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Chapter 3: Mahdi in classical and modern

Shi'ite tafsir

Shi'ite Messianism and all that concerns the *Mahdi* have, of course, been studied in a number of works, but this chapter focuses on the Qur'anic verses reported as concerning the *Mahdi* and their interpretation according to classical and modern Shi'ite commentators.

Although only a few *mufassirin* are mentioned in this research, three regularly refer to their predecessors and their opinions, therefore we will report on these in the translation we will give of their *tafsir*.

Under each verse, we will only give the opinions and commentaries of the *mufassirin* as far as they concern the *Mahdi*, and not their commentary in its entirety, while we will give the relevant verses of the Qur'an and some of the traditions concerning the *Mahdi* in the footnotes in Arabic.

Subsequently, in the conclusion, we will attempt to compare the manner in which classical and modern *mufassirin* – experts in different fields of Islamic thought – view the *Mahdi* in their *tafsir* of the same few verses that we will use in this research.

As part of our research in this third chapter, we first studied separately, within three different *Tafsir* works, the *Tafsir Majma'* al–Bayan, the *Tafsir al–Mizan*, and the *Tafsir Makhzan al–'Irfan dar 'Ulum–e Qur'an (Kanz al–'Irfan)*, examining each one of the 120 verses from the Qur'an which are believed to have been revealed for the *Mahdi* according to Seyyed Hashim al–Bahrani (d.1107 AH/1695 AD), a prominent Shi'ite scholar and *mufassir*, who relied upon the Shi'ite traditional reports. 1

Results of our research show that:

- In his *Majma' al-Bayan*, Shaykh Tabarsi has interpreted as concerning the *Mahdi* only nine verses from among the 120 verses reported by al-Bahrani. These nine are the following:
- In his *Tafsir al–Mizan*, Muhammad Husayn Tabataba'i has also interpreted nine verses and eight of them are the same as those interpreted by Shaykh Tabarsi, although he gives a broader meaning to the

verses of the Qur'an [2: 3], [21: 105] and [24: 55]. His nine are as follows:

Qur'an 2 : 3 Qur'an 4 : 159 Qur'an 9 : 33 Qur'an 8 : 39 Qur'an 21 : 105 Qur'an 11 : 8 Qur'an 24 : 55 Qur'an 34 : 51 Qur'an 41 : 53

• In her *Makhzan al-'Irfan*, Banu Nusrat Amin has interpreted six verses from among the 120 verses and four of her verses are the same as those of the above authors:

Qur'an 2 : 3 Qur'an 21 : 105 Qur'an 61 : 9 Qur'an 24 : 55 Qur'an 34 : 51 Qur'an 97 : 5

Therefore, the *Majma'* al–Bayan, the al–Mizan and the *Makhzan* al–'Irfan have four verses in common. The *Majma'* and the al–Mizan have eight verses in common and in total there are twelve verses discussed by these three *mufassirin* that we will present below. We may therefore conclude that these twelve verses are among the most important ones.

1) Qur'an 21: 105

Before this We wrote in the Psalms, after the Message (given to Moses): My servants, the righteous, shall inherit the earth."2 [Yusuf Ali 21: 105]

A- Tafsir Majma' al-Bayan by Shaykh Tabarsi

Concerning the meaning of the first part of the verse "wa laqad katabna fi az-zabur mim ba'di adh-dhikr" ("Before this We wrote in the Psalms, after the Message (given to Moses)"), Shaykh Tabarsi reports several views:3

- 1. *Zabur* are all the Prophets' Books. The meaning of the verse is then 'We wrote in all the Prophets' Books after the *Mother of the Books* which is in Heaven'. *Zabur* and *Kitab* (Book) have the same meaning here.
- 2. Zabur are the Books which were revealed after the *Tawrah* (Torah), and *Dhikr* in this verse means *Tawrah*, so the verse means "after the *Tawrah*, We wrote in the *Zabur*".
- 3. According to Sha'bi, *Zabur* is the Book of the Prophet David and *Dhikr* is the Book of the Prophet Moses. He also says that *Dhikr* is the *Qur'an* and transforms *mim ba'd* (after) to *min qabl* (before).

Concerning the second part of the verse: "inna al-ardh yarithuha 'ibadiya as-salihun" ("My servants, the righteous, shall inherit the earth"), Tabarsi reports its meaning from several commentators:

- 1. Some define the word *ardh* as the earth of Heaven. So the verse means: "My righteous servants shall inherit the earth of Heaven". According to this view, this verse does not concern the *Mahdi*.
- 2. Some define the word as the same Earth we are living in and which will belong to the Umma of the

Prophet Muhammad. As the Prophet says: "The Earth was gathered for me, and the Eastern and Western parts of it were offered to me. And soon the Kingdom of my Community (*Umma*) will recover all of them."4

Regarding this verse, Imam Baqir asserts that these righteous servants are the Companions of the *Mahdi* at the End of Time. To confirm these statements, there is a tradition that both the Shi'ites and the Sunnites report as emanating from the Prophet: "Even if there remains only a day on the Earth, God will prolong it until He will bring forth a pious man from my progeny so that he will fill the earth with justice and equity as it was filled with oppression and tyranny."5

After having reported that the verse concerns the *Mahdi*, Shaykh Tabarsi mentions a tradition which denies the *Mahdi* and gives his own opinion.

He writes that, in his work *al-Ba'th wa an-Nushur*, Imam Abu Bakr Ahmad ibn Husayn Bayhaki cites several traditions in this regard; his grandson 'Abdullah ibn Muhammad ibn Ahmad also reported all of these in the year 517 AH, but the tradition reported from Abu 'Abdullah Hafez from Muhammad ibn Khaled from Aban ibn Saleh from Hasan from Anas ibn Malek, claiming that the Prophet said: 'The people are living in difficulty and miserliness and *Mahdi* is no one but 'Isa ibn Maryam'<u>6</u> is first of all a tradition reported only by Muhammad ibn Khaled, and secondly both the latter and Abu 'Abdullah Hafez are unknown.

Finally, declared Tabarsi, there is also disagreement in the *Isnad* or the transmissional chain of the *Hadith*: once Muhammad ibn Khaled reports the tradition from Aban ibn Saleh from Hasan from Anas from the Prophet, and once he reports the tradition from Aban ibn Abi 'Ayyash (who can be omitted) from Hasan from the Prophet, and this chain of transmission is broken.

Tabarsi finally confirms his position, saying: "The traditions which clearly concern the reappearance of the *Mahdi* have a more trustworthy chain of narration. In these same traditions, it is reported that the *Mahdi* is from the Prophet's progeny.

Among them, there is one that Bayhaki's grandson reports in his work from Abu Ali Rudbary, from Abu Bakr ibn Das, from Abu Dawud Sajestani..... from the Prophet who said: 'Even if there remains only one day on the earth, God will prolong it until He will bring forth a pious man from my progeny.' And in some of these traditions it is reported that the Prophet also said: 'His name is the same as my name and he will fill the earth with justice and equity as it was filled with oppression and tyranny.' Also he reports a tradition from the Prophet who said: 'The *Mahdi* is from my progeny, and from the descendants of Fatimah'."

B- Tafsir al-Mizan by Allama Tabataba'i

As for the Zabur, several meanings are reported by Allama Tabataba'i7 from different commentators:

- 1. Apparently, the *Zabur* is the Book which was revealed to the Prophet Dawud as mentioned in another part of the Qur'an: "wa aatayna Dawud Zabura".
- 2. Some commentators believe that this refers to the Qur'an.
- 3. Some are convinced that it concerns all the Books in general that were revealed to the Prophets, or that were revealed to the Prophets after Moses. However, there is no apparent support for this view.

For the word *Dhikr*, Tabataba'i reports that:

- 1. Some believe it means the *Tawrah* because God used the word *Dhikr* in two other places of this same chapter, clearly referring to the *Tawrah*.
- 2. Some say that it refers to the Qur'an because God used it several times in the Qur'an with that meaning. If this is so, the fact that the *Zabur* comes after the Qur'an in this verse where the Qur'an was revealed before the *Zabur* is not a problem because this order corresponds to the rank of the Books and not to their chronology.
- 3. *Dhikr* is also said to mean *al-Lawh al-Mahfuz* (the Protected Tablets), but according to Tabataba'i this is not correct.

For Inheritance (*waratha*), Tabataba'i reports that Raghib says Inheritance means the donation of goods to someone without any monetary exchange and that the inheritance of land means in this verse the transfer of that land from others to the virtuous people as well as the wealth and abundance of this land which belongs exclusively to them. This inheritance may be this-worldly or otherwise.

Tabatabai's view is that the verse here has a general meaning and that the inheritance to which it refers concerns both this world and the hereafter, and that those who say that it concerns only the inheritance in the hereafter are in error.

Also, the commentators who believe that the verse concerns exclusively the inheritance in this world, interpreting it for the time of the *Mahdi's* reappearance (about which there are authentic traditions from the Prophet reported by both Sunnites and Shi'ites) are also in error. The traditions concerning the *Mahdi*, even authentic and certain, cannot be applied exclusively to this verse, according to Tabataba'i.

Tabatabai also refers to the *Tafsir al–Qummi* in which it is written that the word *Dhikr* means all the divine Books and that the *Zabur* comprises the predictions, praises and prayers (*du'a*). As far as the inheritance of land by the virtuous is concerned, it is mentioned that it refers to the *Mahdi* and his followers.

Tabatabai concludes that the traditions concerning the *Mahdi* and his advent, whether originated by the Shi'ites or the Sunnites, by the Prophet or the Imams, are so numerous that they are considered as *mutawatir*, reported by several unbroken chain of transmitters, and authentic. It would perhaps be better

to refer to the works devoted specifically to this subject.

C- Tafsir Makhzan al-ëlrfan by Banu Nusrat Amin

Banu Aming first reports from several commentators the meaning of *Zabur* and *Dhikr*. The meaning of *Zabur*:

- 1. According to some commentators, the *Zabur* means the Book of the Prophet Dawud (David), as God says in the Qur'an 4: 126 (*"wa aatayna Dawud Zabura"*) and in the Qur'an 17: 55.
- 2. Others claim that the *Zabur* refers to the Qur'an.
- 3. Also, the *Zabur* is said to consist of all the revealed Books or the Books revealed after that of the Prophet Musa (Moses).

The meaning of Dhikr:

- 1. According to some commentators, it means the *Tawrah*, because God used the word *Dhikr* several times in the Qur'an when referring to the *Tawrah*.
- 2. It is also said to refer to the Qur'an because it was used to indicate the Qur'an on different occasions. In this case, the fact that the *Zabur* comes after the *Dhikr* (Qur'an) in the verse does not mean after in chronological time but in the sense that it comes after the *Dhikr* because of its lower rank.
- 3. The Zabur is said by some to represent the *al–Lawh al– Mahfuz*.

Banu Amin then briefly reports the commentators' views concerning the second part of the verse ("My servants the righteous, shall inherit the earth"):

- 1. The meaning of *Ardh* is the earth of Heaven which the virtuous and pious servants of God will inherit, as we can see in the Qur'an 23: 11 and in the Qur'an 39: 74.
- 2. Ardh is also said to be a sacred land that the Community of the Prophet will inherit.
- 3. Ardh is the earth and the verse concerns people who have faith in general.
- 4. The virtuous members of the Community are being referred to here; it is said that, at the End of Time, the *Umma* of the Prophet will conquer the earth and its unbelievers, and will rule it.

At this point, Banu Amin reports a tradition from Imam Muhammad al-Baqir (fifth Imam) concerning the Righteous mentioned in the verse: "These are the Companions of the *Mahdi* at the End of Time, who will conquer the Eastern and Western parts of the earth".

She adds that, in confirmation of this, there is a tradition reported by the Shi'ites and the Sunnites, according to which the Prophet said: "Even if there remains only one day on Earth, God will prolong it

until He will bring forth a pious man from my progeny so that he will fill the earth with justice and equity as it was filled with oppression and tyranny". 9 Moreover, she adds that the traditions concerning the reappearance of the *Mahdi* and his descendency from Fatima are numerous among the Shi'ites and the Sunnites."

2) Qur'an 24: 55

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion – the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked. 10 [24:55]

A- Tafsir Majma'al-Bayan by Shaykh Tabarsi

Shaykh Tabarsi explains the verse as 11: "God promised to those who sincerely have faith and are obedient that he will make them heirs of the ancients and that He will grant them all the Arab and non-Arab unbelievers' lands, and will make them inhabitants and governor of these lands, in the same way as he made the *Bani Isra'il* the heirs of the ancients and destroyed the tyrant of Egypt, and granted all his goods and lands to them." He then reports several views concerning this verse:

- 1. Some commentators believe that it concerns the Prophet.
- 2. Some say it concerns the *Umma*.
- 3. From the sayings of the Imams of the *Ahl al–Bayt*, it is reported that it concerns the *Mahdi* from the Prophet's descendants. The fourth Imam once recited this verse and said: "By God, these people are our Shi'ites about whom God will accomplish all the promises he made in this verse by the hands of a man from among us, who is the *Mahdi* of this Community."

The Prophet said about him: "Even if there remains only one day on Earth, God will prolong it until He will bring forth a pious man from my progeny and who is named as I am, so that he will fill the earth with justice and equity as it was filled with oppression and tyranny." The same tradition was reported by Imam Bagir and Imam Sadeq.

Shaykh Tabarsi adds that the expression "al-ladhina amanu minkum wa 'amilu as-salehat" ("those among you who believe and work righteous deeds") refers to the Prophet and the Ahl al-Bayt and that this verse gives them the good news that they will be the Caliphs (governors) and will seize power in every land and that during the revolution of the Mahdi, they will be made safe.

Moreover, he affirms that the meaning of "kama estakhlafa al-ladhina min qablihim" ("as He granted it to

those before them") is that, before them also, God granted the governorship (*khilafa*) and power to those who deserved it, such as Adam, Dawud and Sulayman, as we can see in the following verses:

Qur'an 2: 30; Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." [2:30] 13

Qur'an 38: 26; O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account. [38:26]14

Qur'an 4: 54; Or do they envy mankind for what Allah hath given them of his bounty? But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom. [4:54]15

Finally, concerning the *Mahdi*, Shaykh Tabarsi remarks that consensus has been reached among all the Imams concerning this subject and their consensus is a proof (*hujja*) because the Prophet said: "I am leaving among you two weighty things: the Book of God and my progeny. They will never be separated from each other until they meet me again next to the fountain".

B- Tafsir al-Mizan by Allama Tabataba'i

Tabataba'i explains that this verse constitutes a beautiful promise from God to the believers who also worked virtuous deeds; He promised to have them live in a just and virtuous society, to put the earth at their disposal, to make their religion reign on earth, to replace their fear by safety so that they will no longer be afraid of the hypocrites and their tricks or the unbelievers, and so that they will be able to worship their God freely and in safety.

The verse and the promise mentioned in it is exclusively aimed at those believers (*mu'minin*) of robust faith but who also carried out virtuous deeds.

According to Tabataba'i, this verse was the subject of strong disagreement among the commentators. He then reports their different opinions:

1. Some of them said that the verse was revealed about the Companions of the Prophet and that God fulfilled the promise He made to them by putting the land at their disposal, making their religion triumph, or by replacing their fear by safety. In fact, after the death of the Prophet, during the time of the Caliphs (*al-Khulafa al-rashidin*), God enabled Islam to progress and gain dignity, and consequently the Muslims' fear of Hypocrites and unbelievers was assuaged.

These commentators also said that the believers' inheritance mentioned in this verse refers to the inheritance of the four Caliphs after the Prophet or otherwise only to the first three Caliphs.

2. Other commentators said that the verse is aimed at the Community (*Umma*) of the Prophet in general. And the meaning of the inheritance of the Prophet's *Umma*, the supremacy of their religion, and the replacing of their fear by safety, is that they inherited the earth in the same way that the Communities before Islam inherited the earth.

Or it can also refer to the inheritance of the Caliphs after the Prophet in which case God fulfilled His promise by making the Caliphs triumph over the unbelievers and conquer cities and countries of the world.

Here Tabataba'i remarks that, according to the two different views expressed above, this verse is among the predictions of the Qur'an because good tidings are mentioned that were not fulfilled at the time the verse was revealed and even the hope of their fulfillment was absent.

3. Other commentators said that this verse concerns the *Mahdi* whose reappearance is predicted in numerous authentic traditions, acknowledging that he will fill the earth with justice and equity as it was filled with tyranny and oppression. The meaning of "*al-ladhina amanu minkum wa 'amelu as-salehat"* ("those among you who believe and work righteous deeds") refers to the Prophet and the Imams from his family (*Ahl al- Bayt*).

Tabataba'i comments on the verse and gives his own opinion: "What we understand from the verse, leaving aside the many instances of negligence on the commentators' part, is that the verse is undoubtedly aimed at some of the people of the Community (*Umma*) and neither at the Community as a whole nor at some designated individuals from the Community, and these people are the people who believe and work righteous deeds as mentioned in the verse.

This meaning is clear in the verse, and there is no evidence, either in the words of the verse or intellectually, that "the people who believe and work righteous deeds" are exclusively the Companions of the Prophet, or the Prophet himself with the Imams from his family, or the Community as a whole".

He adds, "The meaning of their inheritance of earth, like the inheritance of the Communities of the past, is that God will make of them a virtuous society who will inherit the earth as He did for the Communities of the past.

This inheritance is dependant on their being a virtuous society and not on particular individuals. Also the interpretation of this inheritance as the Divine Caliphate or the Divine Kingdom and authority, like the Kingdom of Dawud, Sulayman and Yusuf, is highly unlikely, because the Qur'an would not talk about such Prophets by saying "al–ladhina min Qablihim" ("those before them"). Moreover, this expression appears more than fifty times in the Qur'an and in any case it is applied to the Prophets."

Concerning the virtuous society, the author adds that this can only become a reality in the time of the *Mahdi*: "It is clear in the verse that God promised to those who believe and work righteous deeds that He will soon grant them a society that will be virtuous in all its meanings, that will be purified from

blasphemy, hypocrisy and debauchery, that will inherit the earth and in which the True religion masters the beliefs and deeds of its people, that will be in safety and will have no fear from enemies from inside or outside and that will be free from the oppressors, tyrants, and dictators.

Such a pure and perfect society has never existed in the world. Neither has such a society existed since the beginning of the Prophet's mission. But if a society such as this ever becomes a reality, it will inevitably be during the time of the *Mahdi*, because the traditions reported by numerous unbroken chains of transmitters (*Akhbar Mutawatira*) from the Prophet and the Imams of his family concerning the characteristics of the *Mahdi* and his government mention the creation of such a society. Of course the people the verse is addressing are virtuous people in general and not only the *Mahdi* in particular."

Tabataba'i answers possible objections to this view as follows: 'According to this point of view, the verse addressed people who believed and worked righteous deeds at that time, while the *Mahdi* and anyone from his time did not yet exist'.

He then goes on to say: "It is possible to address people in two different manners: On the one hand, we can address people while taking into consideration their individual qualities and characteristics, while on the other hand, we can speak to the same group without considering them as individuals but rather as a group with particular qualities.

In this second case, designated individuals are not involved but those in general who possess the qualities mentioned in the verse are addressed, even though they did not exist when the verse was revealed.

In this verse, the second case is applied as well as in most of the verses which address either the believers (*Mu'minin*) or the unbelievers, or in the verses which criticise the People of the Book, particularly the Jews, not speaking to them individually but only to those among them who committed such and such a fault."

The author adds, "The reality is that, if we really want to give a true meaning to the verse, it can only be in conformity with a society founded through the reappearance of the *Mahdi*." But, says the author, "if we interpret the verse negligently, then:

- It is possible to say that the inheritance of those who believe and act virtuously is the inheritance of the whole community. In denying this view, we can answer that it is overgeneralizing. In fact, it is like saying that *Shams* (Sun) and *Qamar* (Moon) are the *Shamsayn* (two Suns), or the *Qamarayn* (two Moons), and so on.
- We can also interpret the supreme reign of their religion, the one they love, as the fact that God will make them renowned throughout the world as the Islamic Community (*Umma*), and will consider Islam as their exclusive religion, and this, even if they divide into seventy–three different schisms, and each one of these branches considers the others heretics and unbelievers or find it permissible to kill the

members of other branches and steal their goods.

• We can also interpret the fact that God will replace their fear by safety and that they will worship God and nothing else, as the granting by God of dignity and power to their religion, so that it will spread throughout the world, and people will then be able to practise their religion freely, even if among these people themselves, there is no security, and if the truth has abandoned the inhabitants of the earth."

Tabataba'i then reports from the *Majma' al–Bayan*, Shaykh Tabarsi's work, concerning this verse, that the commentators have different interpretations related to the expression "al– ladhina amanu minkum" ("those among you who believe") and that there are traditions from the *Ahl al–Bayt* which attribute it to the *Mahdi* from the family of the Prophet.

He also reports from the *Majma*' that 'Ayyashi reported from Ali ibn al–Husayn (fourth Imam) that when he recited the verse, he said: "By God these are our Shi'ites, about whom God will fulfill his promises through a man from us, and he is the *Mahdi* of this Community, about whom the Prophet said: 'Even if there remains only one day on Earth, God will prolong it until He will bring forth a pious man from my progeny whose name is the same as my name and he will fill the earth with justice and equity as it was filled with oppression and tyranny." A similar tradition is reported from Abi Ja'far (fifth Imam) and Abi 'Abdillah (sixth Imam).

Tabataba'i says: "Traditions are reported from the Imams concerning the subject that we mentioned previously. Also the *Majma' al–Bayan*, after the tradition reported above, mentions that: 'In consequence, "*al–ladhina aamanu minkum wa 'amelu as–salehat*" ("those among you who believe and work righteous deeds") are the Prophet and his family."

Tabatabai comments: "The reader has understood that the verse is general and the tradition does not argue more than that. In the work *al-Durr al-Manthur*, it is mentioned that ibn Abi Hatem and ibn Marduyeh reported from Bara' about the interpretation of the verse that he said: 'It was revealed about us, because we were living in fear and insecurity'. It appears from this tradition that the meaning of '*al-ladhina aamanu* ...' is the Companions of the Prophet, but the reader must have realised that the verse does not argue at all in favour of this meaning."

C- Tafsir Makhzan al-'Irfan by Banu Nusrat Amin

Banu Amin<u>16</u> reports different views concerning this verse from the work of Shaykh Tabarsi, *Majma' al–Bayan*:

- 1. The verse concerns the Companions of the Prophet.
- 2. According to ibn 'Abbas and Mujahid, the verse is general and concerns the whole Community of the Prophet.
- 3. It is reported from the Ahl al-Bayt that this verse was revealed by the family of the Prophet about the

Mahdi, while 'Ayyashi reports from Ali ibn al-Husayn (fourth Imam) that the Imam recited the verse saying: 'By God, those who are described in this verse are ourselves the *Ahl al-Bayt* and God will fulfill what is said in the verse through a man from us who is the *Mahdi* of this Community and who is the person about whom the Prophet said: 'Even if there remains only one day on Earth, God will prolong it until He will bring forth a pious man from my progeny whose name is the same as my name and he will fill the earth with justice and equity as it was filled with oppression and tyranny." 17

A similar tradition is reported from Abi Ja'far (fifth Imam) and Abi 'Abdillah (sixth Imam). According to this tradition, we understand that "those among you who believe and work righteous deeds" refer to the Prophet and his family, and the verse gives them the good tidings that during the time of the *Mahdi*'s uprising, He will make them Governors on the earth and will enable them to live in security.

God also says that they deserve the governorship as did Adam, Dawud and Sulayman. Also all the Imams have a consensus on this subject and their consensus is considered as a proof (*hujja*) because the Prophet said: "I am leaving among you two weighty things: the Book of God and my Progeny. They will not be separated from each other until they meet me next to the fountain". 18 Such conditions as those described in the verse have never occurred in reality for the believers, but they must occur one day because God never break His promises.

3) Qur'an 2: 3

Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; 19[2:3]

A- Tafsir Majma'al-Bayan by Shaykh Tabarsi

Shaykh Tabarsi20 explains that the verse concerns the attributes of the virtuous ones guided by the light of the Qur'an. Their first attribute is their belief in the unseen (*ghayb*). He then gives several views concerning the meaning of *ghayb* here:

- 1. It means jurisprudence
- 2. The Day of Judgement, the Heaven, the Hell (according to Hasan)
- 3. Anything from God (according to ibn 'Abbas)
- 4. The Qur'an (according to Zirr ibn Hubaysh)
- 5. Anything that is outside the knowledge of ordinary people (according to ibn Mas'ud). Here, Shaykh Tabarsi makes a connection between this verse and the *Mahdi* and says that this view includes what the Imams said concerning the Occultation (*ghayba*) of the *Mahdi* and the time of his Appearance since no one but God knows the date of his appearance.

B- Tafsir al-Mizan by Allama Tabataba'i

Tabatabai,21 in his explanation of the term "al-Ghayb" (the unseen), says that it is the opposite of "the perceived", and that we cannot perceive through our usual senses. He adds that the term is used to denote Allah, and His great signs, including the revelation, which is referred to in the Qur'an 2: 4; And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.22

He affirms that it also includes the hereafter, but in this verse, the belief in the revelation and in the hereafter have been mentioned separately. Therefore, "the unseen" must have been used only to mean Allah. In this way the belief in the three fundamentals of religion becomes complete.

Tabatabai then reports from the *Ma'ani a1-akhbar* a tradition from Imam al-Sadiq (sixth Imam), who said that: "Who believe in the Unseen" means those who believe in the rising of *al-Qa'im* (the *Mahdi*) and consider it as the Truth."

The author comments that this explanation is given in other traditions also. But Tabataba'i adds that in order to interpret the verse as concerning the *Mahdi* in this case implies transforming the general meaning of the verse to a specific one, the verse having a general meaning.

C- Tafsir Makhzan al-Irfan by Banu Nusrat Amin

Banu Amin23 describes the word *Ghayb* in this verse as something that is not perceptible through our senses like the sense of hearing or the sense of sight. She gives as examples, the existence of God, the Hereafter that we cannot perceive through our usual senses, or the Imam of the Time who is not visible and hidden from our sight; however, at the same time she says that he is attentive to the situation of his Shi'ites.

She then explains the superiority of those who have faith and are living in the time of the great Occultation of the *Mahdi*, which is the most difficult period in which to preserve one's faith: the Prophet in his greatness declared, concerning believers of this time, that he was impatient to meet them and considered them as his brothers.

There are also traditions, Banu Amin argues, concerning the importance of those who believe during the period of the Occultation. She adds that if we can find believers in this time (of the greater Occultation) who believe intelligently, i.e. after having carried out some research and not only by imitating their parents, we can say that they are even superior to believers at the very beginning of Islam who had an opportunity to be with the Prophet and to learn directly from him, and also there were fewer temptations for them of being lead astray from the truth compared to the temptations of our time.

4) Qur'an 34: 51

If thou couldst but see when they will quake with terror; but then there will be no escape (for them), and they will be seized from a position (quite) near. 24 [34:51]

A- Tafsir Majma' al-Bayan by Shaykh Tabarsi

For this verse, Shaykh Tabarsi reports traditions which interpret the verse as concerning the fate of the army of the Sufyani. 25 Indeed, Shaykh Tabarsi 26 reports from Abu Hamza Thumali who said: "I heard Ali ibn al-Husayn and Hasan ibn Hasan ibn Ali saying that they are the army of the desert of Bayda 27 where the earth will swallow them starting by their feet."

He added: "Amr ibn Marah and Hamraan ibn A'yan told me that they heard from Muhajir... who said that he heard from Umm Salama who said that the Prophet said: 'He will take refuge in the House of God, then God will guide an army towards him until they reach the desert of Bayda' and get swallowed up by the earth."

Also Shaykh Tabarsi reports a tradition from Hudhayfah ibn al-Yaman that the Prophet once reminded that: "Discord and unrest between the Westerner and the Asians will occur, and at that time of war between them, the Sufyani will come out with a big army from the valley of Yabes and will reach Damascus. Then he will raise two armies, one toward the East and the other one toward Medina.

They (the army toward the East) will enter in the land of Babylon next to Bagdad. They will start killing more than three thousand people, and rape more than a hundred women, and will kill three hundred people from the nobles of *Bani al-'Abbas* (Abbasids). They will then move to Kufa and destroy the areas of Kufa and will move toward Sham. At the same time, a well–guided army will come out of Kufa and will reach them and kill them, and they will not even leave an informant and they will take their captives, goods and booty.

The second army will attack Medina and will pillage the city for three days and nights. They will finally move toward Mecca until they enter the land of Bayda'. God will call Jibril (Gabriel) and tell him: 'O Jibril, Go and destroy them!' Then Jibril will go and hit the land of Bayda with his foot and the army will be swallowed up by the earth and only two men among them will survive from Juhayneh."28 The author says that this tradition is reported by Tha'labi in his *tafsir* and similar traditions are also reported by the Shi'ites among the traditions concerning the *Mahdi* from Abi 'Abdillah al–Sadiq (sixth Imam) and Abi Ja'far al–Baqir (fifth Imam).

B- Tafsir al-Mizan by Allama Tabataba'i

The author of *al-Mizan*²⁹ reports from the work *al-Durr al- Manthur* a tradition reported from Hakim (who considers the tradition as authentic) who reported it from Abu Hurayra who says that the Prophet of God said: "In the future, a man will come out from Damascus who will be called Sufyani, and the totality

of his followers will be from the tribe of Kalb; he will start to kill and massacre, he will even open the women's wombs, and will assassinate the children, until the tribe of Qays will rise against him, and he will end up killing Qays, and he will not leave a place free of his oppression and violence.

At that moment, a man from my Household will come out and will reach Sufyani and will send his army to suppress Sufyani and his army, and finally he will put him to flight, defeating him and his army. Sufyani and his followers will then travel to Bayda and, in that place, they will have an accident and be swallowed up by the earth and none of them will remain but one person among them who will describe for people what happened."

Tabataba'i adds: "This tradition has been reported from the Sunnites many times whether in detail or briefly, and was reported from several chains of transmitters from ibn 'Abbas, ibn Mas'ud, Hudhayfah, Abu Hurayra, the grandfather of 'Amr ibn Shu'ayb, Umm Salama, Safiyya, 'Aa'isha, and Hafsa (the Prophet's wives), and Nufayra (the wife of Qa'qa'), and also from Sa'id ibn Jubayr".

And, concerning the Shi'ite sources, Tabataba'i then reports from the *Tafsir Qummi* that it is written: "My father reported a tradition to me from ibn Abi 'Umayr, who reported it from Mansur ibn Younus, who reported it from Abi Khalid Kabuli that Imam Abi Ja'far said: 'I swear by God! It is as if I am right now seeing the *al-Qa'im* who is leaning against the *Hajar* (*al-Hajar al-Aswad* = the black stone) and is inviting people in the name of God to maintain his Right, and then he is saying: 'O people, whoever talks with me about God, I know the best about Him. O people, whoever talks to me about Adam, I know the best about him and I am the closest to him. O people, whoever talks to me about Nuh (Noah), I know more than anyone the best about him. O people, whoever talks to me about Ibrahim (Abraham), I am closer to Ibrahim than anyone else is. O people, whoever talks to me about Musa (Moses), I know the best about him. O people, whoever talks to me about Musa (Moses), I know the best about him. O people, whoever talks to me about 'Isa (Jesus), I am closer to 'Isa than anyone else is. O people, whoever talks to me about Muhammad, I am closer to Muhammad than anyone else is and I know him the best. O people, whoever talks to me about the Book of God, I am closer to the Book of God than anyone else.'

At that moment, he will get closer to the *Maqam Ibrahim* (sanctuary of Abraham) and will perform two-rak'a prayers and will swear by God as to his truthfulness.' Imam Abi Ja'far then said: 'By God, he is the one in distress in the Qur'an 27: 62; Or, Who listens to the (soul) distressed when it calls on Him, and Who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed!30

The first one to pledge allegiance to him will be Gabriel and then three hundred and thirteen people; among them, some will do their best to find their way to him and will finally be successful, and those who will not be able to reach him in this way will disappear from their beds... and this is also the meaning of the Qur'an 2: 148; To each is a goal to which Allah turns him; then strive together (as in a race) towards all that is good. Wheresoever ye are, Allah will bring you together. For Allah hath power over all things.31'

The Imam continues: 'The meaning of good deeds (*al-khayrat*) is the Love for the *Ahl al- Bayt* (*Wilaya*) and also in the verse 'If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it (actually) reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!' [8:11], the meaning of '*ummatin ma'dudah*' refers to the Companions of the *al-Qa'im* (*Mahdi*) who will gather together in one place within an hour. When the *al-Qa'im* reaches the land of Bayda, the army of Sufyani will stand in rank in front of him, and then God will order the earth to swallow up their feet and absorb them."

C- Tafsir Makhzan al-'Irfan by Banu Nusrat Amin

Banu Amin<u>32</u> reports from ibn 'Abbas the cause of the revelation of that verse and says: "The verse concerns the people who will sink in the desert of Bayda' and who will be eighty thousand from Sufyani's 33 army and will march from Damascus with the intention of destroying the *Ka'ba*.

When they are close to the desert of Mecca, all of them will be swallowed up by the earth, and the meaning of "they will be seized from a position (quite) near" in the verse is that they will be in danger right under their own feet (which is the closest place to them) and these will be the people of Sufyani who will live again at the End of Time.

Sufyani will send an army to demolish the Holy *Ka'ba* and among the eighty thousand people, only two will survive. One of them will bring the news to the people of Mecca and the other one will go back to inform Sufyani about the event."

Banu Amin also reports from the *Minhaj al–Sadiqin* a tradition from Hudhayfah, who said that: "I heard from the Prophet who said while giving information about the events of the End of Time: 'Sufyani will come out and will send an army from the arid land to Damascus (toward the East) and another one to Medina.

When they (the army toward the East) reach Babylon, which is located between the lands of Medina and Bagdad, they will kill more than a thousand people, open up the women's wombs and kill three hundred well–known men from the family of the *Bani 'Abbas*; then they will move toward Kufa and will destroy the whole area; after that, they will go to Sham while a guided army emerges from Kufa who will follow them and after two days of traveling they will kill most of its members, pillaging and taking captives.

And Sufyani will send one of his armies to Medina and for three days and nights, they will pillage the city, then move to Mecca, and then they will reach Bayda', God will send Gabriel to destroy them.

Gabriel will hit the earth with his feet and all of them will at once be swallowed up by the earth and this is the meaning of the words of God: "If thou couldst but see when they will quake with terror; but then there will be no escape (for them), and they will be seized from a position (quite) near" and among them two people will survive, Bashir and Nadhir; Bashir will inform the people of Mecca and Nadhir will

frighten Sufyani, informing him of the annihilation of his people; and both of these survivors will be from Juhayna.' This tradition is reported by our Companions from Abi Ja'far and Abi 'Abdillah among the traditions of the reappearance of the *Mahdi*"

5) Qur'an 9: 33

It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it). 34 [9:33]

A- Tafsir Majma' al-Bayan by Shaykh Tabarsi

This verse concerns the reign of Islam over all the religions, and Shaykh Tabarsi reports several views and traditions which interpret the verse as a prediction of the return of Jesus and the reappearance of the *Mahdi*.

- 1. Shaykh Tabarsi<u>35</u> reports from Dhahhak that the expression "*liyuzhirahu 'ala al-din kullihi*" ("to proclaim it over all religion") refers to the time of the descent of 'Isa ibn Maryam on the earth when the followers of all religions will become Muslims.
- 2. He then reports a tradition from Imam Baqir (fifth Imam) that this event will occur during the time of the reappearance of the *Mahdi* from the progeny of the Prophet when there will be no one left on the earth who did not accept the message of the Prophet Muhammad.36
- 3. The author also reports from Kalbi that there will be no religion left in the world unless Islam is victorious over it; this event is certain and the Day of Judgement will not occur until it takes place.
- 4. He reports from Miqdad ibn Aswad who said: "I heard from the Prophet who said: 'There will be no house left in the world unless the word of Islam enters this house either with dignity or by force."37
- 5. It is also reported from ibn 'Abbas, says the author, that the pronoun *hu* in "*liyuzhirahu* '*ala al-din kullihi*" refers to the Prophet, which means that God will teach him all the religions so that nothing from the world's religions will remain outside the Prophet's knowledge.

B- Tafsir al-Mizan by Allama Tabataba'i

Tabataba'i<u>38</u> reports from the *Tafsir Burhan* that reported from Shaykh al–Saduq who reported a tradition from Abi Bassir who said: "Imam Sadeq said, concerning the interpretation of this verse, that: 'By God, the *ta'wil* of this verse has not yet been revealed, and will not be revealed until the rise of the *al–Qa'im* (*Mahdi*).

When he rises, there will be no disbeliever in God or enemy of the Imams left, unless they are annoyed at the rise of the Imam (because he will put them up against the wall so that no one will escape). Even if a disbeliever hides behind a rock, the rock will say: 'O believers, there is a non-believer hiding behind

me, break me and kill him."39 The author says: "Such a tradition is also reported by al-'Ayyashi from Abi al-Muqaddam from Abi Ja'far (fifth Imam) and also from Sama'ah from Imam Sadiq (sixth Imam).

Shaykh Tabarsi also reported it from Abi Ja'far. In the *Tafsir al–Qummi* it is reported that this verse was revealed about the *al–Qa'im ale Muhammad* (*Mahdi*) which means that the rise of the Imam is the *ta'wil* of this verse as we saw in the tradition reported from al–Saduq."

The author then reports from the Sunnite sources: "It is reported in the *al-Durr al-Manthur* that Sa'id ibn Manthur, ibn Manzar, and Bayhaki reported in their *Sunan* from Jabir who said in the commentary of this verse: "What is said in the verse will not be realised unless there is no Jew or Christian or follower of any other religion apart from Islam left in the world, and also when sheep and wolves, lions and cows or humans and snakes will live together in peace and safety, and when mice no longer make holes in food sacks, and when taxes deducted from non-Muslims are eradicated, and crosses are destroyed and pigs are killed; and this will occur when 'Isa ibn Maryam descends from heaven."

Tabataba'i explains: "The reason for the abolition of taxes deductible from non– Muslims is that there will be no need for such taxes any more at that time. There are also other traditions concerning the fact that there will be no more non–Muslims left in the world. Also there are traditions which say that during the time of the *Mahdi*, he will abolish taxes levied on non–Muslims."

6) Qur'an 4: 159

And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them; [4:159]

A- Tafsir Majma'al-Bayan by Shaykh Tabarsi

This verse concerns the Prophet 'Isa and the People of the Book and as to whether it is intended to refer to the time of the *Mahdi*'s reappearance or not. Shaykh Tabarsi, 40 after having translated the verse, reports several interpretations in this regard:

- 1. According to ibn 'Abbas, Abu Malek, Hasan, Qatadeh, and ibn Zaid, the two pronouns *hi* in "Bihi qabla mawtihi" ("in him before his death") refers to the Prophet 'Isa. It means that all the Christians and Jews will accept Islam as their religion, and will believe in him ('Isa) before his ('Isa) death, at which time God, during the time of the reappearance of the *Mahdi*, will send down 'Isa for killing the Antichrist (*Dajjal*) and when all the world's nations will be united and will come to an agreement.
- 2. Tabarsi adds that Tabari has also given the above interpretation and that according to Tabari the verse is intended for the group of Jews and Christians who are living at the time of the *Mahdi*. The author then mentions a tradition in favor of this view and says that Ali ibn Ibrahim reports in his *tafsir* from Shahr ibn Hushab who reports from Hajjaj ibn Yusuf41 who said: "This verse surprises me.

When I order the death of Jews and Christians and when their throats are being slit, I wait for them to say something but I never hear anything from them on this subject before their death. Their lips do not even move." I said: "May God guide the *Amir* (leader), the meaning of the verse is not this."

He asked: "What is the meaning then?" I said: "Isa ibn Maryam will descend to the earth before the Day of Judgment and will pray behind the *Mahdi*." He said: "From which source do you state that?" I said: "Imam Baqir (fifth Imam) related this to me". Some asked to Shahr: "What was your purpose in saying this to him?" He said: "I wanted to irritate him".

- 3. Abu al-Qasim Balkhi has also given the same interpretation.
- 4. Zajjaj considered this view as weak. He says: "Those who remain until the return of 'Isa are of a small number and the verse refers to the faith of the totality of the people of the Book. But it is possible to say that the totality of the People of the Book say, 'We believe in that 'Isa who will come at the End of Time'".
- 5. According to ibn 'Abbas according to another tradition –, Mujahid, Dhahhaq, ibn Sirin, and Juwaybir, the pronoun *hi* in "bihi" ("in him") refers to 'Isa and the pronoun *hi* in "mawtihi" ("his death") refers to a book, which means that each and every Jew or Christian who leave this world believe in 'Isa before their death, and this is when there are no longer any duties or obligations and when death is certain.

But this belief does not bring any advantage or benefit to them. The reason why the Jews and the Christians are both referred to here is because they are both on the wrong path, the Jews because of their blasphemy and the Christians because of their exaggeration and excess.

6. The meaning of the verse is that the people of the Book will believe in the Prophet Muhammad before their death ("bihi" then would refer to Muhammad). Tabari considered this view as weak. He says that if this is true, then the People of the Book should not be considered as unbelievers.

To this, Shaykh Tabarsi answers that "Tabari's comment is not pertinent because their belief occurs after the obligations and duties of this life but before death and at a time when it no longer offers any advantage for them.

On the other hand, the weakness of this view lies in the fact that the name of the Prophet does not occur in these verses and there is no reason to refer the pronoun *hi* to the Prophet when the name of 'Isa is pronounced in these verses. It is then reasonable to refer the pronoun to 'Isa."

B- Tafsir al-Mizan by Allama Tabataba'i

Tabataba'i43 comments that the word "*In*" in the beginning of the verse is an adverb of negation and means "and there is none" and that in the expression "*min ahl al–Kitab*" ("of the People of the Book") the subject has been deleted which was the word *ahad* (one) and the expression is then read as "*ahad min ahl al–Kitab*" ("one of the People of the Book").

He adds that the pronoun *hi* in "*bihi*" and the verb "*yakuna*" refers to 'Isa, but that the pronoun *hi* in "*qabla mawtihi*" ("before his death") is the subject of different interpretations. Therefore, he reports from several *mufassirin* the following views:

1. Some of the commentators said that the pronoun *hi* in "*qabla mawtihi*" refers to the deleted subject *ahad* (one) and the meaning of the verse is then "each one of the People of the Book before his death will believe in 'Isa" which means that just a moment before his or her death it will become clear to him or her that 'Isa was the Prophet of God and His true Servant.

But this faith at the last moment of life will not have any benefit and 'Isa will testify against all of the People of the Book on the Day of Judgement, either their faith was useful and they believed in him during their lifetime in the correct manner or their faith was useless because they started to believe a moment before their death.

2. Other commentators said that the pronoun *hi* in "*qabla mawtihi*" refers to 'Isa himself and that the faith of the People of the Book in 'Isa before the death of 'Isa will occur at the moment of 'Isa's descent from Heaven.

These commentators give, as an argument supporting this view, some of the traditions that say the Prophet 'Isa is still alive and did not die on the Cross, and that he will return from Heaven at the End of Time and that all the Jews and Christians existing at that time will believe in him.

Then Tabataba'i gives his own opinion after having compared the verses concerning 'Isa in the Qur'an, and concludes his argument by saying that the pronoun *hi* in "Qabla mawtihi" refers to 'Isa and that 'Isa is not dead and will not die unless all the People of the Book believe in him and this is confirmed in the traditions.

Tabataba'i reports from the *Tafsir al–Qummi* in which a tradition is mentioned concerning this verse: "My father reported from Qasim ibn Muhammad who reported from Sulayman ibn Dawud, who reported from Abi Hamza, who reported from Shahr ibn Hushab who said: "Hajjaj told me: 'O Shahr, a verse of the Quran is causing me confusion, and I do not understand its meaning.' I asked: 'O Amir! Which verse is it?' He said: 'The verse: "And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them".

By God, although I would give the order to slit the throat of a Jew or a Christian and would stand nearby until his last breath and would attentively look at him to see if he is testifying the legitimacy of Jesus, the Messiah or not, I would see nothing but his lips closed until his body would get cold.

In such case, how is it that that verse of the Quran informs us that every Jew, before his death, becomes a believer in Jesus?' I told him: 'May God correct you; the meaning of the verse is not as you understood it.' 'Then what is the meaning?' he said. 'Before the Day of Judgement, Jesus will descend from Heaven and from all the nations no one will remain, be he Jew or non Jew, unless he becomes a believer in

Jesus before he dies and Jesus will perform his prayers behind the *Mahdi*.'

When Hajjaj heard these comments, he was most amazed and said: 'Wonderful! From whom did you learn this? From whom are you reporting these comments?' I replied: 'Muhammad ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib related it to me.' To this, he answered: 'By God, you obtained this from a pure source.'"

Allama Tabataba'i then reports the same event from the *tafsir al-Durr al-Manthur* that ibn Manzar reported from Shahr ibn Hushab who said: "Hajjaj told me: 'O Shahr, there is a verse in the Quran that whenever I recite it, a feeling of objection rises within myself and it is the following verse: "**And there is none of the People of the Book but must believe in him before his death.**" At the same time the captives of war are brought to me and I usually slit their throats but I never hear anything from them before their death.'

I told Hajjaj: 'You did not get the proper meaning of the verse; when the soul of a Christian leaves his body, the angels slap him from behind and from ahead and say: 'O Wicked one! When you were on earth, you used to believe that either Jesus is God, or is the son of God or is a third God while he was God's servant, His soul and His word.' When the Christian hears these words, he becomes a believer. However, at that time, his faith has no benefit.

Likewise, when the soul of a Jew leaves his body, the angels slap and beat him from behind and ahead and say: 'O Wicked one! You were the one who believed that you had killed Jesus! He was the servant and the soul of God.' Hearing this, the Jew starts believing in Jesus but at a time when his faith is no longer of benefit to him.

This event occurs continuously for each one of the Christians and the Jews, until the time of Jesus' descent. In fact, at that time, each one of the People of the Book, either dead or alive, will believe in him (Jesus).' Hajjaj asked: 'Where did you get that from?'

I replied: 'From Muhammad ibn Ali.' He said: 'Indeed, you got it from the fount of knowledge.' Shahr then added: 'By God, I never heard that story except from Umm Salama but in order to make Hajjaj (who was an enemy of the *Ahl al-Bayt*) jealous, I lied and told him that I heard it directly from Muhammad ibn Ali."

The author, in order to confirm that the verse concerns the *Mahdi*, reported from the same work (*al-Durr al-Manthur*) that Ahmad, Bukhari, Muslim, and Bayhaki in the *Kitab al- Asma wa al-Sifat* reported a tradition in which the narrator said: "The Prophet said: 'How will you react when the son of Mary (Jesus) descends among you and your Imam will be from among yourselves?"44

Again, according to the author, this is narrated in the same book from ibn Marduwayh who reported from Abu Hurayra that he said: "The Prophet said: "Soon the son of Mary will descend among you and will kill the Antichrist and the pigs (that Christians consider as lawful from a religious point of view) – the meaning here may be that he will prohibit them from consuming pork – and he will break the Cross

which is one of the Christians' religious symbols (he will annihilate those symbols) and re-introduce the taxes (that had been abandoned) among the People of the Book, so that they pay taxes to the Islamic government; at that time wealth will increase and only God, the Lord of the Worlds, will be worshipped."

Abu Hurayra then said: "If you wish, recite the verse: "And there is none of the People of the Book but must believe in him before his death", which means 'before the death of 'Isa'" and he repeated 'the death of 'Isa' three times." 45 Tabataba'i comments that the traditions concerning the descent of Jesus at the time of the appearance of *Mahdi* are numerous both from Shi'ite and Sunnite sources, and reported either from the Prophet or from the *Ahl al–Bayt*.

Allama then reports another view concerning the Prophet apart from the one mentioned above. He reports from the *tafsir al-'Ayyashi*, a tradition reported from Harith ibn Mugheerah who reported from Imam Sadiq who said that the following verse "And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them" is about the Prophet.

The author comments that although this tradition seems to be in contradiction with the verses concerning 'Isa, however it is possible to say that the aim of these traditions may be to clarify that when the Prophet was appointed and brought a Book and a Divine Law (*Shari'a*), which abrogated the Law brought by Jesus, it became compulsory for the People of the Book to believe in the Prophet Muhammad as well as in Jesus and the Prophets who came before Jesus.

Also, if one of the People of the Book lived after the prophetic mission of the Prophet, and at the moment of his death when the truth is being unveiled, he finds out that Jesus was the truth, he will obviously at the same time realise the truthfulness of the prophethood of the Prophet Muhammad.

Therefore, the belief of the People of the Book in Jesus will be considered as true, only if they also believe in Muhammad. (In other words, they will understand that during their life, they were supposed to follow the religion of Muhammad as it is an abrogating religion, whereas the religion of Jesus is an abrogated one).

Therefore, the Prophet who will be accepted truthfully by the People of the Book and who will bear witness against them is the Prophet Muhammad, who is the absolute proof for people living after his prophetic mission, although Jesus had the same position and there is no contradiction in considering one of the two Prophets in this verse.

In the same book, says the author, it is reported from ibn Sinan who reported from Imam Sadiq concerning the commentary of the verse, that: "The faith of the People of the Book is only valid once they believe in the prophethood of Muhammad."46

Again, Tabataba'i reports from the same book that it is reported from Jabir who reported from Imam Baqir (fifth Imam) that the latter said for the meaning of the above verse that: "No one from among any

of the religions, from the very first to the very last, will die unless he contemplates the truthfulness of the Prophet of God (Muhammad) and the Commander of the Believers (Amir al-Mu'minin Ali)".47

Concerning this view, Allama Tabataba'i comments that "It is not sure that the Imam's purpose was to give a commentary of the verse or even to adapt his word to the verse because it is likely that these words were merely the continuation of other words that the Imam might have said regarding the verse, and such (fragmented) traditions are numerous."

He finally reports from the same book, a tradition from Mufadhdhal ibn 'Umar who said: "I asked Imam Sadiq about the meaning of the verse "And there is none of the People of the Book but must believe in him before his death", and he answered: 'This verse has been revealed for us, the People of the House; any of the children of Fatima will not die and leave this world unless they testify in favour of the Imam and his Imamate in the same way that the children of Ya'qub testified in favour of Yusuf...".48

Concerning this tradition, the author comments: "This tradition is among the traditions that have a unique transmitter (which is not valid except in *Ahkam*). Besides, the source of this tradition is not mentioned."

7) Qur'an 8: 39

And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do. 49 [8:39]

A- Tafsir Majma' al-Bayan by Shaykh Tabarsi

The author of *Majma' al–Bayan* <u>50</u> first explains the meaning of "*Wa qatiluhum, hatta la takuna fitnah*" ("And fight them on until there is no more tumult or oppression"): "This first part of the verse was directed at the Prophet and the believers so that they would fight against the unbelievers and put an end to their provocative disturbances."

He then explains the meaning of "Wa yakuna ad-dinu kulluhu lillah" ("and there prevail justice and faith in Allah altogether and everywhere"): "This second part means that the people of the Truth and the Falsehood gather around the True religion and accept correct beliefs, and because of the acceptance of the True religion by the people, religion in its entirety belongs to God."

The author then reports a tradition from Zurarah who reported it from Imam Sadeq who said: "The *ta'wil* has not yet been reached. At the moment of the rise of our *al-Qa'im*, the people who will then be on earth will see the realization of the *ta'wil* of this verse and the religion of Muhammad will dominate the universe, and no polytheists (Pagans) will remain on earth."51

B- Tafsir al-Mizan by Allama Tabataba'i

Tabataba'i52 reports from Tabarsi's work (Majma' al-Bayan) that Zurarah and others besides him

reported from Abi 'Abdillah (sixth Imam) that he said: "The *ta'wil* of this verse has not yet been reached. When our *al-Qa'im* rises, those who recognise him will rapidly see the *ta'wil* of this verse. And the religion of Muhammad will reach such a rank that not even one single polytheist will remain on earth".

The author also says that 'Ayyashi reported this tradition in his *tafsir* from Zurarah who reported it from the Imam, and concerning the meaning of this verse, there is a tradition in the *Kafi* (work of Shaykh Kulayni) reported from Muhammad Ibn Muslim who reported it from Abi Ja'far (fifth Imam) and also 'Ayyashi reported a similar tradition from 'Abd al–A'la Halbi from Abi Ja'far.

8) Qur'an 11: 8

If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it (actually) reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!53 [11:8]

A- Tafsir Majma' al-Bayan by Shaykh Tabarsi

Shaykh Tabarsi54 reports several commentators' views concerning the meaning of "umma" in this verse:

- He reports from ibn 'Abbas and Mujahid that the term "umma" in this verse has the meaning of "time", as it appears in another verse also.
- He reports from Ali ibn 'Isa who said that "umma" means "community"; the meaning of the verse would then be, "if we delay their punishment until another community comes after them, one that also keeps insisting on their blasphemy and no believers would mingle with them... as we did with the community of the Prophet Nuh."
- Jaba'i said that the meaning of the verse is that "if we delay their punishment until the people after them come, who are ordered to perform duties and who also behave with disobedience, when at this moment the divine wisdom orders their annihilation ..."
- Tabarsi then reports from the traditions of Imam Baqir (fifth Imam) and Imam Sadiq (sixth Imam) who said: "The meaning of "ummatin ma'dudah" in that verse is the Companions of Imam Mahdi, whose number is the same as the Companions of Badr, who were more than three hundred and ten people, and like the clouds in autumn, they will gather in circle around him."

B- Tafsir al-Mizan by Allama Tabataba'i

Tabataba'i<u>55</u> explains the expression "*Ila ummatin ma'dudah*" in this verse and gives several meanings from different *mufassirin*:

1. The word umma means "time".

2. It is also possible that "umma" means "community", and in this case the meaning of the verse would be "and if we delay the punishment of the nonbelievers until the arrival of a limited community, they would say: why that punishment did not appear?" "Limited community" would refer to the believers (mu'minin), since God promised that one day He would grant this religion to a virtuous community, a community that would never consider anything above the religion of God, and whenever these people are gathered together and ready, God would establish for them the religion that is pleasing to them, as it appears in the Qur'an 5: 54;

O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him, – lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things, 56 and in the Qur'an 24: 55;

Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion – the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked.57

And this view is acceptable.

- 3. Some of the commentators said that the word "*Umma*" means "community" but a community that would arrive after the non-believers, and would be even worse than the preceding one, and the members of this community would persist in their blasphemy and lack of belief. At that time, God would trap them in his punishment, just like he did at the time of the prophet Nuh.
- 4. Others said that the word "*Umma*" conveys the meaning of "community" but a community that will come after the present infidels and that will persist in sinning against God to the extent that the Day of Judgement will come because of its members.

However, these last two versions are weak and incorrect because they rely on a false foundation, which is that those punished are the future non-believers and not the ones discussed in the verse.

Tabataba'i then reports from the *Tafsir* of al–Nu'mani who, according to his own source from Ishaaq ibn 'Abd al-'Aziz who himself reported from Imam al–Sadiq who said regarding this verse: "The meaning of punishment and penalty (*'athaab*) is the reappearance of the *Mahdi* and "*Ummatin ma'dudah*" means the Companions of Badr and those who participated in that battle."58

The writer adds that this last meaning is also reported by al-Kulayni in his *Kafi* and Qummi and 'Ayyashi in their *Tafsir* works from Imam Ali, Imam al-Bagir and Imam al-Sadiq.

Finally, he mentions that in the *Majma' al–Bayan*, it is reported that some commentators said that "*Ummatin Ma'dudah*" refers to the Companions of the *Mahdi* who number just over three hundred and ten, the same number as the Companions of Badr, and who will gather around him on the day of his reappearance within an hour, in the same way as the clouds in autumn gather. It is said that this meaning was reported from Imam Abi Ja'far and Abi 'Abdillah.

9) Qur'an 48: 28

It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness. 59 [48:28]

A- Tafsir Majma'al-Bayan by Shaykh Tabarsi

For this verse, Shaykh Tabarsi60 explains the expression "*liyudhhirahu* 'ala al-dini kullihi" ("to proclaim it over all religion") as the fact that he will make Islam, with all its arguments and proofs, dominate over all the religions. He then reports some views that he does not reject:

- Some of the commentators said that Islam would be victorious over all the religions by means of propagation and development and success throughout the lands.
- Some of the commentators said that all this would happen at the time of the reappearance of the *Mahdi* when no other religion will remain on earth except Islam.

10) Qur'an 41: 53

Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things? 61 [41:53]

A- Tafsir al-Mizan by Allama Tabataba'i

Tabataba'i<u>62</u> explains that "the verse concerns God's promise that soon He will show the Signs on the horizons and within the people themselves, so that it becomes clear for everyone that the Qur'an is the truth. Indeed in "annahu al-Haqq" ("this is the Truth") the pronoun hu seems to refer to the Qur'an.

And the Signs which are able to prove the veracity of the Qur'an will be the Signs from the Qur'an itself, those which inform the people about events and promises which will soon be realised; for example, the verses informing people that God will help His Prophet and the believers (*Mu'minin*), will put the earth at their disposal, will enable their religion to triumph over all other religions, and will take His revenge on the polytheists from *Quraysh*."

The author then mentions several possible *tafsirs* for the verse:

- 1. This prediction came to be realised by the victory over the polytheists in the battle of Badr and the conquest of Mecca by the Prophet and the believers. Of course, these events are historical and constitute a sign in favor of the veracity of the Qur'an, because the Qur'an had predicted these events before their fulfillment, and they occurred exactly in the way the Qur'an described.
- 2. It is also possible that the signs by which the truth will become clear may be applied to the fact that God will soon enable His religion to triumph over all the religions in its true meaning, so that no one and nothing will be worshipped but God the Unique. We have already mentioned this meaning from other verses such as in the Qur'an 24: 55.

Tabataba'i comments that the difference between the two interpretations given above is that in the first case, the verse addresses the Polytheists (*Mushrikin*) of Mecca and their followers, and in the second case, it addresses all Polytheists in general. It is also possible to consider the two meanings together.

3. The verse can also be applied to the situation of a person in the last moments of his life, when he has to renounce all his hopes and claims, when he has not any further choice and nothing is left for him but God. In this case, the pronoun *hu* in "annahu al–Haqq" refers to God. The commentators have also given other interpretations for the verse but we will not go into them here.

Tabataba'i does not himself interpret this verse as regarding the *Mahdi* but reports traditions from the *Rawdhat al–Kafi* and from the *Kitab al–'Irshad,* which interpret the verse as concerning the *Mahdi* and does not reject these views. He says that in the *Rawdhat al–Kafi,* it is reported from at–Tayyar from Imam al–Sadiq who said that: "The meaning of the verse is to sink into the earth, metamorphose and become a victim of the meteorites."

The narrator adds that he asked the Imam: "What does "hatta yatabayyana lahum" ("until it becomes manifest to them") mean?" The Imam answered: 'Leave this aside for the time being, it concerns the uprising of the Al-Qa'im (the Mahdi)'."63

The author then reports from the *Kitab al-'Irshad* of Shaykh al-Mufid: "In Mufid's '*Irshad*, it is reported from Ali ibn Abi Hamza, from Abi al-Hasan Musa ibn Ja'far (seventh Imam) concerning this verse that 'It concerns tumult and oppression that will take place on the earth and the transformation that will eliminate the enemies of the Truth'."64

He again reports from the *Rawdhat al–Kafi* a tradition reported from Abi Bassir from Imam al–Sadiq (sixth Imam) who said that: "The meaning of the Sign within the people is the transformation, and the Sign on the horizons is the incompatibility of the time until they see the power of God within themselves and around them.'

I asked: 'What does "hatta yatabayyana lahum annahu al-haqq" ("until it becomes manifest to them that this is the Truth") mean?' The Imam answered: 'It means the uprising of the al-Qa'im (Mahdi), because the Truth that is in God's hand and that will become clear and obvious for the creation and that will be

seen by everyone, is the al-Qa'im (Mahdi)."65

11) Qur'an 97: 5

Peace! This until the rise of morn!66 [97:5]

A- Tafsir Makhzan al-ëlrfan by Banu Nusrat Amin

Banu Amin<u>67</u> after having translated and explained the verse, says that the Qur'an has an outer (*Zahir*) and an inner (*Batin*) meaning and that both *tafsir* and *ta'wil* are used to interpret the verses as they appear in the traditions where the Qur'an has seven inner meanings. She then asserts that it is consequently permissible to ascribe another meaning to the verses in addition to the meaning given by other commentators to this chapter.

Banu Amin then interprets the verse "Salamun hiya hatta matla'il–fajr" ("Peace it is until the rise of morn!") in two different ways: The angels and Gabriel (Ruh) send their blessings and greetings to the Muhammadan soul and body and nature as long as nature and creation exist and until his pure soul returns from the world of nature to the world of Light and rejoins the Truth.

It is reported in some of the traditions that the pronoun *hiya* refers to the Imam of the time, the *Mahdi*. Banu Amin adds that "this view confirms our interpretation of the verse as referring to the Prophet Muhammad, since the Imam of the time is the manifestation, the incarnation and the representative of the Prophet."

12) Qur'an 61: 9

It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).68 [61:9]

A- Tafsir Makhzan al-ëlrfan by Banu Nusrat Amin

In the interpretation of "*liyudhhirahu* 'ala al–din kullihi" ("that he may proclaim it over all religion") Banu Amin<u>69</u> says that there is no doubt that the pronoun *hu* refers to the Qur'an and the religion of Islam which means that Islam will prevail and reign over all the religions of the world.

She adds that we can see that Islam has not yet reached the whole world but we know that the promise of God is the Truth, so a time must certainly come when Islam will dominate all the religions, and this can only be realised with the help of the *Mahdi's* reappearance from the Prophet's offspring, after which no one will remain unless he pronounces the declaration of faith in Islam (*Shahada*).

She then reports from the *Minhaj al–Sadiqin* and from Ali ibn Ibrahim Qummi that the *al–Qa'im* from the Prophet's offspring will complete the religion of God and will establish it and enable it to reign over all other world religions in such a way that, apart from God, nothing else will be worshipped, and this is the

meaning of the Prophet's saying: "he will fill the earth with justice and equity as it was filled with oppression and tyranny."

- 1. Seyyed Hashim al-Bahrani : Sima-ye Hazrat-e Mahdi dar Qur'an, p.23
- ولقد كتبنا في الزبور من بعد الذكر أن الأرض يرثها عبادي الصالحون .2
- 3. Majma' al-Bayan, Vol. 16, p. 170
- ،قال (ص): رويت لى فاريت مشارقها و مغاربها و سيبلغ ملك أمتى ما روي لى منها الأرض .4
- قال النبي (ص): لو لم يبق من الدنيا اليوم واحد لطول الله ذالك اليوم حتى يبعث رجلا صالحا من أهل بيتي يملا الأرض عدلا و قسطا كما قد ملئت .5 ظلما و جورا
- قال النبي (ص): لا يزداد الأمر الاشده ولا الناس إلا شحا ولا الدنيا إلا إدبارا ولا تقوم الساعة إلا على أشرار الناس ولا مهدي إلا عيسى ابن مريم .6
- 7. Al-Mizan, vol. 14, p. 453
- 8. Makhzan al-'Irfan, Vol. 10 p. 309
- 9. The same tradition is reported by Shaykh Tabarsi in his tafsir of the same verse
- وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلُفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمُكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلْنَّهُمْ مِنْ عَلْوَا الصَّالِحَاتِ لَيَسْتَخْلِفَنَهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلُفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمُكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيْكَ مَا الْفَاسِقُونَ بَعْد خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۚ وَمَنْ كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ
- 11. Majma' al-Bayan, Vol. 17 p. 161
- روي العياشي، باسناده عن علي ابن الحسين، إنه قراء الأيه و قال هم والله شيعتنا أهل البيت، يفعل الله ذلك بهم على يدي رجل منا و هومهدي هذه <u>11.</u> الأمة و هوالذي قال رسول الله (ص) لو لم يبق من الدنيا اليوم واحد لطول الله ذالك اليوم حتى يبعث رجلا صالحا من أهل بيتي يملا الأرض عدلا و قسطا كما قد ملئت ظلما و جورا
- وَإِذْ قَالَ رَبُّكَ لِلْمَلَاثِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً 🗈 قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ 🗈 قَالَ إِنِّي أَعْلُمُ مَا 🚹 🗓 لَا مَلَاثِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً 🗈 قَالُ إِنِّي أَعْلُمُ مَا لَالْتَمِانَ عَلْمُونَ لَا تَعْلَمُونَ لَا تَعْلَمُونَ لَا تَعْلَمُونَ لَا تَعْلَمُونَ
- يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ 🗈 إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ <u>14.</u> شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحسَاب
- أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ 🗈 فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا 🎦.
- 16. Makhzan al-'Irfan : Vol. 9 p. 137
- 17. قال النبي (ص): لو لم يبق من الدنيا اليوم واحد لطول الله ذالك اليوم حتى يبعث رجلا صالحا من أهل بيتي يملا الأرض عدلا و قسطا كما قد ملئت خلما و جورا ظلما و جورا
- قال رسول الله (ص): إني تارك فيكم الثقلين، كتاب الله و عتري أهل بيتى، فانهما لن يفترقا حتى يردا على الحوض 18.
- الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَممَّا رَزَقْنَاهُمْ يُنْفِقُونَ .19
- 20. Majma' al-Bayan, Vol. 1 p.60
- 21. Al-Mizan: Vol. 1, p.68
- وَالَّذِينَ يُوۡمُنُونَ بِمَا أُنْزِلَ اِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقنُونَ .22
- 23. Tafsir Makhzan al-ëlrfan : Vol. 1 p. 91
- وَلَوْ تَرَىٰ إِذْ فَزعُوا فَلَا فَوْتَ وَأُخِذُوا مِنْ مَكَانِ قَريبِ .24
- <u>25.</u> Among the signs of the Mahdi's reappearance in the traditions is the emergence of the Sufyani (a short time before the Mahdi's appearance) from the region of Syria, who will massacre the Shi'ites, and whose army will be swallowed up by the earth in the desert on the way to Mecca where he planned to destroy the Ka'ba. See Ali Kurani, Asr-e Zuhur, p.90
- 26. Majma' al-Bayan, Vol. 20, p.294
- 27. a desert between Mecca and Medina
- روي عن حذيفة ابن اليمان عن النبي (ص): ذكر فتنة تكون بين أهل المشرق والمغرب قال فبينا هم كذلك يخرج عليهم السفياني من وادي اليابس في .82 فور ذلك حتى ينزل دمشق فيبعث جيشين، جيشا إلى المشرق و آخر إلى المدينة حتى ينزلوا بأرض بابل من المدينة الملعونة يعني بغداد فيقتلون أكتر من ثلاثة آلاف و يفضحون أكتر من مائة إمرأة و يقتلون بها ثلاثماءة كبش من بني العباس ثم ينحدرون إلى الكوفة فيخربون ما حولها ثم يخرجون متوجهين إلى الشام فيخرج راية هدى من الكوفة، فتلحق ذلك الجيش فيقتلونهم ، لا يفلت منهم مخبر ، ويستنقذون ما في أيديهم من السبي والغنائم ، ويحل الجيش الثاني بالمدينة فينتهبونها ثلاثة أيام بلياليها ثم يخرجون متوجهين إلى مكة ، حتى إذا كانوا بالبيداء ، بعث الله جبرئيل فيقول يا جبرئيل! اذهب فأبدهم ، فيضربها برجله ضربة يخسف الله بهم عندها ولا يفلت منها إلا رجلان من جهينة ، فلذلك جاء القول وعند جهينة الخبر اليقين
- 29. Al-Mizan, Vol. 16, p. 592
- أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلُفَاءَ الْأَرْضِ ۚ أَإِلَٰهٌ مَمَ اللَّهِ ۚ قَلِيلًا مَا تَذَكَّرُونَ .30
- وَلِكُلِّ وَجْهَةٌ هُوَ مُوَلِّيهَا ؟ فَاسْتَبَقُوا الْخَيْرَات ؟ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعًا ؟ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ 31.

- 32. Tafsir Makhzan al-ëIrfan : Vol. 8, p. 311
- 33. See note concerning the Sufyani under Allama Tabatabai's Tafseer of Verse 34:51
- هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ .34
- 35. Majma' al-Bayan, Vol. 11 p. 73
- قال أبو جعفر: إن ذلك يكون عند خروج المهدي من آل محمد فلا يبقى أحد إلا أقر بمحمد .36
- 37. قال المقداد ابن الأسود سمعت رسول الله (ص) يقول لا يبقي على ظهرالأرض بيت مدر ولا وبر إلا أدخله الله كلمة الإسلام إما بعز العزيز و إما بذل ...ذليلذليل
- 38. Al-Mizan : Vol. 9 p. 315
- قال أبو عبدالله في قوله عز و جل: هوالذي أرسل رسوله بالهدى و دين الحق... الاية، والله ما نزل تأويلها بعد ولا ينزل تأويلها حتى يخرج القائم فإذا .<u>.98</u> خرج القائم لم يبق كافر بالله ولا مشرك بالإمام إلا كره خروجه حتى لو كان الكافر في بطن صخرة قالت: يا مؤمن في بطن كافر فاكسرني و أقتله (تفسير (الميزان، سورة التوبة آية: ٣٢
- 40. Majma' al-Bayan, Vol.6 p. 137
- 41. Hajjaj Ibn Yusuf al-Thaqafi (d.259 AH/ 873 CE) was the governor of Iraq designated by the Caliph Abdul Malek. He is known for the massacre and torture of thousands of people in Iraq
- 42. عن باقر بن علي بن الحسين بن علي ابن أبي طالب قال: إن عيسى ابن مريم ينزل قبل يوم القيامة إلى الدنيا و لا يبقى أهل ملة يهودي أو نصراني أو .42 غيره إلا و من أمن به قبل موت عيسى و يصلى خلف مهدي
- 43. Al-Mizan: Vol.5, p.219
- عن أبي هريرة قال: قال رسول الله (ص) كيف أنتم إذا نازل ابن مريم فيكم و إمامكم منكم .44
- عن أبي هريرة قال: قال رسول الله (ص): يوشك إن ينزل فيكم ابن مريم حكما عدلا يقتل الدجال و يقتل الخنزير و يكسر الصليب و يضع الجزية و .45 يقبض المال و تكون السجدة واحدة لله رب العالمين و إقرأ وا إن شئتم: و إن من أهل الكتاب إلا ليؤمنن به قبل موته، موت عيسى ابن مريم. ثم يعيدها .
- 46. ايمان أهل الكتاب إلا ليؤمنن به قبل موته و يوم القيامة يكون عليهم شهيدا. فقال: إيمان أهل الكتاب إنما يط. ومن أهل الكتاب إلا ليؤمنن به قبل موته و يوم القيامة يكون عليهم شهيدا. فقال: إيمان أهل الكتاب إنما عليه و اله
- عن أبي عبدالله في قوله: و إن من أهل الكتاب إلا ليؤمنن به قبل موته و يوم القيامة يكون عليهم شهيدا. قال ليس من أحد من جميع الأديان يموت إلا 47. رأي رسول الله (ص) و أمير المؤمنين (ع) حقا من الأولين و الأخرين.
- 48. عن المفضل بن عمر قال سألت أبا عبدلله (ع) عن قول الله: و إن من أهل الكتاب إلا ليؤمنن به قبل موته. فقال: هذه نزلت فينا خاصة، إنه ليس رجل 48. من ولد فاطمة يموت و لا يخرج من الدنيا حتى يقر الإمام و لا مامته، كما أقر ولد يعقوب ليوسف حين قالوا: تالله لقد اثرك الله علينا
- وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّه ۚ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ .49
- 50. Majma' al-Bayan : Vol. 10, p. 218
- روي زرارة و غيره عن أبي عبدلله (ع) إنه قال: لم يجيء تأويل هذه الاية و لو قام قائمنا بعد سيري من يدركه ما يكون من تأويل هذه الاية و ليبلغن دين .51 محمد (ص) ما بلغ الليل حتى لا يكون مشرك على ظهر الأرض.
- 52. Al-Mizan, Vol. 9 p.114
- وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ 🗈 أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِنُونَ .53
- 54. Majma' al-Bayan, Vol. 12, p. 12
- 55. Al-Mizan, Vol. 10 p.217
- يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا <u>.66</u> يَخَافُونَ لَوْمَةَ لَاثِم ۚ ثَلْكِ فَضَلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ ۖ وَاللَّهُ وَاسِعٌ عَلِيمٌ
- وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلُفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُّمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَقُهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلُفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُّمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلُونَ مِنْ كُونَ بِعَدْ ذَٰلِكَ فَأُولُئِكَ هُمُ الْفَاسِقُونَ بَعْد ذَٰلِكَ فَأُولُئِكَ هُمُ الْفَاسِقُونَ
- <u>58.</u> في تفسير النعماني عن أبي عبدالله (ع) في قوله: لئن أخرنا عن هم العذاب إلى أمة معدودة، قال العذاب خروج القائم (ع) و الامة المعدودة أهل بدر و .<u>58</u> أصحابه ...أصحابه
- هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّه ١ وَكَفَىٰ بِاللَّه شَهِيدًا .59
- 60. Majma' al-Bayan, Vol. 23, p. 175
- سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاق وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ا أَوْلَمْ يَكُف برَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ .61
- 62. Al-Mizan: Vol. 17, p.601
- في روضة الكافي بإسناده عن الطيار عن أبي عبدالله (ع) في قوله عز و جل: سنريهم آياتنا في الافاق و في أنفسهم حتى يتبين لهم أنه الحق، قال: . <u>63.</u> خسف و مسخ و قذف. قال: قلت: حتى يتبين لهم؟ قال: دع ذا، ذلك قيام قائم.
- في إرشاد المفيد عن على بن أبي حمزة عن أبي الحسن موسى (ع) في ا لاية قال: الفتن في آفاق الأرض والمسخ في أعداءالحق .64

- في روضة الكافي بإسناده عن أبي بصير عن أبي عبدالله (ع) في الاية قال: يريهم في أنفسهم المسخ و يريهم في الآفاق انتقاض الافاق عليهم فيرون .65 . قدرة الله عز و جل في أنفسهم و في الافاق. قلت: حتى يتبين لهم أنه الحق؟ قال: خروج القائم هو الحق عندالله عز و جل يراه الخلق
- سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ 66.
- 67. Makhzan al-ëIrfan, Vol. 4, p.206
- هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ 68.
- 69. Makhzan al-ëlrfan, Vol. 5, p. 279

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