

'Occultation from Holy Quran'

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Abbreviations:

saww: - Sa lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{saww} and his^{saww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنُ أَعْدَائَهُمْ أَجْمَعِينَ

‘Occultation from Holy Quran’

Summary:

Allah^{azwj} has never ever Left earth empty of His Divine Messenger. Allah^{azwj} First Sent His ‘Hujjah’ (Prophet^{as}) to the earth so that Divine Guidance is available to all inhabitants and Kept the same Sunnah for all times – His Divine Guide (a Prophet or an Imam) Guides not only human beings but all creatures (from the Jins to small species, i.e., ants). Allah^{azwj} Made it compulsory for the departing Prophet/Imam to transfer the Divine Knowledge and make a Will to his successor prior the departing from the world.

This practice continued from Prophet Adam^{as} to Prophet Muhammad^{saww}, as per the Divine Instructions. Each Prophet^{as} transferred the Knowledge and left a will for his successor, as the earth would never be without a Divine representative otherwise it would sink. The Prophets^{as} continued to follow the tradition of nominating their successors, sometimes announcing publicly but other times secretly. The mode of nomination was pursuant to the Divine Commands relevant to the prevailing circumstances and in accordance with the ‘Mashiyat’ (Desire of Allah^{azwj}).

It is also quite evident that there are many years of wait for people in the appearance of a Prophet for deliverance of a Divine Message - when for ignorant ones, there was neither a publicly known Prophet^{as} nor an Imam^{asws}. For example, when we look at the lives of holy Prophets^{as}, people waited for several hundred years before the awaited Prophet Musa^{as} (Moses) announced (himself^{as}) that he is the Prophet of Allah^{azwj} and has been sent as a ‘deliverer’ to Bani Israel (Children of Israel) for safeguarding them from the cruelty of Pharos (Firons). Holy Quran also confirms that Prophet Isa^{as} announced himself^{as} from his cradle as he^{as} is the Prophet of Allah^{azwj}:

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا {30}

He (Isa) said: ‘I am a servant of Allah; He Gave me the Book and Made me a Prophet [19:30]

Similarly, there is a big gap between the Prophet Isa^{as} and Prophet Muhammad^{saww}, so who announced the Prophet-hood of Prophet Muhammad^{saww}, no one else but he^{saww} himself told people that I am the Prophet of Allah^{saww}. As when the Verse of the Holy Quran was revealed:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ {214}

And warn your kindred, the near ones! [26:214]

So Rasool Allah^{saww} organised a feast which is known as "the Feast of the Clan" (*Da'wat dhi 'l-ashira*). This is the first time that Rasool Allah^{saww} openly and publicly called the relatives to accept him^{saww} as the Messenger and Prophet of Allah^{azwj}.

Therefore, the Divine Proofs of Allah^{azwj}, in between the publically known Prophet^{as}, were hidden or so called in ‘Ghayeebah’ (occultation), but while in that state, they continued to guide the believers, this is also true for our time!

Allah^{azwj} Says about this:

فَلَا أُقْسِمُ بِالْخُنَّسِ {15}

But no! I swear by the concealed one [81:15]

الْجَوَارِ الْكُنَّسِ {16}

The one who runs his course, the hidden one [81:16]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ وَهْبِ بْنِ شَادَانَ عَنِ الْحَسَنِ بْنِ أَبِي الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أُمِّ هَانِيَةَ قَالَتْ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ تَعَالَى فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ قَالَتْ فَقَالَ إِمَامٌ يَخْنُسُ سَنَةَ سِتِّينَ وَ مِائَتَيْنِ ثُمَّ يَظْهَرُ كَالشَّهَابِ يَتَوَقَّدُ فِي اللَّيْلَةِ الظَّلْمَاءِ فَإِنْ أُدْرِكَتْ زَمَانُهُ قَرَّتْ عَيْنُكَ.

Ali Bin Muhammad, from Ja'far Bin Muhammad, from Musa Bin Ja'far Al Naghdady, from Wahab Bin Shazan, from Al Hassan Bin Abu Al Rabie, from Muhammad Bin Is'haq, from Umm Hany who said,

‘I asked Abu Ja’far Muhammad^{asws} Bin Ali^{asws} about the Words of Allah^{azwj} the Exalted **[81:15] But nay! I swear by the Concealment, [81:16] (The stars) that run their course (and) hide.** So he^{asws} said: ‘The Imam^{asws} would be in concealment in the year two hundred and sixty, then he^{asws} would appear like the meteor shooting in the dark night. So, if you were to come across his^{asws} time, it would delight your eyes’.¹

في كتاب كمال الدين وتمام النعمة باسناده إلى ابراهيم بن عطية عن ام هاني الثقفية قال: غدوت على سيدي محمد بن علي الباقر عليهما السلام فقلت: يا سيدي آية من كتاب الله عزوجل " فلا اقسام بالخنس الجوار الكنس "

In the book KamaAl-Al-Deen Wa Tamaam Al-Ne’mat, by his chain going up to Ibrahim Bin Atiya, from Umm Hany Al-Saqafy who said:

‘I came to my Chief Muhammad Bin Ali^{asws} Al-Baqir^{asws}, so I said, ‘O my Chief! (Explain for me) a Verse from the Book of Allah^{azwj} Mighty and Majestic: **But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16]**’.

قال: نعم المسألة سئلتني يا ام هاني هذا مولود في آخر الزمان هو المهدي من هذه العترة، يكون له حيرة و غيبة يضل فيها قوم ويهتدى فيها قوم، فيا طوبى لك ان ادركته ويا طوبى لمن أدركه.

He^{asws} said: ‘Yes, the question which you have asked me^{asws}, O Umm Hany, this is a coming (which will take place) during the end of times. He^{asws} is Al-Mahdi^{asws} from this Family^{asws}, about whom^{asws} there will be confusion during his^{asws} absence. A people would go astray with regards to it, and a people would be guided with regards to it. So beatitude is for you if you come across him^{asws}, and beatitude would be for the one who comes across him^{asws}.²

محمد بن يعقوب: عن عدة من أصحابنا، عن سعد بن عبد الله، عن أحمد بن الحسن، عن عمر ابن يزيد، عن الحسن بن الربيع الهمداني، قال: حدثنا محمد بن إسحاق، عن أسيد بن ثعلبة، عن أم هانئ، قالت: لقيت أبا جعفر محمد بن علي (عليهما السلام)، فسألته عن هذه الآية **فَلَا أُقْسِمُ بِالْخُنُوسِ الْجَوَارِ الْكُنُوسِ**، قال: «الخنس: إمام يخنس في زمانه عند انقطاع من علمه عند الناس سنة ستين و مائتين، ثم يبدو كالشهاب الثاقب في ظلمة الليل، فإن أدركت ذلك قرت عينك».

Muhammad Bin Yaqoub, from a number of our companions, from Sa’ad Bin Abdullah, from Ahmad Bin Al Hassan, from Umar Ibn Yazeed, from Al Hassan Bin Al Rabi’e Al Hamdany, from Muhammad Bin Is’haq, from Aseyd Bin Sa’alba, from Umm Hany who said,

‘I met Abu Ja’far Muhammad^{asws} Bin Ali^{asws}, and I asked him^{asws} about these Verses: **But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16]**. He^{asws} said: ‘The concealed one – Imam^{asws} who would be concealed during his^{asws} era during the cutting-off from his^{asws} knowledge in the presence of the people, in the year two hundred and sixty. Then he^{asws} would appear like the brilliant meteor during the dark night. So if you were to come across him^{asws}, it would delight your eyes’.³

¹ Al Kafi V 1 – The Book Of Divine Authority CH 80 H 22

² Tafseer Noor Al Saqalayn – CH 81 H 18

³ الكافي 23 /276

محمد بن العباس، قال: حدثنا عبد الله بن العلاء، عن محمد بن الحسن بن شمون، عن عثمان ابن أبي شيبة، عن الحسين بن عبد الله الأرجاني، عن سعد بن طريف، عن الأصبع بن نباتة، عن علي (عليه السلام)، قال: سأله ابن الكواء، عن قوله عز و جل: **فَلَا أُقْسِمُ بِالْخُنَّسِ الْجَوَّارِ الْكُنَّسِ**، قال: «إن الله لا يقسم بشيء من خلقه، فأما قوله: بِالْخُنَّسِ فإنه ذكر قوما خنسوا علم الأوصياء و دعوا الناس إلى غير مودتهم، و معنى خنسوا: ستروا».

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Hassan Bin Shamoun, from Usman Ibn Abu Shayba, from Al-Husayn Bin Abdullah Al-Arjany, from Sa'd Bin Tareyf, from Asbag Bin Nabata, who has said:

‘Ibn Al-Kawa asked (Imam) Ali^{asws} about the Words of the Mighty and Majestic: **But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16]**, he^{asws} said: ‘Allah^{azwj} did not Swear by anything from His^{azwj} creatures, so, as for His^{azwj} Words (Al-Khunns), so it is a Mention of a people who hid the Knowledge of the successors^{asws} and called the people to the cordiality (Mawaddat) of others. And the meaning of ‘Khannasu’ is to conceal’.

فقال له: الجَوَّارِ الْكُنَّسِ؟ قال: «يعني الملائكة، جرت بالعلم إلى رسول الله (صلى الله عليه و آله) فكنسه عن الأوصياء من أهل بيته لا يعلم به أحد غيرهم، و معنى كنسه: رفعه و توارى به».

So he (Ibn Al-Kawa) said to him^{asws}, ‘(What about) ‘Al-Kunns’?’ He^{asws} said: ‘It means the Angels, flowing with the Knowledge to the Rasool-Allah^{saww}, so they raise (the matter) with the successors^{asws} from the People^{asws} of his^{saww} Household, no one knows about it apart from them^{asws}. And the meaning of ‘Kanasahu’ is to raise it and go into hiding with it’.

قال: فقوله وَ اللَّيْلِ إِذَا عَسْعَسَ [قال: «يعني ظلمة الليل،] و هذا ضربه الله مثلا لمن ادعى الولاية لنفسه و عدل عن ولاية الأمر».

He (Ibn Al-Kawa) said, ‘(What about) His^{azwj} Words: **And the night when it darkens [81:17]**’. He^{asws} said: ‘It Means the darkness of the night, and this is the example Struck by Allah^{azwj} for the one who leaves Al-Wilayah for himself, and decided against the Master^{asws} of the Command (Wali Al-Amr)’.

فقال: وَ الصُّبْحِ إِذَا تَنَفَّسَ؟ قال: «يعني بذلك الأوصياء، يقول: إن علمهم أنور و أبين من الصبح إذا تنفس».

So he (Ibn Al-Kawa) said, ‘(What about): **And the morning when it brightens [81:18]**?’ He^{asws} said: ‘It Means by that, the successors^{asws}, their^{asws} Knowledge is more illuminating and is clearer than **the morning when it brightens [81:18]**’.⁴

⁴ (تأويل الآيات 2: 769 / 15)

What is with Allah^{azwj} is Certainly Better:

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {86}

The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدِّيَنَوْرِيُّ عَنْ عَمْرِو بْنِ زَاهِرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلَهُ رَجُلٌ عَنِ الْقَائِمِ يُسَلَّمُ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ قَالَ لَا ذَاكَ اسْمٌ سَمَى اللَّهُ بِهِ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) لَمْ يُسَمَّ بِهِ أَحَدٌ قَبْلَهُ وَلَا يَتَسَمَّى بِهِ بَعْدَهُ إِلَّا كَافِرٌ فُلْتُ جَعَلْتُ فِدَاكَ كَيْفَ يُسَلَّمُ عَلَيْهِ قَالَ يَقُولُونَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ ثُمَّ قَرَأَ بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ .

Muhammad Bin Yahya, from Ja'far Bin Muhammad who said, 'Is'haq Bin Ibrahim Al Deynouwary narrated to me, from Umar Bin Azhir, from:

Abu Abdullah^{asws} (Imam Sadiq^{asws}) said, 'A man asked him^{asws} about Al-Qaim^{asws}, (the 12th Imam^{asws}) 'Can one greet upon him^{asws} as 'Amir Al-Momineen?' He^{asws} said: 'No, that is a name which Allah^{azwj} Named Amir Al-Momineen^{asws} with. No one has been named with it before him^{asws}, nor would anyone be named with it after him^{asws} except for 'كافر' an Infidel'. I said, 'May I be sacrificed for you^{asws}! How should one greet upon him^{asws}?' He^{asws} said: 'They should be saying, 'The greetings be upon you^{asws}, O Remaining one of Allah^{azwj}! (يَا بَقِيَّةَ اللَّهِ)'. Then he^{asws} recited: ***The remaining one of Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]***.⁵

Believing in the 'Hidden':

ذَلِكَ الْكِتَابُ لَا رَيْبَ ۗ فِيهِ ۗ هُدًى لِّلْمُتَّقِينَ {2}

That is the Book. There is no doubt in it is Guidance for the pious [2:2]

تأويله: قال علي بن إبراهيم رحمه الله، عن أبيه، عن محمد بن أبي عمير، عن جميل بن صالح، عن المفضل، عن جابر، عن أبي جعفر عليه السلام قال * (الم) * وكل حرف في القرآن مقطعة من حروف اسم الله الاعظم الذي يؤلفه الرسول والامام عليهما السلام فيدعو به فيجاب.

Its explanation, Ali Bin Ibrahim said, from his father from Muhammad Bin Abu Umeyr from Jameel Bin Saaleh, from Al Mufazzal, from Jabir,

⁵ Al Kafi V 1 – The Book Of Divine Authority CH 107 H 2

(It has been narrated) from Abu Ja'far^{asws} (5th Imam^{asws}), having said: '**Alif Lam Meem [2:1]** – And every Abbreviated letter in the Quran is a segment from the letters of the Magnificent Name of Allah^{azwj} which was composed by the Rasool^{saww} and the Imam^{asws}. Supplicate by this and it will be Answered'.

قال: قلت قوله * (ذلك الكتاب لا ريب فيه) * فقال: * (الكتاب) * أميرالمؤمنين لاشك فيه، إنه إمام * (هدى للمتقين) *، فالآيتان لشيعتنا هم المتقون * (الذين يؤمنون بالغيب) * وهو البعث والنشور، وقيام القائم، والرجعة. * (ومما رزقناهم ينفقون) * قال: مما علمناهم من القرآن يتلون.

He (the narrator) said, 'I said, '**That is the Book, there is no doubt in it [2:2]** said: 'The Book is Amir-ul-Momineen^{asws}, there is no doubt in it, he^{asws} is an Imam^{asws}. A **Guidance for the pious**. So the two Verses are for our^{asws} Shias '**those who are believing in the unseen**' [2:3] and that is the Resurrection, the publicising (of deeds), and the rising of Al-Qaim^{asws}, and the Return (Raj'at) **and from what We have Given them they are spending** - from what we^{asws} have taught them from the Quran, they are reciting'.⁶

و عنه، قال: حدثنا علي بن أحمد بن محمد الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، قال:

And from him who said 'It was narrated to us by Ali Bin Ahmad Bin Muhammad Al Daqaq, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al Qasim who said,

سألت الصادق (عليه السلام) عن قول الله عز و جل: الم ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ فَقَالَ: «المتقون: شيعة علي (عليه السلام)، و الغيب فهو الحجة الغائب، و شاهد ذلك قوله تعالى: وَ يَقُولُونَ لَوْ لَا أَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ فَقُلْنَا إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ».

'I asked Al-Sadiq^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Alif Lam [2:1] Meem That is the Book, there is no doubt in it is Guidance for the pious [2:2] Those who are believing in the unseen [2:3]**. So he^{asws} said: '**The pious** – Shias of Ali^{asws}; and **the unseen** – so he^{asws} is the hidden Divine Authority (in occultation), and the testifying of that are the Words of the Exalted: **And they are saying: Why is not a Sign sent to him from his Lord? Say: But rather, the unseen is for Allah; therefore wait - I too, along with you, am from those who are waiting**' [10:20].⁷

و عنه، قال: حدثنا علي بن أحمد بن محمد الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، قال:

And from him who said 'It was narrated to us by Ali Bin Ahmad Bin Muhammad Al Daqaq, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran Al Nakhai'e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al Qasim who said,

⁶ Taweel Al Ayaat Al Zaahira – Ch 2 – H 1

⁷ كمال الدين و تمام النعمة: 17.

سألت الصادق (عليه السلام) عن قول الله عز و جل: ألم ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب فقال: «المتقون: شيعة علي (عليه السلام)، و الغيب فهو الحجة الغائب، و شاهد ذلك قوله تعالى: وَ يَقُولُونَ لَوْ لَأَنْزَلَ عَلَيْهِ آيَةً مِنْ رَبِّهِ فَقُلْنَا إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ».

‘I asked Al-Sadiq^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Alif Lam [2:1] Meem That is the Book, there is no doubt in it is Guidance for the pious [2:2] Those who are believing in the unseen [2:3]**. So he^{asws} said: ‘**The pious** – Shias of Ali^{asws}; and **the unseen** – so he^{asws} is the hidden Divine Authority (in occultation), and the testifying of that are the Words of the Exalted: **And they are saying: Why is not a Sign sent to him from his Lord? Say: But rather, the unseen is for Allah; therefore wait - I too, along with you, am from those who are waiting’ [10:20]**.⁸

و عنه: بإسناده عن جابر بن عبد الله الأنصاري، عن رسول الله (صلى الله عليه و آله)، في حديث يذكر فيه الأئمة الاثني عشر و فيهم القائم (عليهم السلام)، قال: قال رسول الله (صلى الله عليه و آله): «طوبى للصابرين في غيبته، طوبى للمقيمين على محبتهم، أولئك من وصفهم الله في كتابه، فقال: الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ.

And from him, by his chain from Jabir Bin Abdullah Al Ansary,

(It has been narrated) from Rasool-Allah^{saww}, in a Hadeeth in which he^{saww} mentioned the twelve Imams^{asws} and among them^{asws} Al-Qaim^{asws}, said: ‘Rasool-Allah^{saww} said: ‘Blessed are the patient ones during his^{ajfj} Occultation! Blessed are the pious upon their^{asws} love! Those are the one whom Allah^{azwj} has Described in His^{azwj} Book, so he^{azwj} Said **those who are believing in the unseen’ [2:3]**.⁹

Allah^{azwj} has Promised to Relieve the Weak:

وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ {5}

And We Intend to Confer (Award) upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]

وَتُمْكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِي فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ {6}

And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]

⁸ كمال الدين و تمام النعمة: 17.

⁹ (Extract) كفاية الأثر: 60

الشيباني في (كشف البيان): روي في أخبارنا عن أبي جعفر، و أبي عبد الله (عليهما السلام): «أن هذه الآية مخصوصة بصاحب الأمر الذي يظهر في آخر الزمان، و يبئد الجبابرة و الفراعنة، و يملك الأرض شرقا و غربا، فيملأها عدلا، كما ملئت جورا».

Al-Shaybany in Kashf Al-Bayan –

It has been reported from our Hadeeth, from Abu Ja’far^{asws}, and Abu Abdullah^{asws} that: ‘This Verse is especially for the Master of the Command^{ajfj} (12th Imam^{asws}) who will appear at the end of the times, and destroy the tyrants and the Pharaohs, and possess the earth from the east to the west. So, he^{asws} would fill it (the earth) with justice, just as it had been filled with injustice before’.¹⁰

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي (رضي الله عنه)، قال: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن بھلول، عن أبيه، عن محمد بن سنان، عن المفضل بن عمر، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن رسول الله (صلى الله عليه و آله) نظر إلى علي و الحسن و الحسين (عليهم السلام) فبكى، و قال: أنتم المستضعفون بعدي».

Ibn Babuwayh said, ‘Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly narrated to us, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariyya Al-Qataan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Muhammad Bin Sinan, from Al-Mufazzal-Bin Umar who said,

‘I heard Abu Abdullah^{asws} saying that: ‘Rasool-Allah^{saww} looked at Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and he^{saww} wept and said: ‘You^{asws} would be the weakened ones after me^{saww}’.

قال المفضل: فقلت له: ما معنى ذلك، يا ابن رسول الله؟ قال: «معناه أنتم الأئمة بعدي، إن الله عز و جل يقول: وَ نُرِيدُ أَنْ نُمَكِّنَ عَلَى الَّذِينَ اسْتَضَعِفُوا فِي الْأَرْضِ وَ نُجْعَلَهُمْ أئِمَّةً وَ نُجْعَلَهُمُ الْوَارِثِينَ، فهذه الآية فينا جارية إلى يوم القيامة».

Al-Mufazzal reports that I said to him^{asws}, ‘What is the meaning of that, O son^{asws} of Rasool-Allah^{saww}?’ He^{asws} said: ‘Its meaning is that: ‘You^{asws} would be the Imams^{asws} after me^{saww}, that Allah^{azwj} Mighty and Majestic is Saying: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**, so this is the Verse which flows in us^{asws} up to the Day of Judgement’.¹¹

قال الطبرسي: و قال سيد العابدين علي بن الحسين (عليهما السلام): «و الذي بعث محمدا (صلى الله عليه و آله) بالحق بشيرا و نذيرا، إن الأبرار منا أهل البيت، و شيعتهم بمنزلة موسى و شيعته، و إن عدونا و أشياعه بمنزلة فرعون و أشياعه».

Tabarsy said, ‘And the Chief of the Worshippers, Ali^{asws} Bin Al-Husayn^{asws} said: ‘By the One Who^{azwj} Sent Muhammad^{saww} with the Truth as a giver of glad tidings and as a Warner, the righteous are from us^{asws}, the People^{asws} of the Household, and their^{asws} Shias are of the

¹⁰ فتح البيان 3: 221 «مخطوط»

¹¹ معاني الأخبار: 79، شواهد التنزيل 1: 589 / 430

status of Musa^{as} and his^{as} Shias. Our^{asws} enemies and their adherents are of the status of Pharaoh^{la} and his^{la} adherents’.¹²

Prolongation of the term - the Occultation of the 12th Imam^{asws}

Allah^{azwj} Says:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ {16}

Has not the time yet come for those who believe that their hearts should be humble for the Zikr of Allah and what has come down from the Truth? And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]

محمد بن إبراهيم النعماني، قال: حدثنا محمد بن همام، قال: حدثنا حميد بن زياد الكوفي، قال: حدثنا الحسن بن محمد بن سماعة، قال: حدثنا أحمد بن الحسن الميثمي، عن رجل من أصحاب أبي عبد الله جعفر بن محمد (عليهما السلام)، قال: سمعته يقول: «نزلت هذه الآية التي في سورة الحديد وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ فِي أَهْلِ زَمَانِ الْغَيْبَةِ،

Muhammad Bin Ibrahim Al-No'many, from Muhammad Bin Hamam, from Hameed Bin Ziyad Al-Kufy, from Al-Hassan Bin Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan Al-Maysami,

A man from the companions of Abu Abdullah^{asws} Ja'far^{asws} Bin Muhammad^{asws}, said: 'I heard him^{asws} saying: 'This Verse in Surah Al-Hadeed: ***And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]***, was Revealed regarding the people era of the occultation”¹³.

ابن بابويه، قال: أخبرني علي بن حاتم في ما كتب إلي، قال: حدثنا حميد بن زياد، عن الحسن ابن محمد بن سماعة، عن أحمد بن الحسن الميثمي، عن سماعة و غيره، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية في القائم: وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ».

Ibn Babuwayh, from Ali Bin Haatim, from Hameed Bin Ziyad, from Al-Hassan Ibn Muhammad Bin Sama'at, from Ahmad Bin Al-Hassan Al-Maysami, from Sama'at, and someone else,

¹². جمع البيان 7: 375.

¹³ (Extract) الغيبة: 24

‘Abu Abdullah^{asws} has said: ‘This Verse was Revealed regarding Al-Qaim^{asws}: **And they should not become like those Given the Book from before, so the term prolonged upon them and their hearts hardened, and most of them are transgressors [57:16]**’.¹⁴

الشيخ المفيد: بإسناده، عن محمد بن همام، عن رجل من أصحاب أبي عبد الله (عليه السلام) قال: سمعته يقول: «نزلت هذه الآية: وَ لَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَ كَثِيرٌ مِنْهُمْ فَاسِقُونَ، فِي أَهْلِ زَمَانِ الْغَيْبَةِ، وَ الْأَمَدُ أَمَدُ الْغَيْبَةِ»

Al-Sheykh Al-Mufeed, by his chain, from Muhammad Bin Hamam,

A man from the companions of Abu Abdullah^{asws} said, ‘I heard him^{asws} saying: ‘This Verse was Revealed - [57:16] **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** – regarding the people of the era of the occultation, and the prolongation of the duration of the occultation’.

كأنه أراد عز و جل، يا أمة محمد، أو يا معشر الشيعة، لا تكونوا كالذين أوتوا الكتاب من قبل فطال عليهم الأمد. فتأويل هذه الآية جار [في أهل] زمان الغيبة و أيامها دون غيرهم.

Ait is as if the Mighty and Majestic Intended: ‘O community of Muhammad^{saww}, or O community of the Shias! Do not become like the ones who were Given the Book before, and the duration was prolonged for them’. So the explanation of this Verse flows regarding the people of the era of the occultation, and its days, apart from others’.¹⁵

Return of the Prophet Isa^{as}:

Prophet Isa^{as} was neither crucified nor killed and nor did he die for any other reason. The Holy Quran tells us that they did not kill him and they did not crucify him and that Allah^{azwj} Raised him up to Him. In addition, the Holy Quran informs us with some events from the life of Jesus^{as} which have not yet happened. Thus, his^{as} second coming to earth is to surely happen.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا {157}

¹⁴ كمال الدين و تمام النعمة: 12 / 668

¹⁵ تأويل الآيات 2: 14 / 662

And their words, ‘We killed the Messiah, Isa son of Maryam, a Rasool of Allah’. And they did not kill him and did not crucify him, but he was resembled for them; and those who are differing regarding him are in doubt about it. There is no knowledge with it for them except the pursuance of conjecture; and they did not kill him for certain [4:157]

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا {158}

But! Allah Raised him to Him, and Allah was always Mighty, Wise [4:158]

Allah^{azwj} Talks about the Return of Prophet Isa^{as}:

وَإِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ ۖ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا
{159}

And there is none from the People of the Book except that he would believe in him before his death, and on the Day of Judgement he would happen to be a witness against them [4:159]

ثم قال علي بن إبراهيم: حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن أبي حمزة، عن شهر بن حوشب، قال: قال لي الحجاج: يا شهر، إن آية في كتاب الله قد أعيتني. فقلت: أيها الأمير، أية آية هي؟ فقال: قوله: وَ إِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ، و الله إني لأمر باليهودي و النصراني فيضرب عنقه ثم أرمقه بعيني فما أراه يحرك شفثيه حتى يئخذ!

Then Ali Bin Ibrahim said, ‘My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Abu Hamza,

(It has been narrated) from Shahr Bin Hawshab who said, ‘Al-Hajjaj said to me, ‘O Shahr! A Verse in the Book of Allah^{azwj} has exhausted me’. So I said, ‘O Emir! Which Verse is it?’ So he said, ‘His^{azwj} Words ***And there is none from the People of the Book except that he would believe in him before his death [4:159]***. By Allah^{azwj}! I am the Emir of the Jews and the Christians, and I strike his neck, then look at him with my own eyes, but I do not see him move his lips until he dies!’

فقلت: أصلح الله الأمير، ليس على ما تأولت. قال: كيف هو؟ قلت: إن عيسى ينزل قبل يوم القيامة إلى الدنيا فلا يبقى أهل ملة يهودي و لا غيره إلا آمن به قبل موته، و يصلي خلف المهدي،

So I said, ‘May Allah^{azwj} Keep the Emir well! This is not as you are explaining it’. He said, ‘How is it?’ I said, ‘Isa^{as} would descend to the world before the Day of Judgement, and there would not remain a Jew from the people of the nations or someone else, except that he would believe in him^{as} before his^{as} death. And he^{as} would Pray Salat behind Al-Mahdi^{asws}’.

قال: ويحك، أنى لك هذا، و من أين جئت به؟ فقلت: حدثني به محمد بن علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، فقال: جئت بها والله من عين صافية.

He said, ‘Woe be unto you! How can this be for you, and from which spring did you bring it?’ So I said, ‘It was narrated to me by Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws} Bin Ali^{asws} Bin Abu Talib^{asws}’. So he said, ‘By Allah^{azwj}! You have brought it from the clear spring’.¹⁶

عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ [الصَّادِقِ] ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ وَ إِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ [الْآيَةُ] قَالَ لَا يَبْقَى أَحَدٌ يَرُدُّ عَلَى عِيسَى ابْنِ مَرْيَمَ ع مَا جَاءَ بِهِ فِيهِ إِلَّا كَانَ كَافِرًا وَ لَا يَرُدُّ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ [ع] أَحَدٌ مَا قَالَ النَّبِيُّ ص إِلَّا كَانَ كَافِرًا.

From Aban Bin Taglub,

From Abu Abdullah Ja’far^{asws} Bin Muhammad Al-Sadiq^{asws} having said: ‘When this Verse was Revealed: **And there is none from the People of the Book except that he would believe in him [4:159]** – the Verse. He^{asws} said: ‘There would not remain anyone who rejects upon Isa^{as} Ibn Maryam^{as} what he^{saww} has come with regarding him^{as}, except that he would be a Kafir, nor anyone who rejects upon Ali^{asws} Bin Abu Talib^{asws} what the Prophet^{saww} said, except he would be a Kafir’.¹⁷

On Return of the Imam Mehdi^{asws}:

All Muslims believe that Imam Mehdi^{asws} will come to revive Islam, so the overcoming of the religion of Islam on all other religions has yet to take place as is predicted in the Holy Quran:

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

{33}

¹⁶ تفسير القمي 1: 158.

¹⁷ Tafseer Furat – V 1 P 112

He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]

Therefore, a Divine Imam^{asws} has yet to revive the religion of Allah^{azwj}. No other person or individual can claim to be a Divine authority. For someone to be able to claim divine authority they will have to have the attributes and qualities of a Prophet and Imam like the capability of being able to speak all languages and perform miracles. Each Prophet^{as} and Imam^{as} performed miracles when asked for a proof of being Appointed from Allah^{azwj}. The false imams are only confined to servicing their followers using trickery and scholastic theology as they have never been able to make claims of Imamat for all inhabitants of the earth (i.e., jinn, human, birds, animals).

Statements of Al-Baqir^{asws} regarding the occurrence of Ghaibat

المفيد في كتاب (الغيبة): بإسناده عن المفضل بن عمر، عن أبي عبد الله (عليه السلام) أنه قال: «إذا قام القائم (عليه السلام) تلا هذه الآية، مخاطباً للناس: فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ».

Al-Mufeed, in Kitaab Al-Ghayba, by his chain from Al-MufazzAl-Bin Umar, who says:

‘Abu Abdullah^{asws} has said:

‘When Al-Qaim^{asws} rises, he^{asws} will recite this Verse addressing the people:

فَفَرَزْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ {21}

So I fled from you when I feared you. Then my Lord Granted me Wisdom and Made me to be from the Rasools [26:21].^{18'}

Today’s situation is similar to that of Bani Israel, who kept on waiting for Prophet Musa^{as}, for many years! And people of Mecca for Rasool Allah^{saww}, and the believers stayed on the religion of Prophet Ibrahim^{as} until Prophet Muhammad^{saww} announced Prophet-hood.

One cannot challenge the ‘Mashiyat’ (desire) of Allah^{azwj}, as all are waiting for the true religion of Allah^{azwj} to take over all other religions, as Allah^{azwj} Himself waiting.

¹⁸ الغيبة للنعمان: 12 / 174

Allah^{azwj} is Waiting for the Reappearance of Imam Mehdi^{asws}:

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ ۖ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ
{20}

And they are saying: ‘If only a Sign had been Sent to him from his Lord’. Say: ‘But rather, the unseen is for Allah, therefore wait, for I too am from the waiting ones [10:20]

ابن بابويه، قال: حدثنا علي بن أحمد الدقاق (رضي الله عنه)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن عمه الحسين بن يزيد، عن علي بن أبي حمزة، عن يحيى بن أبي القاسم، قال: سألت الصادق (عليه السلام) عن قول الله عز و جل: ألم ذلك الكتاب لا ريب فيه هدى للمتقين الذين يؤمنون بالغيب.

Ibn Babuwayh said, ‘Ali Bin Ahmad Al Daqaq, from Muhammad Bin Abu Abdullah Al Kufyy, from Musa Bin Umran Al Nakhai’e, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Yahya Bin Abu Al Qasim who said,

‘I asked Al-Sadiq^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Alif Lam Meem [2:1] That is the Book. There is no doubt in it is Guidance for the pious [2:2] Those who are believing in the unseen [2:3]**

فقال: «المتقون: شيعة علي (عليه السلام)، و الغيب: هو الحجة القائم، و شاهد ذلك قول الله عز و جل: وَ يَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ».

So he^{asws} said: ‘The **pious** - the Shias of Ali^{asws}, and **the unseen** – it is Al-Hujjat Al-Qaim^{asws}. And the testimony of that are the Words of Allah^{azwj} Mighty and Majestic: **[10:20] And they are saying: ‘If only a Sign had been Sent to him from his Lord’. Say: ‘But rather, the unseen is for Allah, therefore wait, for I too am from the waiting ones [10:20]’**.¹⁹

و عنه: بإسناده عن محمد بن مسعود، قال: حدثني أبو صالح خلف بن حماد الكشي، قال: حدثنا سهل بن زياد، قال: حدثني محمد بن الحسين، عن أحمد بن محمد بن أبي نصر، قال: قال الرضا (عليه السلام): «ما أحسن الصبر و انتظار الفرج! أما سمعت قول الله عز و جل: وَ ارْتَبِعُوا إِنِّي مَعَكُمْ رَقِيبٌ وَ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ، فعليكم بالصبر، فإنه إنما يجيء الفرج على اليأس، فقد كان الذين من قبلكم أصبر منكم».

19. كمال الدين و تمام النعمة: 17.

And from him, by his chain from Muhammad Bin Masoud, from Abu Salih Khalaf Bin Hamad Al Kashy, from Sahl Bin Ziyad, from Muhammad Bin Al Husayn, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘Al-Reza^{asws} said: ‘How excellent is the patience and awaiting the relief (Al-Qaim^{asws}! But, have you not heard the Words of Allah^{azwj} Mighty and Majestic: **and watch out, I (too) am watching out along with you [11:93]; and therefore wait, for I too am from the waiting ones [10:20]**. Thus, it is upon you to be with the patience, for rather the relief (Al-Qaim^{asws}) would come upon the despair, as those people who were before you were more patient than you are”²⁰.

Further Ahadith are presented, in the Appendix, related to the return of the Prophet Isa^{as} (Jesus) to the earth from the Heavens as well as reappearance of the Imam Mehdi^{asws}:

The Divine Kingdom on Earth:

Allah^{azwj} Says:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ {105}

And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]

إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ {106}

Surely in this there is a Message for a worshipping people [21:106]

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سَأَلَهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ مَا الزَّبُورُ وَ مَا الذِّكْرُ قَالَ الذِّكْرُ عِنْدَ اللَّهِ وَ الزَّبُورُ الَّذِي أُنزِلَ عَلَى دَاوُدَ وَ كُلِّ كِتَابٍ نَزَلَ فَهُوَ عِنْدَ أَهْلِ الْعِلْمِ وَ نُحْنُ هُمْ .

Muhammad, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} (Imam Sadiq^{asws}) that he asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And We had Written in the Psalms from after the Zikr [21:105]**, ‘What is **the Psalms** and what is **the Zikr**?’ He^{asws} said: ‘The Zikr is with

²⁰ كمال الدين و تمام النعمة: 645/20

Allah^{azwj}, and the Psalms is what was Revealed unto Dawood^{as}; and every Book which was Revealed, so it is with the People of the Knowledge, and we^{asws} are they’.²¹

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيسى بن داود، عن أبي الحسن موسى بن جعفر (عليه السلام)، في قول الله عز و جل: وَ لَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ. قال: آل محمد (صلوات الله عليهم أجمعين)، و من تابعهم على منهاجهم، و الأرض أرض الجنة».

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Isa Bin Dawood,

(It has been narrated) from Abu Al-Hassan Musa^{asws} Bin Ja’far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]**, he^{asws} said: ‘The Progeny^{asws} of Muhammad^{saww} and those that follow them^{asws} upon their^{asws} Manifesto. And the earth, it is the land of the Paradise’.²²

و عنه، قال: حدثنا أحمد بن محمد، عن أحمد بن الحسن، عن أبيه، عن الحسين بن محمد ابن عبد الله بن الحسن، عن أبيه، عن أبي جعفر (عليه السلام)، قال: «قوله عز و جل: أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ هم أصحاب المهدي (عليه السلام) في آخر الزمان».

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from his father, from Al Husayn Bin Muhammad Ibn Abdullah Bin Al Hassan, from his father,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘The Words of the Mighty and Majestic: **that the earth, My righteous servants shall inherit it [21:105]** – they are the companions of Al-Mahdi^{asws} during the end of the times’.²³

و في الإحتجاج عن أمير المؤمنين عليه السلام: و غاب صاحب هذا الأمر بإيضاح الغدر له في ذلك لاشتمال الفتنة على القلوب حتى يكون أقرب الناس إليه أشدهم عداوةً و عند ذلك يؤيده الله بجنودٍ لم ترؤها و يظهر دين نبيه على يديه على الدين كله و لو كره المشركون.

And in Al-Ihtijaj –

‘From Amir Al-Momineen^{asws}: ‘And the Master^{asws} of this matter (Al-Qaim^{asws}) will be absent (in Occultation) due to clear treachery in that the Fitna (sedition) will be included upon the hearts to the extent that the closest of the people to him^{asws} would become the most intense in enmity; and during that Allah^{azwj} would Assist him^{asws} with an army you will not (be able) to see, and the Religion of His^{azwj} Prophet^{saww} would prevail upon his^{asws} hand **and even if the Polytheists dislike it [9:33]**’.²⁴

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 33 H 6

²² تأويل الآيات 1: 332 / 21.

²³ تأويل الآيات 1: 332 / 22.

²⁴ Al Ihtijaj Al Tabarsy

How People Benefit from a Hidden Representative of Allah^{azwj}?

ابن بابويه، قال: حدثنا غير واحد من أصحابنا، قالوا: حدثنا محمد بن همام، عن جعفر بن محمد الفزاري، عن الحسن بن محمد بن سماعة، عن أحمد بن الحارث، قال: حدثني المفضل بن عمر، عن يونس ابن ظبيان، عن جابر بن يزيد الجعفي، قال: سمعت جابر بن عبد الله الأنصاري يقول:

Ibn Babuwayh said, ‘It was narrated to us by someone else from our companions, from Muhammad Bin Hamam, from Ja’far Bin Muhammad Al Fazary, from Al Hassan Bin Muhammad Bin Sama’at, from Ahmad Bin Al Haris, from Al Mufazzal Bin Umar, from Yunus Ibn Zabyan, from Jabir Bin Yazeed who said, ‘I heard Jabir Bin Abdullah Al Ansary saying,

لما أنزل الله عز و جل على نبيه محمد (صلى الله عليه و آله): يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قلت: يا رسول الله، عرفنا الله و رسوله، فمن أولو الأمر الذين قرن الله طاعتهم بطاعتك؟

‘When Allah^{azwj} Mighty and Majestic Revealed unto His^{azwj} Prophet^{saww}: **O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you [4:59]**, I said, ‘We recognise Allah^{azwj} and His^{azwj} Rasool^{saww}, so who are the ones with (Divine) Authority, those whom Allah^{azwj} has Paired obedience to them^{asws} with obedience to Him^{azwj}?’

فقال (صلى الله عليه و آله): «هم خلفائي- يا جابر- و أئمة المسلمين من بعدي، أولهم علي بن أبي طالب، ثم الحسن، ثم الحسين، ثم علي بن الحسين، ثم محمد بن علي المعروف في التوراة بالباقر، ستدرکه- يا جابر- فإذا لقيته فاقرأه مني السلام،

So he^{saww} said: ‘They^{asws} are my^{saww} Caliphs, O Jabir, and the Imams^{asws} of the Muslims from after me^{saww}. The first of them^{asws} is Ali^{asws} Bin Abu Talib^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}, then Ali^{asws} Bin Al-Husayn^{asws}, then Muhammad^{asws} Bin Ali^{asws}, well known in the Torah as Al-Baqir^{asws}. You will come across him^{asws}, O Jabir. So when you^{asws} do meet him^{asws}, convey the greetings from me^{saww}.

ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم علي بن محمد، ثم الحسن بن علي، ثم سميي و كنيي حجة الله في أرضه، و بقيته في عباده ابن الحسن بن علي،

Then Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws}, then Musa^{asws} Bin Ja’far^{asws}, then Ali^{asws} Bin Musa^{asws}, then Muhammad^{asws} Bin Ali^{asws}, then Ali^{asws} Bin Muhammad^{asws}, then Al-Hassan^{asws} Bin Ali^{asws}, then (the one with) my^{saww} name and my^{saww} teknonym would be the Divine Authority of Allah^{azwj} in His^{azwj} earth, and His^{azwj} remaining one among His^{azwj} servant, the son^{asws} of Al-Hassan^{asws} Bin Ali^{asws}.

ذاك الذي يفتح الله تعالى ذكره على يديه مشارق الأرض و مغاربها، ذاك الذي يغيب عن شيعته و أوليائه غيبة لا يثبت فيها على القول بإمامته إلا من امتحن الله قلبه للإيمان».

That is the one^{asws} whom Allah^{azwj}, Exalted is His^{azwj} Mention, would Make conquer upon his^{asws} hands, the east of the earth and the west of it. That is the one^{asws} who would be hidden from his^{asws} Shias and his^{asws} friends. None would be steadfast upon the word with his^{asws} Imamate except the one whose heart Allah^{azwj} would have Tested for the Eman’.

قال جابر: فقلت له: يا رسول الله، فهل يقع لشيعته الانتفاع به في غيبته؟

Jabir said, ‘So I said to him^{saww}, ‘O Rasool-Allah^{saww}! Would there be any benefits for his^{asws} Shias with him^{asws} during his^{asws} Occultation?’

فقال (عليه السلام): «إي و الذي بعثني بالنبوة، إنهم يستضيئون بنوره و ينتفعون بولايته في غيبته كانتفاع الناس بالشمس، و إن تجلاها سحاب.

So he^{saww} said: ‘Yes, by the One^{azwj} Who Sent me^{saww} with the Prophet-hood! They would be illuminated by his^{asws} light and they would be benefitting by his^{asws} Wilayah during his^{asws} Occultation like the benefitting of the people with the sun, and even the clouds cover it.

يا جابر، هذا، من مكنون سر الله، و مخزون علم الله، فآكتمه إلا عن أهله».

O Jabir! This is from the concealed secrets of Allah^{azwj} and the treasured Knowledge of Allah^{azwj}, therefore conceal it except from its deserving ones’.²⁵

The Return (of the Imams^{asws})

علي بن إبراهيم، في معنى الآية: ثم ذكر الله الأئمة (عليهم السلام)، فقال: وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يَرْجِعُونَ، يعني فإنهم يرجعون، أي الأئمة (عليهم السلام) إلى الدنيا.

Ali Bin Ibrahim –

Regarding the Meaning of the Verse, said, ‘Then Allah^{azwj} Mentions the Imams^{asws}, so He^{azwj} Says [43:28] **And He Made it a Word to continue in his posterity that they may return**, Meaning that they^{asws} would be returning, i.e., the Imams^{asws}, to the world (during Raj’at)’.²⁶

²⁵ كمال الدين و تمام النعمة: 3 / 253.

²⁶ تفسير القمي 2: 283.

Longevity of the life of the 12th Imam^{asws}:

What is ‘possible and impossible’ is for those who have limitations, but there is none for Allah^{azwj}, Who Acts as per His^{azwj} Wish, and has previously Granted longer life-span to some, e.g., Hazrat Khidhr^{as}, also in the Holy Quran Allah^{azwj} Says, for Prophet Musa^{as}, :

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ {14}

And We had Sent Noah to his people, and he remained among them for a thousand years less fifty years, and the flood seized them while they were unjust [29:14].

The people of cave remained without food for over 300 years, as Allah^{azwj} Says:

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا {25}

And they remained in their cave for three hundred years and an increase of nine [18:25]

As stated above, the long life-span of Khidhr^{as} is unanimously agreed upon by many scholars including Sunni.

All Prophets and Imams were asked for miracles at some stage, by people of that time as a proof of their Divine Status. Hence, if someone else claims to be an Imam living among us today, then he has to give a proof, i.e., being able to communicate in all languages of the world, and guide all living beings among the Jinn’s and Humans, animals and birds! Of course only a Divine Imam^{asws} possesses these qualities.

Appendix: Return of the Prophet Isa^{as} and Imam Mehdi^{asws}:

Ahadith are presented here related to the return of the Prophet Isa^{as} (Jesus) to the earth from the Heavens as well as reappearance of the Imam Mehdi^{asws}:

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عِصَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ الْكُتَيْبِيُّ قَالَ حَدَّثَنَا الْقَاسِمُ بْنُ الْعَلَاءِ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَلِيٍّ الْقُرَظِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ عَاصِمِ بْنِ مُحَمَّدِ بْنِ الْحَطَّاطِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ التَّقْفِيَّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ الْبَاقِرَ ع يَقُولُ الْقَائِمُ مِمَّا مَنْصُورٌ بِالرُّعْبِ مُؤَيَّدٌ بِالنَّصْرِ تُطْوَى لَهُ الْأَرْضُ وَ تَظْهَرُ لَهُ الْكُنُوزُ يَبْلُغُ سُلْطَانُهُ الْمَشْرِقَ وَ الْمَغْرِبَ وَ يُظْهِرُ اللَّهُ عَزَّ وَ جَلَّ بِهِ دِينَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ فَلَا يَبْقَى فِي الْأَرْضِ حَرَابٌ إِلَّا قَدْ عَجِرَ وَ يَنْزِلُ رُوحُ اللَّهِ عِيسَى ابْنُ مَرْيَمَ ع فَيُصَلِّي خَلْفَهُ قَالَ فُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَتَى يَخْرُجُ قَائِمُكُمْ قَالَ إِذَا تَشَبَهَ الرَّجَالُ بِالنِّسَاءِ وَ النِّسَاءُ بِالرِّجَالِ وَ اَكْتَفَى الرَّجَالُ بِالرِّجَالِ وَ النِّسَاءُ بِالنِّسَاءِ وَ رَكِبَ دَوَاتُ الْفُرُوجِ السُّرُوحِ وَ قُبِلَتْ شَهَادَاتُ الرُّورِ وَ رُدَّتْ شَهَادَاتُ الْغُدُولِ وَ اسْتَحَفَّ النَّاسُ بِاللِّدْمَاءِ وَ اِزْتَكَبَ الرِّثَاءَ وَ أُكِلَ الرِّثَا وَ اتَّقِيَ الْأَشْرَارُ مَخَافَةَ أَلْسِنَتِهِمْ وَ خُرُوجِ السُّفِيَانِيِّ مِنَ الشَّمَامِ وَ الْيَمَانِيِّ مِنَ الْيَمَنِ وَ حَسَفَ بِالْبَيْدَاءِ وَ قَتَلَ غُلَامٍ مِنْ آلِ مُحَمَّدٍ ص بَيْنَ الرَّحْنِ وَ الْمَقَامِ اسْمُهُ مُحَمَّدُ بْنُ الْحَسَنِ النَّفْسِ الرَّكِيَّةِ وَ جَاءَتْ صِيحَةٌ مِنَ السَّمَاءِ بِأَنَّ الْحَقَّ فِيهِ وَ فِي شِيعَتِهِ فَعِنْدَ ذَلِكَ خُرُوجُ قَائِمِنَا فَإِذَا خَرَجَ أَسْنَدَ ظَهْرَهُ إِلَى الْكَعْبَةِ وَ اجْتَمَعَ إِلَيْهِ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ رَجُلًا وَ أَوَّلُ مَا يَنْطَلِقُ بِهِ هَذِهِ الْآيَةُ بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ثُمَّ يَقُولُ أَنَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ وَ خَلِيفَتُهُ وَ حُجَّتُهُ عَلَيْكُمْ فَلَا يُسَلِّمُ عَلَيْهِ مُسَلِّمٌ إِلَّا قَالَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ فَإِذَا اجْتَمَعَ إِلَيْهِ الْعَقْدُ وَ هُوَ عَشْرَةٌ آلَافٍ رَجُلٍ خَرَجَ فَلَا يَبْقَى فِي الْأَرْضِ مَعْبُودٌ دُونَ اللَّهِ عَزَّ وَ جَلَّ مِنْ صَنَمٍ وَ وَثْنٍ وَ غَيْرِهِ إِلَّا وَقَعَتْ فِيهِ نَارٌ فَاحْتَرَقَ وَ ذَلِكَ بَعْدَ غَيْبَةِ طَوِيلَةٍ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ بِالْغَيْبِ وَ يُؤْمِنُ بِهِ.

Narrated to us Muhammad bin Muhammad bin Isaam^{ra} that he said: Narrated to us Muhammad bin Yaqoob Kulaini: Narrated to us Qasim bin Alaa: Narrated to me Ismail bin Ali Qazwini:

Narrated to me Ali Ibne Ismail from Asim bin Humaid Hannat from Muhammad bin Muslim Thaqafi that he said: I heard Aba Ja'far Muhammad^{asws} bin Ali Al-Baqir^{asws} say: "The Qaim^{asws} from us^{asws} will be aided by awe and helped with Divine assistance. The earth will fold up for him^{asws} and the treasures will be exposed for him^{asws} .

His^{asws} dominions will be in the east and the west and through him, Allah^{azwj}, the Mighty and Sublime will Make His^{azwj} religion dominate over all religions even though the polytheists hate this (9:33).

Then no ruin will remain in the earth but that he will restore it. And the spirit of Allah^{azwj}, Isa^{as} bin Maryam^{as} will come down and pray behind him^{asws}.

I asked: O son^{asws} of Allah's Messenger^{saww}, when will your^{asws} Qaim^{asws} appear?

He^{asws} replied: When the men will resemble women and women will resemble men. When men will satisfy their lusts with men and women with women. When women will ride horses. False testimony will be accepted and true testimony will be obstructed. Murder will be considered a minor thing. Adultery and usury will be common. People will fear the talks of the evil people. Sufyani will arise from Shaam and Yamani will appear from Yemen. The Baida desert will sink. A youth from Aale Muhammad^{asws} will be killed between the Rukn and Maqam. He will be Muhammad bin Hasan Nafs-e-Zakiyyah. A call will come from the sky that the truth is with him^{asws} and with all the Shias. At that time will arise our Qaim^{asws}. When he reappears he would lean on the Kabah and three hundred and thirteen men (313) would reach him, and the first words he speaks would be:

بَقِيَّتُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۗ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ {86}

The remaining one with Allah is better for you if you were Momineen, and I am not a keeper over you [11:86]

Then he^{asws} would say: I am the remnant of Allah^{azwj} on the earth and the vicegerent of God and His^{azwj} Divine Proof upon you. Then no Muslim would greet him except by the words:

“Peace be on you, O the remnant of Allah on His earth.”

And when the number of his supporters reaches one *lqd*, that is 10000 men, he would set out. Then no deity except Allah^{azwj}, the Mighty and Sublime would remain on the earth. Idols, statutes and such other things would be destroyed, and fire would rise up among them; and this would come to pass after a prolonged occultation till the Almighty Allah^{azwj} Knows who brings faith during the occultation and who obeys.”²⁷

Since the religion of Allah^{azwj} has not dominated over other religions, so it shows that the awaited saviour has not yet governed the earth, as Allah^{azwj} Says in the Holy Verse (9:33), we present two Ahadith here in the interpretation of Verse (9:33):

ابن بابويه: قال حدثنا محمد بن موسى بن المتوكل (رضي الله عنه)، قال: حدثنا علي بن الحسين السعدآبادي، عن أحمد بن أبي عبد الله البرقي، عن أبيه، عن ابن أبي عمير، عن علي بن أبي حمزة، عن أبي بصير، قال: قال أبو عبد الله (عليه السلام)، في قوله عز و جل: هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ. قال: «و الله ما نزل تأويلها بعد، و لا ينزل تأويلها حتى يخرج القائم (عليه السلام)،

Ibn Babuwayh said, ‘Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Al Husayn Al Asadabady, from Ahmad bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

²⁷ 331 ج: ص: 1، تمام النعمة، ح: 1، Chapter 32, H. 16.

‘Abu Abdullah^{asws} said regarding the Words of the Mighty and Majestic: ***He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]:*** ‘By Allah^{azwj}! Its explanation has not descended afterwards, nor will its explanation descend until the rising of Al-Qaim^{asws}.

فإذا خرج القائم (عليه السلام) لم يبق كافر بالله العظيم و لا مشرك بالإمام إلا كره خروجه حتى لو كان كافر أو مشرك في بطن صخرة، قالت: يا مؤمن، في بطني كافر فاكسرنى و اقتله».

So when Al-Qaim^{asws} rises, there will not remain a Kafir with Allah^{azwj} the Magnificent, nor an associate with the Imam^{asws} except that he would be averse to his^{asws} rising, to the extent that if there were to be a Kafir or a Polytheist in the belly of a rock, it would say, ‘O Momin! In my belly is a Kafir, so break me and kill him!’²⁸

و في الإحتجاج عن أمير المؤمنين عليه السلام: و غاب صاحب هذا الأمر بإيضاح الغدر له في ذلك لاشتمال الفتنة على القلوب حتى يكون أقرب الناس إليه أشدهم عداوةً و عند ذلك يؤيده الله بجنودٍ لم ترؤها و يظهر دين نبيه على يديه على الدين كله و لو كره المشركون.

And in Al Ihtijaj –

‘From Amir Al-Momineen^{asws}: ‘And the Master^{asws} of this matter (Al-Qaim^{asws}) will be absent (in Occultation) due to clear treachery in that the Fitna (sedition) will be included upon the hearts to the extent that the closest of the people to him^{asws} would become the most intense in enmity; and during that Allah^{azwj} would Assist him^{asws} with an army you will not (be able) to see, and the Religion of His^{azwj} Prophet^{saww} would prevail upon his^{asws} hand ***and even if the Polytheists dislike it [9:33]***’.²⁹

²⁸ كمال الدين و تمام النعمة: 16 / 670، بنابيع المودة: 423.

²⁹ Al Ihtijaj Al Tabarsy