

Imam
E
Zamana (atfs)
In
Quran & Hadiths

Selected Hadiths from
Al Mahujjah fe Manzil
fe
Al Qaim al Hujjah (atfs)

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Sura al Baqarah (The Cow)

الم

Ayah 1 "Alif Lam Mim"

(See ayah 3)

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Ayah 2 "This Book, there is no doubt in it, is a guide to those who are pious"

(See ayah 3)

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

Ayah 3 "Those who believe in the unseen and establish prayer and spend in the way of their Lord out of what We have given them."

Imam Jafar Sadiq (asws) narrates regarding this ayah, "Those who are pious" are the Shia of Ali (asws). The unseen is the Decisive Hujjah who will be in occultation (ghaybat). Proof of this is in the saying of Allah, "And they say, "Why is not a sign sent down to him from his Lord? Say: "Verily, the unseen is only for Allah, therefore wait; verily, I am with you, among those who wait" (10:20)

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 340)

Dawud bin Katheer al Reqqi narrates that Imam Jafar Sadiq (asws) said regarding these ayahs, "Those who believe in the unseen" are those who believe and testify that the reappearance of Imam e Zamana (atfs) is haq (truth)."

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 340)

RasoolAllah (saw) said, "Blessed are those who are patient during the time of the Twelfth Imam (atfs)'s ghaybat (occultation). Blessed are those who stay steady in their love for the Imam (atfs). They are those whom Allah describes in His Book as "Those who believe in the unseen".

(Kifayat al Athar pg 60)

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

Ayah 10 "There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they lied."

(See Sura 26 ayah 4)

Ayah 148 "Hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things."

Imam Muhammad Baqir (asws) narrates regarding this ayah, *"Allah says in His Book, "Hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things." Good works is believing in the Wilayat of Ameerul Momineen (asws).*

(Tafseer Qumi Second Edition pg 205)

Imam Jafar Sadiq (asws) narrates from His Father regarding this saying of Allah, Imam Muhammad Baqir (asws) said, *"Good works" is in reference to the Wilayat of Ameerul Momineen (asws). "Wherever you are, Allah will bring you all together" is in reference to the companions of Imam e Zamana (atfs) who number slightly more than 310 men. I swear by Allah, they are the "reckoned time" (11:8) who will unite within one hour just as the clouds gather in the sky".*

(Al Kafi vol 8 pg 313)

Imam Zainul Abideen (asws) and Imam Muhammad Baqir (asws) narrate regarding this ayah of Allah, *"Fuqada (missing ones) are a group of people who will disappear from their beds and find themselves in Mecca. Allah says, "Wherever you are, Allah will bring you together", and this is in reference to the companions of Imam e Zamana (atfs.)*

(Al Ghaybah by Nomani pg 168)

Mufaizal narrates from Imam Jafar Sadiq (asws) regarding this ayah of Allah, Imam (asws) said, *"When Allah gives permission for the reappearance of Imam e Zamana (atfs), He will call upon Allah with His Hebrew name. Suddenly His 313 companions will be gathered around Him the way clouds gather together in the sky. These 313 companions are the standard bearers. Some of them will disappear from their beds at night and find themselves in Mecca while others will travel on clouds during the day. Their names, titles, and lineage is already written.*

I (Mufaizal) asked, *"May I sacrifice my life for You. Who are stronger in faith?"*

Imam (asws) replied, *"Those who travel on clouds during the day. They are the missing ones and the following ayah is in reference of them, "Wherever you are, Allah will bring you all together".*

(AlGhayba pg 168)

Abi Baseer narrates from Imam Jafar Sadiq (asws) regarding this ayah of Allah, Imam (asws) said, *"This ayah is in reference to the companions of Imam e Zamana (atfs). They will be united with no compulsion".*

(Al Ghayba pg 127)

Jabir narrates from Imam Muhammad Baqir (asws) regarding this ayah of Allah, Imam (asws) said, *"Allah will gather the 313 companions of Imam e Zamana (atfs) with no compulsion just as the clouds gather together in the sky.*

O'Jabir! They are those this ayah "Wherever you are, Allah will bring you together" was revealed. They will pay allegiance to Him (atfs) between Rukn and Maqaam. He (Imam e Zamana atfs) will have the covenant of RasoolAllah (saw) with Him, the covenant that is inherited from one Imam (asws) to the next."

(Al Ghayba pg 150)

In Tafseer Ayyashi it is written Abi Sameen, a servant of Imam Musa Kazim (asws) narrates, "I asked Imam Kazim (asws) regarding this ayah, "Wherever you are, Allah will bring you together".

Imam (asws) said, "I swear by Allah that when Our Qaim (atfs) reappears, Allah will gather Our Shia for Him from every country."

(Tafseer Ayyashi First Edition pg 64)

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

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

Abi Baseer narrates from Imam Jafar Sadiq (asws) regarding this ayah of Quran, Imam (asws) said, "The year before Imam e Zamana (atfs) reappears the following will occur; people will experience hunger; people will live in extreme fear of being killed; and people will suffer loss of wealth, life and livelihood. This saying of Allah clearly explains this."

(Al Ghayba pg 132)

Abu Hamza Thumali narrates, "I asked Imam Muhammad Baqir (asws) regarding this ayah of Allah, "We shall surely try you with something of fear and hunger". Imam (asws) said, "There will be a general hunger and there will be a specific hunger. The general hunger will take place in Shaam, and the specific hunger will be in Kufa. The hunger in Kufa will be only for the enemies of the Family of RasoolAllah (saw) and Allah will destroy them with starvation.

As for fear, it will be only general. It will be in Shaam where the people will fear the reappearance of Imam e Zamana (atfs). "

(Tafseer Ayyashi First Edition pg 67)

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ 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 كَمْ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ ۗ وَاللَّهُ مَعَ الصَّابِرِينَ

Ayah 249 "So when Talut departed with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against

Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient”

Abi Baseer narrates Imam Jafar Sadiq (asws) said, “The companions of Talut were tested by a river and the companions of al Mahdi (atfs) will be tested similarly.”

(Al Ghaibah by Nomani pg 316)

Sura Aal e Imran (Family of Imran)

أَفَعَبَّرَ دِينَ اللَّهِ يَبْعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

Ayah 83 “Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned”

Imam Muhammad Baqir (asws) said regarding this ayah of Allah, “When Imam e Zamana (atfs) reappears, there will not be even one village left on this earth whose inhabitants do not testify that there is no god but Allah and Muhammad (saw) is the Messenger of Allah. This is the meaning of the ayah, “to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned”

(Tafseer Ayyashi Second Edition pg 59)

Sura Nisa (The Women)

يَا أَيُّهَا الَّذِينَ آوْتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعْنَا أَصْحَابَ السَّبْتِ ۗ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

Ayah 47 “O’you to whom the scripture has been given, believe in what We have sent down, confirming what is already with you, before We change their faces and turn them to their backs”

Shaik Mufeed narrates that Imam Muhammad Baqir (asws) said regarding this ayah, “When the army of sufyani (la) will reach Bayzaa, a crier will call from the heavens, “O’Bayzaa! Destroy this nation”. The land of Bayzaa will swallow all of them except for three people who are from the family of Kalb and whose faces will be turned backwards. This ayah was revealed in reference to this incident.

(Al Ikhtisas pg 256)

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

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

Jabir bin Abdullah Ansari narrates, "When this ayah of Allah was revealed, I asked RasoolAllah (saw), "O'RasoolAllah (saw)! We understood Allah and His Messenger but who are "those vested with authority" by Allah whose obedience Allah has equaled it with Your obedience?"

RasoolAllah (saw) replied, "O'Jabir! They are My caliphs and They are the Imams of the muslims after Me. The first one is Ali (asws) bin Abi Talib (as). After Him, Hasan (asws) is the Imam. After Him, Hussain (asws). Then Ali (asws) bin Hussain (asws). Then Muhammad (asws) bin Ali (asws) who is known in the Taurah as "Baqir" and whom you will meet, o'Jabir! When you do, convey My salams upon Him. After Muhammad (asws) bin Ali (asws), it is al Sadiq (truthful), Jafar (asws) bin Muhammad (asws). Then Musa (asws) bin Jafar (asws). Then Ali (asws) bin Musa (asws). Then Muhammad (asws) bin Ali (asws). Then Ali (asws) bin Muhammad (asws). Then Hasan (asws) bin Ali (asws). After Him, it will be the one who bears the same name and title as Me. He is the Decisive Hujjat (proof) of Allah on this earth and He is the last caliph of Allah upon the creation. He is the Son of Hasan (asws) bin Ali (asws).

Allah will achieve victory throughout the earth through Him. He is the one who will disappear from His Shia and His lovers for an appointed time during which only those whose hearts Allah has tested with faith will remain steadfast in His Imamate.

I (Jabir Ansari) asked, "O'RasoolAllah (Saw)! Will the Shia benefit from Him while He is in ghaybat (occultation)?"

RasoolAllah (Saw) replied, "Yes! I swear by He who sent Me as a prophet that they will. They will see His light and benefit from His wilayat just as people benefit from the sun when it is behind the clouds.

O'Jabir! This is one of the secrets of Allah."

(Kamal ul Deen wa Tamam al Naimah First Edition pg 253)

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا

Ayah 69 "And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the righteous, and an excellent companion are they!"

Imam Jafar Sadiq (asws) said regarding this ayah of Allah, "The prophets" in this ayah refers to RasoolAllah (saw). "The truthful" is Ali (asws) bin Abi Talib (as). "The martyrs" are Hasan (asws) and Hussain (asws). "The righteous" are the Imams (asws). "The excellent companion" is Imam e Zamana (atfs) from the Family of RasoolAllah (saw)."

(Tafseer Qumi First Edition pg 142)

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

Ayah 77 *“Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.”*

Imam Muhammad Baqir (asws) said regarding this ayah of Allah, *“I swear by Allah that which Hasan (asws) bin Ali (asws) did for this nation was greater than the entire universe. This ayah was revealed regarding Him. “Have you not seen those to whom it was said; ‘withhold your hands and keep up prayers and pay the poor rate (zakat)?”. This ayah refers to those who disobeyed Him and asked Him to rise up against muawiya (la).*

“But when fighting is prescribed for them” with Hussain (asws) bin Ali (asws), they said, “Our Lord! Why have You ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end?” And by asking for respite they wanted to wait until the reappearance of Imam e Zamana (atfs)”.

(Al Kafi vol 8 pg 330, Tafseer Ayyashi First Edition pg 257)

Imam Jafar Sadiq (asws) said regarding this ayah of Allah, *““Have you not seen those to whom it was said; ‘withhold your hands and keep up prayers and pay the poor rate (zakat)?” with Hasan (asws). “But when fighting is prescribed for them” with Hussain (asws), they say, “Our Lord! Why have You ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end?” until the reappearance of Imam e Zamana (atfs). Then we would be able to support Him and help Him to achieve victory. Allah said to them, “The provision of this world is short, and the hereafter is better for him who guards (against evil)”*

(Tafseer Ayyashi First Edition pg 257)

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

Ayah 159 *“And there is not one of the followers of the Book but most certainly believes in Him before his death, and on the day of resurrection he (Isa) shall be a witness against them.”*

Shahr bin Hawshab narrates, “Hajjaj said to me, “O’Shahr! One of the ayahs in Quran has confused me.”

I replied, “O’master! To which ayah are you referring?”

He replied, *“And there is not one of the followers of the Book but most certainly believes in Him before his death,”* . I have slaughtered many Jews and Christians. I look at their mouths after I have slain them, but I do not see their mouths moving nor do they testify to anything.”

I replied, “O’master! It does not mean what you think. It means Nabi Isa (as) will come back to this world before the Day of Judgement. He will pray behind Imam e Zamana (atfs) and all will believe in Him.”

Hajjaj said, “Woe unto you! How do you know this?”

I replied, “Muhammad (asws) bin Ali (asws) bin Hussain (asws) bin Ali (asws) bin Abi Talib (as) narrated this for me.”

He replied, "Then I swear by Allah that you have received this form a purified source".

(Tafseer Qumi First Edition pg 158)

Sura Ma'aida (The Table)

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَالْحَمُّ الْخِنْزِيرِ وَمَا أَهَلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِفَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا
مَا دَكَّكُمْ وَمَا دُبِحَ عَلَى النُّصَبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۚ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ يَبْسُ الدِّينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ۗ
الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۚ فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ ۖ فَإِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ

Ayah 3 "Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful."

Imam Muhammad Baqir (asws) in the tafseer of this ayah said, "This ayah means that on the day of the reappearance of al Mahdi (atfs), the Bani Ummayah will be disappointed for they are those who disbelieved by despairing in the Family of RasoolAllah (saw)."

(Tafseer Ayyashi First Edition pg 291)

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

Ayah 54 "O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, humble before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing."

Sulayman bin Harun narrates, "I said to Imam Jafar Sadiq (asws), "Some people believe that the sword of RasoolAllah (saw) is with Abdullah, grandson of Imam Hasan (asws)." Imam (asws) replied, "I swear by Allah that he has not seen the sword of RasoolAllah (saw) even with one of his eyes, nor did his father except while he was in Karbala with his Uncle, Imam Hussain (asws). It is kept safe for Imam e Zamana (atfs). Even if all of the inhabitants of the earth and heavens unite in an attempt to remove it from where Allah has placed it, they will fail. Even if all of the people become kafirs, Allah will bring a group of people forth who believe in this. Have you not heard the words of Allah, "O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, humble before the believers, mighty against the unbelievers,". Allah further says, "If these people

disbelieve in it, indeed We have already entrusted it to an people who are not disbelievers in it" (6:89). Both of these sayings of Allah refer to the same group of believers".

(Tafseer Ayyashi First Edition pg 325)

Sura An'aam (The Cattle)

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ

Ayah 44 "But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair."

Imam Muhammad Baqir (asws) says regarding this saying of Allah, "When they neglected that with which they had been admonished" refers to the wilayat of Ameerul Momineen Ali (asws) ibn Abi Talib (as) that they had been ordered to follow. "We opened for them the doors of all things" refers to the power and wealth they were given in this life. "Until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair" refers to the coming of Imam e Zamana (atfs). When He reappears, it will be as if "they" never had any power at all and that is why Allah says "they were in utter despair". Allah further said to the prophets (as), "So the roots of the people who were unjust were cut off; and all praise be to Allah the Lord of the worlds" (6:45)

(Tafseer Qumi First Edition pg 200, Basair ul Darjaat pg 78)

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Ayah 45 "So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds"

Imam Jafar Sadiq (asws) said, "But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.(6:44) So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds (6:45)" refers to the reappearance of Imam e Zamana (atfs) with the sword."

(Dala'el al Imama pg 468)

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلْ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ

Ayah 158 "They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting"

Imam Jafar Sadiq (asws) says regarding this ayah of Allah, “Some signs of your Lord” refers to the Imams (asws) and “the awaited sign who comes” refers to Imam e Zamana (atfs). On that day, those who did not previously believe in Imam e Zamana (atfs) will not gain any benefit from their belief even if they had believed in His Fathers (asws).”

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 336)

Abi Baseer narrates Imam Jafar Sadiq (asws) said regarding this ayah of Allah, “This ayah refers to the reappearance of Imam e Zamana (atfs). O’Abi Baseer! Joy and happiness are for the Shia of Imam e Zamana (atfs) who wait for His return during His ghaybat (occultation) and who obey Him after His reappearance. They are the friends of Allah and “for the friends of Allah there is no fear, nor shall they be grieved”. (10:62)”

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 337)

Sura Araaf (The Heights)

هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلًا رَبَّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا
أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

Ayah 53 “Do they wait for aught but its fulfillment? On the day when its fulfillment comes about, those who neglected it before will say: Indeed the messengers of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls and that which they forged has gone away from them”

Imam Jafar Sadiq (asws) narrates regarding this ayah of Allah, “The taweel (hidden meaning) of this ayah is different from zahir (apparent meaning). This ayah refers to the day of the reappearance of Imam e Zamana (atfs) and to the Day of Judgement. “Those who neglected it” refers to those who neglected Imam e Zamana (atfs). On the day of judgement, they will say, “Indeed the messengers of our Lord brought the truth. are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did?”

(Tafseer Qumi First Edition pg 235)

قَالَ مُوسَى الْقَوْمِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ

Ayah 128 “Musa said to his people: Ask help from Allah and be patient; surely the earth belongs to Allah; He causes such of His servants to inherit it as He pleases, and the end is for the pious.”

Imam Muhammad Baqir (asws) narrates regarding this ayah of Allah, “It is written in the book of Ali (asws), “surely the earth belongs to Allah; He causes such of His servants to inherit it as He pleases, and the end is for the pious.” My Family and I are “those who have inherited the earth and the pious ones”.

(Al Kafi vol 1 pg 407, Tafseer Ayyashi Second Edition pg 24)

وَكَتُبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُدْنَا إِلَيْكَ قَالَ عَدَابِي أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ

Ayah 156 "And ordain for us good in this world's life and in the hereafter, for surely we turn to Thee. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our communications."

(see ayah 157)

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

Ayah 157 "Those who follow the Messenger-Prophet, the Ummi, whom they mentioned in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful"

Imam Muhammad Baqir (asws) narrates regarding this ayah of Allah, "My mercy encompasses all things" refers to the knowledge of the Imams (asws) which is the knowledge of Allah. "All things" refers to the Shia. "I will ordain it (specially) for those who safeguard themselves" from the evil of following and obeying anyone other than the Imam (asws). "they mentioned in the Taurat and the Injeel" means they can find the names of RasoolAllah (saw), His Successors (asws) and Imam e Zamana (atfs) written in their books. Imam e Zamana (atfs) is the one who will "enjoins them good and forbids them evil". "Evil" refers to those who deny the Imam (asws) and His status. "makes lawful to them the good things" refers to the gaining of knowledge from only those who are appointed by Allah. "prohibits for them impure things" Impure things refers to the words of Their enemies." removes from them their burden" refers to the sins they committed before knowing the true status of the Imams (asws). After they learn the true status of the Imams (asws) these "shackles" (ie sins) will be forgiven (removed). "those who believe in him" refers to those who believe in Imam e Zamana (atfs). "and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful" refers to those who stayed clear of Jibt and Taghut who are abu bakr (la) and umar (la) whom the people worshiped and obeyed".

(Al Kafi vol 1 pg 429)

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٍ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

Ayah 159 "And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice."

Imam Jafar Sadiq (asws) narrates in the tafseer of this ayah, "When Imam e Zamana (Atfs) reappears from behind the Kaaba, Allah will resurrect 27 men for Him. 14 of them are from the nation of Musa (as)

who mentioned in this ayah. There are also 7 companions of the cave, Miqdaad, Jabir al Ansari, the believer from the nation of Firon and Yusha bin Nun.”

(Dal'ael Al Imama pg 463, Rawdhatul Wa'idheen pg 266, Tafseer Ayyashi Second Edition pg 31)

Sura Anfaal (Spoils of War)

وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنْ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونَ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ

Ayah 7 “And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should be yours and Allah desired to establish the truth by His words and to cut off the root of the unbelievers.”

Jabir narrates, “I asked Imam Muhammad Baqir (asws) regarding the tafseer of this ayah. Imam (asws) replied, “The explanation of this ayah is in its taweel (deep inner meaning). It means Allah intends something but He still has not done it yet.”

Imam (Asws) then said, “to establish the truth by His words”(8:7) means Allah will establish the right of the Family of RasoolAllah (saw) and the taweel of “His words” refers to Ali (asws).”

“The unbelievers” (8:7) refers to the Bani Ummayah whose roots Allah will “cut off”.

“That He may establish the truth” (8:8) means that Allah will establish the right of Ahlul Bayt (asws) at the time of the reappearance of al Mahdi (Atfs).”

“show the falsehood of what was false” means that when al Mahdi (Atfs) reappears, He will destroy the falsehood of Bani Ummayah. This is the meaning of the ayah “That He may establish the truth of what was true and show the falsehood of what was false, though the guilty disliked.” (8:8)

(Tafseer Ayyashi Second Edition pg 49)

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ

Ayah 8 “That He may establish the truth of what was true and show the falsehood of what was false, though the guilty disliked.”

(See ayah 7)

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

Ayah 39 “And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do”

Imam Jafar Sadiq (asws) narrates, "My Father was asked regarding this ayah. He replied, "The taweel (deeper hidden meaning) of this ayah does not apply yet. Those who see the rising of Imam e Zamana (atfs) will see the taweel of this ayah. The religion of Muhammad (Saw) will prevail everywhere and there will be no polytheism upon the land, as Allah has mentioned in His Book."

(Tafseer Ayyashi Second Edition pg 55, Tafseer Majma al Bayaan Fourth Edition pg 543)

وَالَّذِينَ آمَنُوا مِنْ بَعْدُ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Ayah 75 "And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the Book of Allah; surely Allah knows all things."

Imam Zainul Abideen (asws) said, "The ayah was revealed regarding Us"

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 323)

Sura Tawba (Repentance)

وَأَذَانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ إِنَّا بُنِينٌ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ

Ayah 3 "And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve."

Imam Jafar Sadiq (asws) said, "This ayah refers to the reappearance of al Mahdi (Atfs) and the "announcement" refers to al Mahdi (atfs) inviting the people to Him."

(Tafseer Ayyashi Second Edition pg 75)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

Ayah 33 "He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse."

Abi Baseer narrates, "Imam Jafar Sadiq (asws) explained this ayah by saying, "I swear by Allah the taweel (deeper hidden meaning) of this ayah does not apply yet. It will not apply until the reappearance of Imam e Zamana (atfs). When Imam e Zamana (atfs) reappears, there will not remain any disbeliever in Allah nor any polytheist in Imamate (one who believes someone other than Allah can appoints the Imams asws) who will not be "averse" to the rising of Imam e Zamana (Atfs). Even if the disbelievers or polytheists hide inside of rocks, the rocks will speak to the companions of Imam (atfs) and say, "O' momin! There is a kafir hiding inside of me, break me and kill him."

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 670, Tafseer Ayyashi Second Edition pg 86, Taweel al Ayat al Dhahira pg 663)

Ameerul Momineen (asws) narrates, "Has this ayah applied yet!? I swear by He who has My life in His hands that it has not. This ayah will not apply until the people in every village testify at all times, "There is no god except Allah, and Muhammad is the Messenger of Allah".

(Taweel al Ayat al Dhahira pg 663)

Muhammad bin Fuzzail narrates, "I asked Imam Musa Kazim (asws) regarding this ayah. Imam (asws) replied, "This ayah refers to the order of Allah and His Messenger regarding the Wilayat of Ameerul Momineen (asws), and "religion of truth" is the Wilayat.

I asked, "What does "that He may make it prevail over all religions" refer to?"

Imam (asws) replied, "This will apply at the time of the reappearance of Imam e Zamana (atfs) when the "religion of truth" will "prevail over all religions".

(Al Kafi vol 1 pg 432)

Imam Muhammad Baqir (asws) said, "This ayah will apply at the time of the reappearance of al Mahdi (atfs) from the Family of Muhammad (saw) when everyone will believe in Muhammad (saw)".

(Tafseer Majma al Bayaan Fifth Edition pg 25, Tafseer al Qummi First Edition pg 289, Tafseer Ayyashi Second Edition pg 86)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ
الذَّهَبَ وَالْفِضَّةَ وَلَا ينفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ

Ayah 34 "O you who believe! most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,"

Imam Jafar Sadiq (asws) says, "Those of Our Shia who are wealthy should spend their wealth in the way of Allah. When Our Mahdi (atfs) reappears, the wealth of every wealthy person will be haram (unlawful) to him unless he offers it to Our Mahdi (atfs) to use it against His enemies for Allah says, "those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,"

(Al Kafi vol 4 pg 61, Tafseer Ayyashi Second Edition pg 86)

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا
تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Ayah 36 "Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the established religion; therefore be not unjust to yourselves regarding them, and fight the polytheists all together as they fight you all together; and know that Allah is with those who guard (against evil)."

Abu Hamza Thumali narrates, "I was with Imam Muhammad Baqir (asws) one day. After the people left, the Imam (asws) said to me, "O'Abu Hamza! The reappearance of Imam e Zamana (atfs) is one of those

obligatory matters that will not be changed. Therefore, those who meet Allah having doubts about what I shall say, will meet Him as kafirs who deny Him.

Then the Imam (asws) said, "May I sacrifice My Father and Mother for the one whose name is My name and whose title is My title and who is the 7th Imam after Me.

May I sacrifice My Father for the one who will fill the earth with justice and equality after it will have been filled with tyranny and oppression.

O'Abu Hamza! Paradis is haram (forbidden) for those who meet Him but do not submit to Him the same way they submitted to Muhammad (saw) and Ali (asws). Their abode shall be hellfire and how terrible is the abode of the oppressors! Praise be to Allah this ayah is a clear argument for those whom Allah has guided and upon whom He has bestowed His Beneficence.

However, simply knowing the names of the months such as Muharram and Safar cannot be "the established religion" because even Jews, Christians, and Zoroastrians, as well as the rest of mankind from amongst Our followers and Our enemies know these names also.

The "twelve months" mentioned in this ayah refers only to the twelve Imams (asws) who rise with the religion of Allah. The "sacred" on in this ayah refers to Ameerul Momineen Ali (asws), for whom Allah derived a name from His own name the way He (Allah) derived the name of Muhammad (saw) from His name, Mahmoud. Three of Ali (asws)'s Sons share the same name as Him, Ali (asws) ibn Hussain (asws), Ali (asws) ibn Musa (asws), and Ali (asws) ibn Muhammad (asws). Therefore, this name (Ali asws) which is derived from the name of Allah is "sacred" through the sacredness of Allah. May the blessings of Allah be upon Muhammad (saw) and His Family (asws)".

(Al Ghaibah by Nomani pg 43)

Dawud bin Katheer narrates, "I went to Imam Sadiq (asws) in Medina. Imam (asws) asked me, "O'Dawud! What prevented you from coming to Us sooner?"

I replied, "There was a matter I had to attend to in Kufa".

Imam (asws) asked, "Who did you see in Kufa?"

I replied, "May I sacrifice myself for you! I saw Your uncle, Zaid bin Ali (asws) riding a horse and carrying a Quran. He was calling out, "Ask me anything before you lose me for I am the container of great knowledge and I possess detailed knowledge regarding the ayahs of Quran. I am the flag between you and Allah".

Imam (asws) said, "O'Dawud! You have been misguided".

Then He ordered Sumaah bin Mahran to bring a basket of dates. Sumaah brought a basket filled with dates. Imam (asws) picked a date and ate it. Then He removed the pit and planted it in the earth. Suddenly, the pit split and started to grow, blossoming into a fruitful palm tree. Then Imam (asws) picked one of the bunches from the tree. When He opened it, He removed a white piece of paper from within the bunch of dates. He gave the paper to me to read. I found the following two lines written on it:

On the first line it read, "There is no god but Allah, Muhammad (saw) is the messenger of Allah".

On the second line it read, "Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the established religion," Ameerul Momineen Ali (asws) ibn Abi Talib (as), Hasan (Asws) bin Ali (asws),

Hussain (asws) ibn Ali (asws), Ali (Asws) ibn Hussain (asws), Muhammad (asws) ibn Ali (asws), Jafar (Asws) ibn Muhammad (asws), Musa (asws) ibn Jafar (Asws), Ali (asws) ibn Musa (asws), Muhammad (asws) ibn Ali (Asws), Ali (asws) ibn Muhammad (asws), Hasan(Asws) ibn Ali (Asws) and the Decisive Hujjat. “

Then Imam (asws) asked me, “O’Dawud! Do you know when this was written?”

I replied, “Allah, His Messenger and You know better”.

Imam (asws) said, “This was written two thousand years before the creation of Adam (as).”

(Al Ghaibah by Nomani pg 42)

Imam Musa Kazim (asws) narrates, “Allah created a house from noor and placed its pillars upon four foundations. Then He wrote four names on these pillars; Tabarak, Subhan, Alhamd, and Allah. Then He created four names from these four names, and then He created another four names from those four names. Then Allah said, “Verily, the number of months with Allah is twelve months”

(Al Ghaibah by Nomani pg 96)

Abdullah bin Sinaan al Asadi narrates from Imam Jafar Sadiq (asws) who said, “One day My Father (Imam Muhammad Baqir asws) said to Jabir bin Abdullah, “I need to see you privately”. When My Father was alone with Jabir, Imam (asws) said, “Tell Me about the Tablet that My Mother Fatima (sa) had.”

Jabir said, “Allah is my witness that I went to My Master, Fatima (sa), Daughter of RasoolAllah (saw) to congratulate Her on the birth of Imam Hussain (asws). I saw a green tablet in Her hand made of green aquamarine. There was some writing on it with a noor that was brighter than the sun and the Tablet smelled better than musk. I asked Fatima (sa), “What is this Tablet, O’Daughter of RasoolAllah (saw)?”

She replied, “This Tablet is a gift from Allah to My Father. My Father ordered Me to protect it. It contains the names of My Father, My Husband, and the names of His Successors from My Sons after Him.”

I asked Her to give it to me so I could write a copy of its contents and She agreed.

Then My Father (Imam Muhammad Baqir asws) said to Jabir, “Can you show Me what it was that you wrote?”

Jabir replied, “Yes”. Then he went to his house and brought a red piece of leather with him.

My Father said to him, “Look at your copy and see if what I say is what you have written there. This is what is written on the Tablet:

“In the name of Allah, Most Gracious, Most Merciful. This is a letter from Allah, the Most Honorable, Most Knowledgable and Most Wise that was sent with the guardian spirit to Muhammad (Saw), the last of the messengers.

O’Muhammad (saw)! Verily the number of months with Allah is twelve months in Allah’s Book since the day He created the heavens and earth. Of these four are sacred. That is the established religion. So be not unjust therein to yourselves.”

O’Muhammad (saw)! Glorify My Names, be thankful for My grace and do not deny My blessings. Do not desire anyone but Me and do not fear anyone but Me because those who desire anyone but Me or fear anyone but Me will be punished in a way that I have never punished anyone else from all of the worlds.

O'Muhammad (saw)! I have chosen You from amongst all of the prophets and I have given preference to Your Successor, Ali (asws) above all of the successors.

I have made Hasan (asws) the possessor of My knowledge after the time of His Father and I have made Hussain (asws) the best of the Sons from the first to the last and through Hussain (asws) the Imamate will continue.

Ali (asws), al Sajjad the beauty of the worshippers, will be after Hussain (asws) and then it will be Muhammad (asws), al Baqir the one who opens My knowledge and invites people to My path. Then it will be Jafar (asws), al Sadiq the truthful in His speech and actions after whom there will be a deafening conspiracy.

Woe and more woe unto those who deny My slave and best of My creation, Musa (asws). Then Ali (asws), al Reza, will be killed by a disbelieving shaitan and He will be buried in the city that was built by the righteous slave next to the worst of Allah's creation.

Then Muhammad, al Hadi, the one who resembles His blessed Grandfather. Then Ali (asws), al Naqi, the guide to My path, the one who safeguards My sanctity and leads My creation. After Him, it will be Hasan (asws), al Askari, the honorable who will leave behind His Son, Muhammad (atfs), the one with two names who will reappear at the end of time. There will be a white cloud over Him to offer Him shade from the sun. Then a crier will announce in an eloquent voice which will be heard by everyone everywhere, "This is the Mahdi (atfs) of the Family of Muhammad (saw)." He will fill the earth with justice just as it was filled with tyranny".

(Taweel al Ayat al Dhahira pg 210)

Zurara narrates Imam Muhammad Baqir (asws) said, "The taweel (deeper inner meaning) of this ayah, fight the polytheists all together as they fight you all together, does not apply yet. Those who will see the rising of Our Mahdi (atfs) will see the true meaning of this ayah. On that day, the religion of Muhammad (saw) will fill the entire earth and there will not remain even one polytheist".

(Tafseer Ayyashi Second Edition pg 55)

Sura Yunas

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبْ بِالْأَمْسِ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

Ayah 24 "The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the signs for a people who reflect."

Imam Sadiq (asws), "The command that comes to it by night or by day" refers to al Mahdi (atfs)".

(Dala'el al Imama pg 468)

فَلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ
فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ

Ayah 35 “Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?”

Maymoun al Baan narrates, “I was with Imam Jafar Sadiq (asws) in His tent when He raised the side of the tent and said, “When the reappearance of Imam e Zamana (atfs) takes place, it will be more clear than the shining sun. The crier will announce from the heavens, “al Mahdi (atfs) is the Imam”. He will mention His name but then iblis (la) will cry out from the earth, just as he cried out on the night of Aqaba in the plots against RasoolAllah (saw).”

(Kamal ul Deen wa Tamam al Naima Second Edition pg 650)

Muslima al Jariri narrates, “I said to Imam Jafar Sadiq (asws), “People condemn us and they call us liars when we tell them that there will be two announcements. They ask, “how will you know the rightful announcement from the false one?”

Imam (asws) asked, “How do you answer them?”

I replied, “We do not answer them”.

Imam (asws) said, “Tell them that those who already believe in the announcement will authenticate it for Allah says, “. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?”

(Al Kafi vol 8 pg 208, Al Ghaibah by Nomani pg 226)

Imam Jafar Sadiq (asws) said, “Jibrael (as) will make an announcement from the heavens and Iblis (la) will make an announcement from the earth. Therefore, follow the first announcement and beware of the second one. Do not pay attention to it or you will be misguided.”

(Kamal ul Deen wa Tamam al Naima Second Edition pg 652)

Sura Hud

وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أُمَّةٍ مَعْدُودَةٍ لَيَقُولُنَّ مَا يَحْبِسُهُ ۗ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِئُونَ

Ayah 8 “And if We delay for them the torment until a reckoned nation, they will surely say: What withholdeth it? Verily on the day when it cometh unto them, it cannot be averted from them, and that which they belittled will surround them.”

Imam Muhammad Baqir (asws) says regarding this ayah, *“The reckoned nation” is in reference to the companions of Imam Zamana (atfs) who will be united with Him within one hour.*”

(Tafseer Qumi Second Edition pg 205, Tafseer Ayyashi Second Edition pg 56)

Imam Jafar Sadiq (asws) narrates, *“Torment” in this ayah refers to the rising of al Mahdi (atfs) and the “reckoned nation” refers to His companions who are equal to the number of companions of the Battle of Badr.*”

(Al Ghaibah by Nomani pg 127, Tafseer Ayyashi Second Edition pg 139-140, Tafseer Majma al Bayan Fifth Volume pg 144)

Imam Jafar Sadiq (asws) narrates from His Father regarding this saying of Allah, Imam Muhammad Baqir (asws) said, *“Good works”(2:148) is in reference to the Wilayat of Ameerul Momineen (asws). “Wherever you are, Allah will bring you all together”(2:148) is in reference to the companions of Imam e Zamana (atfs) who number slightly more than 310 men. I swear by Allah, they are the “reckoned nation” (11:8) who will unite within one hour just as the clouds gather in the sky”.*

(Al Kafi vol 8 pg 313)

Ameerul Momineen (asws) said, *“The “reckoned nation” in this ayah refers to the companions of al Mahdi (atfs) who are a little over 310 men”.*

(Tafseer Qumi First Edition pg 323)

Imam Jafar Sadiq (asws) narrates, *“Allah will bring back to life those who have died when al Mahdi (atfs) reappears and He will punish them because they used to belittle the reappearance of the Imam (atfs). “And if We delay for them the torment until a reckoned nation, they will surely say: What withholdeth it? Verily on the day when it cometh unto them, it cannot be averted from them, and that which they belittled will surround them.”*

(Tafseer Qumi First Edition pg 322)

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةً أَوْ آوِي إِلَىٰ رُكْنٍ شَدِيدٍ

Ayah 80 “He said: Would that I had strength to resist you or had some strong support (among you)!”

In the tafseer of this ayah, Imam Jafar Sadiq (Asws) said, *“Strength” refers to al Mahdi (atfs) and “strong support” refers to His 313 companions.*”

(Tafseer Ayyashi Second Edition pg 256)

Abi Baseer narrates from Imam Jafar Sadiq (Asws), Imam (asws) said, *“When Lut said to his people, “Would that I had strength to resist you or had some strong support (among you)!” he was wanting no strength other than the strength of al Mahdi (atfs) and for no support other than the support of His (al Mahdi atfs)’s companions. Each one of His companions will be given the strength of 40 men and their hearts will be stronger than pieces of iron. They will be so strong they will be able to destroy mountains made of iron. They will not stop fighting until Allah is pleased”.*

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 673)

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۚ وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ

Ayah 110 “And certainly We gave the book to Musa, but it was gone against; and had not a word gone forth from your Lord, the matter would surely have been decided between them; and surely they are in a disquieting doubt about it.”

Imam Muhammad Baqir (Asws) said, “They differed about the Book just like the nation has differed about the Book. They will differ again about the Book which is with al Mahdi (atfs) and which He will bring for them. Many people will refuse it so al Mahdi (Atfs) will kill them.”

(Al Kafi vol 8 pg 287)

Sura Yusuf

حَتَّىٰ إِذَا اسْتَيْئَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ ۗ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ

Ayah 110 “Until when the messengers despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.”

Imam Jafar Sadiq (asws) narrates, “A man came to Ameerul Momineen (asws) and complained about the length of the government of the oppressors.

Ameerul Momineen (asws) said to him, “That which you are hoping for, the government of al Mahdi (atfs) from the Ahlul Bayt (asws) will not be established until all of the liars have perished, the ignorant vanished, and the pious ones, who will be no more than a few, are safe. Before this there will be no place for you not. You will be less respected than a corpse. However, while you are in this state, the help of Allah and His victory shall come to you. This is the meaning of the saying of Allah, ““Until when the messengers despaired and the people became sure that they were indeed told a lie, Our help came to them”

(Dala’el Al Imama pg 471)

Sura Ra’ad (Thunder)

وَيَسْبَحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

Ayah 13 “And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in cunning”

Asbagh bin Nabata narrates, “I heard Ali (asws) Ameerul Momineen say, “There will be many years of deviation before the reappearance of al Mahdi (Atfs) during which time the truthful ones will be denied, the liars will be believed, and the cunning ones will be respected.”

I (Asbagh bin Nabata) asked, “What does “cunningness” mean?”

Imam (asws) replied, "It means the sly ones."

Then Ameerul Momineen (Asws) said, "Have you not read the saying of Allah, "And He is mighty in cunningness"?"

(Al Ghaibah by Nomani pg 278)

Sura Ibrahim

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

Ayah 5 "And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one."

Imam Muhammad Baqir (asws) said, "The days of Allah" are three; the day of the reappearance of al Mahdi (atfs), the day of Rajat (return), and the day of Judgement".

(Al Khisal pg 108)

يُنَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

Ayah 27 "Allah will keep steady those who believe with the confirmed word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases"

(See Sura 26 ayah 4)

وَأَنْذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نُجِيبُ دَعْوَتَكَ وَنَتَّبِعِ الرَّسُولَ ۖ أَوْ لَمْ نَكُونُوا أَفْسَمْتُمْ مِنْ قَبْلُ مَا لَكُمْ مِنْ زَوَالٍ

Ayah 44 "And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the messengers. What! did you not swear before (that) there will be no passing away for you!"

Imam Muhammad Baqir (asws) said, "I swear by Allah that which Hasan (asws) bin Ali (asws) did for this nation was greater than the entire universe. This ayah was revealed regarding Him. "Have you not seen those to whom it was said; 'withhold your hands and keep up prayers and pay the poor rate (zakat)?" (4:77) This ayah refers to those who disobeyed Him and asked Him to rise up against muawiya (la).

"But when fighting is prescribed for them" (4:77) with Hussain (asws) bin Ali (asws), they said, "Our Lord! Why have You ordained fighting for us? (4:77) (so) we shall respond to Thy call and follow the messengers." (14:44) And by saying this they wanted to wait until the reappearance of Imam e Zamana (atfs)".

(Al Kafi vol 8 pg 330, Tafseer Ayyashi First Edition pg 257)

وَسَكَنْتُمْ فِي مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمْ الْأَمْثَالَ

Ayah 45 "And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them and We have made (them) examples to you"

Saad bin omar narrates, "A group of people were with Imam Jafar Sadiq (asws) when someone mentioned the sturdiness of the houses of Bani Abbas. Then another man said, "May we see these houses destroyed. May Allah destroy them with our hands!"

Imam Jafar Sadiq (asws) said, "Do not say this because these houses will be the dwellings of al Mahdi (atfs) and His companions. Have you not heard the saying of Allah, "And you dwell in the abodes of those who were unjust to themselves"?"

(Tafseer Ayyashi Second Edition pg 234)

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ

Ayah 46 "And they have indeed planned their plan, but their plan is with Allah, even though their cunning was such that the mountains vanished"

Imam Sadiq (asws) said, "even though their cunning was such that the mountains vanished" means that verily the hearts of men will tremble from the "cunning" of Bani Abbas regarding al Mahdi (atfs)."

(Tafseer Ayyashi Second Edition pg 234)

Sura Hijr (The Rock)

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ

Ayah 36 "He said: My Lord! then respite me till the time when they are raised"

(see ayah 38)

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ

Ayah 37 "He said: So surely you are of the respited ones"

(see ayah 38)

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

Ayah 38 "Till the Day of appointed time."

Wahab bin Jami (servant of Ishaq bin Ammar) narrates, "I asked Imam Jafar Sadiq (asws) regarding iblis (la) and "the Day of appointed time" in the ayah, "Iblis (la) said: My Lord! then respite me till the time when they are raised, Allah said: So surely you are of the respited ones, Till the Day of appointed time."

Imam (asws) said, "O'Wahab! Do you think this refers to the Day of Judgement when Allah will resurrect the people?! Alas! It does not! Allah gave iblis (Ia) respite until the day of the reappearance of al Mahdi (Atfs), who will hold Iblis' s forehead and behead him. This is the meaning of the saying of Allah, "Till the Day of appointed time."

(Dala'el al Imama pg 453, Tafseer Ayyashi Second Edition pg 241)

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَتَانِي وَالْقُرْآنَ الْعَظِيمَ

Ayah 87 "And certainly We have given you seven of the oft-repeated (verses) and the grand Quran"

Imam Muhammad Baqir (asws) narrates, "The "seven" refers to the seven names of Aimmah (asws). The last of whom is al Mahdi (atfs)."

(Tafseer Ayyashi Second Edition pg 249)

Sura Nahl (The Bee)

أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Ayah 1 "Allah's decree has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him)."

Imam Jafar Sadiq (asws) said, "The first one who will pay allegiance to al Mahdi (atfs) will be Jibrael (as) who will come down in the form of white bird. After paying allegiance to al Mahdi (Atfs), he (Jibrael as) will place one of his legs on top of the Kaaba and the other on top of Bayt al Maqdis. Then he will announce, ""Allah's decree has come, therefore do not desire to hasten it"

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 671, Tafseer Ayyashi Second Edition pg 253)

In the tafseer of this ayah, Imam Jafar Sadiq (Asws) said, "The decree of Allah" refers to the reappearance of al Mahdi (atfs) which will come at its appointed time. Allah will support Him (al Mahdi atfs) with three groups of soldiers; angels, momins, and fear. The reappearance of al Mahdi (atfs) will be like the rising of RasoolAllah (saw) and this is the meaning of the saying of Allah, "As your Lord caused you to go forth from your house with the truth, verily a party of believers were certainly averse to it" (8:5).

(Al Ghaibah by Nomani pg 128)

Imam Jafar Sadiq (asws) narrates, "When the time appointed by Allah for the reappearance of al Mahdi (atfs) comes, Allah will send Jibrael (as) in the form of a white bird. Jibrael (as) will place one of his legs on top of the Kaaba and the other on Bayt ul Maqudis. Then He will announce, ""Allah's decree has come, therefore do not desire to hasten it".

Then al Mahdi (atfs) will come to the Maqaam of Ibrahim (as) and will perform two rakats of prayer. Then He and His 313 companions will leave. Some of His companions will be from amongst those who traveled at night from their beds and will have met al Mahdi (atfs) by Hajar. Then the companions will disperse throughout the earth."

(Dala'el al Imama pg 472)

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَأَبْعَثُ اللَّهُ مَنْ يَمُوتُ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Ayah 38 "And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;"

Abi Baseer narrates, "I asked Imam Jafar Sadiq (asws) regarding this saying of Allah, "And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;"

Imam (asws) asked me, "O'Abi Baseer! What do you say regarding this ayah?"

I replied, "People say this ayah means that the polytheists believe and swear by Allah to RasoolAllah (saw) that Allah will not raise the dead."

Imam (Asws) said, "Woe unto those who say this! Ask them, "Did the polytheists swear by Allah or Laa or Ozza?"

I said, "May I sacrifice myself for You. Please tell me the meaning of this ayah".

Imam (asws) replied, "O'Abi Baseer! When Our Mahdi (atfs) reappears, Allah will resurrect a group of Our Shia for Him who will be carrying their swords on their shoulders. Some of Our Shia who are still alive will hear about this. They will say to each other "Some people have been raised from their graves, they are with al Mahdi (Atfs) now".

When Our enemies hear this, they will say, "O' Shia! What liars are you! This is your time and you are still lying?! No! we swear by Allah that these people will not remain alive until the Day of Judgement nor have they ever been alive."

Allah narrates their words in this ayah, ""And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;"

(Al Kafi vol 8 pg 50, Tafseer Ayyashi Second Edition pg 258)

أَقَامِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ

Ayah 45 "Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?"

Jabir al Jaffi narrates that Imam Muhammad Baqir (asws) said regarding this ayah, "O'Jabir! Sit still and do not join with any group until you see all of the signs that I am about to tell you of.

There will be a caller in Damascus and the earth will collapse in one of its small towns called al Jabiya. A portion of the mosque of Damascus will be destroyed. The Turks will pass through Damascus and continue on until they reach the island of Hijaz. The Greeks will enter Ramla. During this year, there will be fighting and chaos in every Arab land.

The people of Shaam will be divided under three flags; Ashab, Abqa and Sufyani.

Then Muzar will lead the tribe of Bani Dhanb al Himar but Sufyani and his uncles from the tribe of Bani Kalb will fight and kill all of them in a way that has never been heard of before. This is the meaning of the ayah, "The sects differed amongst themselves and woe unto the disbelievers from the meeting of the great day" (19:37)

Then Sufyani (la) and his army (la) will focus only on the slaughtering of the Family of RasoolAllah (saw) and Their Shia. He will go to Kufa where he will crucify and kill the Shia. Then an army will arise from Khorasan. It will reach the shores of the Tigris River. Thereafter, one of Our weak lovers will rise with a group of followers. He will be attacked on the southern edge of Kufa.

Then Sufyani (la) will send an expedition to Medina in search of Imam e Zamana (atfs). After this, Imam e Zamana (atfs) will leave Medina. The army of Sufyani (la) will go in search of Imam e Zamana (atfs).

He (Imam e Zamana atfs) will go to Mecca. The army will follow Him until they arrive at Bayzaa. There the earth will collapse upon them and all will be killed except for one informant from amongst them.

Imam e Zamana (atfs) will stand between Rukn and Maqaam and pray 2 rakaats. After finishing His prayer, He will cry out:

"O'people! We ask Allah to help Us against those who oppressed Us and usurped Our rights.

"O'people! Who is there from amongst you that will dispute with Me regarding Allah? Be aware! Regarding Allah, I am the most knowledgeable.

O'people! Who is there from amongst you that will dispute with Me regarding Adam (as)? Be aware! Regarding Adam (as), I am the most knowledgeable.

O'people! Who is there from amongst you that will dispute with Me regarding Nuh (as)? Be aware! Regarding Nuh (as), I am the most knowledgeable.

O'people! Who is there from amongst you that will dispute with Me regarding Ibrahim (as)? Be aware! Regarding Ibrahim (as), I am the most knowledgeable.

O'people! Who is there from amongst you that will dispute with Me regarding Musa (as)? Be aware! Regarding Musa (as), I am the most knowledgeable.

O'people! Who is there from amongst you that will dispute with Me regarding Isa (as)? Be aware! Regarding Isa (as), I am the most knowledgeable.

O'people! Who is there from amongst you that will dispute with Me regarding RasoolAllah (saw)? Be aware! Regarding RasoolAllah (saw), I am the most knowledgeable.

O'people! Who is there from amongst you that will dispute with Me regarding the prophets? Be aware! Regarding the prophets, I am the most knowledgeable.

O'people! Who is there from amongst you that will dispute with Me regarding Quran? Be aware! Regarding Quran, I am the most knowledgeable.

I along with every muslim testifies We have been oppressed, banished, and exiled from Our homes. Our wealth and Our Families have been stolen from Us, and Verily, today We ask Allah and every muslim to help Us."

Then Imam Muhammad Baqir (asws) said, "I swear by Allah that a little over 310 companions will join Him amongst those 50 will be women. They will gather together with Him without any compulsion the way the clouds gather in the sky. This is the meaning of the ayah "Wherever you are, Allah will bring you all together; Verily Allah has power over all things" (2:148)

When the companions of Imam e Zamana (atfs) join Him, He will be stood between Rukn and Maqaam holding the covenant, the flag and the sword of RasoolAllah (saw). Then they will all pay allegiance to Him.

Then a crier from the heavens will announce the reappearance of Imam e Zamana (atfs) and will mention Him by name in a voice that will be heard by everyone on the earth. His name is the name of RasoolAllah (saw).

If you are uncertain regarding any of these signs, you can be certain about the covenant of RasoolAllah (saw), His flag, His sword, and the purified soul from the sons of Hussain (asws). If you are still uncertain, then you can be firm in the announcement from the heavens that will mention His name. The Family of RasoolAllah (saw) has only one flag while others will rise carrying many different flags. Therefore, remain still and do not follow anyone until you see the man from the Sons of Hussain (asws) who possesses the covenant, the flag and the sword of RasoolAllah (saw). The covenant of RasoolAllah (saw) was given to Ali (asws) bin Hussain (asws) after the martyrdom of Imam Hussain (asws) and then to Muhammad (asws) bin Ali (asws) and His Son after Him and so forth. Therefore, follow this Family forever and beware of those whom I mentioned to you.

When Imam e Zamana (atfs) and His companions head towards Medina, they will pass by a town called Bayzaa. There Imam e Zamana (atfs) will say, "This is the land that will collapse on the army of sufyani (la). This is the meaning of the ayah, "Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?" (16:45)

When Imam e Zamana (atfs) reaches Medina, He will send Muhammad bin al Shajari out in secret just as Nabi Yusuf (as). Then He will move to Kufa. Then to Adhraa, a village near Damascus, along with His companions and the many others who will have joined Him.

By then, Sufyani (la) will be in Ramla and the two armies will face each other. This is known as the Day of Replacement when some of the Shia of the Family of RasoolAllah (saw) will leave the army of sufyani (la) and join the army of Imam e Zamana (atfs) and the followers of the army of sufyani (la) will leave the army of Imam e Zamana (atfs) and join the army of sufyani (la). On that day, everyone will follow their own flag.

Ameerul Momineen (asws) has said regarding that day, "Sufyani (la) and all those with him will be killed. The true losers will be those who are not amongst the army of Imam e Zamana (atfs) on that day".

Then Imam e Zamana (atfs) will return to Kufa. He will free every muslim slave, repay the debt of every muslim and return the rights of the muslims back to them. He will pay blood money to the relatives of those He has slain and will pay the debts of those slain from His army as well as giving compensation to their families. He will fill the earth equality and justice the way it had previously been filled with oppression and tyranny.

Then He and His Family will go to Ruhbah, a village south of Najaf where Nuh (as) lived. Ruhbah is a blessed land for every land which a member of the Family of RasoolAllah (saw) has lived or been martyred is a blessed land. Verily, Ahlul Bait (asws) are the purified successors".

(Tafseer Ayyashi First Edition pg 63)

In the tafseer of this ayah, Imam Jafar Sadiq (asws) said, *“They are the enemies of Allah who will be disfigured, thrown, and swallowed by the earth”.*

(Tafseer Ayyashi Second Edition pg 260)

Sura Bani Israel

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لُتْفُسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلَنَّ عُلُوًّا كَبِيرًا

Ayah 4 “And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and most certainly you will behave with great arrogance.”

(See ayah 6)

فَإِذَا جَاءَ وَعَدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا

Ayah 5 “So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a warning fulfilled”

(See ayah 6)

ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

Ayah 6 “Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band”

Imam Jafar Sadiq (asws) said, *“The first mischief refers to the killing of Ali (asws) ibn Abi Talib (as) and the second mischief refers to the atrocities committed against and attempts on the life Hasan (asws) bin Ali (asws).*

“and most certainly you will behave with great arrogance” refers to the slaughtering of Hussain (asws).

““So when the promise for the first of the two came” refers to the time when the avenger of the blood of Hussain (asws) will come. “We sent over you Our servants, of mighty prowess, so they went to and fro among the houses,” refers to a group of people who will rise before the time of al Mahdi (atfs) and who will slay anyone who participated in the blood of the members of the Family of RasoolAllah (saw). “and it was a warning fulfilled” refers to the reappearance of al Mahdi (atfs).

“Then We gave you back the turn to prevail against them” refers to the return of Hussain (asws) with 70 of His companions who will be wearing white and gold garments. The companions of Hussain (asws) will announce to the people, “This is Hussain (asws) and He has come back to this world. He is not Dajjal or Shaitan. He has returned while the Decisive Hujjah, al Mahdi (atfs), is still amongst you.”

Al Mahdi (atfs) will be martyred after the people become convinced He is Hussain (asws) ibn Ali (asws). Hussain (asws) ibn Ali (asws) will be the one who will perform His ghusl. He (Hussain asws) will shroud and bury Him (al Mahdi atfs) because a Masoom can only be prepared for burial by a Masoom.”

(Al Kafi vol 8 pg 206, Kamil al Ziyarat pg 62 and 64, Tafseer Ayyashi Second Edition pg 280)

Ameerul Momineen (Asws) said, "There will be an astounding wonder between the month of Jumaida and the month of Rajab."

Someone from the people stood and asked, "O'Ameerul Momineen (asws)! What is this wonder that astounds You?"

Ameerul Momineen (asws) replied, "May your mother weep on you! What can be more astounding than the brought out of their graves killing every enemy of Allah, every enemy of His Messenger and every enemy of the Family of RasoolAllah (saw)?!"

This is the taweel (deep hidden meaning) of the ayah, "O you who believe! do not make friends with a people upon whom is the wrath of Allah; indeed they despair of the hereafter as the unbelievers despair of those in graves."

When the killing increases people will say, "Al Mahdi (atfs) is dead. He has perished. Where has He walked on the earth?!"

This is the taweel of the ayah, "Then We gave back to you the turn to prevail against them and We aided you with wealth and children and made you a numerous host".(17:6)

(Taweel al Ayat al Dhahira pg 659)

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمۥٓ وَإِنْ عُذْتُمْ عُدْنَاۗ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا

Ayah 8 "It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell a prison for the unbelievers."

In the tafseer of this ayah, Imam Jafar Sadiq (asws) said, "It may be that your Lord will have mercy on you," means Allah will help you against your enemies. Then Allah addresses Bani Ummayah and says, "and if you again return (to disobedience) We too will return (to punishment)". This means when Bani Ummayah return with Sufiani, "We" will return with al Mahdi (atfs) from the Family of Muhammad (saw). "We have made hell a prison for the unbelievers."

(Tafseer Qummi Second Edition pg 14)

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ وَمَنْ فُتِنَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطٰنًا فَلَا يُسْرِفُ فِي الْقَتْلِ ۗ إِنَّهُ كَانَ مُنْصُورًا

Ayah 33 "And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided."

In the tafseer of this ayah, Imam Jafar Sadiq (Asws) said, "This refers to al Mahdi (atfs) from the Family of RasoolAllah (saw). When He reappears, He will kill many people and avenge the blood of Hussain (asws). Even if He were to slay all of the people on the earth, He will not "exceed the limits of slaying". I swear by Allah that He will kill the descendants of the killers of Hussain (asws) for the deeds of their fathers."

(Kamil al Ziyarat pg 63, Tafseer Ayyashi Second Edition pg 289 and 290, Taweel al Ayat al Dhahira pg 274)

Abdul Salam bin Salih al Herawi narrates, "I said to Imam Reza (asws), "O'Son of RasoolAllah (saw)! What do You say about the hadith that is narrated from Imam Jafar Sadiq (asws) who said, "When Our Mahdi (atfs) reappears, He will kill the descendants of the killers of Hussain (Asws) for the deeds of their fathers."

Imam Reza (Asws) replied, "It is true".

I asked, "Then what about the saying of Allah, "No bearer of burden, shall bear another's burden (39:7)?"

Imam Reza (asws) replied, "Allah says the truth in all of His words. The descendants of the killers of Hussain (Asws) are pleased with the deeds of their fathers and they boast about these deeds. Those who are pleased with an act are just like those who commit it. Even if a man kills someone in the east and another in the west is pleased with that killing, the one who is pleased with it will be considered a partner in that killing in the eyes of Allah. Al Mahdi (Atfs) will kill them for being pleased with the acts of their fathers.

I asked, "What is the first thing al Mahdi (atfs) will do after He reappears?"

Imam (Asws) replied, "He will start with Bani Shaybah (those who hold the keys to the Kaaba). He will cut their hands off because they are the looters of the House of Allah."

(Ayun al Akhbar al Reza (asws) pg 151)

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

Ayah 81 "And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing)."

Abu Hamza narrates, "Imam Muhammad Baqir (Asws) said in the tafseer of this ayah, "When al Mahdi (Atfs) reappears, the government of "Batil" (falsehood) will "vanish".

(Al Kafi vol 8 pg 287)

Sura Mariam

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ

Ayah 37 "The sects differed amongst themselves and woe unto the disbelievers from the meeting of the great day"

Jabir al Jaffi narrates that Imam Muhammad Baqir (asws) said regarding this ayah, "O'Jabir! Sit still and do not join with any group until you see all of the signs that I am about to tell you of.

There will be a caller in Damascus and the earth will collapse in one of its small towns called al Jabiya. A portion of the mosque of Damascus will be destroyed. The Turks will pass through Damascus and continue on until they reach the island of Hijaz. The Greeks will enter Ramla. During this year, there will be fighting and chaos in every Arab land.

The people of Shaam will be divided under three flags; Ashab, Abqa and Sufyani.

Then Muzar will lead the tribe of Bani Dhanb al Himar but Sufyani and his uncles from the tribe of Bani Kalb will fight and kill all of them in a way that has never been heard of before. This is the meaning of the

ayah, "The sects differed amongst themselves and woe unto the disbelievers from the meeting of the great day".

(Tafseer Ayyashi First Edition pg 63)

وَإِذَا نُتِلَّىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا

Ayah 73 "And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?"

(See ayah 76)

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَتَانَا وَرَبِّنَا

Ayah 74 "And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!"

(See ayah 76)

فَلَمَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا

Ayah 75 "Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces"

(See ayah 76)

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

Ayah 76 "And Allah increases in guidance those who go aright; and ever-abiding good works are with your Lord best in recompense and best in yielding fruit."

Abi Baseer narrates, "Imam Jafar Sadiq (Asws) said, ""And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?" (19:73)

RasoolAllah (saw) invited the Quraish to accept Our Wilayat but they refused and denied it. So "those who disbelieve" from amongst the Quraish said to "those who believe" in the Wilayat of Ameerul Momineen (asws) and Ahlul Bayt (asws), "Which of the two parties is best in abiding and best in assembly?" and by saying this they mocked the believers.

However, Allah replied to them by saying, ""And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!" (19:74)

I (Abi Baseer) asked, "What is the meaning of this saying of Allah, ""Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days"?(19:75)

Imam (Asws) replied, "They all went astray and did not believe in the Wilayat of Ameerul Momineen (asws) nor in Our Wilayat. Therefore, they went astray and led the people astray. Allah prolongs their days of oppression and delusion until the time of their death and then He will take them to the worst destinations where they will find no helper. "

I asked, "What is the meaning of this saying of Allah, "until they see what they were threatened with, either the punishment or the hour"?"

Imam (asws) replied, "This part of the ayah refers to al Mahdi (Atfs) which is "the hour". On that day, they will see the torment that will befall them from Allah through al Mahdi (atfs). That is why Allah says, "then they shall know who is in more evil plight and weaker in forces" in the eyes of al Mahdi (atfs).

I asked, "What is the meaning of this saying of Allah, ""And Allah increases in guidance those who go aright"?"

Imam (asws) replied, "This means by following and believing in al Mahdi (atfs) without denying Him His rights, Allah will increase in His guidance "those who are guided aright" beyond the existing guidance."

I asked, "What is the meaning of this ayah of Allah, "They shall not have power of intercession, save he who has made a covenant with the Beneficent Allah" (19:87)?

Imam (asws) replied, "It means that "They shall not have power of intercession" except those who worship Allah by accepting the Wilayat of Ameerul Momineen (asws) and the Wilayat of the Imams (asws) from His Offspring after Him. Believing in the Wilayat of Ameerul Momineen (asws) and the Imams (asws) from His Offspring is the covenant with Allah.

I asked "What is the meaning of this saying of Allah, ""Surely (as for) those who believe and do good deeds for t them will Allah bring about love."(19:96)?

Imam (asws) replied, "The Wilayat of Ameerul Momineen (asws) is the "love" to which Allah refers in this ayah.

I asked, "What is the meaning of this ayah of Allah, ""So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people." (19:97)?"

Imam (asws) replied, "Verily Allah made it "easy" for RasoolAllah (saw) when He appointed Ameerul Momineen (asws) as a standard bearer and He gave "good news" to the believers. He warned the disbelievers and they are those whom Allah mentions in this ayah as "a vehemently contentious people".

(Al Kafi vol 1 pg 431)

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

Ayah 87 "They shall not control intercession, save he who has made a covenant with the Beneficent Allah"

(See ayah 76)

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

Ayah 96 "Surely (as for) those who believe and do good deeds for t them will Allah bring about love."

(See ayah 76)

فَأَيُّمَا يَسِّرْنَاهُ لِبِسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنذِرَ بِهِ قَوْمًا لُدًّا

Ayah 97 “So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.”

(See ayah 76)

Sura Taa Haa

وَأَيُّ لِعَفَّارٍ لِمَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ

Ayah 82 “And most surely I am most Forgiving to him who repents and believes and does good, then is guided”

(See ayah 135)

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

Ayah 110 “He knows what is before them and what is behind them, while they do not comprehend it in knowledge”

In Tafseer Qummi it is written, Imam Jafar Sadiq (asws) said, “what is before them” refers to the history of the previous prophets and “what is behind them” refers to the news of al Mahdi (atfs).

(Tafseer Qummi Second Edition pg 62)

وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

Ayah 113 “And thus have We sent it down an Arabic Quran, and have distinctly set forth therein of threats that they may guard (against evil) or that it may produce a reminder for them.”

Imam Jafar Sadiq (asws) said, “This ayah refers to what will happen between al Mahdi (Atfs) and Sufiani”.

(Tafseer Qumi Second Edition pg 65)

وَلَقَدْ عَاهَدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

Ayah 115 “And certainly We took a covenant from Adam before, but he forgot; and We did not find in him any firm resolve.”

Imam Muhammad Baqir (asws) said, “And certainly We gave a covenant to Adam before, but he forgot” refers to the taking of an oath from Adam (as) regarding Muhammad (saw) and the Imams (asws) after Him but Adam (as) was negligent in His oath. Adam (as) did not have the “firm resolve” to recognize the true status of Muhammad (saw) and the Imams (asws). The reason behind giving the title of Olil Azm (owners of the “firm resolve”) to the five Olil Azm messengers is that Allah took an oath from Them regarding Muhammad (saw), His Successors and al Mahdi (atfs). They, the five Olil Azm, testified to this oath with “a firm resolve” they accepted the oath as the truth.”

(Al Kafi vol 1 pg 416, Tafseer Qummi Second Edition pg 65)

In the tafseer of this ayah, Imam Jafar Sadiq (asws) and Imam Muhammad Baqir (asws) said, ““And certainly We took a covenant from Adam about Muhammad (saw), Ali (asws), Hasan (asws), and Hussain (asws), but he forgot; and We did not find in him any firm resolve.” I swear by Allah that this is how this ayah was revealed to Muhammad (saw).”

(Al Kafi vol 1 pg 416, Manaqib Aal e Abi Talib (as) Third Edition pg 102)

Abu Hamza narrates Imam Muhammad Baqir (asws) said, “Allah took a covenant from the prophets and said, “Am I not your Lord?”

The prophets replied, “Yes. You are”.

Allah asked, “Is Muhammad (saw) not My Messenger? Is Ali (asws) not Ameerul Momineen (asws)? Are His Successors not the authorities appointed by Me? Are They not the keepers of My knowledge? Is al Mahdi (atfs) not the one with whom I will support My religion? Is He not the one through whom I will spread My government? Is he not the one through whom I will avenge My enemies? Is he not the one through whom the people will worship Me, willingly or unwillingly?”

The prophets replied, “We believe in this covenant and we testify to this, O’our Lord”.

Imam Muhammad Baqir (asws) then said, “Adam (as) did not deny this covenant but He did not testify to it. Therefore the religion was announced through the five messengers who testified in al Mahdi (atfs). However Adam (as) did not have the “firm resolve” to testify. This is the meaning of this ayah.”

(Tafseer al Burhan vol 5 pg 191, Taweel al Ayat al Dhahira pg 313)

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَىٰ

Ayah 135 “Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who has been rightly guided”

Imam Musa Kazim (asws) says, “I asked My Father regarding this saying of Allah. Imam Jafar Sadiq (asws) said, “The even path” is al Mahdi (atfs). “Rightly guided” refers to being “guided” in obeying al Mahdi (atfs). Another example of this ayah in the Book of Allah is “And most surely I am most Forgiving to him who repents and believes and does good, then is guided” (20:82). “And then is guided” refers to being “guided” to Our Wilayat.”

(Taweel al Ayat al Dhahira pg 317)

Sura Anbiya (The Prophets)

قَلَمًا أَحْسُوا بِأَسْنَانَا إِذَا هُمْ مِنْهَا يَرْكُضُونَ

Ayah 12 “So when they felt Our punishment, lo! they began to flee from it”

Jabir narrates, “I asked Imam Muhammad Baqir (Asws) regarding this ayah of Allah. Imam (asws) replied, “Our punishment” refers to the reappearance of al Mahdi (atfs)

(Taweel al Ayat al Dhahira pg 320, See also ayah 15)

In the tafseer of this ayah, Imam Jafar Sadiq (asws) said, "So when they felt Our punishment" refers to the reappearance of al Mahdi (atfs). "lo! they began to flee" refers to the treasures that Bani Ummayah used to store. "They said: O woe to us! surely we were unjust." (21:14) means that not one of them will survive."

(Taweel al Ayat al Dhahira pg 320, See also ayah 15)

لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ

Ayah 13 "Do not flee return back to your dwellings, haply you will be questioned."

Imam Jafar Sadiq (asws) narrates, ""So when they felt Our punishment, lo! they began to flee. (21:12) Do not flee return back to your dwellings, haply you will be questioned.(21:13)" This refers to when al Mahdi (atfs) will question the sons of Banu Umayyah about their treasures."

(Dala'el al Imama pg 468, see also ayah 15)

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

Ayah 14 "They said: O woe to us! surely we were unjust."

(See ayah 12 and 15)

فَمَا زَالَت تَّلِكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ

Ayah 15 "And this ceased not to be their cry till We made them extinct"

In the tafseer of this ayah "So when they felt Our punishment, lo! they began to flee Do not flee return back to your dwellings, haply you will be questioned." (21:12-13), Imam Muhammad Baqir (asws) said, "When al Mahdi (atfs) reappears, He will send His army to Shaam to the Bani Ummayah but the Bani Ummayah will run towards the Romans. However, the Romans will say to them, "We will not give you refuge unless you become Christians."

Therefore, Bani Ummayah will wear crosses around their necks and the Romans will allow them to enter their cities. When the companions of al Mahdi (atfs) reach the Romans, the Romans will ask for safety and asylum. However, the companies of al Mahdi (Atfs) will say to them, "We will not grant you asylum unless you surrender those who sought refuge with you from Us".

So the Romans will surrender the Bani Ummayah to the companions of al Mahdi (atfs). The companions of al Mahdi (Atfs) will say to Bani Ummayah, "Do not flee return back to your dwellings, haply you will be questioned." (21:13). The companions of al Mahdi (Atfs) will ask the Bani Ummayah the whereabouts of their treasures, despite being more knowledgable about it. That is when Bani Ummayah will say, "O woe to us! surely we were unjust."(21:14)

Imam Muhammad Baqir (asws) then said, ""And this ceased not to be their cry till We made them extinct" (21:15) by sword".

(Al Kafi vol 8 pg 51)

In Tafseer Ayyashi it is written Imam Zainul Abideen (asws) said, "It is as if I can see a little over 310 men rising from Najaf with their hearts as strong as pieces of iron. Jibrael (as) will be to the right of al Mahdi (atfs) and Mikaeel (as) will be to His left. His fear will enter the heart of the people one month before He reaches them, and it will remain in their hearts for one month after He leaves them. Allah will support Him with 5000 high ranked angels.

When He arrives in Najaf, He will order His companions to spend that night in worship. They will spend their night in rukoo and sajoood, praying until morning, at which point al Mahdi (atfs) will order them to leave for Nukhaila while Kufa is preparing an army against them.

Al Mahdi (Atfs) will reach the mosque of Ibrahim (as) in Nukhaila. After He performs two rakats of prayer, the Army of Kufa, who are the supporters of Sufiani and Murjiah will rise against Him.

Al Mahdi (Atfs) will order His companions to relocate and then He will order them to attack the army of Kufa. I swear by Allah not one from the army of Kufa will survive. Then al Mahdi (Atfs) will enter Kufa and every believer will proceed to Kufa.

Ameerul Momineen (asws) said, "al Mahdi (atfs) will order His companions to move towards the tyrant, Sufiani. He will invite Sufiani to the Book of Allah and the Sunnah of RasoolAllah (saw). Sufiani will pay allegiance to Him.

However, Bani Kalb, who are the uncles of Sufiani, will say to Sufiani, "What did you do?! We will never pay allegiance to Him".

He will ask them, "What should I do?" They will tell him to fight intensely against al Mahdi (atfs). Sufiani will prepare an army to fight against al Mahdi (atfs).

Al Mahdi (atfs) will say, "Be careful! You have already given an oath of allegiance. If you break it, I will fight against you."

They will fight the next morning and al Mahdi (atfs) will achieve victory. He will take Sufiani as a captive and kill him. Then al Mahdi (atfs) will send an army to the Romans to capture the rest of Bani Ummayah. However, the Romans will refuse to surrender them. The companions will threaten them with destruction. They will return to their king and inform him of what the companions have said.

The Roman king will say, "Give them the people they are looking for because they have come with great power".

And Allah says, ""So when they felt Our punishment, lo! they began to flee from it, Do not flee return back to your dwellings, haply you will be questioned" (21:12-13) about the treasures that the Bani Ummayah used to keep. "They said: O woe to us! surely we were unjust. And this ceased not to be their cry till We made them extinct" (21:14-15) Therefore not even one from amongst them will survive."

(Tafseer Ayyashi Second Edition pg 56)

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

Ayah 105 "And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it."

Imam Muhammad Baqir (Asws) said, "The saying of Allah, "My righteous servants shall inherit it" refers to the companions of al Mahdi (Atfs) at the end of time."

(Taweel al Ayat al Dahir pg 326, Tafseer Majma al Bayan Seventh Edition pg 66)

Sura Hajj (The Pilgrimage)

أَذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

Ayah 105 "Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;"

Imam Muhammad Baqir (asws) said, "This ayah was revealed regarding al Mahdi (atfs) and His companions."

(Taweel al Ayat al Dhahira pg 334)

In the tafseer of this ayah, Imam Jafar Sadiq (asws) said, "The general population says that this ayah was revealed about RasoolAllah (saw) when the Quraish banished Him to Mecca. However, this ayah was revealed regarding al Mahdi (atfs) in reference to the time when He will reappear to avenge the blood of Hussain (asws) saying, "We are the avengers of the blood and the seekers of restitution."

(Tafseer Qummi Second Edition pg 84)

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

Ayah 41 "Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoy good and forbid evil; and Allah's is the end of affairs."

In the tafseer of this ayah, Imam Muhammad Baqir (asws) said, "This ayah refers to the Family of Muhammad (saw) and to al Mahdi (atfs) and His companions. Allah will give them ownership of the entire earth and He will propagate the religion. Allah will destroy falsehood and innovations in the religion through al Mahdi (atfs) and His companions. Al Mahdi (atfs) and His companions will leave no sign of oppressions and they will "enjoy good and forbid evil; and Allah's is the end of affairs."

(Taweel al Ayat al Dhahira pg 339, Tafseer Qummi Second Edition pg 87)

ذَلِكَ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللَّهُ ۗ إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

Ayah 60 "That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving."

In Tafseer Qummi it is written from Imam Jafar Sadiq (asws), Imam (asws) said, "The Quraish banished RasoolAllah (saw) from Mecca and He escaped by hiding in a cave. The Quraish chased Him in order to kill

Him. However, Allah retaliated against them on the Day of Badr. Otbah, Shaibah, Waleed, Abu Jahl, Hanzala bin Abi Sufian and many others were killed on that day.

After the demise of RasoolAllah (saw), the enemies amongst Quraish sought revenge for the Day of Badr by killing Hussain (asws) unjustly. After killing of Hussain (asws), yazid (la) bin muawiya (la) read the following poem:

I wish my forefathers of the Day of Badr could see the revenge of the tribes. If they could see it they would be extremely pleased and they would say to me, "O'yazid (la)! May your hand never be paralyzed." I am not the son of Khindf (the mother of Quraish) if I do not seek revenge against the children of Muhammad (saw) for what They did to us. We killed the elite of Their masters and we avenged the Day of Badr so now we are even".

In this ayah, "he who retaliates" refers to RasoolAllah (saw). "with the like of that with which he has been afflicted" refers to the killing of Hussain (asws). "and he has been oppressed, Allah will most certainly help him" help here refers to al Mahdi (atfs) who is from amongst the Sons of Hussain (asws)."

(Tafseer Qummi Second Edition pg 87)

Sura Muminoon (Believers)

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَنْسَاءُلُونَ

Ayah 101 "So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other."

Imam Musa Kazim (asws) said, "Allah created souls 2000 years before He created bodies. Those souls who were acquainted with one another in the heavens will be acquainted with one another on the earth. Those souls who disregarded one another in the heavens will disregard one another on the earth.

When al Mahdi (atfs) reappears, He will allow brothers in faith to inherit from one another. However, He will not allow brothers by birth to inherit from one another, for Allah says in His Book, "Successful indeed are the believers" (23:1). "When the trumpet is blown, there shall be no ties of relationship between them that day nor shall they ask after one another" (23:101)."

(Dala'el al Imama pg 484)

Sura Noor

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Ayah 35 "Allah is the light of the heavens and the earth; a likeness of His light is as a lantern wherein is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things."

Jabir bin Abdullah al Ansari narrates, "I entered the mosque of Kufa and saw Ameerul Momineen (asws) was writing something with His finger. He had a smile on His face.

"O'Ameerul Momineen (asws)! What makes You smile?" I asked.

"I find it strange that some people read this ayah but do not reflect upon it", He replied.

"O'Ameerul Momineen (asws)! To which ayah are you referring?" I asked.

Ameerul Momineen (asws) replied, ""Allah is the light of the heavens and the earth; a likeness of His light is as a lantern wherein is a lamp". Muhammad (saw) is the "lantern".

"wherein is a lamp," The lamp refers to Me.

"the lamp is in a glass". Hasan (Asws) and Hussain (asws) are the "glass".

"the glass is as it were a brightly shining star". Ali (asws) bin Hussain (Asws) is the "shining star"

"lit from a blessed olive-tree," Muhammad (Asws) bin Ali (Asws) is the blessed tree and Jafar (asws) bin Muhammad (asws) is "the olive"

"neither eastern" refers to Musa (asws) bin Jafar (asws)

"nor western" refers to Ali (asws) bin Musa (asws)

"though fire touch it not" refers to Ali (asws) bin Muhammad (Asws)

"light upon light" refers to Hasan (asws) bin Ali (asws)

"Allah guides to His light whom He pleases" al Mahdi (atfs) is "His light"

"Allah sets forth parables for men, and Allah is Cognizant of all things."

(Tafseer Burhan 5th vol pg 392)

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

Ayah 55 "Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the. Transgressors"

Abi Baseer narrates, Imam Sadiq (asws) said in the tafseer of this ayah, "This ayah was revealed about al Mahdi (atfs) and His companions".

(Al Ghaibah by Nomani pg 126)

Abdullah bin Sinaan narrates, "I asked Imam Jafar Sadiq (asws) regarding this ayah. Imam (asws) said, "Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them" was revealed about Ali (asws) ibn Abi Talib (as) and the Imams (asws) from His Sons. "and that He will most certainly establish for them their religion which He

has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me” refers to the reappearance of al Mahdi (atfs).

(Taweel al Ayat al Dhahira pg 365)

Imam Zainul Abideen (asws) said, “This ayah was revealed regarding al Mahdi (atfs)”.

(Taweel al Ayat al Dhahira pg 596)

Jabir bin Abdullah al Ansari narrates, “Jandal bin Junadah bin Jubair went to RasoolAllah (Saw) and said, “O’RasoolAllah (saw)! Tell me about that which Allah does not have, that which does not belong to Allah and that which is not in the knowledge of Allah”.

RasoolAllah (saw) replied, “That which Allah does not have is a partner. That which does not belong to Allah is oppression and that which is not in the knowledge of Allah is your claim, O’crowd of Jews that Uzair was the son of Allah. Allah does not know of a son for Himself”.

Therefore Jandal said, “I testify that is no god except Allah but You are truly the Messenger of Allah.

O’Messenger of Allah! Last night I saw Musa bin Imran in my dream and he said to me, “O’Jandal! Accept islam through Muhammad (saw) and hold onto His Successors after Him.”

I replied, “I will”.

Then Jandal added, “Now that Allah has sustained me with believing in islam, tell me about Your Successors so that I may hold onto Them”.

RasoolAllah (saw) said, “The number of My successors after Me is equal to the number of the chiefs of Bani Israel.”

Jandal said, “In the Taurah we found that the chiefs of Bani Israel were twelve”.

RasoolAllah (saw) said, “Yes. There will be twelve Imams (asws) after Me.”

Jandal said, “O’RasoolAllah (saw)! Will They all live at the same time?”

RasoolAllah (saw) said, “No. There will be one Imam (asws) after another. And you, o’Jandal, will see only three of Them; the first Imam (asws) who is the Master of Successors after Me and He is the Father of the Imams (asws). He is Ali (asws) ibn Abi Talib (as) and His two Sons, Hasan (Asws) and Hussain (asws).

O’Jandal! Hold onto Them after Me and do not be deceived by the ignorance of the ignorant people.

O’Jandal! You will die when Ali (Asws) son of Hussain (asws) , is born and the last thing you will drink in this life is some milk.”

Jandal said, “O’RasoolAllah (saw)! I read in the Taurah Their names as Iliya, Shobbar, and Shobair but I did not know Their Arabic names. How many Successors will there be after Hussain (Asws) and what are Their names?”

RasoolAllah (saw) said, “There will be nine Imams (Asws) from the children of Hussain (asws) and al Mahdi (atfs) is one of Them.

After the time of Hussain (asws), Ali (asws) will the run the affairs and He is knowns as Zainul Abideen (the beauty of the worshippers).

After the time of Ali (asws), His Son, Muhammad (asws) who is known as Baqir (one who rips open every field of knowledge) will run the affairs.

After the time of Muhammad (asws), His Son Jafar, who is known as Sadiq (the truthful one) will run the affairs.

After the time of Jafar (asws), His Son Musa (asws) who is known as Kazim (one who suppresses His anger) will run the affairs.

After the time of Musa (asws), His Son Ali (asws) who is known as Reza (the pleasant) will run the affairs.

After the time of Ali (asws), His Son Muhammad (Asws) who is known as Zaki (the righteous) will run the affairs.

After the time of Muhammad (saw), His Son Ali (asws) who is known as Naqi (the pure) will run the affairs.

After the time of Ali (asws) His Son Hasan (asws) who is known as Ameen (Trustworthy) will run the affairs.

And after the time of Hasan (asws), Their Imam (atfs) will be hidden from them."

Jandal asked, "O'RasoolAllah (saw)! Is Hasan (asws) the Imam (asws) who will be in hiding?"

RasoolAllah (saw) replied, "No, it will be His Son".

Jandal asked, "O'RasoolAllah (saw)! What is His name?"

RasoolAllah (saw) said, "He should not be mentioned by His name until the time of His reappearance".

Jandal said, "O'RasoolAllah (saw)! We read about Them in the Taurah and Musa bin Imran gave us the glad tidings about You and Your Successors from Your Progeny."

Then RasoolAllah (saw) recited the following ayah, "Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange;"

Jandal asked, "O'RasoolAllah (saw)! What is the cause of "their fear"?"

RasoolAllah (saw) replied, "At the time of each of the Imams (asws) there will be an oppressive king who will taunt and oppress Them. However, when al Mahdi (atfs)reappears, He will fill the earth with justice and equality just as it had previously been filled with tyranny and oppression."

Then RasoolAllah (saw) said, "Bliss be upon those who stay patient during His Ghaybat! Bliss be upon those who stay committed in the love of the Imams (Asws)! They are those whom Allah has described in His Book as "Those who believe in the unseen" (2:3) and "the party of Allah. Verily the party of Allah are the successful ones" (58:22)."

Ibn al Asqa adds, "Jandal lived until the days of Imam Hussain (asws). Then he became ill and moved to Taef. One day he asked for some milk and said, "This is what RasoolAllah (saw) promised me. He told me that the last thing I would drink in this life would be some milk". Then he died and was buried in the area of Kawraa in the city of Taef."

(Kifayat al Athar pg 56, Tafseer Burhan 5th vol pg 413, Yanabee al Mawaddah pg 443)

In Tafseer Ayyashi it is written Imam Zainul Abideen (asws) said, "I swear by Allah that this ayah refers to Our Shia. Allah will make them the successors and He will replace their fear with security through a Man from Us, Ahlul Bayt (asws). That man is al Mahdi (atfs) of this nation and He is the one about whom RasoolAllah (saw) said, "Even if only one day remains from the life of this world, Allah will extend that day long enough for a Man from My Family who bears the same name as Mine to rise. He will fill the earth with justice and equality just as it had previously been filled with tyranny and oppression."

(Tafseer Ayyashi Third Edition pg 136)

Sura Furqan (The Criterion)

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا

Ayah 11 "But they reject the hour, and We have prepared a burning fire for him who rejects the hour."

Imam Jafar Sadiq (asws) said, "There are twelve hours in a night. There are twelve hours in a day. There are twelve months in a year. There are twelve Imams (asws) and the number of chiefs of Bani Israel is twelve.

Ali (Asws) is one hour from the twelve hours and this is the meaning of this saying of Allah, "But they reject the hour, and We have prepared a burning fire for him who rejects the hour."

(Al Ghaibah by Nomani pg 40)

Mufazzail bin omar narrates, "I asked Imam Jafar Sadiq (asws) regarding this ayah of Allah, "But they reject the hour, and We have prepared a burning fire for him who rejects the hour.". Imam (asws) said, "Allah created twelve months in one year, twelve hours in the night, twelve hours in the day, and We, Ahlul Bayt (asws), are twelve narrators. Ameerul Momineen (Asws) is an hour from the twelve hours".

(Al Ghaibah by Nomani pg 40)

Imam Jafar Sadiq (Asws) said, "The night and day each have twelve hours in them, and Ali (Asws) ibn Abi Talib (asws) is the most honorable hour from amongst the twelve hours. This is the meaning of this ayah."

(Tafseer Qummi Second Edition pg 112)

الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ ۗ وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا

Ayah 26 "The kingdom on that day shall rightly belong to the Beneficent Allah, and a hard day shall it be for the unbelievers."

Ali bin Asbaat narrates from some of Our companions, "The kingdom" belongs to Allah on "that day" and on every other day but the above ayah refers to the rising of al Mahdi (atfs) when everyone will worship Allah."

(Taweel al Ayat al Dhahira pg 369)

Sura ash-Shu'araa (The Poets)

إِنْ نَشَأْ نُنَزِّلْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَافُهُمْ لَهَا خَاضِعِينَ

Ayah 4 "If We will, We can send down on them from the heavens a sign so that their necks would remain bowed before it in humility."

Omar bin Hanzala narrates, "I heard Imam Jafar Sadiq (asws) say, "There are five signs before the rising of al Mahdi (atfs); the call from the heavens, the rising of Sufiani, the collapsing of the earth in Bayzaa, the killing of Nafs al Zakiyya (the purified soul) and the rising of Yamani".

I asked, "May I sacrifice my life for You, if someone from Your Family rises before we see these signs should we rise with him?"

Imam (Asws) replied, "No".

The next day I went back to the Imam (asws) and asked Him, "Does the following ayah refer to the call from the heavens, "If We will, We can send down on them from the heavens a sign so that their necks would remain bowed before it in humility."?"

Imam (Asws) replied, "When this ayah applies, the necks of the enemies of Allah will be bent "in humility".

(Al Kafi vol 8 pg 310)

Hisham narrates, "Imam Jafar Sadiq (asws) said in the tafseer of this ayah, "This ayah refers to the call from the heavens which will announce the name of al Mahdi (atfs) and those whose necks will be bowed "in humility" are Bani Ummayah".

(Tafseer Qumi Second Edition pg 118)

Fuzail bin Muhammad (servant of Muhammad bin Rashid al Halabi) narrates, "Imam Jafar Sadiq (asws) said, "Verily the call from the heavens with the name of al Mahdi (atfs) is clearly mentioned in the Book of Allah."

I (Fuzail) asked, "May Allah sacrifice my life for You, where is this mentioned in the Book of Allah?"

Imam (asws) replied, "It is mentioned in the chapter that begins with "TA SEEN MEEM". These are the ayahs of the Manifest Book (26:1-2). It is mentioned in the following ayah, "If We will, We can send down on them from the heavens a sign so that their necks would remain bowed before it in humility." (26:4) When they hear the call from the heavens on the morning of that day, it will be as if a bird is sitting on their heads."

(Al Ghaibah by Nomani pg 139)

Abdullah bin Sinaan narrates, "I was with Imam Jafar Sadiq (asws) when I heard a man from Hamdan say to the Imam (asws), "The people taunt us by saying we (shia) believe that a caller will call from the heavens announcing the name of the Owner of this Matter (al Mahdi atfs)."

Imam (asws) was sitting down leaning against something, but when He heard this, He became angry and sat up straight.

Imam (asws) said, "Do not narrate this hadith from Me, but narrate it from My Father. Do not be embarrassed to narrate this hadith. I testify I heard My Father say, "I swear by Allah that the call from the heavens is clearly mentioned in the Book of Allah. Allah says "If We will, We can send down on them from the heavens a sign so that their necks would remain bowed before it in humility." There will not remain anyone on the land who will not lower his head "in humility" after hearing this call. Everyone will believe in it when they hear the call from the heavens that will announce, "Verily Haq is with Ali (asws) ibn Abi Talib (As) and His Shia".

The next day iblis (Ia) will go to the sky of the earth and cry aloud, "Verily haq is with Uthman bin Affan and his shia. Verily he was killed unjustly so avenge his blood".

But "Allah will keep steady those who believed in the confirmed word" (14:27). This is a reference to the first call. However doubt will enter "those in whose hearts is a disease" (2:10) and I swear to Allah that "disease" of the heart is hatred towards Us, Ahlul Bayt (asws).

Therefore they will disown Us, insult Us, and will say, "The call of the first caller was from the "magic" of this Family".

Then Imam (asws) recited the following ayah, "And if they see a miracle they turn aside and say: Transient magic." (54:2)

(Al Ghaibah by Nomani pg 137)

Imam Muhammad Baqir (asws) and Imam Jafar Sadiq (asws) both narrate, "Ameerul Momineen (asws) was asked regarding the ayah, "The sects differed amongst themselves" (19:37)

Ameerul Momineen (asws) said, "Expect the relief (reappearance of the Twelfth Imam atfs) after seeing three signs."

The people asked, "What are the three signs?"

Ameerul Momineen (asws) replied, "The dissension of the people in Shaam, the rising of the black flags from Khorasan and a terrifying event in the month of Ramadan".

The people asked, "What is the terrifying event in the month of Ramadan?"

Ameerul Momineen (Asws) replied, "Have you not heard the saying of Allah, "If We will, We can send down on them from the heavens a sign so that their necks would remain bowed before it in humility." After this sign descends from the heavens, a girl will appear from behind her shield. She will awaken those who are asleep and terrify those who are awake."

(Al Ghaibah by Nomani pg 139, Taweel al Ayat al Dhahira pg 384)

Abi Baseer narrates, "I asked Imam Muhammad Baqir (asws) regarding this saying of Allah, "If We will, We can send down on them from the heavens a sign so that their necks would remain bowed before it in humility."

Imam (asws) replied, "This ayah was revealed regarding al Mahdi (atfs) from the Family of Muhammad (saw) whose name will be announced from the heavens."

(Taweel al Ayat al Dhahira pg 383)

Ibn Abbas (ra) said in the tafseer of this ayah, "This ayah was revealed about Us and Bani Ummayah. Our government will reign while their necks will be bent "in humility" and they will be disgraced after having been glorified."

(Taweel al Ayat al Dhahira pg 383)

ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ

Ayah 206 "Then there comes to them that with which they are promised,"

(See ayah 207)

مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ

Ayah 207 "That which they were made to enjoy shall not avail them?"

Imam Jafar Sadiq (asws) said in the tafseer of these ayahs, "Have you then considered if We let them enjoy themselves for years, Then there comes to them that with which they are promised,"

Imam (asws) said, "that with which they are promised," is the reappearance of al Mahdi (atfs). "That which they were made to enjoy shall not avail them?" refers to the Bani Ummayah who enjoyed their life".

(Taweel al Ayat al Dahir pg 389)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

Ayah 227 "Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed; and they who act unjustly shall know to what final place of turning they shall turn back."

Imam Reza (asws) narrates from His Father, who narrates from His Forefathers that RasoolAllah (saw) said, "Those who want to hold onto My religion and enter into the arc of salvation after Me, should follow Ali (asws) ibn Abi Talib (as), be friends with His friends and oppose His enemies.

Ali (asws) is My caliph and My Successor over My nation during My lifetime and after I leave this world. He is the Imam of every muslim and He is Ameerul Momineen. His words are My words. His orders are My orders. His abstaining is My abstaining. Those who follow Him, have followed Me. Those who support Him, have supported Me. Those who betray Him, have betrayed Me.

On the day of judgement, I will not look at those who abandoned Ali (asws) nor will they see Me. Allah has made jannah haram (forbidden) for those who disobey Ali (asws) and Allah has made their abode in the hellfire.

Those who disappoint Ali (asws) will be disappointed by Allah on the day when their books will be published. Those who supported Ali (asws) will be supported by Allah on the day when they will meet Him and Allah will dictate the answers to them at the time of questioning.

Then RasoolAllah (saw) said, "Hasan (asws) and Hussain (asws) are the two Imams (asws) after Their Father and They are the Masters of the Youths of Paradise. Their Mother is Syedatul Nisa al Alameen (Mistress of the Women of all the Worlds).. Their Father is Syedul Wasieen (Master of the Successors).

There will be nine Imams (Asws) from the Offspring of Hussain (asws) and the ninth one is al Mahi (atfs). Obeying Them is obeying Me and disobeying Them is disobeying Me.

I complain to Allah about those who deny Their attributes and those who usurp Their rights after Me. Allah is the most sufficient authority and supporter of My Progeny. He is the most sufficient avenger of those who deny Their rights. Allah says, "and they who act unjustly shall know to what final place of turning they shall turn back."

(Kamal ul Deen wa Tamam al Naimah First Edition pg 260)

Sura Naml (The Ant)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّ اللَّهَ قَلِيلًا مَّا تَذَكَّرُونَ

Ayah 62 "Is not He the best who answers the distressed when he calls to Him and removes the distress, and He will make you successors in the earth. Is there a god with Allah? Little is it that you mind!"

Imam Muhammad Baqir (asws) says regarding this ayah, "I swear by Allah, "the distressed one" is Imam e Zamana (atfs).

(Tafseer Qumi Second Edition pg 205 and pg 129)

Imam Jafar Sadiq (asws) said, "When al Mahdi (Atfs) reappears, He will enter Masjid al Haraam. He will face the Kaaba and His back will be towards the Maqaam of Ibrahim (as). He will perform two rakaats of prayer there. Then He will say, "O'people! I am the most knowledgable regarding Adam (as). I am the most knowledgable regarding Ibrahim (as). I am the most knowledgable regarding Ismaeel (as). I am the most knowledgable regarding Muhammad (saw)."

Then He will raise His hands towards the sky and pray humbly to Allah, beseeching Him until He falls into sajda. This is the meaning of this saying of Allah, "Is not He the best who answers the distressed when he calls to Him and removes the distress, and He will make you successors in the earth."

(Taweel al Ayat al Dhahira pg 399)

Imam Muhammad Baqir (asws) said in the explanation of this ayah, "This ayah was revealed regarding al Mahdi (atfs) from the Family of Muhammad (saw). When He reappears, He will be wearing a turban and He will pray by the Maqaam of Ibrahim. Then He will beseech His Lord and His prayers will be answered."

(Taweel al Ayat al Dhahira pg 399)

Sura Qasas (The Stories)

وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

Ayah 5 "And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs,"

(See ayah 6)

Ayah 6 "And to grant them power in the land, and to make Firon and Haman and their soldiers see from them what they feared."

Muhammad bin Hasan al Shaibaani narrates from both Imam Muhammad Baqir (asws) and Imam Jafar Sadiq (Asws) who said, "Firon and Haman" in this ayah refers to two oppressors from the Quraish whom Allah will resurrect at the time of the reappearance of al Mahdi (atfs) and He (al Mahdi atfs) will take revenge against them for their wrongdoings."

(Kashaf al Bayan)

Hz Salman (as) narrates, "RasoolAllah (saw) said to me, "Allah has not sent any prophet nor any messenger without appointing twelve chiefs for them".

I said, "O'RasoolAllah (saw)! I had learned this from the people of the Book (Ahlul Kitab)."

RasoolAllah (saw) asked me, "O'Salman (as)! Do you know whom Allah has chosen as the twelve chiefs of the nation after Me?"

I replied, "Allah and His Messenger know better".

RasoolAllah (saw) said, "O'Salman (as)! Allah created Me from His Noor. He called Me and I obeyed Him. Then He created Ali (asws) from My noor. Allah called Him (Ali asws) and Ali (asws) obeyed Him.

Then He created Fatima (sa) from My noor and the noor of Ali (asws). Allah called Fatima (sa) and She obeyed Him.

Then Allah created Hasan (asws) from Me, Ali (asws), and Fatima (sa). Allah called Him and Hasan (asws) obeyed Him.

Then Allah created Hussain (asws) from Me, Ali (asws), and Fatima (sa). Allah called Him and Hussain (asws) obeyed Him.

Then Allah named Us with five of His names.

Allah is Mahmood (the Praised) and I am Muhammad (saw).

Allah is Ali (Most High) and Ameerul Momineen (asws) is Ali (Asws).

Allah is Fatir (the Creator) and She is Fatima (sa).

Allah is Dhul Ehsan (The Bountiful) and this is Hasan (asws).

Allah is Mohsin (the Beneficent) and this is Hussain (asws).

Then Allah created nine Imams (asws) from Us and from Hussain (Asws). Allah called Them and They obeyed Him. All of this happened before Allah created the heavens, the earths, the angels, and mankind. We were noors that praised Allah, listened to Him, and obeyed Him."

I asked, "O'RasoolAllah (saw)! May I sacrifice my father and mother for you! What is the reward for those who know the rights of the Imams (asws)?"

RasoolAllah (saw) said, "O'Salman (as)! Verily those who know the true status of the Imams (aws), follow Them, are friends with Their friends, and disassociate Themselves from Their enemies, they are from Us. They will be with Us wherever We are and they will dwell with Us wherever We dwell."

I asked, "O'RasoolAllah (saw)! Is it possible to believe in Them without knowing Their names and Their lineage?"

RasoolAllah (saw) said, "No! O'Salman (as)!"

I asked, "O'RasoolAllah (saw)! Then how can I believe in Them while I only know up to Hussain (asws)?"

RasoolAllah (saw) replied, "After Hussain (asws) is His Son Ali (asws) bin Hussain (asws), Master of the Worshippers (Zainul Abideen).

Then His Son, Muhammad (asws) bin Ali (asws), who will rip open every field of knowledge from the first to the last of the prophets and the messengers (al Baqir).

Then His Son Jafar (asws) bin Muhammad (asws), who is the truthful tongue of Allah (al Sadiq).

Then His Son Musa (asws) bin Jafar (asws) who will suppress His anger in the way of Allah (al Kazim).

Then His Son Ali (asws) bin Musa (asws) who is pleased with the orders of Allah (al Reza).

Then His Son Muhammad (Asws) bin Ali (asws) who is the chosen one from the creation of Allah (al Taqi).

Then His Son Ali (asws) bin Muhammad (asws) who is the guide to Allah (al Hadi).

Then His Son, Hasan (asws) bin Ali (asws) who is the guardian and the keeper of the secrets of Allah (al Askari).

Then His Son, Muhammad (asws) bin Hasan (asws), al Mahdi (atfs), the Guide, the Qaim and the announcer of the rights of Allah.

Then RasoolAllah (saw) said, "O'Salman (as)! You and everyone like you who truly believes in Him will meet Him during His time."

I (Salman as) thanked Allah increasingly and asked, "O'RasoolAllah (saw)! Will I live until His time?"

RasoolAllah (saw) recited these ayahs, "So, when the promise of the nearest of the two came, We sent over you Our servants who possessed mighty prowess; so they invaded the very inmost parts of your houses; and it was a warning fulfilled. Then We gave back to you the turn to prevail against them. We aided you with wealth and children and made you a numerous host" (17:5-6)

Upon hearing this, I (Salman as) cried and yearned for the promised day and then asked, "O'RasoolAllah (saw)! Will You be there when this happens?"

RasoolAllah (saw) replied, "Yes. I swear by He who sent Me with haq (truth), that Me, Ali (asws), Fatima (sa), Hasan (asws), Hussain (asws), the nine Imams (asws) from the Offspring of Hussain (asws), and everyone who is from Us and with Us will be there.

O'Salman (as)! I swear by Allah that iblis (la) and his soldiers will be brought before Him (al Mahdi atfs) and every sincere believer and every absolute disbeliever will be resurrected so that the avenging can take place. Allah does not oppress anyone.

This is the taweel (deep inner meaning) of the ayah, "And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs, And to grant them power in the land, and to make Firon and Haman and their soldiers see from them what they feared." (28:5-6)

Upon hearing this I stood up to leave, not worried whether death would meet me nor I would meet death".

(Dala'el al Imama pg 447)

Sura Ankaboot (Spider)

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ
أَوْلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ

Ayah 10 "And among men is he who says: We believe in Allah; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah; and if there comes help from your Lord, they would most certainly say: Surely we were with you. What! is not Allah the best knower of what is in the breasts of mankind."

Imam Jafar Sadiq (asws) said, "Help" refers to al Mahdi (Atfs)".

(Tafseer Qummi Second Edition pg 149)

Sura Room (Romans)

الم

Ayah 1 "Alif Lam Mim."

(See ayah 5)

غُلِبَتِ الرُّومُ

Ayah 2 "The Romans have been defeated"

(See ayah 5)

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ

Ayah 3 "In a nearby land, and they, after being defeated, shall be victorious"

(See ayah 5)

Ayah 4 "Within a few years. Allah's is the command first and last; and on that day the believers shall rejoice"

(See ayah 5)

بِنَصْرِ اللَّهِ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ

Ayah 5 "With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;"

Abi Baseer narrates, "I asked Imam Jafar Sadiq (asws) regarding this ayah, "ALIF. LAM. MEEM. The Romans have been defeated"

Imam (asws) replied, "It refers to Bani Ummayah. Allah says, "ALIF. LAM. MEEM. The Romans have been defeated In a nearby land, and they, after being defeated, shall be victorious Within a few years. Allah's is the command first and last; and on that day the believers shall rejoice with the help of Allah" (30:1-5). "That day" is the day of the reappearance of al Mahdi (atfs). "

(Taweel al Ayat al Dhahira pg 426)

Ameerul Momineen (asws) said, "This ayah , "ALIF. LAM. MEEM. The Romans have been defeated In a nearby land, and they, after being defeated, shall be victorious Within a few years. Allah's is the command first and last; and on that day the believers shall rejoice with the help of Allah" (30:1-5) was revealed regarding Us and the Bani Ummayah".

(Taweel al Ayat al Dhahira pg 426)

In the tafseer of this ayah "on that day the believers shall rejoice with the help of Allah" (30:4-5), Imam Jafar Sadiq (asws) said, "The believers who are already dead will "rejoice" in the reappearance of al Mahdi (atfs) in their graves".

(Dala'el al Imama pg 464)

Sura Sajad (Prostration)

وَلَنذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ

Ayah 21 "And most certainly We will make them taste of the smaller torment before the greater torment that haply they may turn."

Muffazail bin Omar narrates, "I asked Imam Jafar Sadiq (asws) regarding this ayah of Allah. Imam (asws) said, "The smaller torment" refers to the inflation of prices and "the great torment" is the torment of the sword of al Mahdi (atfs)."

(Taweel al Ayat al Dhahira pg 437, Kashaf al Bayan)

فَلْيَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ

Ayah 29 "Say: On the day of victory the faith of those who (now) disbelieve will not profit them, nor will they be respited."

Imam Jafar Sadiq (asws) said, "The day of victory" is the day on which al Mahdi (Atfs) will achieve victory in the world. On that day, accepting the faith will not benefit anyone who does not already believe and has not become certain after the victory. However, those who already believed in Him and are certain in their beliefs will profit from their faith. Their status will be elevated with Allah. On the day of judgement, Allah will decorate His Paradise for them and He will keep the fires of hell away from them. This is the reward of those who believe in the Wilayat of Ameerul Momineen (asws) and His Purified Progeny (asws)."

(Taweel al Ayat al Dhahira pg 438)

Sura Saba (Sheba)

وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا فُرى ظَاهِرَةً وَقَدَّرْنَا فِيهَا السَّيْرَ سَيْرُوا فِيهَا لِيَالِي وَأَيَّامًا آمِنِينَ

Ayah 18 "And We placed between them and the towns which We had blessed (other) towns to be easily seen, and We apportioned the journey therein: Travel through them nights and days, secure."

Abi Baseer narrates, "Imam Jafar Sadiq (asws) said, "Travel through them nights and days, secure" refers to the traveling at the time of Our Mahdi (atfs) from Ahlul Bayt (asws)."

(Ilal al Sharaia First Edition pg 112)

Muhammad bin Salih al Hamdani narrates, "I wrote to the Imam (atfs) of the Time, "My family members bother me and taunt me for narrating a hadith from Your Fathers who said, "Our servants and those who carry Our orders are the worst creation of Allah."

Imam (atfs) wrote back, "Woe unto you! Have you not read the ayah, "And We placed between them and the towns which We had blessed (other) towns to be easily seen,". I swear by Allah that We are the "blessed towns" and you are the towns that are "easy to be seen".

(Al Ghaibah al Tousi pg 209, Kamal ul Deen wa Tamam al Naimah Second Edition pg 483, Biharul Anwar 24th vol pg 236)

وَلَوْ تَرَى إِذْ فَرَعُوا فَلَا قَوْتَ وَأَخِذُوا مِنْ مَكَانٍ قَرِيبٍ

Ayah 51 "And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place"

Ameerul Momineen (asws) said, "Mahdi (atfs) is strong. His hair is curly. There is a mole on His cheek. His rising will begin from the east. After His reappearance, Sufiani will rise and rule for as long as the gestation period of a woman, nine months. Sufiani will rise from Shaam. The people of Shaam will follow him except for a few tribes who will have stayed on the right path and who will be protected by Allah from joining the army of Sufiani.

Sufiani will come toward Medina with a massive army. When they reach Bayzaa, Allah will order the land to collapse on them. This is the meaning of this saying of Allah, "And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place"

(Al Ghaibah by Nomani pg 163)

Ayah 52 "And they shall say: We believe in Him. And how shall the attaining (of faith) be possible to them from a distant place?"

Abi Hamza narrates, "I asked Imam Muhammad Baqir (asws) regarding this saying of Allah. Imam (asws) said, "This means that the disbelievers sought guidance from where it could not be obtained while it was available for them through the right channels."

(Tafseer Qummi Second Edition pg 206)

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ

Ayah 54 "And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt"

Imam Muhammad Baqir (asws) says regarding this ayah, When Imam e Zamana (atfs) reaches Baydaa, the army of sufyani (la) will rise against Him but Allah will order the earth to seize them by their feet. This is the meaning of the ayah, "And could you see when they shall become terrified, but (then) there shall be no escape and they shall be seized upon from a near place" (34:51) When this happens the army of sufyani (la) will say, "We believe in Him" (34:52)

Then Imam (asws) said, "And how shall the attaining (of faith) be possible to them from a distant place? A barrier shall be placed between them and that which they desire, as was done with the likes of them before"(34:54). Imam (asws) said, "That which they desire" is not to be tormented".

(Tafseer Qumi Second Edition pg 205)

Sura Saffat (Those drawn up in ranks)

وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ

Ayah 83 "Verily of his shia was Ibrahim"

Jabir ibn Yazid al Jafi narrates, "I asked Imam Jafar Sadiq (asws) regarding this saying of Allah. Imam (asws) said, "When Allah created Ibrahim (as), He uncovered Ibrahim (as)'s eyes. Ibrahim (as) saw a noor next to the Arsh (Throne).

Ibrahim (as) asked, "O'my Lord! What is that noor?"

He was told, "This is the noor of the chosen one from My creation, Muhammad (saw)."

Then Ibrahim (as) saw another noor next to that noor, so he asked, "O'my Lord! What is this other noor?"

He was told, "This is the noor of Ali (asws) ibn Abi Talib (as), the supporter of My religion."

Then Ibrahim saw three other noors next to those two noors, so he asked, "O'my Lord! What are these noors?"

He was told, "These are the noors of Fatima (sa) and Her two Sons, Hasan (asws) and Hussain (asws). I have protected those who love Her from the fires of hell".

Ibrahim (as) said, "O'my Lord! I see nine other noors surrounding Them."

He was told, "O'Ibrahim (as)! These are the noors of the Imams (asws) from the Offspring of Ali (asws) and Fatima (sa)."

Ibrahim (as) said, "O'my Lord! I ask You through the right of these five to teach me who these nine Imams (asws) are."

Allah said, "The first one is Ali (asws) bin Hussain (asws). This His Son Muhammad (asws). Then His Son Jafar (asws). Then His Son Musa (asws). Then His Son Ali (asws). Then His Son Muhammad (asws). Then His Son Ali (asws). Then His Son Hasan (asws). Then His Son al Mahdi, the Decisive Hujjah."

Ibrahim (as) said, "O'my Lord! I see many other noors that cannot be counted except by You. Who are these noors?"

He was told, "O'Ibrahim (As)! They are the Shia of Ameerul Momineen Ali (asws) ibn Abi Talib (as)."

Ibrahim (as) said, "O'my Lord! What are Shia known for?"

Allah replied, "They are known for praying fifty one rakats of prayer a day, reciting "Bismillah al Rahman al Raheem" loudly, performing Qunoot before going to rukoo, and wearing a ring on their right hand."

Then Ibrahim (as) said, "O'Allah! Make me be from amongst the Shia of Ameerul Momineen (asws)."

Therefore, Allah mentions this in Quran when He says, "Verily of his Shia was Ibrahim".

(Kashaf al Bayan)

Sura Saad

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ

Ayah 88 "And most certainly you will come to know about it after a time."

Imam Muhammad Baqir (Asws) said, "This ayah refers to the time of the reappearance of al Mahdi (atfs)."

(Al Kafi vol 8 pg 287)

Sura Zumar (The Groups)

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادَ

Ayah 17 "And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants"

Imam Muhammad Baqir (asws) narrates regarding this ayah of Allah, "Every Imam (asws) gave the "good news" to the believers about the reappearance of Imam e Zamana (atfs), the destruction of His enemies, and safety in the hereafter by reaching RasoolAllah (saw) and the truthful ones at the Pond of Kauthar".

(Al Kafi vol 1 pg 429)

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

Ayah 69 “And the earth shall radiate with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.”

Muffazail ibn Omar narrates, “ I heard Imam Jafar Sadiq (Asw) explain the meaning of this ayah “And the earth shall radiate with the light of its Lord” by saying the “Lord” of “the earth” in this ayah refers to the Imam (asws) of this earth.”

I asked, “What will happen when al Mahdi (atfs) reappears?”

Imam (asws) replied, “People will not need the light of the sun nor the moon because the light of the Imam (asws) will be sufficient”.

(Tafseer Qummi Second Edition pg 253)

Imam Jafar Sadiq (asws) said, “When Our Mahdi (atfs) reappears, the earth will “radiate with the light of its Lord” and the slaves of Allah will not need the sun. Day and night will be the same, for darkness will disappear.”

At the time of Mahdi (atfs), every man will live for a thousand years and every year a child will be born to him. The fathers will clothe their children and the clothes will grown on the children as they grow. The color of their clothes will change according to their desire.”

(Dala’el al Imama pg 454)

Sura Fussilat (Explained in detail)

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحِسَاتٍ لِنُذِقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَكْزَىٰ لَهُمْ وَلَا يُنصَرُونَ

Ayah 16 “So We sent on them a furious wind in unlucky days, that We may make them taste the torment of disgrace in this world's life; and certainly the torment of the hereafter is much more abasing, and they shall not be helped.”

Abi Baseer narrates, “I asked Imam Jafar Sadiq (Asws), What is “the torment of disgrace” that is mentioned in this ayah?”

Imam (asws) replied, "O' Abi Baseer! What can be more disgraceful than men sitting with their families, their brothers, and their children when they are suddenly disfigured. The women in their families will begin screaming when this happens.

When they are asked why they are screaming, they will reply, "They were disfigured suddenly".

I asked, "Will this happen before or after the reappearance of al Mahdi (atfs)?"

Imam (asws) replied, "This will happen before the reappearance of al Mahdi (Atfs)."

(Al Ghaibah by Nomani pg 143)

بِمَا كَانُوا يَكْسِبُونَ

Ayah 17 "And as to Thamud, We showed them the right way, but they chose error above guidance, so there overtook them the torment of humiliating chastisement for what they earned"

Imam Jafar Sadiq (asws) said, "The people of Thamud belied the truth in their rebellious transgression" (91:11). Thamud refers to a group of shia for Allah says, "And as to Thamud, We showed them the right way, but they chose error above guidance, so there overtook them the torment of humiliating chastisement for what they earned". This refers to the "torment" of the sword when al Mahdi (atfs) reappears."

(Taweel al Ayat al Dhahira pg 776)

سُرِّيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

Ayah 53 "We will soon show them Our signs in the horizons and in their own souls, until it will become quite clear to them that He is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?"

Imam Jafar Sadiq (Asws) said, "The sign "in the horizons" is that the areas which they inhabit will become smaller and the sign "within themselves" is the disfigurement of people. "until it will become quite clear to them that it is the truth" means that "He" (the twelfth Imam atfs) is al Mahdi (atfs)."

(Taweel al Ayat al Dhahira pg 527, Al Kafi vol 8 pg 166)

In the tafseer of this ayah, Imam Muhammad Baqir (Asws) said, "The sign they will see "within themselves" is the disfigurement of the people. The sign "in the horizons" is that the horizons will become smaller. Therefore, they will see the power of Allah over them and in the horizons. "until it will become quite clear to them that He is the truth" refers to the reappearance of al Mahdi (atfs). "He" is "the truth" who will come from Allah and it is inevitable that people will see Him."

(Al Ghaibah by Nomani pg 143)

Sura ash-Shura (Consultation)

Ayah 1 "Ha Mim"

(See ayah 2)

عسق

Ayah 2 "Ain Sin Qaf."

Imam Muhammad Baqir (asws) said, "HA, MEEM, AYN, SEEN, QAAF" refers to the number of years of al Mahdi (Atfs). Qaaf is a mountain made of green emeralds that surrounds the world. The green color that appears in the sky emanates from that mountain. The knowledge of everything is within "AYN, SEEN, QAAF".

(Tafseer Qummi Second Edition pg 267)

Imam Muhammd Baqir (Asws) said, "HA MEEM" stands for hatim (inevitable). "AYN" stands for adhab (torment). "SEEN" stands for sinoon (years) just like the years of Yusuf (as). "QAAF" stands for qadhif (intense strikes) for the collapse of the earth and the disfigurement of the people all which will occur at the end of the time of Sufiani and this 30,000 companions from amongst the Bani Kalb. This will take place after the reappearance of al Mahdi (atfs) from Mecca. He is the Mahdi (atfs) of this nation."

(Taweel al Ayat al Dhahira pg 528)

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَأَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ
بَعِيدٍ

Ayah 18 "Those who do not believe in it would seek to hasten it, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error."

Muffazail bin Omar narrates, "Imam Jafar Sadiq (Asws) asked me, "O'Muffazail! How do the people of Iraq recite this ayah?"

I asked, "O'my Master! To which ayah are you referring?"

Imam (asws) replied, "Those who do not believe in it would seek to hasten it, and those who believe are in fear from it,"

I asked, "O' my Master! How do You read it and how should it be recited?"

Imam (asws) replied, "...and know that HE is the truth"

I said, "They recite it "and know that IT is the truth". "

Imam (Asws) said, "Woe unto you! Do you know what "it" is?"

I said, "Allah, His messenger, and the Son of His Messenger know better."

Imam (asws) said, "It" is nothing other than the reappearance of al Mahdi (atfs). So how can those who do not believe in "it" seek to hasten "it"?"

Imam (Asws) then said, "I swear by Allah that only the believers truly "seek to hasten IT". The people misrepresented this ayah out of their envy towards you Shia. Therefore, understand this, o' Muffazail."

(Dala'el al Imama pg 450)

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ

Ayah 19 "Allah is Benign to His servants; He gives sustenance to whom He pleases, and He is the Strong, the Mighty."

(See ayah 20)

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ^ط وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

Ayah 20 "Whoever desires the gain of the hereafter, We will give him more of that gain; and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion"

Abi Baseer narrates, "I asked Imam Jafar Sadiq (asws) regarding this ayah of Allah, "Allah is Benign to His servants; He gives sustenance to whom He pleases".

Imam (Asws) replied, "The "sustenance" is the Wilayat of Ameerul Momineen (asws)."

I asked, "What about this ayah, "whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion"?"

Imam (asws) replied, "He will not have any share in the government of truth with al Mahdi (Atfs)".

(Al Kafi vol 1 pg 435)

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ^ط وَلَوْ لَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ^ط وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

Ayah 21 "Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful punishment."

Imam Muhammad Baqir (asws) said, "This saying of Allah means that if it had not been for the order of Allah, al Mahdi (atfs) would not have left any of the "unjust" alive".

(Al Kafi vol 8 pg 287)

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ^ط قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الرَّبِّ^ط وَمَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا^ط إِنَّ اللَّهَ عَفُورٌ شَكُورٌ

Ayah 23 "That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful."

(See ayah 24)

أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا ۚ إِنَّ يَسِّرَ اللَّهُ يَسِّرَ اللَّهُ وَيَصْرِفُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Ayah 24 "Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; Verily He is aware of what is in the chests."

In the tafseer of this ayah "Say: I do not ask of you any reward for it but love for my near relatives"(42:23), Imam Muhammad Baqir (asws) said, "The Ansar came to RasoolAllah (saw) and said, "We have supported You and protected You. Take some of our wealth and use it for Your expenses".

Allah revealed, "Say: I do not ask of you any reward for it" referring to the prophet hood and " but love for my near relatives" referring to Ahlul Bayt (asws).

Do you not see that when a man has a friend who bears a grudge against the man's family he cannot truly love his friend?!

Allah did not want any hatred to be in the heart of RasoolAllah (saw) for His nation. Therefore, Allah made loving the Family of RasoolAllah (saw) obligatory. Those who follow this command obey a wajib (obligatory) command. Those who do not follow this command have disobeyed a wajib (obligatory) command.

The people left RasoolAllah (saw) after hearing this ayah and some of them were saying, "We offered our wealth to him but he asked us to fight for His Family after He leaves this world."

Another group said, "RasoolAllah (saw) did not say this and they denied it."

Allah mentions this in His Book by saying, "Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart" (42:24). This means that "He would have sealed" the heart of RasoolAllah (saw) if He had "forged a lie". "Allah will blot out the falsehood" means that Allah destroys "falsehood and confirm the truth with His words" (42:24). "His words" are RasoolAllah (saw), the Imams (Asws), and al Mahdi (atfs) from the Family of Muhammad (saw).

"Verily He is aware of what is in the chests. And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do And He answers those who believe and do good deeds, and gives them more out of His grace" (42:24-26). This means that Allah accepted the repentance of the second group who said, "RasoolAllah (saw) did not say this".

"(as for) the unbelievers, they shall have a severe punishment" (42:26)."

(Tafseer Qummi Second Edition pg 275)

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

Ayah 25 "And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do;"

(See ayah 24)

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ۗ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

Ayah 26 “And He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the unbelievers, they shall have a severe punishment.”

(See ayah 24)

وَمَنْ اتَّصَرَ بَعْدَ ظُلمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

Ayah 41 “And whoever defends himself after his being oppressed, these it is against whom there is no blame”

In the tafseer of this ayah, Imam Muhammad Baqir (asws) said, “This ayah refers to al Mahdi (atfs). When He reappears, He will defend Himself against Bani Ummayah, those who forge lies against Him and the Nasibis (enemies of Ahlul Bayt asws).”

(Taweel al Ayat al Dhahira pg 534)

Abu Hamza narrates, “Imam Muhammad Baqir (Asws) said, “This ayah “whoever defends himself after his being oppressed” refers to al Mahdi (atfs) and His companions”.

“these it is against whom there is no blame” means that when al Mahdi (atfs) reappears, He and His companions will “defend” themselves against the Bani Ummayah, those who forge lies against al Mahdi (atfs) and the Nasibis. This is why Allah says, “The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.” (42:42)

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۗ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

Ayah 42 “The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.”

(See ayah 41)

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا خَاسِعِينَ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ وَقَالَ الَّذِينَ آمَنُوا إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ

Ayah 45 “And you shall see them brought before it abject in disgrace because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.”

Imam Muhammad Baqir (asws) said, “The saying of Allah , “abject in disgrace because of the abasements, looking with a faint glance” refers to the unjust looking at al Mahdi (atfs).”

(Taweel al Ayat al Dhahira pg 535)

Sura Zukhraf (Ornaments of Gold)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يُرْجَعُونَ

Ayah 28 "And he made it a word to continue in his progeny that they may return"

Jabir ibn Yazid al Jafi narrates, "I asked Imam Muhammad Baqir (Asws), "O'Son of RasoolAllah (saw)! Some people say that Allah place the Imamate in the Progeny of Hasan (asws) and not in the Progeny of Hussain (asws)."

Imam (asws) replied, "I swear by Allah that they lie. Have you not heard the saying of Allah, "he made it a word to continue in his progeny" Did He place it in the progeny of anyone other than Hussain (asws)?!"

O'Jabir! The Imams (asws) are only those who have been specifically mentioned by RasoolAllah (saw).

They are those about whom RasoolAllah (saw) has said, "When I was taken to the heavens (night of Miraj), I found Their (the Imams asws) names written on the pillar of the Arsh (Throne). There were twelve names;

Ali (asws), My two Grandsons (Hasan asws and Hussain asws), Ali (asws), Muhammad (asws), Jafar (asws), Musa (asws), Ali (asws), Muhammad (asws), Ali (asws), Hasan (asws) and al Mahdi (atfs), the Decisive Hujjah

These are the Imams (asws) from the chosen and purified Family. I swear by Allah that Allah will resurrect anyone who falsely claims the Imamate for themselves with iblis (la) and his soldiers.

Then Imam (asws) signed heavily and said, "May Allah not protect this nation for they did not protect the rights of their Prophet (saw). I swear by Allah that if they had left Haq (truth) with its people, there would not have been two people who disagreed about Allah."

Then Imam (asws) recited the following poetry:

"The Jews are safe from the trials of the times because of their love for their prophet. The Christians walk safely in their gardens because of their love for Isa, but fire is being thrown on the believers everywhere who love the Family of Muhammad (saw)".

I said, "O'my Master! Is it not true that the leadership is Yours?"

Imam (Asws) replied, "Yes".

I said, "Then why have You refrained from claiming Your rights for Allah says, "Strive in the way of Allah as you ought to strive He has chosen you" (22:78). Why did Ameerul Momineen (asws) refrain from claiming His rights?"

Imam (Asws) replied, "He did not find any supporters. Have you not heard the saying of Allah in the story of Lut (as)? "He (Lut) said, 'Would that I had the strength to resist you or could betake myself to a strong support!' (11:80) and Allah says about Nuh (as), "So he called on his Lord: Verily I am overcome so help me' (54:10). Allah says about Musa (as) "He (Musa as) said, "O'my Lord! I have control over none but myself and my brother so cause a separation between us and these people who are rebellious" (5:25).

Therefore if the prophets refrained from claiming their rights, the Successors have even more of a reason to do so. O'Jabir! The example of the Imam (asws) is like the Kaaba, people should come to it but it does not go to them."

(Tafseer Burhan 7th vol pg 117)

In the tafseer of this ayah RasoolAllah (saw) said, "This ayah means Allah has placed the Imamate in the progeny of Hussain (asws). There will be nine Imams (Asws) from the Progeny of Hussain (asws) and al Mahdi (atfs) is one of them. If a man worships Allah between Rukn and Maqaam but dies with hatred towards My Family, he will enter hell".

(Tafseer Burhan 4th vol pg 140)

Imam Zainul Abideen (asws) said, "The ayah, "The blood relations are nearer to one another in the Book of Allah" (8:75) was revealed regarding Us and this ayah, "And he made it a word to continue in his progeny" (43:28) was also revealed regarding Us.

The Imamate will stay in the progeny of Hussain (asws) bin Ali (Asws) until the day of judgement. Al Mahdi (atfs) will have two occultations, one being longer than the other.

The first one will last for six days, six months, or six years. However, the second one will last so long that most of those who use to believe in it will deny it. Only those who have strong yaqeen (certainty), who possess knowledge based upon haq (truth), who do not find discomfort in their hearts to accept Our will and who submit to Us, Ahlul Bayt (asws), will stay steady in believing in al Mahdi (atfs).

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 323)

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

Ayah 66 "Do they wait for aught but the hour, that it should come ! upon them all of a sudden while they do not perceive?"

Zurara bin Ayun narrates, "I asked Imam Muhammad Baqir (Asws) regarding this ayah of Allah. Imam (asws) said, "It is the "hour" of the reappearance of al Mahdi (atfs) which "will come upon them suddenly".

(Taweel al Ayat al Dhahira pg 552)

Sura Dukaan (The Smoke)

Ayah 1 "Ha Mim!"

(See ayah 4)

وَالْكِتَابِ الْمُبِينِ

Ayah 2 "I swear by the Book that makes manifest (the truth)."

(See ayah 4)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنذِرِينَ

Ayah 3 “Surely We revealed it on a blessed night surely We are ever warning”

(See ayah 4)

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ

Ayah 4 “Therein every wise affair is made distinct”

It is narrated from Imam Muhammad Baqir (Asws), Imam Jafar Sadiq (asws) and Imam Musa Kazim (asws), that “Ha Mim! I swear by the Book that makes manifest (the truth). Surely We revealed it on a blessed night surely We are ever warning” (44:1-3) refers to the Quran.

“Surely We revealed it on a blessed night surely We are ever warning”. “A blessed night” refers to the night of Qadr in which Allah sent down the entire Quran to Bayt al Mamoor and then over the course of 23 years it was revealed through RasoolAllah (saw).”

“Therein every wise affair is made distinct” means that on the night of Qadr every affair of haq (truth) and batil (falsehood) as well as everything that will occur in the upcoming year is written by Allah. On that night changes in one’s destiny also take place. Allah will bring forward that which He wills and delay that which He wills in matters relating to death, rizq (sustenance), trials, difficulties, and illnesses. He will increase and decrease that which He wills.

Then the destiny will be received by RasoolAllah (saw) and from Him it will be given to Ameerul Momineen (asws) and from Him to the Imams (asws) until it is given to al Mahdi (Atfs) who will be informed of the destiny and its conditions like changes, will, as well as its increasements and delays.”

(Tafseer Qummi Second Edition pg 290)

Sura Jaathiya (Crouching)

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ

Ayah 14 “Say to those who believe (that) they forgive those who do not fear the days of Allah that He may reward a people for what they earn”

Imam Jafar Sadiq (asws) narrates from His Father Imam Muhammad Baqir (asws) who said, “The “days of Allah” are three; the day of the reappearance of al Mahdi (atfs), the day of Rajat (return), the day of judgement”.

(Maani ul Akhbar pg 365)

Sura Muhammad

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

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

Muffazail ibn Omar narrates, “I asked my Master, Imam Jafar Sadiq (Asws), “Is there a fixed time of which people are aware for the awaited Mahdi (Atfs)?”

Imam (asws) replied, “Only Allah is aware of its fixed time.”

I asked, “O my Master! Why is that?”

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

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

Allah says in another ayah, “The hour has come near and the moon is rent asunder” (54:1)

Allah says in another ayah, “What shall make you know? It may be that the hour is near. Those who do not believe in it seek to hasten it, while those who believe fear it and know tht it is the truth. Beware! Verily those who dispute about the hour have gone far astray” (42:17-18)

I asked, “O my Master! What does “dispute about the hour” mean?”

Imam (asws) replied, “They ask, “When was He (al Mahdi atfs) born?! Who has seen Him!? Where is He?! And when will He reappear!?”

They ask all of these question because they seek to challenge it, wondering if it is the truth, for they doubt the will and power of Allah. They are those who have lost their souls in this life and in the hereafter. Verily for the disbelievers there is an evil place of final return.”

I asked, “O my Master! Then will You not appoint a time for Him?”

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

(Al Hidayah al Kubra pg 392)

Sura Fath (Victory)

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَجَلَّةٌ وَلَوْ لَا رَجَالَ مُؤْمِنُونَ وَيَسَاءَ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطْنُوهُمْ فَنُصِيبِكُمْ مِنْهُمْ مَعْرَةٌ بَعِيرٌ عِلْمٌ لِيُدْخَلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

Ayah 25 *“It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the*

believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge-- so that Allah may cause to enter into His mercy whomsoever He pleases; had the believers been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment."

Ibrahim al Karkhi narrates, "I said to Imam Jafar Sadiq (Asws), "May I sacrifice myself for You! Was Ali (asws) not strong in supporting the religion of Allah?"

Imam (asws) replied, "Yes He was".

I asked, "Then how did the people overpower Him and what prevented Him from defending Himself against the people?"

Imam (asws) replied, "You asked so understand the answer. An ayah in the Book of Allah prevented Him".

I asked, "Which ayah?"

Imam (asws) replied, "had the believers been widely separated from them, We would surely have punished those who disbelieved from among them with a painful punishment."

Allah has ordained that momins (believers) will be born from the lineage of kafirs (disbelievers) and munafiqs (hypocrites). Therefore, Ameerul Momineen (asws) did not kill the fathers from whose lineage there would be born momins (believers). However, after all of the momins (believers) had been born from their lineage, Ameerul Momineen (asws) fought their fathers and killed them.

The same applies to Our Mahdi (atfs). He will not reappear until all of the momins (believers) of Allah appear from the lineage of the kafirs (unbelievers) after which al Mahdi (atfs) will rise against the kafirs and kill them."

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 461, Tafseer Qummi Second Edition pg 316)

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ ۗ وَكَفَىٰ بِاللَّهِ شَهِيدًا

Ayah 28 "He it is Who sent His Messenger with the guidance and the religion of truth that He may make it prevail over all the religions; and Allah is enough for a witness."

Imam Jafar Sadiq (asws) said in the tafseer of this ayah, "This ayah is amongst those ayahs whose taweel (deep inner meaning) does not apply yet. It is about the Imam (atfs) who will reappear and make the "religion of truth" prevail over all other religions. He will fill the earth with justice and equality after it has been filled with tyranny and oppression."

(Tafseer Qummi Second Editon pg 317)

Sura Qaaf

وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ

Ayah 41 "And listen on the day when the crier shall cry from a near place"

(See ayah 42)

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمَ الْخُرُوجِ

Ayah 42 "The day when they shall hear the cry in truth; that is the day of coming forth"

In the tafseer of these ayahs, Imam Jafar Sadiq (asws) said, "The crier" (50:41) will call out the name of al Mahdi (atfs) and His Father. "Truth" (50:42) refers to the name of al Mahdi (atfs) which will be called out from the heavens on the day of His reappearance".

(Tafseer Qummi Second Edition pg 327)

Sura Dhaariyat (The Winnowing Winds)

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلَ مَا أَنْتُمْ تَنْطِفُونَ

Ayah 23 "And by the Lord of the heavens and the earth! it is most surely the truth, just as you do speak"

Imam Zainul Abideen (asws) said, "The truth" in this ayah is the reappearance of al Mahdi (atfs)".

(Taweel al Ayat al Dhahira pg 596)

Ibn Abbas (ra) narrates in the tafseer of this ayah, "This ayah refers to the reappearance of al Mahdi (Atfs) just like the ayah, "Wherever you are, Allah will bring you all together" (2:148) refers to the companions of al Mahdi (atfs) whom Allah will unite within one day."

(Al Ghaibah by Tousi pg 110)

Sura Tur (Mount)

وَالطُّورِ

Ayah 1 "I swear by the Mountain"

(See ayah 4)

وَكِتَابٍ مَسْطُورٍ

Ayah 2 "And the Book written"

(See ayah 4)

فِي رَقٍّ مَّنشُورٍ

Ayah 3 "In an outstretched fine parchment,"

(See ayah 4)

وَالْبَيْتِ الْمَعْمُورِ

Ayah 4 "And the House that is visited,"

Imam Jafar Sadiq (asws) said, "On the night of the reappearance of al Mahdi (atfs) from the Family of Muhammad (saw), RasoolAllah (saw), Ameerul Momineen (asws), and Jibrael (as) will come down to Mount Hira. Then Jibrael (as) will go to al Mahdi (atfs) and ask Him to join Them.

When al Mahdi (atfs) joins Them, RasoolAllah (saw) will take out a parchment from inside of His clothes and give it to Ameerul Momineen (asws). RasoolAllah (saw) will tell Ameerul Momineen (asws) to write the following:

"In the name of Allah, Most Gracious, Most Merciful. This is the decree of Allah, His Messenger, and Ali (asws) ibn Abi Talib (as) to someone, son of someone."

Imam (asws) then said, "And He will mention the name of al Mahdi (atfs) and the name of His Father. This is the meaning of the ayah, "I swear by the Mountain And the Book written In an outstretched fine parchment," (52:1-3). "The book written down" (52:2) refers to that which Ameerul Momineen (asws) will write. "Outstretched parchment" (52:3) refers to the parchment that RasoolAllah (saw) will remove from inside of His Cloak and will give to Ameerul Momineen (asws).

I asked, "Does "the House that is visited" (52:4) refer to RasoolAllah (saw)?"

Imam (asws) replied, "Yes. RasoolAllah (saw) will be the recite and Ali (asws) will be the writer".

(Dala'el al Imama pg 478)

Sura Qamar (The Moon)

اَفْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

Ayah 1 "The hour drew nigh and the moon did rend asunder."

(See Sura Muhammad ayah 18 hadith reference Al Hidayah al Kubra pg 392)

وَإِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ

Ayah 2 "And if they see a miracle they turn aside and say: Transient magic."

(See Sura 26 ayah 4 hadith reference Al Ghaibah by Nomani pg 137)

Sura Rahman (The Beneficent)

يُعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَاصِي وَالْأَقْدَامِ

Ayah 41 "The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet"

Imam Jafar Sadiq (asws) said, "Allah already knows "the guilty". This ayah was revealed about al Mahdi (Atfs) who will recognize "the guilty by their marks" and He and His companions will strike them intensely with their swords."

(Al Ghaibah by Nomani pg 127)

Muawiya al Dohani narrates, "Imam Jafar Sadiq (asws) asked me, "O'Muawiya! What do the people say about the ayah, "The guilty shall be recognized by their marks so they shall be seized by the forelocks and the feet"?"

I replied, "They believe that on the Day of Judgement, Allah will recognize "the guilty" by "their marks". They will be seized by "their forelock and their feet" and they will be thrown into hellfire."

Imam (asws) asked, "Why would Allah need "marks" to recognize the creation when He is the One who created them?"

I said, "May I sacrifice myself for You! Then what is the meaning of this ayah?"

Imam (asws) replied, "It means when Our Mahdi (Atfs) reappears, Allah will give Him the "seema" (vision to recognize Our enemies). Al Mahdi (atfs) will order His companions to strike the disbelievers intensely with their swords."

Then Imam (asws) recited this ayah , "This is the hell the guilty called a lie" (55:43) and added "the two guilty ones will roast in it and they will neither die nor live".

(Basaiul Darjat pg 359, Al Ikhtisas pg 304)

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ

Ayah 43 "This is the hell which the guilty called a lie."

(See ayah 41)

Sura Hadid (Iron)

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ

Ayah 16 "Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And that they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors."

Imam Jafar Sadiq (asws) said, "This ayah was revealed about the ghaybat (occultation) of al Mahdi (atfs).

(Kamal ul Deen wa Tamam al Naimah Second Editin pg 668)

Imam Jafar Sadiq (asws) said, "This ayah was revealed about the people who will live during the time of ghaybat (occultation). "the time became prolonged to them" refers to the long occultation.

Allah addresses them by saying, "Know that Allah gives life to the earth after its death; indeed, We have made the signs clear to you that you may understand"

(Al Ghaibah by Nomani pg 6)

اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Ayah 17 "Know that Allah gives life to the earth after its death; indeed, We have made the signs clear to you that you may understand"

In the tafseer of this ayah, Imam Muhammad Baqir (asws) says, "Allah will "give life to the earth" through al Mahdi (atfs) after it will die through the disbelief of its inhabitants and the disbelievers are the dead ones."

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 668, Taweel al Ayat al Dhahira pg 638)

Ibn Abbas (ra) narrates in the tafseer of this ayah, "This ayah means that the matter of ruling the earth will be "revived" by al Mahdi (atfs) "after it has died" through the oppression of the rulers. Allah says, "We have made the signs clear to you that you may understand". "The signs" refers to al Mahdi (atfs)."

(Al Ghaibah by Tousi pg 110)

In the tafseer of this ayah, Imam Musa Kazim (Asws) said, "This ayah does not mean that Allah will "give life to the earth" through rain. Rather it means that Allah will send some men on the earth who will restore justice and the earth will be revived through the restoration of justice. Establishment of justice and the penalties on earth are more beneficial for the earth than forty days of rain."

(Al Kafi vol 7 pg 174)

In the tafseer of this ayah, Imam Jafar Sadiq (asws) said, "This ayah refers to the justice on the earth after oppression".

(Al Kafi vol 8 pg 267)

Sura Mumtahina (She that is to be examined)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّوَلُوا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ

Ayah 13 "O you who believe! do not make friends with a people upon whom is the wrath of Allah; indeed they despair of the hereafter as the unbelievers despair of those in graves."

Ameerul Momineen (Asws) said, "There will be an astounding wonder between the month of Jumaida and the month of Rajab."

Someone from the people stood and asked, "O'Ameerul Momineen (asws)! What is this wonder that astounds You?"

Ameerul Momineen (asws) replied, "May your mother weep on you! What can be more astounding than the brought out of their graves killing every enemy of Allah, every enemy of His Messenger and every enemy of the Family of RasoolAllah (saw)?!"

This is the taweel (deep hidden meaning) of the ayah, "O you who believe! do not make friends with a people upon whom is the wrath of Allah; indeed they despair of the hereafter as the unbelievers despair of those in graves."

When the killing increases people will say, "Al Mahdi (atfs) is dead. He has perished. Where has He walked on the earth?!"

This is the taweel of the ayah, "Then We gave back to you the turn to prevail against them and We aided you with wealth and children and made you a numerous host".(17:6)

(Taweel al Ayat al Dhahira pg 659)

Sura Saff (The Ranks)

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

Ayah 8 "They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse"

Muhammad bin Fuzzail narrates, "I asked Imam Musa Kazim (asws) regarding this ayah of Allah. Imam (asws) said, "It means they want to extinguish the Wilayat of Ameerul Momineen (asws) by their tongues".

I asked, "What is the meaning of "but Allah will perfect His light"?"

Imam (asws) replied, "It means Allah will complete the Imamate because Allah says, "So believe in Allah and His Messenger and the light We have sent down" (64:8). "This light" refers to the Imam (asws)."

I asked, "What is the meaning of "He it is who has sent His Messenger with guidance and the religion of truth" (61:9)?"

Imam (asws) replied, "It means Allah is the one who ordered His Messenger to announce the Wilayat of His Successor. "The religion of truth" is the Wilayat."

I asked, "Is this derived from the apparent meaning of the ayah?"

Imam (asws) replied, "Yes. This is from the apparent meaning of the ayah, but it is also mentioned in the taweel (deep inner meaning) of other ayahs."

(Al Kafi vol 1 pg 432)

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

Ayah 9 "He it is Who sent His Messenger with the guidance and the religion of truth, that He may make it triumph over the religions, all of them, though the polytheists may be averse."

Abi Baseer narrates, "I asked Imam Jafar Sadiq (asws) regarding this saying of Allah. Imam (Asws) replied, "The taweel (deep inner meaning) of this ayah does not apply yet."

I asked, "May I sacrifice myself for You! When will it apply?"

Imam (asws) replied, "It will apply, inshaAllah, when al Mahdi (Atfs) reappears. When al Mahdi (atfs) reappears, every kafir (unbeliever) and mushrik (polytheist) will hate His reappearance. However, even if the kafirs and mushriks hide within rocks, the rocks will say to the believers, "O'believer! There is a kafir or mushrik hiding in me, so break me open and kill him." Therefore, the believers will find them and kill them."

(Taweel al Ayat al Dhahira pg 663)

Mufazzail bin Omar narrates, "I asked Imam Jafar Sadiq (asws), "O'my Master! How will the reappearance of al Mahdi (atfs) begin?"

Imam (Asws) replied, "O'Muffazail! He will reappear in a year in which His name will be mentioned increasingly. His name, His lineage and His title will be announced. He will be increasingly mentioned by the rightful ones and the liars. Therefore, the argument will be complete about knowing about Him. We have informed people about Him and guided them to Him. We have mentioned His name, lineage, and title. We have mentioned that His name and title are the same as the name and title of RasoolAllah (saw). Therefore, people cannot say that they did not know His name, lineage, or title.

I swear by Alah that His name and title will be clearly mentioned and people will mention His name to one another. All of this will take place to oblige the people to the argument.

He will reappear by the promise of Allah as spoken by RasoolAllah (saw), "He it is Who sent His Messenger with the guidance and the religion of truth, that He may make it triumph over the religions, all of them, though the polytheists may be averse." "And fight with them until there is no more mischief and the religion is only for Allah" (2:193)

O'Muffazail! I swear by Allah that the nations, the religions, the opinions, and the disagreements will disappear and the religion will be only for Allah just as He says, "Verily the religion with Allah is Islam" (3:19) "And whosoever seeks any religion other than Islam, it shall never be accepted from Him, and he shall be of the losers in the hereafter".(3:85)

(Al Hidayah al Kubra pg 393)

Sura Mulk (Sovereignty)

قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ

Ayah 30 "Say: Have you considered if your water should dry up, who is it then that will bring you flowing water?"

Ammar narrates, "I was with RasoolAllah (saw) in one of His battles. Ali (asws) ibn Abi Talib (as) had killed all of the flag bearers and had scattered the enemies. After Ali (asws) killed amr bin Abdullah al jomahi and shaiba bin naif, I went close to RasoolAllah (Saw) and said, "O'RasoolAllah (saw)! Verily Ali (AswS) is fighting for Allah the way one should fight for Him."

RasoolAllah (saw) replied, "Yes because He is from Me and I am from Him. Ali (asws) is the heir of My knowledge. He will repay My debts. He will fulfill My promises. He is the caliph after Me.

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

Verily Ali (asws) is the Father of My two Grandsons. The righteous Imams (asws) are from His lineage and al Mahdi (asws) is one of Them."

I (Ammar) said, "May I sacrifice my father and mother for you, O'RasoolAllah (saw)! Who is al Mahdi (asws) to whom You are referring?"

RasoolAllah (saw) replied, "Allah the most exalted promised Me that He will make nine Imams (asws) emerge from the Progeny of Hussain (asws), and the ninth one will disappear from the eyes of the people. This is the meaning of the saying of Allah, "Say: Have you considered if your water should dry up, who is it then that will bring you flowing water?"

Al Mahdi (atfs) will have a long occultation during which most people will turn away from believing in Him but a few will remain steadfast in their belief. He will reappear at the end of time and He will fill the earth with justice and equality just as it had previously been filled with tyranny and oppression. He will fight based upon the taweel (deep inner meaning) of Quran just as I fought based on the Tanzeel (apparent meaning) of Quran.

His name is My name and He looks the most like Me.

O'Ammar! There will be a conspiracy after Me. When that happens, follow Ali and accompany Him because Ali (asws) is with haq (Truth) and Haq is with Ali (asws).

O'Ammar! You will fight alongside Ali (Asws) against two groups; the Naiketheen (the enemies in the battle of Jamal who fought against Ameerul Momineen asws) and the Qaisateen (the enemies in the Battle of Siffeen who fought against Ameerul Momineen asws) and you will be martyred by the tyrant group."

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

RasoolAllah (saw) replied, "Yes you will be martyred while Allah and I are pleased with you. Your last sustenance in this life will be a glass of milk."

Muhammad bin Ammar (Ammar bin Yasir 's son) further said, "On the day of Siffeen, Ammar went to Ameerul Momineen (asws) and said, "O'Brother of RasoolAllah (saw)! Do you give me permission to fight?"

Ameerul Momineen (asws) replied, "May Allah have mercy on you, wait awhile".

After awhile, Ammar went back to Ameerul Momineen (asws) and repeated his request. Ameerul Momineen (asws) gave him the same answer. When Ammar went for the third time to Ameerul Momineen (Asws), He (Ameerul Momineen asws) began to weep.

Ammar said, "O'Ameerul Momineen (Asws)! Today is the day RasoolAllah (saw) had described for me."

Ameerul Momineen (Asws) came down from His horse, hugged Ammar, bid farewell to him and said, "O'Abul Yaqzaan! May Allah reward you with the best of rewards for supporting RasoolAllah (saw) and for supporting Me. You were a great brother and a great companion."

Then Ameerul Momineen (asws) and Ammar both began to weep.

Ammar said, "O'Ameerul Momineen (asws)! I swear by Allah that I did not follow You except with understanding for I heard RasoolAllah (saw) say during the battle of Khayber;

"O'Ammar! There will be a conspiracy after Me. When that happens follow Ali (aswS) and His party because Ali (asws) is with haq (truth) and haq is with Ali (asws).

O'Ammar! You will fight alongside Ali (asws) against two groups; the Naiketheen and the Qaisateen."

O'Ameerul Momineen (asws)! May Allah reward You with the best of rewards for supporting islam. Verily You have advised the people, guided them, and performed all of Your duties."

Then Ammar and Ameerul Momineen (asws) rode towards the enemies.

Ammar began to fight. In the middle of the battle he asked for some water but was told there was no water. Then a man from amongst the Ansar brought him some milk.

After Ammar drank a little he said, "This is as RasoolAllah (saw) promised me. He said my last sustenance in this life would be some milk."

Then he attacked the people and he killed 18 men. However two men from Shaam attacked him with spears and killed him (may Allah's mercy be upon him)

At night when Ameerul Momineen (asws) ws going through the bodies of the dead, He found Ammar lying amongst them. He took the head of Ammar, placed it on His lap and began to weep.

Then He recited this poetry:

"O'death! You are not leaving Me along. Relieve Me by taking Me for you have taken every one of My friend"

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

I see that you are looking for those whom We love and it is as if you are being guided towards taking them"

(Kifayat al Athar pg 120, Tafseer Burhan vol 8 pg 81)

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

(Tafseer Qummi Second Edition pg 379)

Ali bin Jafar narrates, "I asked Imam Musa Kazim (asws) "What is the taweel (deep inner meaning) of this ayah?"

Imam (asws) replied, "It means what will you do when your Imam (atfs) is hidden and you cannot see Him?"

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 360, Al Ghaibah by Nomani pg 92, Al Kafi vol 1 pg 339, Taweel al Ayat al Dhahira pg 683)

Sura Miraj (The Ascending Stairway)

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ

Ayah 1 "One demanding, demanded the chastisement which must befall"

(See ayah 3)

لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ

Ayah 2 "The unbelievers-- there is none to avert it—"

(See ayah 3)

مِنَ اللَّهِ ذِي الْمَعَارِجِ

Ayah 3 "From Allah, the Lord of the ways of Ascent."

In the tafseer of this ayah Imam Muhammad Baqir (Asws) said, "An army of fire will rise from the west and a dominating power will be leading this army from behind. It will reach the house of Saad bin Homaam by their mosque. This army of fire will not leave any house belonging to Bani Ummayah without burning it and its inhabitants nor will it leave any house which contains anyone who has participated in the spilling of the blood of the Members of the Family of RasoolAllah (sw) without burning it. This dominating power refers to al Mahdi (atfs)."

(Tafseer Qummi Second Edition pg 385)

In the tafseer of this ayah, Imam Jafar Sadiq (asws) said, "The taweel (deep inner meaning) of this ayah will apply when the chastisement will rise in Thawiyyah. This refers to a fire that will reach the church of the Bani Asad. It will pass by the tribe of Thaqeef and it will not leave anyone who has participated in the spilling of the blood of Ahlul Bayt (asws) without burning him. This will happen before the reappearance of al Mahdi (atfs)."

(Al Ghaibah by Nomani pg 272)

Jabir narrates, "Imam Muhammd Baqir (asws) asked me, "How do the people read the Sura Miraaj?"

I replied, "They read, "One demanding, demanded the chastisement which must befall The unbelievers-- there is none to avert it—"From Allah, the Lord of the ways of Ascent." (70:1-3)

Imam (asws) said, "It should not be read as "One demanding, demanded the chastisement which must befall". Instead it should be read as, "A flood will flow with a chastisement that is to befall".

This refers to the fire that will begin in Thawiyah and will reach the church of Bani Asad. Then it will continue until it will reach the Bani Thaqeef. It will not leave anyone who has participated in spilling the blood of Ahlul Bayt (asws) without burning him."

(Al Ghaibah by Nomani pg 272)

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ

Ayah 26 "And those who believe in the Day of Religion"

In the tafseer of this ayah, Imam Muhammad Baqir (asws) said, "This ayah is in reference to those who believe in the reappearance of al Mahdi (Atfs)".

(Al Kafi vol 8 pg 287)

خَاشِعَةً أَبْصَارُهُمْ تَرَاهُمْ ذِلَّةً ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ

Ayah 44 "Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with."

In the tafseer of this ayah, Imam Muhammad Baqir (asws) said, "the day" refers to the day of the reappearance of al Mahdi (Atfs)".

(Taweel al Ayat al Dhahira pg 701)

Sura Jinn

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

Ayah 18 "And that the mosques are Allah's, therefore call not upon any one with Allah:"

(See ayah 24)

وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا

Ayah 19 "And that when the servant of Allah stood up in prayer, they crowded in upon him (to death)"

(See ayah 24)

حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ أضعفُ ناصِرًا وَأَقَلُّ عَدَدًا

Ayah 24 "Until when they see what they are promised with, then shall they know who is weaker in aid and fewer in number."

Muhammad bin Fuzail narrates, "I asked Imam Musa Kazim (asws) regarding this ayah. Imam (asws) said, "This refers to al Mahdi (Atfs) and His companions."

(Al Kafi vol 1 pg 434, Tafseer Saafi vol 5 pg 238)

Imam Reza (asws) said, "The mosques" (72:18) refers to the Imams (asws)".

"The servant of Allah" (72:19) refers to RasoolAllah (saw) and "they" refers to the Quraish.

"what they are promised" (72:24) refers to the reappearance of al Mahdi (atfs) and Ameerul Momineen (asws) during Rajat (returning).

"then shall they know who is weaker in aid and fewer in number." (72:24) refers to the saying of Ameerul Momimeen (asws) to Zufar when Ameerul Momineen (asws) said, "O'Son of Sahhak! I swear to Allah that if it were not for the covenant of Allah and His Messenger (saw), you would come to know which of Us is "weaker in aid and fewer in number".

Then Imam Reza (asws) said, "When RasoolAllah (saw) informed the people about the Rajat (returning), they asked, "When will this happen?"

Allah said to RasoolAllah (saw), "Say (O'Muhammad saw): I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term" (72:25)

(Tafseer Qumi Second Edition pg 391)

قُلْ إِن أَدْرِي أَقْرِبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا

Ayah 25 "Say (O'Muhammad saw): I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term"

(See ayah 24)

Sura Muhuddaththir (The Cloaked One)

قَادًا نُقِرَ فِي النَّاقُورِ

Ayah 8 "For when the trumpet is sounded"

In the tafseer of this ayah, Imam Jafar Sadiq (Asws) said, "There will be a victorious Imam (atfs) from amongst Us who will be hidden from the eyes of people. When Allah wills for Him to reappear, Allah will send an inspiration to the heart of al Mahdi (atfs) and then He will reappear with the order of Allah."

(Al Kafi vol 1 pg 343)

In the tafseer of this ayah, Imam Muhammad Baqir (asws) said, "The trumpet" refers to the announcement from the heavens which will announce, "Verily your Wali is someone, son of someone. He is the al Mahdi (atfs) who has come with the truth". This announcement will be made by Jibrael (as) three hours before the reappearance of al Mahdi (Atfs).

"The unbelievers" (74:10) refers to the Murijah who are those who disbelieved in the grace of Allah and the wilayat of Ali (asws) ibn Abi Talib (as)."

(Taweel al Ayat al Dhahira pg 708)

Muffazail bin Omar narrates, "I asked Imam Jafar Sadiq (asws) regarding some tafseers of some ayahs that were narrated by Jabir bin Yazid al Jafi".

Imam (asws) replied, "Do not narrate this for the evil ones for they will publicly announce it. Have you not read the saying of Allah in His Book, "For when the trumpet is sounded"?"

There will be an Imam (Atfs) from amongst Us who will be hidden from the eyes of the people. When Allah wills for Him to reappear, Allah will send an inspiration to the heart of al Mahdi (atfs) and then He will reappear with the order of Allah".

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 349)

عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ

Ayah 10 "For the unbelievers, anything but easy"

(see ayah 8)

رَبِّي وَمَنْ خَلَقْتُ وَحِيدًا

Ayah 11 "Leave Me and him whom I created alone,"

Imam Sadiq (asws) said, "alone" means conceived illegitimately and refers to Zufar".

(Tafseer Qummi Second Edition pg 395)

وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا

Ayah 12 "And gave him vast riches"

Imam Jafar Sadiq (asws) said, "This means that We gave him (Zufar) respite until a certain time".

(Tafseer Qummi Second Edition pg 395)

وَبَنِينَ شُهُودًا

Ayah 13 "And sons dwelling in his presence,"

Imam Jafar Sadiq (Asws) said, "This refers to the companions of Zufar who all testified that RasoolAllah (saw) did not leave any inheritance behind".

(Tafseer Qummi Second Edition pg 395)

وَمَهَّدْتُ لَهُ تَمْهِيدًا

Ayah 14 "And I adjusted affairs for him comfortably;"

Imam Jafar Sadiq (asws) said, "This refers to the government of Zufar which was made "comfortable" for him".

(Tafseer Qummi Second Edition pg 395)

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ

Ayah 15 "And yet he desires that I should add more!"

Imam Jafar Sadiq (asws) said, "This means that Zufar denied the Wilayat of Ameerul Momineen (asws) and he "opposed" (74:16) RasoolAllah (saw) in accepting the Wilayat."

(Tafseer Qummi Second Edition pg 395)

كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا

Ayah 16 "By no means! surely he offers opposition to Our signs"

In the tafseer of these ayahs, Imam Muhammad Baqir (asws) said, "Leave Me and him whom I created alone," (74:11) refers to iblis (la) who was created alone without a father or mother.

"And gave him vast riches"(74:12) refers to the government of iblis (la) which will continue until a known day, the day of the reappearance of al Mahdi (atfs).

"he offers opposition to Our signs" (74:16) means that iblis (Ia) opposed the Imams (asws) and He caused people to deviate from Their path and invited people to follow the paths of Their (Imams asws) enemies and iblis (Ia) tells the people that the enemies of Masoomeen (asws) are the "signs" of Allah (Ayatullahs)."

(Taweel al Ayat al Dhahira pg 709)

سَأَزْهُفُهُ سَعْوَدًا

Ayah 17 "I will make a distressing punishment overtake him"

(See ayah 18)

إِنَّهُ فَكَّرَ وَقَدَّرَ

Ayah 18 "Surely he thought and calculated"

Imam Jafar Sadiq (asws) said, "I will make a distressing punishment overtake him Surely he thought and calculated" (74:17-18) means that Zufar had plotted against the Wilayat of Ameerul Momineen (asws). He planned to dishonor the allegiance after RasoolAllah (saw) had left this world that he had paid to Ameerul Momineen (asws) during the lifetime of RasoolAllah (saw).

(Tafseer Qummi Second Edition pg 395)

فَقُتِلَ كَيْفَ قَدَّرَ

Ayah 19 "But may he be cursed how he plotted;"

(See ayah 20)

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ

Ayah 20 "Again, may he be cursed how he plotted;"

Imam Jafar Sadiq (asws) said, "But may he be cursed how he plotted Again, may he be cursed how he plotted;" (74:19-20) means that he (Zufar) will be punished again and again by al Mahdi (atfs)."

(Tafseer Qummi Second Edition pg 395)

ثُمَّ نَظَرَ

Ayah 21 "Then he looked,"

Imam Jafar Sadiq (Asws) said, "This means that Zufar looked at RasoolAllah (saw) and Ameerul Momineen (asws)"

(Tafseer Qummi Second Edition pg 395)

ثُمَّ عَبَسَ وَبَسَرَ

Ayah 22 "Then he frowned and scowled,"

Imam Jafar Sadiq (asws) said, "He (Zufar) "frowned and scowled" because of what he was ordered to pay allegiance to Ameerul Momineen (asws)"

(Tafseer Qummi Second Edition pg 395)

ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ

Ayah 23 "Then he turned back and was big with pride,"

(See ayah 24)

فَقَالَ إِنَّ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ

Ayah 24 "Then he said: This is naught but sorcery of old"

Imam Jafar Sadiq (asws) said, "Then he turned back and was big with pride, en he said: This is naught but sorcery of old" (74:23-24) refers to when Zufar said, "RasoolAllah (saw) has bewitched the people with Ali (asws)".

(Tafseer Qummi Second Edition pg 395)

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ

Ayah 25 "This is naught but the word of a mortal."

Imam Jafar Sadiq (asws) said, "This refers to when Zufar said, "Paying allegiance to Ali (asws) was not revealed to Muhammad (saw) by Allah".

(Tafseer Qummi Second Edition pg 395)

سَأُصَلِّيهِ سَقَرَ

Ayah 26 "I will cast him into hell."

Imam Jafar Sadiq (asws) said, "This refers to Zufar".

(Tafseer Qummi Second Edition pg 395)

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَنبِئَ الَّذِينَ آمَنُوا
إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ
يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرَى لِلْبَشَرِ

Ayah 31 "And We have not made the wardens of the fire others than angels, and We have not made their number but as a trial for those who disbelieve, that those who have been given the book may be certain and those who believe may increase in faith, and those who have been given the book and the believers may not doubt, and that those in whose hearts is a disease and the unbelievers may say: What does Allah mean by this parable? Thus does Allah make err whom He pleases, and He guides whom He pleases, and no one knows the hosts of your Lord but He Himself; and this is naught but a reminder to mankind."

Imam Muhammad Baqir (Asws) said, "Fire" refers to al Mahdi (atfs) whose light at the time of the reappearance will illuminate the east and the west. "Angels" refers to those who will carry the knowledge of the Family of RasoolAllah (saw).

"We have not made their number but as a trial for those who disbelieve , (74:31) "Those who disbelieve" refers to the Murjiah.

"Those that were given the book" (74:31) are the Shia. They are those to whom the Book, the Prophet hood, and the ruling have been given.

"and those who have been given the book and the believers may not doubt,"(74:31) means that the Shia do not have any doubts regarding the affairs of al Mahdi (atfs).

"that those in whose hearts is a disease"(74:31) refers to those weak in faith amongst the shia.

Allah replies to them by saying, "Thus does Allah make err whom He pleases, and He guides whom He pleases"(74:31). This means the believers will remain steadfast in their beliefs but doubt will enter the hearts of the disbelievers.

"no one knows the hosts of your Lord but He Himself (74:31)in this ayah, "the hosts of your Lord" are the Shia who are Allah's witnesses upon the earth. "This is naught but a reminder to mankind."

(Taweel al Ayat al Dhahira pg 709)

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ

Ayah 37 "To him among you who wishes to go forward or remain behind"

Imam Muhammad Baqir (asws) said, "This refers to the days before the reappearance of al Mahdi (atfs). Whosoever wishes to chose to believe in haq (truth) and go forward or to disbelieve and remain behind.

(Taweel al Ayat al Dhahira pg 709)

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ

Ayah 38 "Every soul is held in pledge for what it earns,"

(See ayah 39)

إِلَّا أَصْحَابَ الْيَمِينِ

Ayah 39 "Except the people of the right hand,

Imam Muhammad Baqir (asws) said, "Every soul is held in pledge for what it earns Except the people of the right hand," (74:38-39) refers to the children of the believers who believed in the covenant about whom Allah says, "And those who believe and whose progeny follow them in faith We will unite them with their offspring" (52:21)

(Taweel al Ayat al Dhahira pg 709)

وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ

Ayah 46 "And we used to call the day of religion a lie;"

Imam Muhammad Baqir (Asws) and Imam Jafar Sadiq both narrates, "The day of religion" refers to the day of the reappearance of al Mahdi (atfs)."

(Taweel al Ayat al Dhahira pg 709, Tafseer Furat bin Ibrahim pg 194)

حَتَّىٰ أَتَانَا الْيَقِينُ

Ayah 47 "Till the inevitable overtook us."

Imam Jafar Sadiq (asws) said, "Inevitable" refers to the reappearance of al Mahdi (atfs)."

(Tafseer Furat bin Ibrahim pg 194)

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ

Ayah 49 "What is then the matter with them, that they turn away from the admonition"

Imam Muhammad Baqir (Asws) said, "The reminder" refers to the Wilayat of Ameerul Momineen (asws)."

(Taweel al Ayat al Dhahira pg 709)

كَأَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ

Ayah 50 "As if they were asses taking fright"

(See ayah 51)

فَرَّتْ مِنْ قَسْوَرَةٍ

Ayah 51 "That had fled from a lion?"

Imam Muhammad Baqir (Asws) said, "As if they were asses taking fright That had fled from a lion?" (74:50-51) refers to the Murjiah. When they hear the attributes of Ahlul Bayt (asws) they turn away from haq (Truth)."

(Taweel al Ayat al Dhahira pg 709)

بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَىٰ صُحُفًا مُّنشَرَةً

Ayah 52 "Nay; every one of them desires that he may be given pages spread out;"

Imam Muhammad Baqir (asws) said, "This means that every one of the enemies of Ahlul Bayt (asws) wants a book from the heavens to be revealed to him."

(Taweel al Ayat al Dhahira pg 709)

كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ

Ayah 53 "Nay! but they do not fear the hereafter."

Imam Muhammad Baqir (Asws) said, "The hereafter" refers to the ruling of al Mahdi (Atfs)."

(Taweel al Ayat al Dhahira pg 709)

Ayah 56 “And they will not mind unless Allah please. He is worthy of piety and worthy of forgiveness.”

Imam Muhammad Baqir (Asws) said, “The Piety” refers to RasoolAllah (saw) and “forgiveness” refers to Ameerul Momineen (asws).

(Taweel al Ayat al Dhahira pg 709)

Sura Takwir (Overthrowing)

فَلَا أُقْسِمُ بِالْخُنَّسِ

Ayah 15 “But nay! I swear by the orbiting star,”

Um Hani narrates, “I met with Imam Muhammad Baqir (Asws) and I asked Him regarding this ayah.

Imam (asws) replied, “Orbiting star” is the Imam (atfs) who will disappear in the year 260 and people will not know where He is. But then He will reappear like a shooting star on a dark night”.

Then Imam (asws) said, “O’Um Hani! You will be please if you live long enough to see this.”

(Al Kafi vol 1 pg 341, Al Ghaibah by Nomani pg 75, Taweel al Ayat al Dhahira pg 744)

Sura Mutaffifin (Defrauding)

إِذَا تَنَلَّىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ

Ayah 13 “When Our communications are recited to him, he says: Stories of old.”

Imam Jafar Sadiq (asws) said, “This ayah means that “he” (the rejecter) will deny al Mahdi (Atfs) by saying, “We do not know You and You are not from the Progeny of Fatima (sa)” just as the mushriks (polytheists) denied RasoolAllah (saw).”

(Taweel al Ayat al Dhahira pg 747)

Sura Inshiqaaq (The Splitting Open)

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ

Ayah 19 “That you shall most certainly enter one state after another”

Hanan bin Sadeer narrates from his father who narrates, “Imam Jafar Sadiq (asws) said, “Our Mahdi (Atfs) will have a lengthy occultation.

I (Sadeer) asked, “O’Son of RasoolAllah (saw)! Why is that?”

Imam (Asws) replied, "This is because Allah has made haram (forbidden) all things except the application of the traditions of the previous prophets during the ghaybat (occultation) of al Mahdi (atfs). O'Sadeer! It is imperative for the ghaybat to be completed for Allah says "That you shall most certainly enter one state after another" which means the passing through the traditions of the previous nations".

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 480)

Sura Burooj (Constellations)

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ

Ayah 1 "I swear by the heaven with constellations,"

Ibn Abbas (ra) narrates, "I heard RasoolAllah (saw) say,

"Mentioning Allah is worshipping Him. Mentioning Me is worshipping Allah. Mentioning Ali (Asws) is worshipping Allah. Mentioning the Imams (Asws) is worshipping Allah.

I swear by He who sent Me as a prophet and appointed Me as the best of the creation that My Successor is the best of successors and He is Allah's Decisive Hujjah (proof) and caliph upon His creation.

The Imams (asws) of guidance after Me are from the Offspring of Ali (asws). Allah prevents the torment from falling on earth through Them. It is through Them that Allah prevents the heavens from falling upon the earth except with His permission. Allah prevents the mountains from crushing people through Them. Allah pours down the rain on the people through Them. Allah makes the plants grow from the earth through Them.

Verily They are the authorities appointed by Allah and They are His Caliphs.

Their number is equal to the number of months and is equal to the number of chiefs of Musa (as) bin Imran which was twelve."

Ibn Abbas (ra) then said, "Then RasoolAllah (saw) recited this ayah, "I swear by the heaven with constellations". Then RasoolAllah (saw) asked me, "O'ibn Abbas (ra)! Do you think Allah swears "by the heaven" and its "constellations" in this ayah?"

I (ibn Abbas ra) asked, "O'RasoolAllah (saw)! What is the meaning of this ayah?"

RasoolAllah (saw) replied, "I am "the heaven" and "the constellations" are the Imams (Asws) after Me. The first Imam is Ali (asws) and the last Imam is al Mahdi (atfs)."

(Al Ikhtisas pg 223)

Sura Taariq (Morning Star)

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ

Ayah 10 "He shall have neither power nor helper."

Imam Jafar Sadiq (asws) said, "It means that he (mankind) will have "no power" over his Creator nor will he have any "helper" to help him against the Will of Allah".

(Tafseer Qummi Second Edition pg 416)

إِنَّهُمْ يَكِيدُونَ كَيْدًا

Ayah 15 "Verily they will make a scheme,"

(see ayah 17)

وَأَكِيدُ كَيْدًا

Ayah 16 "And I (too) will make a scheme."

(see ayah 17)

فَمَهِّلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا

Ayah 17 "So grant the unbelievers a respite: let them alone for a while."

Abi Baseer narrates, "I asked Imam Jafar Sadiq (Asws) regarding this saying of Allah, "Verily they will make a scheme And I (too) will make a scheme. So grant the unbelievers a respite: let them alone for a while" (86:15-17).

Imam (asws) replied, "They hatched "a scheme" against RasoolAllah (saw), Ali (Asws), and Fatima (sa). So Allah said, "O'Muhammad (saw)! Verily they will make a scheme And I (too) will make a scheme. So give the unbelievers a respite: let them alone for a while" (86:15-17).

"Give respite" in this ayah refers until the time of the reappearance of al Mahdi (Atfs) who will seek revenge on behalf of Allah against the oppressors and the idols from amongst the Quraish, Bani Ummayah, and the rest of mankind."

(Tafseer Qummi Second Edition pg 416)

Sura Ghashiya (The Overwhelming)

هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ

Ayah 1 "Has not there come to you the news of the overwhelming?"

(See ayah 4)

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ

Ayah 2 "(Some) faces on that day shall be downcast,"

(See ayah 4)

عَامِلَةٌ نَاصِبَةٌ

Ayah 3 "Toiling, appointing"

(See ayah 4)

تَصَلَّى نَارًا حَامِيَةً

Ayah 4 "Entering into burning fire,"

Muhammad narrates from his father who narrates, "I asked Imam Jafar Sadiq (asws) regarding the ayah, "Has not there come to you the news of the overwhelming?" (88:1)

Imam (asws) replied, "It refers to when al Mahdi (atfs) will go to the people with sword."

I asked about the ayah, "(Some) faces on that day shall be downcast," (88:2)

Imam (Asws) replied, "It means they will not be able to stop al Mahdi (atfs)".

I asked about the word, "toiling" (88:3)

Imam (asws) replied, "Their deeds were not based on that which was sent down by Allah".

I asked about the word "appointing" (88:3).

Imam (asws) replied, "They appointed others for leadership instead of the Imams (asws)."

I asked about the ayah, "Entering into burning fire," (88:4)

Imam (asws) replied, "They will enter the fire of war in this life at the time of al Mahdi (Atfs) and they will enter the blazing files of hell in the hereafter."

(Al Kafi vol 8 pg 50)

Sura Fajr (Dawn)

وَالْفَجْرِ

Ayah 1 "I swear by the dawn"

Imam Jafar Sadiq (asws) said, "The dawn" refers to al Mahdi (atfs)."

(Taweel al Ayat al Dhahira pg 766)

وَالْيَالِ عَشْرٍ

Ayah 2 "And the ten nights,"

Imam Jafar Sadiq (asws) said, "The ten nights" refers to the ten Imams (asws) from Imam Hasan al Mujtaba (Asws) to Imam Hasan al Askari (asws)"

(Taweel al Ayat al Dhahira pg 766)

وَالشَّفَعِ وَالْوَتْرِ

Ayah 3 "And the even and the odd,"

Imam Jafar Sadiq (asws) said, "The even" refers to Ameerul Momineen (asws) and Fatima (sa). "The odd" refers to Allah alone who has no partners"

(Taweel al Ayat al Dhahira pg 766)

وَاللَّيْلِ إِذَا يَسْرُ

Ayah 4 "And the night when it departs."

Imam Jafar Sadiq (asws) said, "The night" refers to the government of Habtar which will continue until the government of al Mahdi (Atfs)".

(Taweel al Ayat al Dhahira pg 766)

Sura Shams (Sun)

وَالشَّمْسِ وَضُحَاهَا

Ayah 1 "I swear by the sun and its brilliance,"

Imam Jafar Sadiq (asws) said, "The sun" is Ameerul Momineen (asws). "His light" is the reappearance of al Mahdi (atfs) for Allah says, "The people will assemble in the broad daylight". (20:59)

(Taweel al Ayat al Dhahira pg 776)

Imam Jafar Sadiq (asws) said, "The sun" is RasoolAllah (saw) who illuminated the religion for the people."

(Taweel al Ayat al Dhahira pg 778)

وَالْقَمَرَ إِذَا تَلَّهَا

Ayah 2 "And the moon when it follows the sun,"

Imam Jafar Sadiq (asws) said, "This ayah refers to Imam Hasan (asws) and Imam Hussain (asws)".

(Taweel al Ayat al Dhahira pg 776)

Imam Jafar Sadiq (asws) said, "The moon" is Ameerul Momineen (asws) who followed RasoolAllah (saw)."

(Taweel al Ayat al Dhahira pg 778)

وَالنَّهَارِ إِذَا تَجَلَّىهَا

Ayah 3 "And the day when it reveals his radiance,"

Imam Jafar Sadiq (asws) said, "This ayah refers to the reappearance of al Mahdi (atfs)".

(Taweel al Ayat al Dhahira pg 776)

Imam Jafar Sadiq (asws) said, "The day" is an Imam (asws) from the offspring of Fatima (sa) who are the Progeny of RasoolAllah (saw). He will replace the darkness of oppression and tyranny with light. Allah refers to al Mahdi (atfs) by saying "And the day when it reveals his radiance"

(Taweel al Ayat al Dhahira pg 778)

وَاللَّيْلِ إِذَا يَغْشَاهَا

Ayah 4 "And the night when it draws a veil over it,"

Imam Jafar Sadiq (asws) said, "This ayah refers to Habtar and his government who "have drawn a veil" over "haq (Truth)."

(Taweel al Ayat al Dhahira pg 776)

Imam Jafar Sadiq (Asws) said, "This ayah refers to the oppressive leaders of government who ruled with tyranny and injustice against Ahlul Bayt (asws) and assumed the positions that belonged to Ahlul Bayt (asws). They covered the religion of Allah with oppression and tyranny. Therefore Allah refers to their acts in this ayah."

(Taweel al Ayat al Dhahira pg 778)

وَالسَّمَاءِ وَمَا بَنَاهَا

Ayah 5 "And the heaven and Him Who made it,"

Imam Jafar Sadiq (asws) said, "This ayah refers to Muhammad (saw) whose knowledge elevated the creation".

(Taweel al Ayat al Dhahira pg 776)

وَالْأَرْضِ وَمَا طَحَاهَا

Ayah 6 "And the earth and Him Who extended it,"

Imam Jafar Sadiq (Asws) said, "The earth" refers to the Shia".

(Taweel al Ayat al Dhahira pg 776)

وَنَفْسٍ وَمَا سَوَّاهَا

Ayah 7 "And the soul and Him Who made it perfect,"

Imam Jafar Sadiq (asws) said, "This ayah refers to the believer who is on the right path and who has protected his faith."

(Taweel al Ayat al Dhahira pg 776)

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

Ayah 8 "Then He inspired it to understand what is right and wrong for it;"

Imam Jafar Sadiq (asws) said, "This ayah refers to the believer being able to differentiate haq (truth) from batil (falsehood)."

(Taweel al Ayat al Dhahira pg 776)

Ayah 9 "He will indeed be successful who purifies it,"

(See ayah 10)

وَقَدْ خَابَ مَنْ دَسَّاهَا

Ayah 10 "And he will indeed fail who corrupts it."

Imam Jafar Sadiq (asws) said, "Verily He will indeed be successful who purifies it And he will indeed fail who corrupts it" (91:9-10) means the soul that Allah has purified will succeed and the soul that is corrupted will fail".

(Taweel al Ayat al Dhahira pg 776)

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا

Ayah 11 "Thamud denied the truth in their rebellious pride,"

Imam Jafar Sadiq (asws) said, "The Thamud is a group from amongst the Shia for whom Allah says, "As for the people of Thamud We guided them but they preferred blindness to guidance; so the torment of a humiliating chastisement seized them" (41:17). This refers to the "torment" of the sword when al Mahdi (atfs) reappears."

(Taweel al Ayat al Dhahira pg 776)

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

Ayah 13 "So Allah's messenger said to them Leave alone Allah's she-camel, and give her to drink."

Imam Jafar Sadiq (Asws) said, "She-camel" refers to the Imam (asws) who educates the people with the teachings of Allah and "drink" refers to the knowledge which is with the Imam (asws)."

(Taweel al Ayat al Dhahira pg 776)

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا

Ayah 14 "But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground)."

Imam Jafar Sadiq (asws) said, "This ayah refers to the Rajat (returning)."

(Taweel al Ayat al Dhahira pg 776)

وَلَا يَخَافُ عُقْبَاهَا

Ayah 15 "And He fears not its consequence."

Imam Jafar Sadiq (Asws) said, "When "He" (the Imam atfs) comes back, He will not fear what others do".

(Taweel al Ayat al Dhahira pg 776)

Sura Lail (The Night)

وَاللَّيْلِ إِذَا يَغْشَىٰ

Ayah 1 "I swear by the night when it draws a veil,"

Imam Muhammad Baqir (asws) said, "The night" refers to the second caliph who betrayed Ameerul Momineen (asws) with his government. However Ameerul Momineen (asws) remained patient until the end of their government"

(Tafseer Qummi Second Edition pg 425)

Imam Jafar Sadiq (asws) said, "The night" refers to the government of iblis (la) which will continue until the reappearance of al Mahdi (atfs)."

(Taweel al Ayat al Dhahira pg 780)

وَالنَّهَارِ إِذَا تَجَلَّىٰ

Ayah 2 "And the day when it shines in brightness,"

Imam Muhammad Baqir (asws) said, "The Day" refers to Our Mahdi (atfs) who will overcome falsehood through His government at the time of His reappearance".

Then Imam (asws) said, "Allah uses representations in the Quran. The Quran is addressed to RasoolAllah (saw) and to Us. Therefore, no one can understand it except Us".

(Tafseer Qummi Second Edition pg 425)

Imam Jafar Sadiq (asws) said, "This ayah refers to al Mahdi (atfs) and His reappearance".

(Taweel al Ayat al Dhahira pg 780)

فَأَمَّا مَنْ أُعْطِيَٰ وَاتَّقَىٰ

Ayah 5 "Then as for him who gives away and guards (against evil),"

Imam Jafar Sadiq (Asws) said, "This ayah refers to he who accepts the truth and follows it and "guards" himself against falsehood."

(Taweel al Ayat al Dhahira pg 780)

فَسَنِّيَسِرُهُ لِيَسْرَىٰ

Ayah 7 "We will indeed make smooth for him the path to bliss."

Imam Jafar Sadiq (asws) said, "This ayah refers to Jannah (heaven)"

(Taweel al Ayat al Dhahira pg 780)

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ

Ayah 8 "And as for him who is miserly and considers himself free from need (of Allah),"

Imam Jafar Sadiq (asws) said, "This ayah refers to the one who does not accept the truth and is content with falsehood over truth.

(Taweel al Ayat al Dhahira pg 780)

وَكَذَّبَ بِالْحُسْنَىٰ

Ayah 9 "And rejects the best,"

Imam Jafar Sadiq (asws) said, "The best" refers to the Wilayat of Ali (asws) ibn Abi Talib (as) and the Imams (asws) after Him."

(Taweel al Ayat al Dhahira pg 780)

فَسَنِّيئِرُهُ لِّلْعَسْرَىٰ

Ayah 10 "We will make smooth for him the path to affliction."

Imam Jafar Sadiq (Asws) said, "This ayah refers to hell".

(Taweel al Ayat al Dhahira pg 780)

إِنَّ عَلَيْنَا لَلْهُدَىٰ

Ayah 12 "Surely Ours is it to guide the way,"

Imam Jafar Sadiq (asw) said, "Ali (asws) is the guidance".

(Taweel al Ayat al Dhahira pg 780)

وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ

Ayah 13 "And most surely Ours is the beginning and the end."

Imam Jafar Sadiq (asws) said, "This means that the beginning belongs to Ali (asws) and the end belongs to Ali (asws)."

(Taweel al Ayat al Dhahira pg 780)

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ

Ayah 14 "Therefor have I warned you of the flaming Fire"

Imam Jafar Sadiq (asws) said, "The flaming fire" refers to al Mahdi (atfs) who will reappear to exact the wrath of Allah. He will kill 999 from every 1000."

(Taweel al Ayat al Dhahira pg 780)

لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ

Ayah 15 "None shall enter it but the most wretched,"

Imam Jafar Sadiq (Asws) said, "The most wretched" refers to the enemies of Ahlul Bayt (asws)."

(Taweel al Ayat al Dhahira pg 780)

Ayah 17 "Far removed from it will be the righteous"

Imam Jafar Sadiq (asws) said, "This ayah refers to Ameerul Momineen (Asws) and His Shia".

(Taweel al Ayat al Dhahira pg 780)

Sura Qadr (Power)

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Ayah 1 "Surely We revealed it on the grand night."

Hamran narrates, "I asked Imam Jafar Sadiq (asws), "What is made distinct in the night of Qadr? Is it the destiny?"

Imam (Asws) replied, "The power of Allah cannot be described because Allah does whatever He wills."

(Taweel al Ayat al Dhahira pg 791)

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Ayah 3 "The grand night is better than a thousand months."

Imam Jafar Sadiq (Asws) said, "This ayah refers to Fatima (sa)."

(Taweel al Ayat al Dhahira pg 791)

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

Ayah 4 "The angels and Gibreel descend in it by the permission of their Lord for every affair,"

Imam Jafar Sadiq (asws) narrates, "My Father narrated for Me that Ali (asws) ibn Abi Talib (As) recited the ayahs of Sura Qadr while in the presence of Hasan (asws) and Hussain (asws).

Hussain (asws) said, "O'Father! Hearing this sura from Your tongue tastes like something sweet."

Ameerul Momineen (asws) said, "O'Son of RasoolAllah (saw)! O'My Son! When this chapter was revealed, Your Grandfather, RasoolAllah (saw), send a person to call Me. When I went to Him, RasoolAllah (saw) recited this chapter for Me.

Then He tapped My right shoulder and said, "O'My Brother, My Successor, My Wali upon My nation after Me and the war against My enemies until the Day of Resurrection! This chapter is for You after Me and it is for Your Offspring after You.

My Brother from amongst the angels, Jibrael (as), informed Me about all of the affairs of My nation which will take place in this year. I swear by Allah that He will inform You just as He informs the prophets. This Night of Qadr has a radiant light in Your heart and the heart of Your Successors til the break of dawn on the day of the reappearance of al Mahdi (atfs)".

(Taweel al Ayat al Dhahira pg 794)

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Ayah 5 "Peace! it is till the break of the morning."

Imam Jafar Sadiq (asws) said, "This ayah refers to the time of the reappearance of al Mahdi (atfs)."

(Taweel al Ayat al Dhahira pg 791)

Sura Bayyina (The Evidence)

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

Ayah 5 "And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and keep up prayer and pay the poor-rate, and that is the right religion"

In the tafseer of this ayah, Imam Jafar Sadiq (Asws) said, "Verily this ayah refers to the "religion" at the time of al Mahdi (Atfs)."

(Taweel al Ayat al Dhahira pg 801)

Sura Asr (The Declining Day)

وَالْعَصْرِ

Ayah 1 "I swear by the time,"

Imam Jafar Sadiq (Asws) said, "Time" refers to the time of the reappearance of al Mahdi (atfs)."

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 656)

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Ayah 2 "Most surely man is in loss,"

Imam Jafar Sadiq (asws) said, "Man" refers to Our enemies".

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 656)

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ

Ayah 3 "Except those who believe and do good deeds, and enjoin on each other truth, and enjoin on each other patience"

Imam Jafar Sadiq (asw) said, "Except those who believe" refers to those who believe in Our signs. "and do good deeds," refers to comforting the brothers. "and enjoin on each other truth" refers to the Imamate. "enjoin on each other patience" refers to the period of ghaybat (occultation)."

(Kamal ul Deen wa Tamam al Naimah Second Edition pg 656)