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Abbreviations:

saww: - Sal 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}
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 asws Purified Progeny asws, and greetings with abundant greetings.

‘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.
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\textsuperscript{as} and Prophet Muhammad\textsuperscript{saww}, so who announced the Prophet-hood of Prophet Muhammad\textsuperscript{saww}, no one else but he\textsuperscript{saww} himself told people that I am the Prophet of Allah\textsuperscript{saww}. As when the Verse of the Holy Quran was revealed:

وَأَنْذِرُ عُشِيرَتَكَِّ الأَفْقَرِينَ {214}

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

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

Therefore, the Divine Proofs of Allah\textsuperscript{azwj}, in between the publically known Prophet\textsuperscript{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\textsuperscript{azwj} Says about this:

فَلََِأُقْسِمُِبِالُْْنَّسِِ {15}

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

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

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

In the book KamaAl-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 \textsuperscript{asws} Al-Baqir \textsuperscript{asws}, so I said, ‘O my Chief! (Explain for me) a Verse from the Book of Allah \textsuperscript{azwj} Mighty and Majestic: \textbf{But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16]’}.

He \textsuperscript{asws} said: ‘Yes, the question which you have asked me \textsuperscript{asws}, O Umm Hany, this is a coming (which will take place) during the end of times. He \textsuperscript{asws} is Al-Mahdi \textsuperscript{asws} from this Family \textsuperscript{asws}, about whom \textsuperscript{asws} there will be confusion during his \textsuperscript{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 \textsuperscript{asws}, and beatitude would be for the one who comes across him \textsuperscript{asws}.\textsuperscript{2}

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

\textsuperscript{1} Al Kafi V 1 – The Book Of Divine Authority CH 80 H 22
\textsuperscript{2} Tafseer Noor Al Saqalayn – CH 81 H 18
\textsuperscript{3} 23276/23
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 aswj did not Swear by anything from His aswj creatures, so, as for His aswj Words (Al-Khunnas), 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: الجُوَار النَّسِ؟ قال: «يعني الملائكة، جرت بالعلم إلى رسول الله (صلى الله عليه و آله) فكنسها عن الوصياء من خصمهم من أهل بيته لا يعلمه أحد غيرهم، ومعنى كنسها: رفعه و نوادي به».

So he (Ibn Al-Kawa) said to him asws, ’(What about) ‘Al-Kunnas’?’ 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 asws 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 و الليلإذا عُظَمَّ [قال: ‘يعني ظلمة الليل، و هذا ضريب الله مثلا لمن ادعى الولاية لنفسه و عدل عن ولاة الأمر’.]

He (Ibn Al-Kawa) said, ‘(What about) His aswj 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 aswj for the one who leaves Al-Wilayah for himself, and decided against the Master asws of the Command (Wali Al-Amr)’.

فقال: و الصبحإذا تنفس؟ قال: «يعني بذلك الوصياء، يقول: إن علمهم أنور و أبين من الصبح إذ 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 Allahazwj is Certainly Better:

بقيت الله خير لكم إن كنت موميين وما أنت عليكم يخفيف {86}

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

Believing in the ‘Hidden’:

ذئب الكتاب لا ريب فيه هدى للمتینين {2}

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

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

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 aswj which was composed by the Rasool saww and the Imam asws. Supplicate by this and it will be Answered'.

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’.

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, ‘I asked Al-Sadiq asws about the Words of Allah aswj 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 All 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].

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,
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 Al 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].

'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 Al 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].

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 occultation! Blessed are the pious upon their 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].

Allah azwj has Promised to Relieve the Weak:

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]

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]
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[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’.  

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 asws wept and said: ‘You asws would be the weakened ones after me asw’. "

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 asw’, 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’.  

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
status of Musa\textsuperscript{as} and his\textsuperscript{as} Shias. Our\textsuperscript{asws} enemies and their adherents are of the status of Pharaoh\textsuperscript{as} and his\textsuperscript{as} adherents\textsuperscript{12}.

# Prolongation of the term - the Occultation of the 12\textsuperscript{th} Imam\textsuperscript{asws}

Allah\textsuperscript{aswj} Says:

\[
\text{اَلَّذِينَ آمَنُوا أَنَّهُمْ لَا يُشْعُرُونَ فِي قُلُوبِهِمْ لِذِكْرِ اللَّهِ وَمَا نَزَّلَ مِنِّ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا}
\]

\[
\text{الْكِتَابَ مِنْ قَبْلَ فَطَالَ عَلَىٰهُمْ الْأَمَدَّ فَقَسَتْ فُلُوتُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ} \] {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]

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\textsuperscript{asws} Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, said: ‘I heard him\textsuperscript{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”\textsuperscript{13}.

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,
'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]*.'

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'.

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.'

**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 aswj 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.

وَقَوْلُهُمْ إِنَّا قَتَلْنَا الْمُسْتَجَابِ السَّيِّدَى إِبْنِ مَرْيَََِرَسُولَِاللَّهِِوَمَا قَتَلْنَا وَمَا صَلَبْنَا وَلَكِنْ شَيْتَانَ هُمْ ۖ وَإِنَّ الْذِينَ اخْتَلِفُوا فِيهِ لَنَا شَكُّ مِنْهُ ۖ مَا هَـَّمُ بِيَّ مِنْ عِلْمِ إِلَّا أَنْبَاعُ الظَّنِّ ۖ وَمَا قَتَلْنَا بَيْعًا} {157

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14 كمال الدين و تعلم العلوم: 68/12
15 تأويل الآيات 2: 662/14
Occultation from Holy Quran

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]

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

Allah\textsuperscript{azwj} Talks about the Return of Prophet Isa\textsuperscript{-as}:

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]

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\textsuperscript{azwj} has exhausted me’. So I said, ‘O Emir! Which Verse is it?’ So he said, ‘His\textsuperscript{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\textsuperscript{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 إلا الدنيا فلا يبقى أهل ملة بهودي و لا غيره إلا آمن به قبل موته، و يصلي خلف المهدي،
So I said, ‘May Allahazwj Keep the Emir well! This is not as you are explaining it’. He said, ‘How is it?’ I said, ‘Isaas 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 himas before hisas death. And heas would Pray Salat behind Al-Mahdi asws.

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 Muhammadasws Bin Aliasws Bin Al-Husaynasws Bin Aliasws Bin Abu Talib asws. So he said, ‘By Allahazwj! You have brought it from the clear spring’.16

From Aban Bin Taglub,

From Abu Abdullah Ja’farasws Bin Muhammad Al-Sadiqasws 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 Maryamas what he saww has come with regarding himas, except that he would be a Kafir, nor anyone who rejects upon Aliasws 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:

{33}
‘Occultation from Holy Quran  www.hubeali.com

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 \( ^\text{asws} \) has yet to revive the religion of Allah \( ^\text{azwj} \). 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 \( ^\text{as} \) and Imam \( ^\text{as} \) performed miracles when asked for a proof of being Appointed from Allah \( ^\text{azwj} \). 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\(^\text{asws}\) regarding the occurrence of Ghaibat

المفيد في كتاب (الغيبة): بإسناده عن المنذر بن عمر عن أبي عبد الله (عليه السلام) أنه قال: "إذا قام القائم (عليه السلام)

تلا هذه الآية، محاطا بالناس: ففررت منكم لما خفتكم فوهب لي زيّ حكما وجعلني من المرسلين".

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

‘Abu Abdullah \(^\text{asws}\) has said:

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

\[
فَفَرَرْتُِمِنْكُمِْلَمَّاِخِفْتُكُمِْف َوَهَبَِليِِرَبِِِّحُكْمًاِوَجَعَلَنِِِمِنَِالْمُرْسَلِينَِ
\]

\[\text{21}\]

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].\(^\text{18}\).

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

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

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\(^\text{18}\) الغيبة للعناني: 174/12
Allah\textsuperscript{azwj} is Waiting for the Reappearance of Imam Mehdi\textsuperscript{asws}:

وَيَقُولُونَ لَوْلَا أَنْزِلَ عَلَيْهِ آيَةٌ مِن رَبِّهِ فَقُولُ إِنَّمَا الْعَيْبُ لِلَّهِ فَانْتَظِرُوا إِلَى مَعْمُوكُمْ مِنَ الْمُتَّظِرِينَ

{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]

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

‘I asked Al-Sadiq\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{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]

فَقَالَ:ِمَلَّتَشَهْبِعْهِ علَيِهِ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ)، وَالْعَيْبُ:ِهِمَا الْحَجَةُ الْقَانِمَةُ، وَشَهَدَ ذَلِكَ فِى مَصْرَعِ اللَّهِ عَزَّ وَجَلَّ: وََيَقُولُونَ لَوْلَا أَنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُولُ إِنَّمَا الْعَيْبُ لِلَّهِ فَانْتَظِرُوا إِلَى مَعْمُوكُمْ مِنَ الْمُتَّظِرِينَ

So he\textsuperscript{asws} said: ‘The \textit{pious} - the Shias of Ali\textsuperscript{asws}, and the \textit{unseen} – it is Al-Hujjat Al-Qaim\textsuperscript{asws}. And the testimony of that are the Words of Allah\textsuperscript{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]’.\textsuperscript{19}

وَقَالَ:ِمَلَّتَشَهْبِعْهِ علَيِهِ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ)، وَالْعَيْبُ:ِهِمَا الْحَجَةُ الْقَانِمَةُ، وَشَهَدَ ذَلِكَ فِى مَصْرَعِ اللَّهِ عَزَّ وَجَلَّ: وََيَقُولُونَ لَوْلَا أَنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُولُ إِنَّمَا الْعَيْبُ لِلَّهِ فَانْتَظِرُوا إِلَى مَعْمُوكُمْ مِنَ الْمُتَّظِرِينَ

وَقَالَ:ِمَلَّتَشَهْبِعْهِ علَيِهِ (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ)، وَالْعَيْبُ:ِهِمَا الْحَجَةُ الْقَانِمَةُ، وَشَهَدَ ذَلِكَ فِى مَصْرَعِ اللَّهِ عَزَّ وَجَلَّ: وََيَقُولُونَ لَوْلَا أَنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُولُ إِنَّمَا الْعَيْبُ لِلَّهِ فَانْتَظِرُوا إِلَى مَعْمُوكُمْ مِنَ الْمُتَّظِرِينَ

كمال الدين و تمام النعمة: 17.\textsuperscript{19}
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\textsuperscript{asws} said: ‘How excellent is the patience and awaiting the relief (Al-Qaim\textsuperscript{asws})! But, have you not heard the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{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\textsuperscript{asws}) would come upon the despair, as those people who were before you were more patient than you are’.\textsuperscript{20}

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

\textbf{The Divine Kingdom on Earth:}

Allah\textsuperscript{azwj} Says:

\begin{quote}
\textit{وَلَقَدِْكَتَب ْنَاِفِِِالزَّبُورِِمِنِْب َعْدِِالذِّكْرِِأَنَِّالَْْرْضَِيَرِث ُهَاِعِبَادِيَِالصَّالُِْونَِ} \\
\textit{قَالَِالذِّكْرُِعِنْدَِاللَّهِِوَِالزَّبُورُِالَّذِيِأُنْزِلَِعَلَىِدَاوُدَِوَِكُلُِّكِتَابٍِن َزَلَِف َهُوَِعِنْدَِأَهْلِِالْعِلْمِِوَِنََْنُِهُمِْ.}
\end{quote}

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

\textit{إِنَِّفِِِهََٰذَاِلَبََلََغًاِلِقَوْمٍِعَابِدِينَِ} \\
\textit{جَٰهَلَ وَلَقَدِْكَتَبْناِفِِِالزَّبُورِِمِنِْب َعْدِِالذِّكْرِِمَاِالزَّبُورُِوَِمَاِالذِّكْرُِقَالَِالذِّكْرُِعِنْدَِاللَّهِِوَِالزَّبُورُِالَّذِيِأُنْزِلَِ} \\
\textit{عَلَىِقَوْمٍِعَابِدِينَِ} \\
\textit{غَيْرِهِمَا لَحَيْثُ كَانَتْ عَلَىِقَوْمٍِعَابِدِينَِ.}

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

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\textsuperscript{asws} (Imam Sadiq\textsuperscript{asws}) that he asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{And We had Written in the Psalms from after the Zikr [21:105], ‘What is the Psalms and what is the Zikr?’} He\textsuperscript{asws} said: ‘The Zikr is with
Allah\textsuperscript{aswj}, and the Psalms is what was Revealed unto Dawood\textsuperscript{as}; and every Book which was Revealed, so it is with the People of the Knowledge, and we\textsuperscript{asws} are they\textsuperscript{21}. 

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

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

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\textsuperscript{asws} having said: \textit{‘The Words of the Mighty and Majestic: \textit{that the earth, My righteous servants shall inherit it [21:105] – they are the companions of Al-Mahdi\textsuperscript{asws} during the end of the times’}.}\textsuperscript{23}

And in Al-Ihtijaj –

‘From Amir Al-Momineen\textsuperscript{asws}, \textit{‘And the Master\textsuperscript{asws} of this matter (Al-Qaim\textsuperscript{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\textsuperscript{asws} would become the most intense in enmity; and during that Allah\textsuperscript{aswj} would Assist him\textsuperscript{asws} with an army you will not (be able) to see, and the Religion of His\textsuperscript{azwj} Prophet\textsuperscript{saww} would prevail upon his\textsuperscript{asws} hand \textit{and even if the Polytheists dislike it [9:33]’}.}’\textsuperscript{24}

\textsuperscript{21} \textit{Al Kafi V 1} – The Book Of Divine Authority CH 33 H 6
\textsuperscript{22} تأويل الآيات 1 :332 /21
\textsuperscript{23} تأويل الآيات 1 :22 /332
\textsuperscript{24} Al Ihtijaj Al Tabarsy
How People Benefit from a Hidden Representative of Allahazwj?

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 hard Jabir Bin Abdullah Al Ansary saying,

لما أنزل الله عز و جل على نبيههم azwj (صلى الله عليه وآله): يا أُيِّهَا الَّذِينَ آمَنُوا أَطِيعُوا الله و أَطِيعُوا الرَّسُولَ و أُؤْيَيْنَا الْقُرْآنَ وَ أُولُى الْمَلَكَةِ مِنْكُمْ وَ مَنْ أَتَىَ رَفِيعًا.

قلت: يا رسول الله، عزنا الله ورسوله، فمن أولو الأمر الذين قرن الله طاعتهم بطاعتك؟

فقال (صلى الله عليه و آله): «هم خلفائي - يا جابر - و أئمة المسلمين من بعدي، وأولهم علي بن أبي طالب، ثم الحسن، ثم علي بن الحسن، ثم محمد بن علي المعروف في التوارة بالباقر، سندركه- يا جابر - فإذا لقيته فأقول مني السلام،

فقال: يا أبا، يا محمد، يا علي، يا حسن، يا علي، يا محمد.

So he saww said: ‘They asws are my saww Caliphs, O Jabir, and the Imamsasws of the Muslims from after me saww. The first of them asws is Aliasws Bin Abu Talibasws, then Al-Hassanasws, then Al-Husaynasws, then Aliasws Bin Al-Husaynasws, then Muhammadasws Bin Aliasws, well known in the Torah as Al-Baqirasws. You will come across himasws, O Jabir. So when youasws do meet himasws, convey the greetings from mesaww.

ثم الصادق جعفر بن محمد، ثم موسى بن جعفر، ثم علي بن موسى، ثم محمد بن علي، ثم الحسن بن علي، ثم سمعي و كنتي حجة الله في أرضه، و نبيت في عباده ابن الحسن بن علي،

Then Al-Sadiq Ja’fasws Bin Muhammadasws, then Musasws Bin Ja’fasws, then Alasws Bin Musasws, then Muhammadasws Bin Alasws, then Alasws Bin Muhammadasws, then Al-Hassanasws Bin Alasws, then the one with my saww name and my saww teknynym would be the Divine Authority of Allahazwj in Hisazwj earth, and Hisazwj remaining one among Hisazwj servant, the sonasws of Al-Hassanasws Bin Aliasws.

ذاك الذي يفتح الله تعالى ذكره على يديه مشارق الأرض و مغاربها، ذاك الذي يعيب عن شيعته و أولياءه غيبة لا يثبت فيها على القول بإمامته إلا من امتتحن الله قلبًا للإيمان.’
That is the one whom Allah, Exalted is His Mention, would Make conquer upon his hands, the east of the earth and the west of it. That is the one who would be hidden from his Shias and his friends. None would be steadfast upon the word with his Imamate except the one whose heart Allah would have Tested for the Eman’.

قال جابر: فقلت له: يا رسول الله، فهل يفع لشعته الانتفاع به في غيبته؟

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

فقال (عليه السلام): «إي و الذي يعني بالبوة، إفهم يستضيئون بنوره و يتفعون بولايته في غيبته كانتشار الناس بالشمس، و إن يجلها سحاب.

So he said: ‘Yes, by the One Who Sent me with the Prophet-hood! They would be illuminated by his light and they would be benefitting by his Wilayah during his 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، فاكتمه إلا عن أهله».

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

The Return (of the Imams)

علي بن إبراهيم، في معنى الآية: ثم ذكر الله الأئمة (عليهم السلام)، فقال: و خللها كلمة باقية في غيبه لعلهم يرجعون، يعني فقام برجعون، أي الأئمة (عليهم السلام) إلى الدنيا.

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

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25 كمال الدين و تمام العمة: 253/3
26 تفسير الفقه: 283/2
Longevity of the life of the 12th Imam\textsuperscript{asws}:

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

\[
\text{وَلَقَدِْأَرْسَلْنَاِنُوحًاِإِلَََِٰق َوْمِهِِف َلَبِثَِفِيهِمِْأَلْفَِسَنَةٍِإِلاَِّخََْسِينَِعَامًاِفَأَخَذَهُمُِالطُّوفَانُِوَِظَالِمُونَِ{14}
\]

\textit{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\textsuperscript{azwj} Says:

\[
\text{وَلَبِثُواِفِِِکَهْفِهِمِْثَلََثَِمِائَةٍِسِنِينَِوَازْدَادُواِتِسْعًاِ}{25}
\]

\textit{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\textsuperscript{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\textsuperscript{asws} possesses these qualities.
Appendix: Return of the Prophet Isa\textsuperscript{as} and Imam Mehdi\textsuperscript{asws}:

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

Narrated to us Muhammad bin Muhammad bin Isaam\textsuperscript{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\textsuperscript{asws} bin Ali-Al-Baqir\textsuperscript{asws} say: “The Qaim\textsuperscript{asws} from us\textsuperscript{asws} will be aided by awe and helped with Divine assistance. The earth will fold up for him\textsuperscript{asws} and the treasures will be exposed for him\textsuperscript{asws}.

His\textsuperscript{asws} dominions will be in the east and the west and through him, Allah\textsuperscript{azwj}, the Mighty and Sublime will Make His\textsuperscript{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\textsuperscript{azwj}, Isa\textsuperscript{as} bin Maryam\textsuperscript{as} will come down and pray behind him\textsuperscript{asws}.

I asked: O son\textsuperscript{asws} of Allah’s Messenger\textsuperscript{saww}, when will your\textsuperscript{asws} Qaim\textsuperscript{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:

بَقِيَّتُِاللَّهِِخَي ْرٌِلَكُمِْإِنِْكُنْتُمِْمُؤْمِنِينَِۚ‏
{وَمَاِأَنَاِعَلَيْكُمِْبَِِفِيظٍِ ۚ}

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 aswj 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 Iqd, 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.  

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):

ابنِبابويه:ِقالِحدثناِمُمدِبنِموسىِبنِالمتوكلِ(رضيِاللهِعنه)،ِقال:ِحدثناِعليِبنِالْسينِالسعدآبادي،ِعنِأحْدِبنِأبِِعبدِاللهِالبرقي،ِعنِأبيه،ِعنِابنِأبِِعمير،ِعنِعليِبنِأبِِحْزة،ِعنِأبِِبصير،ِقال:ِقالِأبوِعبدِاللهِ(عليهِالسلَم)،ِفِِقولهِعزِوِجل:ِهُوَِالَّذِيِأَرْسَلَِرَسُولَهُِبِالهُْدىِوَِدِينِِالَْْقِِّلِيُِظْهِرَهُِعَلَىِالدِّينِِكُلِّهِِوَِلَوِْكَرِهَِالْمُشْرِكُونَ.ِقال:ِ

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,

بعد، و لا ينزل تأويلها حتى يخرج القائم (عليه السلام).

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):
'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.

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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!’

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]’.*

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28 كمال الدين و تقام السنة: 670/16، يتابع المودة: 423.
29 Al Ihtijaj Al Tabarsy