

Tafseer
-e-
Masoomeen



Selection of Quranic ayahs in reference
of Masoom (asws)

Translated
by

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Tafseer e Masoomeen (asws)

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DEDICATION

We present this humble offering to Imam e Zamana (atfs) for without the help and blessings of Masoomeen (asws) we would not have been honored to have found and shared these glorious tafseer of Masoomeen (asws) with all momineen and mominaat.

CONTENTS

PART ONE: Ameerul Momineen in Quran

Sura al Fatiha.....	1
Sura Baqarah	2
Sura Aal e Imran.....	8
Sura Nisa.....	13
Sura al Maaida.....	14
Sura An'aam	17
Sura Araaf	18
Sura Anfaal.....	21
Sura Tawba.....	22
Sura Yunus	24
Sura Hud	25
Sura Raad.....	26
Sura Ibrahim	28
Sura Hijr	29
Sura Nahl.....	31
Sura al Kahf.....	32
Sura Taa-haa	33
Sura Anbiya.....	34
Sura Hajj.....	35
Sura Muminoon	36
Sura Noor	37
Sura Furqaan	40
Sura ash-Shu'araa.....	42
Sura Naml.....	44
Sura Qasas.....	45
Sura Luqman.....	47
Sura Ahzab	48
Sura Fatir	49
Sura Ya-Seen.....	50
Sura Saffat	51
Sura Sa'ad.....	52
Sura Zumar	54
Sura Fussilat	56
Sura ash-Shura	57
Sura Zukhruf.....	59
Sura Muhammad.....	61
Sura Qaaf	62

Sura Dhariyat.....	63
Sura al Qamar.....	64
Sura Rahman.....	65
Sura al Waqia.....	67
Sura Hadid.....	68
Sura Hashir.....	69
Sura Saaf.....	70
Sura Tahrim.....	72
Sura Qalam.....	73
Sura Haqqa.....	74
Sura Ma'aarij.....	76
Sura Jinn.....	77
Sura Muddaththir.....	78
(Sura Naba.....	81
Sura an-Naazi'at.....	82
Sura Burooj.....	83
Sura Fajr.....	84
Sura Balad.....	86
Sura Shams.....	87
Sura Lail.....	89
Sura Inshira.....	91
Sura Teen.....	93
Sura Qadr.....	95
Sura al Bayyina.....	97
Sura Takaathur.....	98
Sura Ma'oon.....	99

PART TWO: Imam e Zamana (atfs) in Quran

Sura al Baqarah.....	103
Sura Aal e Imran.....	108
Sura Nisa.....	109
Sura Ma'aida.....	114
Sura An'aam.....	116
Sura Araaf.....	119
Sura Anfaal.....	122
Sura Tawba.....	124
Sura Yunas.....	132
Sura Hud.....	134
Sura Yusuf.....	137
Sura Ra'ad.....	138
Sura Ibrahim.....	139
Sura Hijr.....	141

Sura Nahl.....	143
Sura Bani Israel.....	149
Sura Mariam	153
Sura Taa Haa.....	157
Sura Anbiya.....	160
Sura Hajj.....	164
Sura Muminoon	167
Sura Noor	168
Sura Furqan.....	174
Sura ash-Shu'araa.....	175
Sura Naml.....	179
Sura Qasas.....	181
Sura Ankaboot	185
Sura Room	186
Sura Sajda	188
Sura Saba	190
Sura Saad	193
Sura Zumar	194
Sura Fussilat	196
Sura ash-Shura	198
Sura Zukhraf.....	202
Sura Jaathiya.....	203
Sura Muhammad.....	204
Sura Fath.....	206
Sura Qaaf.....	208
Sura Dhaariyat	209
Sura Tur	210
Sura Rahman.....	212
Sura Hadid.....	214
Sura Mumtahina	216
Sura Saff.....	217
Sura Mulk	219
Sura Miraj.....	223
Sura Jinn	226
Sura Muhuddaththir	228
Sura Takwir	234
Sura Mutaffifin	235
Sura Inshiqaaq.....	236
Sura Taariq.....	237
Sura Ghashiya	236
Sura Fajr.....	241
Sura Shams.....	243

Sura Lail.....	246
Sura Qadr	248
Sura Bayyina	249
Sura Asr	250

PART THREE: Imam Hussain (asws) in Quran

Hadith One	259
Hadith Two.....	261
Hadith Three	262
Hadith Four.....	263
Hadith Five.....	265
Hadith Six.....	268
Hadith Seven	256

PART FOUR: Various Ayahs regarding Ahlul Bayt (asws) and Their Shia

Sura Baqara	259
Sura Nisa.....	261
Sura Anfaal.....	262
Sura Saffat.....	263
Sura ash-Shura	265
Sura Zukhraf.....	268
Sura Dukaan	271
Sura Muhuddaththir	273
Sura Burooj.....	276
Sura Fajr.....	278
Sura Shams	279
Sura Lail.....	282
Sura Teen	284
Sura Qadr	285
Sura Takaathur	286
Sura Asr	287

Note from Wilayat Mission:

The hadiths in this compilation are what we have found during our translations. They are but a drop in the ocean that is the explanation of Quran according to Masoomeen (asws).

PART ONE:

Ameerul Momineen (asws)
in Quran



Selection of Quranic ayahs in reference of
Ameerul Momineen (asws).

Sura al Fasika

Ayah 6 “Keep us on the straight path (siratul mustaqeem)”

Imam Sadiq (asws) narrates, “Siratul Mustaqeem is Ameerul Momineen Ali (asws) ibn Abi Talib (as).”

(MAANI UL AKBAR PG 32)

Sura Baqarah

(The Cow)

Ayah 26 , “Surely Allah is not ashamed to set forth any parable, even that of a gnat or anything above that; as for those who believe, they know that it is the truth from their Lord,”

Imam Jafar Sadiq (asws) narrates regarding this ayah “Allah mentioned the example of gnat for Ameerul Momineen (asws) and the one who is above that is RasoolAllah (saw). Allah says, *“as for those who believe, they know that it is the truth from their Lord,”* and that truth is Ameerul Momineen (asws).”

(TAFSEER E BURHAN FIRST EDITION PG 70)



Ayah 38 “We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve”

Jabir narrates, “I asked Imam Abu Jafar (asws) regarding this ayah, ***“so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.”***,”

Imam (asws) said, “The guidance is Ali (asws) ibn Abi Talib (as).”

(TAFSEER AYYASHI FIRST EDITION PG 60)

Ayah 40 “Be faithful to your promise with Me and I will fulfill My promise with you”

Sama bin Mahran narrates, “I asked Imam Abu Abdullah Sadiq (asws) regarding this ayah, Imam (asws) said, “That promise of Allah is wilayat e Ali (asws). It is wajib upon you from Allah. Fulfill it and Allah will fulfill His promise of jannah with you.”

(TAFSEER E AYYASHI FIRST EDITION PG 60)



Ayah 45 “And see assistance through patience and prayer, and most surely it is a hard thing except for the submissive ones.”

Ibne Abbas (ra) narrates regarding this saying of Allah, “The most submissive in the prayers are RasoolAllah (saw) and Ali (asws) ibn Abi Talib (as).”

(TAFSEER E FURAT PG 20)



Ayah 58 “enter the door prostrate and say “Repentance”, We will forgive you”

Saeed Iflafafri narrates I heard Imam Reza (asws) say regarding this ayah, “We are the door of repentance for you.”

(TAFSEER E AYYASHI FIRST EDITION PG 63)



Ayah 105 *“Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.”*

Abu Salih narrates from Hammar who narrates from Imam Reza (asws) who narrates from His Forefathers the saying of Imam Jafar Sadiq (asws) regarding this ayah, *“Allah chooses especially whom He pleases for His mercy”*,

Imam (asws) said, “Allah has chosen His Prophet, His Successor, and His Offspring for His mercy. Allah has 100 different kinds of mercy. 99 of which are for Muhammad (saw), Ali (asws), and His Offspring (asws). One is for all of the believers”.

(TAFSEER BURHAN FIRST EDITON PG 140)



Ayah 138 *“We take our color from Allah and who is better than Allah at coloring. We are His worshippers”*

Imam Abu Abdullah Sadiq (asws) narrates, “The color of Allah is in reference to the momin’s promise of allegiance regarding Ameerul Momineen (asws).”

(TAFSEER E FURAT PG 62)



Ayah 143 *“And thus We have appointed you a middle nation, that ye may be witnesses against mankind and that the messenger may be a witness against you”*

Imam Muhammad Baqir (asws) said regarding this ayah, “ There is always a witness in every era from Us. Ali (asws) ibn Abi Talib (as) was in His time. Hussain (asws) was in His time. Every one of Us who invites towards Allah.”

(TAFSEER E FURAT PG 62)



Ayah 185 *“The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.”*

Yunus bin Yaqoub narrates from Imam Jafar Sadiq (asws) regarding this ayah, *“Allah desires comfort for you, and He does not desire for you difficulty”*,

Imam (asws) said, “That comfort is Ali (asws) ibn Abi Talib (as).”

(TAFSEER FURAT PG 3)



Ayah 208 *“O’ you who believe! Enter into submission”*

In Tafseer Qumi, Imam (asws) says regarding this ayah of Allah, “It means enter into the Wilayat of Ameerul Momineen (asws)”.

(TAFSEER FURAT PG 61)



Ayah 238 *“Be guardians of your prayers and of the middle prayer and stand up with the devotion to Allah”*

Zarara narrates from Abdul Rahman bin Kaseer who narrates from Imam Sadiq (asws) regarding this ayah,

Imam (asws) said, “The prayer is RasoolAllah (saw), Ameerul Momineen (asws), Syeda (sa), Hasan (asws) and Hussain (asws). The middle prayer is Ameerul Momineen (asws). **“Stand up with devotion to Allah”** are those who are obedient to Imams (asws).”

(TAFSEER E FURAT FIRST EDITION PG 47)



Ayah 249 “Surely! Allah will try you with a river.”

Ibne Abbas (ra) narrates, “There is a name of Ameerul Momineen (asws) in the Book of Allah that people are unaware of.”

The people asked him, “What is that name?”

Ibne Abbas (ra) replied, “Nahr (river)”. Allah says in Quran, **“Surely Allah will try you with a river”**

(TAFSEER FURAT PG 69)



Ayah 256 “Whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold onto the firmest handle, which shall not break off, and Allah is Hearing, Knowing.”

In the tafseer of this ayah, RasoolAllah (saw) says , “Whosoever wishes to hold fast to that firm handle which will never break off should keep fast held to the wilayat of My Brother and My Successor, Ali (asws)ibn Abi Talib (as). Because whosoever loves Him, Allah will never let Him end in loss. Whosoever is jealous of Him, Allah will never give him any success.”

(TAFSEER E SAFI PAGE 71)

The people asked, “O’RasoolAllah (saw), what is the firmest handle?”

RasoolAllah (saw) replied, “The Wilayat of the Master of the Successors.”

The people asked, “O’RasoolAllah (saw), who is the Master of the Successors?”

RasoolAllah (saw) replied, “Ameerul Momineen (saw).”

The people asked, “O’RasoolAllah (saw), who is Ameerul Momineen (saw)?”

RasoolAllah (saw) replied, “The Master of Muslims and their Imam after Me.”

The people asked, “O’RasoolAllah (saw), who is the Master of Muslims and their Imam after You?”

RasoolAllah (saw) replied, “My Brother, Ali (saw) ibn Abi Talib”

(BIHAR UL ANWAR 36TH EDITION PAGE 20 HADITH 16, BORHAN FIRST EDITION PAGE 244 HADITH 11, AL YAQEEEN PAGE 62, GHAYATOL MARAM PAGE 19 HADITH 20, PAGE 46 HADITH 61, AND PAGE 167)



Ayah 265 “And the parable of those who spend their property to seek the pleasure of Allah and for the certainty of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.”

In the tafseer of this ayah ***“And the parable of those who spend their property to seek the pleasure of Allah”***,

Imam Sadiq (asws) said, “This ayah was revealed for Ameerul Momineen Ali (asws) ibn Abi Talib (as).”

(TAFSEER FURAT PG 7)

Sura Aal e Imran

(The Family of Imran)

Ayah 7 “He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation”.

Abdul bin Rahman bin Kaseer Al Hashimi narrates from Imam Abu Abdullah (asws) regarding the tafseer of this ayah,

Imam (asws) said, “In this ayah decisive verses are Ameerul Momineen (asws) and Aamma (asws). Allegorical verses are 1, 2 , and 3 (abu bakr la, umar la, and usman la). Those in whose hearts contains doubts and perversity are their families and their companions.”

(TAFSEER E AYYASHI FIRST EDITION PG 185)



Ayah 18 *“Allah bears witness that there is no god but He and so do the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He the Mighty, the Wise”*

Jabir bin Abdullah narrates I asked Imam Muhammad Baqir (asws) regarding this ayah,

Imam (asws) said, “Allah testified there is no god except Him. He testified for His greatness and honor. As for the angels, Allah testified because they obeyed their Lord and in this ayah, the people of knowledge are prophets and successors. The adl (justice) is Ameerul Momineen (asws).”

(TAFSEER E AYYASHI FIRST EDITION PG 166)



Ayah 61 *“But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our nafs (selves) and your nafs (selves), then let us be earnest in prayer, and pray for the curse of Allah on the liars”*

Saeed bin Hussain narrates from Imam Abu Jafar (asws) regarding this ayah, *“our sons and your sons”*,

Imam (asws) said, “This is referring to Imam Hasan (asws) and Imam Hussain (asws). *“our women and your women”* is in reference to Syeda (sa). *“our nafs and your nafs”* is in reference to Ameerul Momineen (asws).”

(TAFSEER FURAT PG 14)



Ayah 103 *“And hold fast by the rope of Allah all together and do not separate”*

Ibne Abbas (ra) narrates “One day I was with RasoolAllah (saw) when a man came and asked RasoolAllah (saw) regarding this ayah.

The man asked, “Who is the rope of Allah?”

RasoolAllah (saw) replied, “I am the Prophet of Allah and Ali (asws) is the rope of Allah.”

The man left saying, “I believe in the Prophet of Allah and hold fast to His Rope”.

(TAFSEER E FURAT PG 14)

Ibne Yazid narrates, “I asked Abul Hasan (asws) regarding this ayah, “Behold the rope of Allah”.

Imam (asws) said, “Ali (asws) is that strong rope of Allah.”

(TAFSEER E BURHAN FIRST VOL 194)



Ayah 112 *“Abasement shall be their portion wheresoever they are found except where they grasp a rope from Allah and a rope from men”*

Aban bin Taghlab narrates “I asked Imam Jafar Sadiq (asws) regarding this saying of Allah,

Imam (asws) said, “The rope from Allah is His Book and the rope from amongst the people is Ali (asws) ibn Abi Talib (as)”.

(TAFSIR E FURAT PG 14)

Yunus bin AbduRahman and other companions narrate from Imam Jafar Sadiq (asws) regarding this ayah,

Imam (asws) said, “The rope from Allah is His Book and the rope from amongst the people is Ali (asws) ibn Abi Talib (as).”

(TAFSEER AYYASHI FIRST VOL PG 196)



Ayah 157 “*And if you are slain in the way of Allah or you die*”

Jabir narrates, “I asked Imam Muhammad Baqir (asws) regarding this ayah of Allah,

Imam (asws) said, “‘O’Jabir! Do you know what is the way of Allah?”

I said, “I do not know. I hope that You will tell me.”

Imam (asws) said, “The way of Allah is Ali (asws) and His Offspring. One who is slain in Their Wilayat is slain in the way of Allah. One who dies in Their Wilayat has died in the way of Allah.”

(TAFSEER AYYASHI FIRST EDITION PG 202)



Ayah 193 “*Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous*”

Umar bin Abu Rahman bin Qasir narrates from Imam Jafar Sadiq (asws) regarding this ayah, “*surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe*”,

Imam (asws) said, “That was Ali (asws) ibn Abi Talib (as) for whom a caller from the heavens asked the people to believe in RasoolAllah (saw)”

(TAFSEER AYYASHI FIRST EDITION PG 211)



Ayah 195 *“So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward”*

Amir bin Yassir narrates regarding this ayah, “male is Moula Ali (asws) and female is Syeda (sa).”

(MANAQIB PG 3)

RasoolAllah (saw) said to Moula Ali (asws), “Allah has promised the best reward for You and Your shia.”

(TAFSEER E BURHAN FIRST EDITION PG 333)



Ayah 198 *“they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is Allah is best for the righteous”*

Asbagh bin Nabata narrates regarding this ayah that was revealed for Moula Ali (asws),

RasoolAllah (saw) said, “O’Ali (asws)! You are that reward and those who will live in jannah are Your helpers.”

(TAFSEER AYYASHI FIRST EDITION PG 212)

Sura Nisa

(Domer)

Ayah 175 “As for those who believe in Allah and hold fast to Him, He will cause them to enter into His mercy and grace and guide them to Himself by a straight path.”

Imam Muhammad Baqir (asws) says, “Holding fast to Allah means holding fast to Wilayat e Ali (asws)”.

(TAFSEER E FURAT PAGE 58)

Sura al Maaida

(The Table)

Ayah 3 “ *This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion* “

Ibne Abbas (ra) narrates in the tafseer of this ayah, “*Today We have perfected for you your religion*” through Prophet

“*and revealed all of My blessings upon You*” through Ali (asws)

“*and chose for you Islam as your religion*” through Arfat

(TAFSEER E FURAT PG 120)

Abu Jawood narrates, “I heard Imam Abu Jafar (asws) saying regarding this ayah of Allah,

Imam (asws) said, “The wilayat of Ameerul Momineen (asws) is the reason for the completion of the religion.”

(TAFSEER FURAT PG 119)

Ameerul Momineen (asws) said to His Son, Imam Hussain (asws), “I am that blessing of Allah that Allah uses to bless His servants. I am the one for whom

Allah said, ***“This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion”***

(FAZAIL IBN SHAZAAAN PG 83)



Ayah 7 “Remember Allah’s grace upon you and His promise by which He bound you when you said: We hear and we obey; And keep your promise to Allah. He knows what is in the chests of men.”

When RasoolAllah (saw) took the promise of allegiance of the wilayat of Moula Ali (asws) from the people, they said, ***“We hear and we obey.*** Whatever you have said for us to do, we will do”. Later they broke this promise of allegiance. So this verse was revealed for those people who broke the promise of allegiance.

(TAFSEER SAFI PAGE NO. 131 REF TAFSEER QUMI)



Ayah 55 “Only Allah is your Wali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate (zakat) while they bow.”

Abu Dharr al-Ghifari (ra) says that one day he was praying with RasoolAllah (saw) when a beggar came to Masjid e Nabwi. None responded to his pleas. The beggar raised his hands towards heavens and said, Allah! Be a witness that I came to the Masjid e Nabwi and no one gave me anything.

Ali (asws) was bowing, in ruku at that time. He pointed his little finger, on which was a ring, towards the beggar who came forward and took away the ring.

This incident occurred in the presence of RasoolAllah (saw) who raised his face towards heavens and prayed : O Lord! My brother Musa had begged to You to open his chest to make his work easy for him, to loosen the knot of his tongue so that people might understand him and to appoint from among his

relations his brother, as his successor, and to strengthen his back with Harun and to make Harun his partner in his work.

O Allah! You said to Musa, We will strengthen your arms with your brother. No one will now have an access to either of you! O Allah! I am Muhammad (saw) and You have given me distinction. Open my chest for me, make my work easy for me and from my family appoint my brother Ali as my Successor and Strengthen my back with him.”

RasoolAllah (saw) had not yet finished his prayers when Jibrael (as.) brought the above mentioned ayah

(AZ- ZAMAKSHARI: AT TAFSIR (AL-KASHSHAF), VOL. 1, PG. 649, AL- JASSAS: AHKAMUL QURAN, VOL.2 PGS. 542-3.)



Ayah 56 “And whoever takes Allah and His Messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant”

Ibne Abbas (ra) narrates regarding this ayah, “The party of Allah is Ameerul Momineen Ali (asws) ibn Abi Talib (as).”

(TAFSEER FURAT PG 129)

Sura An'aam

(The Castle)

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”*

Jabir narrates “I asked Imam Abu Jafar (asws) regarding this ayah, *“But when they neglected that with which they had been admonished, We opened for them the doors of all things”*,

Imam (as) said, “Allah reminded them regarding the wilayat of Ali (asws) ibn Abi Talib (as).”

(TAFSEER E FURAT PG 133)



Ayah 92 *“And this is the book We have revealed, blessed”*

Abu Baseer narrates, “I heard Imam Abu Jafar (asws) saying regarding this ayah,

Imam (asws) said, “The blessed is Ameerul Momineen (asws) and He is the interpretator of Quran, the revealed book. He is the blessing upon the ummah of Muhammad (saw).”

(TAFSEER QUMMI SECOND EDITION PG 234)

Sura Araaf

(The Heights)

Ayah 44 *“And the dwellers of the garden will call out to the inmates of the fire”*

Ali bin Ibrahim narrates from his father who narrates from Muhammad bin Faqeel who narrates from Imam Reza (asws) regarding this saying of Allah, *“And the dwellers of the garden will call out to the inmates of the fire”*,

Imam (asws) said, “The caller is Ameerul Momineen (asws)”.

Abul Qasim narrates from Muhammad bin Hanfia who narrates from Ameerul Momineen (asws) ;

Ameerul Momineen (asws) said, “I am the caller”.

Imam Abu Jafar (asws) narrates, “One who called from jannah is Ameerul Momineen (asws)”.

(AL MANAQIB PG 3)



Ayah 46 *“on the most elevated places there shall be men who know all by their marks”*

Hasham asked Imam Muhammad Baqir (asws) regarding this saying of Allah, “What does it mean there will be men on araaaf (elevated places)?”

Imam (asws) replied, “Do you not know there are people from amongst your tribe who know who is good and who is bad. We are those people who will know Our lovers by the marks on their foreheads”

Zadan said to Salman (as), “I have heard RasoolAllah (saw) say more than 10 times say regarding Ali (asws) ibn Abi Talib (as), “You and Your Successors will be on Araaf between jannah and jahannum. No one will be able to enter into jannah except those who recognize You and You recognize them. Those who will deny You and You will deny them will be thrown into hell.”

(TAFSEER AYYASHI SECOND EDITION PG 22)



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

Abu Baseer narrates regarding this ayah, *“so (as for) those who believe in him and honor him and help him, and follow the noor which has been sent down with him”*,

Imam (asws) said, “That noor is Ali (asws) ibn Abi Talib (as)”.

(TAFSEER E BURHAN SECOND EDITION PG 39)



Ayah 172 And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.

Hz Jabar narrates from Imam Muhammed Baqir (asws) that Ameerul Momineen (asws) said, “This ayah is in reference to the oath Allah made with the children of Adam regarding testifying Allah is their Lord and Muhammad (saw) is their prophet and Ali (asws) is Ameerul Momineen.

(TAFSEER AL-BURHAAN , VOL 2, PG 47)

Sura Anfaal

(Spoils of War)

Ayah 62 “And if they intend to deceive you-- then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the believers”

Abu Huraira (la) narrates, “On the throne it is written, “There is no god except Allah, Muhammad (saw) is My servant and Prophet, whom I helped through Ali (asws).”

This ayah was revealed for Ali (asws) ibn Abi Talib (as) “He it is Who strengthened you with His help and with the believers” and that help is Ali (asws) ibn Abi Talib (as)”.

(TAWHEEL UL AYAT PG 201)

Sura Tawba

(Repentance)

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”

Imam Jafar Sadiq (asws) said, “True deen is wilayat of Moula Ali (asws).”

(USOOL E KAFI KITAB E HUJJAT CHAPTER 107 HADITH NO 91)



Ayah 36 “Surely the number of months with Allah is twelve months by Allah’s ordinance since the day when He created the heavens and the earth, of these four being sacred”

Jabir bin al Jafi asked Imam Muhammad Baqir (asws) regarding this ayah,

Imam (as) said, “Those twelve months is in reference to the 12 Imams (asws). Four of Them are sacred. Out of the 12 Imams (asws) four have the same name, Ali Ameerul Momineen (asws), Ali (asws) bin al Hussain (asws), Ali (asws) bin Musa (asws) al Reza and Ali (asws) bin Muhammad (asws) al Naqi.

In another hadith it is narrated the four sacred are Ali (asws), al Hasan (asws), al Hussain (asws), and al Qaim (ajfts). This ayah is in reference of ***“that is the right religion”***

(MUNAQIB FIRST EDITION PG 244)



Ayah 105 “And say: Work; so Allah will see your work and (so will) His Messenger and the believers (momin); and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did”

It is narrated from Imam Jafar Sadiq (asws) that when He recited this ayah, ***“so Allah will see your work and (so will) His Messenger and the believers (momin)”***,

Imam (asws) said, “I swear by Allah that momin is Ali (asws) ibn Abi Talib (as).”

(USOOL E KAFI FIRST EDITION PG 22)



Ayah 119 “Be careful of your duty to Allah and be with the truthful”

Moula Ali (asws) said, “I am the truthful”.

Buriba al Ajali narrates “I asked Imam Muhammad Baqir (asws) regarding this ayah,

Imam (asws) said, “We are those who are truthful.”

(USOOL AL KAFI FIRST EDITION PG 198)

Sura Yunus

(Jonas)

Ayah 53 “And they ask you: Is this true? Say; Yes, by My Lord, it is most surely the truth”

Imam Muhammad Baqir (asws) said regarding this ayah, “O’Muhammad (saw)! When the people of Mecca ask You regarding Ali (asws) say “He is My Imam and My Lord is truth”.

(AMALI SUDOOQ_PG 601)



Ayah 58 “Say; In the grace of Allah and in His mercy let them rejoice there in. It is better than what they gather”

Imam Muhammad Baqir (asws) was asked about this ayah, Imam (asws) said, “Grace of Allah is RasoolAllah (saw) and His Mercy is Ameerul Momineen (asws)”.

(TAFSEER E FURAT PG 62)

Sura Hud

Ayah 17 “Is he then who has with him clear proof from his Lord, and a witness from Him recites it”

Ibn Masood narrates regarding this ayah, The proof is RasoolAllah (saw) and the witness is Ali (asws).”

(FAZAIL IBN SHAZAAAN PG 174)

Sura Raad

(Thunder)

Ayah 7 *“You are only a warner and for every nation there is a guide”.*

When this ayah was revealed to RasoolAllah (saw), He said, “I am just a warner and Ali (asws) is guide after Me.”

Then He said to Moula Ali (asws), “O’Ali (asws)! Those who will be guided after Me will be guided through You.”

(TAFSEER E SAFI PAGE 258)

Ibn Masood narrates regarding this ayah, “The warner is RasoolAllah (saw) and the guide is Ali (asws) ibn Abi Talib (as).”

(FAZAIL IBN SHAZAN PG 174)

Abdullah bin Ata narrates, “I heard Imam Sadiq (asws) saying regarding this ayah, “You are only a warner and (there is) a guide for every people.”

Imam (asws) said, “RasoolAllah (saw) is the warner and Ali (asws) is the guide”.

(BASAIR AL DARJAAT PG 29)



Ayah 43 *“Say: Allah and whoever has knowledge of the book is sufficient witness between me and you”*

Burida bin muawiyah narrates “I asked Imam Abu Jafar al Baqir (asws) regarding this ayah,

Imam (asws) replied, “This ayah was revealed for Us. Ali (asws) is the first amongst Us and the greatest. He is the best after RasoolAllah (saw).”

(USOOL E KAFI FIRST EDITION PG 229)

Atya Ufi narrates Abu Saeed al Khudri said, “I asked RasoolAllah (saw) regarding this ayah, *“One who has the knowledge of the Book”*,

RasoolAllah (saw) said, “That is My brother, Ali (asws) ibn Abi Talib (as)”.

(AL BIHAR 35TH VOL PG 429)

Sura Ibrahim

Ayah 52 “This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One Allah, and that men of understanding may take heed”

Imam Jafar Sadiq (asws) says regarding this ayah, “Clear message is Ameerul Momineen (asws) and warned is regarding His Wilayat. Those who have wisdom and take advice are the shia of Ali (asws).”

(TAWHEEL UL AYAT SECOND EDITION PG 570)

Abu Baseer narrates, “I heard Imam Abu Jafar (asws) saying regarding this ayah,

Imam (asws) said, “This ayah “*that men of understanding may take heed*” is referring to those who love Him (Moula Ali asws), His Shia.”

(TAFSEER QUMMI SECOND EDITION PG 234)

Sura Hijr

(The Rock)

Ayah 41 “He said: This is a right way with Me:”

Imam Abu Abdullah al Sadiq (asw) narrates regarding this ayah, ***“He said: This is a right way with Me”***,

Imam (asws) said, “I swear by Allah, the right way is Ali (asws). I swear by Allah, He is meezan (scale) and Siratul Mustaqeem (right path).”

(MUKHTASIR AL BASAIR PG 98)



Ayah 75 “Surely in this are signs for those who examine”

Jabir narrates from Imam Abu Jafar (asws) who narrates from Ameerul Momineen (asws) regarding this saying of Allah, ***“Surely in this are signs for those who examine”***,

Imam (asws) said, “RasoolAllah (saw) is those who examine along with Me and the Imams (as) from My Offspring”.

(USOOL E KAFI FIRST EDITION PG 218)



Ayah 76 *“Surely it is on a road that still abides”*

Imam Jafar Sadiq (asws) said regarding this ayah, “This ayah was revealed for Ameerul Momineen (asws).”

(TAWHEEL AL AYAT FIRST EDITION PG 250)



Ayah 87 *“And certainly We have given you seven of the oft repeated verses and the great Quran”*

Hassan Amiri narrates, “I asked Imam Jafar Sadiq (asws) regarding this saying of Allah,

Imam (asws) said, “We are those seven oft repeated verses and Ali (asws) ibn Abi Talib (as) is the great Quran.”

(AL BURHAN SECOND VOL PG 354)

Sura Nahl

(The Bee)

Ayah 16 “And landmarks and by the stars they find the right way”

Al Washa narrates, “I asked Imam Reza (asws) regarding this ayah,

Imam (asws) said, “We are those landmarks and star is RasoolAllah (saw).”

Asbat bin Salim narrates from Hasim who asked Imam Jafar Sadiq (asws) regarding this ayah,

Imam (asws) said, “RasoolAllah (saw) is the star and Aimmah (asws) are landmarks”.

(USOOL E KAFI FIRST EDITION PG 207)



Ayah 90, “Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful”

Imam (asws) said, “Justice is testifying to the oneness of Allah and prophet hood of RasoolAllah (saw), ahsan (doing of good) is Ameerul Momineen (asws), and indecency, evil, and rebellion are three (abu bakr (la), umar (la), and usman (la))

(TAFSEER E QUMMI)

Sura al Kahf

(The Cave)

Ayah 2 “That He might give warning of a severe punishment from Him”

Barqi narrates from Abu Baseer who narrates from Imam Abu Jafar (asws) regarding this ayah,

Imam (asws) said, “That severe punishment is Ameerul Momineen Ali (asws). He is from the near ones of RasoolAllah (saw). He slayed the enemies of RasoolAllah (saw). This is why Allah has said, “***give warning of severe punishment from Him***”

(TAFSEER E AYYASHI SECOND EDITION PG 247)

Sura Taa-haa

Ayah 108 *“On that day they shall follow the summoner who deceiveth not”*

Abul Hasan Imam Musa (asws) bin Jafar (asws) narrates from His Father, “I asked from My Father regarding this ayah,

Imam (asws) said, “Al Dayaa (summoner) is Ameerul Momineen (asws).”

(TAWHEEL UL AYAT PG 311)



Ayah 135 *“So you will come to know who is the follower of the straight path and who is right”*

Hifs Kanani narrates, “I heard Imam Abu Abdullah (asws) say regarding this ayah, Imam (asws) said, “Straight path is Ameerul Momineen (asws) and those who follow Him are those who are right.”

(TAWHEEL UL AYAT FIRST EDITON PG 323)

Sura Anbiya

(Prophets)

Ayah 26 *“They are honored servants.”*

(see ayah 27)

Ayah 27 *“They do not precede Him in speech and act according to His commandment”*

Moula Ali (asws) says, “I am the one for whom these ayahs were revealed”.

(FAZAIL IBN SHAZAN PG 83)

Sura Hajj

(Pilgrimage)

Ayah 24 “And they are guided to gentle speech; they are guided unto the path of the praised one”

Regarding this ayah of Allah, Imam (asws) said, “They are those who love Ameerul Momineen (asws) and Ahlul Bayt (as).”

(TAWHEEL UL AYAT FIRST EDITION PG 335)

Sura Muminoon

(The Believers)

Ayah 77, "Until We open for them the door of extreme punishment, behold! They are in despair at it."

Imam Muhammad Baqir (asws) said regarding "This ayah was revealed for Ali (asws) ibn Abi Talib (as) for when He will return during Rajat".

(TAFSEER E BURHAN THIRD VOLUME PG 811)

Sura Noor

Ayah 35 “Allah is the light (noor) of the heavens and the earth; a likeness of His light is as a niche in which 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”

Muffassil bin Yassar narrates I asked Imam Jafar Sadiq (asws) regarding this ayah of Allah. Regarding ***“Allah is the light of the heavens and the earth”*** Imam (asws) said, “Yes, Allah is like this.”

Then I asked about , ***“a likeness of His light”***.

Imam (asws) replied, “This is Muhammad (saw).”

I said, ***“In which is a lamp”***.

Imam (asws) said, “This refers to the heart of Muhammad (saw).”

I asked, ***“What is lamp? What is its light?”***

Imam (asws) replied, “The light of knowledge is in reference to the nabuwiyat of Muhammad (saw).”

Then I asked regarding this ayah, “*lit from a blessed olive tree neither of the east nor of the west.*”

Imam (asws) said, “This is in reference to Ameerul Momineen (asws). It is not for any jewish or christain.”

Then I asked about this ayah, “*Whose oil almost glows itself though no fire touch it*”

Imam (asws) said, “This is in reference to Aal e Muhammad (asws).”

Then I asked about “*noor upon noor*”

Imam (asws) said, “This is in reference to Imams (asws) after Imams (asws).”

(MAANI UL AKBAR PG 150)

There is a narration from RasoolAllah (saw) regarding this saying of Allah, “*Allah is the noor of the heavens and the earth*” ,

RasoolAllah (saw) said, “Verily,O’Ali (asws)! My name is Noor and You are the Noor of religion.

Light is Hasan (asws) and Hussain (asws).

Lamp is Ali (asws) bin Hussain (asws).

Brightly shining star is Muhammad (asws) bin Ali (asws) bin Hussain (asws).

Jafar (asws) bin Muhammad (asws) is *the olive tree*.

The blessed is Musa (asws) bin Jafar (asws).

The oil is Ali (asws) bin Musa (asws) al Reza.

Its light is Muhammad (asws) bin Ali (asws).

The west is Ali (asws) bin Muhammad (asws).

The east is Hasan (awss) bin Muhammad (asws) and *the one who will light it* is Al Qaim (ajfts).”

(MANAQIB FIRST EDITION PG 240)



Ayah 55 “Allah has promised to those of you who believe and do good that He will most certainly make them representatives in the earth as He made representatives of those before them and that He will most certainly establish for them their religion which He has chosen for them”

Abdullah bin Sinan narrates from Imam Sadiq (asws) regarding this ayah,

Imam (asws) said, “This ayah was revealed for Ameerul Momineen Ali (asws) ibn Abi Talib (as) and the Imams (asws) from His offspring.”

Then Imam (asws) said, “This ayah “***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***” is in reference to the zahoor of Qaim (ajfts).”

(TAWHEEL UL AYAT FIRST VOL PG 368)

Sura Furgaan

(The Criterion)

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

Abu Samit narrates from Imam Sadiq (asws), Imam (as) said, “Verily, there are 12 hours in the day and 12 hours in the night. Verily, Ali (asws) is the greatest hour amongst those hours.”

(TAFSEER E BURHAN THIRD VOL PG 157)

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)



Ayah 54 “And He it is who has created man from the water and then He has made for him blood relationship and marriage relationship and your Lord is powerful”

Regarding this ayah, RasoolAllah (saw) said, “This ayah was revealed for Ali (asws)”

(TAFSEER E BURHAN THIRD EDITION PG 70, ROZA TUL WAIZAIN PG 71)

Sura ash-Shu'araa

(The Poets)

Ayah 4 “if We please We would send down upon them a sign from the heavens so that their necks would remain bowed before it.”

Abu Basir narrates “I heard Imam Jafar (asws) say regarding this ayah,

Imam (asws) said, “Sun appeared at the time of Asr and then a person appeared. The beauty of His face clearly told He was Imam e Shaams (sun).”

I asked “Who was that?”

Imam (asws) replied, “Who can He be? I swear by Allah, He is Ameerul Momineen (asws). He is that ayat (sign)”.

(TAWHEEL UL AYAT FIRST EDITION PG 386, AL BURHAN THIRD EDITION PG 180)



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.. 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 Mahdi (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 Namal

(The Ant)

Ayah 89 “Whoever brings good (al hasana), he shall have better than it; and they shall be secure from terror on the day.”

Imam (asws) said, “The word “good” (al-hasana) refers to the Wilayat of Moula Ali (asws) .”

(TAFSEER AS-SAAFI, VOL 2, PG, 250; TAFSEER-E-FARRAAT, PG 115; TAFSEER AL-BURHAAN, VOL, 3, PG 212)

Sura Qasas

(The Stories)

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”

Imam Jafar Sadiq (asws) said, “This ayah was revealed for Ameerul Momineen (asws)”

(BIHARUL ANWAR VOL 24 PG 168)



Ayah 35 “We shall appoint a sultan for the both of you and Firoan and his followers will not be able to reach you because of Our Signs.”

“After Musa (as) and Haroon (as) received the orders of Allah to preach to Firoan, they started off towards the court of Firoan. Both of them were extremely frustrated and worried as to how they would be treated by Firoan. Along the way, they saw a rider approaching them. He was wearing a dress adorned with gold and silver stitching and holding a sword made of gold.

He said to them, "Follow Me. Do not have any fear."

This rider reached the court of Firoan and said, "Obey these two prophets. If you do not, I will kill you." Upon hearing these words, Firoan became frightened.

Then this rider disappeared. Firoan asked Hz Musa (as) and Haroon to come to his court the next day and say whatever it was they wished to say. When Musa (as) and Haroon (as) left, Firoan asked his guards, "Why did you allow this rider to enter without my permission?"

The guards replied, "We swear by your honor, we did not see any rider. We only saw these two brothers."

That rider was Ameerul Momineen Ali (asws) ibn Abi Talib (as). Allah secretly helped all the prophets through Ali (asws) and openly helped Muhammad (saw) through Ali (asws). Moula Ali (asws) is that great Kalim ul Kubra (greatest word of Allah) which Allah sent in order to help His prophets in every age and in various forms. Ali (asws) always was a helper to the prophets, messengers, and friends of Allah. All the prayers of the prophets, messengers and friends of Allah were accepted through Moula Ali (asws). All of their problems, difficulties, and sufferings were removed through Moula Ali (asws).

This ayah of Quran refers to that incident; "***We shall appoint a sultan for the both of you and Firoan and his followers will not be able to reach you because of Our Signs.***"

Ibne Abbas (ra) narrates that rider was Ayatul Kubra (greatest sign) and Sultan for them.

(AL QATRA FIRST EDITION PG 66)

Sura Luqman

Ayah 14 “Be grateful to Me and to both your parents; to Me is the eventual coming”

Zaid bin al Munzeer narrates, “I heard Imam Abu Jafar (asws) say regarding this ayah,

Imam (asws) said, “This ayah is in reference to RasoolAllah (saw) and Ali (asws) ibn Abi Talib (as)”.

(TAWHEEL UL AYAT PG 469)

Sura Ahzab

(The Clans)

Ayah 23 “Of the believers are men who fulfilled their promise with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least”

Tabarri writes in his tafseer, “***Those who fulfilled their promise*** were Hamza and his companions. They promised with Allah they would not run from the battlefield. They fought courageously until they were martyred. ***Those who are awaiting*** is Ali (asws) ibn Abi Talib (as) who remains steadfast in His jihad (struggle for Allah) and has not retreated from His oath.”

(TAWHEEL UL AYAT PG 442)

Sura Fasir

(The Originator)

Ayah 32 *“We gave the book for an inheritance to those whom We chose from among Our servants but of them is he who wrongs himself, and of them is he who takes a middle course and of them is he who is foremost in good deeds by Allah’s permission; this is great favour”*

Salim narrates I asked Imam Abu Jafar (asws) regarding this ayah,

Imam (asws) said, *“Those who are foremost in deeds of goodness* are Imams (asws) and *those who take the middle course* are those who recognize the Imams (asws). *Those who wrong themselves* are those who do not recognize the Imams (asws).”

(USOOL E KAFI FIRST EDITION PG 214)

Sura Ya-Seen

Ayah 12 “ Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have preserved everything in Imam e Mubeen”

Ameerul Momineen (asws) says, “I swear by My Lord! I am Imam e Mubeen”
(TAFSEER E SAFI PAGE 421)

Imam Muhammad Baqir (asws) says, “RasoolAllah (saw) looked towards Moula Ali (asws) and said, “He is Imam e Mubeen. Allah has put in Him the knowledge of the whole creation.”

(TAFSEER E BURHAN PAGE 886)

Ibn Masood narrates regarding this ayah, “Imam Mubeen is Ali (asws) ibn Abi Talib (as)”.

(FAZAIL IBN SHAZAN PG 174)

Sura Saffat

(The Ranks)

Ayah 24 *“Stop them for they have to face the questioning”*

I am the one whom Allah says regarding My enemies, *“Stop them for they have to face the questioning”*

(FAZAIL IBN SHAZAAN PG 83)

Sura Sa'ad

Ayah 27 “And We did not create the heavens and the earths and what is between them in vain”

Abu Baseer narrates from Imam Abu Abdullah (asws) regarding this ayah,

Imam (asws) said, “Allah created the heavens to praise Ali (asws) and the earth to praise Syeda (sa) and whatever is between them is for Their Offspring, the Imams (asws)”.

(TAFSEER E BURHAN FOURTH VOL PG 206)



Ayah 75 “Are you proud or are you of the exalted ones?”

Abu Saeed Khudri narrates, “We were sitting with RasoolAllah (saw) when a man came and said, “O’RasoolAllah (saw)! Tell me about iblees regarding this

ayah, “***Are you proud or are you of the exalted ones?***” . O’RasoolAllah (saw)! Who are those who are greater than angels?”

RasoolAllah (saw) said, “Myself, Ali (asws), Fatima (sa), Hasan (asws), and Hussain (asws). We use to praise Allah near the throne of Allah 2000 years before the creation of Adam. When Allah created Adam, He ordered the angels to perform sajdah to him. He did not order Us to perform sajda to Adam. So the angels performed sajda all except iblees. He refused.

Allah asked him, “***Are you proud or are you of the exalted ones?***” Allah was referring to those 5 names that were written on the throne. We are the doors of Allah through whom Allah bestows His blessings. Those who seek guidance obtain their guidance through Us. One who hates Us hates Allah. Allah will throw him into the hellfire. No one will love Us except a halali (one who is born legitimate).”

(KAFAYA AL TALIB)



Ayah 86-87 “Say: I do not ask you for any reward for it; nor am I of those who pretend. It is nothing except a reminder to the people”

In the tafseer of these ayahs, Imam Sadiq (asws) says, “These ayahs were revealed for Ameerul Momineen (asws)”

(ROZ AL KAFI PG 287)

Sura Fumar

(The Groups)

Ayah 9, “ *is it so that those who know are equal to those who do not know? So guidance is for those who use intellect.*”

In the tafseer of this ayah, Imam Jafar Sadiq (asws) narrates from His Father (asws), “ We are ***those who know. Those who do not know*** are Our enemies. ***Those who use their intellects and gain guidance*** are Our shia.”

(TAFSEER FURAT PG 306)



Ayah 33 “*And he who brings the truth and (he who) accepts it as the truth—these are they that guard (against evil).*”

Imam Jafar Sadiq(asws) narrates regarding this ayah, “***And he who brings the truth and (he who) accepts it as the truth***” ,

Imam (asws) said, “The one who came with truth is RasoolAllah (saw) and the one who testified to Him is Ali (asws) ibn Abi Talib (as).”

(TAWHEEL AL AYAT SECOND EDITION PG 517)



Ayah 56 “O’ woe to me! For what I fell short of in my duty to Allah”

Imam Musa Kazim (asws) says regarding this ayah, “***Duty to Allah*** is Ameerul Momineen (asws) and the Imams (asws) who came after Him.”

(USOOL E KAFI FIRST EDITION PG 145)

Sura Fussilat

(Explained in detail)

Ayah 8 “As for those who believe and do good, they shall surely have a reward never to be cut off”

Zahri narrates from Imam al Sadiq (asws) regarding this ayah,

Imam (asws) said, “This ayah was revealed for Salman (as), Miqdad (ra), Ammar (ra), and Abu Dharr (ra). There is a reward for them that will never be cut off.”

(TAFSEER E FURAT PG 27)

Abu Abullah Imam Sadiq (asws) narrates regarding this saying of Allah, “*except those who believe and do good, for them is a reward that shall never be cut off*”.

Imam (asws) said, “The momineens are Salman Farsi (as), Miqad (ra), Ammar bin Yasir (ra), and Abu Dhar (ra). The reward that will never cut off is Ameerul Momineen (asws).”

(TAFSEER E FURAT PG 577)

Sura ash-Shura

(Consultation)

Ayah 13 *“He (Allah) declared sharia (laws) from the deen (religion) for you whom We have given to Nuh and we revealed this upon you. Which We also have given to Ibrahim, Musa, and Isa. So stay on this deen (religion) and do not divert from it”*

Masoomen (asws) have said, “Religion (deen) is the wilayat of Moula Ali (asws).”

(TAFSEER SAFI, TAFSEER QUMMI)



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..”*

Ibne Abbas (ra) narrates “When this ayah was revealed ‘... **Say: I do not ask of you any reward for it but love for my near relatives;..**’, the muslims asked: ‘O RasoolAllah (saw)! who are your near relatives whom you ordered us to love?’

Rasool Allah (saw) replied, “Ali (asws), Fatima (sa),and Her Two Sons (asws).

(DHAKHAR'IR AL-UQBA, P.25.)

Sura Zukhruf

(Ornaments of Gold)

Ayah 4 *“And surely it is in the original of the Book (umm al kitab) with Us, Most High, Most Wise”*

Imam Sadiq (asws) narrates, “Ameerul Momineen (asws) is umm al Kitab (original of the book). This is in accordance with the saying of Allah, “*Keep us on the straight path*” (1:6).

(MAANI UL AKBAR PG 32)

In the tafseer of this ayah, Imam (as) said, “Ali ul Hakeem (Most High Most Wise) is Ameerul Momineen (asws).

(TAFSEER E BURHAN 4TH EDITION PG 134)

Ibn Masood narrates regarding this ayah, “Umm al Kitab (original of the book) is Ameerul Momineen (asws)”.

(FAZAIL IBN SHAZAN PG 174)



Ayah 41 *“And if We take thee away, We surely shall take vengeance on them”*

Ibne Abbas (ra) narrates regarding this ayah, *“And if We take thee away, We surely shall take vengeance on them,”* with Ali (asws) ibn Abi Talib (as).”

(TAFSEER E FURAT PG 402)



Ayah 43 *“Therefore hold fast to that which has been revealed to you; surely you are on the right path.”*

Jabir bin Abdullah Ansari narrates, “After RasoolAllah (saw) returned from performing the last hajj, He use to remind and warn the people to remember and hold fast to that which had been revealed to them at Ghadir Khum.”

(MANAQIB IBN MAGHAZALI)



Ayah 44 *“And most surely it is a reminder for you and your people, and you shall soon be questioned.”*

Imam Muhammad Baqir (asws) and Imam Jafar Sadiq (asws) said: *“Dhikr* is the Quran and W are those about whom the people will be questioned, regarding their duties and obligations unto us.”

(MINHAJUL SADIQIN)

RasoolAllah (saw) said, “They shall be questioned regarding the love of Ali (asws)”

(SAWA-IQ_AL MUHRIQAH)

Sura Muhammad

Ayah 28 “That is because they follow what is displeasing to Allah and are averse to His pleasure therefore He has made null their deeds”

Jabir bin Yazid narrates from Imam Abu Jafar (asws) regarding this ayah,

Imam (asws) said, “They disliked Ali (asws) and refused to follow Him while He was the pleasure of Allah and His Prophet.”

(TAWHEEL UL AYAT PG 569)

Sura Qaaf

Ayah 21 “And every soul shall come with it a driver and a witness”

Imam Abu Abdullah (asws) narrates regarding this ayah, “Ameerul Momineen (asws) is the driver and RasoolAllah (saw) is the witness”.

(TAWHEEL UL AYAT PG 590)

Sura Dhariyat

(The Winnowing Winds)

Ayah 7 “I swear by the heaven full of paths”

Abu Hamza Thumali narrates, “I asked Imam Abu Jafar (asws) regarding this ayah,

Imam (asws) said, “Heaven is RasoolAllah (saw) and the paths are Ameerul Momineen (asws) and His Ahlul Bayt (asws).”

(TAFSEER E FURAT PG 441)



Ayah 9 “He who is averse is made to turn away from it”

RasoolAllah (saw) narrates regarding this ayah, “This ayah was revealed in regarding the wilayat of Moula Ali (asws). It means those who oppose the amr (command) of Allah will be thrown into the hellfire.”

(AL MANAQIB THIRD EDITION PG 96)

Sura al Qamar

(Moon)

Ayah 36 “And certainly He warned them of Our blow but they did doubt the warnings”

RasoolAllah (saw), “O’Ali (asws)! You are the blow of Allah

(TAFSEER E FURAT PG 455)

Sura Rahman

(Beneficent)

Ayah 19, "He has made the two seas flow freely so that They meet each other"

Jafar bin Muhammad narrates regarding this ayah,

"Imam (asws) said, "Ameerul Momineen (asws) and Syeda (sa) are two deep oceans, and neither crosses the other."

(TAFSEER E FURAT)



Ayah 20 "Between Them is a barrier which They cannot pass"

Ibne Abbas (ra) narrates " This ayah refers to Moula Ali (asws) and Syeda (sa). There is a curtain between Them so They do not cross each other. RasoolAllah (saw) said, "The pearls came out of these oceans, and that is Imam Hasan (asws) and Imam Hussain (asws)."

(TAFSEER E FURAT)



Ayah 6-9 “*the stars and the trees prostrate to Him*” “*And the heaven, He raised it high and He set the measure*” “*That you do not exceed the measure.*” “*But observe the measure strictly nor fall short thereof*”

Dawood al Rikki narrates, “I asked Imam Jafar Sadiq (asws) regarding this saying of Allah, “*the stars and the trees prostrate to Him*” (55:6).

Imam (asws) said, “Star is RasoolAllah (saw) and trees is in reference to Ameerul Momineen (asws) and Aimmah (asws) who even for the blink of an eye never disobeyed Allah.”

Dawood says, “Then I asked regarding this ayah, “*And the heaven, He raised it high and He set the measure*” (56:7).

Imam (asws) said, “This is in reference to the demise of RasoolAllah (saw) when Allah called Him back to Him (Allah). Setting the measure is Ameerul Momineen (asws).”

Then I asked regarding this ayah, “*That you do not exceed the measure.*” (55:8)

Imam (asws) said, “Allah is saying “Do not disobey Imams (asws) nor turn against Them”.

Then I asked regarding this ayah, “*But observe the measure strictly nor fall short thereof*” (55:9)

Imam (asws) said, “Obey Imams (asws) with adl (justice) and do not usurp Their rights.”

(TAWHEEL UL AYAT PG 63)

Sura al Waqia

(The Inevitable)

Ayah 39-40 *“A group (thalit) from among the first” “a group (thalit) of those of later time”*

Abu Saeed al Maidini narrates from Imam Sadiq (asws) regarding this ayah, Imam (asws) said, “The first was Hazqeel who was momin from Aal e Firoan and the other is Ali (asws) ibn Abi Talib (as).”

(TAWHEEL UL AYAT PG 621)

And from amongst Your (Moula Ali asws) names is thaqal (heavy), thawab (reward) and thalit (groups).

(MANAQIB THIRD EDITION PG 70)

Sura Hadid

(The Iron)

Ayah 19 “And as for those who believe in Allah and His messengers, these are the truthful and martyred ones in the sight of their Lord”

Ibne Abbas narrates, “Ameerul Momineen (asws) is the truthful and martyr”

(AL QATRA SECOND EDITION PG 166)



Ayah 28 “O you who believe! be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy, and make for you a noor with which you will walk, and forgive you, and Allah is Forgiving, Merciful”

Ibne Abbas (ra) narrates regarding this ayah, “O you who believe! be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy” is in reference to Imam Hasan (asws) and Imam Hussain (asws) and “and make for you a noor with which you will walk” is in reference to Ali (asws) ibn Abi Talib (as)”.

(TAFSEER FURAT PG 180)

Sura Hashir

(The Exile)

Ayah 20 *“Not equal are the dwellers of the fire and the dwellers of the garden. The owners of the garden, They are the victorious.*

Abu Saeed al Qudri narrates RasoolAllah (saw) recited this ayah, then

RasoolAllah (saw) said, “The people of jannah are those who obeyed Me and accepted the Wilayat of Ali (asws) after Me. Remember! Ali (asws) is a part of Me. One who wages war against Him wages war against Me.”

Then RasoolAllah (saw) called Ali (asws), and said, “O’Ali (asws)! Your fight is My fight. Your friendship is My friendship. You are the knowledge between Me and My ummah.”

(TAFSEER E FURAT PG 183)

Sura Saaf

(Ranks)

Ayah 8-9 “They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse” “He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists 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)



Ayah 10 “O’ you who believe! Shall I lead you to a trade that will save you from a horrible punishment?”

Imam Jafar Sadiq (asws) narrates regarding this saying of Allah that Ameerul Momineen (asws) said, “I am that *trade* that protects you from the wrath of Allah.”

(TAFSEER E BURHAN FOURTH EDITION PG 330)

Sura Tahrim

(Prohibition)

Ayah 4 “Then surely it is Allah who is his master and Jibrael and the believers who do good”

Asma binte Amais narrates “I heard RasoolAllah (saw) say regarding this ayah, “Ali (asws) ibn Abi Talib (as) is salih ul momineen (believers who do good).”

Rashid Hijri narrates, “I was with my Moula, Ameerul Momineen (asws). He looked at me and said, “I swear by Allah, o’Rashid, I am the salih ul momineen (believers who do good).”

(TAFSEER E FURAT PG 185)

Sura Qalam

(The Pen)

Ayah 1 "Noon.I swear by the Pen"

Muhammad bin Fazil asked Imam Abul Hasan (asws) regarding this saying of Allah,

Imam (asws) said, "Pen is Ameerul Momineen (asws)."

(TAWHEEL UL AYAT SECOND VOL PG 810)

Sura Haqqa

(The Reality)

Ayah 12 “When He hears, He remembers”

Makhool asked Moula Ali (asws) regarding this ayah, “*When He hears, He remembers*” (69:12).

Moula Ali (asws) said, “RasoolAllah (saw) prayed to Allah and asked “Make Ali (asws)’s Ear “Izn e Waiya”.

Moula (asws) said, “Whenever I listened to anything from RasoolAllah (saw), I would memorize it and remember it.”

RasoolAllah (saw) said, “O’Ali (asws)! Allah ordered Me to inform You that You are “Izn e Waiya” of My knowledge”.

(TAFSEER AL BURHAN 3RD VOL PG 150)



Ayah 51 “*Verily! He is Haqqul Yaqeen!*”

Imam Jafar Sadiq (asws) said regarding this ayah,

Imam (asws) said, “Verily! Haqqul Yaqeen is Ameerul Momineen (asws). One who denies this has turned away from haqq (truth).”

(TAFSEER E BURHAN FOURTH VOL PG 380)

Sura Ma'aarij
(*Ascending Stairways*)

***Ayah 1-2 "A questioner questioned concerning the doom about to fall."
"Upon the disbelievers , there is none to avert it"***

Moula Ali (asws) says, "This ayah was revealed for My enemies. One who denied My wilayat was noman bin al harris al yahoodi. May Allah's curse be upon him."

(FAZAIL IBN SHAZAN PG 83)

Sura Jinn

Ayah 16 “And that if they should keep to the right way, We would certainly give them a drink of abundant water”

Abu Hamza Thumali narrates from Imam Muhammad Baqir (asws) regarding this ayah,

Imam (asws) said, “That right way is love of Ali (asws) and the Imams (asws) from His Offsprings.”

(AL BIHAR 24TH VOL PG 110)

Sura Muddaththir

(The Cloaked One)

Ayah 15-16 “And yet he desires that I should add more!” “By no means! surely he offers opposition to Our communications.”

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)



Ayah 17 “I will make a distressing punishment overtake him” ” 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)



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)



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)



Ayah 23-24 “*Then he turned back and was big with pride,*” “*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)



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)



Ayah 26 “*I will cast him into hell.*”

Imam Jafar Sadiq (asws) said, “This refers to Zufar”.

(TAFSEER QUMMI SECOND EDITION PG 395)



Ayah 49 “*What is then the matter with them, that they turn away from the admonition*”

Imam Muhammad Baqir (asws) said, “*The admonition*” refers to the Wilayat of Ameerul Momineen (asws).”

(TAWHEEL 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 Dhabira pg 709*)

(Sura Naba

(News)

Ayah 1-3 *“Of what do they ask one another?” “About the great news, (naba al Azeem)” “About which they differ?”*

Abu Hamza Thumali narrates, “I asked Imam Abu Jafar (asws) regarding this ayah, *“Of what do they ask one another? About the great news, About which they differ?”*,

Imam (asws) said, “Ali (asws) ibn Abi Talib (as) said to His companions, “I swear by Allah, I am that great news. All the nations disputed over Me. I swear by Allah, I am the greatest news of Allah (Naba al Azeem) and I am the greatest sign of Allah (Ayatul Kubra).”

(TAFSEER FURAT PG 22)

Sura an-Naazi'at

(Those who drag forth)

Ayah 6-7 "On the day when the first quaking shall quake" "and the second followeth it"

Imam Jafar Sadiq (asws) was asked about these ayahs,

Imam (asws) said, "In these ayahs "al rajfah" (first quaking) is Imam Hussain (asws) and al radfah (the second) is Ameerul Momineen (asws) who will appear along with Imam Hussain (asws) and 95,000 companions on that day. This saying of Allah attests to this, "Most surely We help Our messengers, and those who believe, in this world, and on the day when the witnesses shall stand. The day on which their excuse shall not benefit the unjust and for them is curse and for them is the evil abode."

(TAFSEER E FURAT PG 203)

Sura Burooj

(Constellations)

Ayah 3 *“And the bearer of witness and those against whom the witness is borne”*

Imam Abu Abdullah (asws) narrates regarding this saying of Allah, *“And the bearer of witness and those against whom the witness is borne”*.

Imam (asws) said, “The witness is RasoolAllah (saw) and the one whom the testimony is for is Ameerul Momineen (asws).”

(MAANI UL AKBAR PG 299)

Sura Fajr

(The Dawn)

Ayah 2-3 “and those ten nights” “and the even and the odd”

Jabir al Jafi narrates, I asked Imam Muhammad Baqir (asws) regarding this ayah,

Imam (asws) replied, “O’Jabir! *Al Fajr* is My Grandfather, Imam Hussain (asws); “*and ten nights*” refer to Imam Hussain (asws). *Al Shafah (even)* is Ameerul Momineen (asws) and *al Witr (odd)* is Qaim (ajfts).”

(MANAQIB FIRST EDITION PG 241)

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”

(TAWHEEL AL AYAT AL DHAHIRA PG 766)



Ayah 27 “O soul that art at rest!”

Imam Abu Abdullah (asws) narrates regarding this ayah, “*O soul that art at rest!*”

Imam (asws) said, “This ayah was revealed for Ali (asws) ibn Abi Talib (as).”

(TAFSEER FURAT PG 210)

Sura Balad

(The City)

Ayah 11 *“But he would not attempt the Ascent”*

In the tafseer of this ayah it is written, Imam (asws) hit His hand upon His chest and said, “We are that ascent and one who crosses Us has found salvation.”

(TAFSEER E FURAT PG 211)

Sura Shams

(The Sun)

Ayah 1-4 “I swear by the sun and its brilliance” “And the moon when it follows the sun” “And the day when it reveals it” “And the night when it draws a veil over it”

Hasan bin Saeed asked ibne Abbas (ra) regarding this ayah, *“I swear by the sun and its brilliance.”*

Ibne Abbas (ra) replied, “This is reference of RasoolAllah (saw).

“The moon when it follows the sun” is in reference of Ali (asws) ibn Abi Talib (as).

“And the day when it reveals it” is in reference of Hasan (asws) and Hussain (asws).

“And the night when it draws a veil over it” is in reference of Bani Ummaya.”

(TAFSEER E FURAT PG 212)

Ans bin Malik narrates, “One day when RasoolAllah (saw) was performing Fajr prayers, after finishing His prayer He came towards us and said,

“O’people! If you lose the sun, associate yourself with the moon. If you lose the moon, associate yourself with the flower blossoms. If you lose the flower blossoms, associate yourself with the leaflets.

I am the sun.

Ali (asws) is the moon.

Fatima (sa) is the flower blossom.

Hasan (asws) and Hussain (asws) are the leaflets.

They will never be separated from the Book of Allah until They reach Me at the spring of Kauthar.”

(FAZAIL IBNE SHAZAN PG 163)

Sura Lail

(The Night)

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)



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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 780)



Ayah 12 *“Surely Ours is it to guide the way,”*

Imam Jafar Sadiq (asw) said, “Ali (asws) is the guidance”.

(TAWHEEL AL AYAT AL DHAHIRA PG 780)



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).”

(TAWHEEL 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”.

(TAWHEEL AL AYAT AL DHAHIRA PG 780)

Sura Inshira

(Consultation)

Ayah 7-8 “So when you are free, nominate” “and strive to please your Lord”

Imam Abu Jafar (asws) narrates, “RasoolAllah (saw) would never speak regarding His successor until a verse was revealed from Allah or until the appropriate time had passed. When RasoolAllah (saw) knew the time of His departure from this world, this ayah was revealed, “*So when you are free, nominate and strive to please your Lord*”.

In this ayah, Allah says “When You are free from Your prophecy, nominate Ali (asws) as Your successor and announce it so RasoolAllah (saw) said, “Whomsoever I am His Moula, Ali (asws) is His Moula. O’ Allah! Love him who loves Ali (asws) and hate him who hates Ali (asws), help him who helps Ali (asws). Condemn him who denies Ali (asws).”

RasoolAllah (saw) repeated this three times. People wanted to turn against Ali (asws).

Then RasoolAllah (saw) said, “O’Allah! Send such person who loves You and Me and whom You and Me love”.

Before this RasoolAllah (saw) said, “Ali (asws) is master of all muslims. Ali (asws) is pillar of islam. He will fight for haq (Truth) after Me. Haq (truth) is always with Ali (asws).”

This was the will of RasoolAllah (saw).”

(TAFSEER E FURAT PG 216)

Sura Teen

(Fig)

Ayah 1-3 “I swear by the fig and the olive” “And Mount Sinai (tur seena)” “And this city made secure”

Muhammad bin al Fazl Yassar narrates, “I asked Abul Hasan (asws) regarding this ayah, **“I swear by the fig and the olive”**

Imam (asws) said, “Al teen (fig) is Imam Hasan (asws) and al zatoon (olive) is Imam Hussain (as).”

“Then I asked regarding this ayah, **“And Mount Sinai (tur seena)”**

Imam (asws) replied, “It is not “Tur Seen”. It is “Tur Seena”. That is Ameerul Momineen (asws).”

“Then I asked regarding this ayah, **“And this city made secure”**

Imam (asws) replied, “This is RasoolAllah (saw).”

(TAFSEER E FURAT PG 207)



Ayah 6 *“Except those who believe and do good so they shall have a reward that will never be cut off”*

(con't from ayah 3)

Muhammad bin al Fazl Yassar narrates, “Then I fell silent.”

Imam (asws) said, “You do not want to know more?”

I replied, “May my parents be sacrificed upon You. Tell me regarding this ayah, *“Except those who believe and do good”* .

Imam (asws) said, “They are Ameerul Momineen (asws) and His Shia and *“so they shall have a reward that will never be cut off”* is for the shia of Ameerul Momineen (asws).”

(TAFSEER E FURAT PG 207)



Ayah 7 *“Then who can give you the lie after this about the deen”*

Zahri narrates from Imam al Sadiq (asws) regarding this ayah,

Imam (asws) said, “This ayah was revealed for Ameerul Momineen (asws).”

(TAFSEER E FURAT PG 27)

Sura Qadr

(The Power)

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), sent 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)”.

(TAWHEEL AL AYAT AL DHAHIRA PG 794)

Sura al Bayyina

(The Evidence)

Ayah 7 “As for those who believe and do good surely they are the best of creation”

Hussain bin Saeed narrates from Maaz regarding this ayah, Maaz narrated “This ayah was revealed for Ameerul Momineen (asws).”

(TAFSEER E FURAT PG 218)

Sura Takaathur

(Competition)

Ayah 8 *“Then on that day you shall most certainly be questioned about the blessing”*

Moula Ali (asws) says, “I am that blessing which Allah blessed His creation with”.

(FAZAIL IBN SHAZAAN PG 83)

Ibn Masood narrates regarding this ayah, “The blessing is the love of Ameerul Momineen (asws).”

(FAZAIL IBN SHAZAAN PG 174)

Sura Ma'oon

(Almsgiving)

Ayah 1 *“Have you seen him who denied the religion (deen)?”*

Imam Jafar Sadiq (asws) and Imam Reza (asws) wrote in the tafseer of this ayah, “Religion (deen) is wilayat of Moula Ali (asws).”

(AKMAL UL DEEN BAY WILAYAT AMEERUL MOMINEEN (ASWS) PAGE NO. 355)

PART TWO:

Imam e Zamana (af's)

In

Quran

Sura al Baqarah

(The Cow)

Ayah 1-3 “Alif Lam Mim” “This Book, there is no doubt in it, is a guide to those who are pious” “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)



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)



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)



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)

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)

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)



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.”



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)



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 muawiyah (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)



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)

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)



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)

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 dispair”. 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)



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)



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 Aaraaf

(The Heights)

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)



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)



Ayah 156-157 *“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.”*
“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)



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)

Ayah 7-8 “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.” “That He may establish the truth of what was true and show the falsehood of what was false, though the guilty disliked.”

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)



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)

Sura Tawba

(Repentance)

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)



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 NAIMA SECOND EDITION PG 670, TAFSEER AYYASHI SECOND EDITION PG 86, TAWHEEL 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”.

(TAWHEEL 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)



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)



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 Knowledgeable 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”.

(TAWHEEL 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

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)



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

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)



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)



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

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)

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

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)



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)



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)



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)

Ayah 36-38 *“He said: My Lord! then respite me till the time when they are raised” “He said: So surely you are of the respited ones” “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 (la) 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)



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)

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)



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 Laat or Ozza?”

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

Imam (asws) replied, “O’Aba 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)



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***

differeed 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

Ayah 4-6 “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.” “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” “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)

(TAWHEEL AL AYAT AL DHAHIRA PG 659)



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)



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, TAWHEEL 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)



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

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

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, TAWHEEL AL AYAT AL DHAHIRA PG 384)

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)



Ayah 73-76 “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?” “And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!” “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” “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)



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

(SEE AYAH 76)



Ayah 96-97 “Surely (as for) those who believe and do good deeds for t them will Allah bring about love.” “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

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

(SEE AYAH 135)



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)



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)



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 (asws) 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 (asws) 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, TAWHEEL AL AYAT AL DHAHIRA PG 313)



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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 317)

Sura Anbiya

(The Prophets)

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)

(TAWHEEL 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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 320, SEE ALSO AYAH 15)



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)



Ayah 14 *“They said: O woe to us! surely we were unjust.”*

(SEE AYAH 12 AND 15)



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 sajood, 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)



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.”

(TAWHEEL AL AYAT AL DHAHIR PG 326, TAFSEER MAJMA AL BAYAN SEVENTH EDITION PG 66)

Sura Hajj

(The Pilgrimage)

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.”

(TAWHEEL 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)



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

(TAWHEEL AL AYAT AL DHAHIRA PG 339, TAFSEER QUMMI SECOND EDITION PG 87)



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 Khandf (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)

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

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)



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).

(TAWHEEL AL AYAT AL DHAHIRA PG 365)

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

(TAWHEEL 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 (asws) after Him.”

I (Jandal) 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), will be Ali (asws) and He is known as Zainul Abideen (the beauty of the worshippers).

After the time of Ali (asws), will be His Son, Muhammad (asws) who is known as Baqir (one who is aware of every field of knowledge).

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

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

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

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

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

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

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 Furgan

(The Criterion)

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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 369)

Sura ash-Shu'araa

(The Poets)

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)

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, TAWHEEL AL AYAT AL DHAHIRA PG 384)

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 (la) 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)

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.”

(TAWHEEL 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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 383)



Ayah 206-207 “Then there comes to them that with which they are promised,” “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”.

(TAWHEEL AL AYAT AL DHAHIR PG 389)

Sura Naml

(The Ant)

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.”*

(TAWHEEL 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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 399)

Sura Qasas

(The Stories)

Ayah 5-6 “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.”

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 Worshipers (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 (Ia) 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 Ankaaboot

(Spider)

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)

Ayah 1 *“Alif Lam Mim.”*

(SEE AYAH 5)

Ayah 2 *“The Romans have been defeated”*

(SEE AYAH 5)

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)

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). “

(TAWHEEL 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”.*

(TAWHEEL 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 Sajda

(Prostration)

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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 437, KASHAF AL BAYAN)



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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 438)

Sura Saba

(Sheba)

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 (asws) of the Time, “My famiy 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 (asws) 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)



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; SEE AYAH 54)



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?”*

Abu 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; SEE AYAH 54)



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 Saad

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 Fumar

(The Groups)

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)



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)

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)



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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 776)



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).”*

(TAWHEEL 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 1-2 “Ha Mim” “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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 528)



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)



Ayah 19-20 *“Allah is Benign to His servants; He gives sustenance to whom He pleases, and He is the Strong, the Mighty.” “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)



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)



Ayah 41-42 “And whoever defends himself after his being oppressed, these it is against whom there is no blame” “The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.”

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).”

(TAWHEEL 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)



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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 535)

Sura Zukhruf

(Ornaments of Gold)

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”.

(TAWHEEL AL AYAT AL DHAHIRA PG 552)

Sura Jaathiyah

(Crouching)

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

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 (Arfs)?”

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 HIDAYA AL KUBRA PG 392)

Sura Fath

(Victory)

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)



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

Ayah 41-42 “And listen on the day when the crier shall cry from a near place” “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)

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)”.

(TAWHEEL 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

(Mounts)

Ayah 1-4 “I swear by the Mountain” “And the Book written” “In an outstretched fine parchment,” “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 Rahman

(The Beneficients)

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)



Ayah 43 “***This is the hell which the guilty called a lie.***”

(SEE AYAH 41)

Sura Hadid

(Iron)

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)



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,
TAWHEEL 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)

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)*

(TAWHEEL AL AYAT AL DHAHIRA PG 659)

Sura Saff

(The Ranks)

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.”

(TAWHEEL 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 Alalh 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.” (61:9)“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)

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 naïf, 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 (asws) 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 Naikethen (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, TAWHEEL AL AYAT AL DHAHIRA PG 683)

Sura Miraj

(The Ascending Stairway)

Ayah 1-3 *“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.”*

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 Thawiyah. 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 Muhammad Baqir (asws) asked me, “How do the people read the Sura Mirajj?”

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)



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)



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”).

(TAWHEEL AL AYAT AL DHAHIRA PG 701)

Sura Jinn

Ayah 18-19 *“And that the mosques are Allah's, therefore call not upon any one with Allah:” “And that when the servant of Allah stood up in prayer, they crowded in upon him (to death)”*

(SEE AYAH 24)



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)



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 Mukaddashkir

(The Cloaked One)

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).”

(TAWHEEL 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)



Ayah 10 *“For the unbelievers, anything but easy”*

(SEE AYAH 8)



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; ALSO SEE AYAH 16)



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 ; ALSO SEE AYAH 16)



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)



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)



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 (la) 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 (la) tells the people that the enemies of Masoomeen (asws) are the “*signs*” of Allah (Ayatullahs).”

(TAWHEEL AL AYAT AL DHAHIRA PG 709)



Ayah 19-20 *“But may he be cursed how he plotted;” “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)



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.”***

(TAWHEEL AL AYAT AL DHAHIRA PG 709)



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 chose to believe in haq (truth) and go forward or to disbelieve and remain behind.

(TAWHEEL AL AYAT AL DHAHIRA PG 709)



Ayah 38-39 ***“Every soul is held in pledge for what it earns,”*** ***”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)

(TAWHEEL AL AYAT AL DHAHIRA PG 709)



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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 709, TAFSEER FURAT BIN IBRAHIM PG 194)

**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)

**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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 709)

Sura Takwir

(Overflowing)

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 pleased if you live long enough to see this.”

(AL KAFI VOL 1 PG 341, AL GHAIBAH BY NOMANI PG 75, TAWHEEL AL AYAT AL DHAHIRA PG 744)

Sura Musaffifin

(Defrauding)

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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 747)

Sura Inshiqaaq

(The Splitting Open)

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 Taariq

(Morning Star)

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)



Ayah 15-17 “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.”

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)

Ayah 1-4 *“Has not there come to you the news of the overwhelming?”*
“(Some) faces on that day shall be downcast,” *“Toiling, appointing”*
“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)

Ayah 1 “*I swear by the dawn*”

Imam Jafar Sadiq (asws) said, “*The dawn*” refers to al Mahdi (atfs).”

(TAWHEEL AL AYAT AL DHAHIRA PG 766)



Ayah 2-3 “*and those ten nights*” “*and the even and the odd*”

Jabir al Jafi narrates, I asked Imam Muhammad Baqir (asws) regarding this ayah,

Imam (asws) replied, “O’Jabir! *Al Fajr* is My Grandfather, Imam Hussain (asws); “*and ten nights*” refer to Imam Hussain (asws). *Al Shafah (even)* is Ameerul Momineen (asws) and *al Witr (odd)* is Qaim (ajfts).”

(MANAQIB FIRST EDITION PG 241)



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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 766)

Sura Shams

(Sur2)

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)

(TAWHEEL AL AYAT AL DHAHIRA PG 776)



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)”.

(TAWHEEL 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*”

(TAWHEEL AL AYAT AL DHAHIRA PG 778)



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 peole 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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 776)



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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 776)



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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 776)



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”.

(TAWHEEL AL AYAT AL DHAHIRA PG 776)

Sura Lail

(The Night)

Ayah 1 *“I swear by the night when it draws a veil,”*

Imam Jafar Sadiq (asws) said, *“The night”* refers to the government of iblis (la) which will continue until the reappearance of al Mahdi (atfs).”

(TAWHEEL AL AYAT AL DHAHIRA PG 780)



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 analogies 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”.

(TAWHEEL AL AYAT AL DHAHIRA PG 780)



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 slay 999 from every 1000.”

(TAWHEEL AL AYAT AL DHAHIRA PG 780)

Sura Qadr

(Power)

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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 791)

Sura Bayyina

(The Evidence)

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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 801)

Sura Asr

(The Declining Day)

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)



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)

PART THREE:

*Avengeing the Martyrdom of
Imam Hussain (asws)
in Quran*

(All hadiths in this section are taken from Kamil al Ziarat)

HADITH NO 1

Muhammad ibn Jafar al Qureshi al Razaz narrated to me from Muhammad ibn Hussain ibn Abul Khattab who narrated from Musa ibn Sadan al Hannat who narrated from Abdullah ibn Qasim al Hazrami who narrated from Salih ibn Sahil who said:

Abu Abdullah (Imam Jafar Sadiq asws) said:

“And We had made known to the children of Israel in the Book: Ye verily will work corruption in the earth twice” (Quran 17:4)

The first “corruption” refers to the martyrdom of Ameerul Momineen (asws) and the second “corruption” refers to the martyrdom of Hasan (asws) ibn Ali (asws).”

“And you will be elated with a mighty arrogance” (Quran 17:4) refers to the martyrdom of Hussain (asws) ibn Ali (asws).”

“So when the promise for the first of the two came” (Quran 17:5) refers to 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” (Quran 17:5) refers to a group who will rise before the time of Qaim (atfs) and who will slaughter anyone who had participated in the shedding of the blood of the Family (asws) of Muhammad (saw).

“and it was a warning completely fulfilled” (Quran 17:5)

HADITH NO 2

My father narrated to me from Sa'ad ibn Abdullah who narrated from Ahmad ibn Muhammad ibn Isa who narrated from Muhammad ibn Sinan who narrated from Ali ibn Abu Hamza who narrated from Abu Baseer who said:

Abu Jafar (Imam Muhammad Baqir asws) recited this ayah, ***“Most surely We help Our messengers, and those who believe, in this world's life and on the day when the witnesses shall stand” (Quran 40:51)***

Then Imam (asws) said, “Hussain (asws) ibn Ali (asws) is amongst those referred to in this ayah, but He has not yet been helped. I swear by Allah that the killers of Hussain (asws) may have been killed, but His blood has not yet been avenged.”



HADITH NO 3

My father narrated to me from Sa'ad ibn Abdullah who narrated from Yaqoob ibn Yazid and Ibrahim ibn Hashim who narrated from Muhammad ibn Abu Umair who narrated from one of his scholars who said:

Abu Abdullah (Imam Jafar Sadiq asws) said in reference to this ayah, ***“And when the female infant buried alive is asked For what sin she was killed” (Quran 81:8-9)***

“It was revealed for Hussain (asws) ibn Ali (asws).”

HADITH NO 4

My father narrated to me from Sa'ad ibn Abdullah who narrated from Ahmad ibn Muhammad ibn Isa who narrated from Abbas ibn Maroof who narrated from Safwan ibn Yahya who narrated from Hakam al Hannat who narrated from Durais who narrated from Abu Khalid al Kabuli who said:

I heard Abu Jafar (Imam Muhammad Baqir asws) say regarding this ayah, ***“Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is most powerful to assist them” (Quran 22:39)***

Imam (asws) said, “This ayah was revealed for Ali (asws), Hasan (asws), and Hussain (asws).”



HADITH NO 5

Muhammad ibn Hasan ibn Ahmad narrated from Muhammad ibn Hasan al Saffar who narrated from Abbas ibn Maroof who narrated from Muhammad ibn Sinan who narrated from another who said:

I asked Abu Abdullah (Imam Jafar Sadiq asws) regarding meaning of the ayah, ***“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” (Quran 17:33)***

Imam (asws) said, “This is about al Qaim (atfs) from the Family (asws) of Muhammad (saw). When He reappears He will avenge the blood of Hussain (asws).”

“so let him not exceed the just limits in slaying” (Quran 17:33) means that even if He slaughters every single person on this earth, He still will not have exceeded His limit. I swear by Allah that He will kill the descendants of the killers of Hussain (asws) for the deeds of their fathers.”

HADITH NO 6

Muhammad ibn Jafar al Razaz narrated from Muhammad ibn Hussain (asws) from Uthman ibn Isa who narrated from Samayat ibn Mihran who said:

Abu Abdullah (Imam Jafar Sadiq asws) said, “The ayah, ***“then there should be no hostility except against the oppressors” (Quran 2:193)*** refers to the children of the killers of Hussain (asws).”

This hadith has also been narrated to me by my father who narrated from Sa’ad ibn Abdullah who narrated from Ibrahim ibn Hashim and from Muhammad ibn Hussain who narrated from Uthman ibn Isa who narrated from Samayat ibn Mihran who narrated from Abu Abdullah (Imam Jafar Sadiq asws).



HADITH NO 7

Muhammad ibn Jafar al Kufi al Razaz narrated from Muhammad ibn Hussain ibn Abul Khattab who narrated from Musa ibn Sadan who narrated from Abdullah ibn Qasim al Hazrami who narrated from Salih ibn Sahil who said:

Abu Abdullah (Imam Jafar Sadiq asws) said:

“And We had made known to the children of Israel in the Book: Ye verily will work corruption in the earth twice” (Quran 17:4)

The first “corruption” refers to the martyrdom of Ameerul Momineen (asws) and the second “corruption” refers to the martyrdom of Hasan (asws) ibn Ali (asws).”

“And you will be elated with a mighty arrogance” (Quran 17:4) refers to the martyrdom of Hussain (asws).”

PART FOUR:

*Various Ayahs regarding
Ahlu'l Bayt (asws) and
Their Shia*

Sura Baqara

(The Cow)

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.

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)

Sura Nisa

(Domen)

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.”

In the Tafseer Ayyashi ,Imam Muhammad Baqir (asws) narrates,

“This ayah was revealed in reference to Us and all the momineen (believers) have been ordered to obey Us till the Day of Judgment”.



Sura Anfaal

(Spoils of War)

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 Saffat

(Those drawn up in ranks)

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 ash-Shura

(Consufation)

Ayah 23-24 *“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.” “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)



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)



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)

Sura Zukhruf

(Ornaments of Gold)

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 (Ia) 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)

Sura Dukaan

(The Smoke)

Ayah 1-4 “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” “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 Mukaddashhir

(The Cloaked One)

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.”***

(TAWHEEL AL AYAT AL DHAHIRA PG 709)



Ayah 38-39 *“Every soul is held in pledge for what it earns,”* *“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)***

(TAWHEEL AL AYAT AL DHAHIRA PG 709)



Ayah 50-51 *“As if they were asses taking fright”* *“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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 709)



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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 709)

Sura Burooj

(Constellations)

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 Fajr

(Dawn)

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)”

(TAWHEEL AL AYAT AL DHAHIRA PG 766)

Sura Shams

(Sun)

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)”.

(TAWHEEL AL AYAT AL DHAHIRA PG 776)

Imam Jafar Sadiq (asws) said, “*The moon*” is Ameerul Momineen (asws) who followed RasoolAllah (saw).”

(TAWHEEL AL AYAT AL DHAHIRA PG 778)



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)*.”

(TAWHEEL 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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 778)



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”.

(TAWHEEL AL AYAT AL DHAHIRA PG 776)



Ayah 6 “And the earth and Him Who extended it,”

Imam Jafar Sadiq (Asws) said, “*The earth*” refers to the Shia”.

(TAWHEEL AL AYAT AL DHAHIRA PG 776)



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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 776)



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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 776)



Ayah 9-10 “He will indeed be successful who purifies it,” “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”.

(TAWHEEL AL AYAT AL DHAHIRA PG 776)

Sura Lail

(The Night)

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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 780)



Ayah 7 *“We will indeed make smooth for him the path to bliss.”*

Imam Jafar Sadiq (asws) said, “This ayah refers to Jannah (heaven)”

(TAWHEEL AL AYAT AL DHAHIRA PG 780)



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.

(TAWHEEL AL AYAT AL DHAHIRA PG 780)



Ayah 10 *“We will make smooth for him the path to affliction.”*

Imam Jafar Sadiq (Asws) said, “This ayah refers to hell”.

(TAWHEEL AL AYAT AL DHAHIRA PG 780)



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).”

(TAWHEEL AL AYAT AL DHAHIRA PG 780)

Sura Teen

(Fig)

Ayah 1 "I swear by the fig and the olive"

Muhammad bin al Fazl Yassar narrates, "I asked Abul Hasan (asws) regarding this ayah,

Imam (asws) said, "Al teen (fig) is Imam Hasan (asws) and al zatoon (olive) is Imam Hussain (as)."

(TAFSEER E FURAT PG 207)

Sura Qadr

(Power)

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.”

(TAWHEEL AL AYAT AL DHAHIRA PG 791)



Ayah 3 “The grand night is better than a thousand months.”

Imam Jafar Sadiq (Asws) said, “This ayah refers to Fatima (sa).”

(TAWHEEL AL AYAT AL DHAHIRA PG 791)

Sura Takaathur

(Competition)

Ayah 8 *“Then on that day you shall most certainly be questioned about the blessing”*

Abu Abdullah narrates Imam Jafar Sadiq (asws) said regarding this ayah, *“Then, on that day, ye will be asked concerning the blessing”*,

Imam (asws) said, “We are that blessing which Allah mentioned in Quran”.

(TAFSEER FURAT PG 229)

Sura Asr
(The Declining Day)

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)

ABOUT WILAYAT MISSION

As followers of Masoomeen (asws), we have been ordered by Allah to spread His commands to those "who were not present". If one hears of the command of Allah and does not convey it to others, then no excuse will be accepted from him and he will be thrown into hell. It is wajib upon all to convey the message of wilayat e Ali (asws) as this is the command of Allah. However there are so few books of hadiths and sayings of Masoomeen (asws) that have been translated that it makes it very difficult for momineen to share the words of Masoomeen (asws) with others. We hope that our mission will not only make it easy for momineen to fulfill their duties and obey the command of Allah to spread wilayat e Ali (asws), but that we will have also fulfilled our obligation in spreading this command of Allah and gained the pleasure of Masoomeen (asws) instead of Their anger. We pray that not only will our iman and marifat be increased but that of every person as well. We pray to our Imam (atfs) to help us and guide us so that we do not go astray and do not lose sight of our true mission which is spreading the true religion of Allah, Wilayat e Ali (asws)

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