



THE PROMISED ONE IN QURAN

Chapter 1

THE PROMISED ONE IN QURAN

It is imperative that the routes of the firm beliefs and understandings of Islam must be contained in the Holy Ouran, the words of God. It is with the reason, the basic belief of 'MAHDAVIYAT is seen in the ayats of Quran in totality (that is the society, from every aspect) reaching to the heights of justice and fair place.

Apart from this a number of Ouranic ayats have been commented upon by the Prophet of Islam (PBUH) and his pious vicegerents on the subjects of 'MAHDAVIYAT. Those who possess the knowledge of Quran. have raised certain points from its meaning in such a way that the basis of this subject is proved along with its various aspects beyond doubt.

Shia Ulemas have frequently collected Ayats from good old days on this subject which are supported by Ahadees. Late Shaikh Ali Yazdi Haeri in his priceless book 'EL ZAMUN-NASIB' has collected more than 120 ayats. Similarly Allama Sayyed Hashim Behraini has also collected 120 ayats in his famous book "AL MAHAJJATO- FI-MAA- NAZZALA-FI-QAIMIL-HUJJAH". But it is a fact that the total number of ayats on the subject are definitely more than this number.

Lately a book by the name "AL-MAHDI-FIL-QURAN" has been written on this subject, with this characteristic that it had traditions related directly or indirectly through references from authentic books of Ahle-Sunnat. The number of such verses is 105.

It is hoped that the translation of these 'ayats' published here will increase the basis of the faith in 'MAHDAVIYAT in those hearts which are burning with the love of Hazrat Hujjat [a.s.]. these very people would be prepared and putting in more and more efforts to fly high the flag of Justice, equality and belief.

Translation:

'O' Lord give life to the Holy Quran by your nominee and proof [Hazrat-Hujjat) and always enlighten us with the light of

his Radiance and let not the darkness of night creep into it. With his help enliven the dead hearts and cure the hearts which are full of jealousy. Gather all the desires for his sake and put them on the right path. For the sake of his pious existence. put into practice the laws of Religion which are discarded and made meaningless.

AMEEN!

Chapter 2

SURAH BAQARAH

"IT (QURAN) IS GUIDE TO THOSE WHO GUARD (AGAINST EVIL). THOSE WHO BELIEVE IN GHAIB." 2.3

Hafiz Sulaiman Qanduzi Hanafi in his book 'YANABAYUL MAWADDAT' writes through his teacher who in return quotes from Jabir bin Abdullah Ansari, that...

Jundal bin Junadah, a Jew came to the prophet of God (PBUH) and became Muslim after getting an answer to a question. Then he asked the holy prophet about his successors (AWSIYA). The Holy prophet (S.A.) in response to his question started to narrate the names of his successors till he said: "... . after him (Imam Hasan Askari A. S.) is his son Mohammad (AS.) who will be called by the name of 'MAHDI', 'QAIM' and 'HUJJAT. He will have an occultation.(GHAIBAT). Then he will reappear. When he will reappear (bring revolution) the whole world will be filled with equity and justice as it was before full of injustice and persecution. How fortunate and worth congratulations are those people who will work with patience and steadfastness during his GHAIBAT. How fortunate and worth congratulations are those people who will stick to his (Mahdi's and all Imams) love. These are those people about whom God has, while describing their attributes in his book said "HUDAL-LILMUTTAQEEN" till the end of Hadees. (YANABAYUL MAWADDAT)

AUTHOR:

'MUTTAQUEEN' are those people who have faith in Imam Mahdi (A.S.) and 'GHAIB' is he himself. As it is known that 'GHAIB' is a thing which can not be perceived by the five senses. Just as 'GHAIB' applies to GOD who can not be comprehended by five senses and 'AAKHRAT (Hereafter) which also is a GHAIB as it is hidden from the five senses. Exactly in the same manner Imam-Mahdi [A.S.] too is 'GHAIB' (occultation). [During the occultation of Imarn [A.S.]

no one will be able to see him and if somebody sees him he will fail to recognise him. There are very few people who have been or will be fortunate enough to see him)

" SO THERE GUSHED FROM IT TWELVE SPRINGS" (2:60)The great scholar Syed Hashim Behrani. in his book. 'GAYATOOLMARAM' quotes from [he book 'AL-MANAQIB' wntten by Faqueeh Abul hasan bin Shaazan*(Hundred merits from non-shia narrators)who has narrated from Ibn-e-Abbas that "I have heard the Holy prophet (PBUH) saying that (Ibn-e-Abbas starts a lengthy hadees of which a part. is given .below.)

"One who is pleased with my Love, Obedience and Guardianship should accept the WILAYAT (LOVE, Obedience and Guardian-ship) of Ali-Ibn-e-AbiTalib and of the Imams who will come in my progeny. As they are Treasurers and protectors of my Knowledge. At this moment Jaabir bin Abdulilah got up and asked: 'O' Prophet of God, what are the numbers of Imams? The Holy Prophet (PBUH) replied; 'O' Jaabir may God send this mercy upon you, as you have inquired from me about whole of Islam. Then he said, "They are in equal to the number of springs which gushed out for Musa bin Imran when he struck his stick on a stone. The number of springs were twelve'.

AUTHOR:

Since the Holy prophet has given the example of 12 Imams by the Twelve springs which is described in Ouran (2:60) we also following the prophet have mentioned it at this place.

* Shaikh Faqueeh Abul Hasan bin Ahmed bin. Ali bin Shazaan is known as Ibn Shazaan' and he was a contemporary of Shaikh Mufeed and was the author of "EEZAH-DAFAIN .." The hundred Manaquib (Merits) are listed in the book which is known as 'MIATA-MNAQUIB'.

(NAJMUS-SAAQUIB —p. 336)

Chapter 3

SURAH ALE-IMRAN

(ALE-IMRAN—199)

"O YOU WHO BELIEVE BE PATIENT AND EXCEL IN PATIENCE AND REMAIN STEADFAST AND BE CAREFUL OF (YOUR DUTY TO) ALLAH THAT YOU MAY BE SUCCESSFUL."

Hafiz Qanduzi Hanafi quotes Imam Mohammad Baqir (A.S.), that Imam said regarding the above verse of Holy Quran. "Be patient upon fulfilling your obligatory duties and be steadfast while facing your enemies oppression and, keep contact with your awaited. Imam Mahdi(A.S.)

(YANABAYUL—MAWADDAT page 506)

AUTHOR:

This means keep yourselves (your lives) closely and fastly related and connected with Imam Mahdi [A.S) and keep your soul attached to him. In this sentence there is a hint that there should be a positive certainty of pious existence of Imam and that there must be a strong will without any duress to sacrifice one self and his life in his path and be ready for jihad in his presence.

Chapter 4

SURAH TUBAH

TAUBAH 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."

The Great Scholar Syed Hashim Behrani writes in his book 'GHAYTOOL-MAARAM', quoting Faqih Abul Hasan Mohammad bin Ali bin Shazaan, who in turn quotes Ibn-e-Abbas in his book 'AL-MANAQIB-AL-MIATA-MIN-TAREEQUL AAMMA':

Ibn-e-Abbas says that he heard from the prophet (PBUH). (from a long tradition)

'O' people whosoever wants to recognise after me the Vicegerent of God (VALI-e - KHUDA) should recognise Ali [A.S] "'O' people, whosoever wants to follow me should follow Ali (A.S), and give obedience to him and accept the WILAYAT and authority of Imams of my progeny, because they are treasures and Guardians of my Knowledge." Thereafter Jabbar got up. and asked: " 'O' Prophet of God, How many Imams are there? The holy prophet replied, " 'O' Jaabir may God bless you. You have inquired from me about the whole of Islam. Their number is equal to the number of months and that "SURELY THE NUMBER OF MONTHS WITH ALLAH IS TWELVE." (9:36). Then he said 'O' Jaabir Imams are also twelve. The first of them is Ali Ibn-Abi Talib (A.S.) and the last is 'QAIM'.

(GHAYAATUL-MARAAM page 244)

AUTHOR:

The fact that the Holy prophet compared the twelve Imams with twelve months and then his reciting the Holy verse of Quran (9:36). and then immediately saying that the Imams are twelve and the last one of them is 'QAIM', all these things prove and give witness that the

interpretation of this holy verse is the Infallible Imams (A.S.) and the interpretation given by the Holy prophet is the spirit of Holy Quran.

Chapter 5

SURAH TAUBAH

TAUBAH 33

"HE IT IS WHO SENT HIS APOSTLE WITH GUIDANCE AND THE RELIGION OF TRUTH, THAT HE MIGHT CAUSE IT TO PREVAIL OVER ALL RELIGIONS THAT THE POLYTHEISTS MAY BE AVERSE."

Hafiz Qanduzi Hanafi has quoted Imam Jafare-e-Sadiq(A.S.) that regarding the above verse of Holy Ouran said: "By God, this verse can not be interpreted until QAIM MAHDI rises. So when QAIM will rise and bring about the Revolution, no Polytheist (MUSHRIK) will remain in his place, and no disbeliever (KAFIR) will be saved from being killed. So much, so that even if a disbeliever hides himself inside a stone, that stone will cry out: " '0' Faithfull! A disbeliever is hiding inside me, so break open me and kill him."

(YANABAYUL-MAWADDAT page 508)

AUTHOR:

The Imam's saying that no disbeliever will remain without being killed refers to those enimical and envious disbelievers about whom Holy Ouran has said

"THEN INCREASE IN THEIR DISBELIEVE" [4:137).

Moreover there are many traditions which show that those disbelievers who do not harbour enmity and hatred for Islam and muslims will accept Islam as the religion and imam Mahdi (AS.) as Imarn and the successor of the Holy Prophet (PBUH).

Imam Sadiq's saying that the stones will speak; there should not be any surprise in talking of stones after having faith in power of God. Since imam Mahdl (a.s.) is Imam from God there should be no hindrance in God's giving him this miracle. Who is there to prevent the Omnipotent ALLAH from causing such things from the hands of Imam Mahdi (AS.) to happen. The hands through which God will make His religion victorious over all religons.

Did not the pebbles of stone talk on the hands of the holy prophet (pbuh). although at that time God did not make His religion prevalent upon all religions.

Therefore there should be no surprise. Is it not a fact that God had sent His holy prophet Noah (AS.) for the Guidance of the people and yet only few people accepted his faith despite his long mission of 950 years.?

Note: This verse has been repeated thrice in Quran in three different places in exactly the same words. So they shall be counted as three different verses. Therefore we shall repeat its explanation while dealing with the commentary on Surah Fath and Surah Saff.

Chapter 6

SURAH HUD

HUD66

"WHAT REMAINS WITH ALLAH IS BETTER FOR YOU IF YOU ARE BELIEVERS"

Shaafic Scholar Syed Momin Shablanji has quoted a long tradition in his book 'NOOR-UL-ABSAAR' from Imam Mohammad Baquir (A.S). A part of it is given below:-

"So when Mahdi (A.S) will reappear he will rest his back against the wall of Kaaba and 313 of his followers will gather around him. Then the first word which he will utter will be the verse of Holy Quran "BAQIYATULLAH - HE- KHAYR.ULLAKUM-IN-KUNTUM MOMINEEN'. Thereafter he will say "I am BAQIYATUL-LAH. HIS vicegerents and caliph and His Proof (HUJJAT) upon you. After that who ever will salute him will salute him in this words

"ASSALAAMO-ALAIYKA-YA BAQUIYATALLAH FIL-ARDEHI"

(Peace be upon you 'O' the Remnant of God on his earth)

(Noor-nl-Absaar, page 172)

Also Allamah Ibn-e-Sabbagh-Maliki (in twelveth chapter of his book "AL-FUSOOL-AL-MUHIMMAH" and other scholars have quoted this tradition.

AUTHOR:

The explanation of the verse does not come into conflict with the tradition about Prophet Shoeb (A.S). because TANZEEL (descendence) and TAWHEEL (explanation) are two different things and the Quran also has ZAAHIR (outward meaning) and BAATIN (hidden meaning). Hence the interpretation of either of them — when continous traditions are found do not create any controversy.

Chapter 7

SURAH AMBIYA

AMBIYA 105

"AND CERTAINLY WE WROTE IN THE BOOK AFTER THE REMINDER THAT (AS FOR) THE LAND, MY RIGHTEOUS SERVANT SHALL INHERIT IT."

Hafiz Qanduzi Hanafi. regarding the above verse of Ouran. quotes from Imam Jafar-e-Sadiq (A.S.) and Imam Muhammad Ba-quir (AS.) that the two great Imams said "They are the QAIM and his Companion".

(Aqd-ud-dar chapter 7 page 217)

AUTHOR:

Till today it has never happened that the Righteous servant of God have established a Government over the whole of earth. Neither in the time of Caliphs. What else can be said except that this work will be done by Imam Mahdi (A.S.), the awaited one.

Zaboor: The book which was sent on Prophet Dawood (AS.)

Zikr: Means 'Torah' which was revealed for prophet Moses (AS.)

SURAH HAJJ

HAJJ 7

"AND BECAUSE THE HOUR IS COMING THERE IS NO DOUBT ABOUT IT."

Shaafai jurist Abdur Refhman bin Abi Bakar Suyooti has. in his tafeeer quoted Abu Saeed Khudn (RA.) from Sunan Abu Dawood: that he said. The Holy prophet (PBUH) said, 'The QIYAMAT' (Doomsday) will never come until the Government of Mahdi from us is not established over the whole world. His forehead will be large and his nose will be prominent. He will fill the earth with justice as if was till then filled up with injustice and oppression."

(AD. DURR-UL-MANSOOR: 50)

Suyooti says: and Ahmad bin Hanbal quotes Abu Saeed Khudri. that the Holy prophet said: "I give you the glad tidings of Mahdi. Almighty God will send him in my Ummat at a time when disagreement and anarchy will be rampant." Then he will fill the world with justice as till then it will be filled up with injustice. The residents of earth and heavens will be pleased by him. He will distribute wealth and property very properly and with justice. Some one inquired. What does properly mean? Prophet. replied it means with equitably. He will make the hearts of the Ummat of Mohammed (PBUH) satisfied and clean. His justice will impress all so much so that he will ask to announce that who requires wealth. In response to it only one man will get up. He will tell him to go to the treasurer and say that Mahdi wants you to give money to me The treasurer will tell him to collect with both hands but when he will try to put it in his clothes he will be ashamed to see that it is already full. He will say: I was most greedy among the Ummat-e- Mohammed (PBUH) because I was weak. in which, the others were strong."

The holy Prophet (pbuh) then said that the man will want to return that wealth, but it will not be taken back from him and he will be told that I do not take back what I have already given.

Author:

There are many traditions which indicate that the word 'SAAT' denotes two things. First those two days when Mahdi (AS.) will appear, and second the day of QIYAMAT. The reason that the first 'SAAT' will be of two days and that it will be a day of mercy for believers and a day of chastisement for disbelievers and hypocrites.

Just as the word 'HASHR' is also used for two occasions; First that day when some people will be gathered according to the order of God. "THAT DAY WHEN FROM EVERY NATION A GROUP WILL BE RAISED". Second that day when all the people will be raised and it is called the day of QIYAMAT. As Ouran says "WE WILL GATHER THEM AND LEAVE NOT ANY ONE OF THEM." (18:47)

Thus the Holy verse (22:7) denotes as per traditions, the time when Mahdi (AS) will reappear and rise.

Chapter 9

SURAH NOOR

SURAH NOOR - 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 SURELY, AFTER THEIR FEAR GIVE THEM SECURITY IN EXCHANGE."

Allamah Nishapuri. in his commentary while explaining the verse "THOSE WHO BELIEVE IN GHAIB" (2:1) writes: The awaited Mahdi (A.S.), about whom the GOD Almighty has in His verse of the Holy Quran "WAADAL-LAAHO FILARDH" (24:55) has given a promise and the traditions which we got from the Holy Prophet (SAWS) mentions that "If the life of the world does not remain for more than one day, ALLAH will lengthen that day to an extent until a man from my Ummah having his name like my name and his nickname like my nickname will bring about a revolution. He will fill the world with justice after it shall have been filled with injustice and tyranny."

(Tafsir-e-Nishapuri — printed in the margin of Tafsir-e-Tabari. Vol. 1 in explanation of verse 5 of Surah BAQARAH.)

Chapter 10

SURAH QASAS

QASAS — 5

"AND WE DESIRED TO BESTOW A FAVOUR UPON THOSE WHO WERE DEEMED WEAK IN THE LAND, AND TO MAKE THEM THE IMAMS AND TO MAKE THEM THE HEIRS."

It has been written in Hanafi Scholar Shaibani's Commentary 'TAFSEER-AL- BURHAN' and also in his book 'KASHF-ULBAYAN' quoting Imam Mohamnmed Baqir (A.S.) and Imarn Jafere-Sadiq (AS.) that. these two pious lnam said:

This verse is specially related to that ruler (SAAHIB-UL-AMR) who will appear in the last tirne and who will kill all the oppressors and tyrants and finish them. He will rule the world from its east to west (meaning the whole globe) and then turn the world full of injustice into a world full of Justice and equity. Hafiz Suleman Qanduzl has.

in connection with a tradition said that Abu Mohammed (Imarn Hasan Askari (A.S)), on the seventh day of the birth of his son 'Mahdi' told him."O'my small baby. 'talk something'." After reciting 'SHAHADATAIN' said. 'send SALAWAT upon your elders (father and grand fathers) one after the other, the God's word 'WA NOREEDOO WAARISEEN' (28:5)

Chapter 11

SURAH BANI - ISRAEEL

BANI ISRAEL - 23

"AND WHO EVER 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."

Hafiz Qanduzi Hanafi. regarding the above verses of Quran, quoting Abdus-Salam bin Swallih Harvi and Imarn Ali bin Moosa Reza (A.S.) says. that Imam said. "This verse has been sent down in the praise of Imam Hussain (A.S.) and Imam Mohammed Mahdi (A.S.)'

YANABAYUL MAWADDAT - 510

AUTHOR:

It means that it is the pious being of Imam Hussain (A.S.) who has been killed unjustly and Imam Mahdi (A.S.) is his heir and Helper. (VALI & MANSOOR)

The Traditions say "When Imam Mahdi (A.S.) will appear, he will, by the order of God Almighty bring the killers of Imam Hussain (A.S.) to life and then take the revenge in a very painful manner."

Chapter 12

SURAH RUM

RUM - 4 & 5

"AND ON THAT DAY THE BELIEVERS SHALL REJOICE, WITH THE HELP OF ALLAH; HE HELPS WHOM HE PLEASES: and HE IS THE MIGHTY THE MERCIFUL."

Hafiz Qanduzi Hanafi, about [he above verse of Holy Quran quoting Abu baseer and ImamJafar-e-Sadiq (A.S.) says. the Imarn said. "At the time of rising of 'QAIM' the believers will become pleased and they will rejoice by the help of ALLAH."

(YANABAYULMAWADDAT: 511)

AUTHOR:

This Interpretation of the Holy verse and the Inner meaning of the Ouran is such a thing that is known only to those who are deep rooted in knowledge, and they are the members of the family of Holy prophet Ahl-ul-bait. because The Holy Quran had descended in their houses.

Moreover God's full help and complete aid in every manner and at every place will be available to the faithful only in that time (i.e. at the time of reappearance of 'QAIM'). Hence the 'ONE' who is referred in this Holy verse is none but Imam-Mahdi (A.S.).

Chapter 13

SURAH SAJDAH

SURAH SAJDAH - 29

"SAY: ON THE DAY OF IUDGEMENT THE FAITH OF THOSE WHO (NOW) DISBELIEVE WILL NOT PROFIT THEM. NOR WILL THEY BERESPECTED"

Hafiz Suleman Qanduzi Hanafi regarding the above verse of Holy Ouran quotes Ibn-e-Darraj. and he from Imam Jafar-e-Sadiq (A.S.) saying, that Imam said. "YAUMUL-FATH (The day of victory) is the day when the world will be opened for the 'QAIM' (He will conquer the world) and no one — who before that was not a believer will be benefited by his coming near to faith or by accepting faith. But the one who had already faith in his Imam (Imam Mahdi's Imam) and who was waiting for his revolution before the day of victory, will be benefited by his faith. His value and position will be raised in the eyes of God-Almighty. This reward will be for the friends and the acceptors of the VILAYAT of the Ahl-ul-Bait family members of the Holy Prophet (PBUH

(YANABAYUL-MAWADDAT: 511)

AUTHOR :The perfect success and total victory all over the world will be attained only on 'that day' and hence the word 'FATH fully applies only to that day when the success will be greater than all other previous successes.

Chapter 14

SURAH AHZAB

AHZAB - 33

"ALLAH ONLY DESIRES TO KEEP UNCLEANNES AWAY FROM YOU

'O' PEOPLE OF THE HOUSE AND TO PURIFY YOU A (THOROUGH) PURIFYING."

Shaafi Scholar Jalaluddin Suyooti, in his book 'AL-URF-ULVARDI' quoting traditions says, that the Holy prophet said; "very soon after me will come my successors than the 'AMEERS' and then the oppressor and tyrant kings. Thereafter 'Mahdi' from my family will bring about a revolution and will fill the world with justice and equity before which it was filled up with injustice and inequity." (AL-URFUL-VARDI page 2 - 64)

AUTHOR:

This tradition is also found in all the below listed books.

1. AQD-UD-DARAR FEE AKBAAR-IL.MAHDI-YIL MUNTZAR (Chapter 1.Vol. 12)
2. KANZUL-AMMAL-'By Ali Muttaqi Hindi (Vol. 7 - page 186)
3. AL-AKBAR-FEE-SAAHIBUZ-ZAMAN' By Ganji Shaafie(AIBayan Chap. 12)
4. 'Al -FUSOOL-AL-MUHIMMAH' By Ibn-e-Sabbagh-e-Maliki (Chapter 12)
5. 'ARJAH-UL-MATAALIB' By Ubaidullah hindi Hanafi (page 380)
6. Ibn Maajah in his 'Sunan quotes Mohammad Ibn Hanafiya and Ameerul Momineen (AS.) saying that the Holy Prophet (SAW) said. " 'Mahdi' is from our 'Ahl-ul-Bait, no doubt ALLAH will better his Amr (Government) within a night." (Sunan-e-Ibne-Maajah) (Vol 2. page 269)

This tradition has also been narrated by Hanabali leader Ahmed Ibn-Hanbal in his MUSNAD Vol. 1. page 84)

The following scholars have also quoted it in almost similar words,

1. Ibn-e-Khaldoon in his Muqaddimah (page 266)
2. Munaadi in his book 'KUNZOOOL-HAQAIQ'. (Hashia-a:-Jaim-us. Sagheer, 2/122)
3. Suyooti in 'Al Jami-us-Sagheer' (page 2/160) and 'ALURF-UL-VARDI' (2/78)

Still many more scholars have narrated it. Ali Muttaqui hindi hanafi has, in his 'AL- BURHAN' quoted Huzaifah-bin yaman. According to him the Holy Prophet said. "If the life of the world will remain not for more than one solitary day, the Lord of the worlds will lengthen it to such an extent that a man from my family will attain the ruler's seat." (Al Burhaan-fee-alaamat-e-Mahdi-eaakhiruz-ZAMAAN Chapter 2)

Traditions having similar words have also been quoted by Abu Dawood in his 'SUNAN' (2/131) and by Ibn-e-Araby in Sharh-eTirmizi (Vol. page 74)

Chapter 15

SURAH SAAD

SAAD 79 - 81

79 HE SAID: MY LORD! THEN RESPITE ME TO THE DAY THAT THEY ARE RAISED

80 HE (GOD) SAID: SURELY YOU ARE OF THE RESPITED ONES

81 TILL THE PERIOD OF THE TIME MADE KNOWN

Shaafei scholar 'Hamweeni' has quoted Imam Ali bin Moosa Reza (as.) through Hasan bin Khalid that Imarn said:

"ILLA WAQTIL MAALOOM' (The Known time) is the day of our "QAIM's rising." He was asked. 'O' son of the Prophet: From whose family is your QAIM? He replied: in fourth generation of my progeny. He will be the son of the leader of the lady slaves of God (KANEZAAN-e-KHUDA). Through him God will clear the world of all injustice and tyranny... .."

(FARAIDUS-S SIMTAIN — Vol 2)

Chapter 16

SURAH-ZUMAR

SURAH ZUMAR - 69

"AND THE EARTH SHALL BEAM WITH THE LIGHT OF ITS LORD"
Hanafi scholar Qanduzi.in his book YANABAYUL-MAWADDAT quotes Imam Abul Hasan Ali bin Moosa-ar-Reza (A.S), regarding the description of 'Mahdi' and says that, Imam said. so when he will rise. "the earth shall beam (shine)with the light of his Lord ."(39.69)

AUTHOR:

Imam Reza (A.S.) has here quoted the exact verse of the Holy Quran which testifies that the said verse will be in pious being of Imam Mahdi (a.s.) the awaited one.

Chapter 17

SURAH SHURA

SURAH SHURA 23

"SAY: I DO NOT ASK OF YOU ANY REWARD FOR IT BUT LOVE FOR MY NEAR RELATIVES"

Hanafi scholar Hakimi Haskani has quoted, Ibn-e-Abbas as saying, 'When this verse came down people asked, 'O' Prophet of God, who are these people that the order of Love has been given by God?'

The Holy Prophet replied

"ALI, FATIMA, and both their SONS

ALI, FATIMA, and both their SONS

ALI, FATIMA, and both their SONS."

He repeated this sentence thrice.

(SHAWAHID-UT-TANZEEL —Vol 2 page 132)

AUTHOR:

It Should be borne in mind that Imam Mahdi (AS.) is from the progeny of Ali (AS) and Fatima (A.S). Hence this verse applies to Mahdi (AS.) also. and he too is among the people in whose praise this verse came down.

Chapter 18

SURAH FATEH

FATEH - 28

"HE IT IS WHO SENT HIS APOSTLE WITH THE GUIDANCE AND THE TRUE RELIGION THAT HE MAY PREVAIL OVER ALL THE RELIGIONS."

Two Shaafie scholars 'Ganji' and 'Shablanji' have said in their books 'AL-BAAYAN' and 'NOOR-UL-ABSAAR' in the explanation of the above verse of Holy Quran that Saeed bin Juabair says"

He is Mahdi who is in the progeny of Fatima [A.S.)

(AL-BAYAN-FEE-AKABAR-I-SAHABUZ-ZAMAAN page 73)

AUTHOR:

These same words have come in three Surahs of the Holy Quran. one the above in Surah FATH. the other in Surah Taubah and third in Surah Saff. Following the Holy Quran we prefer to describe them in their places.

For Surah Taubah one more tradition from Hafiz Qanduzl has been quoted which may please be seen.

Chapter 19

SURAH HADEED

SURAH HADEED - 17

"KNOW THAT ALLAH GIVES LIFE TO THE EARTH AFTER ITS DEATH"

Hafiz Qanduzi Hanafi says: According to Salaam bin Mustan-
eer. Imam Mohammed Baquir said about this verse"

God Almighty will give life to the earth through the'Qaim'. He will es-
tablish justice and fair play on it. As it had become dead due to tyranny
he will again enliven it with justice." (YANABAYUL MAWADDAT page
514)

Chapter 20

SURAH SAFF

SAFF - 9

"HE IS WHO SENT HIS APOSTLE WITH GUIDANCE AND THE TRUE RELIGION, THAT HE MAY MAKE IT OVER COME THE RELIGIONS, ALL OF THEM, THOUGH THE POLYTHEIST MAY BE AVERSE."

Hafez Qanduzi Hanafi. regarding about the above verse says quoting Imam Jafar -e-Sadiq (AS.) that he said; "By God, this verse can not be interpreted until QAIM- e - MAHDI rises and brings about the revolution. So at the time when QAIM rises there will not be a single Polytheist (MUSHRIK) who will not dislike the revolution, and there will not be any disbeliever (KAFIR) who will not be killed. So much so that even if an unbeliever hides himself inside a stone, that stone will shout, 'O' believer, there is an unbeliever inside me so break me up and kill him."

(YANABAYUL-MAWADDAT- 508)

AUTHOR:

Since this verse has appeared thrice in Holy Quran. we have following the Holy book dealt with it in three different places. A brief explanation of this tradition has gone before in the commentary upon 33rd verse of Surah Taubah. which may please be seen.

Chapter 21

SURAH TAGHABUN

TAGHABUN 8

"THEREFORE BELIEVE IN ALLAH AND HIS APOSTLE AND THE LIGHT WHICH WE HAVE REVEALED; AND ALLAH IS AWARE OF WHAT YOU DO."

Allamah Qabeesi says that Hafez Abu Jafar Mohammed bin Jareer Tabari (d.310H) has quoted Zaid bin Arqam in the book 'AIVILAYAH'. He said, 'When the Holy Prophet (SAW) returned from his last Hajj and reached at Ghadeer-e-Khum even though it was past midday and it was very-very hot, he ordered all of us to go towards big trees which were full of branches and leaves'

Then he got up and proclaimed 'Congregational prayer' We all gathered and then the Holy Prophet (S) gave a very clear and eloquent sermon during which he said, "

'O' people Believe in Allah and His apostle and the light which we have revealed" (64:8)

Then he said "That light (NOOR) is in me than in Ali and thereafter in his progeny. Until it will end in QAIM-MAHDI."

Chapter 22

SURAH TAKVEER

TAKVEER 15

'BUT NAY! I SWEAR BY THE STARS'

Hafiz Qanduzii Hanafi says about these words of God Almighty, that Hani and he from Imam Muhammad Baquir (A.S) narrate that Imarn said, 'KHUNNAS' is that Imam who will disappear, that is in Hijri 260 will enter the world of absence from the world of presence. Thereafter he will reappear like a shining star."

(YANABAYUL MAWADDAT — 515)

AUTHOR:

"KHUNNNAS' means one who remains hidden. The explanation of this verse is about those stars which disappear while setting. The interpretation of the verse is about Imam Mahdi [A.S.), who disappeared when God ordered him to go into occultation and when again God will order him to reappear he will come out like a bright star,

This tradition is one of the miracles of Imarn Mohammed Baquir (A.S.) as it points towards the future hidden things. As we all know that Imam Mahdi (A.S.) went into occultation in 260 A.H. which was almost a hundred years after the martyrdom of Imam Mohammad Baquir (A.S.)

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*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)