

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 وَتَعَجَّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Awaiting and Praying the Reappearance of the 12th Imam^{-ajfj}

In several Holy Verses (**3:200, 6:158, 10:20, 20:135**), Allah^{-azwj} Commands believers to wait, the above Verses and interpretation by Ahl Al-Bayt^{-asws} are given in the Appendix I. Here, we will just see what are the meanings of the 'wait' to which we have been Commanded to?

In above cited Verses, 'Wait' refers to until the time of relief and establishment of religion of Allah^{-azwj} upon the reappearance of the 12th Imam^{-asws}, and awaiting to that time means to stay away from establishing the governers and seeking public positions, but instead one to focus oneself on the acts of worship, self-purification while practicing solitude, as was the *Sunnah* (Traditions) of our 4-11th Imams^{-asws}, after what had happened at Karbala. It is important to note that the Imam^{-asws} have acted upon the Divine Commands, Revealed to them^{-asws} in the Sealed Tablet and each one of them^{-asws} opened his^{-asws} Sealed Documents of the Tablet and acted accordingly¹, hence the nine Imams^{-asws} devoted their^{-asws} time worshipping and teaching religion to their^{-asws} followers. And similarly, during the Grand Occultation, we are urged to wait until a Caller, from the Heavens, announces the reappearance of the 12th Imam^{-ajfj}, only then a believer must become active in supporting the cause of the 12th Imam^{-ajfj}, see for example Ahadith in Appendix II.

However, in the meantime, we are asked to beseech to Allah^{-azwj} to Hasten the reappearance of the 12th Divine Imam^{-ajfj}, as Allah^{-azwj} Brings Forward whatever He^{-azwj} so Likes and Delays

حدثنا محمد بن الحسن رضي الله عنه قال حدثنا محمد بن الحسن الصفار و سعد بن عبد الله و عبد الله بن جعفر الحميري جميعا قالوا حدثنا محمد بن عيسى بن عبيد قال 1 أخبرنا الحسن بن سماعة عن جعفر بن سماعة عن أبي عبد الله ع قال نزل جبرئيل ع علي النبي ص بصحيفة من حدثنا أبو القاسم الهاشمي قال حدثني عبيد بن نفيس الأنصاري قال السماء لم ينزل الله تبارك و تعالی من السماء كتابا مثلها قط قبلها و لا بعدها مختوما فيه خواتيم من ذهب فقال له يا محمد هذه وصيتك إلى النجيب من أهلك قال يا جبرئيل و من النجيب من أهلي قال علي بن أبي طالب مره إذا توفيت أن يفك خاتما منها و يعمل بما فيه فلما قبض رسول الله ص فك علي ع خاتما ثم عمل بما فيه ما تعداه ثم دفع الصحيفة إلى الحسن بن علي ع ففك خاتما و عمل بما فيه ما تعداه ثم دفعها إلى الحسين بن علي ع ففك خاتما فوجد فيه أن اخرج بقوم إلى الشهادة لا شهادة لهم إلا معك و اشر نفسك لله عز و جل فعمل بما فيه ما تعداه ثم دفعها إلى رجل بعده ففك خاتما فوجد فيه أطرق و اصمت و الزم منزلك و اعبد ريك حتى يأتيك اليقين ثم دفعها إلى رجل بعده ففك خاتما فوجد فيه أن حدث الناس و أفتهم و انشر علم آبائك و لا تخافن أحدا! إلا الله فإنك في حرز الله و ضمائه و أمر بدفعها فدفعها إلى من بعده و يدفعها من بعده إلى من بعده إلى يوم القيامة It was narrated to me by Mohammed ibn Hassan, who from Mohammed ibn Hassan al-Safar, Saeed ibn Abdullah and Abdullah ibn Jafar Hammari, who from Mohammed ibn Isa ibn Youbad, who from Abu al-Qasim Hashimi, who from Youbad ibn Nafees Ansari, who from Hassan ibn Sama, who from Jafar bin Sama who said the following:

Imam Jafar-e-Sadiq^{-asws} said: Angel Jibrael^{-as} descended from the Heavens with a 'Tablet' and gave it to Prophet^{-saww}. The Divine Tablet was unique in that, that a similar one was neither revealed before nor it was sent down afterwards. The 'Tablet' was secured by several gold seals, hence Gabriel^{-as} informed Prophet^{-saww} that it is your 'Will' for those^{-asws} who have an elevated status among your^{-saww} descendants. Prophet Mohammed^{-saww} asked: O Gabriel^{-as}! Tell me^{-saww} who have the elevated status among my^{-saww} descendants? Gabriel^{-as} said: 'The first one is Ali^{-asws} ibn Abi Talib^{-asws}, who will, after your departure from this world, break one of its seals (marked for him) and act upon the instructions accordingly. Thus, after the Shahadat of Prophet^{-saww}, Imam Ali^{-asws} broke one seal and acted upon the instructions, which were laid out in the Divine Tablet. The Tablet then inherited by Imam Hassan^{-asws}, Imam Hassan^{-asws} broke its second seal and acted upon what was inscribed for him. The Tablet was handed over to Imam Hussain^{-asws} who broke its seal related to him^{-asws} and opened the Tablet, it was written that he^{-asws} should rise up in order to be martyred and only those will meet martyrdom who will fight in his^{-asws} support. Thus Imam^{-asws} acted upon these (Divine) Instructions.

Subsequently, this Tablet was transferred to the One (Imam Zain-ul-Abadeen^{-asws}) who broke his part of the seal and it was written for him to keep silent and prefer solitude and concentration on worship for the attainment of 'Yaqeen' (proximity to Allah^{-azwj}). Afterward the Tablet was forwarded to the One (Imam Mohammed Baqir^{-asws}), who found out after breaking his part of the seal that convey to people the Ahadith of your forefathers and the knowledge of your ancestor without any fear, as Allah^{-azwj} is your Guardian. And with the Command to pass the Tablet to the Imam^{-asws} after you^{-asws}. That's how this Tablet was transferred from one Imam^{-asws} to another and will continue until the Doom's Day. كمال الدين و تمام النعمة، ج 1، ص: 232

whatever He^{-azwj} so Prefers – the concept of Bada, see for example, [Bada – Moving Forward or Delaying | Hubeali.com](#).

What should we be doing during the Grand Occultation?

عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى الْعُلَوِيِّ عَنْ حَيْدَرَ بْنِ مُحَمَّدِ السَّمَرَقَنْدِيِّ عَنْ أَبِي عَمْرٍو الْكَنْبِيِّ عَنْ حَمْدَوَيْهِ بْنِ بِشْرِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحُسَيْنِ الرِّضَا ع إِنَّ عَبْدَ اللَّهِ بْنَ بُكَيْرٍ يَرُوي حَدِيثًا وَ يَتَأَوَّلُهُ وَ أَنَا أُحِبُّ أَنْ أُعْرِضَهُ عَلَيْكَ فَقَالَ مَا ذَاكَ الْحَدِيثُ قُلْتُ قَالَ ابْنُ بُكَيْرٍ حَدَّثَنِي عُبَيْدُ بْنُ زُرَّارَةَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع أَيَّامَ خُرُوجِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ مُحَمَّدَ بْنَ عَبْدِ اللَّهِ قَدْ خَرَجَ وَ أَجَابَهُ النَّاسُ فَمَا تَقُولُ فِي الْخُرُوجِ مَعَهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع اسْكُنْ مَا سَكَنتِ السَّمَاءُ وَ الْأَرْضُ فَقَالَ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ فِإِذَا كَانَ الْأَمْرُ هَكَذَا فَلَمْ يَكُنْ خُرُوجًا مَا سَكَنتِ السَّمَاءُ وَ الْأَرْضُ فَمَا مِنْ قَائِمٍ وَ مَا مِنْ خُرُوجٍ فَقَالَ أَبُو الْحُسَيْنِ صَدَقَ أَبُو عَبْدِ اللَّهِ ع وَ لَيْسَ الْأَمْرُ عَلَى مَا تَأَوَّلُهُ ابْنُ بُكَيْرٍ إِيمًا قَالَ أَبُو عَبْدِ اللَّهِ ع اسْكُنْ مَا سَكَنتِ السَّمَاءُ مِنَ الْبِدَاءِ وَ الْأَرْضُ مِنَ الْخُسْفِ بِالْحَيْشِ

Ahmed ibn Mohammed ibn Isa Alavi, who Haider ibn Mohammed Samar Qandi, who from abu Ummero al-Ladshi, who from Hamidia ibn Bashir, who from Mohammed ibn Isa, who from al-Hussain ibn Khalid who has narrated the following:

I once asked from Abu al-Hassan al-Reza^{-asws} that I have heard a hadith from Abdullah ibn Bakir and he gave an interpretation for it but I would like to hear from yourself^{-asws}. The Imam^{-asws} said: Narrate it to me. I (the narrator) said: Ibn Kaseer says that I have heard it from Aubaad ibn Zaara that once I was in the service of Imam Jafar-e-Sadiq^{-asws} at the time when Mohammed ibn Abdullah ibn Hassan² had initiated a revolt against the government. At that time, a person from our companions came and asked from the Imam^{-asws}: ‘May I be sacrificed for your cause. Mohammed ibn Hassan has risen up against the ruler and people have started supporting him. What do you say about our involvement? Shall we support him in his uprising? Imam^{-asws} replied: You should remain inactive until the skies and the earth are silent.

Abdullah ibn Bakir says about this (Hadith) that since the instructions have been issued to **keep silent until the earth and the skies are quiet and stationary so there will neither be any establishment of a leader nor there will be a rising (against unjust government)**. Abu Al-Hassan Al-Reza^{-asws} replied: Abu Al-Hassan (Imam Jafar-e-Sadiq^{-asws}) said the truth but interpretation of ibn Bakir is wrong. Abu al Hassan^{-asws} has said: **Remain inactive until the skies and the earth are silent. It means until there is no ‘Call’ from the skies and until the cracks opens up the earth.**³

مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْحَمِيرِيِّ عَنِ مُحَمَّدِ بْنِ عَيْسَى وَ الْحُسَيْنِ بْنِ طَرِيفٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سَنَانٍ قَالَ دَخَلْتُ أَنَا وَ أَبِي عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ كَيْفَ أَنْتُمْ إِذَا صِرْتُمْ فِي حَالٍ لَا يَكُونُ فِيهَا إِمَامٌ هُدًى وَ لَا عِلْمٌ يَرَى فَلَا يَنْجُو مِنْ تِلْكَ الْحُبَيْرَةِ إِلَّا مَنْ دَعَا بِدَعَاءِ الْحَرِيقِ فَقَالَ أَبِي هَذَا وَ اللَّهُ الْبَلَاءُ فَكَيْفَ نَصْنَعُ جُعِلْتُ فِدَاكَ حِينَئِذٍ قَالَ إِذَا كَانَ ذَلِكَ وَ لَنْ تُدْرِكُهُ فَتَمَسَّكُوا بِمَا فِي أَيْدِيكُمْ حَتَّى يَصْحَ لَكُمْ الْأَمْرُ

It has been narrated by Mohammed ibn Hammam, who from Al-Hamarry, who from Mohammed Ibn Isa and Al-Hussan ibn Tareef and all of them from Hammad ibn Isa, who from Abd Allah ibn Sanan, who says my father and I went to Abd Allah^{-asws}:

² Mohammed ibn Abdullah Mohsin ibn Hassan Mussanna ibn al-Hassan^{asws} ibn Ali^{asws} ibn Abi Talib^{asws}.

³ Bihar-ul-Anwar, vol. 52, pg. 189

Imam^{-asws} asked us: What will you do when you will be under those conditions when you will not be able to consult 'إِمَامٌ هَدَى' the Imam^{-asws} of Guidance, neither you will find the 'عَلَمٌ يَرَى' a flag (to get yourselves organised), nor there will be a way for deliverance and you will be in total chaos.

My father said: Of course that time will be of a great test, may I be sacrificed for you^{-asws} what shall we do at that time?

The Imam^{-asws} replied: When you come across such time, you better act on the Instructions (our^{-asws} Ahadith), which you already have with you (in your hands), until you find the Just Imam^{-asws}.⁴

مُحَمَّدُ بْنُ هَمَّامٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ أَبِيهِ عَنِ سَمَاعَةَ عَنِ صَالِحِ بْنِ نَبِيطٍ وَ بَكْرِ الْمُثَنَّى جَمِيعاً عَنِ أَبِي جَعْفَرِ الْبَاقِرِ ع أَنَّهُ قَالَ هَلَكَ أَصْحَابُ الْمَحَاضِرِ وَ نَجَا الْمُقَرَّبُونَ وَ تَبَتَ الْحِصْنُ عَلَى أَوْتَادِهَا إِنَّ بَعْدَ الْعَمِّ فَتْحاً عَجِيباً

Mohammed ibn Hammam and Mohammed ibn Hassan ibn Mohammed and they all from Hassan ibn Mohammed ibn Jamhoria, who from his father, who from Samah, who from Salay ibn Nabbat and Bakr Musnah and they both have narrated:

Abu Abdullah^{-asws}'s father Abu Jafar^{-asws} al-Baqir^{-asws} has said: The ones who would strive for earlier establishment of the truth (Just rule) will be killed since the foundations of the forts of unjust (governments) will remain deeply rooted. Indeed, there will be a grand victory after an extended suppression.⁵

Is our Beseaching for Tajeel (Hastening) of the reappearance of any benefit?

تفسير العياشي عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَوْحَى اللَّهُ إِلَى إِبْرَاهِيمَ أَنَّهُ سَيُؤَدُّ لَكَ فَقَالَ لِسَارَةَ فَقَالَتْ أَأَلِدُ وَ أَنَا عَجُوزٌ فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّمَا سَتَلِدُ وَ يُعَذِّبُ أَوْلَادُهَا أَرْبَعِمِائَةَ سَنَةٍ بِرَدِّهَا الْكَلَامَ عَلَيَّ

Tafseer Al Ayyashi, from Al Fazl Bin Abu Qurrah who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Revealed to Ibrahim^{-as}: "There shall be a new-born for you^{-as}!" He^{-as} said to Sarah^{-as}. She^{-as} said: ***'Shall I bear a son when I am a very old woman [11:72].*** Allah^{-azwj} Revealed to him^{-as}: 'She^{-as} will be giving birth and her^{-as} children would be tormented for four hundred years due to her^{-as} rebutting the Speech to Me^{-azwj}!'

قَالَ فَلَمَّا طَالَ عَلَى بَنِي إِسْرَائِيلَ الْعَذَابُ ضَجُّوا وَ بَكَوا إِلَى اللَّهِ أَرْبَعِينَ صَبَاحاً فَأَوْحَى اللَّهُ إِلَى مُوسَى وَ هَارُونَ يُخَلِّصُهُمْ مِنْ فِرْعَوْنَ فَحَطَّ عَنْهُمْ سَبْعِينَ وَ مِائَةَ سَنَةٍ

Imam^{-asws} said: 'When the torment was prolonged upon the children of Israel, they clamoured and cried to Allah^{-azwj} for forty mornings. Allah^{-azwj} Revealed to Musa^{-as} and Haroun^{-as} that He⁻

⁴ بحارالأنوار ج : 52 ص : 133

⁵ Ibid, h, 47

azwj would Rescue them from Pharaoh^{-la}. It has moved away from them for one hundred and seventy years.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَكَذَا أَنْتُمْ لَوْ فَعَلْتُمْ لَفَرَّجَ اللَّهُ عَنَّا فَأَمَّا إِذْ لَمْ تَكُونُوا فَإِنَّ الْأَمْرَ يَنْتَهِي إِلَى مُنْتَهَاهُ.

He (the narrator) said, ‘Abu Abdullah^{-asws} said: ‘That is how you (Shias), if you were to do so, Allah^{-azwj} would Relieve us^{-asws}. As for when you are not being so, then the matter will end up to its endpoint’.⁶

Praying for the Relief is from the best of the Ibadah:

الخصال في حَبْرِ الْأَعْمَشِ قَالَ الصَّادِقُ ع مِنْ دِينِ الْأَيْمَةِ الْوَرَعُ وَالْعِفَّةُ وَالصَّلَاحُ إِلَى قَوْلِهِ وَانْتَظِرْ الْفَرَجَ بِالصَّبْرِ.

(The book) ‘Al Khisal’ in a Hadeeth by Al Amsh,

‘Al-Sadiq^{-asws} said: ‘From the religion of the Imams^{-asws} is the devoutness, and the chastity, and the righteousness’ – up to his^{-asws} words: ‘And awaiting the relief with the patience’.⁷

عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آباءه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ أَعْمَالِ أُمَّتِي أَنْتَظِرُ فَرَجَ اللَّهِ عَزَّ وَجَلَّ.

(The book) ‘Uyoon Akhbar Al-Reza^{-asws}’ – By the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The most superior of deeds of my^{-saww} community is awaiting the Relief of Allah^{-azwj} Mighty and Majestic’.⁸

الإحتجاج عن أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي خَالِدِ الْكَابَلِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ تَمُنَّدُ الْعَيْبَةُ بِوَلِيِّ اللَّهِ الثَّانِي عَشَرَ مِنْ أَوْصِيَاءِ رَسُولِ اللَّهِ ص وَالْأَيْمَةُ بَعْدَهُ

(The book) ‘Al Ihtijaj’ – From Abu Hamza Al Sumali, from Abu Khalid Al Kabuly,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘The occultation with a Guardian^{-asws} of Allah^{-azwj} will be extended, the twelfth from the successors^{-asws} of Rasool-Allah^{-saww} and the Imams^{-asws} from after him^{-saww}.

يَا أَبَا خَالِدٍ إِنَّ أَهْلَ زَمَانِ غَيْبَتِهِ الْفَائِلُونَ بِإِمَامَتِهِ الْمُنْتَظِرُونَ لِيُظْهِرَهُ أَفْضَلُ أَهْلِ كُلِّ زَمَانٍ لِأَنَّ اللَّهَ تَعَالَى ذَكَرَهُ أَعْطَاهُمْ مِنَ الْعُمُولِ وَالْأَفْهَامِ وَالْمَعْرِفَةِ مَا صَارَتْ بِهِ الْعَيْبَةُ عِنْدَهُمْ بِمَنْزِلَةِ الْمَشَاهِدَةِ وَجَعَلَهُمْ فِي ذَلِكَ الزَّمَانِ بِمَنْزِلَةِ الْمُجَاهِدِينَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص بِالسِّيْفِ

O Abu Khalid! The people of the time of his^{-ajfj} occultation, the speakers (believers) with his^{-ajfj} Imamate, the ones awaiting his^{-ajfj} appearance would be more superior than the people of every time period, because Allah^{-azwj}, Exalted is His^{-azwj} Mention will be Giving them, from the intellects and the understanding and the recognition, what would make the occultation in their view to be at the status of eye-witnessing, and He^{-azwj} will Make them, during that time, to be at the status of the fighters with the sword in front of Rasool-Allah^{-azwj}.

⁶ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{ajfj}, Ch 22 H 34

⁷ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{ajfj}, Ch 22 H 1

⁸ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{ajfj}, Ch 22 H 2

أُولَئِكَ الْمُخْلَصُونَ حَقًّا وَ شَيْعَتُنَا صِدْقًا وَ الدُّعَاةُ إِلَى دِينِ اللَّهِ سِرًّا وَ جَهْرًا وَ قَالَ ع انتِظَارُ الْفَرَجِ مِنْ أَعْظَمِ الْفَرَجِ.

They are the truly sincere ones, and our^{-asws} sincere Shias, and the callers to the religion of Allah^{-azwj} secretly and openly'. And he^{-asws} said: 'Awaiting the relief is from the mightiest reliefs''.⁹

الغيبة للشيخ الطوسي الفاضل عن ابن فضال عن ثعلبة بن ميمون قال اعرف امامك فيانك اذا عرفته لم يصرك تقدم هذا الامر او تاخر ومن عرف امامه ثم مات قبل ان يرى هذا الامر ثم خرج القائم ع كان له من الاجر كمن كان مع القائم في فسطاطه.

(The book) 'Al Ghayba' of the Sheykh Al Tusi – Al Fazl, from Ibn Fazzal, from Sa'alba Bin Maymoun who said,

'Recognise your Imam^{-asws}, for when you have recognised him^{-asws}, it would not harm you whether this matter is brought forward or is delayed. And the one who recognises his Imam^{-asws}, then dies before he sees this matter, then Al-Qaim^{-ajfj} emerges, for him would be the Recompense of like the one who would be with Al-Qaim^{-ajfj} in his^{-ajfj} pavilion''.¹⁰

Appendix I: Await for the Relief

VERSE 3:200

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {3:200}

O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah in order to be successful [3:200]

حدثنا محمد بن عيسى واحمد بن محمد بن الحسن بن محبوب عن يعقوب السراج قال قلت لابي عبد الله عليه السلام تخلوا الارض من عالم منكم حتى يظهر تفرع إليه الناس في حلالهم وحرامهم فقال يا ابا يوسف لا ان ذلك لبيّن في كتاب الله تعالى فقال يا ايها الذين آمنوا اصبروا وصابروا عدوكم ممن يخالفكم وربطوا امامكم واتقوا الله فيما يأمركم وفرض عليكم.

It has been narrated to us by Muhammad Bin Isa, and Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Yaqoub Al-Siraaj who said:

'I said to Abu Abdullah^{-asws}, 'Will the earth ever be empty from a Knowledgeable one^{-asws} from among you^{-asws} that the people can resort to regarding their Permissibles and their Prohibitions?' He^{-asws} said: 'O Abu Yusuf, No. That has been Explained in the Book of Allah^{-azwj}. He^{-azwj} Said: ***O you who believe! Be patient and excel in patience [3:200]***, from your enemies that are against you, "***and remain steadfast***" with your Imam^{-asws} "***and fear Allah^{-azwj}***", in what He^{-azwj} has Commanded you and Obligated upon you'.¹¹

⁹ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{ajfj}, Ch 22 H 4

¹⁰ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{ajfj}, Ch 22 H 30

¹¹ Basaair Al Darajaat – P 10 Ch 10 H 16

ابن بابويه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن علي بن أسباط، عن ابن أبي حمزة، عن أبي بصير، قال: سألت أبا الحسن (عليه السلام) عن قول الله عز و جل: يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا. فقال: «اصبروا على المصائب، و صابروهم على التقية، و رابطوا على ما تقتدون به، وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ».

Ibn babuwayh said, 'Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Aal Husayn Bin Abu Al Khataab, from Ali Bin Asbaat, from Ibn Abu Hamza, from Abu Baseer, said,

'I asked Abu Al-Hassan^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **O you who believe! Be patient, and excel in patience, and remain steadfast [3:200]**. So he^{-asws} said: '**Be patient** - upon the difficulties, **and excel in patience** – they are the ones upon the Taqiyya (dissimulation), **and remain steadfast** – upon what you (Shias) are following, **and fear Allah, in order to be successful**.'¹²

محمد بن إبراهيم النعماني، قال: أخبرنا علي بن أحمد بن البندنجي، عن عبيد الله بن موسى العباسي، عن هارون بن مسلم، عن القاسم بن عروة، عن بريد بن معاوية العجلي، عن أبي جعفر محمد بن علي الباقر (عليه السلام)، في قوله: يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا. قال: «اصبروا على أداء الفرائض، و صابروا عدوكم، و رابطوا إمامكم المنتظر».

Muhammad Bin Ibrahim Al No'mani, from Ali Bin Ahmad Bin Al Bandanayji, from Ubeydullah Bin Musa Al Abbas, from Haroun Bin Muslim, from Al Qasim Bin Urwa, from Bureyd Bin Muawiyah Al Ajaly,

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} regarding His^{-azwj} Words **O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah in order to be successful [3:200]**. He^{-asws} said: '**Be patient** upon the fulfilment of the Obligations, **and excel in patience** from your enemies, **and remain steadfast** upon your Imam^{-asws}, the Awaited one^{-asws}'¹³.

عنه، قال: أخبرنا علي بن أحمد، قال: أخبرنا عبيد الله بن موسى، عن علي بن إبراهيم بن هاشم، عن علي بن إسماعيل، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي الطفيل، عن أبي جعفر محمد ابن علي، عن أبيه علي بن الحسين (عليهم السلام): «أن ابن عباس بعث إليه من يسأله عن هذه الآية: يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا فغضب علي بن الحسين (عليهما السلام) و قال للسائل: وددت أن الذي أمرك بهذا واجهني به – ثم قال: - نزلت في أبي وفينا، و لم يكن الرباط الذي أمرنا به بعد، و سيكون ذلك ذرية من نسلنا المرابط».

From him (Al No'mani), from Ali Bin Ahmad, from Ubeydullah Bin Musa, from Ali Bin Ibrahim Bin Hashim, from Ali Bin Ismail, from Hamaad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

(It has been narrated) from Abu Ja'far Muhammad^{-asws} Ibn Ali^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws}. Ibn Abbas sent someone to him^{-asws} to ask about this Verse **O you who believe! Be patient and excel in patience and remain steadfast [3:200]**. So Ali^{-asws} Bin Al-Husayn^{-asws} got unhappy and said to the questioner: 'I^{-asws} would have like it that the one who ordered you with this would face me!' Then he^{-asws} said: It was Revealed regarding my^{-asws} father^{-asws} and regarding us^{-asws}, and the steadfastness has not been Commanded for after it, and that would be happening by our^{-asws} descendants, the steadfast ones'.

¹² معاني الأخبار: 1/369.

¹³ الغيبة: 13/199.

ثم قال: «أما إن في صلبه- يعني ابن عباس- وديعة ذرئت لنار جهنم، سيخرجون أقواما من دين الله أفواجا، و ستصيب الأرض بدماء فراخ من فراخ آل محمد (عليهم السلام)، تنهض تلك الفراخ في غير وقت، و تطلب غير مدرك، و يرباط الذين آمنوا، و يصبرون و يصابرون حتى يحكم الله و هو خير الحاكمين».

Then he^{-asws} said: 'But, in his loins' – meaning Ibn Abbas – 'are offspring assigned to the Fire of Hell. People would be exiting from the Religion of Allah^{-azwj} in armies, and the earth would be stained by the blood of the young ones upon young ones from the Progeny^{-asws} of Muhammad^{-saww}. Those young ones would be arisen before their time, and would be sought without being aware of it, and those who believe would be steadfast, and observe patience, and excel in patience until Allah^{-azwj} Judges, and He^{-azwj} is the best of the judges'.¹⁴

العياشي: عن مسعدة بن صدقة، عن أبي عبد الله (عليه السلام)، في قول الله تبارك و تعالى: «اصْبِرُوا يَقُولُ: عن المعاصي وَ صَابِرُوا عَلَى الْفِرَاقِ وَ اتَّقُوا اللَّهَ يَقُولُ: مروا بالمعروف و انهوا عن المنكر

Al Ayyashi, from Mas'ada Bin Sadaqa,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Blessed and High **Be patient [3:200]**, He^{-azwj} is Saying – Upon the sin; **and excel in patience** – upon the Obligations; **and fear Allah** – enjoining the good and forbidding from the evil'.

- ثم قال- و أي منكر أنكر من ظلم الامة لنا و قتلهم إيانا! وَ رَابِطُوا يَقُولُ: في سبيل الله، و نحن السبيل فيما بين الله تعالى و خلقه، و نحن الرباط الأذني، فمن جاهد عنا، فقد جاهد عن النبي (صلى الله عليه و آله) و ما جاء به من عند الله لَعَلَّكُمْ تُفْلِحُونَ يَقُولُ: لعل الجنة توجب لكم إن فعلتم ذلك،

Then he^{-asws} said: 'And which evil is more evil than the injustices perpetrated by the community upon us^{-asws} and their killing us^{-asws}? **and remain steadfast** – in the Way of Allah^{-azwj}. And we^{-asws} are the Way of Allah^{-azwj} regarding what is between Allah^{-azwj} the High and His^{-azwj} creatures, and we^{-asws} are the steadfast ones. So the one who fought against us^{-asws} has fought against the Prophet^{-saww} and what he^{-saww} came with from the Presence of Allah^{-azwj} **that you may be successful** – perhaps the Paradise would be Obligated for you if you were to do that.

و نظيرها من قول الله: وَ مَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ قَالَ إِنِّي مِنَ الْمُسْلِمِينَ و لو كانت هذه الآية في المؤذنين كما فسرها المفسرون لفاض القدريّة و أهل البدع معهم».

And its counterpart is from the Words of Allah^{-azwj} **And who speaks better than he who calls to Allah and does righteous deeds, and says: I am from the submitters? [41:33]** And had this Verse been regarding the Callers to the Prayer (Muezzins) as has (wrongly) been interpreted by the commentators, the success is for the Qadiriyya and the people of the innovations with them'.¹⁵

¹⁴ الغيبة: 12 / 199.

¹⁵ تفسير العياشي 1: 197 / 212.

عن بريد، عن أبي جعفر (عليه السلام)، في قوله: اصْبِرُوا يعني بذلك عن المعاصي وَ صَابِرُوا يعني التقية وَ رَابِطُوا يعني الأئمة (عليهم السلام). ثم قال: «أ تدري ما معنى البدوا ما لبدنا، فإذا تحركنا فتحركوا؟ وَ اتَّقُوا الله ما لبدنا، رِبِكُمْ لَعَلَّكُمْ تُفْلِحُونَ».

From Bureyd,

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words **Be patient [3:200]** – it Means by that, upon the sin; **and excel in patience** – Meaning the dissimulation; **and remain steadfast**. Then he^{-asws} said: 'Do you know what is the meaning of the remaining (steadfast) what we^{-asws} are steadfast upon. So when we^{-asws} make a move, so you move (as well). **and fear Allah, your Lord for what we adhere to so that you may be successful**'.

قال: قلت: جعلت فداك، إنما نقرؤها وَ اتَّقُوا الله قال: «أنتم تقرؤونها كذا، و نحن نقرؤها هكذا».

I said, May I be sacrificed for you^{-asws}! But rather, we are reciting it as **and fear Allah**'. He^{-asws} said: 'You all are reciting it like that, and we^{-asws} are reciting it like this'.¹⁶

الشيخ في (مجالسه) بإسناده، حذفناه اختصاراً، في حديث أبي زر، قال له رسول الله (صلى الله عليه و آله): «يا أبا زر، أتعلم في أي شيء أنزلت هذه الآية اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا وَ اتَّقُوا الله لَعَلَّكُمْ تُفْلِحُونَ»؟ قلت: لا، فداك أبي و أمي. قال: «في انتظار الصلاة خلف الصلاة».

Al Sheykh in his Majaalis, by his chain we deleted for shortening,

In a Hadeeth of Abu Zarr^{-ra}. Rasool-Allah^{-saww} said to him^{-ra}: 'O Abu Zarr^{-ra}! Do you^{-ra} know regarding which thing this Verse was Revealed **O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah, that you may be successful [3:200]**?' I^{-ra} said, 'No, may my^{-ra} father and my^{-ra} mother be sacrificed for you^{-saww}!' He^{-saww} said: 'Regarding waiting for the *Salat* after the *Salat*'.¹⁷

عن أبي الطفيل، عن أبي جعفر (عليه السلام)، في هذه الآية، قال: «نزلت فينا».

From Abu Tufayl,

(It has been narrated) from Abu Ja'far^{-asws} regarding this Verse (3:200), said: 'It was Revealed regarding us^{-asws}'.¹⁸

VERSE 6:158

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ ۗ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا ۗ قُلْ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ {6:158}

Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? The day some of the Signs of your Lord do

¹⁶ تفسير العياشي 1: 202 / 213.

ورد هذا الحديث في الأمالي 2: 138-155، ولكن لم نجد هذه القطعة فيه، ووردت في مكارم الأخلاق: 467، الوسائل 3: 86 / 8،

¹⁸ تفسير العياشي 1: 201 / 213.

come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman. Say, 'Await, (for) we are awaiting (too)' [6:158]

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام واما قوله: " وجاء ربك والملك صفا صفا " وقوله: " هل ينظرون الا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فذلك كله حق وليست له جنة جل ذكره كجنة خلقه وانه رب كل شئ ورب شئ من كتاب الله عزوجل يكون تأويله على غير تنزيله، ولا يشبه تأويل كلام البشر ولا فعل البشر،

In the book Al-Ihtijaj Al-Tabarsy, reporting it –

'From Amir-Al-Momineen^{-asws}: 'And as for His^{-azwj} Words: **And your Lord and the Angels would come in rows and rows [89:22]**, and His^{-azwj} Words: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]**, so that is all true. And there is no physical (body) for Him^{-azwj}, like the physical (body) of His^{-azwj} creatures. And He^{-azwj} is the Lord^{-azwj} of everything. The interpretation (Taweel) of the Book of Allah^{-azwj} Mighty and Majestic is upon other than its Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.¹⁹

علي بن إبراهيم، قال: حدثني أبي، عن صفوان، عن ابن مسكان، عن أبي بصير، عن أبي جعفر (عليه السلام)، في قوله: يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ قَال: «نزلت: **أو اكتسبت**» في إيمانها خيراً فُلِ انْتِظَرُوا إِنَّا مُنْتَظَرُونَ، قال: «إذا طلعت الشمس من مغربها فكل من آمن في ذلك اليوم لا ينفعه إيمانه».

Ali Bin Ibrahim said, 'My father narrated to me, from Safwan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{-asws} regarding His^{-azwj} Words: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]**. He^{-asws} said: 'It was Revealed as: **Or gained goodness during its Eman. Say, 'Await, (for) we are awaiting (too)' [6:158]**'.

قال: «إذا طلعت الشمس من مغربها فكل من آمن في ذلك اليوم لا ينفعه إيمانه».

He^{-asws} said: 'When the sun emerges from its west, so everyone who believes during that day, its Eman would not benefit it'²⁰.

مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ أَلِيْمَانَ عَنْ مَنِيعِ بْنِ الْحُجَّاجِ عَنْ يُونُسَ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) (فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ يَعْنِي فِي الْمِيثَاقِ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قَالَ الْإِفْرَارُ بِالْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)) حَاصَةً قَالَ لَا يَنْفَعُ إِيْمَانُهَا لِأَنَّهَا سَلِيَتْ .

Muhammad Bin Yahya, from Hamdan Bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Mani'e Bin Al Hajjaj, from Yunus, from Hisham Bin Al Hakam,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **a soul will not benefit from its Eman which had not believed from before [6:158]** – Meaning during the Covenant, **or earned goodness during its Eman [6:158]**. He^{-asws} said: 'The

¹⁹ Tafseer Noor Al Thaqaalayn – Ch 89 H 21

²⁰ تفسير القتي 1: 221

acknowledgement with the Prophets^{-as} and the successors^{-as} and Amir Al-Momineen^{-asws} in particular'. He^{-asws} said: 'Its *Eman* would not benefit it because it would have been Confiscated'.²¹

ابن بابويه، قال: حدثني أبي (رضي الله عنه)، قال: حدثنا سعد بن عبد الله، قال: حدثنا محمد بن الحسين بن أبي الخطاب، عن الحسن بن محبوب، عن علي بن رئاب، عن أبي عبد الله (عليه السلام)، أنه قال في قول الله عز وجل: **يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ. فَقَالَ (عليه السلام): «الآيات: الأئمة، والآية المنتظرة: القائم (عليه السلام)، فيومئذ لا ينفع نفساً إيمانها لم تكن آمنت من قبل قيامه بالسيف، وإن آمنت بمن تقدم من آباءه (عليهم السلام)».**

Ibn Babuwayh said, 'My father narrated to me, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hassan Bin Mahboub, from Ali Bin Ra'aib,

(It has been narrated) from Abu Abdullah^{-asws} having said regarding the Words of Allah^{-azwj} Mighty and Majestic: ***The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before [6:158]***, so he^{-asws} said: 'The Signs – The Imams^{-asws}, and the Sign which is awaited – Al-Qaim^{-asws}. Thus, on that day ***a soul will not benefit from its Eman which had not believed from before [6:158]*** his^{-asws} rising by the sword and believed in the ones who had preceded from his^{-asws} forefathers^{-asws}'.²²

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْهَمَيْرِيِّ قَالَ اجْتَمَعْتُ أَنَا وَ الشَّيْخُ أَبُو عَمْرٍو رَحِمَهُ اللَّهُ عِنْدَ أَحْمَدَ بْنِ إِسْحَاقَ فَعَمَّرَنِي أَحْمَدُ بْنُ إِسْحَاقَ أَنْ أَسْأَلَهُ عَنِ الْخَلْفِ فَكُلْتُ لَهُ يَا أَبَا عَمْرٍو إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ شَيْءٍ وَ مَا أَنَا بِشَاكٍ فِيمَا أُرِيدُ أَنْ أَسْأَلَكَ عَنْهُ فَإِنَّ اعْتِقَادِي وَ دِينِي أَنَّ الْأَرْضَ لَا تَخْلُو مِنْ حَاجَةٍ إِلَّا إِذَا كَانَ قَبْلَ يَوْمِ الْقِيَامَةِ بِأَرْبَعِينَ يَوْماً فَإِذَا كَانَ ذَلِكَ رُفِعَتِ الْحِجَّةُ وَ أُغْلِقَ بَابُ التَّوْبَةِ فَلَمْ يَكُنْ يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا

Muhammad Bin Abdullah and Muhammad Bin Yahya, altogether from Abdullah Bin Ja'far Al Humeiry who said,

'I and Sheykh Abu Amro, may Allah^{-azwj} be Pleased with him, gathered in the presence of Ahmad Bin Is'haq. So Ahmad Bin Is'haq winked at me that I should ask him about the replacement (Imam^{-asws}). So I said to him, 'O Abu Amro! I want to ask you about something, and I am not with a doubt regarding what I intend to ask you about. So my belief and my Religion is that the earth cannot be empty from a Divine Authority except when it would be just before the Day of Judgment by forty days. So when it would be that, the Divine Authority would be Raised and the door of repentance would be shut. Thus, no soul shall benefit by its *Eman* which it did not belief from before, or goodness having been earned by its *Eman*, ***a soul will not benefit from its Eman which had not believed from before [6:158]***.

فَأَوْلَيْكَ أَشْرَارٌ مِنْ خَلْقِ اللَّهِ عَزَّ وَ جَلَّ وَ هُمْ الَّذِينَ تَقُومُ عَلَيْهِمُ الْقِيَامَةُ وَ لَكِنِّي أَحْبَبْتُ أَنْ أُرْدَادَ يَقِينًا وَ إِنَّ إِبْرَاهِيمَ (عليه السلام) سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ أَنْ يُرِيَهُ كَيْفَ يُحْيِي الْمَوْتَى قَالَ أَوْ لَمْ تُؤْمِنْ قَالَ بَلَى وَ لَكِنِّي لِيَطْمَئِنُّ قَلْبِي

So they would be the most evil of the creatures of Allah^{-azwj} Mighty and Majestic, and they are those against whom the Day of Judgment would be Established. But, I would like to increase conviction and that Ibrahim^{-as} asked his^{-as} Lord^{-azwj} Mighty and Majestic how He^{-azwj} Revives

²¹ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 81

²² 8 /336 كمال الدين و تمام النعمة:

the dead: **He said: “Or do you not believe?” He Said: Yes (I do), but to reassure my heart [2:260].**

وَقَدْ أَخْبَرَنِي أَبُو عَلِيٍّ أَحْمَدُ بْنُ إِسْحَاقَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ وَ قُلْتُ مَنْ أَعَامِلُ أَوْ عَمَّنْ آخِذُ وَ قَوْلٌ مَنْ أَقْبَلُ فَقَالَ لَهُ الْعَمْرِيُّ نَثَقِي فَمَا أَدَى إِلَيْكَ عَنِّي فَعَنِّي يُؤَدِّي وَ مَا قَالَ لَكَ عَنِّي فَعَنِّي يَقُولُ فَاسْتَمِعْ لَهُ وَ أَطِعْ فَإِنَّهُ النَّبِيُّ الْمَأْمُونُ

And Abu Ali Ahmad Bin Is'haq informed me from Abu Al-Hassan^{-asws} (10th Imam^{-asws}) saying, 'I asked him^{-asws} and said, 'So who is the office bearer, or from whom should I take, and whose word should I accept?' So he^{-asws} said to him: 'Al-Amiry is my^{-asws} reliable one, therefore whatever he brings to you from me^{-asws}, so I^{-asws} have put it across, and whatever he says to you from me^{-asws}, so I^{-asws} have said it. Therefore, listen to him and obey, for he is the reliable, the trustworthy'.

وَ أَخْبَرَنِي أَبُو عَلِيٍّ أَنَّهُ سَأَلَ أَبَا مُحَمَّدٍ (عَلَيْهِ السَّلَام) عَنْ مِثْلِ ذَلِكَ فَقَالَ لَهُ الْعَمْرِيُّ وَ ابْنُهُ نَثَقَانِ فَمَا أَدَى إِلَيْكَ عَنِّي فَعَنِّي يُؤَدِيَانِ وَ مَا قَالَ لَكَ عَنِّي يَقُولَانِ فَاسْتَمِعْ لهُمَا وَ أَطِعْهُمَا فَإِنَّهُمَا النَّبِيُّانِ الْمَأْمُونَانِ فَهَذَا قَوْلُ إِمَامَيْنِ قَدْ مَضَى فِيكَ

And Abu Ali informed me that he asked Abu Muhammad^{-asws} (11th Imam^{-asws}) about similar to that, so he^{-asws} said to him: 'Al-Amiry and his son are two reliable ones. So whatever they both bring to you from me^{-asws}, so I^{-asws} have put it across to them, and whatever they both say to you, so I^{-asws} have said it to them. Therefore, listen to them both and obey them, for they are both reliable ones, trustworthy ones. So these are the words of two Imams^{-asws} proceeding with regards to you'.

قَالَ فَخَرَّ أَبُو عَمْرٍو سَاجِدًا وَ بَكَى ثُمَّ قَالَ سَلْ حَاجَتَكَ فَقُلْتُ لَهُ أَنْتَ رَأَيْتَ الْخُلَفَاءَ مِنْ بَعْدِ أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) فَقَالَ إِي وَ اللَّهِ وَ رَفِئْتُهُ مِثْلَ ذَا وَ أَوْمَأَ بِيَدِهِ

He said, 'So Abu Amro fell prostrating and wept. Then he said, 'Ask your need'. So I said to him, 'You have seen the replacement (Imam^{-asws}) from after Abu Muhammad^{-asws}? So he said, 'Yes, by Allah^{-azwj}, and his^{-asws} neck was similar to that', and he gestured by his hand.

فَقُلْتُ لَهُ فَبَقِيَّتْ وَاحِدَةً فَقَالَ لِي هَاتِ قُلْتُ فَالِاسْمُ قَالَ مُحَرَّمٌ عَلَيْكُمْ أَنْ تَسْأَلُوا عَنْ ذَلِكَ وَ لَا أَقُولُ هَذَا مِنْ عِنْدِي فَلَيْسَ لِي أَنْ أُحْلِلَ وَ لَا أُحْرِمَ وَ لَكِنْ عَنْهُ (عَلَيْهِ السَّلَام) فَإِنَّ الْأَمْرَ عِنْدَ السُّلْطَانِ أَنَّ أَبَا مُحَمَّدٍ مَضَى وَ لَمْ يُخْلَفْ وَ لَدَاءً وَ قَسَمَ مِيرَاثَهُ وَ أَخَذَهُ مَنْ لَا حَقَّ لَهُ فِيهِ وَ هُوَ ذَا عِيَالِهِ يَجُولُونَ لَيْسَ أَحَدٌ يَجْسُرُ أَنْ يَتَعَرَّفَ إِلَيْهِمْ أَوْ يُبَيِّلَهُمْ شَيْئًا وَ إِذَا وَقَعَ الْإِسْمُ وَقَعَ الطَّلَبُ فَاتَّقُوا اللَّهَ وَ أَمْسِكُوا عَنْ ذَلِكَ .

So I said to him, 'So there remains one (question)'. So he said to me, 'Give'. I said, 'So (what is) the name?' He said, 'It is Prohibited upon you that you should be asking about that nor will I be saying this from myself. Thus, there isn't for me that I should permit nor that I should prohibit, but it is from him^{-asws}, for the matter with the ruling authority (Caliph Mu'tasim) is that Abu Muhammad^{-asws} passed away and did not leave behind a son, and he^{-asws} distributed his^{-asws} inheritance, and it was taken by the ones who had no right to it with regards to it, and he^{-asws} is with dependents who are roaming around. There isn't anyone bold enough that he should introduce himself to them nor give them anything. And when the name will occur, the

seeking (from the ruling authorities) would occur, therefore fear Allah^{-azwj} and withhold from that'.²³

و عنه، قال: حدثنا المظفر بن جعفر بن المظفر العلوي السمرقندي (رحمه الله)، قال: حدثنا جعفر بن محمد بن مسعود، و حيدر بن محمد بن نعيم السمرقندي جميعاً، [عن محمد بن مسعود العياشي، قال: حدثني علي بن محمد بن شجاع] ، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن علي بن أبي حمزة، عن أبي بصير، قال: قال الصادق جعفر بن محمد (عليهما السلام) في قول الله عز و جل: **يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا**: «يعني خروج القائم المنتظر منا».

And from him, said, 'It was narrated to us by Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy Al Samarqandy, from Ja'far Bin Muhammad Bin Masoud, and Hyder Bin Muhammad Bin Naeem Al Zamarqandy, altogether from Muhammad Bin Masoud Al Ayyashi, from Ali Bin Muhammad Bin Shaja'a, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]:** 'It means the rising of Al-Qaim^{-asws}, and awaiting one from us^{-asws}'.

ثم قال (عليه السلام): «يا أبا بصير، طوبى لشبيعة قائمنا، المنتظرين لظهوره في غيبته، و المطيعين له في ظهوره، أولئك أولياء الله، الذين لا خوف عليهم و لا هم يحزنون».

Then he^{-asws} said: 'O Abu Baseer! Beatitude is for the Shias of our^{-asws} Qaim^{-asws}, the ones awaiting for his^{-asws} appearance during his^{-asws} occultation, and the followers of his^{-asws} during his^{-asws} appearance. They are the friends of Allah^{-azwj}, those upon whom there would neither be fear nor would they be grieving'.²⁴

عن زرارة و حمران و محمد بن مسلم، عن أبي جعفر و أبي عبد الله (عليهما السلام)، في قوله: **يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا**، قال: «طلوع الشمس من المغرب، و خروج الدابة، و الدخان، و الرجل يكون مصرراً و لم يعمل عمل الإيمان، ثم تجيء الآيات فلا ينفعه إيمانه».

From Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} regarding His^{-azwj} Words: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman [6:158].** He^{-asws} said: 'Emergence of the sun from the west, and the coming of the walker (upon the earth), and the man would happen to be adamant and would not be doing a deed of the Eman, then the Signs would come, therefore its Eman would not benefit him'.²⁵

عن حفص بن غياث، عن جعفر بن محمد (عليهما السلام) قال: «سأل رجل أبي (عليه السلام) عن حروب أمير المؤمنين (عليه السلام) و كان السائل من محبينا، قال: فقال أبو جعفر (عليه السلام): إن الله بعث محمداً (صلى الله عليه و آله) بخمسة أسياف: ثلاثة منها شاهرة لا تغمد إلى أن تضع الحرب أوزارها، و لن تضع الحرب أوزارها حتى تطلع الشمس من مغربها، فإذا طلعت الشمس من مغربها آمن الناس كلهم في ذلك اليوم، فيومئذ لا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا».

²³ Al Kafi V 1 – The Book Of Divine Authority CH 77 H 1

²⁴ كمال الدين و تمام النعمة: 54 / 357، ينابيع المودة: 422

²⁵ تفسير العياشي 1: 128 / 384

From Hafis Bin Giyas,

‘From Ja’far Bin Muhammad^{-asws} having said: ‘A man asked my^{-asws} father^{-asws} about the battles of Amir Al-Momineen^{-asws}, and the questioner was from the ones who loved us^{-asws}. So, Abu Ja’far^{-asws} said: ‘Allah^{-azwj} Sent Muhammad^{-saww} with five swords – three of these would be utilised, not sheathed until the battle is placed and it ends, and the battle will never be placed and be ended until the sun emerges from its west. So when the sun emerges from its west, the people would believe, all of them, during that day, but on that day **a soul will not benefit from its Eman which had not believed from before, or earned goodness during its Eman [6:158]**’²⁶

VERSE 10:20

وَيَقُولُونَ لَوْلَا أُنزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقُلْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ {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]

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 ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ.

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 الْمُنْتَظِرِينَ».

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]**’²⁷

و عنه: بإسناده عن محمد بن الفضيل، عن أبي الحسن الرضا (عليه السلام)، قال: سألته عن الفرج. قال: «إن الله عز و جل يقول: فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ».

And from him, by his chain, from Muhammad Bin Al Fazeyl,

²⁶ تفسير العياشي 1: 129/385

²⁷ كمال الدين و تمام النعمة: 17.

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws}, said, 'I asked him^{-asws} about the Relief (Al-Qaim^{-asws}). He^{-asws} said: 'Surely, Allah^{-azwj} Mighty and Majestic is Saying: **therefore wait, for I too am from the waiting ones [10:20]**'.²⁸

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 ارْتَبُوا إِلَيَّ مَعَكُمْ رَقِيبٌ وَ فَاَنْتَظِرُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنتَظِرِينَ، فعليكم بالصبر، فإنه إنما يجيء الفرج على البأس، فقد كان الذين من قبلكم أصبر منكم».

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} Might 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".²⁹

VERSE 20:135

قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبِّصُوا ۗ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى {20:135}

Say: 'Everyone is awaiting, therefore wait, for soon you will come to known who is the companion of the Even Path and who is Guided' [20:135]

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر (عليهما السلام)، قال: «سألت أبي عن قول الله عز و جل: فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from isa Bin Dawood Al Najaar,

(It has been narrated) from Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} having said: 'I^{-asws} asked my^{-asws} father^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **for soon you will come to known who is the companion of the Even Path and who is Guided' [20:135]**.

قال: الصِّرَاطِ السَّوِيِّ: هو القائم (عليه السلام)، و المهدي: من اهتدى إلى طاعته، و مثلها في كتاب الله عز و جل: وَ إِلَيَّ لَعَفَاءٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى - قال - إلى ولايتنا».

He^{-asws} said: '**The Even Path** – it is Al-Qaim^{-asws}, and he^{-asws} is the Guide - The one who is Guided to being obedient to him^{-asws}. And the example for it in the Book of Allah^{-azwj} Mighty and Majestic is: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]** – to our^{-asws} Wilayah'.³⁰

²⁸ كمال الدين و تمام النعمة: 4 / 645.

²⁹ كمال الدين و تمام النعمة: 645 / 645.

³⁰ تأويل الآيات 1: 26 / 323.

حدثنا الحسين بن محمد عن معلى بن محمد قال حدثني أبو الفضل المدائني عن أبي مریم الانصاري عن منهال بن عمرو عن رزين بن حبيش قال سمعت عليا عليه السلام يقول ان العبد إذا دخل حفرته اتاه ملكان اسمهما منكر ونكير فاول من يستلانه عن ربه ثم عن نبيه ثم عن وليه فان اجاب نجا وان عجز عذبا

It has been narrated to us by Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Abu Al-Fazal Al-Madainy, from Abu Maram Al-Ansar, from MinhaAl-Bin Amro, from Razeyn Bin Habeysh who said:

‘I heard Ali^{-asws} say that: ‘When the servant enters his grave, two Angels come up to him, called *Munkar* and *Nakeer*. Firstly, they will question him about his Lord^{-azwj}, then about his Prophet^{-saww}, then about his Wali^{-asws} (Guardian). If he answers (correctly) he achieves salvation, and if he is unable to do so, he gets Punished’.

فقال له رجل لمن عرف ربه ونبيه ولم يعرف وليه فقال مذذب لا إلى هؤلاء ولا إلى هؤلاء ومن يضل الله فلن تجد له سبيلا ذلك لا سبيل له وقد قيل للنبي صلى الله عليه وآله من الولي يا نبي الله

A man said to him^{-asws}, ‘For the one who recognises his Lord^{-azwj}, and his Prophet^{-saww}, and does not recognise his Wali^{-asws}?’ He^{-asws} said: ‘Not to those, and not to those, and one whom Allah^{-azwj} Let’s astray, that way will not be found for him, there will be no way for him. And it was said to the Prophet^{-saww}, ‘Who is the Wali^{-asws} O Prophet^{-saww}?’

قال وليكم في هذا الزمان على عليه السلام ومن بعده وصيه ولكل زمان عالم يحتاج الله به لئلا يكون كما قال الضلال قبلهم حين فارقتهم انبيائهم ربنا لولا ارسلت الينا رسولا تتبع آياتك من قبل ان نذل ونخزي تمام ضالتهم جهالتهم بالايات وهم الاوصياء

He^{-saww} said: ‘Your Wali in this era is Ali^{-asws}, and the one^{-asws} after him^{-asws}, his^{-asws} successor^{-asws}, and for every era there is a knowledgeable one^{-asws} that Allah^{-azwj} Argues by, lest that they would say similar to what the former ones said when they were separated from their Prophets^{-as}, ‘Our Lord^{-azwj}, Send to us a Rasool^{-saww} so that we may follow Your^{-azwj} Signs before we become disgraced and shamed’. They were completely misguided and ignorant from the Signs, as were (established) for the successors^{-as} (of their Prophets^{-as}).

فأجابهم الله قل تربصوا فستعلمون من اصحاب الصراط السوي ومن اهتدى فاما كان تربصهم ان قالوا نحن في سعة عن معرفة الاوصياء حتى نعرف اماما فعرفهم الله بذلك

Allah^{-azwj} Answered them. He^{-azwj} Said: **Say: ‘Everyone is awaiting, therefore wait, for soon you will come to know who is the companion of the Even Path and who is Guided’ [20:135].** So, their waiting was that they said, ‘We are at the moment waiting to recognise the successor^{-as} until we end up recognising the Imam^{-asws}. So, due to that Allah^{-azwj} enabled them to recognise that.

والاوصياء اصحاب الصراط وقوف عليه لا يدخل الجنة الا من عرفهم وعرفوه ولا يدخل النار الا من انكروهم وانكروه لانهم عرفاء الله عرفهم عليهم عند اخذ المواثيق عليهم ووصفهم في كتابه فقال عزوجل وعلى الاعراف رجال يعرفون كلا بسيماهم

The successors^{-asws} are the Masters of the Bridge (Al-Siraat). They will be made to pause to them^{-asws}. None will enter the Paradise except the one who recognises them^{-asws} and they^{-asws} recognise him, and none will enter the Fire except the one who denies them^{-asws} and they^{-asws}

deny him, because they^{-asws} are the recognisers (*Urafaa*) of Allah^{-azwj} whom Allah^{-azwj} Made them^{-asws} to be recognised when the Covenant was taken with them, and has Described them in His^{-azwj} Book. The Mighty and Majestic Said: ***And upon the heights would be men recognising all by their marks [7:46]***.³¹

و عنه: عن علي بن عبد الله، عن إبراهيم بن محمد، عن إسماعيل بن بشار، عن علي بن جعفر الحضرمي، عن جابر، عن أبي جعفر (عليه السلام) في قوله تعالى: فَسَتَعْلَمُونَ مَنْ أَصْحَابُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى. قال: «علي (عليه السلام) صاحب الصراط السوي وَمَنِ اهْتَدَى أي إلى ولايتنا أهل البيت».

From him, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashaar, from Ali Bin Ja'far Al Hazramy, from Jabir,

'From Abu Ja'far^{-asws} regarding the Words of the Exalted: ***for soon you will come to known who is the companion of the Even Path and who is Guided' [20:135]***. He^{-asws} said: 'Ali^{-asws} is the Master of the ***Even Path and who is Guided*** – i.e. to our^{-asws} Wilayah, the People^{-asws} of the Household".³²

Appendix II: What should we be doing during the Grand Occultation?

قَالَ عَلِيُّ بْنُ عَاصِمٍ فَأَهْوَيْتُ عَلَى الْأَقْدَامِ كُلِّهَا فَقَبَّلْتُهَا وَ قَبَّلْتُ يَدَ الْإِمَامِ ع وَ قُلْتُ لَهُ إِنَّي عَاجِزٌ عَنْ نُصْرَتِكُمْ بِيَدِي وَ لَيْسَ أَمْلِكُ غَيْرَ مُوَالَاتِكُمْ وَ الْبِرَاءَةِ مِنْ أَعْدَائِكُمْ وَ اللَّعْنِ لَهُمْ فِي خُلُوتِي فَكَيْفَ حَالِي يَا سَيِّدِي فَقَالَ ع حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ ص قَالَ مَنْ ضَعُفَ عَلَى نُصْرَتِنَا أَهْلَ الْبَيْتِ وَ لَعَنَ فِي خُلُوتِهِ أَعْدَاءَنَا بَلَغَ اللهُ صَوْتَهُ إِلَى جَمِيعِ الْمَلَائِكَةِ فَكَلَّمَا لَعَنَ أَحَدَكُمْ أَعْدَاءَنَا صَاعَدَتْهُ الْمَلَائِكَةُ وَ لَعَنُوا مَنْ لَا يَلْعَنُهُمْ فَإِذَا بَلَغَ صَوْتَهُ إِلَى الْمَلَائِكَةِ اسْتَغْفَرُوا لَهُ وَ أَتَنُوا عَلَيْهِ وَ قَالُوا اللَّهُمَّ صَلِّ عَلَى رُوحِ عَبْدِكَ هَذَا الَّذِي بَدَّلَ فِي نُصْرَةِ أَوْلِيَانِهِ جُهْدَهُ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْ ذَلِكَ لَفَعَلَ فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَقُولُ يَا مَلَائِكَتِي إِنَّي قَدْ أَحْبَبْتُ [أَجَبْتُ] دُعَاءَكُمْ فِي عَبْدِي هَذَا وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ مَعَ أَزْوَاجِ الْأَنْبِيَاءِ وَ جَعَلْتُهُ مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ

Ali ibn Asim has said, as part of a longer tradition, I fell down on each of 'Holy Images', the footprints of Masomeen^{-asws} and kissed them, I then kissed the hands of the Imam (Hassan al-Askari^{-asws}) and said: Mola^{-asws}! I am not in a position to physically support your^{-asws} cause but I, in my solitude, praise you^{-asws} and curse your enemies^{-la}. Please inform me about my reckoning (in the Hereafter)?

Imam^{-asws} replied: 'I^{-asws} narrate to you a hadith of our^{-asws} grandfather^{-asws}, Prophet of Allah^{-saww} who said: 'The one who cannot extend support to Ahl Al Bayt^{-asws} but instead denounces their^{-asws} enemies in his solitude, Allah^{-azwj} Transmits his supplications to all His^{-azwj} angels^{-as}. They^{-as} also join him in sending 'Laan' on the enemies (of Ahl Al Bayt^{-asws}) and they curse those who refrain from sending 'Laan' on the enemies^{-la} of Ahl Al Bayt^{-asws}.

When his voice reaches the angels, they^{-as} ask forgiveness for him and praise him and plead to Allah^{-azwj} to bless the spirit of his^{-azwj} servant, who has made an effort in support of Your^{-azwj} allies^{-asws}, if he were capable of doing more, he surely would have supported them^{-asws} more strenuously.

³¹ Basaair Al Darajaat – P 10 Ch 16 H 9

³² تأويل الآيات 1: 25/323

Then a 'Call' comes from Allah^{-azwj}: O My Angels! I^{-azwj} have Answered your prayers in favour of My slave. I^{-azwj} have Sent blessing to his soul along with the spirits of the righteous ones. I^{-azwj} have also included him in the company of My^{-azwj} righteous ones.³³

رُوي عن الحسن بن راشد قال ذكرْتُ زَيْدَ بْنَ عَلِيٍّ فَتَنَفَّصْتُهُ عِنْدَ أَبِي عَبْدِ اللَّهِ فَقَالَ لَا تَفْعَلَنَّ رَجِمَ اللَّهُ عَنِّي أَنِّي أَبِي فَقَالَ إِنِّي أُرِيدُ الْخُرُوجَ عَلَى هَذَا الطَّاعِنَةِ فَقَالَ لَا تَفْعَلَنَّ فَإِنِّي أَخَافُ أَنْ تَكُونَ الْمُقْتُولَ الْمَصْلُوبَ عَلَى ظَهْرِ الْكُوفَةِ أَمَا عَلِمْتَ يَا زَيْدُ أَنَّهُ لَا يُخْرَجُ أَحَدٌ مِنْ وُلْدِ فَاطِمَةَ عَلَى أَحَدٍ مِنَ السَّلَاطِينِ قَبْلَ خُرُوجِ السُّفْيَانِيِّ إِلَّا قُتِلَ

Al-Hassan ibn Rashid narrates the following:

Zaid bin Ali says that he told by Abu Abdullah^{-asws}: Do not go for it (uprising). (Imam Jafar-e-Sadiq^{-asws} says) May Allah^{-azwj} bless my uncle who came to my father^{-asws} and said: "I want to get rid of this tyrant. He^{-asws} (my father) said: I^{-asws} do fear for you to be slain and crucified on the gate of Kufah. As I have learned (from my ancestors^{-asws}) O Zaid! Whoever comes out of the sons of Fatima^{-asws} against the sultans, before the coming out, of Sufyani, will be killed.³⁴

Imam^{-asws} Instructs his^{-asws} Disciples to Adopt Solitude:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَبْدَ الْمَلِكِ مَا لِي لَا أَرَاكَ تَخْرُجُ إِلَى هَذِهِ الْمَوَاضِعِ الَّتِي يُخْرَجُ إِلَيْهَا أَهْلُ بِلَادِكَ قَالَ قُلْتُ وَ أَيْنَ فَقَالَ جُدَّةُ وَ عَبَادَانَ وَ الْمَصْبِيصَةَ وَ قَرْوِينَ فُقُلْتُ انْتِظَارًا لِأَمْرِكُمْ وَ الْإِقْتِدَاءِ بِكُمْ فَقَالَ إِي وَ اللَّهُ لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ قَالَ قُلْتُ لَهُ فَإِنَّ الرِّبْدِيَّةَ يُقُولُونَ لَيْسَ بَيْنَنَا وَ بَيْنَ جَعْفَرٍ حِلَافٌ إِلَّا أَنَّهُ لَا يَرَى الْجِهَادَ فَقَالَ أَنَا لَا أَرَاهُ بَلَى وَ اللَّهُ إِنِّي لَأَرَاهُ وَ لَكِنْ أَكْرَهُ أَنْ أَدَعَ عِلْمِي إِلَى جَهْلِهِمْ

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Urnayr from al-Hakam ibn Miskin from' Abd al-Malik ibn 'Amr who has said the following:

Abu 'AbdAllah^{-asws} said to me, 'O 'Abd Al- Malik, how is it that I do not see you go to these places where the people of your town go?' I then asked, 'Which places do you mean?' The Imam^{-asws} said, 'To Judah, 'Abadan, al-Massisah and Qazwin.' I then said, 'I wait for your^{-asws} cause to materialise and follow you^{-asws}.' He^{-asws} (the Imam) said, 'That by Allah^{-azwj} is true. If there was anything good in it, they could not arrive there before us^{-asws}.' He (the narrator) says: I then said to him^{-asws}, 'Al-Zaidia'³⁵ group says: 'There is no difference between us and Ja'far^{-asws}, except that he^{-asws} does not think Jihad is necessary.' The Imam^{-asws} said: 'Do I not consider it necessary? By Allah^{-azwj}, I do consider it necessary but I dislike leaving my knowledge in their ignorance.'³⁶

³³ بحار الأنوار ج : 50 ص : 316

³⁴ بحار الأنوار ج : 46 ص : 186

³⁵ Followers of Hazrat Zaid, the son of Imam Zain-ul-Abideen^{asws}

³⁶ Al-Kafi, vol. 5, 20 : ص 5 ج : 5

How are Shias protected?

يَج، الخرائج و الجرائح عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْبَنَ قَالَ: فَمُنْتُ مِنْ عِنْدِ أَبِي جَعْفَرٍ ع فَأَعْتَمَدْتُ عَلَى يَدَي فَبَكَيْتُ وَ قُلْتُ كُنْتُ أَرْجُو أَنْ أَدْرِكَ هَذَا الْأَمْرَ وَ بِي قُوَّةٌ

(The book) 'Al Kharaij Wa Al Jaraih' – From Abu Bakr Al Hazramy, from Abdul Malik Bin Ayn who said,

'I stood up from the presence of Abu Ja'far^{-asws} and deliberated upon my hands and cried, and I said, 'I was wishing that I would come across this matter while there was strength with me'.

فَقَالَ أَمَا تَرْضَوْنَ أَنْ أَعْدَاءَكُمْ يَقْتُلُوا بَعْضُهُمْ بَعْضًا وَ أَنْتُمْ آمِنُونَ فِي بُيُوتِكُمْ إِنَّهُ لَوْ كَانَ ذَلِكَ أُعْطِيَ الرَّجُلُ مِنْكُمْ قُوَّةَ أَرْبَعِينَ رَجُلًا وَ جُعِلَ قَلْبُكُمْ كَرِيرِ الْحَدِيدِ لَوْ قَدَفْتُمْ بِهَا الْجِبَالَ فَلَقَتْهَا وَ أَنْتُمْ قُوَّامُ الْأَرْضِ وَ حُرَّاهَا.

He^{-asws} said: 'Are you not pleased that your enemies are killing each other while you are secure in your houses? Surely if that were to happen, the man from you would be given the strength of forty men and your hearts would be made to be like slabs of iron. Even if you were to throw mountains at it, these would be smashed, and you are custodians of the earth and its treasurers''³⁷

Advice of the 11th Imam^{-asws}:

وَ حَدَّثَنِي الْقَاسِمُ الْهَرَوِيُّ قَالَ: خَرَجَ تَوْقِيعٌ مِنْ أَبِي مُحَمَّدٍ ع إِلَى بَعْضِ بَنِي أَسْبَاطٍ قَالَ كَتَبْتُ إِلَيْهِ أُخْبِرُهُ عَنِ اخْتِلَافِ الْمَوْلِي وَ أَسْأَلُهُ إِظْهَارَ دَلِيلٍ

And it is narrated to me by Al-Qasim Al-Harwy who said,

'A signed note emerged from Abu Muhammad^{-asws} to one of the clan of Asbaat. I wrote to him^{-asws}, informing him^{-asws} about the differing of the friends, and asked him^{-asws} to reveal evidence.

فَكَتَبَ إِلَيَّ وَ إِنَّمَا خَاطَبَ اللَّهُ عَزَّ وَ جَلَّ الْعَاقِلَ لَيْسَ أَحَدٌ يَأْتِي بَأَيَّةٍ أَوْ يَظْهَرُ دَلِيلًا أَكْثَرَ مِمَّا جَاءَ بِهِ خَاتَمُ النَّبِيِّينَ وَ سَيِّدُ الْمُرْسَلِينَ فَقَالُوا سَاحِرٌ وَ كَاهِنٌ وَ كَذَّابٌ وَ هَدَى اللَّهُ مِنَ اهْتَدَى

He^{-asws} wrote to me: 'And rather Allah^{-azwj} Mighty and Majestic Addressed the intellectual. There wasn't anyone who came with a Sign, or manifested evidence, any more than what the last of the Prophets^{-as} and chief of the Messengers^{-as} had come with. They said, 'Sorcerer, and soothsayer, and liar!' And Allah^{-azwj} Guided the one who sought guidance.

عَبَّرَ أَنَّ الْأَدْلَةَ يَسْكُنُ إِلَيْهَا كَثِيرٌ مِنَ النَّاسِ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْذُنُ لَنَا فَتَنَّاكُمْ وَ يَمْنَعُ فَتَنُكُمْ وَ لَوْ أَحَبَّ أَنْ لَا يَظْهَرَ حَقًّا مَا بَعَثَ النَّبِيِّينَ مُبَشِّرِينَ وَ مُنذِرِينَ فَصَدَعُوا بِالْحَقِّ فِي حَالِ الضَّعْفِ وَ الْقُوَّةِ وَ يَنْطَفُونَ فِي أَوْقَاتٍ لِيُقْضَى اللَّهُ أَمْرُهُ وَ يُنْفَذَ حُكْمُهُ النَّاسِ فِي طَبَقَاتٍ شَتَّى

Apart from that, most of the people settled to it, and that is because Allah^{-azwj} Mighty and Majestic Permitted to us, so we spoke, and He^{-azwj} Conferred, so we listened, and had He^{-azwj} Loved that truth not be revealed, He^{-azwj} would not have Sent the Prophets^{-as}, givers of good news and warners. They^{-as} proclaimed with the truth in a state of the weakness and the

³⁷ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{atf}, Ch 27 H 69

strength, and they^{-as} spoke in timings for Allah^{-azwj} to Accomplish His^{-azwj} Command, and they^{-as} implemented His^{-azwj} Judgment to the people in various segments (of people).

وَالْمُسْتَبِيرُ عَلَى سَبِيلِ نَجَاةٍ مَتَمَسِكَ بِالْحَقِّ مُتَعَلِّقٌ بِفَرْعِ أَصِيلٍ غَيْرِ شَاكٍ وَلَا مُرْتَابٍ لَا يَجِدُ عَنْهُ مَلْجَأً وَطَبَقَةً لَمْ تَأْخُذِ الْحَقُّ مِنْ أَهْلِهِ فَهُمْ كَرَازِبِ الْبَحْرِ يَمْوجُ عِنْدَ مَوْجِهِ وَيَسْكُنُ عِنْدَ سُكُونِهِ

And the insightful one is upon a way of salvation, adhering with the truth, relating with an original branch, without doubting, nor being suspicious, nor finding any shelter from it. And a segment did not take the truth from its people, so they are like the ones sailing the sea waves with its waves and being calm with its calmness.

وَطَبَقَةً اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ شَأْنُهُمُ الرُّدُّ عَلَى أَهْلِ الْحَقِّ وَدَفْعُ الْحَقِّ بِالْبَاطِلِ حَسِداً مِنْ عِنْدِ أَنْفُسِهِمْ فَدَعَوْا مَنْ دَهَبَ يَمِيناً وَشِمَالاً فَالرَّاعِي إِذَا أَرَادَ أَنْ يَجْمَعَ غَنَمَهُ جَمَعَهَا فِي أَهْوَنِ السَّعْيِ

And a segment ***The Satan has overcome upon them, [58:19]***. Their occupation is the rebutting against the people of truth, and defending the truth with the falsehood, as an envy from their own selves. So, leave the one going right and left, for the shepherd, when he wants to gather his sheep, he would gather them with slightest striving.

ذَكَرْتَ مَا اخْتَلَفَ فِيهِ مَوَالِيٌّ فَإِذَا كَانَتِ الْوَصِيَّةُ وَالْكَبِيرُ فَلَا رَيْبَ وَمَنْ جَلَسَ بِمَجَالِسِ الْحُكْمِ فَهُوَ أَوْلَى بِالْحُكْمِ أَحْسِنَ رِعَايَةَ مَنْ اسْتَرْعَيْتَ وَإِيَّاكَ وَالْإِدَاعَةَ وَطَلَبَ الرِّئَاسَةَ فَإِنَّهُمَا يَدْعُوَانِ إِلَى الْهَلَكَةِ

You mentioned what the friends are differing in. When the bequest and the brutality takes place, then there is no doubt. And the one who sits in gatherings of judgment, so he is foremost with the judging. The best citizen is one who takes care. And beware of the broadcasting and seeking the governance, for these two call to the destruction.

ذَكَرْتَ شُحُوصَكَ إِلَى فَارِسٍ فَاشْخُصْ خَارَ اللَّهُ لَكَ وَتَدْخُلْ مِصْرَ إِنْ شَاءَ اللَّهُ آمِناً وَأَقْرَبُ مَنْ تَتَّقُ بِهِ مِنْ مَوَالِيٍّ السَّلَامَ وَ مُرْهُمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَ أَدَاءِ الْأَمَانَةِ وَ أَغْلِبْهُمْ أَنَّ الْمُدْبِعَ عَلَيْنَا حَرْبٌ لَنَا

You mentioned your being taken to Persia, so being taken is a Choice of Allah^{-azwj} for you, and you shall enter Egypt, if Allah^{-azwj} so Desires, safely. And convey the greetings to the one from the friends you trust with and instruct them with fearing Allah^{-azwj} the Magnificent, and paying the entrustment, and let them know that the broadcaster upon us^{-asws} is at war to us^{-asws}.

قَالَ فَلَمَّا قَرَأْتُ وَ تَدْخُلْ مِصْرَ إِنْ شَاءَ اللَّهُ لَمْ أَعْرِفْ مَعْنَى ذَلِكَ فَفَقَدِمْتُ إِلَى بَغْدَادَ وَ عَزِمْتِي الْخُرُوجَ إِلَى فَارِسَ فَلَمْ يَنْهَيْتَنِي ذَلِكَ فَخَرَجْتُ إِلَى مِصْرَ.

He (the narrator) said, ‘When I read: ‘And you shall enter Egypt, if Allah^{-azwj} so Desires’, I did not understand the meaning of that. I arrived to Baghdad, and my determination to go out to Persia, but that was not prepared for, so I went out to Egypt’³⁸.

³⁸ Bihar Al Anwaar – V 50, The book of History – Al Hassan Bin Ali^{asws}, Ch 2 H 70 b

All families would govern prior to the reappearance of the 12th Imam^{-ajfj}:

الإرشاد رَوَى عَلِيُّ بْنُ عُقْبَةَ عَنْ أَبِيهِ قَالَ إِذَا قَامَ الْقَائِمُ حَكَمَ بِالْعَدْلِ وَ ارْتَمَعَ فِي أَيَّامِهِ الْجُوزُ وَ أَمِنَتْ بِهِ السُّبُلُ وَ أَخْرَجَتْ الْأَرْضُ بَرَكَاتَهَا وَ رَدَّتْ كُلَّ حَقٍّ إِلَى أَهْلِهِ وَ لَمْ يَبْقَ أَهْلٌ دِينٍ حَتَّى يُظْهِرُوا الْإِسْلَامَ وَ يَعْتَرِفُوا بِالْإِيمَانِ

(The book) 'Al Irshad' – It is reported by Ali Bin Uqba, from his father,

'He^{-asws} said: 'When Al-Qaim^{-ajfj} rises, he^{-ajfj} will judge with the justice and the tyranny would be raised (removed) during his^{-ajfj} days, and the ways to be safe with it, and the earth will bring forth its vegetation. The right would be returned to its rightful ones, and the people of religion will not remain until Al-Islam would prevail and they would acknowledge with the Eman.

أَمَا سَمِعْتَ اللَّهَ سُبْحَانَهُ يَقُولُ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ وَ حَكَمَ بَيْنَ النَّاسِ دَاوُدُ وَ مُحَمَّدٌ ص

Have you not heard Allah^{-azwj} the Glorious Saying: **And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**. And he^{-ajfj} will judge between the people with the judgment of Dawood^{-as} and judgment of Muhammad^{-saww}.

فَحِينَئِذٍ تُظْهِرُ الْأَرْضُ كُنُوزَهَا وَ تُبْدِي بَرَكَاتَهَا وَ لَا يَجِدُ الرَّجُلُ مِنْكُمْ يَوْمَئِذٍ مَوْضِعاً لِمَوْضِعِهِ وَ لَا لِيَرَهُ لَشُمُولِ الْغَىِّ جَمِيعَ الْمُؤْمِنِينَ

In those days the earth will reveal its treasures and manifest its blessings, and on that day the man from you will not find any place for his charity nor for his act of kindness due to the inclusive richness of entirety of the Momineen'.

ثُمَّ قَالَ إِنَّ دَوْلَتَنَا آخِرُ الدُّوَلِ وَ لَمْ يَبْقَ أَهْلٌ بَنِيَتْ لَهُمْ دَوْلَةٌ إِلَّا مَلَكُوا قَبْلَنَا لِقَالَا يَقُولُوا إِذَا رَأَوْا سِيرَتَنَا إِذَا مَلَكْنَا سِرْنَا بِمِثْلِ سِيرَةِ هَؤُلَاءِ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ الْعَاقِبَةُ لِلْمُتَّقِينَ.

Then he^{-asws} said: 'Our^{-asws} government is last of the governments and there will not remain any household having any government for them except what they have rule before us^{-asws}, lest they would be saying when they see our^{-asws} conduct when we^{-asws} rule that we^{-asws} are conducting with similar with their conduct, and it is the Word of Allah^{-azwj} the Exalted: **and the end-result is for the pious [7:128]**'.³⁹

³⁹ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{ajlf}, Ch 27 H 83