدَّ أَنْ يَكُونَ قُدَّامَ الْقَائِمِ سَنَةٌ تَجُوعُ فِيهَا النَّاسُ وَ يُصِيبُهُمْ خَوْفٌ شَدِيدٌ مِنَ الْقَتْلِ وَ نَقْصٌ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ فَإِنَّ ذَلِكَ فِي كِتَابِ اللَّهِ لَيِّنٌ ثُمَّ تَلَا

هَذِهِ آيَةٌ وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَالْجُوعِ وَ  
 نَقْصٍ مِنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ  
 الصَّابِرِينَ<sup>١</sup>

It is narrated from Abū Basīr who narrates from Imam al-Sādiq (the sixth Imam of Shia) to have said, "Inevitably, before the appearance of the Upriser (Imam al-Mahdi) there will be a period during which people will be hungry, deeply fearful of being killed, scared of losing (their) wealth, lives and fruits. This is referred to evidently in the holy Quran." Then, the Imam recited the abovementioned verse.

### Points of consideration:

**1. The divine test is unavoidable:** Mankind will be certainly exposed to divine examinations. The time of Occultation, when Imam al-Mahdi is hidden, is a time that people face one of those great divine examinations.

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1. Bihār al-Anwār, Vol. 52, p. 228, hadith 93.

During this time, People would face all sorts of difficulties like oppression, injustice, fear, loss of lives etc., and still their problems may seem not to be solved. This turmoil is due to their Imam being hidden. Here, people should wait till they pass these tests successfully and try just to do whatever their religion demands.

**2. Difficulties lead to perfection:** Patience against problems makes man perfect and resistant. By difficulties, the real essence of man manifests itself and man can realize how steadfast he is in his path towards Allah. When man is under the pressure of troubles, he should try his best to resolve them in a legitimate manner, and if the problems would still remain unsolved, he has to keep on bearing patience. The time of Occultation is a time Muslims are under pressure. But to endure it; and remain calm and resistant, and also be content with what Allah decides make people spiritually perfect and closer to Allah.



**3. There are various sorts of divine tests:** Allah tests people with all sorts of problems. These trials will be continued until the real nature of man manifests itself. One should not think that by just a single form of test his reality is shown and then he will be left out of harm's way. People, during the time of Occultation, are subject to various forms of trials and, as Allah pointed out at the end of the mentioned verse, just patience is the key element to survive. Some of these divine examinations are included in the mentioned verse, but are not limited to them.

**4. The verse does not clearly express what the good tidings are about:** Allah in the abovementioned verse just tells the Prophet to give glad tidings to the patients and does not specify what they are. The reason behind it is that it would include all sorts of good news and rewards that would be given to man both in this world and in the Hereafter. One of the

best examples of these glad tidings in this world is that people should make sure that the promise of Allah about the Last Savior will be fulfilled and the last Imam will appear someday. Indeed, it will be enjoyable for those who have remained firm, steadfast, and patient; and at that time, their difficulties will come to an end.

### *Surah Hūd, verse 80*

Allah Almighty, in Surah Hūd, verse eighty, talks about the prophet Lut when he wished to have enough power and a strong support to refer to,

﴿قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَىٰ إِلَيَّ رُكْنٌ شَدِيدٌ﴾

"He said, 'If only I had the power to deter you or could take refuge in a mighty support.'"

#### **An explanatory narration:**

«أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «مَا كَانَ يَقُولُ لَوْ طُؤْتُ عَلَيْهِ السَّلَامُ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوَىٰ إِلَيَّ رُكْنٌ شَدِيدٌ إِلَّا تَمَنِّيًّا لِقُوَّةِ الْقَائِمِ عَلَيْهِ السَّلَامُ وَكَأَنَّ ذَكَرَ إِلَّا شِدَّةَ أَصْحَابِهِ فَإِنَّ الرَّجُلَ مِنْهُمْ يُعْطَى قُوَّةَ أَرْبَعِينَ رَجُلًا وَإِنَّ قَلْبَهُ لَأَشَدُّ مِنْ زُبُرِ الْحَدِيدِ وَ لَوْ مَرُّوا بِجِبَالٍ

الْحَدِيدِ لَتَقَطُّوهَا لَأَيَّكُنَّ سَيِّوفَهُمْ حَتَّى يَرْضَى اللَّهُ عَزَّ  
وَجَلَّ<sup>١</sup>

It is narrated from Abū Basīr narrating from Imam al-Sādiq (the Shia's sixth Imam) to have said, "The prophet Lut who said '*If only I had the power to deter you or could take refuge to a mighty support*' wished nothing but to have a power like the power of the Upriser and Lūt remembered nothing but the power of the Upriser's special followers since each of them will have the power equal to forty men and his faith will be stronger than pieces of iron. If they face a mountain made of iron in their way, they will remove it. They won't put their weapons down (and will continuously fight) up until Allah becomes satisfied with them (and allow them to stop)."

### **Points of consideration:**

#### **1. Having enough power and followers is necessary to implement**

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1. Bihār al-Anwār, Vol. 52, p. 372, hadith 44.

**Islamic laws:** Anything that takes place in the universe is a result of a series of natural causes and effects. Hence, if one, even a prophet or an Imam, does not have enough power and followers he cannot accomplish his mission. Imam al-Mahdi also is not an exception. As a result, he will come when he has enough followers and when the world is so prepared to let him accomplish his mission in the best way. This is the reason, or one of the reasons, why his appearance is postponed-

**2. The real followers of the Imam:** Based on the mentioned narration explaining the verse at hand, the companions of Imam al-Mahdi will be like a fort for others to take refuge. They are strong in their beliefs and possess a kind of physical and spiritual traits that if others refer to them, they will be confident and at ease. During the time of Occultation, those who wish to remain alive till the Imam comes and are hopeful to be

accepted by him as his real followers also should be like this – strong in faith and totally reliable when others refer to them. This is one of the most important traits of real Muslims at the time of Occultation.

### *Surah al-Nūr, verse 55*

Allah in Surah al-Nūr, verse 55 says,

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ  
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ  
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن  
بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن  
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

*“Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors on earth, just as He made those who were before them successors, and He will surely establish for them their religion which He has approved for them, and that He will surely change their state to security after their fear, while they worship Me, not ascribing any partners to Me. And after that, the*

*ungrateful are the ones who are the transgressors.”*

### **Two explanatory narrations:**

«عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَجَلَّ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا ... قَالَ: «الْقَائِمُ وَ أَصْحَابُهُ»<sup>١</sup>

Abū Basīr narrates from Imam al-Sādiq (the Shia's sixth Imam) who explains the words of Allah the Exalted, the Glorified, “*Allah has promised those of you who have faith...*” It refers to the Upriser (Imam al-Mahdi) and his companions.

«عن أبي جعفر عليه السلام: يَمْلِكُ الْقَائِمُ ثَلَاثِمِائَةَ سَنَةٍ وَيَزِدَادُ تِسْعًا كَمَا لَبِثَ أَهْلُ الْكَهْفِ فِي كَهْفِهِمْ يَمَلَأُ الْأَرْضَ عَدْلًا وَقِسْطًا كَمَا مَلَأَتْ ظُلْمًا وَجَوْرًا فَيَفْتَحُ اللَّهُ لَهُ شَرْقَ الْأَرْضِ وَغَرْبَهَا...»<sup>٢</sup>

It is narrated from Imam al-Bāqir (the Shia's fifth Imam) to have said, “al-Qā'im (Imam al-Mahdi) will own the leadership of the earth and will rule

1. Bihār al-Anwār, Vol. 51, p. 58, hadith 50.

2. Bihār al-Anwār, Vol. 52, p. 390.



over it for 309 years as long as the Companions of the Cave stayed in their cave. He will make the world full of justice as it had been full of injustice. Allah will help him gain victory over the East and the West of the world...”

### **Points of consideration:**

**1. Islam will be the only religion of the world:** As Allah promises, Islam will be the only religion to be practiced in the whole world and this will be when Imam al-Mahdi appears. At that time Islam, which is the only accepted religion by Allah, will gain victory over other religions. Therefore, the future is for the benefit of Muslims and to the detriment of the unbelievers.

**2. The importance of faith and good action:** Allah in this verse gives glad tidings to those who possess two major spiritual qualifications: faith and righteous deeds. People who possess both of these traits are those

who under the supervision of Imam al-Mahdi will rule over the earth, practice the religion of Allah, and implement justice and promote piety throughout the globe. As a result, even those who possess only one of these two traits are not recipients of these glad tidings.

**3. Religion is not separated from polity:** As this verse says, religion and polity are coupled with each other. This is why Allah firstly refers to the polity which is the base for establishing an Islamic government and says, “*He will surely make them successors on earth (and rule over it).*” Then, refers to the religion and says, “*And (then,) He will surely establish for them their religion which He has approved for them.*” Religion, in order to be saved and be practiced, is in dire need of an Islamic government. On the other hand, polity or government is needed for the religion to be supported. Imam al-Mahdi will establish such a

government to lay the ground for the implementation of Allah's religion.

**4. Those who are with Allah will succeed:** It is Allah's will to make those who are with Him victorious. Allah acted the same regarding those who were before us as He says, "*Just as He made those who were before them successors*" and will do it again in the future as He says, "*Allah has promised those of you who have faith and do righteous deeds that He will surely make them successors on earth.*" Although such will of Allah was practiced partially in the past, it will be practiced fully in the future when Imam al-Mahdi appears.

**5. The world will enjoy security:** When the Imam comes, the world will face the real meaning of security, peace, and tranquility. Also, those who are with Allah will never be fearful of the usurpation of rights, oppression, and suppression. Islam, which is the religion of Allah and suites the best with the way mankind

is created and with what people really need in their physical and spiritual life, will be fully practiced and all people will have the fortune to live at ease.

### ***Surah al-Anbiyā', verse 105***

Allah in Surah al-Anbiyā', verse 105 says,

﴿وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ  
يَرِثُهَا عِبَادِيَ الصَّالِحُونَ﴾

*"Certainly, We wrote in the Psalms, after the Reminder (the Torah), 'Indeed My righteous servants shall inherit the earth'".*

#### **An explanatory narration:**

Imam al-Bāqir (the fifth Imam of Shia) says,

«و قوله تعالى: ... أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ،  
قال عليه السلام: «الْقَائِمُ وَأَصْحَابُهُ»<sup>1</sup>

"The words of Allah the Exalted, "My righteous servants" refers to the

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1. Majma' al-Bayān, Vol. 4, the verse under discussion.

Upriser (Imam al-Mahdi) and his companions".

### **Points of consideration:**

**1. The righteous will rule over the earth:** It is the will of Allah to appoint the righteous as inheritors on the earth and to choose them as the rulers on it. Allah created mankind to recognize Him and to worship Him and will never end the world while oppression and ignorance are widespread and His main goal of creation is ignored. When Imam al-Mahdi appears, this divine promise comes into reality by him. The Imam and his followers are those who are referred to in this verse.

**2. Allah has emphasized His promise:** Allah promises the righteous to rule on the earth and since it is a very important promise, He has put emphasis on it so that He pointed to it in the Torah, the Psalms, and the Quran, denoting that all nations had to recognize this point and should have

tried to be pious and righteous and also hopeful.

**3. The two major traits of those who will inherit the earth:** The mentioned promise in the verse is for those who are both servants of Allah and the doer of good deeds. To believe in Allah and to feel humble in front of Him is not enough; rather, one has to couple it with good actions. These good actions are prescribed by Allah in the Islamic religion. On the other hand, good actions without a real belief in Allah is useless. One who does some sorts of good actions, but never does them for the sake of Allah, he, of course, has no other way but to practice them for the sake of Satan or his carnal desires. Consequently, all of his good actions are of no benefit to him.

**4. Polity is not separated from religion:** Allah clearly says that His righteous servants will inherit the earth and rule on it. To rule means to establish a government which is

inferred to as polity. Moreover, since this job is given to the righteous servants of Allah it means that only such people who are religious and God-fearing will govern the earth and will be chosen as politicians. This is why we believe that politics is not separated from religion.



### *Surah Fussilat, verse 53*

Allah says in Surah Fussilat, verse 53,

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ...﴾

*“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth...”*

#### **An explanatory narration:**

«عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ ... حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ: «خُرُوجُ الْقَائِمِ هُوَ الْحَقُّ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ يَرَاهُ الْخَلْقُ لَأَبْدَ مِنْهُ»<sup>1</sup>

Abū Basīr says, “I asked Imam al-Sādiq (the sixth Imam of Shia) about

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1. 'Usūl al-Kāfī, Vol. 8, p. 381, hadith 575.

the meaning of the truth where Allah says '*Until it becomes clear to them that it is the truth*' and the Imam replied, 'It points to the appearance of our Qā'im (the twelfth Imam). This is a truth from Allah and people will witness it and this event has to take place.'"

Here we have to add that although the truth in the verse means Allah and the verse states that Allah will show as many wonders to people in the universe and in their body to prove to them that Allah exists, the verse can have other meaning as well that refers to its deeper layer. The abovementioned tradition points to one of these meanings that are not in contradiction with the apparent meaning of the verse since *the truth* can have many instances.

### **Points of consideration:**

**1. There are inner and outer proofs for the appearance of the Imam:** Based on this verse, Allah

shows people some signs in regard to the *truth* that is the appearance of His appointee– the 12<sup>th</sup> Imam. Some of these signs are in the universe and outside of the physical body of people and some of them are within their own body.

Some of the signs in the universe are the wonders that are created by Allah e.g. different flavors, colors, the sun, the earth, the cosmos, and many other things. Of course, Allah has not created them in vain. As a result, if the oppressor had a continuous chance to oppress and do injustice on the earth and then the world would come to an end with no global justice, then all of these wonderful creations would be in vain and meaningless. It would be like a man who cooks many delicious foods and prepares various kinds of beverages and different kinds of fruits and then lets some mice and cats enter to waste them, kill each other and then get out. The truth is that Allah created these wonders to be recognized and

worshipped, therefore, He will never end the world while there are many people who do not want to recognize Him. As a result, when people look at this orderly designed universe, they will realize that the world had to end up with peace, piety, and justice. This desire will be achieved when the truth from Allah, that is the 12<sup>th</sup> Imam, appears.

Another kind of divine proof is the inner one. All people, based on their instinct, have an inclination towards peace and tranquility. Even those who oppress do it since they want to gain power and make the world a peaceful place for themselves. It can be inferred that it is in contradiction to the wisdom of Allah to create an instinct in the creature but, then He does not give it what it needs. This would be like the creation of thirst while there is no water to drink. Therefore, the creation of this instinct that is within us is a desire that Allah will satisfy it

fully on the earth and it will be done when the Imam comes.

**2. The truth will never be forgotten:** The passage of time will never make a truth that is from Allah to be left neglected. As much as some people try to ignore it and force others not to remember it, Allah Who has power over all people will make His truth revealed. Therefore, those who oppress and usurp other's rights will certainly be defeated someday and it is when the Last Savior uprises.

### *Surah al-'Isrā', verse 71*

Allah in Surah al-'Isrā', verse 71 says something that implies there should be a person as Imam in every period of time,

﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ  
فَأُوْتِنِكَ يَفْرءُونَ كِتَابَهُمْ وَلَا يَظْلُمُونَ فَتِيلًا﴾

*“[Mention, O Muhammad], the Day We will call forth every people with their Imam. Then whoever is given his record in his right hand - those will read their records, and the slightest injustice will not be done to them, [even] as much as a thread [inside the date seed].”*

The word *Imam* in this verse may refer to two entities:

One is the infallible Imams and as a result, the verse means that in the Day of Judgment, every nation will be congregated with their Imam. Therefore, every man should recognize the Imam of his time that just by this way he will reach salvation and his record will be given in his right hand; otherwise, his Imam will witness against him and his record will be given to his left hand.

The second possibility is that the word *Imam* means someone whom humans follow regardless of the fact that the one who is followed is a good man or a bad one. Therefore, those who follow someone like an oppressive ruler will be resurrected with him as their Imam and since their records will not be given to their right hand, they will face punishment. Some people may also follow a good man (an infallible Imam or another good man) and they will be resurrected with him.

However, both of the two mentioned meanings can be intended by the verse at hand.

### Two explanatory narrations:

«الْفُضَيْلُ بْنُ يَسَارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَقَالَ: «يَا فَضَيْلُ اعْرِفْ إِمَامَكَ فَإِنَّكَ إِذَا عَرَفْتَ إِمَامَكَ لَمْ يَضُرَّكَ تَقَدَّمَ هَذَا الْأَمْرُ أَوْ تَأَخَّرَ وَ مَنْ عَرَفَ إِمَامَهُ ثُمَّ مَاتَ قَبْلَ أَنْ يَقُومَ صَاحِبُ هَذَا الْأَمْرِ كَانَ بِمَنْزِلَةِ مَنْ كَانَ بِمَنْزِلَةِ مَنْ كَانَ قَاعِدًا فِي عَسْكَرِهِ لَا يَلُ بِمَنْزِلَةِ مَنْ قَعَدَ تَحْتَ لُؤَائِهِ»<sup>1</sup>

Fudayl bin Yasār says, “I asked Imam al-Sādiq (the Shia’s sixth Imam) about the words of Allah the Exalted, the Glorified saying “*the Day We will call forth every people with their Imam*”. The Imam al-Sādiq replied, ‘O Fudayl! You should recognize your Imam. As a matter of fact, if you know your Imam (and you live in the time of Occultation) it will not be important whether the advent of the

1. 'Usūl al-Kāfī, Vol. 1, p. 371, hadith 2.



Imam takes place sooner or later. Everybody who knows his Imam and dies before the advent of the last Imam (the 12<sup>th</sup> Imam) will be like one who will be present in the Imam's army and even higher, he will be like one who is under his flag (and will be so close to him).”

This narration is based on the first meaning of the verse (as explained above). For the second possibility, there is also another narration saying that a man named Bishr bin Ghālib asks Imam al-Hussain (the Shia's third Imam) and says:

«يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ قَالَ عَلَيْهِ السَّلَامُ: «إِمَامٌ دَعَا إِلَى هُدًى فَأَجَابُوهُ إِلَيْهِ وَإِمَامٌ دَعَا إِلَى ضَلَالَةٍ فَأَجَابُوهُ إِلَيْهَا هَوَّلَاءِ فِي الْجَنَّةِ وَهَوَّلَاءِ فِي النَّارِ»<sup>1</sup>

“O the son of the Prophet! Tell me about the words of Allah the Exalted, the Glorified, ‘*The Day We will call forth every people with their Imam.*’

1. Bihār al-Anwār, Vol. 44, p. 313, hadith 1.

and the Imam replied, ‘An Imam invites people to guidance and some people accept his invitation and an Imam may invite others to misguidance and some people may accept it from him. The first group will go to heaven and the second one will be sent to hell.’”

Based on this verse, those who want to reach heaven should follow a good leader, the best example of which is an infallible Imam.

### **Points of consideration:**

**1. The word “Imam” that is singular contains a special meaning:**

The word *Imam* in the verse and the mentioned narration is used singularly. It tells us that although one has to recognize all of the twelve Imams, to know the Imam of the age enjoys a special importance and one has to know him and obey him. It requires that man should match his actions with the guidance of the Imam of his time and that he will be resurrected with his Imam

and the Imam will bring testimony to what people of his nation did.

**2. The importance of divine leadership in Islam:** To believe in Imam is not a subsidiary issue. It is so important that as soon as people are resurrected on the Day of Judgment they will be gathered around their Imam. One who does not recognize his Imam, cannot adapt his belief and actions with him and it means that his action is not acceptable to Allah. The issue of Imamate is so important that is not limited to this world – it will also be continued in the next world.

**3. To choose an Imam is unavoidable:** One has to choose someone as his Imam and it is impossible for one to be resurrected with no Imam. Those who choose the leadership of a divine Imam act according to his guidelines, but sometimes one chooses an inappropriate man as his Imam like those who follow their oppressive rulers or ungodly people.

### *Surah al-Qasas, verse 5*

Allah in the fifth verse of Surah al-Qasas says,

﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَ  
نَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ﴾

*"And We will bestow favor on those who were abased in the land, and to make them imams, and to make them the heirs (of the powers on the earth)"*

#### **Two explanatory narrations:**

«عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ تَعَالَى وَنُرِيدُ أَنْ نَمُنَّ  
عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَ  
نَجْعَلَهُمُ الْوَارِثِينَ قَالَ: «هُمْ آلُ مُحَمَّدٍ يَبْعَثُ اللَّهُ  
مَهْدِيَّهُمْ بَعْدَ جَهْدِهِمْ فَيُعِزُّهُمْ وَ يَنْزِلُ عَدُوَّهُمْ»<sup>1</sup>

1. Al-Qaybah, written by al-Tūsi, p. 184.

Imam ‘Ali (the Shia’s first Imam) says about the verse at hand, "They are Muhammad's household. Allah will delegate their al-Mahdi after they have been suppressed and will exalt them and make their enemies abased."

This narration explains the term “*To those who were abased in the land*” as the Household of the Prophet who are the infallible Imams since their rights were usurped and Allah promises to help them regain their rights. This verse, however, has a general meaning and includes all of those who are abased by oppressors, and the mentioned narration just points to the best example of it.

Sheikh al-Sadūq in his book *Kamāl al-Dīn* relates narrations about Imam al-Mahdi's birth. Based on one of these narrations, when Imam al-Mahdi was born he first confessed to the unity of Allah, then to the prophethood of the Prophet, and to the divine

guardianship of the Imams and finally recited the verse at hand.<sup>1</sup>

### **Points of consideration:**

**1. A promise from Allah:** Allah has decreed to support the oppressed and the downtrodden people and to help them establish a universal government. This promise will be realized by the hands of Imam al-Mahdi and his companions and they are those who will uproot oppression and darkness.

**2. Religiously efficient people have been usually suppressed by the tyrants:** Throughout history, tyrant dictators used to disregard efficient individuals and do not let their talents flourish. Powerful oppressors have always used to abase the believers, impose sanctions on them, destroy them, and reject their ideas. But in Imam al-Mahdi's government, morality and science will bloom and

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1. Kamāl al-Dīn wa Tamām al-Ni‘mah, Vol. 2, chapter 41, hadith 1 and 2.

those who practice them will gain fame. Imam al-Mahdi will spread justice, so everyone who treads on the right path will have the opportunities to be improved and to attain great positions.

**3. Imamate is a special blessing from Allah:** Imamate, similar to prophethood, is a special bounty from Allah to people since it makes those who are pious and efficient, but remained downtrodden, utilize their abilities and rise. It also helps people reach the eternal salvation. This is why Allah wants people to remember this blessing of His just as the same as prophethood. Allah says about prophethood,

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ...﴾<sup>1</sup>

*"Allah certainly favored the faithful when He raised among them a Messenger from among themselves..."*.

By this verse, Allah wants His

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1. The Quran, 3: 164.

servants to remember Him because He raised a prophet among them and in the verse at hand, speaks of the Imamate, "*And We willed to show favor to those who were abased on the earth...*" This divine promise will be realized by the uprising of Imam Al-Mahdi. It shows that both the prophethood and Imamate are so great blessings that Allah wants us to remember Him for them. In both of the two mentioned verses, the Arabic word "*manna*" or "*namonno*" is used that is stemmed from "*al-minnah*" which refers to a great blessing one bestows upon others. Therefore, Allah wants to tell us that upon these two favors we must be grateful to Him. In the Quran, this term is not seen concerning other blessings of Allah.



### ***Surah al-Baqarah, verse 148***

Allah says in Surah al-Baqarah verse 148,

﴿وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعاً إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

*"And for every nation, there is a Qiblah (direction of prayer) prescribed by Allah and to which they turn their faces. Hence, try to be ahead of others in good deeds. Wheresoever you may be, Allah will bring you together [on the Day of Resurrection]. Truly, Allah is Powerful over all things".*

**An explanatory narration:**

«عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ  
 فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِالْكُلِّ اللَّهُ جَمِيعاً  
 قَالَ: «الْخَيْرَاتُ الْوَلَايَةُ وَقَوْلُهُ تَبَارَكَ وَتَعَالَى أَيْنَ مَا  
 تَكُونُوا يَأْتِ بِالْكُلِّ اللَّهُ جَمِيعاً يَعْنِي أَصْحَابَ الْقَائِمِ  
 الثَّلَاثِمِائَةِ وَالْبُضْعَةَ عَشَرَ رَجُلًا قَالَ وَهُمْ وَاللَّهُ الْأُمَّةُ  
 الْمَعْدُودَةُ قَالَ يَجْتَمِعُونَ وَاللَّهُ فِي سَاعَةٍ وَاحِدَةٍ قَزَعٌ  
 كَقَزَعِ الْخَرِيفِ»<sup>1</sup>

It is narrated from Imam al-Bāqir (the fifth Imam of Shia) to have said about this verse, “*Good deeds* (that people are ordered to try to be ahead of others in doing them) means to accept the guardianship (of the Household of the Prophet) and ‘*Wheresoever you may be, Allah will bring you together*’ refers to Imam al-Mahdi’s companions who will be about 313 individuals.” Then Imam al-Bāqir continues, “I swear to Allah that all of them will come together in a short fraction of time similar to clouds in fall that are brought together by a storm (quickly).”

1. ‘Usūl al-Kāfī, Vol. 8, p.313, hadith 487.

### **Points of consideration:**

#### **1. Every nation has a leader:**

During the history of mankind, every nation has had a leader. This is the meaning of the verse where Allah says "*And for every nation, there is a Qiblah (direction of prayer) prescribed by Allah.*" The direction of prayer is interpreted as a divine leader as well. The Prophet Muhammad was the leader of the Islamic nation and after him, the Islamic nation was led by the twelve succeeding Imams, and Imam al-Mahdi is the last one.

**2. An Imam should be chosen by Allah:** Imamate should be just decided by Allah because Allah says that the *direction of prayer* (that refers to the Imam) is prescribed by Him. So, Imam al-Mahdi is a divine leader who is chosen by Allah.

#### **3. Take the lead in good deeds:**

Allah commands the believers to take the lead in good deeds and the abovementioned narration says that to

follow the Imams and to accept their guardianship is the best form of good deeds. It means that one has to focus his attention on spirituality and that this goal cannot be gained but by knowing the Imam of the time and by referring to him.

**4. The companions of Imam al-Mahdi think just about their duties:**

When a person decides to do a good action, he should not limit himself to a specific place or a specific time. In doing good actions one has to try to take precedence over others and do not consider any limits for what he wants to do. In the Occultation era, a real follower of the Imam pays attention to this point and tries to follow the Imam in any possible ways and also attempts to be ahead of others in doing this.

**5. At any time, Imam al-Mahdi has some companions:** Just as doing good deeds is not limited to a specific time and should be practiced at all times, people who follow the Imam

can be regarded as his companion in every time. It means that to be a companion of the Imam is not limited to the time of his advent.

**6. Allah promises to bring the companions of the Imam together:**

According to the abovementioned narration, the word "you" in "*Wheresoever you may be, Allah will bring you together*" refers to Imam al-Mahdi's companions who are outspread on the earth and Allah promises to put them together when the Imam comes in order to help the Imam.

### *Surah Luqmān, verse 20*

Allah in the 20<sup>th</sup> verse of Surah Luqmān expresses,

﴿أَلَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ﴾

*"Do you not see that Allah has subjugated to you whatever there is in the heavens and whatever there is in the earth and He has showered upon you His blessings, the outward and the inward? Yet among the people are those who dispute concerning Allah without any knowledge or guidance or an illuminating scripture."*

**An explanatory narration:**

«مُحَمَّدُ بْنُ زِيَادٍ الْأَزْدِيُّ قَالَ سَأَلْتُ سَيِّدِي مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَأَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَبَاطِنَةً فَقَالَ: «النُّعْمَةُ الظَّاهِرَةُ الْإِمَامُ الظَّاهِرُ وَالبَاطِنَةُ الْإِمَامُ الْغَائِبُ» فَقُلْتُ لَهُ وَ يَكُونُ فِي الْأَيْمَةِ مَنْ يَغِيبُ قَالَ: «نَعَمْ يَغِيبُ عَنْ أَبْصَارِ النَّاسِ شَخْصُهُ وَ لَا يَغِيبُ عَنْ قُلُوبِ الْمُؤْمِنِينَ ذِكْرُهُ وَ هُوَ الثَّانِي عَشَرَ مِنَّا»<sup>1</sup>

Muhammad bin Zīyād al-Azdī says that he asked Imam al-Kāzīm (the seventh Imam of Shia) about the meaning of "*and He has showered upon you His blessings, the outward and the inward*" and the Imam replied, the "*outward blessing*" points to consider the manifest Imam and the "*Inward blessing*" refers to the hidden Imam." Then the man asked, "Will there be an Imam who would go into hiding?" Imam answered, "Yes, his body will hide from people's eyes, but people's hearts will not forget him and he is the twelfth Imam of us."

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1. Kamāl al-Dīn wa Tamām al-Ni‘mah, Vol. 2, chapter 34, hadith 6.

### Points of consideration:

**1. Man has a great value in divine school:** Allah has subjugated everything to humankind. It shows that Allah honors man so much. Man is so important that Allah created everything in the world for him to meet his needs as he says,

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا...﴾<sup>1</sup>

*“He is the One Who created for you whatever is in the earth...”* As a result, more certainly, man’s spirituality should be taken care of as well. This is why Allah chose some people as Imams to help man reach salvation.

**2. We shouldn't forget the blessings of Allah:** There are many bounties from Allah throughout man's life. These bounties are inward and outward which means that we can notice some of these blessings, but are not aware of many others. We must be careful not to let the outward and

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1. The Quran, 2: 29.



manifest blessings make us negligent about other possible forms of blessings. Hidden Imam is one of those blessings that could be neglected by some people. We must be careful not to forget him as we do not forget our apparent blessings like our wealth and property. The reason why we do not forget our apparent blessings is that we are strongly related to them. Closely similar, if we were spiritually connected to our Imam, we would not forget him as well.

### **3. Hidden Imam is a blessing:**

Whatsoever helps humans towards perfection is a blessing from Allah. The invisible Imam is a bounty because he helps people reach their perfection. Of course, when the Imam is hidden it causes some problems in the way of reaching perfection since, when Imam is hidden, it is impossible or difficult for people to make direct contact with him, obey him and maintain faith, however, it has its

particular benefit that makes the rewards of those who remain steadfast doubled since for man to stay firm while his Imam is hidden is more difficult and as a result, his reward should be more. The time of Occultation is a hard time and is like a divine trial that those who survive are not like those who could remain steadfast when their Imam was present – they are in a higher position and are more rewarded.

**4. Man can be beneficiary from the hidden Imam:** Imam, present or hidden, is a blessing that the Compassionate Allah has bestowed upon man. When the invisible Imam is a divine bounty, of course, it should be possible for us to be benefitted from him. This is why we believe that although the Imam is hidden from our eyes, he is present in the hearts of those who are the believers. The believers always remember the hidden Imam and this is the cause for their spiritual development and mobility.

Obviously, to be a beneficiary from the Imam requires determination and resolute to seek benefits from him. This purpose can be achieved by remembering him, knowing him, and trying to adapt our actions with his conduct. Yes, the Imam has two kinds of blessings: the general one and the specific one. Most of us are benefitted from the general blessing of the Imam even if we do not remember him. But those who want to be specially benefitted from him have to be like those who are special – to always remember him and to try to practice what he desires.

### *Surah al-'Isrā', verse 81*

Allah in Surah al-Isrā', verse 81 tells the Prophet,

﴿وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا﴾

“And say, ‘Truth has come and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.’”

#### **An explanatory narration:**

«عن أبي جعفر عليه السلام في قوله عز وجل: (وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ) قال: «إذا قام القائم ذهبَت دَوْلَةُ الْبَاطِلِ»<sup>1</sup>

It is narrated from Imam al-Bāqir (the fifth Imam of Shia) to have said regarding to the meaning of “And say,

1. 'Usūl al-Kāfī, Vol. 8, p. 287, hadith 432.

*‘Truth has come and falsehood has departed.’*, “Whenever the Upriser (Imam al-Mahdi) arises the authority of falsehood will be annihilated.”

### **Points of consideration:**

**1. When the truth comes there is no room for falsehood:** The verse tells us that both the truth and the falsehood will never be in full authority. Wherever there is a falsehood, the truth is not there and vice versa. This means that when the last Imam comes since he will have a full authority over the world, falsehood will not be found anywhere. Yes, it is not impossible for the truth and the falsehood to exist partially at the same time and to oppose each other, but the final victory of the truth will be achieved at the time of the advent of Imam al-Mahdi and the evil will be uprooted forever.

**2. The promise of Allah will be fulfilled:** Allah ordains the Prophet to

tell people that the truth will finally overcome the falsehood. Allah's promise will never fail. Many authentic traditions refer to this point that the best example of the *truth* will happen at the end of the time when the Last Imam arises. It is also important to note that falsehood will have power if is practiced within a powerful and organized government. Therefore, if the corrupt governments lose their authority, all forms of falsehood that are dependent on them will become powerless and extinct. When the Imam comes and his government takes root on the earth, it is the time when the truth, instead of falsehood, will be widespread and powerful.

**3. Falsehood is doomed to depart:** Allah clearly says that falsehood will never survive forever since "*falsehood, [by nature], is ever bound to depart*". It means that as long as the Imam has not come, those who are with the truth should not be disappointed even if falsehood appears

to be dominant and mighty. As a result, those who follow the truth should always try their best to move against the falsehood and hope to ease the path for the Imam to come sooner.

### *Surah Maryam, verse 75*

Addressing the Prophet, Allah in the 75<sup>th</sup> verse of Surah Maryam says,

﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ  
إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ  
فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا﴾

“Say (to people), ‘Whoever is in error - let the Most Merciful extend for him an extension (in wealth and time) until when they see that which they were promised - either punishment [in this world] or the Hour (of resurrection) - they will come to know who is worst in position and weaker in soldiers.’”

This verse contains a form of divine retribution for the deviate people who have been given an extended wealth and a lot of chance in this world, but



they misused them and added to their corruption and even perverted others. Allah here makes them informed that their time will come to an abrupt end.

Then in the following verse, Allah talks about those who wanted to stay firm and guided and says,

﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا﴾

*“And Allah increases guidance to those who were guided, and the enduring good deeds are better in the sight of your Creator and Nurturer for reward and better for recourse.”*

#### **An explanatory narration:**

«عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: «...أَمَّا قَوْلُهُ (حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ) فَهُوَ خُرُوجُ الْقَائِمِ وَهُوَ السَّاعَةُ فَسَيَعْلَمُونَ ذَلِكَ الْيَوْمَ وَمَا نَزَلَ بِهِمْ مِنَ اللَّهِ عَلَىٰ يَدَيْ قَائِمِهِ فَذَلِكَ قَوْلُهُ (مَنْ هُوَ شَرٌّ مَكَانًا) يَعْنِي عِنْدَ الْقَائِمِ (وَ أضعفُ جُنْدًا) قُلْتُ قَوْلُهُ (وَيَزِيدُ اللَّهُ

الَّذِينَ اهْتَدَوْا هُدًى) قَالَ يَزِيدُهُمْ ذَلِكَ الْيَوْمَ هُدًى عَلَى  
 هُدًى بِاتِّبَاعِهِمُ الْقَائِمَ حَيْثُ لَأُجْحَدُونَهُ وَلَا يُنْكِرُونَهُ»<sup>1</sup>

Abū Basīr narrates from Imam al-Sādiq (the sixth Imam of Shia) to have said, "...In this verse '*until when they see that which they were promised*' refers to the time that the Upriser (Imam al-Mahdi) arises and those who are in their error will face that time soon and will realize what would happen to them of divine punishment by the hands of Allah's Upriser. This is the meaning of the words of Allah saying '*they will come to know who is worst in position and weaker in soldiers*' and they will know it when the Upriser comes." Then, the narrator of this tradition adds that he asked the Imam about the meaning of this part of the verse where Allah says: "*And Allah increases guidance to those who were guided.*" and the Imam replied, "Allah will increase the guidance for people who were guided because they

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1. 'Usūl al-Kāfī, Vol. 1, p. 431, hadith 90.

have decided to follow the Upriser and not to disobey or reject him.”

So, when the Imam comes it is a time that one of the examples of the mentioned verses comes into existence and Allah will make manifest the dignity of the believers and the abjection of non-believers completely.

### **Points of consideration:**

#### **1. The chance for those who are in their error will not last forever:**

Allah gives everyone enough time to decide for what he wants to do and people out of their free will can choose what to do. But if they decide to misuse this given fortune, they should know that it won't last for them forever. There, of course, will be a time when they will realize how weak they have been even though they have enjoyed a lot of power and time. This is a promise from Allah and it will never fail. When Imam al-Mahdi arises, this divine promise will be accomplished fully and it will be the

time of a complete victory of believers over non-believers.

**2. The appearance of the Imam will take place abruptly:** The Imam will arise suddenly; therefore, it is necessary for those who want to accompany him to be prepared in advance. No one should think that since the appearance is delayed for a long time it also may last too much longer as well. Those who want to do something positive should decide on it before it is too late.

**3. When the Imam comes Allah will add to His blessings to the believers:** Based on the abovementioned narration, Allah promises the believers that at the time of the Imam's advent *He will increase those who were guided in guidance.* This promise will take place at that time since there is no injustice, corruption, or oppression in the world. The Imam will make the world a good place for those who want to be guided to practice their religious duties.

**4. Guidance is not separated from following someone:** No one can be guided by himself without having recourse to divine leaders. Guidance in this verse is attributed to Allah which means Allah should help man to be guided. However, this guidance is done through some special ways the best of which is an Imam. Consequently, the more one knows his Imam and follows the divine leaders the more he will be guided. During the time of Occultation, those who wanted to be more guided have to try to know their Imam better.

### *Surah Yūnus, verse 48*

Allah in Surah Yūnus (Jonah), verse 48 says,

﴿وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ﴾

*“And they (the non-believers) say, ‘When is (the fulfillment of) this promise, if you should be truthful?’”*

Though the context of this verse implies that the non-believers are in doubt of the Hereafter, some authentic traditions interpret it as the non-believers who are in doubt of the final victory that will happen by the Last savior at the End of Time. However, this is one of the meanings of the verse that does not contradict the first meaning since it is proved in its own place that the meaning of a verse is

subject to various layers of meaning and a verse can have multiple examples.

#### An explanatory narration:

«قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ: «مِنَّا اثْنَا عَشَرَ مَهْدِيًّا أَوْلَهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَآخِرُهُمُ التَّاسِعُ مِنْ وُلْدِي وَهُوَ الْقَائِمُ بِالْحَقِّ يُحْيِي اللَّهُ تَعَالَى بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَيُظْهِرُ بِهِ دِينَ الْحَقِّ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ لَهُ غَيْبَةٌ يَرْتَدُّ فِيهَا قَوْمٌ وَيَثْبُتُ عَلَى الدِّينِ فِيهَا آخَرُونَ فَيُؤَدُّونَ وَيُقَالُ لَهُمْ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ أَمَا إِنَّ الصَّابِرَ فِي غَيْبَتِهِ عَلَى السَّادَى وَالتَّكْذِيبَ بِمَنْزِلَةِ الْمُجَاهِدِ بِالسَّيْفِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ (صلى الله عليه وآله وسلم)»<sup>1</sup>

It is narrated from Imam al-Hussain bin Ali bin Abī Tālib (the third Shia's Imam) saying, “There are twelve *Mahdis*<sup>2</sup> of us (the Household of the Prophet) and the first one is the

1. Kamāl al-Dīn wa Tamām al-Ni‘mah, Vol. 1, P. 317, hadith 3.

2. The word *Mahdi* here does not refer to one's name. It points to the Arabic meaning of the word which is “the one who is guided”.

Commander of the Faithful Ali bin Abī Tālib, and the last one is the Upriser (Imam al-Mahdi) who is the ninth infallible man in my progeny. He is the Imam who will establish the truth and by him, Allah Almighty will revive the earth after its death and help His religion overcome other religions even if the idolaters dislike it. His occultation will last so long that some people will be deviated (from the divine religion) and others who have stayed firm in their beliefs will sustain great troubles and the non-believers will say to them, *‘When is (the fulfillment of) this promise if you should be truthful?’*. (O people!) Know that everyone who in the time of his Occultation remains patient in difficulties vis-à-vis, those who reject him he is like a warrior who at the time of the Prophet fought against the enemies (to protect the Prophet and Islam).”



### **Points of consideration:**

**1. The Occultation is one of the most difficult divine trials:** It is the will of Allah to test people in different ways. According to many traditions, the period of Occultation takes such a long time that many people go astray; the majority of people would say that the Imam has not been born and some would believe that he has died. Only the true believers are resolute in their belief. Also, some who believe in the Imam, since they do not see him, would not remain steadfast as required. It shows how much it is important to maintain faith and remain steadfast when the Imam is physically absent.

**2. The believers are not shortsighted:** Those who do not believe in Allah and Imamate just see the current situation and are blind about the future. They just know that the Imam is not present and think that if they continue with their corruption

there is no serious impediment for them. As a result, they assume that this suitable condition will last for them as long as they are alive. They are suspicious about the promise of Allah to be fulfilled. This is why they mock the believers by saying “*When is (the fulfillment of) this promise if you should be truthful?*” But those who are with Allah and believe in His promise; and know that their Imam is alive, see the ultimate good destiny which will take place at the time of the Imam’s appearance.

**3. To wait for the advent of the Imam requires to remain patient:** One of the strongest means by which to survive during Occultation is to remain patient and steadfast. To lose hope and become shaky is one of the most damaging hazards. To remain patient is so important that Allah gives those who are tolerant a reward similar to that of those people who helped the Prophet on the battlefield.

### ***Surah Yūnus, verse 62 and 63***

Allah in Surah Yūnus (Jonah), verse 62 and 63 says,

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ \*  
الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ﴾

*“Look! The friends of Allah ~~they~~ shall have no fear nor shall they grieve. Those who believe in the oneness of Allah and constantly act piously.”*

#### **An explanatory narration:**

«عَنْ أَبِي بَصِيرٍ قَالَ، قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ  
السلام: «... يَا أَبَا بَصِيرٍ طُوبَى لَشِيعَةِ قَائِمِنَا الْمُنتَظِرِينَ  
لظُهُورِهِ فِي غَيْبَتِهِ وَالْمُطِيعِينَ لَهُ فِي ظُهُورِهِ أَوْلِيَاءَ  
أَوْلِيَاءِ اللَّهِ الَّذِينَ (لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ)»<sup>1</sup>

According to a tradition, Imam al-Sādiq (the sixth Shia's Imam)

1. Bihār al-Anwār, Vol. 52, P. 149, hadith 76.

addresses Abū Basīr (one of his great companions) and says, “Oh Abū Basīr! How prosperous are the followers of our Upriser (Imam al-Mahdi) who during the period of occultation wait for his appearance; and in the time of his advent will obey him submissively. They are the friends of Allah, those who *shall have no fear nor shall they grieve.*”

### **Points of consideration:**

**1. Allah is with the one who wants to be with Him:** Allah clearly says that He is with those who are His friends. To be the friend of Allah means to listen to His commands and obey. This can be achieved by listening to the commands of the Imam of the time. As a result, to obey the Imam means to become the friend of Allah and as Allah says, those who are His friends *have no fear nor will they grieve.* Therefore, if one wants not to have fear and grief he should know the Imam and try to obey him.

**2. The reason why the friends of Allah have neither fear nor grief:**

Those who listen to the commands of Allah are those who try to be related to Allah and want to be His friends. When one is with Allah, it means that he is with the most Powerful Existence of the world. To be with Him means to enjoy the strongest support; therefore, there should be no fear for such a man. Also, since Allah is all-Wise and whatever He decides for man is the best for him, one who is with Allah should not be grievous, since whatever happens to him is for his best benefit even if he does not know the reason behind it. Besides, as was mentioned earlier, to be with Allah means to listen to the guidelines of the Imam since no one except the Imam can directly take his religious orders from Allah. Consequently, if one wants not to be fearful or grievous, he should obey his Imam.

**3. The real followers of the Imam are the friends of Allah:** As

the mentioned narration expresses, those who follow their Imams and act according to their belief are the friends of Allah and are free from fear and grief. It means that to be the friend of Allah one has to follow the guidelines of his divine leader. To be the friend of Allah means to love Allah which means to feel the real love of Allah in the heart and to make the heart luminous with the light of Allah. This goal can be achieved by obeying the guidelines of the Imam.

**4. One who waits for the Imam should be a real believer and pious:** As Allah says in the 63<sup>rd</sup> verse of the same Surah, a real friend of Allah is one who is a real faithful and a real pious. Faith is something that is related to one's belief, and piety is something that is connected to one's action. Therefore, if one claims to be obedient to the Imam and as a result, be the friend of Allah, he should check himself against these two qualities and then realizes the truth of his claim. He

has to have a proper belief in Allah and must do whatever his belief requires. There are many people who deeply think they love Allah, but in reality, it is solely an imagination.

### ***Surah al-Baqarah, verse 269***

Allah in Surah al-Baqarah, verse 269 says,

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾

“He (Allah) gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much blessing, and none will remember except the mindful.”

#### **An explanatory narration:**

«سَأَلَهُ (أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَام) أَبُو بَصِيرٍ عَنْ قَوْلِ اللَّهِ تَعَالَى (وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا) مَا عَنَى بِذَلِكَ فَقَالَ: «مَعْرِفَةَ الْإِمَامِ وَاجْتِنَابَ الْكِبَائِرِ وَمَنْ مَاتَ وَ لَيْسَ فِي رَقَبَتِهِ بَيْعَةٌ لِإِمَامٍ مَاتَ مَيِّتَةً جَاهِلِيَّةً وَ لَا يُعْذَرُ النَّاسُ حَتَّى يَعْرِفُوا إِمَامَهُمْ فَمَنْ مَاتَ وَ هُوَ عَارِفٌ لِإِمَامِهِ لَمْ يَضُرَّهُ تَقَدُّمُ هَذَا الْأَمْرِ أَوْ تَأَخَّرَ فَكَانَ كَمَنْ هُوَ مَعَ الْقَائِمِ فِي فُسْطَاطِهِ. قَالَ ثُمَّ مَكَثَ هُنَيْئَةً ثُمَّ



قَالَ: «لَا بَلَّ كَمَنْ قَاتَلَ مَعَهُ ثُمَّ قَالَ لَا بَلَّ وَاللَّهِ كَمَنْ  
 اسْتَشْهَدَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ»<sup>1</sup>  
 Abū Basīr asked Imam al-Sādiq (the Shia's sixth Imam) about the interpretation of *wisdom* in the abovementioned verse and the Imam replied, "It means to acknowledge the Imam and to refrain from committing the great sins. Whoever dies while he has not accepted the Imamate of his Imam, his death is like the death of one who died at the Age of Ignorance. People have to acknowledge their Imam and otherwise, their excuse will not be accepted. But if one dies while he knew his Imam even if he dies before the time of his Imam's appearance, he would not lose anything and he is like the one who is with his Imam and (so close to him that is like the one who is) in the Imam's tent."

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1. Bihār al-Anwār, Vol. 27, P. 126, hadith 116.

Abū Basīr here adds, “The Imam remained silent for a while and then continued, ‘Even more, this person is like the one who fought (against the enemies) along with the Imam and even more, by Allah, he is like one who was killed (in an Islamic battle) while he was with the Prophet.’”

### **Points of consideration:**

#### **1. One who knows the Imam is given the abundant blessing:**

Wisdom whose best instance is to know the Imam is rendered as a copious blessing given to the believers by Allah. Although wealth and property are introduced as a blessing in some verses of the Quran<sup>1</sup>, they are not introduced as the abundant bounty. Through wisdom, people are able to know their Imam and to obey him and they will be regarded as being obedient to Allah and consequently, their eternal life on the Day of Judgment will be guaranteed.

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1. The Quran, 2: 180, and 100: 8.

**2. Wisdom makes one not to be deceived by Satan:** Allah in a verse before the mentioned verse says

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ...﴾

“Satan threatens you with poverty [to prevent you from spending in charity]; and orders you to commit sin...” Then Allah in the verse at hand talks about wisdom; therefore, to possess wisdom which is to know the Imam is a strong factor for not being deceived by Satan. During the time of Occultation, one has to make himself closer to the Imam and act in accordance with his guidelines to distance himself from Satan and his satanic whispers.

**3. Wisdom is the source of many goodnesses:** Wisdom is introduced as an abundance of blessing because it is the mother of many other goodnesses. By wisdom, one can choose what to do and what to decide on the things that are for his benefit. When knowing the Imam is rendered as wisdom, it means that to

know the Imam and to follow his guidelines does the same as wisdom does and it is again the source of many other blessings.

**4. Just those who are intellectual realize the importance of wisdom:** As Allah says at the end of the verse, not all people realize how much wisdom is important and that it is a gift given to those who possess intellect. As a result, those who try to know their Imam are intellectual; and those who do not are not. If one does not follow his Imam and consequently, loses his eternal life in the next world, he is not wise and instead is a short-sighted and a brainless individual.

### *Surah al-Ra'd, verse 29*

Allah in Surah al-Ra'd, verse 29 says,

﴿الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ  
مَآبٍ﴾

*"Those who believe and do good deeds, theirs will be a blissful life and an excellent home for return".*

#### **An explanatory narration:**

«عَنْ أَبِي بَصِيرٍ قَالَ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: «طُوبَىٰ لِمَنْ تَمَسَّكَ بِأَمْرِنَا فِي غَيْبَةِ قَائِمِنَا فَلَمْ يَزَعْ قَلْبُهُ بَعْدَ الْهُدَايَةِ» فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَمَا طُوبَىٰ قَالَ: «شَجْرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَفِي دَارِهِ عُصْنٌ مِنْ أَغْصَانِهَا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ طُوبَىٰ لَهُمْ وَ حُسْنُ مَآبٍ»<sup>1</sup>

1. Bihār al-Anwār, Vol. 52, p. 123, hadith 6.

Abū Basīr narrates from Imam al-Sādiq (the Shia's sixth Imam) to have said, "There will be a blissful life for one who follows us when our Upriser (Imam al-Mahdi) is hidden and one whose heart does not deviate after being guided."

Here the narrator adds, I asked the Imam, "May I be your ransom! What do you mean by the blissful life?" The Imam replied, "This blessing refers to a tree that is in heaven and its root is at the house of Ali bin Abī Tālib and there will be no believer, but there will be a branch of this tree in his house. This is the meaning of the words of Allah the Great saying, '*Those who believe and do good deeds...*'"<sup>1</sup>

### **Points of consideration:**

**1. The duties of people at the time of Occultation:** The abovementioned narration says that those who believe in the Imam and

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1. Bihār al-Anwār, Vol. 52, p. 123, hadith 6.

stay firm will enjoy *a blissful life and an excellent home for return*. With paying attention to the mentioned verse, it says that to receive such blessing is conditional on having faith in Allah and doing righteous deeds. Add to it that to have faith in Allah and be righteous can be achieved by knowing the Imam and implementing his guidance in life. As a result, if one wants to receive the mentioned blessing, he has to obey the Imam of his time.

**2. The preeminent righteous action is to closely follow the Imam:** Doing righteous actions is necessary for the believers. To know these actions and duties and to implement them in life can be gained through various ways like referring to the order of our intellect and referring to the Quran, but one of the most important sources is to follow and move based on the guidelines of the Imam, since the Imam is the one who knows most of the orders of intellect,

the most aware of the real meaning of the Quran and the most knowledgeable man about the extra things we need in our physical and spiritual life. To follow the Imam is the source of doing all of the good actions.



### ***Surah al-Mā'edah, verse 54***

Allah in Surah al-Mā'edah, verse 54 says to the believers,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

*"O you who believe! Whoso of you become a renegade from his religion, Allah will soon bring a people whom He loves and who love Him. [They are] humble towards the believers, stern with respect to the disbelievers, striving in the way of Allah and fearing not the blame of any blamer. That is Allah's grace which He grants*

*to whomever He wishes. Allah is All-Embracing, All-Knowing."*

**An explanatory narration:**

«سليمان بن هارون العجلي قال، قال أبو عبد الله عليه السلام: «إن صاحب هذا الأمر محفوظ له لو ذهب الناس جميعاً أتى الله له بأصحابه وهم الذين قال لهم الله عز وجل فإن يكفر بها هؤلاء فقد وكلنا بها قوماً ليسوا بها بكافرين وهم الذين قال الله فيهم فسوف يأتي الله بقوم يحبهم ويحبونه أدلة على المؤمنين أعزّة على الكافرين»<sup>1</sup>

Solaimān bin Hārūn al-‘Ijlī narrates from Imam al-Sādiq (the sixth Imam of Shia) to have said, "Surely, it is guaranteed for the Upriser that if all people go astray, Allah will (save some people) and help them reach their Imam. They are those whom Allah expresses about, '*So if these [disbelievers] disbelieve in them [prophets], We have certainly entrusted them to a people who will*

1. Bihār al-Anwār, Vol. 52, p. 370, hadith 160.

*never disbelieve in them'.<sup>1</sup> And also says 'Allah will soon bring a people whom He loves and who love Him. [They are] humble towards the believers, stern towards the disbelievers.'"*

### **Points of consideration:**

**1. All the believers must be attentive to their faith:** Although to believe in Allah is important, to maintain it is more significant and even more difficult. As the verse says, some may become renegades and lose their faith even after a long time of faithfulness. There are many dangers that may threaten one's belief. These threats, during the time of Occultation, are more calamitous because, for people to contact with their divine leader is hardly possible and is not mostly available. Therefore, a real believer must protect his faith in a way that if he remains alive till Imam al-Mahdi's appearance he will have the

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1. The Quran, 6: 89.

fortune to become one of his companions.

**2. One who loses his belief just harms himself:** Allah will make his religion completed finally. If people serve their divine religion it will be for their own benefit. Otherwise, Allah will do what He wills and those who oppose will be the losers. If some people shirk their duties, there are some other devoted people who will stay totally firm and they will do the job. The religion of Allah will be perfected by Allah's appointee who is Imam al-Mahdi. If we act based on our responsibilities we will be rewarded and if not, Allah will replace us with other people and they will accomplish what Allah desires.

**3. Becoming weak in faith is due to the lack of knowledge about and love for Allah:** Allah says in the verse at hand that if some people lose their faith, He will replace them with others who love Him and He also loves them. It means that as long as

one is in love with Allah, he will not become weak in faith let alone to lose the faith completely. The same issue is applicable in regard to Imam al-Mahdi who is the essence of Allah's attributes among mankind. To love Allah and accordingly, to love the Imam stems from knowing them; and to know them requires being equipped with wisdom and intellect.

**4. The believers should not fear the blame of the blamers:** A real believer who relies on Allah should not be worried about those who oppose. A true believer should do his responsibilities and if others blame him, he should remain inattentive and not shaken. The multiplicity of enemies and the variety of modern procedures adopted by those who oppose should not make one who is in the path to Allah weak in his mission. We believe that our Imam is present and watches us and is not neglectful of us. Besides, the power and strategies that emanate from Allah are highly

more effective than those of the people who oppose. As a result, neither a psychological nor a physical warfare is effective to those who are the follower of Allah and His divine agents.

### ***Surah al-A‘rāf, verse 187***

Allah in Surah al-A‘rāf, verse 187 says to the Prophet,

﴿يَسْتَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا  
عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَاوَاتِ  
وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْتَةً يَسْتَلُونَكَ كَأَنَّكَ حَفِيٌّ  
عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ﴾

*“They (people) will question you concerning the time of the Resurrection as to when it will be? Say, ‘The Knowledge of it, is only with my Trainer (Lord); none but Allah can reveal its exact time. The Event will be hard on the heavens and the earth and it will not come on you, but suddenly.’ They will question you as if you are well - informed of it. Say, ‘The*

*knowledge of the time is with Allah only, but most people do not know.*"

**An explanatory narration:**

«قال الرضا عليه السلام: «لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ  
عَنْ آبَائِهِ عَنْ عَلِيٍّ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ أَنَّ النَّبِيَّ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قِيلَ لَهُ يَا رَسُولَ اللَّهِ مَتَى  
يَخْرُجُ الْقَائِمُ مِنْ ذُرِّيَّتِكَ فَقَالَ مَثَلُهُ مَثَلُ السَّاعَةِ لَا  
يُجَلِّيهَا لَوْ قَتَلَهَا إِنَّمَا هُوَ تَقُلْتُ فِي السَّمَاوَاتِ وَالْأَرْضِ لَا  
تَأْتِيكُمْ إِلَّا بَعْتَةٌ»<sup>1</sup>

It is narrated from Imam al-Ridā (the Shia's eighth Imam) who narrates from his ancestors till it reaches Imam Ali (the Shia's first Imam) to have said, "A man asked the Prophet saying, 'O the Messenger of Allah! When will the Upriser (Imam al-Mahdi) that is from your progeny arise?' the Prophet answered, 'The time of his advent is like the time (of resurrection) that *none but Allah can reveal its exact time. The Event will be hard on the heavens and the earth and*

1. Bihār al-Anwār, Vol. 49, p. 238, hadith 6.



*it will not come on you, but suddenly.”*

### **Points of consideration:**

**1. People even at the time of the Prophet were concerned about the Savior:** The Upriser and the time of his appearance have been always the center of people's attention. Even at the time of the Prophet, people waited for the Savior to come and it was the reason that they asked the Prophet about it.

**2. Just Allah knows when the Imam will appear:** The time of the Hour is just with Allah and He will reveal it to none. The reason why both the time of resurrection and the time of the Imam's appearance will not be revealed is that people should always be prepared. If people knew when they would die or when the Hour would come, they would think they have enough time and it would lead to their inaction and immobility, but when the time of such important events is

hidden, people think that it would arrive suddenly. As a result, those who are mindful always try to remain ready in order not to be taken by surprise. In addition, these two events will take place abruptly as the Arabic word *Baghtah* (بَغْتَةً) denotes it.

**3. The advent of the Imam is a unique incident:** Here Allah says that *the event of the hour will be hard on the heavens and the earth*. It indicates that it is not an easy thing to take place. The time of resurrection, as well as the time of the Imam's appearance, are both great events for those who are not prepared. In contrast, those who claim to follow their Imam's command should not waste time as if it would be so late to compensate.

**4. Those who claim to know the time of Appearance are liars:** This verse with the mentioned narration clearly expresses that only Allah is aware of the knowledge of the Hour.

What we gather in many narrations is that those who try to determine the time of the Imam's appearance are liars and their claims possess no portion of reality.

### *Surah Āl ‘Imrān, verse 83*

Allah says in Surah Āle ‘Imrān, verse 83,

﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

*“Do they seek other than the religion of Allah while to Him submit all creatures in the heavens and on the earth, and to Him, they shall all be returned?”*

#### **An explanatory narration:**

«عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ، سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا قَالَ: إِذَا قَامَ الْقَائِمُ لَنَا يَبْقَى أَرْضُ إِلَّا

نُودِي فِيهَا شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ  
اللَّهِ»<sup>1</sup>

Rifā‘ah bin Mūsā narrates that he heard from Imam al-Sādiq (the Shia’s sixth Imam) to have said explaining the verse at hand, “When our Upriser (Imam al-Mahdi) appears there will be no place left on earth but wherein residents will bear testimony to the oneness of Allah and that the prophethood of Mohammad.”

### **Points of consideration:**

**1. If all of the existence is submissive to Allah why we the humankind should not:** Mankind is Allah’s most respected creature and Allah preferred them to most of what He has created. Therefore, if all of the existents are submissive to Allah, we deserve more to be like them. When the Imam comes, all of us will be forced to accept him and his governance, willingly or reluctantly.

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1. Bihār al-Anwār, Vol. 52, p. 340, hadith 89.

This is what Allah has decided and no one can change it. When this is the case, our intellect tells us that we had better choose, out of our free will, to submit to him to be beneficiary in this world and the Hereafter. Otherwise, the thing that is due to take place will happen and those who oppose cannot change it and their opposition or disagreement just will be to the detriment of themselves.

**2. Only the religion of Allah should be adopted:** Allah is the most perfect existent in the universe and His religion is the most complete religion. If one seeks other than the religion of Allah it means that he regards himself as being wiser than Allah the Great. Allah's religion is fully symbolized within the Imam and if one wants to be submissive to Allah he should be totally obedient to His divine leader. The essence of divine religion is to be submissive to Allah. This is why Allah, in the mentioned

verse firstly says that only His religion should be practiced and then adds that all of the existents in the universe are submissive to Him. It denotes that to accept His religion means to remain submissive to Him and to do whatever He dictates. Now, since we cannot obtain our duties directly from Allah, we have to pursue them through our divine leaders. As a result, we have to be submissive to our divine leaders if we want to be obedient to Allah and to follow His religion.

**3. All of the existents are submissive to the Imam:** When we, the human beings who are the most preferred creature of Allah, have to be submissive to Him and consequently to the Imam, other creatures that are inferior to mankind have to be submissive to them as well. This is why we believe that Allah and the Imam can change the laws of creation. The miracles taken place at the hands of Imams are some examples of this

capability bestowed upon them by Allah.



### *Surah al-A‘rāf, verse 128*

Allah in Surah al-A‘rāf, verse 128 says,

﴿قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

“Moses said to his people, ‘Invoke to Allah for help and be patient. Verily, the earth belongs to Allah and He gives it as a heritage to whomsoever He wills of His worshippers, and the ultimate blessed condition belongs to the pious.’”

#### **An explanatory narration:**

«عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «دَوْلَتْنَا آخِرُ الدُّوَلِ وَ لَنْ يَبْقَىٰ أَهْلُ بَيْتِ نَبِيِّنَا لَهُمْ دَوْلَةٌ إِلَّا مَا مَلَكَوا قَبْلَنَا لِنَّا يَقُولُوا

إِذَا رَأَوْا سَيِّرَتَنَا إِذَا مَلِكْنَا سِرْنَا مِثْلَ سَيِّرَةِ هَؤُلَاءِ وَهُوَ  
 قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَالْعَاقِبَةُ لِلْمُتَّقِينَ<sup>١</sup>

It is narrated from Imam al-Bāqir (the Shia's fifth Imam) to have said, "Our government will be the last government in the world (no one will establish a government after us and our authority is everlasting) and all of those who can rule will rule before us, lest if they see our governance they would say, 'If we were given the opportunity to rule we would do like these people (the Household of the Prophet); and this is the meaning of the verse saying, *'And the ultimate blessed condition belongs to the pious.'*"

### **Points of consideration:**

**1. A divine leader makes the hearts of his nation confident:** As Moses in the mentioned verse consoled his nation when they were scared of the Pharaoh and his

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1. Bihār al-Anwār, Vol. 52, p. 332, hadith 58.

followers and promised them to win and be blissful, Imam al-Mahdi who is the divine leader of our age does the same for his followers.

Just as the same as Allah's remembrance makes the hearts confident as Allah says in the Quran,

﴿أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ﴾

“... Surely, by Allah's remembrance, are the hearts set at rest.”, the Imam who is a delegate from Him can do the same.

**2. Three factors needed to remain firm:** In order to remain steadfast and not shaky nor scared, one has to have recourse to three factors: Invoking Allah for help, being patient, and maintaining piety. During the time of Occultation, there are many sorts of threats and difficulties and a real follower of Allah should resort to these factors to stay firm and not become hopeless. Allah also

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1. The Quran, 13: 28.

promises those who take these factors into consideration to reach the blessed ending. This promise of Allah will be fully fulfilled when the Imam comes.

**3. Power cannot be gained without the mentioned three factors:** Authority and power cannot be obtained, but through these three items: One has to firstly rely on Allah and totally regard himself dependent on Him and in difficulties be submissive to the will of Him. Secondly, one has to be careful not to complain and still remain patient and steadfast. And finally, one has to remain pious and totally obedient to the commands of Allah. A nation comprising of people like these will accomplish a good end. When the Imam comes, those who possess these three features can be with him and help him fulfill his mission; and gain power over others who are not like them. But those who could not habituate these three traits will not be

sufficiently steadfast. These items, during the time of Occultation, help people to be powerful and resolute, and not allow them to be ruled by opponents.

**4. The pious are both blissful in this world and the next world:** As Allah promises, those who are pious are blissful both in this world for they will inherit the power of the previous rulers and in the Hereafter since Allah says that they will have a blissful end. This is the reward for those who follow Allah and their divine leaders. (The good end can also refer to the last time of the world as well as the Hereafter.)

### *Surah al-Anfāl, verse 39*

Allah in Surah al-Anfāl, verse 39 addresses the believers and says,

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِئْتَةٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ﴾

*“And fight them until there is no more disbelief or tumult and the religion of Allah prevails entirely throughout the earth, but if they desist, then certainly Allah is the Observer of what they do.”*

#### **Two explanatory narrations:**

«عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: «سُئِلَ أَبِي عَنْ قَوْلِ اللَّهِ قَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً حَتَّىٰ لَا يَكُونَ مُشْرِكٌ وَ يَكُونَ الدِّينُ كُلُّهُ لِلَّهِ ثُمَّ قَالَ إِنَّهُ لَمْ يَجِئْ تَأْوِيلُ هَذِهِ الْآيَةِ وَ لَوْ قَدْ قَامَ قَائِمُنَا

سَيَّرَى مَنْ يُدْرِكُهُ مَا يَكُونُ مِنْ تَأْوِيلِ هَذِهِ الْآيَةِ وَ  
 لِيَبْلُغَنَّ دِينَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَا بَلَغَ  
 اللَّيْلُ حَتَّى لَا يَكُونَ شِرْكٌ عَلَى ظَهْرِ الْأَرْضِ كَمَا قَالَ  
 اللَّهُ»<sup>1</sup>

Zorārah narrates from Imam al-Sādiq (the Shia's sixth Imam) to have said, "My father (Imam al-Bāqir) was asked about the meaning of the words of Allah saying, '*...And fight against the disbelievers collectively, as they fight against you collectively...*'<sup>2</sup> that means fight till there is no polytheist in the world and up until *the religion of Allah prevails entirely throughout the earth*. Then, the Imam replied, 'The real example of this verse has not yet come to existence and when our Upriser (Imam al-Mahdi) appears, those who are alive at that time will witness how the meaning of it will be realized. At that time, the religion of the Prophet will become so comprehensive that there will exist no

1. Bihār al-Anwār, Vol. 51, p. 55, hadith 41.

2. The Quran, 9: 36.

sign of polytheism and disbelief. This is the meaning of the words of Allah (in another verse) saying, ‘*And fight them until there is no more disbelief.*’

«عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «إِنَّ سُنَنَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ مَا وَقَعَ عَلَيْهِمْ مِنَ الْغَيِّبَاتِ جَارِيَةٌ فِي الْقَائِمِ مِنَّا أَهْلَ الْبَيْتِ حَذْوِ النَّعْلِ بِالنَّعْلِ وَالْقُدَّةِ بِالْقُدَّةِ» قَالَ أَبُو بَصِيرٍ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَمَنِ الْقَائِمِ مِنْكُمْ أَهْلَ الْبَيْتِ فَقَالَ: «يَا أَبَا بَصِيرٍ هُوَ الْخَامِسُ مِنْ وُلْدِ ابْنِي مُوسَى ذَلِكَ ابْنُ سَيِّدَةِ الْأَمَاءِ يَغِيْبُ غَيْبَةً يَرْتَابُ فِيهَا الْمُبْطِلُونَ ثُمَّ يُظْهِرُهُ اللَّهُ عِزًّا وَجَلًّا فَيَفْتَحُ عَلَى يَدَيْهِ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا وَيَنْزِلُ رُوحُ اللَّهِ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ فَيُصَلِّي خَلْفَهُ وَتُشْرِقُ الْأَرْضُ بِنُورِ رَبِّهَا وَتَا تَبْقَى فِي الْأَرْضِ بَقْعَةٌ عَبْدٌ فِيهَا غَيْرُ اللَّهِ عِزًّا وَجَلًّا إِلَّا عَبْدَ اللَّهِ فِيهَا وَ يَكُونُ الدِّينُ كُلُّهُ لِلَّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ»<sup>1</sup>

Abū Basīr states that he heard from Imam al-Sādiq to have said, “Indeed the Upriser (Imam al-Mahdi) that is from us, the Household of the Prophet, will have the custom of the prophets and what happened to them one of

1. Bihār al-Anwār, Vol. 51, p. 146, hadith 15.



which is being hidden, exactly the same and without any difference.” Abū Basīr once more says, “I asked the Imam saying, ‘O the son of the Prophet! Who is the Upriser of you the Household of the Prophet?’ The Imam replied, ‘O Abā Basīr, he is from the fifth generation of my son Mūsā (the Shia’s seventh Imam) and he is the son of (a woman) who is the master of the girl slaves<sup>1</sup>. He will be hidden so long that those who are weak in faith will become doubtful about his existence. Then, Allah the Exalted will make him apparent and will help him gain victory over the east and the west of the earth. At that time, Jesus the Son of Mary (Maryam) will come down (from the sky) and will say his prayer behind him. The earth will be luminous by the light of Allah and there will be no building on the earth where anyone other than Allah the Exalted the Glorified, was used to be

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1. Since the mother of Imam al-Mahdi was firstly a slave girl.

worshipped that will become a place for worshipping Allah only. *The religion of Allah will prevail entirely throughout the earth* even if the disbelievers detest it.

### **Points of consideration:**

**1. When the Imam comes it is the end of all illegal actions:** When Imam al-Mahdi comes, the divine order to eradicate the root of the insurrectionist will be fully implemented and there will be no one to mislead others, put doubt in their minds, oppress others or do something illegal. The Imam and his followers will move against those who deviate and at that time, just the religion of Allah will be practiced.

**2. Jihad is to remove the authority of the disbelievers:** Jihad is nothing but to help the religion of Allah become implemented. Those who do not practice the religion of Allah have no intention but to gain more rights, oppress others, and make

corruption. This is because the religion of Allah helps justice to be applied and those who are against it look for injustice. As a result, in order to maintain the rights of people, those who are with the truth should stand against those who go astray. This is why we read in Islamic narrations that when the Imam comes, a vast order to move against the disbelievers will be issued and this order will not be canceled till all signs of unholy actions become eliminated.

**3. Allah will not give command to do something impossible:** When Allah commands the believers to fight against those who do not believe in Him and adds that this battle should be continued *till there is no more disbelief or tumult and the religion of Allah prevails entirely throughout the earth* it means that this goal is achievable. Otherwise, Allah would not issue a command that people could not practice. Though this goal has not

been already attained, will be fully gained when the Imam appears.

### *Surah al-An‘ām, verse 89*

Allah in Surah al-An‘ām, verse 89, says about some of the previous prophets,

﴿أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ﴾

*“Those are the ones whom We gave the book and the divine Knowledge and the prophethood. So if these (people at the time of the Prophet) reject such divinities indeed We will entrust them to people who do not disbelieve.”*

#### **An explanatory narration:**

«سليمان بن هارون العجلي قال، قال أبو عبد الله عليه السلام: «إِنَّ صَاحِبَ هَذَا الْأَمْرِ مَحْفُوظٌ لَهُ لَوْ ذَهَبَ

النَّاسُ جَمِيعاً أَتَى اللَّهُ لَهٗ بِأَصْحَابِهِ وَهُمْ الَّذِينَ قَالُوا لَهُمْ  
 اللَّهُ عَزَّ وَجَلَّ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْماً  
 لَيَسُوْنَ بِهَا بِكَافِرِينَ<sup>1</sup>

Solaimān bin Hārūn al-‘Ijlī narrates from Imam al-Sādiq (the sixth Imam of Shia) to have said, “Surely, it is guaranteed for the Upriser (Imam al-Mahdi) that if all people in the earth go astray, Allah will (save his companions and will) help him meet them. They are those about whom Allah says, ‘*So if these (people) reject such divinities...*’”

### Points of consideration:

#### 1. The divine school of thought will not be left with no followers:

There are always some people who are with Allah and follow His commands and also protect His religion. There, of course, will be no time that Allah’s religion has no followers. The Prophet and the Imams are the real followers

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1. Bihār al-Anwār, Vol. 52, p. 370, hadith 160.

of Allah's religion and there will be no time when the world is void of a divine Imam. As a result, even if all people go astray, the Imam and his followers will do the job and will secure the religion of Allah against the adversaries.

**2. Imam al-Mahdi and those who are with him are supported by Allah:** As Allah clearly says in the verse at hand, even if some people do not believe in His religion, He *will entrust it to people who do not disbelieve*. It means Allah entrusts His religion to some people who are chosen by Him. It points to the high spiritual level of these people that are the agents of Allah. As a result, Imam al-Mahdi and his followers are the agents of Allah and possess a high spiritual rank.

### ***Surah al-Hadīd, verse 17***

Allah in Surah al-Hadīd, verse 17, says to people,

﴿إِعْلَمُوا أَنَّهُ اللَّهُ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمْ  
الآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

*“You should know that Allah surely gives life to the earth after its death [so Resurrection is another example of Allah's bestowing life to the dead.] Indeed We have explained the words of revelation clearly so that you may understand them and ponder about them.”*

#### **Two explanatory narrations:**

«عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَجَلَّ ااعْلَمُوا  
أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا «يَعْنِي بِمَوْتِهَا كُفْرَ



أَهْلِهَا وَالْكَافِرُ مَيِّتٌ فَيُحْيِيهَا اللَّهُ بِالْقَائِمِ فَيَعْدِلُ فِيهَا  
فَتَحْيَا الْأَرْضُ وَيَحْيَا أَهْلَهَا بَعْدَ مَوْتِهِمْ»<sup>1</sup>

It is narrated from Imam al-Bāqir (the Shia's fifth Imam) to have said interpreting the verse at hand, "Allah will enliven the earth by the Upriser (Imam al-Mahdi) after its death since it died because of the (spiritual) death of those who resided in it; - and those who are disbelievers are like the dead. Allah will enliven the earth by the Upriser and will implement justice in there, then, the earth and its people will come back to life after their death."

«عَنْ مُحَمَّدِ الْحَلْبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ  
عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «إِغْلُظُوا أَنْ اللَّهَ يُحْيِي الْأَرْضَ  
بَعْدَ مَوْتِهَا قَالَ: «الْعَدْلُ بَعْدَ الْجَوْرِ»»<sup>2</sup>

Muhammad al-Halabī narrates from Imam al-Sādiq (the Shia's sixth Imam) to have said interpreting the verse at hand, "It means justice after

1. Bihār al-Anwār, Vol. 24, p. 325, hadith 39.  
2. 'Usūl al-Kāfī, Vol. 8, p. 267, hadith 390.

oppression. (Meaning that Allah will enliven the world by implementing justice in it after it was dead due to being ruled by the oppressors.)”

### **Points of consideration:**

**1. Human, like the earth, will be enlivened:** As Allah *gives life to the earth after its death*, He will do the same to humanity. People will be spiritually enlivened and this will take place at the time of Appearance. These people are those who wish to be enlivened. Allah is an Existent that not only will not withhold His favor from anyone with no reason but He is eager to bless. But during the time of Occultation, many people do not wish to be enlivened. Nonetheless, when the Imam comes, all will realize the truth, wish to be spiritually revived and Allah will bring them back to spiritual life. It is also not hidden that it is required for people to be enlivened that the elements of spiritual death which are oppression, injustice,

disbelief, impiety, and evil actions not to exist. Corruption and sin kill the spirit of man. In the period of Imam al-Mahdi's Occultation, there is so much tyranny and crime and because of this, the heart of man dies. But, when the Imam comes, he will establish his divine government and will uproot the corruptions, and instead will maximize obedience and worship of Allah so, man's spirit will be animated again.

**2. Allah accentuates on His promise:**

Allah in the verse at hand emphasizes on the point that He will give life to the earth (mankind) after its death. This is why Allah firstly addresses mankind and says, “*You should know*”. Then, He starts His words with the adverb “*surely*”. It points to the importance of His promise and that He makes us totally sure that it will take place.

**3. People should be prepared for the Appearance if they want to be**

**enlivened:** As there are some conditions to be met to bring back the dead earth to life, people who want to be spiritually enlivened should meet some conditions. One of these conditions is that man should make himself prepared for the Appearance. In better words, to wait for the advent of the Imam and to wish to be spiritually enlivened are not separated. Both of these two are in need of some forms of practice to make man prepared and worthy. As long as these conditions are not prepared the goal will not be achieved.

### ***Surah Āle ‘Imrān, verse 125***

Allah in Surah Āle ‘Imrān, verse 125, addresses the believers who accompanied the Prophet in Uhod battle and says,

﴿بَلَىٰ إِنَّ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا  
يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ﴾

*"Yes, if you remain firm and act righteous, even if the enemy should come upon you in a dashing manner, your Creator and Nurturer will reinforce you with five thousand angels, all having marks of distinction."*

#### **An explanatory narration:**

«عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ الْمَلَائِكَةَ الَّذِينَ  
نَصَرُوا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَوْمَ بَدْرٍ فِي

الْأَرْضِ مَا صَعِدُوا بَعْدُ وَلَا يَصْعَدُونَ حَتَّىٰ يَنْصُرُوا  
صَاحِبَ هَذَا الْأَمْرِ وَهُمْ خَمْسَةٌ آلَافٍ<sup>١</sup>

It is narrated from Imam al-Bāqir (the fifth Imam of Shia) to have said, “Those angels who helped Muhammad (and his companions) in the battle of Uhod are still in the earth and will not ascend to the sky till the appointed man (Imam al-Mahdi) rises and then, they will help him.”

### Points of consideration:

**1. To enjoy angels’ assistance is conditional:** As the verse at hand says, angels help those who are patient and pious. With none of these two traits, there is no room for the angels to help. Piety means to be obedient to Allah and patience means to stay firm and to do the responsibilities and not to lose hope. It is clear that if one obeys Allah, but does not stay firm in his opposition to the enemies, angels would not assist him. Also, they will

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1. Bihār al-Anwār, Vol. 19, p. 286.

not assist those who are firm, but are not obedient to Allah. Those angels who helped the Prophet and his companions in that Islamic battle are still ready to help those who are like them. However, their ultimate assistance will be manifested when the Imam appears.

**2. Divine aid is not limited to the time of the Prophet:** Although the verse addresses those who lived at the time of the Prophet and promises them to receive divine aids through angels, it is said to have a general tone and thus it includes all people who possess piety and patience. On the other hand, as we believe that the Imams are like the Prophet in spiritual capabilities, those who in the Imams day can be treated like those who lived at the time of the Prophet in being beneficial from same divine aids.

**3. Those who rely on Allah should not become scary:** In this verse, Allah says that Muslims should not become fearful of the strength of

the enemy since *even if the enemy should come upon you in a dashing manner* Allah will add to His divine aid. This point gains more meaning if we read the verse prior to the verse at hand where Allah firstly promises the Muslims to help them with three thousands of angels.<sup>1</sup> But here Allah adds that if the enemy rushes headlong into them and show their power He also will add to His aid and will increase the number of angels. The same thing is true to the Muslims at the time of Imam al-Mahdi – during his Occultation and at the time of his advent.

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1. The Quran, 3: 124.



### **Surah Āle ‘Imrān, verse 200**

Allah in Surah Āle ‘Imrān, verse 200, addresses the believers and commands,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَ  
اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾

*“O, you who believe! Preserve your patience and be garrisoned; and strengthen your mutual relations [against the army of the enemy of Islam] and [above all] fear from the disobedience of Allah's commands, so that you receive salvation.”*

#### **An explanatory narration:**

«يَعْقُوبَ السَّرَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ  
تَخَلُّوْا الْأَرْضَ مِنْ عَالِمٍ مِنْكُمْ حَتَّى ظَاهِرٍ تَفْرَعُ إِلَيْهِ  
النَّاسُ فِي حَلَالِهِمْ وَحَرَامِهِمْ؟ فَقَالَ: «يَا أَبَا يُوسُفَ لَا

إِنَّ ذَلِكَ لَبَيِّنٌ فِي كِتَابِ اللَّهِ تَعَالَى فَقَالَ يَا أَيُّهَا الَّذِينَ  
 آمَنُوا اصْبِرُوا وَصَابِرُوا وَعَدُوَّكُمْ مِمَّنْ يُخَالِفُكُمْ وَ  
 رَابِطُوا إِمَامَكُمْ وَاتَّقُوا اللَّهَ فِيمَا يَأْمُرُكُمْ وَفَرَضَ  
 عَلَيْكُمْ<sup>١</sup>

Ya'qūb bin al-Sarrāj says, "I asked Imam al-Sādiq (the Shia's sixth Imam), 'Is it possible that no one of you (the Imams) be alive nor accessible in the world so people have no one to refer to in order to ask them about what to do and what not to do?' The Imam replied, 'O 'Abā Yūsuf (the nickname of the narrator)! It won't happen and this is referred to clearly in the Quran where Allah says, '*O, you who believe! Preserve your patience and be garrisoned; against those enemies who oppose you and strengthen your mutual relations with your Imams and fear from the disobedience of Allah's commands, and from those things that He gives order to you and made obligatory upon you.*'"

1. Bihār al-Anwār, Vol. 23, p. 51, hadith 105.

Here we have to add that to have access to the Imam requires that he should be alive. Therefore, since the verse includes all people in all time, it means that there should be a living Imam for all people and even for us.

### **Points of consideration:**

**1. The importance of the mentioned commands in the verse at hand:** Allah in this verse which is the last verse of Surah Āle ‘Imrān and supposedly should contain the gist of the whole Surah addresses the believers and ordains them that they should practice four obligations. That the verse addresses the believers and not the Muslims carries a point. A believer is higher than a Muslims as Allah says in another verse,

﴿قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا  
وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ...﴾<sup>1</sup>

*“The desert dweller Arabs said to the Prophet: "We believe." Say (O,*

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1. The Quran, 49: 14.

*Messenger!), "You have not yet believed, and instead you should only say, "We are submitted to Islam and are Muslims"; since belief has not yet entered into your hearts,"*

This verse tells that first one becomes a Muslim by bearing testimony to the oneness of Allah and the prophethood of Muhammad and then gradually will become a believer. As a result, when Allah gives those orders to the believers it shows that those commands are strong. This is why we, the Shia, believe that people who do not believe in Imams are only Muslims like Sunnis and are not considered as believers.

**2. The meaning of the Arabic word “*rābitū*” (رابطوا):** This word implies all sort of preparation against enemies. This is why this word is mostly translated in the mentioned verse as guarding the borders’ meaning that Allah commands the believers to protect the borders against

enemies. Also, this is why in some narrations this word is defined as being careful about daily prayers. The reason behind it is that in this way, one does not let Satan or his carnal desires enter his heart to attack him.

Another meaning of the word that is rarely referred to is to establish a connection with someone. Based on this second meaning, the mentioned narration by Imam al-Sādiq has a clear meaning – people should connect themselves to their Imams. But based on the first meaning we have to explain the narration in this way that people should be careful about their Imams as they are careful about their borders and prayers that by this way the believers will maintain their preparation against physical and spiritual adversaries.

**3. To be with the Imam is not separated from patience, resistance, and piety:** All of the four mentioned injunctions in the verse at hand should

be practiced along with each other; otherwise, it would not be sufficiently effective. To be victorious against inward and outward enemies, patience should accompany resistance. Both of them should be under the guidelines of the Imam and above all, they should be mixed with piety meaning that everything should be done for the sake of Allah.

### *Surah al-Nisā', verse 69*

Allah in Surah al-Nisā', verse 69 says,

﴿وَمَنْ يُطِعِ اللَّهَ وَرَسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾

*“And whoever obeys Allah and the Messenger, he [on the Day of Resurrection] shall stand by those upon whom Allah has perfectly bestowed His grace; such as the prophets, the truthful, the martyrs and the righteous; and how excellent are these companions.”*

#### **An explanatory narration:**

«عن زرارة عن أبي جعفر (ع) قال: «...النَّبِيِّينَ رَسُولُ اللَّهِ وَالصِّدِّيقِينَ عَلِيٌُّّ وَالشُّهَدَاءِ الْحَسَنُ وَالْحُسَيْنُ وَ...»

الصَّالِحِينَ الْأَيْمَةَ وَحَسَنَ أَوْلِيكَ رَفِيقاً الْقَائِمُ مِنْ آلِ  
مُحَمَّدٍ<sup>١</sup>

Zurārah the famous companion of Imam al-Bāqir (the Shia's fifth Imam), narrates from him to have said, "*The word 'prophets' refers to the Messenger of Allah, the truthful refers to Ali, the martyrs points to al-Hassan and al-Hussain and the righteous are the Imams, and how excellent are these companions refers to the Upriser (Imam al-Mahdi) who is one of Household of the Prophet.*"

Here we need to add that this narration points to the best examples of this verse. This is why some of the plural words in the verse are just interpreted as referring to one individual; however, the meaning of the verse is general and is not restricted to the mentioned examples.

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1. Tafsir Qomi, Vol. 1, p. 142.



**Points of consideration:**

**1. The rewards in the hereafter are for the things people have practiced in their life:** People in the next world will see the result of what they did and believed during their life on the earth. As a result, just those who really followed the Prophet and his Household will be with them in the next world. In the Hereafter, the reality of what people's souls achieved will take the bodily form. Consequently, if during the time of Occultation, one tries to connect himself to his Imam, even if he does not see his Imam, he will be with him in the hereafter.

**2. All the Imams and the Prophet are from the same origin:** Allah in the verse at hand states that *whoever obeys Allah and the Messenger* he in the hereafter will be with the Prophet, Ali, and the succeeding Imams. It tells us that Allah, the Prophet, and the Imams of

his Household are not separated and if one obeys Allah it means that one should be obedient to these holy individuals as well. As a result, to follow the guidelines of the Imams means to obey Allah; and to be spiritually with them means to become spiritually connected to Allah. Therefore, during the time of Occultation, those who are in love with Allah and the Prophet should follow the orders of their Imam; and these orders can be obtained from the Imam's representatives.

### *Surah al-A‘rāf, verse 159*

Allah in Surah al-A‘rāf, verse 159 states,

﴿وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾

“And of the people of Moses, there is a party who guide to the truth and do justice according to the truth.”

#### **An explanatory narration:**

«قال الصادق عليه السلام: «يَخْرُجُ مَعَ الْقَائِمِ عَلَيْهِ السَّلَامُ مِنْ ظَهْرِ الْكُوفَةِ سَبْعٌ وَعِشْرُونَ رَجُلًا خَمْسَةَ عَشَرَ مِنْ قَوْمِ مُوسَىٰ عَلَيْهِ السَّلَامِ الَّذِينَ كَانُوا يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ وَ سَبْعَةٌ مِنْ أَهْلِ الْكَهْفِ وَ يُوْسَعُ بْنُ نُونٍ وَ سَلْمَانُ وَ أَبُو دُجَانَةَ الْأَنْصَارِيُّ وَ الْمُقْدَادُ وَ مَالِكُ الْأَشْتَرُ فَيَكُونُونَ بَيْنَ يَدَيْهِ أَنْصَارًا وَ حُكَّامًا»<sup>1</sup>

1. Bihār al-Anwār, Vol. 53, p. 90, hadith 95.

It is narrated from Imam al-Sādiq (the Shia's sixth Imam) to have said, "(At the time of the Upriser's advent) twenty-seven individuals from Kūfah<sup>1</sup> (will return back to life and) will be raised with him (and they are) fifteen people from the nation of Moses, those *who guided to the truth and did justice according to the truth*, seven people from the Companions of the Cave, Joshua, Salmān, Abū Dujānah al-Ansārī, al-Miqdād, and Mālik bin Ashtar. They will be present with him and will be chosen as the assistants and rulers."

This point that some individuals will return back to life is even pointed to in the Torah as we read in Daniel, 12: 2, "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*"

The mentioned narration just points to some of these individuals and in other

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1. A city in Iraq.

narrations, the names of many more people are mentioned.

### **Points of consideration:**

**1. Some people will return back to life in this world:** When Imam al-Mahdi arises, many of those who were qualified from all over the world and even those who lived before the advent of Islam will return back to life and will be gathered around the Imam to help him. These people used to guide others and implement justice on the earth, then they will be resurrected in this world to see the fruit of their good actions. It also means that these righteous and pious people will see the result of their good actions even in this world prior to the next world.

**2. Some people of the previous religions were godly:** To be pious and Allah wary is not limited to those who have come into existence after the advent of Islam. Even some of those who were Jews or Christian, before the emergence of Islam, were so much

qualified that they will be raised to life to help the Imam of the Muslims.

### ***Surah al-Tawbah, verse 34***

Allah in Surah al-Tawbah, verse 34, commands the Prophet to say to people,

﴿...وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾

*“...Give good tidings of a painful chastisement to those who pile up gold and silver and do not spend them in Allah's way.”*

#### **An explanatory narration:**

«عَنْ مُعَاذِ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: «مُوسَى عَلَى شِيعَتِنَا أَنْ يُنْفِقُوا مِمَّا فِي أَيْدِيهِمْ بِالْمَعْرُوفِ فَإِذَا قَامَ قَائِمُنَا حَرَّمَ عَلَى كُلِّ ذِي كَنْزٍ كَنْزَهُ حَتَّى يَأْتِيَهُ بِهِ فَيَسْتَعِينَ بِهِ عَلَى عَدُوِّهِ وَهُوَ

قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَ  
 لَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ<sup>١</sup>

Ma'āz bin Kathīr narrates that he heard from Imam al-Sādiq (the sixth Imam of Shia) to have said, "Our followers are at ease to spend of what they possess in good ways. But, when our Upriser arises, all of those who possess something precious should not spend it but to bring it to him to use it against his opponents and this is what Allah the Great states, '*Give good tidings of a painful chastisement ...*'"

### **Points of consideration:**

#### **1. A portion of the property should be spent on the path Allah:**

In Islam, it is forbidden to accumulate wealth and property and not to spend anything in the way of Allah. This is why some obligations in the form of Zakāt and Khums are issued in Islam to force people to spend some of what they possess. Beyond these, one can

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1.'Usūl al-Kāfī, Vol. 4, p. 61, hadith 4.



keep his property for himself. However, this is special for normal situations, but in an abnormal situation like when the Islamic government needs more funds to proceed with its demands or to resist against the enemies, one has to spend more. What the mentioned narration talks about is after the emergence of the Imam, one has to assist him financially as much as one can afford.

**2. The importance of spending in the way of Allah:** Property is something that is given to us by Allah and should be spent in the way that is prescribed by Him and He is the real owner of what he possesses. As the verse at hand says, those who do not pay attention to their financial obligations will meet a painful chastisement. One of its philosophy is that these people love their wealth more than Allah; hence, they decide to ignore the command of Allah in order to add to their wealth. When the Imam comes, these people will protect their

own property more than to assist their Imam and it is clear that these people will be away from the mercy of Allah and to be away from the mercy of Allah has no other meaning but to attract the divine punishment.

**3. Besides the divine aid, people should also assist:** Although Allah will help the Imam to proceed with his mission and Allah is enough for the Imam to achieve his goal, people should also assist the Imam with their lives and property. Although Allah does not need people's assistance, people should contribute, since its benefit returns back to them and one has to endeavor for what he desires to achieve. It is a certain custom of Allah in this world that everything should be done through a certain chain of cause-and-effect procedures and this is the reason why people will be forced religiously to help their Imam with the ways they afford.

### *Surah Yūnus, verse 35*

Allah in Surah Yūnus (Jonah), verse 35, ordains the Prophet to tell the disbelievers,

﴿... أَمْ مَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾

*“...Is then the one who guides to the truth more worthy to be followed or he who himself does not go aright unless he is guided? Then what is the matter with you? How do you judge?”*

#### **An explanatory narration:**

«عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَسْلَمَةَ الْجَرِيرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يُؤَيِّخُونَنَا وَيَكْذِبُونََنَا أَنَا نَقُولُ إِنَّ صَيِّحَتَيْنِ تَكُونَانِ يَقُولُونَ مِنْ أَيْنَ تُعْرِفُ الْمُحَقَّقَةَ مِنَ الْمُبْطِلَةِ إِذَا كَانَتَا قَالِ: «فَمَاذَا تَرُدُّونَ عَلَيْهِمْ قُلْتُ مَا

نَرُدُّ عَلَيْهِمْ شَيْئًا قَالُوا قَوْلُوا يُصَدِّقُ بِهَا إِذَا كَانَ مَنْ يُؤْمِنُ  
 بِهَا مِنْ قَبْلِ أَنْ يَأْتِيَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ أَمْ مَنْ يَهْدِي إِلَيَّ  
 الْحَقُّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى فَمَا لَكُمْ  
 كَيْفَ تَحْكُمُونَ<sup>1</sup>

It is narrated from ‘Abd al-Rahmān bin Maslamah al-Jarīrī saying, “I asked Imam al-Sādiq (the sixth Imam of Shia), ‘Sunnis rebuke us and say when the two outcries are heard (it points to two loud shouts people will hear before the advent of Imam al-Mahdi, one from the angel and one from Satan, each one calling people to himself) how can one realize which one is with the truth and which one is false?’ the Imam replied, ‘What do you give them as an answer?’ I said, ‘We have nothing to tell them.’ The Imam replied, ‘Tell them, ‘One who believes that before the advent of the Upriser he will hear the cry, he will realize the veracity of the one that is with the truth, and this is what Allah

1. ‘Usūl al-Kāfī, Vol. 8, p. 208, hadith 252.

says in the Quran, *'Is then the one who guides to the truth...'*"

### **Points of consideration:**

**1. Before the advent of the Imam, one should be prepared:** It is an obligation that one should correct his basic beliefs before it gets too late. During the time of Occultation, one has to have an orthodox belief in his Imam and should acknowledge that he exists and will come and that his advent has some signs. The time of Occultation is a time when vicious people and Satan plan many forms of seduction and in the meantime, one who possesses an accurate and proper belief can survive. A sound belief is attained through following the order of intellect, referring to authentic books of narration, being in contact with those who are knowledgeable, and making research whenever required. What we gather from the mentioned narration is that before the coming of the Imam, Satan, along with the call of

the angel, will call people to himself and just those who are of orthodox belief will realize the true call. We also read in another narration that before the advent of the Imam a call will be heard from Gabriel that the truth is with Ali and those who have believed in him and another call from Satan will be heard in which he names others and say that the truth is with them.<sup>1</sup>

**2. The outcry from the sky is both an invitation and examination:**

One of the signs of Imam al-Mahdi's appearance is an angelic call from the sky that all people will hear it. This call, firstly, is for people to be guided since they, by this supernatural event, will realize that the promise of Allah about the Last Savior is going to be fulfilled. Secondly, this cry is coupled with another satanic cry that is a test for those who have remained weak in their belief due to the fact that they would become doubtful and could not

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1. Al-Ghaybah, p. 267.

decide which cry is true. It indicates that the divine test will be continued even up to a time close to Appearance.

### *Surah Ibrāhīm, verse 5*

Allah in Surah Ibrāhīm, verse 5 states,

﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ  
الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

*“And We sent Moses with Our signs and miracles [stating to him,] ‘Bring out your folk from the darkness [of ignorance and polytheism] into the light of faith and remind them of the days of Allah. Verily, therein are admonishing lessons for the thankful patient.”*

**An explanatory narration:**



«عَنْ مُوسَى الْحَنَّاطِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ  
السَّلَامُ يَقُولُ: «أَيَّامُ اللَّهِ ثَلَاثَةٌ يَوْمٌ يَقُومُ الْقَائِمُ عَلَيْهِ  
السَّلَامُ وَ يَوْمُ الْكُرَّةِ وَ يَوْمُ الْقِيَامَةِ»<sup>1</sup>

Mousā al-Hannāt narrates that he heard from Imam al-Sādiq (the Shia's sixth Imam) to have said, *the days of Allah* are three: A day when the Upriser (Imam al-Mahdi) arises, a day that some people return back to life in the earth, and the Day of Judgment.”

### Points of consideration:

**1. The meaning of *the days of Allah*:** *The days of Allah* points to religiously significant days. These are the days that one of the important commands of Allah takes place. To remember these holy days and to glorify them makes man be brought out from darkness to light, since it makes him remember one of the spiritually important events which are constructive in strengthening the beliefs of him. The mentioned

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1. Bihār al-Anwār, Vol. 53, p. 63, hadith 53.

traditions point to some distinguishable examples of these days one of which is the Appearance of Imam al-Mahdi. This tradition also may tell us that the advent of the Savior was something that Moses also had to remind his nation about.

However, although Moses is mentioned in the verse, his name is referred to as one of the divine leaders. Consequently, all of the divine leaders should remind their nations about these important events. This is why Imam al-Sādiq reminds people about those three important days.

**2. To glorify *the days of Allah* needs patience and thankfulness:** As the last part of the verse says, *the days of Allah* that contain a blessing from Allah upon people as well as an important religious event could not be glorified without patience and gratitude. These days need resistance, forbearance, and stability. People

should both remain firm and grateful for doing so. It also may mean that the days of Allah encompass those days that took place in the past and the days that will come in the future. Hence, people should be thankful to those that came in the past and should be patient with those that will come. The time of Appearance is not apart from difficulties and it needs tolerance and patience.

### *Surah al-Nahl, verse 1*

Allah in Surah al-Nahl, verse 1 states,

﴿أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾

*“Allah’s commandment has come to pass, so do not haste for it. Allah is the Absolute Pure and far above having any partner as the polytheists attribute to Him.”*

#### **An explanatory narration:**

«عَنْ أَبِي عَيْدٍ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ  
أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ قَالَ: «هُوَ أَمْرُنَا أَمْرُ اللَّهِ لَنَا  
يُسْتَعْجَلُ بِهِ يُؤَيِّدُهُ ثَلَاثَةٌ أَجْنَادُ الْمَلَائِكَةِ وَالْمُؤْمِنُونَ وَ  
الرُّعْبُ»<sup>1</sup>

1. Bihār al-Anwār, Vol. 52, p. 139, hadith 46.

There is a narration from Imam al-Sādiq (the Shia's sixth Imam) explaining this verse, "The words of Allah saying '*Allah's commandment has come to pass, so do not haste for it*' points to what is decreed for us and Allah ordained us not to haste for it (pointing to the time of Imam al-Mahdi's appearance). (When our Upriser comes) Allah will assist him with three things: Angels, the believers, and fear (He will cast on the hearts of the disbelievers)."

### **Points of consideration:**

**1. The promise of Allah will certainly be fulfilled:** A decision that is made has two stages: the first one is to decide on it and the second one is to implement it. When Allah makes a decision, it means that it has to be applied in the future. But when it is due to be implemented depends on the discretion of Allah and we should not haste nor desire to be delayed. The time of Appearance is one of the most

important of these decisions that will take place in an exactly determined time. Allah is all-Wise and also His knowledge is comprehensive; hence, whatever He decides is the best decision though we may not understand its philosophy.

**2. Imam al-Mahdi will be assisted with apparent and hidden forces:** When the Imam comes all existing forces will help him. The believing followers, angels, and even fear; therefore, the adversaries will be fewer in power and scared. (Since the believers along with angels are more powerful than them.) Above all, Allah is the assistant to the Imam and his followers. The result is that the enemies can advance neither physically nor spiritually. The issue of Imam al-Mahdi's advent and his victory over opponents is what Allah has decided for and those who oppose are weaker to afford to change the divine decision.

### *Surah al-Hajj, verse 39*

Allah in Surah al-Hajj, verse 39 states,

﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ  
نَصْرِهِمْ لَقَدِيرٌ﴾

*“Permission to fight is issued for those believers who were oppressed by the disbelievers and certainly Allah is Powerful to aid the oppressed believers.”*

#### **An explanatory narration:**

«عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ قَالَ: «إِنَّ الْعَامَّةَ يَقُولُونَ نَزَلَتْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لَمَّا أُخْرِجَتْهُ قُرَيْشٌ مِنْ مَكَّةَ وَإِنَّمَا هُوَ

الْقَائِمُ عَلَيْهِ السَّلَامُ إِذَا خَرَجَ يَطْلُبُ بَدَمَ الْحُسَيْنِ عَلَيْهِ  
السَّلَامُ<sup>١</sup>

It is narrated from Imam al-Sādiq (the Shia's sixth Imam) who explicates this verse and says, "Sunnis (at the time of the Prophet) believed that this verse was revealed to mean the Prophet who was forced to leave Mecca by the Quraish tribe in there, but (the more important example of it is that) it points to the Upriser (Imam al-Mahdi). When he comes, he will seek revenge for Imam al-Hussain's blood (who is the Shia's third Imam.)"

### **Points of consideration:**

**1. The revenge for those who are oppressed will be taken:** The blood of those who were the friends of Allah and were killed in His path will never be dismissed by Allah. This world will never come to an end while the oppressors are being left victorious. The disbelievers are those

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1. Bihār al-Anwār, Vol. 51, p. 47, hadith 7.



who used all of the existing worldly blessings of Allah, but not only did not respect Allah, also killed and oppressed those who were the friends of Allah and the assistants of His religion.

**2. Allah will help Imam al-Mahdi to seek revenge:** When the Imam appears is when the issue of taking revenge will be ordained by Allah. This is what Allah says at the end of the verse at hand that *certainly Allah is powerful to aid the oppressed believers*. It is clear that those who are supported by Allah will be victorious even if those who oppose are more in number and possess more war equipment.

**3. The blood of Imam al-Hussain is a symbol of those who were oppressed:** Although the mentioned narration refers to the blood of Imam al-Hussain, this is an example of the most important incident taken place between the pious and the evildoers. Therefore, to seek

revenge for the blood of Imam al-Hussain means to seek revenge for those who have done the same as those who killed him. Imam al-Hussain was killed to save the religion of Allah and to put an end to heresy and oppression. As a result, those who are against this philosophy are like those who opposed and killed Imam al-Hussain and Imam al-Mahdi will oppose all of them. Here, since Allah promises to help the Imam, it means that Allah is the One who decides to seek revenge. It also indicates that the defeat of those who oppose Allah and their punishment will start from this world.

### *Surah al-Hajj, verse 41*

Allah in Surah al-Hajj, verse 41 states,

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوْا  
الزَّكَاةَ وَآمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَإِلَيْهِ  
عَاقِبَةُ الْأُمُورِ﴾

*“Those who aid the religion of Allah when We bestow them establishment and power on the earth, they establish prayer, pay alms and enjoin what is right and lawful and forbid what is wrong and forbidden by Allah's laws. And to Allah belongs the final decision about all Issues.”*

#### **An explanatory narration:**

«عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَجَلَّ الَّذِينَ  
إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ الْآيَةَ قَالَ: «هَذِهِ

لَيْلِ مُحَمَّدٍ الْمَهْدِيِّ وَأَصْحَابِهِ يُمْلِكُهُمُ اللَّهُ مَشَارِقَ  
 الْأَرْضِ وَمَغَارِبِهَا وَيُظْهِرُ الدِّينَ وَيُمِيتُ اللَّهُ عَزَّ وَ  
 جَلَّ بِهِ وَبِأَصْحَابِهِ الْبِدْعَ وَالْبَاطِلَ كَمَا أَمَاتَ السَّفَهَةَ  
 الْحَقَّ حَتَّى لَا يُرَى أَثَرُ مِنَ الظُّلْمِ وَيَأْمُرُونَ بِالْمَعْرُوفِ  
 وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ<sup>1</sup>

It is narrated from Imam al-Bāqir (the Shia's fifth Imam) who explicated the verse at hand, "This verse points to al-Mahdi who is from the Household of the Prophet and to his companions. Allah will help them win the east and the west of the earth. (At that time,) the religion of Allah will be spread over the world and Allah, with the assistance of Imam al-Mahdi and his followers, will eliminate falsehood and cut the end of those who have made heresies in religion just as ignorance and falsehood covered the truth before his advent. (At that time,) justice will be so widespread that no sign of oppression will be seen. People will enjoin what is right and lawful

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1. Bihār al-Anwār, Vol. 24, p. 166, hadith 9.

and forbid what is wrong and forbidden *and to Allah belongs the final decision about all Issues.*”

### **Points of consideration:**

**1. What the pious will do if they own the leadership:** When Imam al-Mahdi and his followers take the control of things they will practice four things: They will establish prayer, pay alms and enjoin what is right and lawful and forbid what is wrong and forbidden. It also has become clear that paying attention to these items will prepare the ground for the Imam to come sooner. These things if practiced during the time of Occultation will make the society prepare and make the difficult cases easier for the Imam to settle. This is why we believe that these four items are the most important tasks for those who lead a post in an Islamic society.

**2. Both physical and spiritual life are important in Imam al-Mahdi's government:** When Imam

al-Mahdi comes, he will mind both the spiritual aspect of life as he will establish prayer and enjoin what is lawful and forbid what is wrong and the physical life of people as he will establish the ruling of religious payment like Zakāt and Khums which are a portion of people's extra wealth that should be paid to meet some purposes like helping the poor. It also has some other benefits that are elaborated on in its own place.