

Occultation of the Imam^{ajf}
Our Conduct & Responsibilities

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Occultation of the Imam^{ajfj} - Our Conduct & Responsibilities

Summary:

Today, we are living under extremely stressful conditions, i.e., we are challenged, on regular basis, with ever changing and increasing pressures. The complex combination of various social, economical and religious aspects, are trying to divert us from our eternal goal (the Hereafter). The Divine religion, we (the Shias of Ahl Al-Bayt^{asws}) follow, is more valuable to us than our temporal lives and we strive hard to secure it. The background noise, however, is so intense that the true Message is hardly perceivable and we are adversely affected spiritually.

The conditions of our time have already been indicated to us in many Ahadith narrated from Ahl Al-Bayt^{asws}, see for example a Hadith of Amir-ul-Momineen^{asws} in Appendix I. As per the Hadith of Appendix I, one would realise its not only the Islam whose values and understanding has deteriorated but also all moral values within other cultures and religions have met the same fate. One can easily compare some of the views which were unthinkable about 50 years ago are now being embraced by the general public, unopposed by the religions, including the twelve Imami Shiites¹.

The occultation time, we are living in today, is similar to the time prior to the coming of the Prophet Musa^{as} when believers had to pray and wait for 900 years for deliverance. And the 250 years of time span between the Prophet Isa^{as} and Prophet Muhammad^{saww}, when the believers seek the guidance from the Imams^{as} who were in the occultation². The rest of the article deals with the instructions of Allah^{azwj}'s Divine Messengers – the Rasool-Allah^{saww} and his^{saww} Pious Progeny^{asws} in regard to our responsibilities and conduct during the time of occultation of the 12th Imam^{ajfj}. The 12 Imami Shias are divided into various groups and strongly oppose each other, which is only going to intensify with the passage of time, as per prophesied by the Imam^{asws}:

وَهَذَا الْإِسْنَادُ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ كَيْفَ أَنْتَ إِذَا وَقَعَتِ
الْبُطْشَةُ بَيْنَ الْمَسْجِدَيْنِ فَيَأْرُرُ الْعِلْمُ كَمَا تَأْرُرُ الْحَيَّةُ فِي جُحْرِهَا وَ اخْتَلَفَتِ الشَّيْعَةُ وَ سَمَّى بَعْضُهُمْ بَعْضًا كَذَّابِينَ وَ تَقَالَ
بَعْضُهُمْ فِي وَجْهِهِ بَعْضٍ قُلْتُ جُعِلَتْ فِدَاكَ مَا عِنْدَ ذَلِكَ مِنْ خَيْرٍ فَقَالَ لِي الْخَيْرُ كُلُّهُ عِنْدَ ذَلِكَ ثَلَاثًا

Through the same chain of narrators (Hadith 16) it is narrated from al-Washsha' from Ali ibn Al-Hassan from Aban ibn Taghlib who has said:

'Once Abu Abdullah^{asws} asked, 'How will you feel when a large-scale attack will take place between the two Masjids? Thereafter, knowledge will become as obscure as a snake that goes into its hiding place. The Shi'a will hold differences and one group will call the other group liars. One group will spit on the faces of the other.'

¹ Followers of the 12 Masoom Imams^{asws}

² See, Hadith, ref. 161 : ص 1 : كمال الدين ج 21. H. 21. 161 : ص 1 : كمال الدين ج 20.

'I then said, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, there will be nothing good in such conditions.' The Imam^{asws} said, 'All goodness will be there.' Imam^{asws} said it three times.'³

The Imam Jafar-e-Sadiq^{asws} in the above Hadith has told us that despite the knowledge being obscured there will, still be all the goodness to be found for the sincere searchers, which one must strive to find and adhere to. However Shias will be divided and will be tried and tested again and again until a very small number will remain loyal and submissive to the Divine Instructions (Holy Quran and Ahadith).⁴

مُحَمَّدُ بْنُ يَحْيَى وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الصَّيْرِيِّ عَنْ صَالِحِ بْنِ خَالِدٍ عَنْ يَمَانَ التَّمَارِ قَالَ كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع جُلُوساً فَقَالَ لَنَا إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيَّةً الْمُتَمَسِّكُ فِيهَا بِدِينِهِ كَالْحَارِطِ لِلْقَتَادِ ثُمَّ قَالَ هَكَذَا يَبْدِيهِ فَأَيُّكُمْ يُمْسِكُ شَوْكَ الْقَتَادِ يَبْدِيهِ ثُمَّ أَطْرَقَ مَلِيئاً ثُمَّ قَالَ إِنَّ لِصَاحِبِ هَذَا الْأَمْرِ غَيَّةً فَلْيَتَّقِ اللَّهَ عَبْدُ وَ لِيَتَمَسَّكُ بِدِينِهِ

Muhammad ibn Yahya and al-Hassan ibn Muhammad both have narrated from Ja'far ibn Muhammad al-Kufi from al-Hassan ibn Muhammad al-Sayrafi from Salih ibn Khalid from Yaman al-Tammar who has said the following:

'Once we were in the presence of Abu Abdullah^{asws} and he^{asws} said to us, 'The person in charge of this task (The Establisher of the Divine Authority) will disappear from public sight.

At that time following one's religion will be like wiping the thorns of a cactus plant (with one's bare hands).' The Imam^{asws} made certain hand gestures. 'Who among you is ready to hold in his hands a bunch of cactus?' He^{asws} then remained calm for a little while and then said, 'The person^{asws} who has been given the responsibility of this task will disappear from public sight. A servant (of Allah^{azwj}) must maintain piety before Him^{azwj} and hold fast to His^{azwj} Religion.'⁵

أَحْمَدُ بْنُ هُوْدَةَ عَنْ أَبِي هُرَاسَةَ الْبَاهِلِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَّائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ صَبَّاحِ الْمُرِّيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ ابْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ كُونُوا كَالنَّحْلِ فِي الطَّيْرِ لَيْسَ شَيْءٌ مِنَ الطَّيْرِ إِلَّا وَ هُوَ يَسْتَضِعُّهَا وَ لَوْ عَلِمَتِ الطَّيْرُ مَا فِي أَجْوَفِهَا مِنَ الْبَرَكَةِ لَمْ يَفْعَلْ بِهَا ذَلِكَ خَالِطُوا النَّاسَ بِالسَّيِّئَاتِ وَ أَبْدَانِكُمْ وَ زَالِيوَهُمْ بِقُلُوبِكُمْ وَ أَعْمَالِكُمْ فَوَ الَّذِي نَفْسِي يَبْدِيهِ مَا تَرَوْنَ مَا تُحِبُّونَ حَتَّى يَنْفُلَ بَعْضُكُمْ فِي وُجُوهِ بَعْضٍ وَ حَتَّى يُسَمِّيَ بَعْضُكُمْ بَعْضاً كَذَّابِينَ وَ حَتَّى لَا يَبْقَى مِنْكُمْ أَوْ قَالَ مِنْ شِيعَتِي [إِلَّا] كَالنَّحْلِ فِي الْعَيْنِ وَ الْمِلْحِ فِي الطَّعَامِ وَ سَاضِرِبُ لَكُمْ مَثَلاً وَ هُوَ مَثَلُ رَجُلٍ كَانَ لَهُ طَعَامٌ فَتَقَاءَ وَ طَيَّبَهُ ثُمَّ أَدْخَلَهُ بَيْتاً وَ تَرَكَهُ فِيهِ مَا شَاءَ اللَّهُ ثُمَّ عَادَ إِلَيْهِ فَإِذَا هُوَ قَدْ أَصَابَهُ السُّوسُ فَأَخْرَجَهُ وَ نَقَّاهُ وَ طَيَّبَهُ ثُمَّ أَعَادَهُ إِلَى الْبَيْتِ فَتَرَكَهُ مَا شَاءَ اللَّهُ ثُمَّ عَادَ إِلَيْهِ فَإِذَا هُوَ قَدْ أَصَابَ

³ 340 : H. 17, الكافي ج : 1 ص :

⁴ The smaller religious groups are strongly abhorred and detested by the Westernised Shias as devious 'cults'

⁵ 336 : H. 1, الكافي ج : 1 ص :

طَائِفَةٌ مِنْهُ الشُّوسُ فَأَخْرَجَهُ وَ نَقَّاهُ وَ طَيَّبَهُ وَ أَعَادَهُ وَ لَمْ يَزَلْ كَذَلِكَ حَتَّى بَقِيَتْ مِنْهُ رِزْمَةٌ كَرِيمَةٌ الْأَنْدَرُ لَا يَضُرُّهُ الشُّوسُ شَيْئاً وَ كَذَلِكَ أَنْتُمْ تُمَيِّزُونَ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا عَصَابَةٌ لَا تَضُرُّهَا الْفِتْنَةُ شَيْئاً

Ahmed ibn Houza, who from Ibn Harasaw Bahly, who from Ibrahim ibn Ishaq Nahwandi, who from Abd Allah ibn Hamad Ansari, who from Sabah Mazni, who from Haris ibn Huseer, who from Ibn Nabata, who says:

I heard Amir-ul-Momineen^{asws} say: You (our Shias) start behaving among people like honeybee does in birds, as all birds consider it to be weak (out of ignorance), however, if they would realise those treasures which are hidden in its stomach, they won't take it as weak and worthless.

You should mingle with people while involving your tongues and bodies but be at a distance from them from your hearts and deeds. By the One^{azwj} who Holds my^{asws} soul, you will not be able to see what you like to see (the Establish of the Divine Governance of Imam^{ajfi}), unless and until your affairs reach to a state when you spit on each other's face, allege each other as liars, and become so small in number as is the salt in dough or kohl in eyes.

I will try to elaborate on this by citing you an example: Consider a man who safely secures grains after sifting and cleaning in his grain-storage. The grains are kept for some time but when he analyses it, he finds insects in it and he starts the cleaning process again and after removing the insects and waste, he secures the clean (insect free) grains. But after some time, he inspects his grains again in the store and finds insects therein spoiling it, he repeats the process several times until his grain-stock reduces to a small bag which are free from infect. Similarly you (shias) will be tested (with innovations/fitna) and sifted again and again until very few of you will remain (on the right path) and those will be pure ones who will then be protected (from us^{asws}) from getting destroyed from the 'Fitna' (strife).⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ ابْنِ قُتَيْبَةَ عَنْ ابْنِ شَازَانَ عَنِ ابْنِ بَرْنُطٍ قَالَ قَالَ أَبُو الْحَسَنِ عَ أَمَا وَاللَّهِ لَا يَكُونُ الَّذِي تَمْدُونَهُ إِلَيْهِ أَعْيُنَكُمْ حَتَّى تُمَيِّزُوا وَ تُمَحَّصُوا وَ حَتَّى لَا يَبْقَى مِنْكُمْ إِلَّا الْأَنْدَرُ ثُمَّ تَلَا أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَ يَعْلَمِ الصَّابِرِينَ

It has been reported by Ibn Ahmed Ibn Idris, who from Ibn Daqebah, who from Ibn Shazan, who has reported from Bazanati:

Imam Abu Al-Hassan^{asws} said: By Allah the 'Zahoor'⁷ will not take place until you (Shias) are thoroughly examined and subjected to severe tests, until very few of you would remain (while others will desert us^{asws}). Imam^{asws} then recited the Verse:

What! Do you think that you will be left alone while Allah has not yet known those of you who have struggled hard and have not taken any one as an

H. 17. بحار الأنوار ج : 52 ص : 116⁶

⁷ Reappearance of the 12th Imam^{ajfi}

adherent besides Allah and His Messenger and the believers; and Allah is aware of what you do (9:16) and then Imam^{asws} said: Until Allah^{azwj} Makes sure that you (the successful ones) are the patient ones.⁸

The Death of Kufar:

حدثنا أبي و محمد بن الحسن رضي الله عنهما قالا حدثنا سعد بن عبد الله و عبد الله بن جعفر الحميري جميعا عن محمد بن عيسى و يعقوب بن يزيد و إبراهيم بن هاشم جميعا عن حماد بن عيسى عن عمر بن أذينة عن أبان بن أبي عياش عن سليم بن قيس الهلالي أنه سمع من سلمان و من أبي ذر و من المقداد حديثا عن رسول الله ص أنه قال من مات و ليس له إمام مات ميتة جاهلية ثم عرضه على جابر و ابن عباس فقالا صدقوا و بروا و قد شهدنا ذلك و سمعناه من رسول الله ص و إن سلمان قال يا رسول الله إنك قلت من مات و ليس له إمام مات ميتة جاهلية من هذا الإمام قال من أوصيائي يا سلمان فمن مات من أمتي و ليس له إمام منهم يعرفه فهي ميتة جاهلية فإن جهله و عاداه فهو مشرك و إن جهله و لم يعاده و لم يوال له عدوا فهو جاهل و ليس بمشرك

Al-Sadouq, in Kamaal Al-Deen, said, 'Narrated to us my father and Muhammad Bin Al-Hassan, may Allah^{azwj} be pleased with them both, said, 'Narrated to us Sa'ad Bin Abdullah and Abdullah Bin Ja'far Al-Humeyri altogether from Muhammad Bin Isa and Yaqoub Bin Yazeed, and Ibrahim Bin Hashim altogether, from Hamaad Bin Isa, from Umar Bin Azina, from Abaan Bin Abu Ayyash, from Sulaym Bin Qys Al-Hilaly who heard it from Salman^{ar}, and from Abu Dharr^{ar}, and from Al-Miqdad^{ar}, who has narrated the following:

The Rasool-Allah^{saww} said: 'The one who died and there was no Imam^{asws} for him, died the death of 'Jahiliya' (Pre-Islamic period i.e., an infidel).'

Then he (Sulaym Ibn Qais Hillali) presented it to Jabir and Ibn Abbas, so they said, 'They^{ar} (the narrators of the Hadith) spoke the truth and reported correctly, for we are witnesses to that and heard from the Messenger^{saww} of Allah^{azwj}, and that Salman^{ar} said, 'O Messenger^{saww} of Allah^{azwj}, you^{saww} said that, 'The one who died and there was no Imam^{asws} for him, died the death of 'Jahiliya' (Pre-Islamic period i.e. an infidel)', who is this Imam^{asws}, O Messenger^{saww} of Allah^{azwj}?'

The Rasool-Allah^{saww} said: 'The one^{asws} who is my^{saww} successor^{asws}, O Salman^{ar}. Therefore, the one from my^{saww} community who died without having recognised an Imam^{asws} (from my^{saww} progeny^{asws}) died the death of 'Jahiliya' (as an infidel).

If he was ignorant of him^{asws} and was also inimical to him^{asws}, so he is a 'Mushrik' Polytheist, and he was 'Jahil'⁹ of him^{asws} but was not inimical to him^{asws}, and did not befriend his^{asws} enemies, so he is a 'Jahil' (Kafir) one but not a 'Mushrik' Polytheist'.¹⁰

⁸ H. 24, بحار الأنوار ج : 52 ص : 113

⁹ That who averted recognition of a Divine Imam^{asws}

¹⁰ H. 71, كتاب سليم بن قيس ص : 932

The one who cannot reach an Imam^{asws}:

حدثنا أبي رضي الله عنه قال حدثنا سعد بن عبد الله و عبد الله بن جعفر الحميري جميعا عن محمد بن الحسين بن أبي الخطاب و محمد بن عيسى بن عبيد جميعا عن عبد الرحمن بن أبي نجران عن عيسى بن عبد الله العلوي العمري عن أبي عبد الله جعفر بن محمد الصادق ع قال قلت له جعلت فداك إن كان كون و لا أراني الله يومك فبمن أئتم قال فأوماً إلى موسى ع قلت فإن مضى موسى ع فبمن أئتم قال بولده قلت فإن مضى ولده و ترك أخوا كبيرا و ابنا صغيرا فبمن أئتم قال بولده ثم هكذا أبدا قلت فإن أنا لم أعرفه و لم أعرف موضعه فما أصنع قال تقول اللهم إني أتولى من بقي من حججك من ولد الإمام الماضي فإن ذلك يجزئ

I was told by my father, who heard it from Saeed Ibn Abd Allah and Abd Allah Ibn Jafar Hameri, they both from Mohammed Ibn Hussain Ibn Abi Khatab and Mohammed Ibn Isa Ibn Ubaed, they both have heard it from Abd Arhaman Ibn Abi Najran, they from Isa Ibn Abd Allah Alawi Umari, who said:

I asked from Imam Jafar-e-Sadiq^{asws}: May I be sacrificed for your^{asws} cause, May Allah^{azwj} would not show me a day when I cannot find you^{asws}. But if (God^{azwj} Forbid) it occurs, then to whom shall I consult (for guidance)? The Imam^{asws} pointed out towards Imam Musa-e-Kazim^{asws}. I then said, then after (him^{asws})? The Imam^{asws} replied: The (Imams^{asws}) from his^{asws} descendant. I asked if his^{asws} son^{asws} passes away and his^{asws} elder brother and little children are present. To whom shall I consult? The Imam^{asws} replied: Consult his^{asws} son^{asws} and similarly the (Imams^{asws} from his^{asws} descendants) onwards.

I then asked if I am there where I can neither recognise the Imam^{asws} nor reach him^{asws}, then what shall I do? The Imam^{asws} replied: You should pray to Allah^{azwj} to Keep you on the Wilayah (total submission) of the Divine Imam^{asws} from the descendant of the Imams^{asws} (you had followed) and this belief is sufficient for you.¹¹

مُحَمَّدُ بْنُ يَحْيَى وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الْأَنْبَارِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَبِي الْمَعْرُوفِ عَنْ ابْنِ أَبِي يَعْقُوبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَإِنَّ لِبَطْنَةِ الْعَرَبِ مِنْ أَمْرِ قَدِ افْتَرَبْتُ قُلْتُ جَعَلْتُ فِدَاكَ كَمْ مَعَ الْقَائِمِ مِنَ الْعَرَبِ قَالَ نَقَرٌ يَسِيرٌ قُلْتُ وَ اللَّهُ إِنَّ مَنْ يَصِفُ هَذَا الْأَمْرَ مِنْهُمْ لَكَثِيرٌ قَالَ لَا بُدَّ لِلنَّاسِ مِنْ أَنْ يُحْصَوْا وَ يُمَيَّزُوا وَ يُعْرَبَلُوا وَ يُسْتَخْرَجَ فِي الْعُرْبَالِ خَلْقٌ كَثِيرٌ

Muhammad ibn Yahya and al-Hassan ibn Muhammad have narrated from al-Qasim ibn 'Ismail al-Anbari from al-Husayn ibn Ali from abu al-Mighra' from abu Ya'fur who has said the following:

'I heard Abu Abdullah^{asws} saying, 'Woe to the rebellious Arabs. The matter is coming closer.' I then asked, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, how many people from the Arab nation will be there with al-Qa'im^{ajfi}?' The Imam^{asws} replied, 'Just very few.' I then said, 'By Allah, those who speak of this matter (the rise of the Imam^{ajfi}) are so many in numbers.' The Imam^{asws} said, 'There is no escape for people that they are examined and they are distinguished

H. 7, كمال الدين ج : 2 ص : 415 11

and they are sifted and in the sieve a creature is extracted out of many (useless ones).¹²

الْفَضْلُ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِيهِ أَصْبَاطٍ بْنِ سَالِمٍ عَنْ مُوسَى الْأَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ اتَّقِ الْعَرَبَ فَإِنَّ لَهُمْ خَبَرَ سَوْءٍ أَمَا إِنَّهُ لَمْ يَخْرُجْ مَعَ الْقَائِمِ مِنْهُمْ وَاحِدٌ

Al-Fazal, from Ali Ibn Asbat, from his father Asbat Ibn Salim, from Musa Al-Abar, who has narrated the following:

Imam^{asws} said: It's a bad News for the Arabs as there will not be a single one from them with the Al-Qaim^{ajfi} from them.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ إِنَّ حَدِيثَكُمْ هَذَا لَتَشْمِزُ مِنْهُ قُلُوبُ الرِّجَالِ فَمَنْ أَقَرَّ بِهِ فَرِيدُوهُ وَ مَنْ أَنْكَرَهُ فَذَرُوهُ إِنَّهُ لَا بُدَّ مِنْ أَنْ يَكُونَ فِتْنَةً يَسْقُطُ فِيهَا كُلُّ بَطَانَةٍ وَ وَلِيَجِدَ حَتَّى يَسْقُطَ فِيهَا مَنْ يَشُقُّ الشَّعْرَ بِشَعْرَتَيْنِ حَتَّى لَا يَبْقَى إِلَّا نَحْنُ وَ شِيعَتُنَا

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Sulayman ibn Salih in a marfu' manner from Abu Jafar^{asws} who has said:

'Abu Ja'far^{asws} has said, 'Your story (belief in the rise of Al-Qaim^{ajfi}) causes anguish in the hearts of people. Therefore, you should only place in front of them a part of the Hadith if they accept it, narrate more from it, otherwise leave it at that.

There must come a period of trial in which no secret and undisclosed matters will remain secret. Even those who like to split one piece of hair into two pieces (analogist/mujtahids) to find a better argument will fall apart, until no one will be left except our (devout) Shias and us^{asws}.¹⁴

Imam^{ajfi} will Come with New Book, Judgements and Orders:

بِهَذَا الْإِسْنَادِ عَنِ الْبَرْزَنْطِيِّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ الْخَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَقُومُ الْقَائِمُ بِأَمْرِ جَدِيدٍ وَ كِتَابٍ جَدِيدٍ وَ قَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ لَيْسَ شَأْنُهُ إِلَّا بِالسَّيْفِ لَا يَسْتَتِيبُ أَحَدًا وَ لَا يَأْخُذُ فِي اللَّهِ لَوْمَةً لَأَيِّمٍ

Baznati, who from Asim ibn Hameed Hannata, who has narrated from Abu Basir:

Abu Jafar^{asws} (Imam Mohammed Baqir^{asws}) said: Imam Al-Qaim^{ajfi} will appear with the New Orders, the New Book and the New Judgements and he^{ajfi} will be extremely severe on the people from Arab and will not talk (compromise) but through sword, will neither accept excuses nor offer pardon and nor he^{ajfi} will care for whether people dislike (what he^{ajfi} does) in regard to Allah^{azwj}'s Commands.¹⁵

12 370 : H. 2. ، الكافي ج : 1 ص

13 333 : H. 62. ، بحار الأنوار ج : 52 ص

14 370 : H. 5. ، الكافي ج : 1 ص

15 354 : H. 114. ، بحار الأنوار ج : 52 ص

The Name of the Imam^{ajfi}:

ابْنُ عُثْبُونٍ عَنْ ابْنِ قُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنِ الصَّقْفِيِّ بْنِ دُلْفٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيِّ الرِّضَا ع يَقُولُ.... ثُمَّ قَالَ إِنَّ مِنْ بَعْدِ الْحَسَنِ ابْنَهُ الْقَائِمَ بِالْحَقِّ الْمُنْتَظَرِ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ لَمْ سَمِّي الْقَائِمَ قَالَ لِأَنَّهُ يَمُوتُ بَعْدَ مَوْتِ ذِكْرِهِ وَ اِزْدَادِ أَكْثَرِ الْقَائِلِينَ بِإِمَامَتِهِ فَقُلْتُ لَهُ وَ لَمْ سَمِّي الْمُنْتَظَرِ قَالَ لِأَنَّ لَهُ غَيْبَةً تَكْثُرُ أَيَّامُهَا وَ يَطُولُ أَمْدُهَا فَيَنْتَظَرُ خُرُوجَهُ الْمُخْلِصُونَ وَ يُنْكِرُهُ الْمُرْتَابُونَ وَ يَسْتَهْزِئُ بِذِكْرِهِ الْجَاهِلُونَ وَ يَكْثُرُ فِيهَا الْوَقَاثُونَ وَ يَهْلِكُ فِيهَا الْمُسْتَعْجِلُونَ وَ يَنْجُو فِيهَا الْمُسْلِمُونَ

Ibn Aubdus, from Ibn Qatibah, who from Hamdan ibn Sulayman, who from Al-Safar ibn Dulf, who has reported:

Imam Muhammad^{asws} Ibn Ali^{asws} said: the name of the Divine Imam^{ajfi} after the Al-Hassan^{asws} will be 'Al-Qaim^{ajfi}'. It was asked from Imam Muhammad^{asws} Ibn Ali^{asws}, why the name of the (son of Imam Hassan Askari^{asws}) will be 'Al-Qaim^{ajfi}'?

Imam^{asws} replied: This is because the remembrance of this Imam^{ajfi} will be revived (from the point) that most of the believers of his^{ajfi} Imam^{ajfi} would have gone astray.

I then asked: why one of his^{ajfi} names will be 'Al-Mutziir'?

The Imam^{asws} replied: This is because the occultation time will be extremely long, only devout Shias will be waiting for the reappearance while the doubters will deny his^{ajfi} presence. And the deniers will be satirising the remembrance of the Imam^{ajfi}. A large number (among believers) will try to define the time of appearance of the Imam^{ajfi}, these hasty ones will be destroyed and only submitters (to the Divine Instructions) will find deliverance.¹⁶

أَبِي وَ ابْنُ الْوَلِيدِ مَعًا عَنْ سَعْدِ عَنِ الْيَقُطِيبِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلَ عُمَرُ أَمِيرَ الْمُؤْمِنِينَ عَنِ الْمَهْدِيِّ قَالَ يَا ابْنَ أَبِي طَالِبٍ أَخْبِرْنِي عَنِ الْمَهْدِيِّ مَا اسْمُهُ قَالَ أَمَّا اسْمُهُ فَلَا إِنَّ حَبِيبِي وَ خَلِيلِي عَهْدَ إِلَيَّ أَنْ لَا أُحْدِثَ بِاسْمِهِ حَتَّى يَبْعَثَهُ اللَّهُ عَزَّ وَ جَلَّ وَ هُوَ بِمَا اسْتَوْدَعَ اللَّهُ عَزَّ وَ جَلَّ رَسُولُهُ فِي عِلْمِهِ

Abi and Ibn Walid both have reported from Saeed, Saeed from Al-Yaqteeni, who from Ismail Ibn Aban, who from Ummaro ibn Shemr, who from Umro, who from Jabir, who has reported:

Imam Jafar-e-Sadiq^{asws} said, once Umar ibn Khatab asked Amir-ul-Momineen^{asws}: O son^{asws} of Abu Talib^{asws}! Tell me the real name of the 'Mehdi^{ajfi}'. Amir-ul-Momineen^{asws} replied: I^{asws} am not going to tell you his^{ajfi} real name, as my 'حَبِيبِي وَ 'خَلِيلِي' (beloved and friend-meaning Rasool-Allah^{saww}) has taken a promise from me^{asws} that I^{asws} should not reveal his^{ajfi} (real) name until the time when Allah^{azwj}

إكمال الدين -4, H. 4, بحار الأنوار 51 30 باب 2- أسمائه ع و ألقابه و كناه و ع 16

Make him^{ajfi} appear. And this is one of the News, which Allah^{azwj} had Given to His Prophet^{saww}.¹⁷

اسْتَدَارَ الْفَلَكَ وَ قُلْتُمْ ضَلَّ أَوْ هَلَكَ أَلَا فَاسْتَشْعِرُوا قَبْلَهَا بِالْصَّبْرِ وَ بُوءُوا إِلَى اللَّهِ بِالدَّنْبِ فَقَدْ نَبَذْتُمْ قُدْسَكُمْ وَ أَطْفَأْتُمْ مَصَابِيحَكُمْ وَ قَلَّدْتُمْ هِدَايَتَكُمْ مَنْ لَا يَمْلِكُ لِنَفْسِهِ وَ لَا لَكُمْ سَمْعًا وَ لَا بَصَرًا ضَعْفَ وَ اللَّهِ الطَّالِبِ وَ الْمَطْلُوبِ هَذَا وَ لَوْ لَمْ تَتَوَاكَلُوا أَمْرَكُمْ وَ لَمْ تَتَخَذَلُوا عَنْ نُصْرَةِ الْحَقِّ

In one of sermons, Amir-ul-Momineen^{asws} refers to the time before the reappearance of the 'Hujjat^{asws}' (Imam-e-Zaman^{ajfi}) as: (most of) you will say 'he^{ajfi} has either been lost or killed, beware you must observe patience before his^{ajfi} reappearance. And ask for forgiveness from Allah^{azwj} as you will be at that time away from the (teachings) of the Divine Imams^{asws} **and have stopped seeking the 'Noor' and instead you would have imitated (Tagleed) of that person who has not got (for providing guidance) an ear, nor an eye neither for himself nor for yourself.** By Allah^{azwj} both of them; the seeker and the guide would be weak. Alas! You better not rely on each other and ignore the Divine Guidance.¹⁸

Also Amir-ul-Momineen^{asws} has also said referring to the time before the reappearance of the Imam-e-Zaman^{ajfi}:

عَابِدُ عَنْ يَحْيَى بْنِ سُلَيْمٍ الطَّائِفِيِّ عَنْ شَيْلِ بْنِ عَبَّادٍ قَالَ سَمِعْتُ أَبَا الطُّفَيْلِ يَقُولُ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ أَظَلَّتْكُمْ فِتْنَةٌ مُظْلِمَةٌ عَمِيَاءُ مُكْتَبِفَةٌ لَا يَنْجُو مِنْهَا إِلَّا النُّومَةُ قِيلَ يَا أَبَا الْحَسَنِ وَ مَا النُّومَةُ قَالَ الَّذِي لَا يَعْرِفُ النَّاسَ مَا فِي نَفْسِهِ

O people! There will be a pitch dark and blinding 'Fitna' (strife) is going to occur around you, only that will survive who will be 'Al-Noma'. It was asked who is 'Al-Noma'? Imam^{asws} replied: The one who knows others but no one knows him.¹⁹

عُبُودُ الْمُعْجَزَاتِ الْمُنْسُوبِ إِلَى السَّيِّدِ الْمُرْتَضَى عَنْ عَلِيِّ بْنِ مِهْرَانَ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ كُنَّا فِي مَنْزِلِ أَبِي عَبْدِ اللَّهِ وَ نَحْنُ نَتَذَكَّرُ فَضَائِلَ الْأَنْبِيَاءِ فَقَالَ ع مُجِيبًا لَنَا وَ اللَّهُ مَا خَلَقَ اللَّهُ نَبِيًّا إِلَّا وَ مُحَمَّدٌ ص أَفْضَلُ مِنْهُ ثُمَّ خَلَعَ خَاتَمَهُ وَ وَضَعَهُ عَلَى الْأَرْضِ وَ تَكَلَّمَ بِشَيْءٍ فَأَنْصَدَعَتِ الْأَرْضُ وَ انْفَرَجَتْ بِقُدْرَةِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا نَحْنُ يَبْحِرُ عَجَاجٍ فِي وَسْطِهِ سَفِينَةٌ خَضْرَاءُ مِنْ زَرْجَدَةِ خَضْرَاءٍ فِي وَسْطِهَا قُبَّةٌ مِنْ دُرَّةٍ بَيْضَاءَ حَوْلَهَا دَارُ خَضْرَاءٍ مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ بَشَرُ الْقَائِمِ فَإِنَّهُ يُقَاتِلُ الْأَعْدَاءَ وَ يُغِيثُ الْمُؤْمِنِينَ وَ يَنْصُرُهُ عَزَّ وَ جَلَّ بِالْمَلَائِكَةِ فِي عَدَدِ بُحُومِ السَّمَاءِ

In Ayoun Al-Mujizat, Syed Razi, writes from a chain of narrators who say:

We were in the presence of Imam Jafar-e-Sadiq^{asws}, and we were talking with the Imam^{asws} on the subject of Prophet^{as}, at that time Imam^{asws} rubbed his ring on

كمال الدين 2 648 56- باب النهي عن تسمية القائم ع¹⁷

H. 6 بحار الأنوار ج: 51 ص: 111¹⁸

مستدرک الوسائل 12 301 23- باب تحريم إذاعة الحق مع الخوف¹⁹

earth and it opened up and we saw an endless and high tide sea where there was a green coloured large ship made out of precious stones and in the middle of it was a white coloured banner made out of pearls and it was written on it:

There is no god but Allah^{azwj}, Muhammad^{saww} is the Prophet of Allah^{azwj}, Ali^{asws} is 'أَمِيرُ الْمُؤْمِنِينَ' the Chief of Believers, foretell them **the good News of the 'Al-Qaim^{ajfj}**, as he^{ajfj} will fight against the enemies of Allah^{azwj}, relieve the believers from troubles, Allah^{azwj} will Send for his^{ajfj} help angels^{as} more in numbers than the stars (in the skies). (An extract from a lengthy Hadith).²⁰

²⁰ بحار الأنوار ج : 47 ص : 159

The Reasons behind the Occultation:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ لِلْعَالَمِ غَيِّبَةً قَبْلَ أَنْ يَقُومَ قَالَ قُلْتُ وَ لَمْ قَالَ يَخَافُ وَ أَوْمَأَ يَبْدِيهِ إِلَى بَطْنِهِ ثُمَّ قَالَ يَا زُرَّارَةُ وَ هُوَ الْمُنْتَظَرُ وَ هُوَ الَّذِي يُشَاكُ فِي وَلَادَتِهِ مِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ بِلَا خَلْفٍ وَ مِنْهُمْ مَنْ يَقُولُ حَمَلٌ وَ مِنْهُمْ مَنْ يَقُولُ إِنَّهُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسَنَتَيْنِ وَ هُوَ الْمُنْتَظَرُ غَيْرَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ يَمْتَحِنَ الشَّيْعَةَ فَعِنْدَ ذَلِكَ يَرْتَابُ الْمُبْطِلُونَ يَا زُرَّارَةُ قَالَ قُلْتُ جَعَلْتُ فِدَاكَ إِنْ أَذْرَكَتُ ذَلِكَ الزَّمَانَ أَيَّ شَيْءٍ أَعْمَلُ قَالَ يَا زُرَّارَةُ إِذَا أَذْرَكَتَ هَذَا الزَّمَانَ فَادْعُ بِهَذَا الدُّعَاءِ

Ali ibn Ibrahim has narrated from al-Hassan ibn Musa al-Khashshab from 'Abd Allah ibn Musa from 'Abd Allah ibn Bukayr from Zurara who has said the following:

'I heard Abu Abdullah^{asws} say, 'The young boy^{ajfi} will disappear from the public sight before his^{ajfi} Rise (with Divine Authority).' I then asked, 'Why (that has to take place)?'

The Imam^{asws} said, 'He^{asws} will be targeted (to be killed).' Imam^{asws} pointed with his^{asws} hand to his^{asws} chest (to gesture the assassination). Then he^{asws} said, 'O Zurara, he^{ajfi} is the one^{ajfi} whose reappearance is expected. He^{ajfi} is the one^{asws} whose coming to this world will be doubted. Certain people will say, 'His^{ajfi} father^{asws} died without leaving any son^{ajfi} behind.' Certain others will say, 'Just before the death of his^{ajfi} father^{asws} he^{ajfi} came into the lap of his^{ajfi} mother^{asws}.' Still others will say, 'He^{ajfi} came (to the world) two years before the death of his^{ajfi} father^{asws}.' He^{ajfi} is the one^{ajfi} whose reappearance is awaited. **The fact is that Allah^{azwj} Loves to test the Shia (his^{asws} followers).**

It is in such a condition that people of falsehood will raise doubts, O Zurara.'

'I then said, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, if I will be alive at such time, expecting his^{asws} Rise with Divine Authority, what should I do?'

The Imam^{asws} said, 'O Zurara, if you were to live up to such time then recite the following supplication:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

'Our Allah^{azwj}, make me recognise You^{azwj}; if You^{azwj} do not Make me recognise You^{azwj}, I cannot recognise Your^{azwj} Prophet^{saww}. Our Allah^{azwj}, Make me recognise Your^{azwj} Rasool^{saww}; if You^{azwj} do not Make me recognise Your^{azwj} Rasool^{saww}, I am unable to recognise the one^{asws} who possesses Your^{azwj} Authority over the creatures. Our Allah^{azwj}, Make me recognise the one^{asws} who possesses Your^{azwj} Authority over the creatures; if You^{azwj} do not Make me recognise him^{asws} I will stray from my religion.'

ثُمَّ قَالَ يَا زُرَّارَةُ لَا بُدَّ مِنْ قَتْلِ غُلَامٍ بِالْمَدِينَةِ قُلْتُ جُعِلْتُ فِدَاكَ أَلَيْسَ يَغْتُلُّهُ جَيْشُ السُّفْيَانِيِّ قَالَ لَا وَ لَكِنْ يَغْتُلُّهُ جَيْشُ آلِ بَنِي فُلَانٍ يَجِيءُ حَتَّى يَدْخُلَ الْمَدِينَةَ فَيَأْخُذُ الْغُلَامَ فَيَقْتُلُهُ فَإِذَا قَتَلَهُ بَغِيًّا وَ عُذْوَانًا وَ ظُلْمًا لَا يُمْهَلُونَ فَعِنْدَ ذَلِكَ تَوَفَّعُ الْفَرَجُ إِنْ شَاءَ اللَّهُ

Then he^{asws} said, 'O Zurara, it is necessary (before the Zahoor of Hujjat^{ajfi}) that a young boy be murdered (unjust) in the city of Madina.'

'I then asked, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, will he not be killed in the hands of the army of al-Sufyani?' The Imam^{asws} replied, 'No, but the army of the tribe of so and so will kill him. They will come to enter Madina; thus, they take hold of the young boy and kill him. When they will murder him in transgression, animosity and injustice, then they will not be given respite. At such time you can expect the good news, if Allah^{azwj} shall so will.'²¹

الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ قَالَ حَدَّثَنَا عُثْمَانُ بْنُ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا بُدَّ لِلْغُلَامِ مِنْ غِيَّةٍ قُلْتُ وَ لِمَ قَالَ يَخَافُ وَ أَوْمَأَ بِيَدِهِ إِلَى بَطْنِهِ وَ هُوَ الْمُنْتَظَرُ وَ هُوَ الَّذِي يَشْكُ النَّاسُ فِي وَلَادَتِهِ فَمِنْهُمْ مَنْ يَقُولُ حَمَلٌ وَ مِنْهُمْ مَنْ يَقُولُ مَاتَ أَبُوهُ وَ لَمْ يَخْلُفْ وَ مِنْهُمْ مَنْ يَقُولُ وُلِدَ قَبْلَ مَوْتِ أَبِيهِ بِسَنَتَيْنِ قَالَ زُرَّارَةُ فَعُلْتُ وَ مَا تَأْمُرُنِي لَوْ أَذْرَكْتُ ذَلِكَ الزَّمَانَ قَالَ ادْعُ اللَّهَ بِهَذَا الدُّعَاءِ

Al-Husayn ibn Ahmad has narrated from Ahmad ibn Hila1 who has said that 'Uthman ibn 'Isa narrated to us from Khalid ibn Najih from Zurara ibn A'yan ibn abu 'Abdullah^{asws} who has said:

'Abu Abdullah^{asws} has said, 'It will be necessary for the young boy to disappear from public sight.' I then asked, 'Why it will be necessary?' The Imam replied: 'Because of fear' (pointing toward his^{asws} chest).' He will be the one whose reappearance will be intensely expected. His coming (to this world) be doubted. Certain people will say, 'His mother was not blessed by him^{ajfi}.' Others will say, 'His^{ajfi} father^{asws} died but left no surviving son^{asws}.' Certain others will say, 'His^{ajfi} 'zahoor'²² took place two years before the death of his^{ajfi} father^{asws}.'

I asked the Imam^{asws}, 'What do you command me if I were to live at that time?' The Imam^{asws} said, 'Pray to Allah^{azwj} in the words.

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفَكَ اللَّهُمَّ عَرِّفْنِي نَبِيَّكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَبِيَّكَ لَمْ أَعْرِفْهُ قَطُّ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي

²¹ H. 5, الكافي ج : 1 ص : 337

²² Coming to the world

'O Lord, Make me recognise You^{azwj}; if You do not Make me recognise You^{azwj}, I will not recognise You^{azwj}. O Lord^{azwj}, Make me recognise Your Rasool^{saww}; if You^{azwj} do not Make me recognise Your Rasool^{saww} I will never recognise him^{saww}. O Lord^{azwj}, Make me recognise the one who possesses Your^{azwj} Authority over the creatures; if You^{azwj} do not make me recognise him^{ajfi} I will stray away from my religion.

قَالَ أَحْمَدُ بْنُ الْهَلَالِ سَمِعْتُ هَذَا الْحَدِيثَ مِنْذُ سِتِّ وَخَمْسِينَ سَنَةً

Ahmad ibn Hilal has said, 'I had heard this Hadith fifty-six years ago.'²³

The Reasons behind the Delay in the Appearance of the Imam^{ajfi}:

ابْنُ مَسْرُورٍ، عَنِ ابْنِ عَامِرٍ، عَنْ عَمِّهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قُلْتُ لَهُ مَا بَالُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمْ يُقَاتِلْ فُلَانًا وَ فُلَانًا وَ فُلَانًا. قَالَ لِأَيَّةٍ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا قَالَ قُلْتُ وَ مَا يَعْنِي بَتَزَيَّلْتُمْ قَالَ وَدَائِعُ مُؤْمِنِينَ فِي أَصْلَابِ قَوْمٍ كَافِرِينَ، وَ كَذَلِكَ الْقَائِمُ عَلَيْهِ السَّلَامُ لَنْ يَظْهَرَ أَبَدًا حَتَّى تَخْرُجَ وَدَائِعُ اللَّهِ عَزَّ وَ جَلَّ، فَإِذَا خَرَجَتْ ظَهَرَ عَلَى مَنْ ظَهَرَ مِنْ أَعْدَاءِ اللَّهِ فَقَتَلَهُمْ.

Ibn Masroor, from Ibn Amir, who from his uncle, who from Ibn Abu Ummar, who was told by a man who says:

It was asked from Abi Abd Allah^{asws} why Amir-ul-Momineen^{asws} did not fight against his opponents? The Imam^{asws} replied: Because of this Verse of the Holy Quran:

‘لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا’ (48:25)

If they had been apart (momin from Kufar), We should certainly have punished the Unbelievers among them with a grievous Punishment.

I then asked what are the meanings of ‘لَوْ تَزَيَّلُوا’ ? The Imam^{asws} replied: ‘The unborn believers in the ‘Sulb’ (forehead) of the unbelievers. And similarly, The ‘Qaim^{ajfi}’ will not appear until Allah^{azwj} Extracts the believers from the ‘Sulb’ of non-believers’. When that is done, the Imam^{ajfi} will take a stand against them and kill them.²⁴

Allah^{azwj} is not in any Hurry for the Establishment of the ‘Hour:

إِنَّ هَذَا الْأَمْرَ لَيْسَ يَجِيءُ عَلَى مَا تُرِيدُ النَّاسُ إِنَّمَا هُوَ أَمْرُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ فَضَاؤُهُ وَ الصَّبْرُ وَ إِنَّمَا يَعْمَلُ مَنْ يَخَافُ الْقَوْتَ

²³ 342 : ج : 1 ص : H. 29 الكافي

²⁴ 64 : ج : 2 ص : 433 : 435 29 بحار الأنوار

The Imam^{asws} said: This 'Amr' will not happen by the wish of people, this is the Amr-e-Allah^{azwj} which is dependent on the Wish and Divine Doctrine of Allah^{azwj}, and Allah^{azwj} is not in any hurry, and expedition is seek by that who fears losing it.²⁵

Occultation before Prophet-hood of Rasool-Allah^{saww}:

حدثنا أبي رحمه الله قال حدثنا محمد بن يحيى العطار عن يعقوب بن يزيد عن محمد بن أبي عمير عن سعد بن أبي خلف عن يعقوب بن شعيب عن أبي عبد الله ع قال كان بين عيسى و بين محمد ع خمسمائة عام منها مائتان و خمسون عاما ليس فيها نبي و لا عالم ظاهر قلت فما كانوا قال كانوا متمسكين بدين عيسى ع قلت فما كانوا قال كانوا مؤمنين ثم قال ع و لا يكون الأرض إلا و فيها عالم و كان ممن ضرب في الأرض لطلب الحجة سلمان الفارسي رضي الله عنه فلم يزل ينتقل من عالم إلى عالم و من فقيه إلى فقيه و يبحث عن الأسرار و يستدل بالأخبار منتظرا لقيام القائم سيد الأولين و الآخرين محمد ص أربعمائة سنة حتى بشر بولادته فلما أيقن بالفرج خرج يريد تامة فسي

It was narrated to us by my father, may Allah Have mercy on him, who was told by Mohammed Ibn Yahya Attar, who from Yaqoob Ibn Yazeed, who from Mohammed Ibn Abi Yumar, who from Saeed Ibn Abi Khalaf, who from Yaqub Ibn shuaib, who has narrated:

Abi Abd Allah^{asws} (Imam Jafar-e-Sadiq^{asws}) said: The time span between Prophet Isa^{as} and Prophet Mohammed was 500 years, out of that there was neither a Divine Prophet^{as} nor a Divine Imam^{as} for 250 years which would be (physically) be recognised (but was in occultation). I asked: What people were (following)? Imam^{asws} replied: There (the believers) followed the religion of Prophet Isa^{as}. I asked what were they under those conditions? The Imam^{asws} replied: "They were the 'Momin'.

The Imam^{asws} then said: It is impossible for the Earth to be (stable) unless there is an 'عالم' (Imam^{asws}) on its surface. And (at that time) the one, among people who were going around on earth in the search of the Imam^{asws}, was Sulman-e-Farasi^{ra}. Thus he^{ra} submitted to one (Hidden) Imam^{asws} to another one^{as} and to one Divine Representative^{as} to another one^{as}. And he^{ra} kept on searching for the Mysteries of the religion of Allah^{azwj}.

He^{ra} at that time found guidance through the traditions (Ahadith) of (Allah^{azwj}'s Hujjat^{as}), until he waited for 400 years under those conditions, before finally getting the good News of the 'Zahoor' of the Leader of the last and future ones Rasool Allah Muhammad^{saww}. When Salman^{ra} was informed about the 'أيقن بالفرج' the Divine rising and appearance of Rasool-Allah^{saww}, he travelled towards

²⁵ بحار الأنوار ج : 52 ص : 111

‘هامة’ Mecca, but he was imprisoned on his way (but he made it to Medina later on when Amir-ul-Momineen^{asws} liberated him²⁶)²⁷

و بهذا الإسناد عن علي بن مهزيار عن فضالة عن أبان بن عثمان عن الحسن بن زياد قال قلت لأبي عبد الله ع هل تكون الأرض إلا وفيها إمام قال لا تكون إلا وفيها إمام عالم بحلالهم و حرامهم و ما يحتاجون إليه

From the same chain of narrators (of Hadith 15), Ali Ibn Mazyar narrates from Fazala, who from Aban Ibn Usman, who from Hasan Ibn Ziyad, who has narrated:

I asked from Imam Abi Abd Allah^{asws}: Can earth survive without the presence of a Just Imam^{as}? The Imam^{asws} replied: No, it is mandatory that a Divine Imam^{asws} must be present on the face of Earth who would have all the knowledge related to Hallal and Harram (Permissible and Forbidden) as well as about all that which people need to know.²⁸

The Momineen of Time of Occultation:

عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ رُبَيْعٍ عَنْ بُرَيْدٍ الْعَجَلِيِّ قَالَ قِيلَ لِأَبِي جَعْفَرٍ ع إِنَّ أَصْحَابَنَا بِالْكُوفَةِ جَمَاعَةٌ كَثِيرَةٌ فَلَوْ أَمَرْتَهُمْ لَأَطَاعُوكَ وَ اتَّبَعُوكَ قَالَ يَجِيءُ أَحَدُكُمْ إِلَى كَيْسٍ أَخِيهِ فَيَأْخُذُ مِنْهُ حَاجَتَهُ فَقَالَ لَا فَقَالَ هُمْ بِدِمَائِهِمْ أَجَلٌ ثُمَّ قَالَ إِنَّ النَّاسَ فِي هَذِهِ نُنَاكِحُهُمْ وَ نُوَارِثُهُمْ حَتَّى إِذَا قَامَ الْقَائِمُ جَاءَتِ الْمُرَايَلَةُ وَ أَتَى الرَّجُلُ إِلَى كَيْسٍ أَخِيهِ فَيَأْخُذُ حَاجَتَهُ فَلَا يَمْنَعُهُ

It has been narrated by Aban Ibn Tagheeb, who from Rabbi who from Bureed Al-Jayali who says:

Once it was said to Abu Jafar^{asws} (Imam Mohammed Baqir^{asws}), there are so many of your^{asws} followers living in Al-Kufa, if you^{asws} ask them (to rise) they will listen to you^{asws} and obey to (your^{asws} instructions).

Imam^{asws} asked: Tell me if a momin brother, who is in need of some money and takes out of the money bag of his fellow brother (accordingly to his need) and he does not stop him (from taking his monies).

He replied: No, conditions over there are not as such.

Imam^{asws} replied: If he is (so reluctant in sharing his wealth) then surely, he is going to more reserve and selfish in giving his blood (for the sake of his brother in a battle, in the event of rising).

Imam^{asws} then said: Listen, this is the time of solitude, and staying away from the wars, we would rather marry and inherent under these circumstances, implement Commands (of Allah^{azwj}), return others' deposits (entrusted to us). However, the time of the 'Al-Qaim^{ajfi}' will be the time of real loyalty and

²⁶ H. 21. كمال الدين ج : 1 ص : 161

²⁷ H. 20. كمال الدين ج : 1 ص : 161

²⁸ H. 16. كمال الدين ج : 1 ص : 223

friendship, at that time a momin brother, if in need, will take out what he needs from the money bag of his brother momin, and he will not abhor it (to stop him from taking his money).²⁹

عَبْدُ الْوَاحِدِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ التَّهَافُوتِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع بِالطَّوْافِ فَتَطَرَّ إِلَيَّ وَ قَالَ لِي يَا مُفَضَّلُ مَا لِي أَرَاكَ مَهْمُومًا مُتَعَبِّرَ اللَّوْنِ قَالَ فَقُلْتُ لَهُ جَعَلْتُ فِدَاكَ نَظَرِي إِلَى بَنِي الْعَبَّاسِ وَ مَا فِي أَيْدِيهِمْ مِنْ هَذَا الْمُلْكِ وَ السُّلْطَانِ وَ الْجَبُرُوتِ فَلَوْ كَانَ ذَلِكَ لَكُمْ لَكُنَّا فِيهِ مَعَكُمْ فَقَالَ يَا مُفَضَّلُ أَمَا لَوْ كَانَ ذَلِكَ لَمْ يَكُنْ إِلَّا سِيَاسَةُ اللَّيْلِ وَ سِيَاحَةُ النَّهَارِ وَ أَكُلُ الْجَشَبِ وَ لُبْسُ الْحَشَنِ شَبَهُ أَمِيرِ الْمُؤْمِنِينَ وَ إِلَّا فَالَنَارُ فَزُيْ ذَلِكَ عَنَّا فَصِرْنَا نَأْكُلُ وَ نَشْرَبُ وَ هَلْ رَأَيْتَ ظَلَامَةً جَعَلَهَا اللَّهُ نِعْمَةً مِثْلَ هَذَا

It has been narrated by Abd Al-Wahid, who from Ahmed Ibn Hozah, who from Nawahandi, who from Abd Allah Ibn Hammad, who from Mufassil, who says:

Once while circumambulation of the Kabah, Imam Abu Abd Allah^{asws} looked at me and asked: What is the matter with you O Mufassal, I^{asws} find you very sad and depressed and with a pale face?

I replied: May I be scarified for your^{asws} cause; I see Banu Abbas are enjoying both power and government. I wish all this was with you so that we could also take part in it.

Imam^{asws} replied: O Mufassal! If it were so, you would have to work extremely hard, providing security during the night and taking rounds (on streets) during the day. Eating simple and tasteless food and wearing rough cloths, as was during the time of Amir-ul-Momineen^{asws}. And if you were not to do those then your end is in the Fire. These responsibilities have been lifted from us and this is the reason you are able to consume good food, have you seen a hardship turning into a blessing, as is the case in this era (for you).³⁰

وَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ بْنِ يَعْقُوبَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ وَ وَهَبٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِذَا خَرَجَ الْقَائِمُ ع لَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ الْعَرَبِ وَ قُرَيْشٍ إِلَّا السَّيْفُ مَا يَأْخُذُ مِنْهَا إِلَّا السَّيْفُ وَ مَا يَسْتَعْجِلُونَ بِخُرُوجِ الْقَائِمِ ع فَوَ اللَّهُ مَا طَعَامُهُ إِلَّا الشَّعِيرُ الْجَشَبُ وَ لَا لِبَاسُهُ إِلَّا الْعَلِيطُ الْحَبَرُ وَ مَا هُوَ إِلَّا السَّيْفُ وَ الْمَوْتُ تَحْتَ ظِلِّ السَّيْفِ

It has been narrated Ahmed Ibn Mohammed Ibn Uktada, who from Ahmed Ibn Yousif Ibn Yaqoob, who from Ismail Ibn Mahran, who from Al-Hassan Ibn Ali Ibn Abi Hamza, who from his father, who from Abu Basir:

Imam Abu Abd Allah^{asws} said: When the Zahoor of 'Al-Qaim' takes place, there will only be sword between the people of Arab and Quraysh, so why do you like to bring it forward, By Allah, 'مَا طَعَامُهُ إِلَّا الشَّعِيرُ الْجَشَبُ' his food will nothing but the

29 6092. H. وسائل الشيعة ج : 5 ص : 121

30 127. H. بحار الأنوار ج : 52 ص : 359

bread made out of barley³¹, and will be wearing very rough cloths. And Imam^{ajfi}'s commitment will be with sword and death underneath the sword.³²

حدثنا أبي و محمد بن الحسن رضي الله عنهما قالا حدثنا عبد الله بن جعفر الحميري عن محمد بن عيسى بن عبيد عن صالح بن محمد عن هاني التمار قال قال أبو عبد الله ع إن لصاحب هذا الأمر غيبة المتمسك فيها بدينه كالخارط للقتاد ثم قال هكذا بيده ثم قال إن لصاحب هذا الأمر غيبة فليتيق الله عبد و ليطمسك بدينه

It has been narrated to me by my father and Mohammed Ibn Hassan, who from Abd Allah Ibn Jafar Hamari, who from Mohammed Ibn Isa Ibn Abuad, who from Salay Ibn Mohammed, who from Hani Tammar, who has said:

Abu Abd Allah^{asws} (Imam Jafar-e-Sadiq^{asws}) said: There is occultation for the owner of the sword (during that time) observing religions is like separating thorns from leaves of 'Qatada'³³. Then Imam^{asws} explain it by making signs by his^{asws} hands and then said: Indeed 'إن لصاحب هذا الأمر' the owner of the Command has occultation, thus it is necessary for an 'Abd' (a devotee) to fear Allah^{azwj} and adhere to the religion.³⁴

Instructions for Shias during the Occultation:

المُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَيَّاشِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ مُوسَى بْنِ بَكْرِ عَنْ مُحَمَّدِ بْنِ الْوَاسِطِيِّ عَنْ أَبِي الْحَسَنِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ أَفْضَلُ أَعْمَالٍ أُمِّي أَنْتَظَرُ الْفَرَجَ مِنَ اللَّهِ عَزَّ وَ جَلَّ

Through the chain of narrators going up to Imam Ali Reza,

Imam Al-Reza^{asws} says that Rasool-Allah^{saww} said: The best deed from the deeds of my nation is to 'أَنْتَظَرُ الْفَرَجَ' expect 'the Zahoor and Relief' being bestowed by Allah^{azwj}.³⁵

مُحَمَّدُ بْنُ هَمَّامٍ عَنِ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ عِيْسَى وَ الْحُسَيْنِ بْنِ طَرِيفٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ 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 يُرَى فَلَا يَنْجُو مِنْ تِلْكَ الْحَيَرَةِ إِلَّا مَنْ دَعَا بِدُعَاءِ الْحَرِيقِ فَقَالَ أَبِي هَذَا وَ اللَّهُ الْبَلَاءُ فَكَيْفَ نَصْنَعُ جُعِلَتْ فِدَاكَ حِينَئِذٍ قَالَ إِذَا كَانَ ذَلِكَ وَ لَنْ تُدْرِكَهُ فَتَمَسَّكُوا بِمَا فِي أَيْدِيكُمْ حَتَّى يَصِحَّ لَكُمْ الْأَمْرُ

It has been narrated by Mohammed ibn Hammam, who from Al-Hamarri, 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}:

³¹ Barley- a member of the grass family, grows along wheat and has traditionally been fed to animals by the farmers

³² H 3565- 10, مستدرک الوسائل ج : 3 ص : 275, H. 115, بحار الأنوار ج : 52 ص : 354

³³ A bush full of thorns like cactus

³⁴ H. 35, كمال الدين ج : 2 ص : 347

³⁵ عيون أخبار الرضا (ع) ج : 2 ص : 36, كمال الدين ج : 2 ص : 64, بحار الأنوار ج : 52 ص : 128

Imam^{asws} asked us: What will you do when you will be under those conditions when you will not be able to consult 'إِمَامٌ هُدًى' the Imam^{asws} of Guidance, neither you will find the 'عَلَمٌ يُرَى' a flag (to get yourselves organised), nor there will be a way for deliverance and you will be in total chaos. 'إِلَّا مَنْ دَعَا بِدَعَاءِ الْحَرِيقِ' except for those who would supplication the supplication of 'Al-Hareeq'.³⁶

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}.³⁷

ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ ابْنِ مِهْرَانَ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَوَهَّابِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ قَالَ لِي أَبِي ع لَا بُدَّ لَنَا مِنْ أَذْرِيحَانٍ لَا يَمُومُ لَهَا شَيْءٌ وَإِذَا كَانَ ذَلِكَ فَكُونُوا أَخْلَاسَ بَيُوتِكُمْ وَالْبُدُوا مَا أَلْبَدْنَا فَإِذَا تَحَرَّكَ مُتَحَرِّكُنَا فَاسْعَوْا إِلَيْهِ وَ لَوْ حَبْوًا وَاللَّهِ لَكَأَيُّ أَنْظُرٍ إِلَيْهِ بَيْنَ الرُّكْنِ وَالْمَقَامِ يُبَايِعُ النَّاسَ عَلَى كِتَابٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ وَقَالَ وَيْلٌ لِبَطْعَةِ الْعَرَبِ مِنْ شَرِّ قَدِ افْتَرَبَ

Ibn Aqdat, who from Ahmed ibn Yousif, who from Ibn Mehran, who from Ibn Al-Batayani, who from his father and Wahib ibn Hafiz, who from Abi Baseer, who says:

I heard it from Abu Abd Allah^{asws} who said my^{asws} father^{asws} has said: It is bound to happen that a group to appear from Azerbaijan, who will be unstoppable. When it occurs, you better stay at home, and exemplify us^{asws} in adopting solitude. And when someone from us^{asws} calls you then move swiftly to reach him^{asws} even if you have to crawl on your knees. By Allah^{azwj}, I^{asws} am foreseeing it that people (Shias) are pledging allegiance to him^{ajfi} on the 'كِتَابٍ جَدِيدٍ' (The New Book) which is extremely abhorred by the Arabs. And said: Woe be upon the arrogant among the Arabs who would be highly inclined in instigating and spreading troubles.³⁸

وَعَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ قَالَ حَدَّثَنِي يَحْيَى بْنُ زَكْرِيَّا بْنِ شَيْبَانَ قَالَ حَدَّثَنَا يُوسُفُ بْنُ كُلَيْبٍ الْمَسْعُودِيُّ قَالَ حَدَّثَنَا الْحَكَمُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ دَخَلْتُ أَنَا وَ أَبَانُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ ذَاكَ حِينَ ظَهَرَتِ الرَّاكِبَاتُ السُّودُ بِخُرَاسَانَ فَقُلْنَا مَا تَرَى فَقَالَ اجْلِسُوا فِي بَيُوتِكُمْ فَإِذَا رَأَيْتُمُونَا قَدْ اجْتَمَعْنَا عَلَى رَجُلٍ فَأَنْهَدُوا إِلَيْنَا بِالسَّلَاحِ

It has been narrated from Ahmed ibn Mohammed ibn Saeed, who reports from yahiya ibn Zakariya ibn Sheban, who from Yousif ibn Kulaib al-Masaudi, who from Al-Hakum ibn Sulayman who from Mohammed ibn Kaseer, who from Abi Bakr al-Hazzar, who says:

³⁶ يَا حَيُّ يَا قَيُّوْمُ يَا لَا إِلَهَ إِلَّا أَنْتَ أَسْأَلُكَ أَنْ تُحْيِيَ قَلْبِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
'O Living! O Eternal! O there is no god except You^{azwj}! I plead You^{azwj} to Revive my heart. O Allah^{azwj} (and) Send *Salawat* upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}.³⁶

³⁷ بحار الأنوار ج : 52 ص : 133

³⁸ H. 40, بحار الأنوار ج : 52 ص : 135

Aban and I were present in front of Imam Abi Abd Allah^{asws} and that was the time when the black coloured flags had appeared from al-Khurasan, we asked the Imam^{asws} what shall we do?

The Imam^{asws} replied: You better stay at your homes, until someone from us^{asws} calls upon you, and then come to us^{asws} along with your arms.³⁹

ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الصَّبَّاحِ بْنِ الصَّخَّالِكِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ سَيْفِ التَّمَارِ عَنْ أَبِي الْمُزْهَفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ هَلَكَتِ الْمَخَاضِيرُ قُلْتُ وَ مَا الْمَخَاضِيرُ قَالَ الْمُسْتَعْجِلُونَ وَ نَحَا الْمُقَرَّبُونَ وَ نَبَتِ الْحِصْنُ عَلَى أَوْتَادِهَا كُونُوا أَخْلَاسَ بُيُوتِكُمْ فَإِنَّ الْفِتْنَةَ عَلَى مَنْ أَتَاهَا وَ إِنَّهُمْ لَا يُرِيدُونَكُمْ بِحَاجَةٍ إِلَّا أَتَاهُمُ اللَّهُ بِشَاغِلٍ لِأَمْرِ يُعْرَضُ لَهُمْ

Ibn Aqtada, from Ahmed ibn Ziyad, who from Ali ibn Al-Sabah ibn Al-Zahak, who from Jafar ibn Mohammed ibn Samah, who from Saif al-Tammar, who from Abi Murhif, who says:

Once Abu Abd Allah^{asws} (Imam Jafar-e-Sadiq^{asws}) said: The ‘المَخَاضِيرُ’ will be destroyed! It was asked who are the ‘المَخَاضِيرُ’?

Imam^{asws} replied: The impatient ones who would like to expedite the appearance of the Imam^{ajfi} (and will be destroyed). However, only those will survive who believe in the appearance of the Hujjat^{ajfi} to take place in the near future, at that time the unjust governments will be on rock-solid foundations. At that time you better confine yourself to your home, as the ‘الْفِتْنَةُ’ (strife) will be harmful for those who will get involved in it and will be destroyed by it as Allah^{azwj} will Subject them to that which they will not like for themselves.⁴⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ سَدِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ يَا سَدِيرُ الزَّمْ بَيْتَكَ وَ كُنْ جَلِيسًا مِنْ أَخْلَاسِهِ وَ اسْكُنْ مَا سَكَنَ اللَّيْلُ وَ النَّهَارُ فَإِذَا بَلَغَكَ أَنَّ السُّفْيَانِيَّ قَدْ خَرَجَ فَارْحَلْ إِلَيْنَا وَ لَوْ عَلَى رَجْلِكَ

A number of our companions, from Ahmad Bin Muhammad, from Usmaan Bin Isa, from Bakr Bin Muhammad, from Sudeyr who said:

Abu Abdullah^{asws} said: ‘O Sudeyr! Be seated in your houses and remain calm, and stay like that overnight (during dark period of fitna) but when the day arrives, and Al-Sufyani has come out, so get out to come to us^{asws} even if you have to walk on your feet’⁴¹

عَنْ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ قَالَ كَانَ فِيمَا وَرَدَ عَلَيَّ مِنَ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ الْعَمَرِيِّ قَدْ سَأَلَ اللَّهَ رُوحَهُ فِي جَوَابِ مَسْأَلَتِي إِلَى صَاحِبِ الزَّمَانِ عَ وَ أَمَّا مَا سَأَلْتُ عَنْهُ مِنْ أَمْرِ الْوَقْفِ عَلَى نَاحِيَّتِنَا وَ مَا يُجْعَلُ لَنَا ثُمَّ

مستدرک الوسائل ج : 11 ص : 36 39

بحار الأنوار ج : 52 ص : 13843 40

H.383, الكافي ج : 8 ص : 64 41

يَخْتِاجُ إِلَيْهِ صَاحِبُهُ فَكُلُّ مَا لَمْ يُسَلِّمْ فَصَاحِبُهُ فِيهِ بِالْخِيَارِ وَ كُلُّ مَا سَلَّمَ فَلَا خِيَارَ لِصَاحِبِهِ فِيهِ اخْتِاجٌ أَوْ لَمْ يَخْتِجْ افْتَقَرُ إِلَيْهِ أَوْ اسْتَعْنَى عَنْهُ وَ أَمَّا مَا سَأَلْتَ عَنْهُ مِنْ أَمْرٍ مَنْ يَسْتَحِلُّ مَا فِي يَدِهِ مِنْ أَمْوَالِنَا أَوْ يَتَصَرَّفُ فِيهِ تَصَرُّفُهُ فِي مَالِهِ مِنْ غَيْرِ أَمْرِنَا فَمَنْ فَعَلَ ذَلِكَ فَهُوَ مُلْعُونٌ وَ نَحْنُ خُصَمَاؤُهُ يَوْمَ الْقِيَامَةِ وَ قَدْ قَالَ النَّبِيُّ ص الْمُسْتَحِلُّ مِنْ عَثَرَتِي مَا حَرَّمَ اللَّهُ مُلْعُونٌ عَلَى لِسَانِي وَ لِسَانِ كُلِّ نَبِيٍّ مُجَابٍ فَمَنْ ظَلَمَنَا كَانَ فِي جُمْلَةِ الظَّالِمِينَ

It was narrated by the father of Al-Hussain Mohammed Ibn Jafar Al-Syedi, who from Sheikh Abi Jafar Mohammed Ibn Usman Al-Yamari, who has got an answer from Imam-e-Zaman^{ajfi}:

Imam-e-Zaman^{ajfi} said: And about that person who possess from our assets, and he has made it permissible for himself to consume those, without our consent, as he would spend from his own wealth, so the reply for that person is that he is 'ملْعُونٌ' transgressor and we^{asws} will hold him responsible for this in the Hereafter.

Rasool-Allah^{saww} had said, whoever would make the belongings of my^{saww} progeny permissible for him that which Allah^{azwj} has Made forbidden; he is a 'ملْعُونٌ' from me^{saww} as well as for all the Prophets^{as}. (Beware) whoever transgresses against us^{asws}, he will be counted among those who have committed cruelties against us^{asws} in the past and as such have been cursed by Allah^{azwj}. As per the Words of Allah: **Beware Allah's curse is, surely, on the transgressors.**⁴²

Shias and the Issues during Grand Occultation:

ابْنُ عُقْدَةَ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ يُوسُفَ بْنِ كُثَيْبٍ الْمَسْعُودِيِّ عَنِ الْحَكَمِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ أَبِي بَكْرٍ الْحَضَرَمِيِّ قَالَ دَخَلْتُ أَنَا وَ أَبَانُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ ذَلِكَ حِينَ ظَهَرَتِ الرَّايَاتُ السُّودُ بِخُرَاسَانَ فَقُلْنَا مَا تَرَى فَقَالَ اجْلِسُوا فِي بُيُوتِكُمْ فَإِذَا رَأَيْتُمُونَا قَدْ اجْتَمَعْنَا عَلَى رَجُلٍ فَأَنْهَدُوا إِلَيْنَا بِالسَّلَاحِ تَوْضِيحَ قَالِ الْجَوْهَرِيُّ نَهْدَ إِلَى الْعَدُوِّ يَنْهَدُ بِالْفَتْحِ أَيُّ نَهَضَ

Ibn Yaqida, who from Yahiya ibn Zikarya, who from Yousif ibn Kaleeb Masyoodi, who from Hakim Salaman, who from Mohammed ibn Kaseer, who from Abu Bakr Hazme, who says the following:

Once Abaan and myself were in the service of Abu Abdullah^{asws} and we were told about the black flag rising in the Khurasan. We asked from the Imam^{asws} what is your^{asws} opinion about the (uprising)? Imam^{asws} replied: You should stay in your homes until you find out that we^{asws} have agreed to support someone^{asws}, only then come out to serve us^{asws} fully prepared and armed.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ قَالَ كَانَ أَبُو جَعْفَرٍ ع فِي الْمَسْجِدِ الْحَرَامِ فَذَكَرَ بَنِي أُمَيَّةَ وَ دَوْلَتَهُمْ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ إِنَّمَا نَرْجُو أَنْ تَكُونَ صَاحِبَهُمْ وَ أَنْ يُظْهَرَ اللَّهُ عَزَّ وَ جَلَّ هَذَا الْأَمْرَ عَلَى يَدَيْكَ فَقَالَ مَا أَنَا بِصَاحِبِهِمْ وَ لَا يُسْرُنِي أَنْ أَكُونَ صَاحِبَهُمْ إِنَّ أَصْحَابَهُمْ أَوْلَادُ الرَّثَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْ مِنْذُ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ سَيِّئاً وَ لَا أَيَّاماً أَقْصَرَ مِنْ سَيِّئِهِمْ وَ أَيَّامِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ الْمَلِكَ الَّذِي فِي يَدِهِ الْفُلْكَ فَيَطْوِيهِ طَيًّا

42 182 ص : 53 بحار الأنوار ج : 11

43 Ibid, h, 44

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Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and Abu Ali al-Ash'ariy has narrated from Muhammad ibn Abd al-Habbar all from Ali ibn Hadid from Ismil ibn Darraj from Zurarah who has narrated the following:

'Once Abu Ja'far^{asws} was in Masjid al-Haram⁴⁴ when banu 'Umayyah and their government was mentioned. Certain ones of his companions said, 'We hope you will be the one to deal with them and Allah^{azwj} will make this cause dominant through your hand.' He^{asws} said: 'I am not the one^{ajfj} to deal with them and He^{azwj} will not want me^{asws} to deal with them. The ones who will deal with them (banu 'Umayyah) are children born out of wedlock. Allah^{azwj} has not Created any era from the time He^{azwj} Created the skies and earth, of shorter years or days than their (banu 'Umayyah's) years and days. Allah^{azwj} Commands the angel in whose hand is the group (of planets and stars) to scroll it in a fast scrolling manner.'⁴⁵

مُحَمَّدُ بْنُ هَمَّامٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَمَاعَةَ عَنْ صَالِحِ بْنِ نَبْطٍ وَ بَكْرِ الْمُثَنَّى جَمِيعاً عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع أَنَّهُ قَالَ هَلْكَ أَصْحَابُ الْمَحَاضِيرِ وَ نَحَا الْمُقَرَّبُونَ وَ ثَبَتَ الْحِصْنُ عَلَى أَوْتَادِهَا إِنَّ بَعْدَ الْعَمِّ فِتْحاً 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.⁴⁶

الْزُمُوا الْأَرْضَ وَ اصْبِرُوا عَلَى الْبَلَاءِ وَ لَا تُحَرِّكُوا بِأَيْدِيكُمْ وَ سُيُوفِكُمْ فِي هَوَى الْأَسَنَتِكُمْ وَ لَا تَسْتَعْجِلُوا بِمَا لَمْ يُعَجِّلْهُ اللَّهُ لَكُمْ فَإِنَّهُ مَنْ مَاتَ مِنْكُمْ عَلَى فِرَاشِهِ وَ هُوَ عَلَى مَعْرِفَةِ حَقِّ رَبِّهِ وَ حَقِّ رَسُولِهِ وَ أَهْلِ بَيْتِهِ مَاتَ شَهِيداً وَ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَ اسْتَوْجِبَ ثَوَابَ مَا نَوَى مِنْ صَالِحِ عَمَلِهِ وَ قَامَتِ النَّبِيُّ مَقَامَ إِصْلَاتِهِ لِسَيِّفِهِ فَإِنَّ لِكُلِّ شَيْءٍ مُدَّةً وَ أَجَلاً

Amir-ul-Momineen^{asws} says, in one of the sermons:

Stick to the earth, be patient in trials, do not move your hands and swords after the liking of your tongues, and do not make haste in matters in which Allah^{azwj} has not asked for haste because any one of you who dies in his bed while he had knowledge of the rights of Allah^{azwj} and the rights of His Prophet^{saww} and members^{asws} of the Prophet^{saww}'s house, will die as a martyr. His reward is incumbent on Allah^{azwj}. He is also eligible to the recompense of what good acts he has intended to do, since his intention takes the place of drawing his sword. Certainly, for every thing there is a (prescribed) time and a limit.⁴⁷

⁴⁴ In the House of Allah, Kaabah

⁴⁵ Al-Kafi, vol, 8, H 14983, h 538, 339 ص: الكافي ج

⁴⁶ Ibid, h, 47

⁴⁷ 281 ص:العهلة بالتقوى 281 نهج البلاغة

دَعَوَاتُ الرَّؤُودِيَّ، قَالَ النَّبِيُّ ص انْتَظَرُ الْفَرَجَ بِالصَّبْرِ عِبَادَةً

It is written in 'Dawaad-e-Radawi' that Prophet Muhammad^{saww} said: 'To wait for the 'al-Faraj' (Zahoor-e-Imam-e-Zaman^{ajfi}) with patience, is the Ibadah (worship).⁴⁸

ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ الْمُغِيرَةِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنِ جَابِرٍ عَنِ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغِيبُ عَنْهُمْ إِمَامُهُمْ فَيَأْتِي طُوبَى لِلثَّابِتِينَ عَلَى أَمْرِنَا فِي ذَلِكَ الزَّمَانِ إِنَّ أَدْنَى مَا يَكُونُ لَهُمْ مِنَ الثَّوَابِ أَنْ يُنَادِيَهُمُ الْبَارِئُ عَزَّ وَجَلَّ عِبَادِي آمَنْتُمْ بِسِرِّي وَصَدَقْتُمْ بِعَيْي فَأَبَشِّرُوا بِحُسْنِ الثَّوَابِ مِنِّي فَأَنْتُمْ عِبَادِي وَإِمَائِي حَقًّا مِنْكُمْ أَتَقَبَّلُ وَ عَنْكُمْ أَغْفُو وَ لَكُمْ أَغْفِرُ وَ بِكُمْ أَسْقِي عِبَادِي الْغَيْثَ وَ أَدْفَعُ عَنْهُمْ الْبَلَاءَ وَ لَوْلَاكُمْ لَأَنْزَلْتُ عَلَيْهِمْ عَذَابِي قَالَ جَابِرٌ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا أَفْضَلُ مَا يَسْتَعْمِلُهُ الْمُؤْمِنُ فِي ذَلِكَ الزَّمَانِ قَالَ حَفِظُ اللِّسَانَ وَ لُزُومُ الْبَيْتِ

Ibn Walid, who from Saffar, who from Baraqi, who from his father, who from Mughara, who from Mufazzal ibn Salay, who from Jabir who has narrated the following:

Abi Abd Allah^{asws} (Mohammed Baqir^{asws}) said: 'People will face a time when their Imam^{asws} will be in occultation. Blessed are those who would stay firm on the mastership of the 'Sahib-e-Amr' (the Divine Authority^{asws}) from us^{asws}. The minimum reward for them will be that Allah^{azwj} will Say to them: 'O My^{azwj} servants! You have believed in My^{azwj} secret, you ratified the one^{ajfi} whom I^{azwj} have obscured from your eyes; therefore I^{azwj} Give you news of the best rewards. In fact only you are My^{azwj} slaves and slave-girls, I^{azwj} will Approve of only your good deeds and only Forgive your shortcomings. And will disregard your sins in the Hereafter; for your sake I^{azwj} will send down the rain, withhold disasters; I^{azwj} would have sent down torment if you were not among others.

Jabir asked: O son^{asws} of the Prophet^{saww}! Please inform me what a 'Momin' should do during the time of Occultation of Imam^{ajfi}? Imam^{asws} replied: To keep quiet and adopt solitude (to remain at home).⁴⁹

عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى الْعُلَوِيِّ عَنْ حَيْدَرَ بْنِ مُحَمَّدٍ السَّمَرْقَنْدِيِّ عَنْ أَبِي عَمْرِو الْكَشَّيِّ عَنْ حَمَلَوَيْهِ بْنِ بِشْرِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا ع إِنَّ عَبْدَ اللَّهِ بْنَ بُكَيْرٍ يَتَوَيْ حَدِيثًا وَيَتَأَوَّلُهُ وَ أَنَا أَحِبُّ أَنْ أَعْرِضَهُ عَلَيْكَ فَقَالَ مَا ذَاكَ الْحَدِيثُ قُلْتُ قَالَ ابْنُ بُكَيْرٍ حَدَّثَنِي عُبَيْدُ بْنُ زُرَّارَةَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع أَيَّامَ خُرُوجِ مُحَمَّدٍ 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 سَكَنْتَ السَّمَاءَ وَ الْأَرْضَ فَقَالَ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ فَإِذَا كَانَ الْأَمْرُ هَكَذَا فَلَمْ يَكُنْ خُرُوجًا مَا سَكَنْتَ السَّمَاءَ وَ الْأَرْضَ فَمَا مِنْ قَائِمٍ وَ مَا مِنْ خُرُوجٍ فَقَالَ أَبُو الْحَسَنِ صَدَقَ أَبُو عَبْدِ اللَّهِ ع وَ لَيْسَ الْأَمْرُ عَلَى مَا تَأَوَّلَهُ ابْنُ بُكَيْرٍ إِنَّمَا قَالَ أَبُو عَبْدِ اللَّهِ ع اسْكُنْ مَا سَكَنْتَ السَّمَاءَ مِنَ النَّدَاءِ وَ الْأَرْضَ مِنَ الْحُسْنَفِ بِالْجَيْشِ

⁴⁸ Ibid, h, 65

⁴⁹ Ibid, h, 66- [إكمال الدين] ك

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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 Hassan⁵⁰ 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.**⁵¹

Affairs of Shias During the Occultation:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَطَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مَنْصُورٍ عَنْ مَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ إِذَا أَصْبَحْتُ وَ أَمْسَيْتُ لَا أَرَى إِمَامًا أَتَيْتُمْ بِهِ مَا أَصْنَعُ قَالَ فَأَجِبْ مَنْ كُنْتَ تُحِبُّ وَ أَبْغِضُ مَنْ كُنْتَ تُبْغِضُ حَتَّى يُظْهِرَهُ اللَّهُ عَزَّ وَ جَلَّ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn Ali al-'Attar from Ja'far ibn Muhammad from Mansur from the person he mentioned who has said:

'Once I asked Abu Abd Allah^{asws}, 'If I pass the day and night and do not find an Imam^{asws} to follow then what should I do?'

'The Imam^{asws} said, 'Love those whom you love (because of us^{asws}) and hate those whom you hate (due to us^{asws}) until Allah^{azwj} will Grant him^{ajf} permission to reappear.'⁵²

⁵⁰ Mohammed ibn Abdullah Mohsin ibn Hassan Mussanna ibn al-Hassan^{asws} ibn Ali^{asws} ibn Abi Talib^{asws}.

⁵¹ Bihar-ul-Anwar, vol. 52, pg. 189

بحار الأنوار ج : 52 ص : 189

⁵² 343 : 1 ص : 28 H. 28

Occultation of the Imam^{ajfi} - Our Conduct & Responsibilities

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا نُفِرَ فِي النَّافِرِ قَالَ إِنَّ مِنَّا إِمَامًا مُظْفَرًا مُسْتَتِرًا فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرَهُ إِظْهَارَ أَمْرِهِ نَكَتَ فِي قَلْبِهِ نُكْتَةً فَظَهَرَ فَقَامَ بِأَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى

Abu Ali al-Ashari has narrated from Muhammad ibn Hassa'n from Muhammad ibn Ali from 'Abd Allah ibn al-Qasim from al-Mufaddal ibn 'Umar who has said:

'About the words of Allah^{azwj} that read: **'When the trumpet is sounded,' (74:8)** Abu Abd Allah^{asws} has said, 'From us^{asws} there will be a triumphant Imam^{ajfi} behind a cover. When Allah^{azwj} will Like to Grant him^{ajfi} permission to rise (with Divine Authority and Power). He^{azwj} will Place a spot in his^{ajfi} heart. He^{ajfi} will then reappear in public sight and rise (with Divine Authority) by the Command of Allah^{azwj}.'⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْمَرْجِ قَالَ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ع إِذَا غَضِبَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى خَلْقِهِ نَحْنًا عَنْ جَوَارِهِمْ

Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad from Ahmad ibn al-Husayn from Muhammad ibn 'Abd Allah from Muhammad ibn al-Faraj who has said the following:

'Once Abu Jafar^{asws} wrote to me, 'When Allah^{azwj} is angry with His creatures, He^{azwj} Keeps us^{asws} (the Imams^{asws}) away from their vicinity.'⁵⁴

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى جَمِيعًا عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ يَا ثَابِتُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ كَانَ وَقَّتَ هَذَا الْأَمْرَ فِي السَّبْعِينَ فَلَمَّا أَنْ قُتِلَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِ اشْتَدَّ غَضَبُ اللَّهِ تَعَالَى عَلَى أَهْلِ الْأَرْضِ فَأَخْرَجَهُ إِلَى أَرْبَعِينَ وَ مِائَةٍ فَحَدَّثْنَاكُمْ فَأَدْعَيْتُمْ الْحَدِيثَ فَكَشَفْتُمْ قِنَاعَ السِّرِّ وَ لَمْ يَجْعَلِ اللَّهُ لَهُ بَعْدَ ذَلِكَ وَقْتًا عِنْدَنَا وَ يَمْحُو اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ قَالَ أَبُو حَمَزَةَ فَحَدَّثْتُ بِذَلِكَ أَبَا عَبْدِ اللَّهِ ع فَقَالَ قَدْ كَانَ كَذَلِكَ

Ali ibn Muhammad and Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all from al-Hassan ibn Mahbub from Abu Hamza al-Thumali who has said:

'I heard Abu Jafar^{asws} say, 'O Thabit, Allah^{azwj} had 'Set A Time' for it (Divine Government on Earth) in the year seventy, but when Al-Husayn^{asws} was murdered Allah^{azwj}'s 'Anger' became more intense on the people on Earth, He^{azwj} Delayed it until one hundred forty (140). At that time we^{asws} spoke to you about it and you publicised this Hadith and disclosed the secret.

Allah^{azwj}, thereafter, has not set any time limit that we (can tell) you, as Allah^{azwj} obliterates whatever He^{azwj} Likes and Establishes whatever He^{azwj} Wants; with Him is the original Book.'

⁵³ 344 : 1 ج : H. 30 الكافي ج :

⁵⁴ 344 : 1 ج : H. 31 الكافي ج :

'Abu Hamza has said, 'I narrated the above Hadith to Abu Abd Allah^{asws} and Imam^{asws} replied: 'It was just as you said.'⁵⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الْأَنْبَارِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ذَكَرْنَا عِنْدَهُ مَلُوكَ آلِ فُلَانٍ فَقَالَ إِنَّمَا هَلَكَ النَّاسُ مِنْ اسْتِعْجَالِهِمْ لِهَذَا الْأَمْرِ إِنَّ اللَّهَ لَا يَعْجَلُ لِعِجَالَةِ الْعِبَادِ إِنَّ لِهَذَا الْأَمْرِ غَايَةً يَنْتَهِي إِلَيْهَا فَلَوْ قَدْ بَلَغُوهَا لَمْ يَسْتَفِدُّوا سَاعَةً وَ لَمْ يَسْتَأْخِرُوا

Al-Husayn ibn Muhammad has narrated from Ja'far ibn Muhammad from al-Qasim ibn 'Ismail al-Anbari from al-Hassan ibn Ali from Ibrahim ibn Mihzarn from his father who has said:

'Once we mentioned before Abu Abd Allah^{asws} the kings from the descendants of so and so. The Imam^{asws} said, 'People have perished due to their haste for this matter (the rise of al-Mahdi^{ajfi}). Allah^{azwj} does not Expedite it because of the haste of people. For this matter (the rise of al-Mahdi^{ajfi}) there is a goal toward which it proceeds. Once they (people) will reach that goal, they then will not be able to move it forward or back-wards, even by an hour.'⁵⁶

مُحَمَّدُ بْنُ يَحْيَى وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الْأَنْبَارِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِي الْمَعْرَاءِ عَنْ ابْنِ أَبِي يَعْقُوبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَإِلَّاءَ لَطَعَاتِ الْعَرَبِ مِنْ أَمْرِ قَدْ اقْتَرَبَ قُلْتُ جُعِلَتْ فِدَاكَ كَمْ مَعَ الْقَائِمِ مِنَ الْعَرَبِ قَالَ نَقَرٌ يَسِيرٌ قُلْتُ وَاللَّهِ إِنَّ مَنْ يَصِفُ هَذَا الْأَمْرَ مِنْهُمْ لَكَثِيرٌ قَالَ لَا بُدَّ لِلنَّاسِ مِنْ أَنْ يُمَحْصُوا وَ يُمَيَّزُوا وَ يُعْرَبَلُوا وَ يُسْتَخْرَجَ فِي الْعُرْبِ خَلْقٌ كَثِيرٌ

Muhammad ibn Yahya and al-Hassan ibn Muhammad have narrated from al-Qasim ibn 'Isma'il al-Anbari from al-Husayn ibn Ali from abu al-Mighra' from abu Ya 'fur who has said:

'I heard Abu Abd Allah^{asws} saying, 'Woe to the rebellious Arabs, The matter is coming closer.' I then asked, 'May Allah keep my soul in service for your^{asws} cause, how many people from the Arab nation will be there with al-Qa'im^{ajfi}?' The Imam^{asws} said, 'Just very few.' I then said, 'By Allah^{azwj}, those who speak of this matter (the rise of Al-Mahdi^{asws}) are quite many in number. ' The Imam^{asws} said, 'People must be refined, distinguished and examined, A sifting process proves a great number of people as useless.'⁵⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ ع يَقُولُ أَلَمْ أَ حَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ ثُمَّ قَالَ لِي مَا الْفِتْنَةُ قُلْتُ جُعِلَتْ فِدَاكَ الَّذِي عِنْدَنَا الْفِتْنَةُ فِي الدِّينِ فَقَالَ يُفْتَنُونَ كَمَا يُفْتَنُ الذَّهَبُ ثُمَّ قَالَ يُخْلَصُونَ كَمَا يُخْلَصُ الذَّهَبُ

A number of our people have narrated from Ahmad ibn Muhammad from Mu'ammarr ibn al-Khallad who has said:

'I heard Abu Al-Hassan^{asws} ask, 'Do people think they will not be tested because they say, '**We have believed?**' (29:2) Then he^{asws} asked, 'Do you know what al-

⁵⁵ Al-Kafi, Vol. 1 Chapter 'Karahiya Al-Toqeef, H.1

⁵⁶ Ibid, H. 7

⁵⁷ 370 : ج : 1 ص : الكافي , H. 2

Fitna, (trial) is?’ I said, ‘May Allah^{azwj} Keep my soul in service for your^{asws} cause, in our opinion it is the trial and test in religion,’ The Imam^{asws} said, ‘They will be tested and refined as gold is tested.’ He^{asws} then said, ‘They will be purified as gold is purified and re-refined.’⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ اعْرِفْ إِمَامَكَ فَإِنَّكَ إِذَا عَرَفْتَ لَمْ يَضُرَّكَ تَقَدَّمَ هَذَا الْأَمْرُ أَوْ تَأَخَّرَ

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Issa from Hariz from Zurara who has said the toll owing:

‘Abu Abd Allah^{asws} has said, ‘Learn who your Imam^{asws} is. When you learn who he is, then it will have no negative effect on you whether this matter (the rise of al-Mahdi^{asws}) will take place earlier or later.’⁵⁹

How People are Guided from Imam-e-Zaman^{ajfj} During Occultation?

حدثنا محمد بن أحمد الشيباني رضي الله عنه قال حدثنا أحمد بن يحيى بن زكريا القطان قال حدثنا بكر بن عبد الله بن حبيب قال حدثنا الفضل بن صقر العبدي قال حدثنا أبو معاوية عن سليمان بن مهران الأعمش عن الصادق جعفر بن محمد عن أبيه محمد بن علي عن أبيه علي بن الحسين ع قال

It has been narrated by Mohammed Ibn Ahmed Al-shaibani, who from Ahmed ibn Yahya ibn Zakarya Al-Qatan, who from Bakr ibn Abd Allah ibn Habib, who from Al-Fazal ibn Saqar ibn Al-Abadi, who from Abu Muwawiya who from Salaman ibn Mehran Al-Amish who has said:

I heard it from Al-Sadiq Jafar^{asws} Ibn Muhammad^{asws}, who from his^{asws} father^{asws} Muhammad^{asws} Ibn Ali^{asws} who from his^{asws} father^{asws} Ali^{asws} ibn Al-Hussain^{asws}, who has said:

نحن أئمة المسلمين و حجج الله على العالمين و سادة المؤمنين و قادة الغر المحجلين و موالى المؤمنين و نحن أمان لأهل الأرض كما أن النجوم أمان لأهل السماء و نحن الذين بنا يمسك الله السماء أن تقع على الأرض إلا بإذنه و بنا يمسك الأرض أن تميد بأهلها و بنا ينزل الغيث و تنشر الرحمة و تخرج بركات الأرض و لو لا ما في الأرض منا لساخت بأهلها ثم قال و لم تخل الأرض منذ خلق الله آدم من حجة الله فيها ظاهر مشهور أو غائب مستور و لا تخلو إلى أن تقوم الساعة من حجة الله فيها و لو لا ذلك لم يعبد الله قال سليمان فقلت للصادق ع فكيف ينتفع الناس بالحجة الغائب المستور قال كما ينتفعون بالشمس إذا سترها السحاب

We^{asws} are the Imam^{asws} of the Muslims and are the ‘حجج الله’ Proof of Allah^{azwj} on the Universe and we^{asws} are the Chief of ‘المؤمنين’ believers, and are the Guide of the people of Paradise having ‘bright hands and faces’ (pious) ones. And we^{asws}

H. 4, الكافي ج : 1 ص : 370 58

H. 1, الكافي ج : 1 ص : 371 59

are the 'موالي' Guardians of the believers. Because of us^{asws} people of the earth are protected (from Allah's Wrath due to their sins), as the stars are stabilising the residents of the skies for our^{asws} sake. Due to our^{asws} presence Allah^{azwj} Holds back the sky from falling onto the Earth. And because of His^{azwj} Greatness and our^{asws} regard, Allah^{azwj} Protects the Earth from tripping over and taking into its depth its inhabitants. Allah^{azwj} Sends down rain due to us^{asws} and Extends His^{azwj} Bounties. The treasures of the Earth are surfaced due to us^{asws}.

If the Earth would not find an Imam^{asws} from us^{asws} upon it, it would destabilise and get destroyed along with what is on it. And then said: Allah^{azwj} never Lets the earth to be but with a Divine Imam^{asws}, since the time of it's first inhabitant, Prophet Adam^{as}. Either the Authority of Allah^{azwj} (the Imam) is visible and well known to its inhabitants or is in occultation and is made obscure from people's eyes, but (in any case) the earth will not remain without an Imam until the Doom's day. With the presence of the Imam^{asws} on the face of the earth, 'Ibadah' (worship) cannot be performed (as it will be worthless).

Suleiman says, I asked Imam Jafar-e-Sadiq^{asws}: 'How people are going to get benefit from an Imam^{asws} who is in occultation and obscure from the eyes of the people? Imam^{asws} replied: Similar to the people benefiting from the Sunrays, when it is covered by the clouds.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَمَّنْ حَدَّثَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَقْرَبُ مَا يَكُونُ الْعِبَادُ مِنَ اللَّهِ جَلَّ ذِكْرُهُ وَ أَرْضَى مَا يَكُونُ عَنْهُمْ إِذَا افْتَقَدُوا حُجَّةَ اللَّهِ جَلَّ وَ عَزَّ وَ لَمْ يَظْهَرْ لَهُمْ وَ لَمْ يَعْلَمُوا مَكَانَهُ وَ هُمْ فِي ذَلِكَ يَعْلَمُونَ أَنَّهُ لَمْ تَبْطُلْ حُجَّةُ اللَّهِ جَلَّ ذِكْرُهُ وَ لَا مِثْلُهَا فَعِنْدَهَا فَتَوَقَّعُوا الْفَرَجَ صَبَاحًا وَ مَسَاءً فَإِنَّ أَشَدَّ مَا يَكُونُ غَضَبُ اللَّهِ عَلَى أَعْدَائِهِ إِذَا افْتَقَدُوا حُجَّتَهُ وَ لَمْ يَظْهَرْ لَهُمْ وَ قَدْ عَلِمَ أَنَّ أَوْلِيَاءَهُ لَا يَرْتَابُونَ وَ لَوْ عَلِمَ أَنَّهُمْ يَرْتَابُونَ مَا غَيَّبَ حُجَّتَهُ عَنْهُمْ طَرَفَةَ عَيْنٍ وَ لَا يَكُونُ ذَلِكَ إِلَّا عَلَى رَأْسِ شَرَارِ النَّاسِ

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Khalid from the person who narrated to him from al-Mufaddal ibn 'Umar, and Muhammad ibn Yahya from 'Abd Allah ibn Muhammad ibn 'Isa from his father from certain people of his friends from al-Mufaddal ibn 'Umar who has narrated: from abu 'Abd Allah, 'Alayhi at-Salam. who has said the following:

Abu Abd Allah^{asws} said: (Pious) People are nearer to Allah^{azwj}, and He^{azwj} is more pleased with them when the Imam^{asws} who possesses (Divine) Authority from Allah^{azwj} will be out of their sight. He^{ajfj} will not publicly appear among them and they will not know his^{ajfj} place (of residence). Despite this they will know that the Imam^{ajfj}, who possesses Authority from Allah^{azwj} is not invalidated and neither is His^{azwj} Covenant.

Under such situation, they (the devout ones) expect, in their mornings and evenings, relief and happiness, through his^{ajfj} reappearance in public. Allah^{azwj}'s

⁶⁰ H. 22, كمال الدين ج : 1 ص : 207

Wrath for His^{azwj} enemies is most Intense when the Divine Imam^{ajfj} will be out of public sight and will not appear to them.

(Indeed) Allah^{azwj} Knows that His^{azwj} friends do not have doubts. If it had been in His^{azwj} Knowledge that they doubt He^{azwj} would not have caused the Divine Imam^{ajfj} to disappear from public sight, not even for a blinking of an eye. That (Allah^{azwj}'s Wrath) Hangs only over the heads of the evil ones among the people.⁶¹

Ibadah (Worship) during Occultation:

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَرْزَاسٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابَّاطِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّمَا أَفْضَلُ الْعِبَادَةِ فِي السِّرِّ مَعَ الْإِمَامِ مِنْكُمْ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ أَوْ الْعِبَادَةِ فِي ظُهُورِ الْحَقِّ وَ دَوْلَتِهِ مَعَ الْإِمَامِ مِنْكُمْ الظَّاهِرِ

فَقَالَ يَا عَمَّارُ الصَّدَقَةُ فِي السِّرِّ وَ اللَّهُ أَفْضَلُ مِنَ الصَّدَقَةِ فِي الْعَلَانِيَةِ وَ كَذَلِكَ وَ اللَّهُ عِبَادَتُكُمْ فِي السِّرِّ مَعَ إِمَامِكُمْ الْمُسْتَتِرِ فِي دَوْلَةِ الْبَاطِلِ وَ تَخَوُّفُكُمْ مِنْ عَدُوِّكُمْ فِي دَوْلَةِ الْبَاطِلِ وَ حَالِ الْهُدْنَةِ أَفْضَلُ مِمَّنْ يَعْبُدُ اللَّهَ عَزَّ وَ جَلَّ ذِكْرُهُ فِي ظُهُورِ الْحَقِّ مَعَ إِمَامِ الْحَقِّ الظَّاهِرِ فِي دَوْلَةِ الْحَقِّ وَ لَيْسَتْ الْعِبَادَةُ مَعَ الْخَوْفِ فِي دَوْلَةِ الْبَاطِلِ مِثْلَ الْعِبَادَةِ وَ الْأَمْنِ فِي دَوْلَةِ الْحَقِّ وَ اعْلَمُوا أَنَّ مَنْ صَلَّى مِنْكُمْ الْيَوْمَ صَلَاةَ فَرِيضَةٍ فِي جَمَاعَةٍ مُسْتَتِرٍ بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ خَمْسِينَ صَلَاةَ فَرِيضَةٍ فِي جَمَاعَةٍ وَ مَنْ صَلَّى مِنْكُمْ صَلَاةَ فَرِيضَةٍ وَحْدَهُ مُسْتَتِرًا بِهَا مِنْ عَدُوِّهِ فِي وَقْتِهَا فَأَتَمَّهَا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ بِهَا لَهُ خَمْسًا وَ عَشْرِينَ صَلَاةَ فَرِيضَةٍ وَحْدَانِيَّةً وَ مَنْ صَلَّى مِنْكُمْ صَلَاةً نَافِلَةً لَوْ قَتَلَهَا فَأَتَمَّهَا كَتَبَ اللَّهُ لَهُ بِهَا عَشْرَ صَلَوَاتٍ نَوَافِلٍ وَ مَنْ عَمِلَ مِنْكُمْ حَسَنَةً كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا عَشْرِينَ حَسَنَةً وَ يُضَاعَفُ اللَّهُ عَزَّ وَ جَلَّ حَسَنَاتِ الْمُؤْمِنِ مِنْكُمْ إِذَا أَحْسَنَ أَعْمَالَهُ وَ دَانَ بِالتَّقِيَّةِ عَلَى دِينِهِ وَ إِمَامِهِ وَ نَفْسِهِ وَ أَمْسَكَ مِنْ لِسَانِهِ أَضْعَافًا مُضَاعَفَةً إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِيمٌ قُلْتُ جُعِلْتُ فِدَاكَ قَدْ وَ اللَّهُ رَغَبَتِي فِي الْعَمَلِ وَ حَشِشَتِي عَلَيْهِ وَ لَكِنْ أُحِبُّ أَنْ أَعْلَمَ كَيْفَ صِرْنَا نَحْنُ الْيَوْمَ أَفْضَلُ أَعْمَالًا مِنْ أَصْحَابِ الْإِمَامِ الظَّاهِرِ مِنْكُمْ فِي دَوْلَةِ الْحَقِّ وَ نَحْنُ عَلَى دِينٍ وَاحِدٍ فَقَالَ إِنَّكُمْ سَبَقْتُمُوهُمْ إِلَى الدُّخُولِ فِي دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى الصَّلَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ إِلَى كُلِّ خَيْرٍ وَ فِقْهِ وَ إِلَى عِبَادَةِ اللَّهِ عَزَّ ذِكْرُهُ سِرًّا مِنْ عَدُوِّكُمْ مَعَ إِمَامِكُمْ الْمُسْتَتِرِ مُطِيعِينَ لَهُ صَابِرِينَ مَعَهُ مُنْتَظِرِينَ لِدَوْلَةِ الْحَقِّ خَائِفِينَ عَلَى إِمَامِكُمْ وَ أَنْفُسِكُمْ مِنَ الْمُلُوكِ الظَّالِمَةِ تَنْتَظِرُونَ إِلَى حَقِّ إِمَامِكُمْ وَ خُفُوقِكُمْ فِي أَيْدِي الظَّالِمَةِ قَدْ مَنَعُوكُمْ ذَلِكَ وَ اضْطَرُّوكُمْ إِلَى حَرْثِ الدُّنْيَا وَ طَلَبِ الْمَعَاشِ مَعَ الصَّبْرِ عَلَى دِينِكُمْ وَ عِبَادَتِكُمْ وَ طَاعَةِ إِمَامِكُمْ وَ الْخَوْفِ مَعَ عَدُوِّكُمْ فَبَذَلَكَ ضَاعَفَ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ الْأَعْمَالَ فَهَيِّئُوا لَكُمْ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا تَرَى إِذَا أَنْ نَكُونَ مِنْ أَصْحَابِ الْقَائِمِ وَ يَظْهَرُ الْحَقُّ وَ نَحْنُ الْيَوْمَ فِي إِمَامَتِكَ وَ طَاعَتِكَ أَفْضَلُ أَعْمَالًا مِنْ أَصْحَابِ دَوْلَةِ الْحَقِّ وَ الْعَدْلِ فَقَالَ سُبْحَانَ اللَّهِ أَمَا تُحِبُّونَ أَنْ يُظْهَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْحَقُّ وَ الْعَدْلُ فِي الْبِلَادِ وَ يَجْمَعَ اللَّهُ الْكَلِمَةَ وَ يُؤَلِّفَ اللَّهُ بَيْنَ قُلُوبٍ مُخْتَلِفَةٍ وَ لَا يَعْصُونَ اللَّهَ عَزَّ وَ جَلَّ فِي أَرْضِهِ وَ تُقَامَ حُدُودُهُ فِي خَلْقِهِ وَ يَرُدَّ اللَّهُ الْحَقَّ إِلَى أَهْلِهِ فَيُظْهَرُ حَتَّى لَا يُسْتَخْفَى بِشَيْءٍ مِنَ الْحَقِّ خِيفَةً أَحَدٍ مِنَ الْخَلْقِ أَمَا وَ اللَّهُ يَا عَمَّارُ لَا يَمُوتُ مِنْكُمْ مَيِّتٌ عَلَى الْحَالِ الَّتِي أَنْتُمْ عَلَيْهَا إِلَّا كَانَ أَفْضَلَ عِنْدَ اللَّهِ مِنْ كَثِيرٍ مِنْ شُهَدَاءِ بَدْرٍ وَ أُحُدٍ فَأَبَشِّرُوا

1 H, الكافي ج : 1 ص : 333 61

Occultation of the Imam^{ajfi} - Our Conduct & Responsibilities

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mualla ibn Mohammed from Ali ibn Mirdas from Safwan ibn Yahya and al-Hassan ibn Mahbub from Hisham ibn Salim from 'Ammar al-Sabati who has said the following:

'Once I asked Abu Abd Allah^{asws} 'Is the worship in secrecy with an Imam^{asws} from you^{asws} during the government of falsehood more virtuous or is the worship during the reign and government of the truth with an Imam^{asws} from you in public sight, more virtuous?'

The Imam^{asws} replied: 'O 'Ammar, charity in secrecy, I^{asws} say by Allah^{azwj}, is more virtuous than the charity given out publicly. The same is true when you worship in private when your Imam^{asws} is out of public sight during the government of falsehood.

(Worship) with fear from your enemies during the government of falsehood with peace of mind is more virtuous than worshipping Allah^{azwj} during the Just Governance established and when Just is distinctive (and clear). Worship with fear during the government of falsehood is not like the worship in peace under the government of the Truth.

You must know that if one of you performs his obligatory prayer in congregation in time and completes it, and maintains anonymity from the enemy, Allah^{azwj} will Record it as equal to fifty obligatory prayers performed in congregation. If one of you performs an obligatory prayer individually in time and completes it, and maintains anonymity from the enemy, Allah^{azwj} will Record it equal in virtue to twenty-five obligatory prayers performed individually. If one of you performs an optional prayer in time and completes it, Allah^{azwj} will Record it as equal to ten optional prayers.

If one of you will do one good deed, Allah^{azwj} will record it as equal to twenty good deeds. Allah^{azwj} will Grant multiple rewards for the good deeds of a believer among you who does good deeds. Allah^{azwj} will Grant him good reward in multiples for maintaining anonymity in his religion, about his Imam^{asws} and his own life (Eman) and controlling his tongue. Allah^{azwj} is (the most) generous.'

'I then said, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, you^{asws} have certainly encouraged me to do good deeds and have given me much needed advice. However, I love to know, how can we today be having more virtuous deeds as compared with the followers of the Imam^{asws} from your family living among them in public sight under the governance of the Just (Imam^{ajfi}) while we all have the same religion?'

'The Imam^{asws} replied: 'You have become the winner of this in accepting the religion of Allah^{azwj}, in Salat (Praying), in Soam (Fasting), in performing Hajj, in every good deed, in understanding and in the worship of Allah^{azwj}, in 'private'. (You have maintained) anonymity from your enemies when your Imam^{asws} (with full Divine reign) does not live in public sight, but you obey him^{ajfi} with patience, waiting for and expecting the establishment of the Just government while you are afraid for your Imam^{ajfi} and your own lives from the unjust rulers.

You wait for and expect to receive your rights and the rights of your Imam^{ajf} that unjust ones have usurped. They have denied your rights and have forced you toward the worldly gains and means of living, but with patience you perform your religious duties, your worship, and your obedience to your Imam^{ajf} despite fear from your enemies. For this reason Allah^{azwj} will Grant you the reward for your good deeds in multiples. May it be handsome and graceful for you.

'I then asked, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, what does your holiness say in the following cases? Will our deeds as the companions of al-Qa'im^{asws62}, when the truth will become dominant, be more virtuous then or are now that we are your^{asws} followers and are obeying you^{asws}? Are our deeds now more virtuous or those during the dominance of the government of the Truth and Justice?'

'The Imam^{asws} said, 'Glory belongs to Allah^{azwj}. Do you not love to see Allah^{azwj} Grant 'Dominance' to the Truth and Justice in all lands, unite ideologies, bring together the differing hearts so no one disobeys Allah^{azwj} on His^{azwj} Earth? (Do you not love to see?) His^{azwj} Laws are practiced among His^{azwj} creatures and Allah^{azwj} to Make the rights return where they belong and overcome so nothing of the truth is kept obscure out of fear of any of the creatures.

By Allah^{azwj}, O Ammar, no one of you will die in the condition that you live now but that is more virtuous than the conditions of the martyrs of Badr and 'Uhud. It is a glad news for all of you.'⁶³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ عَنْ هِشَامٍ وَ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي إِسْحَاقَ قَالَ حَدَّثَنِي الثَّقَمَةُ مِنْ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُمْ سَعَوْا أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ فِي خُطْبَةٍ لَهُ اللَّهُمَّ وَ إِنِّي لَأَعْلَمُ أَنَّ الْعِلْمَ لَا يَأْرُرُ كُلُّهُ وَ لَا يَنْقَطِعُ مَوَادُّهُ وَ أَنَّكَ لَا تُخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ ظَاهِرٍ لَيْسَ بِالْمُطَاعِ أَوْ خَائِفٍ مَعْمُورٍ كَثِيلًا تَبْطُلُ حُجُجُكَ وَ لَا يَضِلُّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ بَلْ أَيْنَ هُمْ وَ كَمْ أَوْلِيَاؤُكَ الْأَقْلُونَ عَدَدًا وَ الْأَعْظَمُونَ عِنْدَ اللَّهِ جَلَّ ذِكْرُهُ قَدَرًا الْمُتَّبِعُونَ لِقَادَةِ الدِّينِ الْأَيَّمَةِ الْهَادِيْنَ الَّذِينَ يَتَأَدَّبُونَ بِآدَابِهِمْ وَ يَنْهَجُونَ نَهَجَهُمْ فَعِنْدَ ذَلِكَ يَهْجُمُ بِهِمُ الْعِلْمُ عَلَى حَقِيقَةِ الْإِيمَانِ فَتَسْتَجِيبُ أَرْوَاحُهُمْ لِقَادَةِ الْعِلْمِ وَ يَسْتَلِيئُونَ مِنْ حَدِيثِهِمْ مَا اسْتَوْعَرَ عَلَى غَيْرِهِمْ وَ يَأْتَسُونَ بِمَا اسْتَوْحَشَ مِنْهُ الْمُكَذَّبُونَ وَ أَبَاهُ الْمُسْرِفُونَ أَوْلِيَاؤُكَ أَتْبَاعُ الْعُلَمَاءِ صَحَبُوا أَهْلَ الدُّنْيَا بِطَاعَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ أَوْلِيَاؤُهُ وَ دَانُوا بِالتَّقِيَّةِ عَنْ دِينِهِمْ وَ الْخَوْفِ مِنْ عَدُوِّهِمْ فَأَرْوَاحُهُمْ مُعَلِّقَةٌ بِالْمَحَلِّ الْأَعْلَى فَعَلِمَاؤُهُمْ وَ أَتْبَاعُهُمْ خُرُسٌ صُمْتُ فِي ذَوْلَةِ الْبَاطِلِ مُنْتَظِرُونَ لِدَوْلَةِ الْحَقِّ وَ سَيَحْقُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَ يَحْقُقُ الْبَاطِلَ هَا هَا طُوبَى لَهُمْ عَلَى صَبْرِهِمْ عَلَى دِينِهِمْ فِي حَالِ هُدْيَتِهِمْ وَ يَا شَوْقَاهُ إِلَى رُؤْيَيْهِمْ فِي حَالِ ظُهُورِ دَوْلَتِهِمْ وَ سَيَجْمَعُنَا اللَّهُ وَ إِيَّاهُمْ فِي جَنَّتِ عَدْنٍ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَرْوَاحِهِمْ وَ ذُرِّيَّاتِهِمْ

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn Mahbub from abu 'Usamah from Hisham and Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from Abu Hamza from Abu Ishaq who has said the following:

⁶² Who would appear to establish the Kingdom of Allah^{azwj}

⁶³ H. 2, الكافي ج : 1 ص : 336

'Reliable men of the companions of Amir-ul-Momineen^{asws} have said that they heard Amir-ul-Momineen^{asws} say in one of his^{asws} sermons:

'Our Allah^{azwj}, I^{asws} know that knowledge will not be erased and its sources will not discontinue altogether and You^{azwj} will not leave Your^{azwj} Earth without a leader with Your^{azwj} Authority over Your^{azwj} creatures. The one^{asws} who lives among the people well-known (to them) but is (mostly) disobeyed or is suppressed and lives in solitude so that proofs of Your^{azwj} Authority are not invalidated and Your^{azwj} friends are not misled after You^{azwj} have Granted them the guidance.

Where, in fact, are they (friends of Allah^{azwj}) and how many are they? They are very few, but are of great respect before Allah^{azwj}. They follow the Imam^{asws} (leader) of religion. (They follow) the guiding Imam^{asws} (leader), establish in themselves the recognition of A'immah^{asws64} and emulate their^{asws} way of life. In such conditions knowledge will lead them to the true belief and their souls then accept the call of the leaders of the knowledge. Those statements of the Imam^{asws} that are difficult to understand for others are soft and easy for them to understand. They feel comfortable with what is frightening to those who reject (the Just) and the transgressors who have disregarded them.

They are the followers of the Scholars^{asws}. They only accompany the worldly people in obedience to Allah^{azwj} and His^{azwj} friends. They maintain privacy to be part of their religion out of fear from their enemies. Thus, their souls cling to the high position (of the realm of existence). Their knowledgeable ones and followers (of Imams^{asws}) live quietly and silently, under the rule of the government of falsehood, waiting for the government of the Just. Allah^{azwj} will soon Establish Just with His^{azwj} Words and Abolish the falsehood. Our Allah^{azwj}! how fortunate it is for them due to their patience in the matters of their religion in their peacetime! How strong is the desire to see them in the time of the dominance of their government!

Allah^{azwj} will soon Bring us together with them in the Gardens of Eden along with those of their parents, children and spouse who had been performing good deeds.⁶⁵

It will be Very Hard to Remain on 'Just' During the Occultation:

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عِيْسَى بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَحَبِّهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ إِذَا فَقِدَ الْخَامِسُ مِنْ وَلَدِ السَّابِعِ فَاللَّهُ اللَّهُ فِي أَذْيَانِكُمْ لَا يُرِيكُمُ عَنْهَا أَحَدٌ يَا بُنَيَّ إِنَّهُ لَا بَدَّ لِصَاحِبِ هَذَا الْأَمْرِ مِنْ غَيْبَةٍ حَتَّى يَرْجِعَ عَنْ هَذَا الْأَمْرِ مَنْ كَانَ يَقُولُ بِهِ إِنَّمَا هِيَ مُجَنَّةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ امْتَسَحْنَ بِمَا خَلَقَهُ لَوْ عَلِمَ آبَاؤُكُمْ وَ أَجْدَادُكُمْ دِيناً أَصَحَّ مِنْ هَذَا لَاتَّبَعُوهُ قَالَ فَقُلْتُ يَا سَيِّدِي مِنَ الْخَامِسِ مَنْ وَلَدِ السَّابِعِ فَقَالَ يَا بُنَيَّ عَقُولُكُمْ تَصْغُرُ عَنْ هَذَا وَ أَخْلَامُكُمْ تَضِيقُ عَنْ حِمْلِهِ وَ لَكِنْ إِنْ تَعِيشُوا فَسَوْفَ تُدْرِكُونَهُ

⁶⁴ The 12 Infallible Imams^{asws}

⁶⁵ H. 3, الكافي ج : 1 ص : 336

Occultation of the Imam^{ajfj} - Our Conduct & Responsibilities

Ali ibn Muhammad has narrated from al-Hassan ibn 'Isa ibn Muhammad ibn Ali ibn Ja'far from his father from his grandfather from Ali ibn Ja'far from his brother, Musa ibn Ja'far, 'Alayhi al-Salam, who has said the following:

Imam Musa^{asws} ibn Jafar^{asws} said: 'When the fifth descendent of the seventh (Imam^{asws}: 12th Imam^{ajfj}) will disappear from public sight, at that time for the sake of Allah^{azwj}, for the sake of Allah^{azwj}, protect your religion so no one can strip you off it. My son, it is necessary that the person^{ajfj} in charge of this task (Leadership with Divine Authority) should disappear from the public sight. Even those who believe in it will turn away from their belief. It will certainly be a trial from Allah^{azwj} to test His^{azwj} creatures. Had your fathers and ancestors known any other religion more correct than this they would certainly have followed it.'

'I then asked, 'My master, who is the fifth from the descendants of the seventh?' He said, 'My son, your intelligence falls shorter to reach it and your understanding remains narrower to accommodate it but if you happen to live (up to that time) you will (surely) realise it.'⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي جَرَّانَ عَنْ مُحَمَّدِ بْنِ الْمُسَاوِرِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا كُنَّا وَالتَّنْوِيَّةَ أَمَا وَاللَّهِ لَيَغَيِّرَنَّ إِمَامَكُمْ سَنِينًا مِنْ دَهْرِكُمْ وَ لَتَمَحُصَنَّ حَتَّى يُقَالَ مَاتَ قَتِيلٌ هَلَكَ بِأَيِّ وَادٍ سَلَكَ وَ لَتَدْمَعَنَّ عَلَيْهِ عُيُونُ الْمُؤْمِنِينَ وَ لَتَكْفُؤَنَّ كَمَا تُكْفَأُ السُّفُنُ فِي أَمْوَاجِ الْبَحْرِ فَلَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ فِي قَلْبِهِ الْإِيمَانَ وَ أَيْدَهُ بِرُوحٍ مِنْهُ وَ لَتُرْفَعَنَّ اثْنَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ قَالَ فَبَكَيْتُ ثُمَّ قُلْتُ فَكَيْفَ نَصْنَعُ قَالَ فَتَنَظَّرْ إِلَى شَمْسٍ دَاخِلَةٍ فِي الصُّفَّةِ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ تَرَى هَذِهِ الشَّمْسُ قُلْتُ نَعَمْ فَقَالَ وَاللَّهِ لَأَمْرُنَا أَبْيَرُ مِنْ هَذِهِ الشَّمْسِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Najran from Muhammad ibn al-Musawir from al-Mufaddal ibn 'Umar who has said:

'I heard Abu Abd Allah^{asws} say, 'Beware of publicity. By Allah^{azwj}, your Imam^{asws} will disappear from the public sight for (many) years of your time. You will be sifted until the only thing that can be said about him^{asws} will be, 'He is dead, killed, destroyed and no one will know in which of the valleys he^{asws} may have travelled.'

The eyes of the believing ones will weep for him^{asws} and your (affairs) will be in utter turmoil just as when ships face the rough seas. No one will survive this except those from whom Allah^{azwj} has Taken a covenant, written belief in their hearts and has supported them with a spirit from His Self^{azwj}. Twelve similar flags will be raised and one will not be able to distinguish which is which.' I wept and then asked, 'What shall we do?' The Imam^{asws} then looked to the Sun (light) passing through the deck and said, 'O Aba Abdullah do you not see this 'sun' I said yes (I do), he^{asws} said by Allah^{azwj} our^{asws} 'Matter' (Hujjat^{ajfj}) is clearer than this Sun. "⁶⁷

⁶⁶ Ibid, H. 2

⁶⁷ Ibid, H. 3.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَدِيرِ الصَّيْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي صَاحِبِ هَذَا الْأَمْرِ شَبَهاً مِنْ يُوسُفَ ع قَالَ قُلْتُ لَهُ كَأَنَّكَ تَذْكُرُهُ حَيَاتَهُ أَوْ غَيْبَتَهُ قَالَ فَقَالَ لِي وَ مَا يُنْكِرُ مِنْ ذَلِكَ هَذِهِ الْأُمَّةُ أَشْبَاهُ الْخَنَازِيرِ إِنَّ إِخْوَةَ يُوسُفَ ع كَانُوا أَسْبَاطاً أَوْلَادَ الْأَنْبِيَاءِ تَاجَرُوا بِيُوسُفَ وَ بَايَعُوهُ وَ خَاطَبُوهُ وَ هُمْ إِخْوَتُهُ وَ هُوَ أَخُوهُمْ فَلَمْ يَعْرِفُوهُ حَتَّى قَالَ أَنَا يُوسُفُ وَ هَذَا أَخِي فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ الْمَلْعُونَةُ أَنْ يَفْعَلَ اللَّهُ عَزَّ وَ جَلَّ بِحُجَّتِهِ فِي وَقْتٍ مِنَ الْأَوْقَاتِ كَمَا فَعَلَ بِيُوسُفَ إِنَّ يُوسُفَ ع كَانَ إِلَيْهِ مُلْكُ مِصْرَ وَ كَانَ بَيْنَهُ وَ بَيْنَ وَالِدِهِ مَسِيرَةُ ثَمَانِيَةِ عَشَرَ يَوْماً فَلَوْ أَرَادَ أَنْ يُعْلِمَهُ لَقَدَرَ عَلَى ذَلِكَ لَقَدْ سَارَ يَعْقُوبُ ع وَ وُلْدُهُ عِنْدَ الْبِشَارَةِ تِسْعَةَ أَيَّامٍ مِنْ بَدْوِهِمْ إِلَى مِصْرَ فَمَا تُنْكِرُ هَذِهِ الْأُمَّةُ أَنْ يَفْعَلَ اللَّهُ جَلَّ وَ عَزَّ بِحُجَّتِهِ كَمَا فَعَلَ بِيُوسُفَ أَنْ يَمْشِيَ فِي أَسْوَاقِهِمْ وَ يَطَأُ بُسْطَهُمْ حَتَّى يَأْذَنَ اللَّهُ فِي ذَلِكَ لَهُ كَمَا أَذِنَ لِيُوسُفَ قَالُوا أَ إِنَّكَ لَأَنْتَ يُوسُفُ قَالَ أَنَا يُوسُفُ

Ali ibn Ibrahim has narrated from Muhammad ibn al-Husayn from ibn Abu Najran from Fadalab ibn Ayyub from Sadir al-Sayrafi who has said the following:

'I heard Abu Abd Allah^{asws} say, 'In the case of the person^{asws} in charge of this task, (Establishing the Just Rule) there is a similarity to (Prophet) Yusuf^{as}.'

I then asked, 'Are you, Ya Imam^{asws}, speaking of his^{asws} lifetime or his^{asws} disappearance?' The Imam^{asws} then asked, 'What is it then that certain illegitimate people of this nation refuse to acknowledge?

The brothers of Yusuf^{as} were grandchildren of the Prophets^{as}. They did business with Yusuf^{as}, conducted trade with him^{as} and spoke to him^{as}. They were his^{as} brothers and he^{as} was their brother but they could not recognise him^{as} until he^{as} said, 'I am Yusuf^{as} and this (Benjamin^{as}) is my^{as} brother.' Why should (certain people of) this condemned nation refuse to accept if Allah^{azwj}, in a certain time would do, to the possessor of His^{azwj} Authority, what He^{azwj} Did to Yusuf^{as}?

Yusuf^{as} was the person in charge of Egypt and there was a distance of twenty-eight (28) days of journey between him^{as} and his^{as} father^{as}. If he^{as} had wanted to inform him^{as} (his^{as} father^{as}) he^{as} could have done so. (Prophet) Jacob^{as} and his sons journeyed after they heard the good news, for nine days from their Bedouin home to Egypt. Why then should this nation refuse to accept if Allah^{azwj} would do to the person who possesses His^{azwj} Authority, what He^{azwj} Did to Yusuf^{as}?

That he^{ajfi} may walk in their market place and step on their furnishings until Allah^{azwj} will Grant him^{asws} permission to reappear in public as He^{azwj} Did to Yusuf^{as}, when they asked (in surprise), 'Are you really Yusuf^{as}?' He^{as} replied, 'Yes, I^{as} am Yusuf^{as}'.⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَقَعِدُ النَّاسُ إِمَامَهُمْ يَشْهَدُ الْمَوْسِمَ فَيَرَاهُمْ وَ لَا يَرَوْنَهُ

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Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad from Ishaq ibn Muhammad from Yahya ibn al-Muthanna from 'Abd Allah ibn Bukayr from 'Ubayd ibn Zurara who has said the following:

'I heard Abu Abd Allah^{asws} say, 'People will miss their Imam^{asws}. However, He^{ajfj} will attend Hajj and see them, but they will not (be able to) see him^{asws}.⁶⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ قَالَ حَدَّثَنِي مُنْدِرُ بْنُ مُحَمَّدٍ بْنِ قَابُوسَ عَنْ مَنْصُورِ بْنِ السَّنْدِيِّ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَالِكِ الْجُهَنِيِّ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ أَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَ فَوَجَدْتُهُ مُتَفَكِّرًا يَنْكُثُ فِي الْأَرْضِ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا لِي أَرَاكَ مُتَفَكِّرًا تَنْكُثُ فِي الْأَرْضِ أَرْغَبُهُ مِنْكَ فِيهَا فَقَالَ لَا وَاللَّهِ مَا رَغِبْتُ فِيهَا وَلَا فِي الدُّنْيَا يَوْمًا قَطُّ وَ لَكِنِّي فَكَّرْتُ فِي مَوْلُودٍ يَكُونُ مِنْ ظَهْرِي الْحَادِي عَشَرَ مِنْ وَلَدِي هُوَ الْمَهْدِيُّ الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مِلْتُ جَوْرًا وَ ظُلْمًا تَكُونُ لَهُ غَيْبَةٌ وَ حَيْرَةٌ يَضِلُّ فِيهَا أَقْوَامٌ وَ يَهْتَدِي فِيهَا آخَرُونَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ كَمْ تَكُونُ الْحَيْرَةُ وَ الْعَيْبَةُ قَالَ سِتَّةَ أَيَّامٍ أَوْ سِتَّةَ أَشْهُرٍ أَوْ سِتَّةَ سِنِينَ فَقُلْتُ وَ إِنَّ هَذَا لَكَاثِبٌ فَقَالَ نَعَمْ كَمَا أَنَّهُ مَخْلُوقٌ وَ أَنَّى لَكَ بِهَذَا الْأَمْرِ يَا أَصْبَغُ أُولَئِكَ حَيَارٌ هَذِهِ الْأُمَّةُ مَعَ حَيَارٍ أَتَرَارِ هَذِهِ الْعِتْرَةَ فَقُلْتُ ثُمَّ مَا يَكُونُ بَعْدَ ذَلِكَ فَقَالَ ثُمَّ يَفْعَلُ اللَّهُ مَا يَشَاءُ فَإِنَّ لَهُ بَدَاءَاتٍ وَ إِرَادَاتٍ وَ غَايَاتٍ وَ نَهَايَاتٍ

Ali ibn Muhammad has narrated from 'Abd Allah ibn Muhammad ibn Khalid who has said that Mundhir ibn Muhammad ibn Qabus narrated to us from Mansur ibn al-Sindi from abu Dawud al-Mustariq from Tha'Iaba ibn Mayrnun from Malik al-Juhanni from al-Harith ibn al-Mughirah from al-Asbagh ibn Nuhata who has said the following:

'Once I went to see Amir-ul-Momineen^{asws}, and found him^{asws} thinking and drawing lines on the ground. I then said, 'O Amir-ul-Momineen^{asws}, I see you^{asws} thinking and drawing lines on the ground. Have you^{asws} become interested in them (calculations)?' He^{asws} replied, 'No, by Allah^{azwj}, I^{asws} have not become interested in these, and I^{asws} have never been interested in the whole world, not even for a day, but I^{asws} thought about a baby^{asws} from my^{asws} descendants, the eleventh generation. He^{asws} is al-Mahdi^{asws} who will fill the Earth with (Divine) Justice and Fairness after its being filled with suffering with injustice. He^{ajfj} will disappear from public sight under confusing conditions. Certain people will deviate and others will find the path of guidance.'

'I then asked, 'O Amir-ul-Momineen^{asws}, how long will be the duration of confusion and (his^{asws}) disappearance?' He^{asws} said, 'Six days or six months or six years . ' I then asked, 'Will this really come to pass?' He said, 'Yes, just as his creation will be necessary (so also will his disappearance). However, O Asbagh, this is not your concern. Those people will be of the best in this nation with the most virtuous ones of this family (Ahl al-Bayt).' I then asked, 'What will happen afterwards?' He^{asws} replied, 'Allah^{azwj} will Do whatever He^{azwj} will Decide. He^{ajfj} possesses many 'al-Hada' (certain Objectives) Wills, Goals and Implementations.'⁷⁰

H.6. الكافي ج : 1 ص : 338 69

H. 7. الكافي ج : 1 ص : 338 70

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَّانِ بْنِ سَدِيرٍ عَنْ مَعْرُوفِ بْنِ خَرَّوْدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّمَا نَحْنُ كَنُجُومِ السَّمَاءِ كُلَّمَا غَابَ نَجْمٌ طَلَعَ نَجْمٌ حَتَّى إِذَا أَشْرَزْتُمْ بِأَصَابِعِكُمْ وَ مِلْتُمْ بِأَعْنَاقِكُمْ غَيَّبَ اللَّهُ عَنْكُمْ نَجْمَكُمْ فَاسْتَوَتْ بَنُو عَبْدِ الْمُطَّلِبِ فَلَمْ يُعْرِفْ أَيُّ مِنْ أَيِّ فَإِذَا طَلَعَ نَجْمَكُمْ فَاحْمَدُوا رَبَّكُمْ

Ali ibn Ibrahim has narrated from his father from Hannan ibn Sadir from Ma'ruf ibn Kharrabudh from abu Ja'far, 'Alayhi al-Salam, who has said:

'We^{asws} only are like the Stars in Heavens. Whenever one^{asws} star disappears (from sight) another one^{asws} turns up to sight and you can point to him^{asws} with your fingers and make a gesture with your necks (for identification).

Allah^{azwj} will, however, cause your (last) Star to disappear from your sight. The descendants of 'Abd al-Muttalib^{asws} all look similar and you would always find it difficult to distinguish one^{asws} from the other^{asws}. When your star will reappear you must (engage) in Praising your Lord^{azwj}.⁷¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُعَاوِيَةَ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِبْرَاهِيمَ بْنِ خَلْفِ بْنِ عَبَّادٍ الْأَنْمَاطِيِّ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ فِي الْبَيْتِ أَتَانَسَ فَطَنَنْتُ أَنَّهُ إِنَّمَا أَرَادَ بِذَلِكَ عَزْرِي فَقَالَ أَمَا وَاللَّهِ لَيَغَيِّرَنَّ عَنْكُمْ صَاحِبُ هَذَا الْأَمْرِ وَ لَيَحْمِلَنَّ هَذَا حَتَّى يُقَالَ مَاتَ هَلَكَ فِي أَيِّ وَادٍ سَلَكَ وَ لَنُكْفَرُونَ كَمَا تُكْفَى السَّفِينَةُ فِي أَمْوَاجِ الْبَحْرِ لَا يَنْجُو إِلَّا مَنْ أَخَذَ اللَّهُ مِيثَاقَهُ وَ كَتَبَ الْإِيمَانَ فِي قَلْبِهِ وَ أَيْدَهُ بِرُوحٍ مِنْهُ وَ لَتَرْفَعَنَّ اثْنَتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ قَالَ فَكَيْفَ فَقَالَ مَا يُبْكِيكَ يَا أَبَا عَبْدِ اللَّهِ فَقُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ لَا أَبْكِي وَ أَنْتَ تَقُولُ اثْنَتَا عَشْرَةَ رَايَةً مُشْتَبِهَةً لَا يُدْرَى أَيُّ مِنْ أَيِّ قَالَ وَ فِي مَجْلِسِهِ كَوَّةٌ تَدْخُلُ فِيهَا الشَّمْسُ فَقَالَ أَبَيْنَهُ هَذِهِ فَقُلْتُ نَعَمْ قَالَ أَمَرْنَا أَبَيْنُ مِنْ هَذِهِ الشَّمْسِ

Al-Husayn ibn Muhammad and Muhammad ibn Yahya have narrated from Ja'far ibn Muhammad from al-Hassan ibn Muawiya from 'Abd Allah ibn Jabala from Ibrahim ibn Khalaf ibn 'Abbad al-Anmati from Mufaddal ibn 'Umar who has said the following:

'Once I was in the presence of Abu Abd Allah^{asws} and other people were also present therein. I thought the Imam^{asws} meant people other than me when he said, 'By Allah^{azwj}, those in charge of establishing the Kingdom of Allah^{azwj} on earth and the owner of this Task (Leadership with Divine Authority) will disappear from your sight. This (case) will become so obscure that people will say, 'He^{ajfj} is dead, destroyed or no one knows in which valley he^{ajfj} has travelled.' You will be shaken just as the ship is shaken in rough seas. No one will remain safe except those with whom Allah^{azwj} has Made a covenant, written Eman in their hearts and has supported with a spirit from Him^{azwj}.

Twelve flags will be raised. They will be identical so much so that one will not be able to distinguish one from the other.'

'I then wept. The Imam^{asws} asked, 'What has caused you to weep, O Abu Abd Allah?' I then said, 'May Allah keep my soul in service for your^{asws} cause, how can

⁷¹ H. 8. الكافي ج : 1 ص : 339

I stop weeping? You^{asws} say, ‘Twelve identical flags will be raised and one will not be able to distinguish one from the other.’ The narrator has reported that in the place of (our) gathering, sunlight had come in through a hole. The Imam^{asws} asked, ‘Is this (sun-light on the spot) clear?’ I said, ‘Yes, it is clear.’ The Imam^{asws} said, ‘Our case is even clearer than this sun (light).’⁷²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الْأَنْبَارِيِّ عَنْ يَحْيَى بْنِ الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لِلْقَائِمِ غَيْبَتَانِ يَشْهَدُ فِي إِحْدَاهُمَا الْمَوَاسِمُ يَرَى النَّاسَ وَ لَا يَرَوْنَهُ

Al-Husayn ibn Muhammad has narrated from Ja'far ibn Muhammad from al-Qasim ibn 'Ismail al-Anbari from Yahya ibn al-Muthanna from 'Abd Allah ibn Bukayr from 'Ubayd ibn Zurara from abu 'Abd Allah, 'Alayhi al-Salam, who has said the following:

'Al-Qa'im^{ajfi} will disappear from the public sight twice. In one of those seasons he^{ajfi} will attend Hajj. He^{ajfi} will see the people, but they will not see him.'⁷³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي إِسْحَاقَ السَّيِّعِيِّ عَنْ بَعْضِ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع مَّنْ يُوثِقُ بِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع تَكَلَّمَ بِهَذَا الْكَلَامِ وَ حَفِظَ عَنْهُ وَ خَطَبَ بِهِ عَلَى مِنْبَرِ الْكُوفَةِ اللَّهُمَّ إِنَّهُ لَا بُدَّ لَكَ مِنْ حُجَجٍ فِي أَرْضِكَ حُجَّةٍ بَعْدَ حُجَّةٍ عَلَى خَلْقِكَ يَهْدُونَهُمْ إِلَى دِينِكَ وَ يُعَلِّمُونَهُمْ عِلْمَكَ كَيْلَا يَتَفَرَّقَ أَتْبَاعُ أَوْلِيَاكَ ظَاهِرٍ غَيْرِ مُطَاعٍ أَوْ مُكْتَنَمٍ يُتَرَقَّبُ إِنْ غَابَ عَنِ النَّاسِ شَخْصُهُمْ فِي حَالِ هُدْيَتِهِمْ فَلَمْ يَغِبْ عَنْهُمْ قَلِيمٌ مَبْنُوثٌ عَلَيْهِمْ وَ آدَابُهُمْ فِي قُلُوبِ الْمُؤْمِنِينَ مُثَبَّتَةٌ فَهُمْ بِهَا عَامِلُونَ وَ يَقُولُ ع فِي هَذِهِ الْخُطْبَةِ فِي مَوْضِعٍ آخَرَ فِيمَنْ هَذَا وَ لِهَذَا يَأْزُرُ الْعِلْمُ إِذَا لَمْ يُوجَدْ لَهُ حَمَلَةٌ يَحْفَظُونَهُ وَ يَرَوْنَهُ كَمَا سَمِعُوهُ مِنَ الْعُلَمَاءِ وَ يَصْدُقُونَ عَلَيْهِمْ فِيهِ اللَّهُمَّ فَإِنِّي لِأَعْلَمُ أَنَّ الْعِلْمَ لَا يَأْزُرُ كُلُّهُ وَ لَا يَنْقَطِعُ مَوَادُّهُ وَ إِنَّكَ لَا تُخْلِي أَرْضَكَ مِنْ حُجَّةٍ لَكَ عَلَى خَلْقِكَ ظَاهِرٍ لَيْسَ بِالْمُطَاعِ أَوْ خَائِفٍ مَعْمُورٍ كَيْلَا تَبْطُلَ حُجَّتُكَ وَ لَا يَضِلَّ أَوْلِيَاؤُكَ بَعْدَ إِذْ هَدَيْتَهُمْ بَلْ أَتَيْنَ هُمْ وَ كَمَ هُمْ أَوْلِيَاكَ الْأَقْلُونَ عَدَدًا الْأَعْظَمُونَ عِنْدَ اللَّهِ قَدَرًا

Ali ibn Muhammad has narrated from Sahl ibn Ziyad and Muhammad ibn Yahya and others from Ahmad ibn Muhammad and Ali ibn Ibrahim from his father. All three of them have narrated from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq al-Sabi'i from a reliable one of the companions of Amir-ul-Momineen^{asws}, who has said:

'Amir-ul-Momineen^{asws}, once spoke the following from the pulpit in Kufa and I memorised it.

'Our Allah^{azwj}, it is certain that You^{azwj} Keep certain persons with Your^{azwj} Authority on Your^{azwj} Earth. Such persons come one^{asws} after the other^{asws} with Your^{azwj} Authority over Your^{azwj} creatures in order to guide people in Your^{azwj} religion and teach them Your^{azwj} Knowledge so that Your^{azwj} friends do not scatter. They^{asws} may live in the public sight but people disobey them^{asws} or remain out of public sight but their^{asws} reappearance will be expected. Even though they^{asws} may remain hidden from the people in peacetime, but their^{asws} knowledge that has spread before will not be hidden from them. Their^{asws}

⁷² 339 : ص 1 : ج : الكافي، H. 11.

⁷³ Ibid, H. 12.

discipline will be firmly established in the hearts of (their devout) ones who will act in accordance.'

'In another part of this sermon he^{asws} has asked, 'Who will have such discipline? For this reason knowledge becomes obscure when it does not find anyone to bear, protect and narrate it to others just as they have heard it from the scholars^{asws} and speak truthfully from them^{asws}.

Our Allah^{azwj}, I^{asws} know that all the knowledge will not become obscure and all of its sources will not vanish. You^{azwj} will not Leave Your^{azwj} Earth without a person^{asws} (charged) with Your^{azwj} Authority. He^{asws} may either live in public sight (or not) but (surely) is not obeyed and followed. Or when (threatened) by hostilities, he^{asws} is hidden from public sight so that Your^{azwj} Authority is not invalidated and Your^{azwj} friends are not misled after You^{azwj} have Granted them the Guidance. In fact, where are they^{asws} (our Shias) and how many are they? They are very few in number, but of very great honour and respect before Allah^{azwj}.⁷⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ الْبَجَلِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ قَالَ إِذَا غَابَ عَنْكُمْ إِمَامُكُمْ فَمَنْ يَأْتِيكُمْ بِإِمَامٍ جَدِيدٍ

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Musa ibn al-Qasim ibn Muawiya al-Bajali from Ali ibn Ja'far from his brother, who has said:

Imam Musa^{asws} ibn Ja'far^{asws} who has said the following about the words of Allah^{azwj}: ***Say, have you not thought that if your water was to dry up,***

who will bring you water from the spring?' (67:30)

'The Imam^{asws} said, 'It means when your Imam^{asws} will disappear from your sight then who will bring for you a new Imam^{ajf}?''⁷⁵

The Time of Occultation will be extremely difficult:

بِإِسْنَادِ الْمُتَّفَعِّدِ فِي الْبَابِ الْمَذْكُورِ عَنْ عَلْقَمَةَ بْنِ قَيْسٍ قَالَ خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ عَلَى مِنْبَرِ الْكُوفَةِ خُطْبَةَ الْوُلُوءَةِ فَقَالَ فِيمَا قَالَ فِي آخِرِهَا أَلَا وَ إِيَّيَّ طَاعِنٍ عَنْ قَرِيبٍ وَ مُنْطَلِقٍ إِلَى الْمَغِيبِ فَارْتَقِبُوا الْفِتْنَةَ الْأُمَوِيَّةَ وَ الْمَمْلَكَةَ الْكِسْرَوِيَّةَ وَ إِمَانَةَ مَا أَحْيَاهُ اللَّهُ وَ إِخْيَاءَ مَا أَمَاتَهُ اللَّهُ وَ اتَّخِذُوا صَوَامِعَكُمْ بَيُوتَكُمْ وَ عَضُّوا عَلَى مِثْلِ جَمْرِ الْعَصَا وَ اذْكُرُوا اللَّهَ كَثِيرًا فَذِكْرُهُ أَكْبَرُ لَوْ كُنْتُمْ تَعْلَمُونَ

Alqamah ibn Qais says that once Amir-ul-Momineen^{asws} delivered a sermon from the pulpit of al-Kufa Masjid, which is famous by the name of 'Lou Lou', among many other issues of wisdom;

⁷⁴ 340 : ص 1 : ج 13. H. 13. الكافي ج 1 : ص 340 : 74

⁷⁵ 340 : ص 1 : ج 14. H. 14. الكافي ج 1 : ص 340 : 75

Amir-ul-Momineen^{asws} said: 'Be aware, I will leave you shortly and go behind a 'Curtain'. You should expect now the anarchy of Banu Umayya, the kingdoms' of 'al-Kasira' will be built, in which what Allah^{azwj} Wants to be alive, will be made dead and what Allah^{azwj} Wants to be demolished will be established. From now onwards, make your homes a place of worship and remain patient like eating cinders and keep on remembering Allah^{azwj} as the remembrance of Allah^{azwj} is of significant benefit, if you have the knowledge.⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِيعِيِّ رَفَعَهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ وَ اللَّهُ لَا يَخْرُجُ وَاحِدٌ مِنَّا قَبْلَ خُرُوجِ الْقَائِمِ ع إِلَّا كَانَ مَثْلُهُ مَثَلُ فَرِيخٍ طَارَ مِنْ وَكْرِهِ قَبْلَ أَنْ يَسْتَوِيَ جَنَاحَاهُ فَأَخَذَهُ الصَّبِيَّانُ فَعَبَثُوا بِهِ

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn Isa, who from Ribiy in a marfu manner who has narrated the following:

Ali ibn Hussain^{asws} said: By Allah^{azwj}, no one from us^{asws} will rise before al-Qaim^{ajfi} will reappear with Divine Authority and Power, if one does then his condition will be like that of a bird flying from the nest before its wings are able to lift it in the air. Subsequently, children pick it up and play with it.⁷⁷

الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ عِيسَى عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ سَدِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا سَدِيرُ الزَّمُ بَيْنَكَ وَ كُنْ جَلَسًا مِنْ أَحْلَاسِهِ وَ اسْكُنْ مَا سَكَنَ اللَّيْلُ وَ النَّهَارُ فَإِذَا بَلَغَكَ أَنَّ السُّفْيَانِيَّ قَدْ خَرَجَ فَارْحَلْ إِلَيْنَا وَ لَوْ عَلَى رِجْلِكَ

A number of our people have narrated from Ahmad ibn Mohammed, from Utahman ibn Isa, from Bakr ibn Mohammed, from Sadir who has narrated the following:

Abu Jafar^{asws} once said: 'O Sadir, stay in your home and remain there, keep calm until the night makes it calm. Until you learn that al-Sufyani has moved then travel to us^{asws} even if you have to walk on foot'.⁷⁸

Imam^{asws} Consoles his Oppressed Shias:

عَبْدُ الْوَاحِدِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنِ النَّهْأَوْنَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع بِالطَّوْافِ فَنَظَرْتُ إِلَيْهِ وَ قَالَ لِي يَا مُفَضَّلُ مَا لِي أَرَاكَ مَهْمُومًا مُتَعَبِّرَ اللَّوْنِ قَالَ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ نَظَرْتُ إِلَى بَنِي الْعَبَّاسِ وَ مَا فِي أَيْدِيهِمْ مِنْ هَذَا الْمُلْكِ وَ السُّلْطَانِ وَ الْجَبْرُوتِ فَلَوْ كَانَ ذَلِكَ لَكُمْ لَكُنَّا فِيهِ مَعَكُمْ فَقَالَ يَا مُفَضَّلُ أَمَا لَوْ كَانَ ذَلِكَ لَمْ يَكُنْ إِلَّا سِيَاسَةُ اللَّيْلِ وَ سِيَاحَةُ النَّهَارِ وَ أَكْلُ الْجَشَبِ وَ لُبْسُ الْحَشَنِ شَبَهُ أَمِيرِ الْمُؤْمِنِينَ وَ إِلَّا فَالْنَّارُ فَرُوي ذَلِكَ عَنَّا فَصِرْنَا نَأْكُلُ وَ نَشْرَبُ وَ هَلْ رَأَيْتَ ظُلَامَةً جَعَلَهَا اللَّهُ نِعْمَةً مِثْلَ هَذَا بَيَانٌ إِلَّا سِيَاسَةُ اللَّيْلِ أَيْ سِيَاسَةُ النَّاسِ وَ حِرَاسَتِهِمْ عَنِ الشَّرِّ بِاللَّيْلِ وَ رِيَاضَةُ النَّفْسِ فِيهَا بِالْإِهْتِمَامِ لِأُمُورِ النَّاسِ وَ تَدْبِيرِ مَعَاشِهِمْ وَ مَعَادِهِمْ مِثْلَ مَا فِي الْعِبَادَاتِ الْبَدَنِيَّةِ وَ فِي النِّهَايَةِ السِّيَاسَةِ الْقِيَامَ عَلَى الشَّيْءِ بِمَا يَصْلُحُهُ وَ سِيَاحَةُ النَّهَارِ بِالْإِهْتِمَامِ إِلَى الْحَقِّ وَ الْجِهَادِ وَ السَّعْيِ فِي حَوَائِجِ الْمُؤْمِنِ وَ السَّيْرِ فِي الْأَرْضِ لِمَجْمُوعِ ذَلِكَ وَ السِّيَاسَةِ بِمَعْنَى الصَّوْمِ كَمَا قِيلَ غَيْرُ مَنَاسِبٍ هُنَا. فَرُوي أَيُّ

⁷⁶ Khutabah Lou Lou Amir-ul-Momineen^{asws}, Bihar ul Anwar, vol. 52, h, 155, 268 : ص 52 : بحار الأنوار ج : 52

⁷⁷ Al-Kafi, vol, 8, h, 382.

⁷⁸ Bihar-ul-Anwar, vol, 52, h, 69 : ص 303 : بحار الأنوار ج : 52 : الكافي ج : 8 : ص 265

صرف و أبعد فهل رأيت تعجب منه ع في صيرورة الظلم عليهم نعمة لهم و كأن المراد بالظلامه هنا الظلم و في القاموس المظلمة بكسر اللام و كتمامة ما تظلمه الرجل

Abdul Wahid, who from Ahmed ibn Hozarah, who from Nihawandi, who from Abd Allah ibn Hammad, who from Mofazzil, who has narrated the following:

I was once close to Imam Abu Abd Allah^{asws} during the circumambulation of Kabah, Imam^{asws} looked at me and asked from me: 'O Mufazzal! What is the matter, I find you sad and your face has turned pale? I replied: When I see banu Abbas in power, enjoying all the facilities and authorities. I wish these were in your hand so that people like me could have been part of these (the glory).

Imam^{asws} replied: O Mufazzal! If this were true then you people had to work extremely hard, guarding people in the night and during the day marching along (on other duties), eating tasteless food and wearing heavy clothes. As it has been the case during the rule of Amir-ul-Momineen^{asws}. If you would not have accepted it then you were destined to hellfire. These responsibilities have been waived-off from our necks; this is why we eat normal food. Have you seen cruelty becoming a blessing for someone, as it is now (for you).⁷⁹

The Situation Before Rising of the Imam^{ajfj}:

و بِهَذَا الْإِسْنَادِ عَنْ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَيْفَ أَنْتَ إِذَا وَقَعَتِ الْبَطْشَةُ بَيْنَ الْمَسْجِدَيْنِ فَيَأْرُزُ الْعِلْمُ كَمَا تَأْرُزُ الْحَيَّةُ فِي جُحْرِهَا وَ اخْتَلَفَتِ الشَّيْعَةُ وَ سَمَى بَعْضُهُمْ بَعْضًا كَذَّابِينَ وَ تَقَلَّ بَعْضُهُمْ فِي وُجُوهِ بَعْضٍ قُلْتُ جُعِلْتُ فِدَاكَ مَا عِنْدَ ذَلِكَ مِنْ خَيْرٍ فَقَالَ لِي الْخَيْرُ كُلُّهُ عِنْدَ ذَلِكَ ثَلَاثًا

Through the same chain of narrators (Hadith 16) it is narrated from al-Washsha' from Ali ibn Al-Hassan from Aban ibn Taghlib who has said:

'Once Abu Abd Allah^{asws} asked, 'How will you feel when a large-scale attack will take place between the two Masjids? Thereafter, knowledge will become as obscure as a snake that goes into its hiding place. The Shi'a will hold differences and one group will call the other group liars. One group will spit on the faces of the other.'

'I then said, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, there will be nothing good in such conditions.' The Imam^{asws} said, 'All goodness will be there.' Imam^{asws} said it three times.'⁸⁰

⁷⁹ Bihar-ul-Anwar, vol. 52, h, 127

بحار الأنوار ج : 52 ص : 360

⁸⁰ H. 17, الكافي ج : 1 ص : 340

The Special Slaves will know Imam^{ajfi}'s Whereabouts:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِقَائِمٍ غَيْبَتَانِ إِحْدَاهُمَا قَصِيرَةٌ وَ الْأُخْرَى طَوِيلَةٌ الْعَيْنَةُ الْأُولَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ شِيعَتِهِ وَ الْأُخْرَى لَا يَعْلَمُ بِمَكَانِهِ فِيهَا إِلَّا خَاصَّةٌ مَوَالِيهِ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn Mahbub from Ishaq ibn' Ammar who has said the following:

'Abu 'Abd Allah^{asws} has said, 'Al-Qa'im^{ajfi} will have two disappearances. One will be for a short time and the other for a longer time. No one will know his place during the shorter disappearance except the special persons among his^{ajfi} Shias. During his^{ajfi} longer disappearance no one would know his whereabouts but only his special slaves.'⁸¹

خَرَجَ التَّوْقِيعُ إِلَى أَبِي الْحَسَنِ السَّمَرِيِّ يَا عَلِيُّ بْنُ مُحَمَّدٍ السَّمَرِيِّ اسْمِعْ أَعْظَمَ اللَّهِ أَجْرَ إِخْوَانِكَ فِيكَ فَإِنَّكَ مَيِّتٌ مَا بَيْنَكَ وَ بَيْنَ سِتَّةِ أَيَّامٍ فَاجْمَعْ أَمْرَكَ وَ لَا تُوصِ إِلَى أَحَدٍ يَقُومُ مَقَامَكَ بَعْدَ وَفَاتِكَ فَقَدْ وَقَعَتِ الْعَيْنَةُ التَّامَّةُ فَلَا ظَهْرَ إِلَّا بَعْدَ إِذْنِ اللَّهِ تَعَالَى ذِكْرُهُ وَ ذَلِكَ بَعْدَ طُولِ الْأَمَدِ وَ قَسْوَةِ الْقُلُوبِ وَ امْتِلَاءِ الْأَرْضِ جَوْرًا وَ سَيِّئًا مِنْ شِيعَتِي مَنْ يَدَّعِي الْمُشَاهَدَةَ أَلَا فَمَنْ ادَّعَى الْمُشَاهَدَةَ قَبْلَ خُرُوجِ السُّفْيَانِيِّ وَ الصَّيْحَةِ فَهُوَ كَذَّابٌ مُفْتَرٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

The letter of Imam-e-Zaman^{ajfi} to Abi Al-Hassan Al-Sammary:

O Ali ibn Mohammed Sammary, May Allah^{azwj} Give a grand reward to your brothers on your death as it is going to happen in six days. Therefore clear up your affairs and do not nominate your successor, who would represent you after your death. This is because Allah has Ordained Grand Occultation for me. And my appearance will not take place until after a very long time, until when Allah^{azwj} Wish and Permit, hearts of people will become stone cold, and the earth will be filled up with injustice and cruelty. Some of among our^{ajfi} Shias will claim that they have seen me^{ajfi} but beware whoever claims (to have seen me^{ajfi}) before the time of the march of Sufyani and the Announcement from the Heavens, is indeed a liar and an accuser. There is neither any power nor any kingdom, except Allah^{azwj} with the Help of Allah^{azwj} who is the Most High and the Most Great (beyond description).⁸²

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ مُفَضَّلِ بْنِ عَمْرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِصَاحِبِ هَذَا الْأَمْرِ غَيْبَتَانِ إِحْدَاهُمَا يَرْجِعُ مِنْهَا إِلَى أَهْلِهِ وَ الْأُخْرَى يُقَالُ هَلَكٌ فِي أَيِّ وَادٍ سَلَكَ فَلْتُ كَيْفَ نَصْنَعُ إِذَا كَانَ كَذَلِكَ قَالَ إِذَا ادَّعَاهَا مُدَّعٍ فَاسْأَلُوهُ عَنْ أَشْيَاءٍ يُجِيبُ فِيهَا مِثْلَهُ

H. 19. الكافي ج : 1 ص : 341 81

كمال الدين ج : 2 ص : 516 82

Occultation of the Imam^{ajfj} - Our Conduct & Responsibilities

Muhammad ibn Yahya and Ahmad ibn Idris have narrated from al-Hassan ibn Ali al-Kufi from Ali ibn Hassan from his paternal uncle, 'Abd al-Rahman ibn Kathir from Mufaddal ibn 'Umar who has said the following:

'I heard Abu Abd Allah^{asws} say, 'The person^{ajfj} in charge of the task to establish the Kingdom of Allah^{azwj} on Earth and owner of this Task will disappear from public sight twice. From one of them he will return to his family, but in the other one it will be said that he^{ajfj} is dead or no one knows to which of the valleys he^{ajfj} has travelled.'

'I then asked, 'What shall we do during such time?' The Imam^{asws} replied: 'If anyone claims to have such Authority, you should ask him about several matters in which he must answer like him^{ajfj}!'⁸³

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ جَعْفَرِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْخَزَّازِ عَنِ الْوَلِيدِ بْنِ عُقْبَةَ عَنِ الْحَارِثِ بْنِ زِيَادٍ عَنْ شُعَيْبٍ عَنْ أَبِي حَمْرَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ أَنْتَ صَاحِبُ هَذَا الْأَمْرِ فَقَالَ لَا فَقُلْتُ فَوَلَدُكَ فَقَالَ لَا فَقُلْتُ فَوَلَدُ وَلَدِكَ فَقَالَ لَا فَقُلْتُ مَنْ هُوَ قَالَ الَّذِي يَمْلَأُهَا عَذْلًا كَمَا مَلَأْتَ ظُلْمًا وَجَوْرًا عَلَى فِتْرَةٍ مِنَ الْأَيِّمَةِ كَمَا أَنَّ رَسُولَ اللَّهِ ص بُعِثَ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ

Ahmad ibn Idris has narrated from Muhammad ibn Ahmad from Ja'far ibn al-Qasim from Muhammad ibn al-Walid al-Khazzaz from al-Walid ibn 'Uqba from al-Harith ibn Ziyad from Shuayb from abu Hamza who has said:

'Once I went to see Abu Abd Allah^{asws} and asked him^{asws}, 'Are you the person in charge of the Task to Establish the Kingdom of Allah^{azwj} on Earth and owner of this Task?'

'He^{asws} said, 'No, I^{asws} am not the one.' I then asked, 'How about your^{asws} son^{asws}?' Imam^{asws} replied: 'No, my^{asws} son^{asws} will not be the one either.' I then asked, 'Will the son^{asws} of your^{asws} son^{asws} be the one^{asws}?' He^{asws} said, 'No, neither my^{asws} grandson^{asws}.' I then asked, 'Will your^{asws} great grandson^{asws} will be the one^{asws}?' The Imam^{asws} said, 'No, even my great grandson^{asws} will not be that person^{asws}.'

I then asked, 'Who will he be then?' The Imam^{asws} said, 'He^{ajfj} will be the one^{asws} who will fill the earth with Justice after its being filled with injustice and cruelty. (He^{ajfj} will come) at a time when the 'A'immah^{asws} will be absent just as the Rasool-Allah^{saww} was raised (to preach) when there had not come a Prophet^{as} (among people) for a very long time.'⁸⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ جَعْفَرٍ الْبُعْدَاذِيِّ عَنْ وَهْبِ بْنِ شَادَانَ عَنِ الْحَسَنِ بْنِ أَبِي الرَّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أُمِّ هَانِئٍ قَالَتْ سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع عَنْ قَوْلِ اللَّهِ تَعَالَى فَلَا أُفْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ قَالَتْ فَقَالَ إِمَامٌ يَخْنُسُ سَنَةً سِتِّينَ وَ مِائَتَيْنِ ثُمَّ يَظْهَرُ كَالشَّهَابِ يَتَوَقَّدُ فِي اللَّيْلِ الظُّلَمَاءِ فَإِنْ أَذْرَكَتْ زَمَانَهُ قَرَّتْ عَيْنُكَ

⁸³ 341 : ج : 1 ص : H. 20. الكافي

⁸⁴ 341 : ج : 1 ص : H. 21. الكافي

Ali ibn Muhammad has narrated from Ja'far ibn Muhammad from Musa ibn Ja'far al-Baghdadi from Wahab ibn Shadhan from al-Hassan ibn abu al-Rabi' from Muhammad ibn Ishaq from 'Umm Hani who has said:

'I asked Abu Ja'far Muhammad^{asws} ibn Ali^{asws} about the meaning of the words of Allah: ***'But nay! I swear by the Concealment (18:15), that run their course (and) hide' (81: 16) and fade away during the day.'* (81: 17)** She reports that the Imam^{asws} replied: 'It refers to the Imam^{ajfi} who will disappear in the year two hundred sixty (260 A.H.), then he^{ajfi} will rise like a shooting star that shines during the dark night. If you will attain such a time it will brighten your eyes with happiness.'⁸⁵

The Imams^{asws} were Oppressed and Ignored:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ الرَّبِيعِ الْهَمْدَانِيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ أُسَيْدِ بْنِ نَعْلَبَةَ عَنْ أُمِّ هَانِيٍّ قَالَتْ لَقِيتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ عَ فَسَأَلْتُهُ عَنْ هَذِهِ الْآيَةِ فَلَا أَقْسِمُ بِالْخُنَّسِ الْجَوَارِ الْكُنَّسِ قَالَ الْخُنَّسُ إِمَامٌ يَخْتَنِسُ فِي زَمَانِهِ عِنْدَ انْقِطَاعٍ مِنْ عِلْمِهِ عِنْدَ النَّاسِ سَنَةَ سِتِّينَ وَ مَائَتَيْنِ ثُمَّ يَبْدُو كَالشَّهَابِ الْوَاقِدِ فِي ظُلْمَةِ اللَّيْلِ فَإِنْ أَذْرَكْتَ ذَلِكَ قَرَّتْ عَيْنُكَ

A number of our people have narrated from Sad ibn 'Abd Allah from Ahmad ibn al-Hassan from 'Umar ibn Yazid from al-Hassan ibn al-Rabi' al-Hamdani who has said that Muhammad ibn Ishaq narrated to us from 'Usayd ibn Tha'laba from 'Umm Hani who has said:

'Once I met Abu Ja'far Muhammad^{asws} ibn Ali^{asws} and asked him^{asws} about the meaning of: ***'But nay! I swear by the Concealment (18:15), that run their course (and) hide' (81: 16) and fade away during the day.'* (81: 17).** The Imam^{asws} said, 'Al-Khunnas' refers to the Imam^{ajfi} who will disappear in his^{ajfi} time when his^{ajfi} knowledge will be cut off from people in the year two hundred sixty (260). Then he^{ajfi} will reappear like a shooting star in the dark night. If you will attain such a time it will give light to your eyes with delight.'⁸⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ مُوسَى بْنِ هِلَالِ الْكِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ قُلْتُ لَهُ إِنَّ شِيعَتَكَ بِالْعِرَاقِ كَثِيرَةٌ وَاللَّهُ مَا فِي أَهْلِ بَيْتِكَ مِنْكَ فَكَيْفَ لَا تَخْرُجُ قَالَ فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عَطَاءٍ قَدْ أَخَذْتُ تَفْرِشَ أُذُنَيْكَ لِلنَّوْكِ إِيَّيَّ وَاللَّهِ مَا أَنَا بِصَاحِبِكُمْ قَالَ قُلْتُ لَهُ فَمَنْ صَاحِبُنَا قَالَ انْظُرُوا مَنْ عَمِيَ عَلَى النَّاسِ وَلَا دُنُوهُ فَذَاكَ صَاحِبُكُمْ إِنَّهُ لَيْسَ مِنَّا أَحَدٌ يُشَارُ إِلَيْهِ بِالْإِصْبَعِ وَ يُخْضَعُ بِاللُّسْنِ إِلَّا مَاتَ غَيْظًا أَوْ رَغَمَ أَنْفَهُ

Al-Husayn ibn Muhammad and others have narrated from Ja'far ibn Muhammad from Ali ibn al-'Abbass ibn 'Amir from Musa ibn Hilal al-Kindi from 'Abd Allah ibn 'Ala' from Abu Jafar^{asws}:

'Once I said to Abu Ja'far^{asws} 'Your Shias (followers) in Iraq are many. By Allah^{azwj}, there is no one like you in your^{asws} family. Why do you not rise (for leadership)?'

⁸⁵ 342 : 1 ص : H. 22. الكافي ج :

⁸⁶ 342 : 1 ص : H. 23. الكافي ج :

'The Imam^{asws} said, 'O Abd Allah ibn Ata', you have begun to open your ears to silliness. In fact, by Allah^{azwj}, I^{asws} am not your Sahib (the Awaited Imam^{ajfi}) who will rise with Divine Authority and Power.' I (the narrator) then asked him^{asws}, 'Who is our Sahib (companion) then (the one who will rise with Divine Authority and Power)?'

The Imam^{asws} replied, 'Find out the one whose time and coming to this world is unknown to people and such a person will be your^{ajfi} companion (the one with Divine Authority and Power). There is no one^{asws} among us^{asws} toward whom people point their fingers so much and tongues will mention him so much, but that has passed away (martyred) being oppressed or due to pain for being ignored and neglected.'⁸⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ
يَقُومُ الْقَائِمُ وَ لَيْسَ لِأَحَدٍ فِي عُنُقِهِ عَهْدٌ وَ لَا عَقْدٌ وَ لَا بَيْعَةٌ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Said from ibn abu 'Umayr from Hisham ibn Salim, who has narrated:

Abu Abd Allah^{asws} said: 'Al-Qa'im^{ajfi} will rise and he^{ajfi} will not be obliged to anyone under any covenant, agreement or oath of allegiance.'⁸⁸

⁸⁷ 342 : ج : 1 ص : 26. الكافي ج : 1 ص : 342.

⁸⁸ 343 : ج : 1 ص : 27. الكافي ج : 1 ص : 343.

Momin Cares Less Losing World as Others Care Less Losing Eman

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ فِي الْمَجَالِسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ الْحُسَيْنِ بْنِ أَبَانَ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ الْخَزَّازِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ قَالَ عِيسَى ابْنُ مَرْيَمَ ع لِلْحَوَارِيِّينَ يَا بَنِي إِسْرَائِيلَ لَا تَأْسُوا عَلَى مَا فَاتَكُمْ مِنْ دُنْيَاكُمْ إِذَا سَلِمَ دِينُكُمْ كَمَا لَا يَأْسَى أَهْلُ الدُّنْيَا عَلَى مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا سَلِمَتْ دُنْيَاهُمْ

Mohammed bin Ali bin Hussain narrates through a chain of narrators that he heard from Abul Hassan^{asws} that Hazrat Isa^{as} Ibn Maryam^{as} advised his^{as} disciples: 'O Children of Israel! You should not grieve upon losing livelihood as long as your 'Eman' is intact as those who are indulged in the World care less upon losing 'Eman' as long as their livelihood is secure.

Do not be Judgemental About the Affairs of Others

يَا عِيسَى انْظُرْ فِي عَمَلِكَ نَظَرَ الْعَبْدِ الْمُذْنِبِ الْخَاطِئِ وَ لَا تَنْظُرْ فِي عَمَلِ غَيْرِكَ بِمَنْزِلَةِ الرَّبِّ كُنْ فِيهَا زَاهِدًا وَ لَا تَرْغَبْ فِيهَا فَتَغْطَبَ

O Isa^{as}! Look into your^{as} affairs with a consideration of the sinful servant, the erroneous one, and do not look into the affairs of the other with the position of the Lord^{azwj}. Become an ascetic therein and do not be allured with regards to it, for you^{as} would be corrupted.⁸⁹

Do not Over-Burden your Fellow Brethren:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَا عُمَرُ لَا تَحْمِلُوا عَلَى شِيعَتِنَا وَ ارْزُقُوا بِهِمْ فَإِنَّ النَّاسَ لَا يَحْتَمِلُونَ مَا تَحْمِلُونَ

It is narrated from the narrator of the previous Hadith from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Umar ibn Hanzalah who has narrated the following:

'Abu Abd Allah^{asws} once said: 'O 'Umar! You must not overburden our Shias! You must be kind to them because (general) people do not endure what you bear.⁹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ عَمَّارِ بْنِ أَبِي الْأَحْوَصِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَضَعَ الْإِيمَانَ عَلَى سَبْعَةِ أَشْهُمٍ عَلَى الْبِرِّ وَ الصَّدَقِ وَ الْيَقِينِ وَ الرِّضَا وَ الْوَفَاءِ وَ الْعِلْمِ وَ الْحِلْمِ ثُمَّ قَسَمَ ذَلِكَ بَيْنَ النَّاسِ فَمَنْ جَعَلَ فِيهِ هَذِهِ السَّبْعَةَ الْأَشْهُمَ فَهُوَ كَامِلٌ مُحْتَمِلٌ وَ قَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ وَ لِبَعْضِ السَّهْمَيْنِ وَ لِبَعْضِ الثَّلَاثَةِ حَتَّى انْتَهَوْا إِلَى السَّبْعَةِ ثُمَّ قَالَ لَا تَحْمِلُوا عَلَى صَاحِبِ السَّهْمِ سَهْمَيْنِ وَ لَا عَلَى صَاحِبِ السَّهْمَيْنِ ثَلَاثَةً فَتَبْهَضُوهُمْ ثُمَّ قَالَ كَذَلِكَ حَتَّى يَنْتَهِيَ إِلَى السَّبْعَةِ

⁸⁹ Al-Kafi, Vol. 8, hadith, 14551

⁹⁰ Al-Kafi, vol. 8, H 14970, h 522

A number of our people have narrated from Ahmad ibn abu ' Abd Allah, who from al- Hassan ibn Mahbub from 'Ammar ibn abu al-Ahwas who has narrated the following from abu Abd Allah^{asws}:

'Abu Abd Allah^{asws} has said: 'Allah^{azwj} Made belief in seven shares: **Virtue, Truthfulness, Certainty, Compliance, Loyalty, Knowledge and Forbearance.** Allah^{azwj} then Distributed it among the people, whoever received all seven shares is perfect and heavy. Allah^{azwj} has Given to certain people one share or two or three and so on up to seven.' The Imam^{asws} then said: 'Do not expect (the performance of) two shares from those who have been given one share or three from those who have received two shares lest you overburden them, and so on up to seven.'⁹¹

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ بَجِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى جَمِيعاً عَنْ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ عَنْ أَبِي الْيَقْظَانِ عَنْ يَعْقُوبَ بْنِ الضَّحَّاكِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا سَرَّاجٍ وَ كَانَ خَادِماً لِأَبِي عَبْدِ اللَّهِ ع قَالَ بَعَثَنِي أَبُو عَبْدِ اللَّهِ ع فِي حَاجَةٍ وَ هُوَ بِالْحِيرَةِ أَنَا وَ جَمَاعَةٌ مِنْ مَوَالِيهِ قَالَ فَانْطَلَقْنَا فِيهَا ثُمَّ رَجَعْنَا مُعْتَمِينَ قَالَ وَ كَانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نُزُولاً فَجِئْتُ وَ أَنَا بِحَالٍ فَرَمَيْتُ بِنَفْسِي فَبَيْنَا أَنَا كَذَلِكَ إِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ ع قَدْ أَقْبَلَ قَالَ فَقَالَ قَدْ أَتَيْتَكَ أَوْ قَالَ جِئْنَاكَ فَاسْتَوَيْتُ جَالِساً وَ جَلَسَ عَلَيَّ صَدْرُ فِرَاشِي فَسَأَلَنِي عَمَّا بَعَثَنِي لَهُ فَأَخْبَرْتُهُ فَحَمَدَ اللَّهُ ثُمَّ جَرَى ذِكْرُ قَوْمٍ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّا نَبْرَأُ مِنْهُمْ إِنَّهُمْ لَا يَقُولُونَ مَا نَقُولُ قَالَ فَقَالَ يَتَوَلَّوْنَا وَ لَا يَقُولُونَ مَا تَقُولُونَ تَبْرَأُونَ مِنْهُمْ قَالَ قُلْتُ نَعَمْ قَالَ فَهُوَ ذَا عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ فَيَنْبَغِي لَنَا أَنْ تَبْرَأَ مِنْكُمْ قَالَ قُلْتُ لَا جُعِلْتُ فِدَاكَ قَالَ وَ هُوَ ذَا عِنْدَ اللَّهِ مَا لَيْسَ عِنْدَنَا أَ فَتَرَاهُ أَطْرَحَنَا قَالَ قُلْتُ لَا وَ اللَّهُ جُعِلْتُ فِدَاكَ مَا نَفْعُكَ قَالَ فَتَوَلَّوْهُمْ وَ لَا تَبْرَأُوا مِنْهُمْ إِنَّ مِنَ الْمُسْلِمِينَ مَنْ لَهُ سَهْمٌ وَ مِنْهُمْ مَنْ لَهُ سَهْمَانِ وَ مِنْهُمْ مَنْ لَهُ ثَلَاثَةُ أَسْهُمٍ وَ مِنْهُمْ مَنْ لَهُ أَرْبَعَةُ أَسْهُمٍ وَ مِنْهُمْ مَنْ لَهُ خَمْسَةُ أَسْهُمٍ وَ مِنْهُمْ مَنْ لَهُ سِتَّةُ أَسْهُمٍ وَ مِنْهُمْ مَنْ لَهُ سَبْعَةُ أَسْهُمٍ فَلَيْسَ يَنْبَغِي أَنْ يُحْمَلَ صَاحِبُ السَّهْمِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّهْمَيْنِ وَ لَا صَاحِبُ السَّهْمَيْنِ عَلَى مَا عَلَيْهِ صَاحِبُ الثَّلَاثَةِ وَ لَا صَاحِبُ الثَّلَاثَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّيِّئَةِ وَ لَا صَاحِبُ السَّيِّئَةِ عَلَى مَا عَلَيْهِ صَاحِبُ السَّبْعَةِ وَ سَأْضِرُّكَ لَكَ مَثَلًا إِنَّ رَجُلًا كَانَ لَهُ جَارٌ وَ كَانَ نَصْرَانِيًّا فَدَعَاهُ إِلَى الْإِسْلَامِ وَ زَيْنَهُ لَهُ فَأَجَابَهُ فَأَتَاهُ سُخِيرًا فَفَرَّغَ عَلَيْهِ الْبَابَ فَقَالَ لَهُ مَنْ هَذَا قَالَ أَنَا فَلَانٌ قَالَ وَ مَا حَاجَتُكَ فَقَالَ تَوَضَّأَ وَ الْبَسَ ثَوْبَيْكَ وَ مَرَّ بِنَا إِلَى الصَّلَاةِ قَالَ فَتَوَضَّأَ وَ لَبَسَ ثَوْبَيْهِ وَ خَرَجَ مَعَهُ قَالَ فَصَلَّيْنَا مَا شَاءَ اللَّهُ ثُمَّ صَلَّيْنَا الْفَجْرَ ثُمَّ مَكَّنَّا حَتَّى أَصْبَحَا فَقَامَ الَّذِي كَانَ نَصْرَانِيًّا يُرِيدُ مَنْزِلَهُ فَقَالَ لَهُ الرَّجُلُ أَيْنَ تَذْهَبُ النَّهَارُ فَصَبِيرٌ وَ الَّذِي بَيْنَكَ وَ بَيْنَ الظُّهْرِ قَلِيلٌ قَالَ فَجَلَسَ مَعَهُ إِلَى أَنْ صَلَّى الظُّهْرَ ثُمَّ قَالَ وَ مَا بَيْنَ الظُّهْرِ وَ الْعَصْرِ قَلِيلٌ فَاحْتَبَسَهُ حَتَّى صَلَّى الْعَصْرَ قَالَ ثُمَّ قَامَ وَ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّ هَذَا آخِرُ النَّهَارِ وَ أَقَلُّ مِنْ أَوَّلِهِ فَاحْتَبَسَهُ حَتَّى صَلَّى الْمَغْرِبَ ثُمَّ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنَّمَا بَقِيَّتْ صَلَاةٌ وَاحِدَةٌ قَالَ فَمَكَثَ حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ ثُمَّ تَفَرَّقَا فَلَمَّا كَانَ سُخِيرٌ عَدَا عَلَيْهِ فَضْرَبَ عَلَيْهِ الْبَابَ فَقَالَ مَنْ هَذَا قَالَ أَنَا فَلَانٌ قَالَ وَ مَا حَاجَتُكَ قَالَ تَوَضَّأَ وَ الْبَسَ ثَوْبَيْكَ وَ اخْرُجْ بِنَا فَصَلَّ قَالَ اطْلُبْ لِهَذَا الدِّينِ مَنْ هُوَ أَفْرَعُ مِنِّي وَ أَنَا إِنْسَانٌ مِسْكِينٌ وَ عَلَيَّ عِيَالٌ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَدْخَلَهُ فِي شَيْءٍ أَخْرَجَهُ مِنْهُ أَوْ قَالَ أَدْخَلَهُ مِنْ مِثْلِ ذِهِ وَ أَخْرَجَهُ مِنْ مِثْلِ هَذَا

Abu Ali al-Ashari has narrated from Muhammad ibn 'Abd al-Jabbar from Mohammed ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all from ibn Faddal from al-Hassan ibn al-Jahm from abu al-

⁹¹ Ibid, vol. 2, H 1518, h 1

Occultation of the Imam^{ajf} - Our Conduct & Responsibilities

Yaqzan from Ya'qub ibn al-Dahhak from a man of our people, Sarraj who was a servant of Abu 'Abd Allah^{asws} has said the following:

'Abu Abd Allah^{asws} once sent me with a group of his followers for an errand and at that time he was in Hirah (a place near Kufa Iraq), We left for it and returned depressed, My bed was in al-Hair (a comfortable private quarter). I went there in an upset condition and threw myself (on couch) in depression. At this time, Abu Abd Allah^{asws}, came in saying, 'we^{asws} have come to see you,' or he^{asws} said: 'We have come to you.' I then sat up straight and he^{asws} sat in the middle of my bed and asked me about the short trip for which he^{asws} had sent me. I reported to him^{asws} and he^{asws} thanked Allah^{azwj}.

Thereafter, a mention of certain people came up and I said, 'May Allah^{azwj} keep my soul in service for your cause, we disassociate from these people; they do not say what we say. 'The Imam^{asws} then said: 'If they love and support us^{asws}, but do not say what you say, do you (still) disassociate from them?' I then said: 'Yes, we do so.' The Imam^{asws} said: 'It is just like this ('Aimmah^{asws} 's case). We^{asws} have what you do not have. Should we^{asws} disassociate from you?' I then said, 'No, may Allah^{azwj} keep my soul in service for your cause.'

The Imam^{asws} said: 'It is just like this (the case of Allah^{azwj}). With Him^{azwj} there is what we do not have. Do you think we should give it up?' I then said, 'No, may Allah^{azwj} keep my soul in service for your cause, we should not do so.' The Imam^{asws} said: 'Be friends with them and do not disassociate from them.'

Among the Muslims, there are those who have only one share, those who have two shares, three shares, four shares, five shares, six shares and those who have seven shares. It is not proper for those who have one share to blame those who have two shares, or those who have two shares to blame those who have three shares, those who have three shares to blame those who have four shares, those who have four shares to blame those who have five shares, those who have five shares to blame those who have six shares and those who have six shares to blame those who have seven shares, I will give an example:

'A man had a Christian neighbour to whom he preached Islam attractively and the neighbour accepted. It was early next morning when he knocked at his (convert's) door. He said, 'Who is it? He (the preacher) said, 'I am so and so.' 'What do you want?' The (convert) asked: 'Make Wuzu, dress up in your two cloths and join us for prayer,' said the preacher. The new convert then made Wuzu, dressed up in his two pieces of cloth and joined him. They performed prayers a great deal. Then they prayed the morning prayer, and then waited until it was light. The convert got up to go home and the man asked him, 'Where are you going'?

The day is short. The time left to noontime is very little.' The new convert sat down with him until noontime and they prayed the noontime prayer. Then he said that there is very little time to afternoon prayer. He prevented the new convert from going home until they said the afternoon prayer. He then wanted to go home but he (the preacher) said, 'It is the last part of the day and is less than

the beginning of it.' So he (the preacher) stopped him until they performed the prayer at sunset. Then the new convert wanted to go home, he (the preacher) said, 'Only one more prayer is left.' He then waited until they performed the late evening prayer and then they departed each other.

Next early morning he (the preacher) went and knocked at the door of the new convert. He (the new convert) asked, 'Who is it?' He (the preacher) said, 'I am so and so.' He (the new convert) asked, 'What do you want?' He (the preacher) said, 'Make Wuzu, dress up in your two pieces of cloth and join us for prayer.' He (the Christian man) said, 'Find other persons for this religion who have more free time. I am a poor person with a family to feed.' 'Abu 'Abd Allah^{asws} then said, 'He (the preacher) took him (Christian) into a thing in such a way that it took him (the new convert) out of it. Or that the Imam said, "Took him in like this and forced him out like that."⁹²

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ يَحْيَى بْنِ أَبَانَ عَنْ شَهَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ عَلِمَ النَّاسُ كَيْفَ خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى هَذَا الْخَلْقَ لَمْ يَلُمُ أَحَدٌ أَحَدًا فَقُلْتُ أَصْلَحَكَ اللَّهُ فَكَيْفَ ذَاكَ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ أَجْزَاءَ بَلَعٍ بِهَا تِسْعَةٌ وَارْبَعِينَ جُزْءًا ثُمَّ جَعَلَ الْأَجْزَاءَ أَغْشَاءَ فَجَعَلَ الْجُزْءَ عَشْرَةَ أَغْشَاءٍ ثُمَّ قَسَمَهُ بَيْنَ الْخَلْقِ فَجَعَلَ فِي رَجُلٍ عَشْرَ جُزْءٍ وَفِي آخَرَ عَشْرَيْ جُزْءٍ حَتَّى بَلَغَ بِهِ جُزْءًا تَامًّا وَفِي آخَرَ جُزْءًا وَفِي آخَرَ جُزْءًا وَفِي آخَرَ جُزْءٍ وَفِي آخَرَ جُزْءٍ حَتَّى بَلَغَ بِأَرْبَعِهِمْ تِسْعَةً وَارْبَعِينَ جُزْءًا فَمَنْ لَمْ يَجْعَلْ فِيهِ إِلَّا عَشْرَ جُزْءٍ لَمْ يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعَشْرَيْنِ وَكَذَلِكَ صَاحِبُ الْعَشْرَيْنِ لَا يَكُونُ مِثْلَ صَاحِبِ الثَّلَاثَةِ الْأَعْشَاءِ وَكَذَلِكَ مَنْ لَمْ يَكُنْ لَهُ جُزْءٌ لَا يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْجُزْءَيْنِ وَ لَوْ عَلِمَ النَّاسُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ هَذَا الْخَلْقَ عَلَى هَذَا لَمْ يَلُمُ أَحَدٌ أَحَدًا

Ahmad ibn Muhammad has narrated from al-Hassan ibn Musa from Ahmad ibn 'Umar from Yahya ibn Aban from Shihab who has said the following:

'I heard Abu 'Abd Allah^{asws} saying: 'Had the people known how Allah^{azwj} has Created this creation no one would blame others.' I then said: 'May Allah^{azwj} Grant you good health, how is that? The Imam^{asws} said: 'Allah^{azwj} Created parts numbering ninety-four parts. He then made them into tenths; thus, He^{azwj} Made one part into ten parts. He^{azwj} then distributed them among the creatures. In one man, He^{azwj} Placed one tenth, in another person He^{azwj} Placed two tenths until there came a man in whom He^{azwj} Placed a whole part. In another, He^{azwj} Placed one part and one tenth, in another person one part and two tenths and in another one part and three tenths up to a man in whom He^{azwj} Placed two whole parts and so on up to the highest one in whom He^{azwj} Placed ninety-four whole parts.

Therefore, one in who only one tenth of a part is placed cannot be like the one in whom two tenths is placed. The one in whom two tenths of a part are placed cannot be like the one in whom three tenths are placed. So also the owner of one

⁹² Al-Kafi, vol. 2, H 1519, h 2 43 : ص 2 : ج : الكافي

part cannot be like the owner of two whole parts. Had the people known that Allah^{azwj} has Created them in this way no one would have blamed the others.’⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ الْخَزَّازِ عَنْ عَبْدِ الْعَزِيزِ الْقُرَاطِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عَبْدَ الْعَزِيزِ إِنَّ الْإِيمَانَ عَشْرُ دَرَجَاتٍ بِمَنْزِلَةِ السُّلَمِ يُصْعَدُ مِنْهُ مَرْقَاةً بَعْدَ مَرْقَاةٍ فَلَا يَقُولَنَّ صَاحِبُ الْإِثْنَيْنِ لِصَاحِبِ الْوَاحِدِ لَسْتُ عَلَى شَيْءٍ حَتَّى يَنْتَهِيَ إِلَى الْعَاشِرِ فَلَا تُسْقِطُ مَنْ هُوَ دُونَكَ فَيُسْقِطَكَ مَنْ هُوَ فَوْقَكَ وَإِذَا رَأَيْتَ مَنْ هُوَ أَسْفَلَ مِنْكَ بِدَرَجَةٍ فَارْزُقْهُ إِلَيْكَ بِرِفْقٍ وَلَا تَحْمِلَنَّ عَلَيْهِ مَا لَا يُطِيقُ فَتَكْسِرَهُ فَإِنَّ مَنْ كَسَرَ مُؤْمِنًا فَعَلَيْهِ جُزْءُهُ

Mohammed ibn Yahya has narrated from Muhammad ibn Ahmad from certain individuals of his people from al-Hassan from Ali ibn abu 'Othman from Mohammed ibn Uthman, who from Mohammed ibn Hammad al-Khazzaz, who from Abd Al-Aziz al-Qaratasi who has said the following:

Once Abu Abd Allah^{asws} said: O Abd Al-Aziz, Eman⁹⁴ is of ten stages, like the steps of a ladder. To climb, one uses it one step after the other one by one. One who possesses two degrees of belief should never say to one who possesses only one degree that he does not have enough belief and so on up to the tenth degree or stage. One who is higher should not throw back the one below because the one above you may also fall. If you see one below, you should help him climb up higher gently and do not burden him with what he cannot lift up; he may break down and if one breaks down a believer, he will be held responsible for compensation to him.⁹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع إِنَّ الْمُؤْمِنِينَ عَلَى مَنَازِلَ مِنْهُمْ عَلَى وَاحِدَةٍ وَ مِنْهُمْ عَلَى اثْنَتَيْنِ وَ مِنْهُمْ عَلَى ثَلَاثٍ وَ مِنْهُمْ عَلَى أَرْبَعٍ وَ مِنْهُمْ عَلَى خَمْسٍ وَ مِنْهُمْ عَلَى سِتٍّ وَ مِنْهُمْ عَلَى سَبْعٍ فَلَوْ ذَهَبَتْ تَحْمِلُ عَلَى صَاحِبِ الْوَاحِدَةِ اثْنَتَيْنِ لَمْ يَقْوِ وَ عَلَى صَاحِبِ الثَّانِيَيْنِ ثَلَاثًا لَمْ يَقْوِ وَ عَلَى صَاحِبِ الثَّلَاثِ أَرْبَعًا لَمْ يَقْوِ وَ عَلَى صَاحِبِ الْأَرْبَعِ خَمْسًا لَمْ يَقْوِ وَ عَلَى صَاحِبِ الْخَمْسِ سِتًّا لَمْ يَقْوِ وَ عَلَى صَاحِبِ السَّتِّ سَبْعًا لَمْ يَقْوِ وَ عَلَى هَذِهِ الدَّرَجَاتِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from ibn Muskan from Sadir who has said the following:

'Abu Ja'far^{asws} said to me: 'Momineen⁹⁶ are of various positions in connection with Eman. There are those who have one degree of belief, others have two degrees, still others may have three or four, five, six or seven degrees of belief. If you expect two degrees of belief from one that has only one degree of belief he is not able to bear it, or expect three degrees of belief from the one who has only two degrees of it he also is not able to bear it. The one who may have three cannot bear four degrees of belief; the one who has four degrees of belief is not able to bear five degrees of belief. One who has only five degrees of belief is not

⁹³ Ibid, H 1520, h 1

⁹⁴ Belief

⁹⁵ Al-Kafi, vol. 2, H 1521, h 2 45 : ج : 2 ص :

⁹⁶ Believers

able to bear six degrees of belief and one who has six degrees of belief is not able to bear seven degrees of belief. This is how the degrees of belief are.’⁹⁷

عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا أَنْتُمْ وَ الْبِرَاءَةُ يُبْرَأُ بَعْضُكُمْ مِنْ بَعْضٍ إِنَّ الْمُؤْمِنِينَ بَعْضُهُمْ أَفْضَلُ مِنْ بَعْضٍ وَ بَعْضُهُمْ أَكْثَرُ صَلَاةً مِنْ بَعْضٍ وَ بَعْضُهُمْ أَنْقَدُ بَصَرًا مِنْ بَعْضٍ وَ هِيَ الدَّرَجَاتُ

It is narrated from him (Muhammad ibn Yahya) from Ali ibn al-Hakam from Muhammad ibn Sinan from al-Sabah ibn Siyabah from abu ‘Abd Allah^{asws} who has said the following:

Abu Abd Allah^{asws} said: ‘What is this disavowing and disassociation of yours? There are those of you who renounce the others. Among the Momineen there are those who are better than others. Among them there are those who pray more, and others are of sharp insight. Such are the degrees of belief.’⁹⁸

Importance of ‘Taqqayiya’ (Dissimulation) During Occultation:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ جَابِرِ الْمُكْفُوفِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اتَّقُوا عَلَى دِينِكُمْ فَاحْجُبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ تَعْلَمُ مَا فِي أَجْوَابِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلَتْهُ وَ لَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَابِكُمْ أَنْتُمْ تُحِبُّونَا أَهْلَ الْبَيْتِ لَا كُلُّوْكُمْ بِالْإِسْتِهْوَ وَ لَنَحْلُوْكُمْ فِي السِّرِّ وَ الْعَلَانِيَةِ رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَى وَلَا يَتَنَا

Imam Abu Abdullah^{asws} said: ‘Protect your beliefs from the rivals and hide it through practicing Taqqayiya. He is without ‘Eman’ (faith) who does not observe Taqqayiya. You are surrounded by your rivals like a honeybee would live among other birds. If the other birds come to know what is in the stomach of a honeybee they would just eat it. Similarly, if your opponents would realise that you love us^{asws} (the Ahl al-Bayt^{asws}) from your heart and soul, then they would subject you to verbal abuse, (to rebuke you) and use filthy language against you in front, as well as behind your back. May Allah^{azwj} Bless those who are adhered to our^{asws} Wilayat.⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرْبِ بْنِ عَمْرِو عَنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِدَاعَةُ وَ قَوْلُهُ عَزَّ وَ جَلَّ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ قَالَ الَّتِي هِيَ أَحْسَنُ التَّقِيَّةُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Imam Abu Abdullah^{asws} explained the meanings of the Verse¹⁰⁰ (41:34)¹⁰¹ in which Allah^{azwj} Says: ‘good and evil cannot be equal’, here

⁹⁷ Ibid, H 1522, h 3

⁹⁸ Al-Kafi, vol. 2, H 1523, h 4,

⁹⁹ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 5.

الكافي ج : 2 ص : 218

وَلَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (34) ¹⁰⁰

‘good’ refers to observing Taqqayiya and ‘evil’ refers to declaration of faith when Taqqayiya becomes obligatory. And in regard to اَذْفَعْ بِالَّتِي هِيَ أَحْسَنُ ‘Repel (evil) with the best way’ in the Verse, Imam^{asws} said that best way is the Taqqayiya, treat that person who holds grudges against you with best possible way.¹⁰²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَاللَّهِ إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعُهُمْ وَأَفْقَهُهُمْ وَأَكْتَمُهُمْ لِحَدِيثِنَا وَإِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَأَمْقَتَهُمْ لِلَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَ يُرَوَّى عَنَّا فَلَمْ يَقْبَلْهُ إِشْمَازَ مِنْهُ وَ حَحَدَهُ وَ كَفَّرَ مَنْ دَانَ بِهِ وَ هُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَ إِلَيْنَا أُسْنِدَ فَيَكُونُ بِذَلِكَ خَارِجًا عَنْ وَلَايَتِنَا

Imam Mohammed Baqir^{asws} says: ‘My favourite among my companions is one who refrains from indulging in the forbidden, has more recognition of our ‘Amr’, and who hides our traditions from our adversaries. But the worst among our^{asws} followers is that who hears a tradition ascribed from us^{asws} but then does not accepts it and acts arrogantly and also rejects what he has already heard, without allowing for any allowance that the tradition may belong to us^{asws} and a reference to that tradition originates from us^{asws}. This person is thrown out of our Wilayat^{103, 104}

أبو هاشم الجعفري عن داود بن الأسود وقاد حمام أبي محمد ع قال دعاني سيدي أبو محمد فدفع إلي خشبة كأنها رجل باب مدورة طويلة ملء الكف فقال صر بهذه الخشبة إلى العمري فمضيت فلما صرت إلى بعض الطريق عرض لي سقاء معه بغل فزاحني البغل على الطريق فناداني السقاء صح على البغل فرفعت الخشبة التي كانت معي فضربت البغل فانشتقت فنظرت إلى كسرهما فإذا فيها كتب فبادرت سريعا فرددت الخشبة إلى كمي فجعل السقاء يناديني و يشتمني و يشتم صاحبي فلما دنوت من الدار راجعا استقبلني عيسى الخادم عند الباب فقال يقول لك مولاي أعزه الله لم ضربت البغل و كسرت الباب فقلت له يا سيدي لم أعلم ما في رجل الباب فقال و لم احتجت أن تعمل عملا تحتاج أن تعتذر منه إياك بعدها أن تعود إلى مثلها و إذا سمعت لنا شائما فامض لسبيلك التي أمرت بها و إياك أن تجاوب من يشتمنا أو تعرفه من أنت فإننا ببلد سوء و مصر سوء و امض في طريقك فإن أخبارك و أحوالك ترد إلينا فاعلم ذلك

Abu Hashim al-Jafary has narrated from Dawood Ibn al-Asdwad who has reported:

The narrator says, once my master Imam Abu Mohammed Hassan Al-Askari^{asws} called me and gave a long wooden plank, similar to the solid wood used in the doorframe. And then said, take it and give it to Ummari. When I was on my way, a man carrying water on his mule came in my way and I was feared from being run over by it. The water-man shouted at me and asked me to leave the way. I hit the mule with that wood plank but I was (amazed to see) the wood cracked and shattered. When I had a closer look, I realised there were some writings on

¹⁰¹ And not alike are the good and the evil. Repel (evil) with what is best, and notice how someone who is separated from you because of enmity will become a bosom friend.

¹⁰² Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 6.

¹⁰³ Our guardianship.

¹⁰⁴ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 7.

parchments, which came out from inside the plank. I immediately collected all the pieces but the water-man started shouting and abusing my master and me.

I (decided to) return back with all the pieces I had collected (after that incident), the servant Isa met me at the second gate of the Imam^{asws}'s house and said: 'My master^{asws} is asking from you why you hit the donkey which shattered the wood?

I replied: I did not know if there is something inside the wood.

The Imam^{asws} then said: Why do you commit something for which you have to apologise. Listen, refrain from repeating it again and remember: When you realise someone is insulting us^{asws}, you better change your path and only go there where you have been sent. Do not scuffle with those who are abusing us^{asws} and do not reveal to them about your affiliations (Eman). Since, we^{asws} are in a large city and under hostile environment.

Now, you may go where you were heading before and beware, your affairs and News are all in front of us.¹⁰⁵

Momin's Reactions to Insults against Masomeen^{asws}?

و عَنْ مُرَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ هُوَ بِمَكَّةَ يَا مُرَازِمُ لَوْ سَمِعْتَ رَجُلًا يَسُبُّنِي مَا كُنْتَ صَانِعًا قُلْتَ كُنْتُ أَقْتُلُهُ قَالَ يَا مُرَازِمُ إِنْ سَمِعْتَ مَنْ يَسُبُّنِي فَلَا تَصْنَعْ بِهِ شَيْئًا قَالَ فَخَرَجْتُ مِنْ مَكَّةَ عِنْدَ الزَّوَالِ فِي يَوْمٍ حَارٍّ فَأَجَلَّيْتُ الْحُرَّ إِلَى أَنْ عَبَرْتُ إِلَى بَعْضِ الْقِيَابِ وَ فِيهَا قَوْمٌ فَتَرَلْتُ مَعَهُمْ فَسَمِعْتُ بَعْضَهُمْ يَسُبُّ أَبَا عَبْدِ اللَّهِ ع فَذَكَرْتُ قَوْلَهُ فَلَمْ أَقُلْ شَيْئًا وَ لَوْ لَا ذَلِكَ لَقَتَلْتُهُ

Marazm narrates: I was in Mecca when Abu Abd Allah^{asws} asked me what would you do if you hear someone abusing us^{asws}? I replied: I will kill him. The Imam^{asws} said: 'Don't' but rather observe patience and refrain from taking any action.

Once, in an afternoon of an extremely hot day, I was walking in Mecca but it was too hot to stay outside. I found a tent while walking and found few people sitting inside. I joined them inside the tent. Shortly, (after being seated therein) I heard one person started abusing Abu Abd Allah^{asws}, at that time I remembered the instructions of Abu Abd Allah^{asws} when Imam^{asws} had asked me to observe patience. I therefore remained indifferent and kept my temper under control otherwise I would have killed that man.¹⁰⁶

Masomeen^{asws}'s reactions after Insults being Hurlled at Them^{asws}:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْوَرَّاقِ وَالْحُسَيْنُ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدَ بْنِ هِشَامٍ الْمُؤَدَّبُ حَمَزَةُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ الْعَلَوِيِّ وَأَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْهَمْدَانِيُّ رَضِيَ اللَّهُ عَنْهُمْ أَخْبَرَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ

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الهرويَّ وَحَدَّثَنَا مُحَمَّدُ جَعْفَرِ بْنِ نُعَيْمٍ بْنِ شاذَانَ رَضِيَ اللَّهُ عَنْهُ، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ، عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ، عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحِ الهرويِّ قَالَ: رُفِعَ إِلَى الْمَأْمُونِ أَنَّ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ يَعْقِدُ بِجَالِسِ الْكَلَامِ وَالنَّاسُ يَفْتَتِنُونَ بِعِلْمِهِ فَأَمَرَ مُحَمَّدُ بْنُ عَمْرِو الطُّوسِيَّ حَاجِبَ الْمَأْمُونِ فَطَرَدَ النَّاسَ، عَنْ مَجْلِسِهِ وَأَخْضَرَهُ فَلَمَّا نَظَرَ إِلَيْهِ زَبَرَهُ وَاسْتَحَفَّ بِهِ فَخَرَجَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلَامُ مِنْ عِنْدِهِ مُغَضَّباً وَهُوَ يُدْمِدِمُ بِشَفَقَتِهِ وَيَقُولُ: وَحَقَّ الْمُصْطَلَقُ وَالْمُرْتَضَى وَسَيِّدَةُ النَّسَاءِ لَأَسْتَنْزِلَنَّ مِنْ حَوْلِ اللَّهِ عَزَّ وَجَلَّ بِدُعَائِي عَلَيْهِ مَا يَكُونُ سَبَباً لَطَرْدِ كِلَابِ أَهْلِ هَذِهِ الْكُورَةِ إِلَّا أَنَّهُ وَاسْتِخْفَانُهُمْ بِهِ وَبِخَاصَّتِهِ وَعَامَّتِهِ ثُمَّ إِنَّهُ عَلَيْهِ السَّلَامُ انْصَرَفَ إِلَى مَرْكَزِهِ وَاسْتَحْضَرَ الْمِيضَاءَ وَتَوَضَّأَ وَصَلَّى رُكْعَتَيْنِ وَقَفَّتْ فِي الثَّانِيَةِ فَقَالَ اللَّهُمَّ يَا ذَا الْقُدْرَةِ الْجَامِعَةِ وَالرَّحْمَةِ الْوَاسِعَةِ وَالْمَنِّ الْمُتَنَابِعَةِ وَالْأَلَاءِ الْمُتَوَالِيَةِ وَالْأَيَادِي الْجَمِيلَةَ وَالْمَوَاهِبِ الْحَبِيلَةَ يَا مَنْ لَا يُوصَفُ بِتَمَثُّيلٍ وَلَا يُمَثَّلُ بِظَهِيرٍ وَلَا يُغْلَبُ بِظَهِيرٍ يَا مَنْ خَلَقَ فَرَزَقَ وَالْهَمَّ فَأَنْطَقَ وَابْتَدَعَ فَشَرَعَ وَعَلَا فَارْتَفَعَ وَفَدَّرَ فَأَحْسَنَ وَصَوَّرَ فَأَتَقَنَ وَاحْتَجَّ فَأَبْلَغَ وَأَنْعَمَ فَأَسْبَغَ وَأَعْطَى فَأَجْزَلَ يَا مَنْ سَمَا فِي الْعِزِّ فَفَاتَ خَوَاطِرَ الْأَبْصَارِ وَدَنَا فِي اللَّطْفِ فَحَارَ هَوَاجِسَ الْأَفْكَارِ يَا مَنْ تَفَرَّدَ بِالْمُلْكِ فَلَا نَدَّ لَهُ فِي مَلَكُوتِ سُلْطَانِهِ وَتَوَحَّدَ بِالْكَبرِيَاءِ فَلَا ضِدَّ لَهُ فِي جَبَرُوتِ شَأْنِهِ يَا مَنْ حَارَتْ فِي كِبَرِيَاءِهِ هَيْبَتُهُ دَفَائِقُ لَطَائِفِ الْأَوْهَامِ وَحَسَرَتْ دُونَ إِذْرَاكِ عَظَمَتِهِ خَطَائِفُ أَبْصَارِ الْأَنَامِ يَا عَالِمَ خَطَرَاتِ قُلُوبِ الْعَالَمِينَ وَيَا شَاهِدَ لِحُطَّاتِ أَبْصَارِ النَّاطِرِينَ يَا مَنْ عَنَتِ الْوُجُوهُ لِهَيْبَتِهِ وَخَضَعَتِ الرِّقَابُ لِحِلَالَتِهِ وَوَجَلَّتِ الْقُلُوبُ مِنْ حَيْفَتِهِ وَارْتَعَدَتِ الْقَرَائِصُ مِنْ فَرْقِهِ يَا بَدِيءُ يَا بَدِيعُ يَا قَوِيَّ يَا مَنِيعُ يَا عَلِيَّ يَا رَفِيعُ صَلَّ عَلَى مَنْ شَرَفَتِ الصَّلَاةُ بِالصَّلَاةِ عَلَيْهِ وَانْتَقَمَ لِي مِنْ ظُلْمَنِي وَاسْتَحَفَّ بِي وَطَرَدَ الشَّيْعَةَ عَنْ بَابِي وَأَذْفَقَ مَرَارَةَ الدُّلِّ وَالْهَوَانِ كَمَا أَذَاقْنِيهَا وَاجْعَلْهُ طَرِيدَ الْأَرْجَاسِ وَشَرِيدَ الْأَنْجَاسِ قَالَ أَبُو الصَّلْتِ عَبْدُ السَّلَامِ بْنُ صَالِحِ الهرويِّ فَمَا اسْتَمَّ مَوْلَايَ عَلَيْهِ السَّلَامُ دُعَاءَهُ حَتَّى وَقَعَتِ الرَّجْفَةُ فِي الْمَدِينَةِ وَارْتَجَّ الْبَلَدُ وَارْتَفَعَتِ الرَّعْقَةُ وَالصَّيْحَةُ وَاسْتَفْخَلَتِ النَّعْرَةُ وَتَارَتِ الْعَبْرَةُ وَهَاجَتِ الْقَاعَةُ فَلَمْ أَزِلْ مَكَانِي إِلَى أَنْ سَلَّمَ مَوْلَايَ عَلَيْهِ السَّلَامُ فَقَالَ لِي يَا أَبَا الصَّلْتِ اصْعِدِ السَّطْحَ فَإِنَّكَ سَتَرَى امْرَأَةً بَعِيَّةً غَنَّةً رَتْةً مُهَيَّجَةً الْأَشْرَارِ مُتَسَخِّخَةً الْأَطْمَارِ يُسَمِّيَهَا أَهْلُ هَذِهِ الْكُورَةِ سَمَانَةً لِعِبَاوَتِهَا وَتَهْتِكُهَا قَدْ أَسْنَدَتْ مَكَانَ الرُّمَحِ إِلَى نَحْرِهَا فَصَبَأَ وَقَدْ شَدَّتْ وَقَايَةً لَهَا حَمْرَاءَ إِلَى طَرْفِهِ مَكَانَ اللَّوَاءِ فَهِيَ تَقُودُ جُيُوشَ الْقَاعَةِ وَتَسُوقُ عَسَاكِرَ الطَّغَامِ إِلَى قَصْرِ الْمَأْمُونِ وَمَنَازِلَ قُوَادِهِ فَصَعِدْتُ السَّطْحَ فَلَمْ أَرِ إِلَّا نَفُوساً تَنْتَرِعُ بِالْعَصَا وَهَامَاتٍ تُرَضِّخُ بِالْأَحْجَارِ وَلَقَدْ رَأَيْتُ الْمَأْمُونِ مُتَدَرِّعاً قَدْ بَرَزَ مِنْ قَصْرِ الشَّاهِجَانِ مُتَوَجِّهاً لِلْهَرَبِ فَمَا شَعَرْتُ إِلَّا بِشَاجِرِ الْحِجَامِ قَدْ رَمَى مِنْ بَعْضِ أَعَالِي السُّطُوحِ بِلَبَنَةٍ ثَقِيلَةٍ فَضْرَبَ بِهَا رَأْسَ الْمَأْمُونِ فَاسْقَطَتْ بِيضَتُهُ بَعْدَ أَنْ شَقَّتْ جِلْدَهُ هَامَتِهِ فَقَالَ لِقَادِفِ اللَّبَنَةِ بَعْضُ مَنْ عَرَفَ الْمَأْمُونِ وَبَلَّكَ أَمِيرَ الْمُؤْمِنِينَ فَسَمِعْتُ سَمَانَةً تَقُولُ اسْكُتْ لَا أُمَّ لَكَ لَيْسَ هَذَا يَوْمَ التَّمْيِيزِ وَالْمُحَابَاةِ وَلَا يَوْمَ إِنْزَالِ النَّاسِ عَلَى طَبَقَاتِهِمْ فَلَوْ كَانَ هَذَا أَمِيرَ الْمُؤْمِنِينَ لَمَا سَلَطَ دُكُورَ الْمُجَارِ عَلَى فُرُوجِ الْأَبْكَارِ وَطَرَدَ الْمَأْمُونُ وَجُنُودُهُ أَسْوَاً طَرَدَ بَعْدَ إِذْلالٍ وَاسْتِخْفَافٍ شَدِيدٍ.

The following was narrated by Ali ibn Abdullah ibn al-Warraaq, Al-Hussein ibn Ibrahim ibn Ahmad ibn Hisham al-Mo'addib, Hamza ibn Ahmad al-Alawi and Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with them - on the authority of Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Salih al-Harawi. The following was also narrated by Abu Muhammad Ja'far ibn Nu'aym ibn Shathan - may God be pleased with him - on the authority of Ahmad ibn Idris, on the authority of Ibrahim ibn Hashem, on the authority of Abdul Salam ibn Salih al-Harawi.

Al-Ma'mun was informed that Abul Hassan Ali^{asws} ibn Musa Al-Reza^{asws} had held speech meetings, and the people were fascinated by his knowledge. Then Al-Ma'mun ordered his commissionaire Muhammad ibn Amr al-Toosi to fend off the people from attending the Imam's^{asws} meetings. He also called Al-Reza^{asws} in.

When Al-Ma'mun saw Al-Reza^{asws}, he scolded and belittled him^{asws}. Abul Hassan Al-Reza^{asws} left there in an angry state. He^{asws} was moving his lips and saying, 'I swear by the right of al-Mustafa^{saww} (referring to the Prophet Muhammad^{saww}), Al-Murtaza^{asws} (referring to Aliasws Ibn Abi Talib^{asws}) and the Principal of all Ladies^{asws} (referring to the Blessed Lady Syeda^{asws}) that I^{asws} will curse him in such a way so as to remove the Honourable the Exalted God^{azwj}'s Protection and support from him so much that the dogs of this town will throw him out of here and belittle him and the chosen, the regular members of his court. Then Al-Reza^{asws} went home and asked for some water to make ablutions. He^{asws} made ablutions and said two units of prayers. Then in the second unit when it was time to say the hands raised-up supplications (*Qunut*), he^{asws} said, 'Our Allah^{azwj}! O the Possessor of the Absolute Power, Extensive Mercy, Consecutive Blessings and Continued Good! O the One^{azwj} for whose characteristics there can be no examples cited! O the One^{azwj} for whose similitude there can be no examples cited! O the One^{azwj} whom no assisted ones can overcome! O the One^{azwj} who has Created and provided sustenance; revealed and made eloquent; created and guided; destined and honoured; organized and perfected; designed and beautified! O the One^{azwj} who has Provided for proofs so perfect; blessings so complete; rewards so plentiful! O the One^{azwj} who is at such a zenith of Grandeur that it is beyond the ability of the viewers to see! O the One^{azwj} who is at such a deep level of Delicacy that it is beyond the ability of the thoughts to understand! O the One^{azwj} who is the Only one to rule, and there is no one to compete with You in the Domain of Thy Kingdom; O the One^{azwj} who is Unique in Greatness and there is no one to compete with His Almightyness! O the One^{azwj} due to whose Grandeur the minds of the intelligent ones are at a loss, and the eyes of the onlookers have lost their sight before seeing Him! O^{azwj} the Knower of the thoughts of the mystics! O the Witness to the viewing of those who see! O the One^{azwj} for whom the faces have fallen down in prostration due to His Might; and the heads have bowed down due to His Majesty; and the hearts have beaten fearing His appalling presence; and the veins of the neck strongly pulsate due to fearing Him. O the Initiator! O the Innovator! O the Powerful! O the Impenetrable! O the Sublime! Send Blessings upon the Prophet^{saww} as You^{azwj} honoured the prayers for sending blessings upon him. Take my^{asws} revenge against those who have oppressed me^{asws}, belittled me^{asws}, and have fended off the Shiites from my^{asws} door. Make him taste the bitterness of humiliation and abasement as they made me taste it. Fend him off from the Threshold of Mercy as filth and contamination is fended off!'

Abu Salt Abdul Salam ibn Salih al-Harawi said, 'The quake shook the town before he had finished saying his^{asws} prayers. The whole town was in turmoil. There was loud screaming and crying heard. There was a lot of dirt and dust. I did not move until my Master^{asws} had finished saying his^{asws} prayers. Then Al-Reza^{asws} told me, 'O Aba Salt! Go to the roof and look around. There you will see a hustler who incites the rebels. She is wearing dirty clothes. The people of this town call her *Samanah* since she is dumb and rude. She is using a piece of cane on which she has tied a piece of red cloth and uses it as her flag. She tries to make an army out of the rebels, lead them and guide the rebels to attack Al-Ma'mun's palace and the houses of the army heads.'

I went up onto the roof and looked around. I could only see people with sticks in their hands and others with broken heads. I saw Al-Ma'mun leave the Shahjan Palace wearing armour and running away. I saw nothing more but noted that the apprentice of the phlebotomist threw a rock from the roof hitting Al-Ma'mun on the head. His helmet fell off and his head broke. His skull got so much injured that it seemed as if his brain was about to fall out. One of those who recognised Al-Ma'mun told the person who had thrown the rock, 'Woe be to you! This is the amir of the faithful!' I heard *Samanah* tell him, 'Shut up you bastard! Today is not the day to treat the people according to their ranks. If he was really the amir of the faithful, he would not have made pimps masters of virgins. Then they forced Al-Ma'mun and his troops out of town with the utmost degradation.'¹⁰⁷

Masomeen^{asws}'s response Against hostile Authorities:

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْهَمْدَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ الْمَدِينِيُّ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ أَبِيهِ الْفَضْلِ قَالَ كُنْتُ أَحْبَبُ الرَّشِيدَ فَأَقْبَلَ عَلَيَّ يَوْمًا غَضَبًا وَ بِيَدِهِ سَيْفٌ يُقَالُ لِي يَا فَضْلُ بِقَرَابَتِي مِنْ رَسُولِ اللَّهِ ص لَيْسَ لَمْ تَأْتِنِي بِإِنِّ عَمِّي الْآنَ لَا أَخُذَنَّ الَّذِي فِيهِ عَيْنَاكَ فَقُلْتُ بِمَنْ أَجِئْتُكَ فَقَالَ بِهَذَا الْحِجَازِيِّ فَقُلْتُ وَ أَيُّ الْحِجَازِيِّ قَالَ مُوسَى بْنُ جَعْفَرٍ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ الْفَضْلُ فَحَفْتُ مِنَ اللَّهِ عَزَّ وَ جَلَّ أَنْ أَجِيءَ بِهِ إِلَيْهِ ثُمَّ فَكَّرْتُ فِي النَّقْمَةِ فَقُلْتُ لَهُ أَفْعَلْ فَقَالَ ابْتَئِنِي بِسَوَاطِينٍ وَ هَسَارِينَ [هَصَارِينَ] وَ جَلَّادِينَ قَالَ فَأَتَيْتُهُ بِذَلِكَ وَ مَضَيْتُ إِلَى مَنْزِلِ أَبِي إِبْرَاهِيمَ مُوسَى بْنُ جَعْفَرٍ ع فَأَتَيْتُهُ إِلَى خَرَبَةٍ فِيهَا كُوْخٌ مِنْ جَرَائِدِ النَّخْلِ فَإِذَا أَنَا بِعِلَامٍ أَسْوَدَ فَقُلْتُ لَهُ اسْتَأْذِنْ لِي عَلَى مَوْلَاكَ يَرْحَمُكَ اللَّهُ فَقَالَ لِي لِمَ فَلَيْسَ لَهُ حَاجِبٌ وَ لَا بَوَّابٌ فَوَلَجْتُ إِلَيْهِ فَإِذَا أَنَا بِعِلَامٍ أَسْوَدَ بِيَدِهِ مِقْصٌ يَأْخُذُ اللَّحْمَ مِنْ جَنْبِهِ وَ عِزِينَ أَنْفِهِ مِنْ كَثْرَةِ سُجُودِهِ فَقُلْتُ لَهُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ أَجِبِ الرَّشِيدَ فَقَالَ مَا لِلرَّشِيدِ وَ مَا لِي أَمَا تَشْعَلُهُ نَقْمَتُهُ عَنِّي ثُمَّ وَتَبَ مُسْرِعًا وَ هُوَ يَقُولُ لَوْ لَا أَنِّي سَمِعْتُ فِي خَبَرٍ عَنْ جَدِّي رَسُولِ اللَّهِ ص أَنَّ طَاعَةَ السُّلْطَانِ لِلتَّقِيَّةِ وَاجِبَةٌ إِذَا مَا جِئْتُ فَقُلْتُ لَهُ اسْتَعِدَّ لِلْعُقُوبَةِ يَا أَبَا إِبْرَاهِيمَ رَحِمَكَ اللَّهُ

فَقَالَ ع أَلَيْسَ مَعِيَ مَنْ يَمْلِكُ الدُّنْيَا وَ الْآخِرَةَ وَ لَنْ يَقْدِرَ الْيَوْمَ عَلَى سُوءٍ بِي إِنْ شَاءَ اللَّهُ تَعَالَى قَالَ فَضْلُ بْنُ الرَّبِيعِ فَرَأَيْتُهُ وَ قَدْ أَدَارَ يَدَهُ ع يَلُوحُ بِهَا عَلَى رَأْسِهِ ع ثَلَاثَ مَرَّاتٍ فَدَخَلْتُ عَلَى الرَّشِيدِ فَإِذَا هُوَ كَأَنَّهُ امْرَأَةٌ تَكَلِّي قَائِمٌ خَيْرَانُ فَلَمَّا رَأَيْتُ قَالَ لِي يَا فَضْلُ فَقُلْتُ لَبَّيْكَ فَقَالَ جِئْتَنِي بِإِنِّ عَمِّي قُلْتُ نَعَمْ قَالَ لَا تَكُونُ أَرْعَجْتَهُ فَقُلْتُ لَا قَالَ لَا تَكُونُ أَغْلَمْتَهُ أَنِّي عَلَيْهِ غَضَبَانُ فَإِنِّي قَدْ هَيَّجْتُ عَلَى نَفْسِي مَا لَمْ أُرْذُهُ إِذْ دُنْتُ لَهُ بِالْدُّخُولِ فَأَذِنْتُ لَهُ فَلَمَّا رَأَاهُ وَتَبَ إِلَيْهِ قَائِمًا وَ عَانَقَهُ وَ قَالَ لَهُ مَرْحَبًا بِإِنِّ عَمِّي وَ أَخِي وَ وَارِثِ نِعْمَتِي ثُمَّ أَجْلَسَهُ عَلَى فَخِذِهِ فَقَالَ لَهُ مَا الَّذِي قَطَعَكَ عَنْ زِيَارَتِنَا فَقَالَ سَعَةُ مَمْلَكَتِكَ وَ حُبُّكَ لِلدُّنْيَا فَقَالَ ابْتَئِنِي بِخَقَّةٍ الْعَالِيَةِ فَأَتَنِي بِهَا فَعَلَفَهُ بِيَدِهِ ثُمَّ أَمَرَ أَنْ يُحْمَلَ بَيْنَ يَدَيْهِ حِلْعٌ وَ بَدْرَتَانِ دَنَانِيرُ فَقَالَ مُوسَى بْنُ جَعْفَرٍ ع وَ اللَّهُ لَوْ لَا أَنِّي أَرَى أَنْ أُزَوَّجَ بِهَا مِنْ عَزَابِ بَنِي أَبِي طَالِبٍ لِقَالَا يَنْقَطِعُ نَسْلُهُ أَبَدًا مَا قَبِلْتُهَا ثُمَّ

تَوَلَّى ع وَ هُوَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَالَ الْفَضْلُ يَا أَمِيرَ الْمُؤْمِنِينَ أَرَدْتُ أَنْ تُعَاقِبَهُ فَخَلَعْتَ عَلَيْهِ وَ أَكْرَمْتَهُ فَقَالَ لِي يَا فَضْلُ إِنَّكَ لَمَّا مَضَيْتَ لِتَجِئَنِي بِهِ رَأَيْتُ أَقْوَامًا قَدْ أَخَذُوا بِأَيْدِيهِمْ حِرَابًا قَدْ عَرَسُوهَا فِي أَصْلِ

¹⁰⁷ Uyun Akhbar al-Reza, vol. 2, Chapter 42, H. 1.

الدَّارِ يَقُولُونَ إِنَّ آدَى ابْنَ رَسُولِ اللَّهِ خَسَفْنَا بِهِ وَ إِنَّ أَحْسَنَ إِلَيْهِ انْصَرَفْنَا عَنْهُ وَ تَرَكْنَاهُ فَتَبِعْتُهُ عَ فَقُلْتُ لَهُ مَا الَّذِي قُلْتَ حَتَّى كُفِّيتَ أَمْرَ الرَّشِيدِ فَقَالَ دُعَاءَ جَدِّي عَلِيِّ بْنِ أَبِي طَالِبٍ كَانَ إِذَا دَعَا بِهِ مَا بَرَزَ إِلَى عَسْكَرٍ إِلَّا هَزَمَهُ وَ لَا إِلَى فَارِسٍ إِلَّا قَهَرَهُ وَ هُوَ دُعَاءُ كِفَايَةِ الْبَلَاءِ قُلْتُ وَ مَا هُوَ قَالَ قُلْتُ اللَّهُمَّ بِكَ أَسَارُ [أَسَاوِرُ] وَ بِكَ أَجَاوِرُ وَ بِكَ أَصُولُ وَ بِكَ أَنْتَصِرُ وَ بِكَ أَمُوتُ وَ بِكَ أَحْيَا أَسَلَمْتُ نَفْسِي إِلَيْكَ وَ فَوَضْتُ أَمْرِي إِلَيْكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ إِنَّكَ خَلَقْتَنِي وَ رَزَقْتَنِي وَ سَتَرْتَنِي عَنِ الْعِبَادِ بِطُفْفٍ مَا حَوَّلْتَنِي وَ أَعْيَيْتَنِي إِذَا هَوَيْتَ رَدَدْتَنِي وَ إِذَا عَثَرْتُ قَوَّمْتَنِي وَ إِذَا مَرَضْتُ شَفَيْتَنِي وَ إِذَا دَعَوْتُ أَجَبْتَنِي يَا سَيِّدِي ارْضَ عَنِّي فَقَدْ أَرْضَيْتَنِي

Ahmad Ibn Ziyad Ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali Ibn Ibrahim Ibn Hashem quoted on the authority of Muhammad Ibn Al-Hassan al-Madani, on the authority of Abi Abdullah Ibn Al-Fadhl, on the authority of his father Al-Fadhl:

I was the gate-keeper for (Harun) Al-Rashid. One day Harun was swinging around a sword and was very angry. He told me, 'O Fadhl! I swear by my relationship with the Rasool-Allah^{saww} that if you do not bring my cousin here right away I will chop your head off.' I asked, 'Who should I bring here?' He said, 'This man from Hijaz.' I said, 'Which man from Hijaz?' He said, 'Musa^{asws} Ibn Ja'far Muhammad^{asws} Ibn Ali^{asws} Ibn Al-Hussain^{asws} Ibn Ali^{asws} Ibn Abi Talib^{asws}.'

Al-Fadhl narrated, 'I feared the Honourable the Exalted Allah^{azwj} to Take Musa^{asws} Ibn Ja'far^{asws} in His Protection. But I thought about the punishment I was threatened with and said, 'I will do it.' Harun said, '(Also) bring two men with whips, two with swords and two executioners.'

Al-Fadhl narrated, 'I prepared what he had ordered and went to the house of Abi Ibrahim Musa^{asws} Ibn Ja'far^{asws}. I reached some ruins. There was a small room made with palm branches and leaves. A young black man was standing there. I told him, 'Grant me permission to see your Master^{asws} - May Allah^{azwj} have Mercy upon you!' He told me, 'Go inside. He^{asws} does not have any gate-keepers or door men.' Then I went in to see him^{asws}. I saw another black man who was cutting the callous that had formed on his^{asws} forehead due to extensive prostrations.

Then I said, 'O son^{asws} of the Prophet of Allah^{azwj}! Peace be upon you^{asws}. Al-Rashid has called you in.' He^{asws} said, 'What does Al-Rashid have to do with me^{asws}? Has his pleasures not made him forget about me^{asws}? Then he^{asws} quickly got up and said, '**Had I not heard the tradition in which Rasool-Allah^{saww} has said, It is incumbent to obey the kings due to the principle of the concealment of faith (due to the conditions of Taqqayiya).**' I would never come with you.'

I told him, 'O Aba Ibrahim^{asws}! May Allah^{azwj} have Mercy on you^{asws}. Be prepared for his punishment.' He^{asws} replied: 'He is not the One^{azwj} who is the owner of this world but (its) in my^{asws} hands (the world) as well as the Hereafter? The Sublime Allah^{azwj} willing, he cannot hurt me today.' Fadhl Ibn Rabee' said, 'Then I saw him^{asws} moving his hand over his head and turning it around three times.'

We went to see Al-Rashid. He was standing while he was astonished like a woman who has lost her child. When he saw me he said, 'O Fadhl!' I said, 'Yes;

sir!’ He asked, ‘Did you bring my cousin?’ I said, ‘Yes.’ He said, ‘You did not upset him^{asws}, did you?’ I said, ‘No.’ He said, ‘You did not tell me that I am angry at him^{asws}, did you? I was too excited and had (bad) intention but I did not want to act upon it. Let him^{asws} in.’ I let in the Imam^{asws}. As soon as Harun saw the Imam^{asws}, he rushed to him^{asws}, hugged him^{asws} and said, ‘Welcome! My cousin, my brother and the inheritor of my blessings.’

Then he had him seated and asked, ‘How come you have stopped visiting us?’ The Imam^{asws} replied, ‘The extent of your reign and your love of this world.’ Then Harun ordered that they bring a bottle of perfume. He put some perfume on the Imam^{asws} with his own hands. Then he ordered them to bring several robes of honour and two bags of gold coins to be put in front of the Imam^{asws}. Then Musa^{asws} Ibn Ja’far^{asws} said, ‘By Allah^{azwj}! If it was not the case that I can marry off the unmarried men from the progeny of Abi Talib^{asws} so that their generation does not terminate, I would have not accepted this donation.’

He^{asws} returned home while repeatedly saying, ‘الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ’ ‘Praise be to Allah - the Lord of the Universe.’

Fadhl said (to Harun), ‘O commander of the faithful! You were determined to punish him^{asws}, but you gave him^{asws} robes of honour and honoured him^{asws}?’ He said, ‘O Fadhl! When you left, I saw men who encircled my house. They were holding spears in their hands, which they stuck into the ground at the base of the walls of the house and said, ‘If he bothers the son^{asws} of the Rasool-Allah^{saww}, we will destroy him and his house, but if he treats him^{asws} kindly we will leave him alone and go.’

Then I followed him^{asws} and asked him^{asws}, ‘What did you^{asws} recite which helped you^{asws} get relieved from Al-Rashid?’ The Imam^{asws} said, ‘That is the supplications of my grandfather Ali^{asws} Ibn Abi Talib^{asws}. Whenever he^{asws} recited it, he^{asws} defeated any army, which he^{asws} faced, and defeated any fighter he^{asws} encountered. It is a supplication which brings immunity from calamities.’ I asked him, ‘What is that supplication?’

The Imam^{asws} said, ‘You must say,

اللَّهُمَّ بِكَ أَسَارُ [أَسَاوِر] وَ بِكَ أَحَاوِلُ وَ بِكَ أَجَاوِرُ وَ بِكَ أَصُولُ وَ بِكَ أَنْتَصِرُ وَ بِكَ أُمُوتُ وَ بِكَ أَحْيَا أَسَلَمْتُ
نَفْسِي إِلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اللَّهُمَّ إِنَّكَ خَلَقْتَنِي وَ رَزَقْتَنِي وَ سَتَرْتَنِي
عَنِ الْعِبَادِ بِلُطْفٍ مَا حَوَّلْتَنِي وَ أَغْنَيْتَنِي إِذَا هَوَيْتُ رِذْذَتِي وَ إِذَا عَثَرْتُ قَوْمَتِي وَ إِذَا مَرَضْتُ شَفَيْتَنِي وَ إِذَا دَعَوْتُ
أَجَبْتَنِي يَا سَيِّدِي ارْضَ عَنِّي فَقَدْ أَرْضَيْتَنِي

‘O my Allah^{azwj}! I attack by relying on You^{azwj}. I seek what I want by relying on You^{azwj}. I talk relying on You^{azwj}. I succeed by relying on You^{azwj}. I die by Your^{azwj} will, and I will be revived by Your^{azwj} will. I submit myself to You^{azwj}, and entrust my affairs to You^{azwj}. And there is neither power nor any strength save in the Sublime the Great Allah^{azwj}. O my Lord^{azwj}! You^{azwj} Created me. You^{azwj} Fed me and Clothed me. You^{azwj} made me one of Your^{azwj} self-sufficient servants by

Your^{azwj} own Generosity. You^{azwj} Get me back on my feet whenever I fail. You^{azwj} Strengthen me whenever I get weak. You Heal me whenever I get ill. You^{azwj} Answer me whenever I call You^{azwj}. O my Master^{azwj}! You^{azwj} have Pleased me. Please be Pleased with me.¹⁰⁸

Holy Prophets^{as}'s response Against hostile Authorities:¹⁰⁹

أبي رحمه الله قال حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن أبي إسحاق إبراهيم بن هاشم عن صالح بن سعيد عن رجل من أصحابنا عن أبي عبد الله ع قال سألته عن قول الله عز و جل في قصة إبراهيم ع قال بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ قال ما فعله كبيرهم و ما كذب إبراهيم ع فقلت فكيف ذاك قال إنما قال إبراهيم ع فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ إِنْ نَطَقُوا فَكَبِيرُهُمْ فَعَل و إِنْ لَمْ يَنْطِقُوا فَلَمْ يَفْعَلْ كَبِيرُهُمْ شَيْئًا فَمَا نَطَقُوا و ما كذب إبراهيم ع فقلت قوله عز و جل في يوسف أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ قال إنهم سرقوا يوسف من أبيه أ لا ترى إنه قال لهم حين قال ما ذا تَفْقِدُونَ قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ و لم يقل سرقتم صواع الملك إنما عنى سرقتم يوسف من أبيه فقلت قوله إِنْ سَقِيمٌ قال ما كان إبراهيم سقيماً و ما كذب إنما عنى سقيماً في دينه مرتاداً و قد روي أنه عنى بقوله سقيم أي سأسقم و كل ميت سقيم و قد قال الله عز و جل لنبيه ص إِنَّكَ مَيِّتٌ بِمَعْنَى إِنَّكَ سَمُوتَ. و قد روي أنه عنى أي سقيم بما يفعل بالحسين بن علي ع

My father told me that we had heard it from Mohammed bin Yahiya Attar, who from Mohammed bin Ahmed, who from Abu Ishaq Ibrahim bin Hashim, who heard it from Salay bin Saeed, who has narrated from one of the companions of Imam Abu Abd Allah, Jafar-e-Sadiq^{asws}, that he asked from Imam^{asws}, regarding the Words of Allah^{azwj} in relation to the story of Prophet Abraham^{as}:

'قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (21:63)' He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.

Imam^{asws} replied: 'Surely, neither this work was done by their grand idol nor Prophet Abraham^{as} had lied about it'. I asked then how it would be possible? Imam^{asws} replied: 'Prophet Abraham^{as} had only said that you better ask them (the idols) if they are able to speak then it's the work of the grand idol. But if they cannot speak then surely, their grand idol could not have done it. Since their grand idol did not speak, therefore Prophet Abraham did not lie'.

Then, I asked the meanings of the Verse¹¹⁰: **'O people of caravan! you are most surely thieves.'** Imam^{asws} replied: 'In fact, they had stolen Prophet Josef^{as} from his father^{as}, but have not you realised? Prophet Josef^{as} had said upon hear these words from them: **'مَاذَا تَفْقِدُونَ (71) قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ ۚ' What is it that you miss, They said: We miss the king's drinking cup.**

H. 5, عيون أخبار الرضا (ع) ج : 1 ص : 76 108

باب معنى قول إبراهيم بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ و معنى قوله إِنْ سَقِيمٌ و معنى قول يوسف ع حين أمر المنادي أن ينادي أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ 109

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السَّقَايَةَ فِي رِجْلِ أُجَيَّةٍ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيُّهَا الْعَبْرُ إِنَّكُمْ لَسَارِقُونَ (70) قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقِدُونَ (71) قَالُوا نَفْقِدُ صُوَاعَ الْمَلِكِ وَلِمَنْ جَاءَ بِهِ 110
جَمَلٌ نَعِيرٌ وَأَنَا بِهِ زَعِيمٌ (72)

However, they did not say to them that you have stolen the cup of our king but they had meant that they had stolen Prophet Josef^{as} from his father^{as}.

I asked again, What about the words 'I (Abraham) am sick'? Imam^{asws} replied: 'Abraham^{as} was neither sick nor he^{as} had lied about it but instead had said that he was retarded in getting the 'Ma'rifat' (recognition of Deen) and it is also stated that Abraham^{as} implied that he was about to get ill since disease is a precursor to death as, indeed, Allah^{azwj} had told His Prophet that, 'surely you are in a shroud', meaning that you will soon come back to Me^{azwj}.

It is also been narrated that the meanings of Prophet Abraham^{as} that I am sick and in discomfort, by saying this he had meant that was in that state (immense grief) due to listening to the cruelties conducted against Imam Hussain^{asws}.¹¹¹

Hostilities against the relatives and Shias of Masomeen^{asws}:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ ذَكَرَهُ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ كَيْفَ صَنَعْتُمْ بِعَمِّي زَيْدٍ قُلْتُ إِنَّهُمْ كَانُوا يَحْرُسُونَهُ فَلَمَّا شَفَّ النَّاسُ أَخَذْنَا جُثَّتَهُ فَدَفَنَّا فِي جُرْفٍ عَلَى شَاطِئِ الْفُرَاتِ فَلَمَّا أَصْبَحُوا جَالَتِ الْحَيْلُ يَطْلُبُونَهُ فَوَجَدُوهُ فَأَحْرَقُوهُ فَقَالَ أَفَلَا أَوْقَرْتُمُوهُ حَدِيدًا وَالْقَيْئُمُوهُ فِي الْفُرَاتِ صَلَّى اللَّهُ عَلَيْهِ وَ لَعَنَ اللَّهُ قَاتِلَهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from a man he mentioned, from Suleyman Bin Khalid who said:

'Abu Abdullah^{asws} said to me: 'What did you do to my^{asws} uncle Zayd?' I said, 'They were guarding him, so when the people dispersed, we took his body and buried him in on a cliff on the shores of Al-Furaat. When it was the morning, the horsemen came looking for him, so they found him and burnt his body'. He^{asws} said: 'So why did you not tie iron to him and throw him in Al-Furaat? Greetings of Allah^{azwj} be upon him, and Curse of Allah^{azwj} be upon his killers'.¹¹²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوُشَاءِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ أَذِنَ فِي هَلَاقِ بَنِي أُمَيَّةَ بَعْدَ إِحْرَاقِهِمْ زَيْدًا بِسَبْعَةِ أَيَّامٍ.

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Al-Washa, from the one whom he mentioned, who has narrated the following:

Abu Abdullah^{asws} having said that: 'Allah^{azwj} Gave Permission for the destruction of the Clan of Umayya seven days after their burning of the body of Zayd'.¹¹³

¹¹¹ Also see, pp. 255, Mani-ul-Akbar-U.

¹¹² 9 : ص : 161 8 الكافي H. 164 حديث الناس يوم القيامة

¹¹³ Al-Kafi, Vol. 8, H. 165

Hostilities against the Holy Shrines in the presence of Masomeen^{asws}:

Unjust rulers and their agents tried to destroy the holy shrines and symbols belonging to Allah^{azwj}, 'Shair Allah', a number of examples can be cited, for example destruction of Masjid-e-Nabvi and holy Kabaah during the rule of Yazid^{la}, and efforts of Bani Umayya and Bani Abbas to destroy the signs of Karbala and the holy grave of Imam Hussain^{asws}. However, Masomeen^{asws} did not try to gather support and mobilise people to stop such efforts but rather left it to Allah^{azwj} and instead prayed in the Court of the All-Mighty^{azwj} to protect His Signs and oppose such devious efforts instigated by the enemies of Allah^{azwj}. Below we present one such example.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدٍ بْنِ حُمَرَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا أَنَّ وَجَّهَ صَاحِبِ الْحَبَشَةِ بِالْحَيْلِ وَ مَعَهُمُ الْفِيلُ لِيَهْدِمَ الْبَيْتَ مَرُّوا بِإِبِلِ عَبْدِ الْمُطَّلِبِ فَسَاقُواهَا فَبَلَغَ ذَلِكَ عَبْدَ الْمُطَّلِبِ فَأَتَى صَاحِبَ الْحَبَشَةِ فَدَخَلَ الْإِذْنَ فَقَالَ هَذَا عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ قَالَ وَ مَا يَشَاءُ قَالَ التَّرْجُمَانُ جَاءَ فِي إِبِلٍ لَهُ سَاقُوهَا يَسْأَلُكَ رَدَّهَا فَقَالَ مَلِكُ الْحَبَشَةِ لِأَصْحَابِهِ هَذَا رَئِيسُ قَوْمٍ وَ رَعِيْمُهُمْ جُنْتُ إِلَى بَيْتِهِ الَّذِي يَعْْبُدُهُ لِأَهْدِمَهُ وَ هُوَ يَسْأَلُنِي إِطْلَاقَ إِبِلِهِ أَمَا لَوْ سَأَلَنِي الْإِمْسَاكَ عَنْ هَدْمِهِ لَفَعَلْتُ زُودُوا عَلَيْهِ إِبِلُهُ فَقَالَ عَبْدُ الْمُطَّلِبِ لِيَتْرَجُمَانِهِ مَا قَالَ لَكَ الْمَلِكُ فَأَخْبَرَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ أَنَا رَبُّ الْإِبِلِ وَ هَذَا الْبَيْتِ رَبٌّ يَمْنَعُهُ فَرَدَّتْ إِلَيْهِ إِبِلُهُ وَ انْصَرَفَ عَبْدُ الْمُطَّلِبِ نَحْوَ مَنْزِلِهِ فَمَرَّ بِالْفِيلِ فِي مُنْصَرَفِهِ فَقَالَ لِلْفِيلِ يَا مَحْمُودُ فَحَرِّكِ الْفِيلَ رَأْسَهُ فَقَالَ لَهُ أَ تَذَرِي لَمْ جَاءُوا بِكَ فَقَالَ الْفِيلُ بِرَأْسِهِ لَا فَقَالَ عَبْدُ الْمُطَّلِبِ جَاءُوا بِكَ لِيَهْدِمَ بَيْتَ رَبِّكَ أَ فَتُرَاكَ فَاعِلَ ذَلِكَ فَقَالَ بِرَأْسِهِ لَا فَانْصَرَفَ عَبْدُ الْمُطَّلِبِ إِلَى مَنْزِلِهِ فَلَمَّا أَصْبَحُوا غَدَوْا بِهِ لِدُخُولِ الْحَرَمِ فَأَتَى وَ امْتَنَعَ عَلَيْهِمْ فَقَالَ عَبْدُ الْمُطَّلِبِ لِيَتْعَضَ مَوَالِيهِ عِنْدَ ذَلِكَ اِغْلِ الْجَبَلَ فَانْظُرْ تَرَى شَيْئًا فَقَالَ أَرَى سَوَادًا مِنْ قِبَلِ الْبَحْرِ فَقَالَ لَهُ يُصِيبُهُ بَصْرُكَ أَجْمَعُ فَقَالَ لَهُ لَا وَ لَاؤُشَكَ أَنْ يُصِيبَ فَلَمَّا أَنْ قَرُبَ قَالَ هُوَ طَيْرٌ كَثِيرٌ وَ لَا أَعْرِفُهُ يَحْمِلُ كُلُّ طَيْرٍ فِي مَنْقَارِهِ خَصَاةً مِثْلَ خَصَاةِ الْحَذَفِ أَوْ دُونَ خَصَاةِ الْحَذَفِ فَقَالَ عَبْدُ الْمُطَّلِبِ وَ رَبُّ عَبْدِ الْمُطَّلِبِ مَا تُرِيدُ إِلَّا الْقَوْمَ حَتَّى لَمَّا صَارُوا فَوْقَ رُءُوسِهِمْ أَجْمَعُ أَلْقَتْ الْخَصَاةَ فَوَقَعَتْ كُلُّ خَصَاةٍ عَلَى هَامَةِ رَجُلٍ فَخَرَجَتْ مِنْ دُبُرِهِ فَقَتَلَتْهُ فَمَا انْفَلَتْ مِنْهُمْ إِلَّا رَجُلٌ وَاحِدٌ يُخْبِرُ النَّاسَ فَلَمَّا أَنْ أَخْبَرَهُمْ أَلْقَتْ عَلَيْهِ خَصَاةً فَقَتَلَتْهُ

Some of our companions have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from Muhammad ibn Humran from Aban ibn Taghlib who has said the following.

'Abu 'Abd Allah^{asws} has said, 'When the fellow from Ethiopia marched with horse and elephants to destroy the Ka'ba. They passed by the camels of 'Abd al-Muttalib^{asws} and herded them together.

When 'Abd al-Muttalib^{asws} learned about this he^{asws} went to the man from Ethiopia and asked permission for a meeting. His man told the king that 'Abd al-Muttalib^{asws} ibn Hashim^{asws} asks permission for a meeting. He said, 'What does he want?' The translator said, 'He has come asking that his camels be released.'

The king of Ethiopia said to his people, 'This is the leader and the chief of the people here. I have come to destroy his house of worship but he asks me to order

the release of his camels. Had he asked me not to destroy the house I would have done so. Release his camels.'

'Abd al-Muttalib asked the translator. 'What did the king say?' When the words of the king were explained to him he^{asws} said, **I am the 'Rab' owner of the camels. The house has the Owner Who is to protect it.** His^{asws} camels were release and 'Abd al-Muttalib returned home. He^{asws} passed by the elephant on his way home. He said to the elephant, 'O Muhmud. The elephant shook his head. Then he said, 'Do you know why they have brought you here?' The elephant said by shaking his head, 'No, I do not know.' 'Abd al-Muttalib^{asws} said, 'They have brought you to destroy the house of your Lord^{azwj}. Will you do so?' The elephant replied by shaking his head said, 'I will not do so.' 'Abd al-Muttalib^{asws} returned home. Next morning they tried to force the elephant to enter the Holy precinct to destroy it but the elephant refused. 'Abd al-Muttalib at that time said to some of his servants, 'Climb up the hill and see if you observe anything.' He said, 'I can see black spots in the direction of the sea. He^{asws} asked, 'Do you see all of it' He said, 'Not all of it but almost. When the black spots came closer he said, 'They are great many birds. I can see that every bird has a pebble in his beak of the size thrown with a finger.' 'Abd al-Muttalib said, 'By Allah, the Lord of 'Abd al-Muttalib that the birds aim only those people.' When the birds arrived over their heads they threw the pebble on their heads and every pebble fell on top of their scales and pierced its way down to their bottom end and left them dead. Only one man was left alive who went with the news to the others. When he gave them the new a pebble fell on his head and killed him too.'¹¹⁴

A Momin should not Seek Favours from those in Power:

و عن أبي عبد الله ع قال كان لموسى بن عمران أخ في الله و كان موسى يكرمه و يحبه و يعظمه فأتاه رجل فقال إني أحب أن تكلم لي هذا الجبار و كان الجبار ملكا من ملوك بني إسرائيل فقال و الله ما أعرفه و لا سألتنه حاجة قط قال و ما عليك من هذا لعل الله عز و جل يقضي حاجتي على يدك فرق له و ذهب معه من غير علم موسى فأتاه و دخل عليه فلما رآه الجبار أدناه و عظمه فسأله حاجة الرجل فقضاها له فلم يلبث ذلك الجبار أن طعن فمات فحشد في جنازته أهل مملكته و غلقت لموته أبواب الأسواق لحضور جنازته و قضي من القضاء أن الشاب المؤمن أخا موسى مات يوم مات ذلك الجبار و كان أخو موسى إذا دخل منزله أغلق عليه بابه فلا يصل إليه أحد و كان موسى إذا أرادته فتح الباب عنه و دخل عليه و إن موسى نسيه ثلاثا فلما كان اليوم الرابع ذكره موسى فقال قد تركت أخني منذ ثلاث فلم آتته ففتح عنه الباب و دخل عليه فإذا الرجل ميت و إذا دواب الأرض دبت إليه فتناولت من محاسن وجهه فلما رآه موسى عند ذلك قال يا رب عدوك حشرت له الناس و وليك أمتة فسلطت عليه دواب الأرض تناولت من محاسن وجهه فقال الله عز و جل يا موسى إن وليي سألت هذا الجبار حاجة فقضاها له فحشده له أهل مملكته للصلاة عليه لأكافئه عن المؤمن بقضاء حاجته ليخرج من الدنيا و ليس له عندي حسنة أكافئه عليها و إن هذا المؤمن سلطت عليه دواب الأرض لتتناول من محاسن وجهه لسؤاله ذلك الجبار و كان لي غير رضي ليخرج من الدنيا و ما له عندي ذنب

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It has been narrated that Imam Abu 'Abd Allah^{asws} has narrated: Prophet Musa^{as}, the son of 'Imran^{as}, had a brother-in-faith whom he^{asws} cared for, loved and respected. A man once came to this friend of Musa^{as} and asked him to intercede on his behalf with a tyrant who happened to be a king of the Israelites.

'By Allah^{azwj}, I do not know him and have never asked him for a favour,' friend of Musa^{as} replied. 'What have you to lose,' the man persisted, 'Perhaps; Allah^{azwj} will Fulfil my need through you.' So, he went off with the man without Musa^{as}'s knowledge and approached the tyrannical king. When the tyrant saw him, he drew him close and showed him utmost respect. The latter asked the king for the man's favour and it was granted. Shortly thereafter, the king died. The people of his kingdom gathered in large numbers for his funeral and the marketplaces were shut. It so happened that on the very same day, Musa's brother-in-faith^{as} also passed away. He had a tendency to keep his house door shut and whenever Musa^{as} wanted to pay him a visit; he would simply let himself in. Now it came to pass that Musa^{as} forgot the man for three days. On the fourth day, he^{as} said to himself, 'I^{as} have neglected my brother for three days. I^{as} must visit him.' When he opened the door to let himself in, Musa^{as} found his friend dead and the creatures of the earth were feeding on his face.

O Lord^{azwj}, Musa^{as} called out, 'Your^{azwj} enemy died and You^{azwj} Brought forth a multitude for his funeral, but when You^{azwj} Caused Your^{azwj} friend to die, You^{azwj} let the creatures eat him up? 'O Musa,' the Lord^{azwj} Replied, 'My friend begged this tyrant for a favour and he granted it; so, I gathered the people of his kingdom for his funeral (to honour him) as a reward for his having granted a believer's request and that he may go forth from the world whilst I^{azwj} owe him no reward.

But as for this believer, I^{azwj} Allowed the creatures of the earth to feed on him because of his having asked a tyrant for a favour; and it was not pleasing to Me^{azwj} that he should leave this world without (being punished for his) sins (as he should have asked Me^{azwj} for that favour instead).'¹¹⁵

Difficulties befall on a Momin like water flows downhill:

عن سعد بن طريف قال : كنت عند أبي جعفر (عليه السلام) فجاء جميل الازرق ، فدخل عليه ، قال : فذكروا بلايا الشيعة وما يصيبهم ، فقال أبو جعفر « (عليه السلام) » : إن اناسا أتوا علي بن الحسين عليهما السلام وعبد الله بن عباس فذكروا لهما نحو ما ذكرتم ، قال : فأتيا الحسين بن علي عليهما السلام فذكرا له ذلك ، فقال الحسين (عليه السلام) : والله البلاء ، والفقر والقتل أسرع إلى من أحبنا من ركض البراذين ، ومن السيل إلى صمره ، قلت : وما الصمرة ؟ قال : منتهاه ، ولولا أن تكونوا كذلك لرأينا أنكم لستم منا

It has been narrated that Sa'd ibn Tarif said: I was with Imam Abu Ja'far^{asws} when Jamil al-Azraq came by to visit. They began talking about the afflictions of the Shi'as and their tribulations; and Abu Ja'far^{asws} said: A group of people came to 'Imam Ali^{asws} ibn Al-Hussain^{asws} and 'Abd Allah ibn 'Abbas and asked them some

questions similar to what you have put forth. So, they went to Al-Hussain^{asws} ibn 'Ali^{asws} and asked him about the matter.

Al-Hussain^{asws} said: 'By Allah^{azwj}, afflictions, poverty and being killed come more swiftly to those who love us^{asws} than racing horses or a torrential stream (rushing) downhill. And if that were not the case, we^{asws} would deem you as not being one of us^{asws}.¹¹⁶

مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي مُعَاوِيَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ شَكَأَ إِلَى مُؤْمِنٍ فَقَدْ شَكَأَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ شَكَأَ إِلَى مُخَالِفٍ فَقَدْ شَكَأَ إِلَى اللَّهِ عَزَّ وَ جَلَّ

In Muani Al-Akhbar, it is narrated from Abu Abd Allah, through the chain of narrators:

Says If one complains (unjustly) against a believer is similar to complaining against Allah^{azwj} and complaining about (being under difficulties) is about complaining about the Authority of Allah^{azwj}.¹¹⁷

Until when one has to observe Taqqayiya?

حَدَّثَنَا أَحْمَدُ بْنُ زِيَادٍ بْنُ جَعْفَرٍ الْهَمْدَانِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ قَالَ عَلِيُّ بْنُ مُوسَى الرِّضَا ع لَا دِينَ لِمَنْ لَا وَرَعَ لَهُ وَلَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَعْمَلُكُمْ بِالتَّقِيَّةِ فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِلَى مَتَى قَالَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ وَ هُوَ يَوْمُ خُرُوجِ قَائِمِنَا أَهْلَ الْبَيْتِ فَمَنْ تَرَكَ التَّقِيَّةَ قَبْلَ خُرُوجِ قَائِمِنَا فَلَيْسَ مِنَّا فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ وَ مِنَ الْقَائِمِ مِنْكُمْ أَهْلُ الْبَيْتِ قَالَ الرَّابِعُ مِنْ وَلَدِي ابْنُ سَيِّدَةِ الْإِمَاءِ يُطَهِّرُ اللَّهُ بِهِ الْأَرْضَ مِنْ كُلِّ جَوْرٍ وَ يُقَدِّسُهَا مِنْ كُلِّ ظُلْمٍ وَ هُوَ الَّذِي يَشْكُ النَّاسُ فِي وَلَادَتِهِ وَ هُوَ صَاحِبُ الْعِصْمَةِ قَبْلَ خُرُوجِهِ فَإِذَا خَرَجَ أَشْرَقَتِ الْأَرْضُ بِنُورِهِ وَ وَضَعَ مِيزَانَ الْعَدْلِ بَيْنَ النَّاسِ فَلَا يَظْلِمُ أَحَدٌ أَحَدًا وَ هُوَ الَّذِي تُطَوَّى لَهُ الْأَرْضُ وَ لَا يَكُونُ لَهُ ظِلٌّ وَ هُوَ الَّذِي يُنَادِي مُنَادٍ مِنَ السَّمَاءِ يَسْمَعُهُ جَمِيعُ أَهْلِ الْأَرْضِ بِالْدُعَاءِ إِلَيْهِ يَقُولُ أَلَا إِنَّ حُجَّةَ اللَّهِ قَدْ ظَهَرَ عِنْدَ بَيْتِ اللَّهِ فَاتَّبِعُوهُ فَإِنَّ الْحَقَّ مَعَهُ وَ فِيهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ نَشَأَ نُتَرَّلَ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةٌ فَظَلَّتْ أَعْنَافُهُمْ لَهَا حَاضِرِينَ

Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani^{ra}: Narrated to us Ali bin Ibrahim bin Hashim from his father from Ali bin Mabad from Husain bin Khalid that:

Ali^{asws} bin Musa Al-Reza^{asws} said: 'One who does not have piety does not have religion and whosoever does not have dissimulation (Taqqayiya) does not have faith and indeed the most honoured among you near Allah^{azwj} is the one most pious of you.

The Imam^{asws} was asked: Until when one has to observe Taqqayiya? The Imam^{asws} replied: Till the day of the appointed 'Hour' and on that day is the reappearance of our^{asws} Qaim^{ajfj}. Thus whosoever abandons 'Taqqayiya' before his^{ajfj} reappearance is not from us^{asws}. It was asked: O son of Rasool-Allah^{saww}

¹¹⁶ Ibid, H.11

¹¹⁷ H.19, بحار الأنوار 78 207 باب 2- آداب المريض و أحكامه و شكواه

from which of Ahl Al-Bayt^{asws} is the Qaim^{ajfi}? The Imam^{asws} replied: He^{ajfi} is my^{asws} fourth descendant, the son of the best of the maidservants (of Allah^{azwj}). The Almighty Allah^{azwj} would, through him^{ajfi}, purify the earth from every kind of oppression and remove every type of injustice from it.

He^{ajfi} is the one^{ajfi} about his^{ajfi} 'Zahoor' (being blessed to the world) the people would doubt and he^{ajfi} is the one who would have an occultation before his^{ajfi} reappearance. And when he^{ajfi} arises, the earth shall be lit-up with his^{ajfi} brilliance. He^{ajfi} would establish the scales of Justice among the people so that no one may oppress the other. He^{ajfi} is the one^{ajfi} for whom the earth would wrap itself and he^{ajfi} would not throw a shadow (onto the earth). And he^{ajfi} is the one by whose name the caller would call out from the sky inviting people to the Imam^{ajfi} which all the people of the earth would be able to hear.

The caller would say: Know that the Proof of Allah^{azwj} has appeared near the House of Allah^{azwj}, so follow him^{ajfi} as truth is with him^{ajfi}, and that is the meaning of the statement of the Almighty Allah:

إِنْ نَشَأْ نُنْزِلْ عَلَيْهِمْ مِّنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

***'If We please, We should send down upon them a sign from the heaven so that their necks would remain bowed before it.'* (26:4)¹¹⁸**

The Role of Tabligh during the Occultation:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي أَهْلَ بَيْتٍ وَهُمْ يَسْمَعُونَ مِنِّي أ فَأَدْعُوهُمْ إِلَى هَذَا الْأَمْرِ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

The narrator says, I asked from Imam Abu Abd Allah^{asws}, Shall I preach about the 'Amr-e-Imamat'¹¹⁹ to those members of my family who listen to me? Imam^{asws} replied, Yes, you must, as Allah^{azwj} Says in His Book':

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ (66:6)¹²⁰

***O you who believe! Save yourselves and your families from a fire whose fuel is men and stones* ^{121, 122}**

H. 5. ,كمال الدين ج : 2 ص : 372 118

119 The Divine authority

(6) يَقُودُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (66) يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا

121 O you who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.

122 Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 221, H. 1.

, بَابُ فِي الدُّعَاءِ لِأَهْلِ إِلَى الْإِيمَانِ, الكافي ج : 2 ص : 212,

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ كُثَيْبِ بْنِ مُعَاوِيَةَ الصَّيْدَاوِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عِ إِتَّكُمُ وَ النَّاسَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً فَتَرَكُهُ وَ هُوَ يَجُولُ لِذَلِكَ وَ يَطْلُبُهُ ثُمَّ قَالَ لَوْ أَتَيْتُمْ إِذَا كَلَّمْتُمْ النَّاسَ قُلْتُمْ دَهَبْنَا حَيْثُ دَهَبَ اللَّهُ وَ اخْتَرْنَا مَنِ اخْتَارَ اللَّهُ وَ اخْتَارَ اللَّهُ مُحَمَّدًا وَ اخْتَرْنَا آلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ

The narrator says, I was told by Imam Abu Abd Allah^{asws}: You had better protect yourself from your opponents (by observing Taqqayiya). When Allah^{azwj} Wants to protect someone, He^{azwj} Creates a 'Noor' (Light) in that person's heart, and then leaves him so that he could think and try to find the 'Amr-e-Haq'¹²³. When you need to speak with your adversaries, tell them that you are following the way where Allah^{azwj} is, and you have selected those whom Allah^{azwj} has nominated, Allah^{azwj} has selected Muhammad^{saww} and so have you and after Mohammed, his descendants ^{asws}.¹²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ ثَابِتِ أَبِي سَعِيدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عِ يَا ثَابِتُ مَا لَكُمْ وَ لِلنَّاسِ كُفُّوا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ فَوَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يُضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هَذَا مَا اسْتَطَاعُوا كُفُّوا عَنِ النَّاسِ وَ لَا يَقُولُ أَحَدُكُمْ أَحِبِّي وَ ابْنِ عَمِّي وَ جَارِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَ لَا يَمْنُكِرُ إِلَّا أَنْكَرَهُ ثُمَّ يُثَدِّفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ

The narrator says, I was told by Imam Abu Abd Allah^{asws}: 'O Sabat! What have you got to do with your opponents (in deen), just stay away from them, don't invite them to 'Amr-e-Imamat'. By Allah^{azwj}, if all inhabitants of the earth and heavens get together in order to mislead a person whom Allah^{azwj} Wants to Guide, they will not succeed. You had better stay away from people and never take your rival (who opposes your faith) as a brother, as a cousin or as a neighbour. Indeed, when Allah^{azwj} Wants to Bless someone, He^{azwj} Cleanses his soul, and thus he would recognise the righteous path upon coming across it and would deny the unjust statements. Then he^{asws} said: Allah^{azwj} induces a 'Kalima'¹²⁵ in his heart so that he is able to accumulate strength, meaning against the false Imams.¹²⁶

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ يَا فَضِيلُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ مَلَكًا فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا

Fazeel says that I asked from Imam Abu Abd Allah^{asws}: 'Shall we invite people to the Amr-e-Imamat?' Imam^{asws} replied: 'O Fazeel! When Allah^{azwj} Wants to Favour someone then He^{azwj} Asks one of His^{azwj} angels, 'Hold that person by the neck and

¹²³ The righteous path

¹²⁴ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 222, H. 1. 212 : ص 2 ج : الكافي ج 2 باب في ترك دعاء الناس الكافي ج 2 : ص 212

¹²⁵ A statement

¹²⁶ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 222, H. 2. 213 : ص 2 ج : الكافي ج 2 : ص 213

make him to submit to 'Amr-e-Imamat', whether he likes it or accepts it with reluctance'.¹²⁷

A Momin should try to Please Allah^{azwj} and Masomeen^{asws}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى السَّمَاءِ وَ لَا تَخَاصِمُوا بَيْنَكُمْ النَّاسَ فَإِنَّ الْمُخَاصِمَةَ مَرَضَةٌ لِلْقَلْبِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِنَبِيِّهِ ص إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ قَالَ أَ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ذَرُوا النَّاسَ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ وَ إِنَّكُمْ أَخَذْتُمْ عَنْ رَسُولِ اللَّهِ ص وَ عَلِيِّ ع وَ لَا سَوَاءَ وَ إِنِّي سَمِعْتُ أَبِي يَقُولُ إِذَا كَتَبَ اللَّهُ عَلَى عَبْدٍ أَنْ يَدْخُلَهُ فِي هَذَا الْأَمْرِ كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ

Imam Abu Abd Allah^{asws} said: 'Adopt religion in order to please Allah^{azwj} rather than trying to win others' favours. Anything, which is done for the pleasure of Allah^{azwj}, will reach Him^{azwj} but something which is conducted for others will not even reach the skies. And do not argue with people regarding religion as it induces several diseases in 'Kalb' (spiritual). Allah^{azwj} Says to His Prophet¹²⁸: ***Surely you cannot guide whom you love, but Allah guides whom He pleases,*** and Says: ***Would you (Muhammad) compel men until they are believers?***¹²⁹. It is better if you leave people alone, they have gained knowledge from other people but you have learned from Prophet^{saww} and Ali^{asws} rather than those are unrelated to them^{asws}. And I have heard from my father^{asws} that when Allah^{azwj} approves someone's entry into His^{azwj} religion then he moves towards it faster than a bird would return to its nest.¹³⁰

How Guidance Reaches a Momin?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ قَوْمًا لِلْحَقِّ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ قَبِلَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ إِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ أَنْكَرَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ خَلَقَ قَوْمًا لِعَبْرِ ذَلِكَ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ أَنْكَرَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ إِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ قَبِلَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ

Imam Abu Abdullah^{asws} said: 'Allah^{azwj} has created a group on 'Justice', so that when they come across 'Haq' (truth), they immediately accept it even if they are unaware of its basis. And another group was created on the contrary to the

¹²⁷ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 222, H. 3.

¹²⁸ (56) إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ: (28)

¹²⁹ وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا

(99) نُوا مُؤْمِنِينَ: (10)

And if Your Lord willed, all who are in the earth would have believed together. Wouldst you (Muhammad) compel men until they are believers?

¹³⁰ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 222, H. 4.

above, those who are allured to treachery, upon coming across and start adoring it prior to any knowledge of any reasons behind their preferences.¹³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ فَأَضَاءَ لَهَا سَمْعَهُ وَ قَلْبُهُ حَتَّى يَكُونَ أَحْرَصَ عَلَى مَا فِي أَيْدِيكُمْ مِنْكُمْ وَ إِذَا أَرَادَ بِعَبْدٍ سُوءًا نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ فَأَظْلَمَ لَهَا سَمْعَهُ وَ قَلْبُهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ

Imam Abu Abdullah^{asws} said: When Allah^{azwj} is pleased by someone's conduct, He^{azwj} blesses that fellow by inscribing a 'Noorani'¹³² dot in his heart, which enlightens his heart and ears. He then becomes extremely greedy in his striving to gain the knowledge related to 'Amr-e-Imamat'. But when Allah^{azwj} Gets annoyed by someone's actions, He^{azwj} punishes him by inscribing a 'Black dot' in his heart which darkens his heart and ears, Imam^{asws} then recited the following Verse ¹³³: ***Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending the skies.***¹³⁴

Don't Invite Others to the Wilayah of Masomeen^{asws}:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ ثَابِتٍ أَبِي سَعِيدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا ثَابِتُ مَا لَكُمْ وَ لِلنَّاسِ كُفُّوا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ فَوَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يَضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هُدَاهُ مَا اسْتَطَاعُوا كُفُّوا عَنِ النَّاسِ وَ لَا يَقُولُ أَحَدُكُمْ أَجِي وَ ابْنُ عَمِّي وَ جَارِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَ لَا بِمُنْكَرٍ إِلَّا أَنْكَرَهُ ثُمَّ يَقْدِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il from abu Isma'il Al- Sarraj from ibn Muskan from Thabit abu Sa'id who has said:

'Once Abu Abd Allah^{asws} said to me: **'O Thabit, what do you have to do with people? Leave the people alone and do not invite anyone to our Amr^{asws} (your belief).** By Allah^{azwj}, if the inhabitants of Heaven and the inhabitants of Earth would come together to mislead a servant whom Allah^{azwj} Wants to guide, they would not be able to do it.

Leave the people alone and no one of you should say: 'What about my brother, the son of my Uncle and my neighbour'? When Allah^{azwj} Wills good for a servant,

¹³¹ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 222, H. 5.

¹³² Divine Light

¹³³ (125) يَجْعَلُ اللَّهُ الرَّحْمَنَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ (6) فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ

Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.

¹³⁴ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 222, H. 6.

He^{azwj} Cleanses his spirit and thereafter he does not listen to any 'khair' (good) but that he recognises, and acknowledges it and does not hear of a wickedness but that he hates it. Then Allah^{azwj} Places a 'Kalimah' word in his heart that serves as a source of guidance in his affairs.¹³⁵

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ يَا فَضِيلُ إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا أَمَرَ مَلَكًا فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعًا أَوْ كَارِهًا

Abu Ali al-Ashari has narrated from Muhammad ibn 'Abd al-Jabbar tram Safwan ibn Yahya from Muhammad ibn Marwan from al-Fudayl who has said:

'Once I said to Abu Abd Allah^{asws}: 'Should we invite people to this 'Amr' your^{asws} cause (Your^{asws} Wilayah)?'

The Imam^{asws} replied: 'O Al-Fudayl, it is certain, when Allah^{azwj} Wills good for a servant, He^{azwj} Commands an angel who holds his neck until he brings him into this cause whether he likes or dislikes it.'¹³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اجْعَلُوا أَمْرَكُمْ هَذَا لِلَّهِ وَ لَا تَجْعَلُوهُ لِلنَّاسِ فَإِنَّهُ مَا كَانَ لِلَّهِ فَهُوَ لِلَّهِ وَ مَا كَانَ لِلنَّاسِ فَلَا يَصْعَدُ إِلَى السَّمَاءِ وَ لَا تُخَاصِمُوا بِدِينِكُمُ النَّاسَ فَإِنَّ الْمُخَاصِمَةَ مَرَضَةٌ لِلْقَلْبِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِنَبِيِّهِ ص إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ لَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَ قَالَ أَ فَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ ذَرُوا النَّاسَ فَإِنَّ النَّاسَ أَخَذُوا عَنِ النَّاسِ وَ إِنَّكُمْ أُخِذْتُمْ عَنْ رَسُولِ اللَّهِ ص وَ عَلِيٍّ ع وَ لَا سَوَاءَ وَ إِنِّي سَمِعْتُ أَبِي يَقُولُ إِذَا كَتَبَ اللَّهُ عَلَى عَبْدٍ أَنْ يَدْخُلَهُ فِي هَذَا الْأَمْرِ كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَّيْرِ إِلَى وَكْرِهِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from Ali ibn 'Uqbah from his father who has said:

'Once Abu Abd Allah^{asws} said: **'Keep to yourself our^{asws} Amr (your belief) for the sake of Allah^{azwj} and do not make known to people;** what is for Allah^{azwj} is for Allah^{azwj} and what is for people cannot ascend to Heaven.

Do not argue with people about your religion; argumentation causes sickness to the heart. Allah^{azwj} has Said to His Holy Prophet^{saww}: ***you cannot guide whomever you love, but Allah Guides whomever He Wants ' (28:56).*** He^{azwj} has also said, '***Why (do you) force people to have faith? (10:99).***

(Imam^{asws} said) Leave the people alone; they take it (religion) from people and you take it from the Rasool-Allah^{saww} and from Amir-ul-Momineen^{asws} and (surely) this is not equal.

¹³⁵ Al-Kafi, vol. 2, H 2216, Ch. 90, h 2 الكافي : 2 ص : 213

¹³⁶ Al-Kafi, vol. 2, H 2217, Ch. 90, h 3

I^{asws} heard my father^{asws} saying: 'When Allah^{azwj} Writes for a servant to enter into this cause (Amr of Ahl al-Bayt^{asws}) he rushes to it faster than a bird would to its nest.'¹³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ قَوْمًا لِلْحَقِّ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ قَبِلَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ إِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ أَنْكَرَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ إِذَا مَرَّ بِهِمُ الْبَابُ لَا يَعْرِفُونَهُ وَ خَلَقَ قَوْمًا لَعَبَرِ ذَلِكَ فَإِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْحَقِّ أَنْكَرَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ إِذَا مَرَّ بِهِمُ الْبَابُ مِنَ الْبَاطِلِ قَبِلَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ

Ali ibn Ibrahim has narrated from his father from 'Uthman from ibn 'Udhaynah who has narrated the following from Abu Abd Allah^{asws}:

Abu Abd Allah^{asws} has said: 'Allah^{azwj} has Created a people for the truth, when they pass by the door of the truth, their hearts accept it, even though they may not know it. When they pass by the door of falsehood, their hearts reject it, even though they may not know it. He^{azwj} has Created a people for things other than this. When they pass by the door of the truth, their hearts reject it, even though they may not know it. When they pass by the door of falsehood, their hearts accept it, even though they may not know it.'¹³⁸

How one is Guided to the Religion of Allah^{azwj}?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بَعْدَ خَيْرٍ نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ فَأَضَاءَ لَهَا سَمْعُهُ وَ قَلْبُهُ حَتَّى يَكُونَ أَحْرَصَ عَلَى مَا فِي أَيْدِيكُمْ مِنْكُمْ وَ إِذَا أَرَادَ بَعْدَ سُوءٍ نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ فَأَظْلَمَ لَهَا سَمْعُهُ وَ قَلْبُهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَ مَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from' Abd al-Hamid ibn abu al-r Ala' who has narrated the following from Abu Abd Allah^{asws}:

'When Allah^{azwj} Wills good for a servant, He^{azwj} Places a dot of 'نور' Light in his heart, which shines his ears and heart to the extent that he becomes more eager and protective of this cause (our^{asws} Wilayah) than you are. When He^{azwj} Wants to punish a servant, He^{azwj} places a 'سوداء' black dot in his heart and it darkens his ears and his heart. Then the Imam^{asws} recited this verse: ***'Allah will open the hearts of whomever He wants to guide to Islam, but He will constrict the chest of one whom He has led astray, as though he were to climb high up into the sky.'***¹³⁹

¹³⁷ Al-Kafi, vol. 2, H 2218, Ch. 90, h 4 ج الكافي 214 : 2

¹³⁸ Al-Kafi, vol. 2, H 2219, Ch. 90, h 5

¹³⁹ Al-Kafi, vol. 2, H 2220, Ch. 90, h 6

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا نَكَتَ فِي قَلْبِهِ نُكْتَةً بَيَاضًا وَ فَتَحَ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ مَلَكًا يُسَدِّدُهُ وَ إِذَا أَرَادَ بِعَبْدٍ سُوءًا نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ وَ سَدَّ مَسَامِعَ قَلْبِهِ وَ وَكَّلَ بِهِ شَيْطَانًا يُضِلُّهُ

It is narrated from him (narrator of the Hadith above) from his father from ibn abu 'Umayr from Muhammad ibn Humran from Muhammad ibn Muslim who narrates the following from Abu Abd Allah^{asws}:

Abu Abd Allah^{asws} has said: 'When Allah^{azwj} Wills good for a servant, He^{azwj} Places a white dot on his heart, opens up his ears and heart and assigns an angel to keep him on the right path. When He^{azwj} Wants to punish a servant, He^{azwj} Places a black dot in his heart and shuts down his ears and heart and leaves him to Satan^{la} who misleads him.'¹⁴⁰

أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ خَالِدٍ الْبَرْقِيُّ فِي الْمَحَاسِنِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا تُخَاصِمُوا النَّاسَ فَإِنَّ النَّاسَ لَوْ اسْتَطَاعُوا أَنْ يُجِبُونَا لَأَحْبَبُونَا

Ahmed ibn Mohammed ibn Khalid al-Baraqi in Al-Mahasen narrates from his father who from al-Qasim ibn Mohammed, who from Ali ibn Abi Hamza who from abi Basir who has said:

Abi Jafar^{asws} said: Do not fight with people (for the sake of religion), as if they are (blessed) to love us^{asws} they will, surely, do it.¹⁴¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ ثَابِتٍ بْنِ سَعِيدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا ثَابِتُ مَا لَكُمْ وَ لِلنَّاسِ كُفُوءًا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَدًا إِلَى أَمْرِكُمْ فَوَ اللَّهُ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ أَهْلَ الْأَرْضِينَ اجْتَمَعُوا عَلَى أَنْ يَهْدُوا عَبْدًا يُرِيدُ اللَّهُ ضَلَالَتَهُ مَا اسْتَطَاعُوا عَلَى أَنْ يَهْدُوهُ وَ لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ أَهْلَ الْأَرْضِينَ اجْتَمَعُوا عَلَى أَنْ يُضِلُّوا عَبْدًا يُرِيدُ اللَّهُ هِدَايَتَهُ مَا اسْتَطَاعُوا أَنْ يُضِلُّوهُ كُفُوءًا عَنِ النَّاسِ وَ لَا يَقُولُ أَحَدٌ عَمِّي وَ أَخِي وَ ابْنُ عَمِّي وَ جَارِي فَإِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدٍ خَيْرًا طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ مَعْرُوفًا إِلَّا عَرَفَهُ وَ لَا مُنْكَرًا إِلَّا أَنْكَرَهُ ثُمَّ يَقْدِفُ اللَّهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ

A number of our people have narrated from Ahmad ibn Mohammed ibn Isa, who from Mohammed ibn Ismail, who from Ismail al-Sarraj, who from ibn Muskan, who from Thabit ibn Said, who said:

Once Abu Abd Allah^{asws} said: O Thabit! Why do you worry about other people? Leave them alone and do not call anyone to accept your belief (Shiite). I say it by Allah^{azwj} that even if all the people in the Heavens and the Earth come together to guide a person whom Allah^{azwj} does not Want to guide, they will never be able to guide him. If all the people in the Heavens and on the Earth will come together to misguide a person whom Allah^{azwj} Wants to guide, they will never be able to misguide him. Leave the people alone.

¹⁴⁰ Al-Kafi, vol. 2, H 2222, Ch. 90, h 8

¹⁴¹ Al-Mahasen and Wasail ul Shia, H. 21317

None of you (Shia) should say (about our enemies): '(He is) my uncle, my brother, the son of my uncle and my neighbour.' When Allah^{azwj} Wants good for a person, Allah^{azwj} Cleanses his spirit. That person, then, does not hear any lawful thing but that he accepts it and no unlawful thing but that he rejects it. Then Allah^{azwj} Places a 'Kalima' (Word) in his heart with which He^{azwj} Organises all his affairs.'¹⁴²

Guidance Comes From Allah^{azwj}:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تُنْسَبَنَّ الْإِسْلَامَ نِسْبَةً لَا يَنْسِبُهُ أَحَدٌ قَبْلِي وَ لَا يَنْسِبُهُ أَحَدٌ بَعْدِي إِلَّا بِمِثْلِ ذَلِكَ إِنَّ الْإِسْلَامَ هُوَ التَّسْلِيمُ وَ التَّسْلِيمُ هُوَ الْيَقِينُ وَ الْيَقِينُ هُوَ التَّصَدِيقُ وَ التَّصَدِيقُ هُوَ الْإِقْرَارُ وَ الْإِقْرَارُ هُوَ الْعَمَلُ وَ الْعَمَلُ هُوَ الْأَدَاءُ إِنَّ الْمُؤْمِنَ لَمْ يَأْخُذْ دِينَهُ عَنْ رَأْيِهِ وَ لَكِنْ أَتَاهُ مِنْ رَبِّهِ فَأَخَذَهُ إِنَّ الْمُؤْمِنَ يَرَى يَقِينُهُ فِي عَمَلِهِ وَ الْكَافِرُ يَرَى إِنْكَارُهُ فِي عَمَلِهِ فَوَ الَّذِي نَفْسِي بِيَدِهِ مَا عَرَفُوا أَمْرَهُمْ فَاعْتَبِرُوا إِنْكَارَ الْكَافِرِينَ وَ الْمُنَافِقِينَ بِأَعْمَالِهِمْ الْحَبِيثَةِ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals of our people in a marfu' manner from Amir-ul-Momineen^{asws} who has said:

Amir-ul-Momineen^{asws} said: 'I will describe Islam in a way that no one could have done before or would do after me except just as my description: 'Islam is submission and submission is certainty. Certainty is affirmation (and confirmation). Affirmation is professing. Professing is action. Action and deeds are completion and remittance. **A believer does not take his religion from his own personal opinion. It comes from his Lord and he accepts it.** A believer finds his certainty in his deeds. An unbeliever finds his rejection in his deeds. I swear by the One^{azwj} in whose Hands is my^{asws} soul, they did not recognise their goal. Take a lesson from the case of the filthy deeds of the unbelievers and the hypocrites.'¹⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَجِيءُ الْمَلَكَانِ مُنْكَرٌ وَ نَكِيرٌ إِلَى الْمَيِّتِ حِينَ يُدْفَنُ أَصَوَاتُهُمَا كَالرَّغْدِ الْقَاصِفِ وَ أَبْصَارُهُمَا كَالْبَرْقِ الْخَاطِفِ يُخْطِئَانِ الْأَرْضَ بِأَنْبِيَائِهِمَا وَ يَطْلُئَانِ فِي شُعُورِهِمَا فَيَسْأَلَانِ الْمَيِّتَ مَنْ رَبُّكَ وَ مَا دِينُكَ قَالَ فَإِذَا كَانَ مُؤْمِنًا قَالَ اللَّهُ رَبِّي وَ دِينِي الْإِسْلَامُ فَيَقُولَانِ لَهُ مَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي خَرَجَ بَيْنَ ظَهْرَانَيْكُمَا فَيَقُولُ أَعَنْ مُحَمَّدٍ رَسُولَ اللَّهِ ص تَسْأَلَانِي فَيَقُولَانِ لَهُ تَشْهَدُ أَنَّ اللَّهَ فَيَقُولُ أَشْهَدُ أَنَّ اللَّهَ فَيَقُولَانِ لَهُ تَمَّ نَوْمُهُ لَا حُلْمَ فِيهَا وَ يُفَسِّحُ لَهُ فِي قَبْرِهِ تِسْعَةَ أَذْرُعٍ وَ يُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ وَ يَرَى مَقْعَدَهُ فِيهَا وَ إِذَا كَانَ الرَّجُلُ كَافِرًا دَخَلَ عَلَيْهِ وَ أُقِيمَ الشَّيْطَانُ بَيْنَ يَدَيْهِ عَيْنَاهُ مِنْ نَحَاسٍ فَيَقُولَانِ لَهُ مَنْ رَبُّكَ وَ مَا دِينُكَ وَ مَا تَقُولُ فِي هَذَا الرَّجُلِ الَّذِي قَدْ خَرَجَ مِنْ بَيْنَ ظَهْرَانَيْكُمَا فَيَقُولُ لَا أَدْرِي فَيَخْلِيَانِ بَيْنَهُ وَ بَيْنَ الشَّيْطَانِ فَيَسْلُطُ عَلَيْهِ فِي قَبْرِهِ تِسْعَةَ وَ تِسْعِينَ تَنِينَ لَوْ أَنَّ تَنِيًّا وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَتْ شَجَرًا أَبَدًا وَ يُفْتَحُ لَهُ بَابٌ إِلَى النَّارِ وَ يَرَى مَقْعَدَهُ فِيهَا

الكافي ج : 1 ص : 166 142

الكافي ج : 2 ص : 46 143

Muhammad ibn Yahya, who from Ahmed ibn Mohammed ibn Isa, who from al-Hasan ibn Ali who from Khalib ibn Usman, who from Bashir al-Dahhan, who has narrated the following from Abu Abd Allah^{asws}:

Abu Abd Allah^{asws} said: The angels will ask who is your 'Rab' and what is your religion? The Imam^{asws} then said, if the deceased is a believer he will say, 'Allah is my Lord and Islam is my religion. They will then ask the deceased: 'What do you say about the person who appears in front of you? The deceased will ask: 'Are you asking me about Muhammad^{saww}, the Messenger of Allah^{azwj}? They will ask: Do you testify that he^{saww} is the Messenger^{saww} of Allah^{azwj}? He will say: 'Yes, I do testify that he is the Messenger^{saww} of Allah^{azwj}. They then will say: 'Rest to sleep without dreams.¹⁴⁴

Taqqaiya and Occultation:

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَغَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا قَالَ بِمَا صَبَرُوا عَلَى التَّقِيَّةِ وَ يَدْرُونَ بِالْحَسَنَةِ السَّيِّئَةِ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِذَاعَةُ

Imam Abu Abd Allah^{asws} said, the meanings of the word 'صَبَرُوا' in the Verse (28:54)¹⁴⁵: refers to observing with patience the 'Taqqaiya' (dissimulation) and the 'بِالْحَسَنَةِ السَّيِّئَةِ' **and they repel evil with good**, here the word 'بِالْحَسَنَةِ' 'good' refers to Taqqaiya and 'السَّيِّئَةِ' 'evil' implies to the disclosure of secret.¹⁴⁶

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دُرُسْتِ الْوَاسِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا بَلَغَتْ تَقِيَّةُ أَحَدٍ تَقِيَّةَ أَصْحَابِ الْكَهْفِ إِنْ كَانُوا لَيَشْهَدُونَ الْأَعْيَادَ وَ يَشُدُّونَ الزَّانِبِينَ فَأَعْطَاهُمُ اللَّهُ أَجْرَهُمْ مَرَّتَيْنِ

Imam Abu Abd Allah^{asws} said: 'No one has ever reached the level of Taqqaiya, which was observed by the 'Ashab-e-Kaif'. They used to participate in 'Eids' (festivals) of their nation and used to wear 'Zananeer' as part of their Taqqaiya, thus Allah^{azwj} multiplied their reward by a factor of two'.¹⁴⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ حَمَّادِ بْنِ وَاقِدٍ اللَّحَامِ قَالَ اسْتَقْبَلْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقٍ فَأَعْرَضْتُ عَنْهُ بِوَجْهِهِ وَ مَضَيْتُ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي لَأَلْقَاكَ فَأَصْرِفْ وَجْهِي كَرَاهَةً أَنْ أَشُقَّ عَلَيْكَ فَقَالَ لِي رَحِمَكَ اللَّهُ وَ لَكِنَّ رَجُلًا لَقِينِي أَمْسَ فِي مَوْضِعٍ كَذَا وَ كَذَا فَقَالَ عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ اللَّهِ ع مَا أَحْسَنَ وَ لَا أَجْمَلَ

¹⁴⁴ Al-Kafi, vol. 3, H. 4677, Ch. 86, h. 7,

¹⁴⁵ (54) أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَ يَدْرُونَ بِالْحَسَنَةِ السَّيِّئَةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (28)

Those shall be granted their reward twice, because they remain patient and they repel evil with good and spend out of what We have given them.

¹⁴⁶ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 1.

الكافي ج : 2 ص : 217 بَابُ التَّقِيَّةِ

¹⁴⁷ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 8 (U. vol. 4, pp.143).

The narrator says, upon facing Imam Abu Abd Allah^{asws} on my way, I turned my face away from him^{asws}, but later on, I visited Imam^{asws} and apologised to him for being disrespectful and said to him^{asws}: ‘May I be sacrificed for your cause’, when I saw you^{asws} I deliberately showed my disgust by turning my face away from you^{asws}. I did it purely for your^{asws} sake, as I could see presence of a large number of your^{asws} enemies. Imam^{asws} replied: ‘May Allah^{azwj} bless you. At another place which was filled with our^{asws} adversaries, however, a person met me earlier on and greeted me like ‘Allaik Assalam ya Aba Abdullah’¹⁴⁸, which was not very nice of him (he should have observed Taqqayiya).¹⁴⁹

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَزُورُونَ أَنَّ عَلِيًّا ع قَالَ عَلَى مِنْبَرِ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُّونِي ثُمَّ تَدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي فَلَا تَبَرَّءُوا مِنِّي فَقَالَ مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ ع ثُمَّ قَالَ إِنَّمَا قَالَ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُّونِي ثُمَّ سَتُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي وَإِنِّي لَعَلَى دِينِ مُحَمَّدٍ وَ لَمْ يَقُلْ لَا تَبَرَّءُوا مِنِّي فَقَالَ لَهُ السَّائِلُ أَرَأَيْتَ إِنْ اخْتَارَ الْقَتْلَ دُونَ الْبَرَاءَةِ فَقَالَ وَ اللَّهُ مَا ذَلِكَ عَلَيْهِ وَ مَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حَيْثُ أَكْرَهَهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَقَالَ لَهُ النَّبِيُّ ص عِنْدَهَا يَا عَمَّارُ إِنْ عَادُوا فَعُدَّ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عُذْرَكَ وَ أَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا

Imam Abu Abd Allah^{asws} was once asked that the people say that Imam Ali^{asws} had declared from the pulpit of Kufa: ‘O people! You shall, very soon, be compelled to abuse me, (in that case) you better abuse me and if they ask you to exhibit ‘Baraat’ (disassociation) you should not (commit it).’ Imam^{asws} replied: ‘People have certainly lied about Amir-ul-Momineen^{asws} and explained, Ali^{asws} said: ‘O people! If you are forced to use abusive language against me then do it but if you are asked to show ‘Baraat’¹⁵⁰ then I am on the religion of Muhammad^{saww}.’ Amir-ul-Momineen^{asws} never said: ‘Don’t show Baraat to me.’ The person who was asking question (did not clearly understand the reply and still asked): ‘Shall one give preference to being killed rather than showing Barrat? Imam^{asws} replied: ‘No! Having to go through this trouble is neither appropriate nor permissible for him. He should rather do what Ammar bin Yasir did when he was forced by the people of Mecca (to pronounce Kufr). Instead, his heart was filled with Eman, as per the Verse (16:106): **‘But if one is compelled but his heart remains satisfied with Eman’**, on that occasion Rasool-Allah^{saww} said to Ammar: Say it again if people force you again to repeat (Kufr), Allah^{azwj} has Accepted your plea and has asked you to say kufr again if you are compelled again.¹⁵¹

Imam^{asws} Pleads do not let your bad deeds reflect on us^{asws}:

حُمَيْدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ الْكِنْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا كُنَّا نَعْمَلُوا عَمَلًا يُعَيِّرُونَنَا بِهِ فَإِنْ وَلَدَ السَّوْءُ يُعَيِّرُ وَالِدَهُ بِعَمَلِهِ كُونُوا لِمَنْ انْقَطَعْتُمْ إِلَيْهِ زِينًا وَ لَا تَكُونُوا عَلَيْهِ شَيْنًا صَلُّوا فِي

¹⁴⁸ Instead of saying Salam he showed extra respect by saying Alaik Assalam and calling me with my Kunia (both are signs of being extra respectful).

¹⁴⁹ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 9.

¹⁵⁰ Disassociation

¹⁵¹ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 10.

عَشَائِرِهِمْ وَ غُودُوا مَرَضَاهُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ لَا يَسْبِقُونَكُمْ إِلَى شَيْءٍ مِنَ الْخَيْرِ فَأَنْتُمْ أَوَّلُ بِهِ مِنْهُمْ وَ اللَّهُ مَا عُبِدَ
اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْحَبِّ قُلْتُ وَ مَا الْحَبُّ قَالَ التَّقِيَّةُ

The narrator says he heard it from Imam Abu Abd Allah^{asws}: You should refrain from those acts, which would reflect badly on us^{asws}, as a rogue son ruins his father's image. You should build a praiseworthy character, which does not bring any blame to us^{asws}. If your tribesmen have different beliefs, even then keep on attending to their sick and participating in their funerals. Don't let them win in 'al-Khair' (pious matters) as you should be better and more generous in these matters. By Allah^{azwj}! The best 'Ibadah' (submission) is that which is carried out in solitude'. The narrator asked: 'Solitude?' Imam^{asws} replied, 'Yes! Under Taqqayiya'.¹⁵²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحُسَيْنِ عَنِ الْقِيَامِ لِلْوَلَاةِ فَقَالَ قَالَ أَبُو جَعْفَرٍ عِ التَّقِيَّةُ مِنْ
دِينِي وَ دِينِ آبَائِي وَ لَا إِيْمَانُ لِمَنْ لَا تَقِيَّةَ لَهُ

Imam Mohammed Baqir^{asws} said: 'Taqqayiya is my Deen, it's the Deen of my^{asws} ancestors ^{asws}. He who does not observe Taqqayiya, has no Eman'.¹⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رُبَيْعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ وَ صَاحِبُهَا أَعْلَمُ بِهَا
حِينَ تَنْزِلُ بِهِ

Imam Mohammed Baqir^{asws} said: 'Taqqayiya is an essential part of all matters and the knowledgeable know its usefulness'.¹⁵⁴

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ وَ صَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ

Imam Jafar-e-Sadiq^{asws} said: 'Taqqayiya is to be observed at every time of need and the one who observes it knows when it should be adopted'.¹⁵⁵

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبِي ع يَقُولُ وَ أَيْ شَيْءٍ أَقْرُ لِعَيْنِي مِنَ التَّقِيَّةِ إِنَّ التَّقِيَّةَ حُجَّةُ الْمُؤْمِنِ

Imam Abu Abd Allah^{asws} said: 'There is nothing more spiritually comforting than the Taqqayiya, in deeds, it is the shield of a momin'.¹⁵⁶

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا مُنِعَ مِثْمَ رَحْمَةِ اللَّهِ مِنْ
التَّقِيَّةِ فَوَ اللَّهُ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ إِلَّا مَنْ أَكْرَهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالإِيْمَانِ

¹⁵² Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 11.

¹⁵³ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 12.

¹⁵⁴ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 13.

¹⁵⁵ من لا يحضره الفقيه ج : 3 ص : 364

¹⁵⁶ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 14.

Imam Abu Abd Allah^{asws} said: 'By Allah^{azwj}, there was something which forbid Mesum^{ra} from observing Taqqayiya, otherwise he knew very well the Verse which came for Ammar and his companions, **'but those who were compelled but their hearts were satisfied with Eman (16:106).'**¹⁵⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ شُعَيْبِ الْحَدَّادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ
إِنَّمَا جُعِلَتِ التَّقِيَّةُ لِيُحَقَّنَ بِهَا الدَّمُ فَإِذَا بَلَغَ الدَّمُ فَلَيْسَ تَقِيَّةً

Imam Mohammed Baqir^{asws} said: Taqqayiya has been included in the religion by Allah^{azwj} and His Prophet^{saww} in order to avoid bloodshed of the 'Momineen'¹⁵⁸. However, if bloodshed cannot be averted through observing Taqqayiya then it is forbidden.¹⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُلَّمَا
تَقَارَبَ هَذَا الْأَمْرُ كَانَ أَشَدَّ لِلتَّقِيَّةِ

Imam Abu Abd Allah^{asws} said: Taqqayiya will be observed more strictly nearer the time of appearance of our 'Hujjat^{ajfi}'.¹⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ مُعَمَّرِ بْنِ يَحْيَى بْنِ سَامٍ وَ مُحَمَّدِ بْنِ
مُسْلِمٍ وَ زُرَّارَةَ قَالُوا سَمِعْنَا أَبَا جَعْفَرٍ ع يَقُولُ التَّقِيَّةُ فِي كُلِّ شَيْءٍ يُضْطَرُّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ

Imam Mohammed Baqir^{asws} said: Allah^{azwj} has made Taqqayiya permissible in all those matters, which bring a person under compulsion.¹⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ التَّقِيَّةُ تُرْسُ اللَّهِ
بَيْنَهُ وَ بَيْنَ خَلْقِهِ

Imam Abu Abd Allah^{asws} said: Taqqayiya is a shield between Allah^{azwj} and His people.¹⁶²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمُهِورٍ عَنْ أَحْمَدَ بْنِ حَمَزَةَ عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ
قَالَ أَبُو جَعْفَرٍ ع خَالِطُوهُمْ بِالْبَرَانِيَّةِ وَ خَالِفُوهُمْ بِالْجَوَانِيَّةِ إِذَا كَانَتِ الْإِمْرَةُ صِبْيَانِيَّةً

Imam Mohammed Baqir^{asws} said: During the time of anarchy, keep on socialising (superficially) with your adversaries (in religion) but deep down keep on detesting them.¹⁶³

¹⁵⁷ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 15.

¹⁵⁸ Believers

¹⁵⁹ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 16 (U. vol. 4, pp.144).

¹⁶⁰ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 17 (U. vol. 4, pp.144).

¹⁶¹ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 18 (U. vol. 4, pp.144).

¹⁶² Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 19 (U. vol. 4, pp.144).

¹⁶³ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 20 (U. vol. 4, pp.146).

A 'Momin' saves his life after being forced to be disrespectful:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ زَكْرِيَّا الْمُؤْمِنِ عَنْ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع رَجُلَانِ مِنَ أَهْلِ الْكُوفَةِ أَحَدًا فَقِيلَ لَهُمَا ابْتَئَا مِنْ أَمِيرِ الْمُؤْمِنِينَ فَبَرَّيْ وَاحِدٌ مِنْهُمَا وَابْنُ الْآخَرِ فَخُلِّيَ سَبِيلَ الَّذِي بَرَّيَ وَ قُتِلَ الْآخَرُ فَقَالَ أَمَّا الَّذِي بَرَّيَ فَرَجُلٌ فَقِيهٌ فِي دِينِهِ وَ أَمَّا الَّذِي لَمْ يَبْرَأْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ

The narrator told Imam Mohammed Baqir^{asws}: 'Two Shias from Kufa were arrested by the people belonging to 'Banu Umayya' and they asked them to abuse Amir-ul-Momineen^{asws}. But one of them declined and was killed, the other sent 'Tabarra'¹⁶⁴ on Amir-ul-Momineen^{asws} and was spared'. Imam^{asws} replied: 'The one who performed Tabarra was well versed in religion but the other one made haste in going to 'Jannah' (Paradise).¹⁶⁵

Taqqayiya is the shield of a Momin:

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْمُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ التَّقِيَّةُ ثَرَسُ الْمُؤْمِنِ وَ التَّقِيَّةُ حِزْرُ الْمُؤْمِنِ وَ لَا إِيْمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّ الْعَبْدَ لَيَقْعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثَيْنَا فَيَدِينُ اللَّهَ عَزَّ وَ جَلَّ بِهِ فِيمَا بَيْنَهُ وَ بَيْنَهُ فَيَكُونُ لَهُ عِزٌّ فِي الدُّنْيَا وَ نُورٌ فِي الْآخِرَةِ وَ إِنَّ الْعَبْدَ لَيَقْعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيُذِيعُهُ فَيَكُونُ لَهُ ذُلٌّ فِي الدُّنْيَا وَ يَنْزِعُ اللَّهَ عَزَّ وَ جَلَّ ذَلِكَ النُّورَ مِنْهُ

The narrator says, I heard it from Imam Abu Abd Allah^{asws}: Taqqayiya is the shield of a Momin and a fort of protection. He has no 'Eman' (faith) who is ignorant of Taqqayiya. But those who listen to our^{asws} traditions and share carelessly with others will be humiliated in this world and Allah^{azwj} will remove the light of Eman from their hearts.¹⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ وَدِدْتُ وَ اللَّهُ إِلَيَّ أَفْتَدَيْتُ خَصَلَتَيْنِ فِي الشَّيْعَةِ لَنَا يَبْغُضُ لَحْمَ سَاعِدِي التَّرْقُ وَ قِلَّةَ الْكِتْمَانِ

Imam Ali bin Hussain^{asws} says: 'By Lord^{azwj} I would prefer to give away flesh of my^{asws} wrist if our^{asws} Shias would control their temper and keep our^{asws} matters discreet.¹⁶⁷

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَمَرَ النَّاسُ بِخَصَلَتَيْنِ فَضَيَّعُوهُمَا فَصَارُوا مِنْهُمَا عَلَى غَيْرِ شَيْءٍ الصَّبْرِ وَ الْكِتْمَانِ

Imam Abu Abd Allah^{asws} says: 'People were asked to adopt two qualities but they wasted both opportunities and found nothing in (religion) - one was to remain patient and the other was to keep mysteries (of religion).¹⁶⁸

¹⁶⁴ Showing his disapproval.

¹⁶⁵ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 21.

¹⁶⁶ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 225, H. 23.

بَابُ الْكِتْمَانِ الْكَافِي ج : 2 ص : 222

¹⁶⁷ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 1.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا سُلَيْمَانُ إِنَّكُمْ عَلَى دِينٍ مَنْ كَتَمَهُ أَعَزَّهُ اللَّهُ وَ مَنْ أَدَاعَاهُ أَدَلَّهُ اللَّهُ

Imam Abu Abdullah^{asws} said: 'O Sulaman! You are on that faith, which Allah^{azwj} likes and Gives him honour that keeps its secrets and Humiliates the one who discloses it.¹⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ دَخَلْنَا عَلَيْهِ جَمَاعَةً فَقُلْنَا يَا ابْنَ رَسُولِ اللَّهِ إِنَّا نُرِيدُ الْعِرَاقَ فَأَوْصِنَا فَقَالَ أَبُو جَعْفَرٍ ع لِيُتَّقَوْا شِدِيدَتَكُمْ ضَعِيفَتَكُمْ وَ لِيُعَذَّ غَيْبُكُمْ عَلَى فُقِيرِكُمْ وَ لَا تَبْشُرُوا سِرَّنَا وَ لَا تُذَيِّعُوا أَمْرَنَا وَ إِذَا جَاءَكُمْ عَنَّا حَدِيثٌ فَوَجِّدْتُمْ عَلَيْهِ شَاهِدًا أَوْ شَاهِدَيْنِ مِنْ كِتَابِ اللَّهِ فَخُذُوا بِهِ وَ إِلَّا فَقِفُوا عِنْدَهُ ثُمَّ رُدُّوهُ إِلَيْنَا حَتَّى يَسْتَبِينَ لَكُمْ وَ اَعْلَمُوا أَنَّ الْمُتَنَتِّظَ لِهَذَا الْأَمْرِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ وَ مَنْ أَدْرَكَ قَائِمَنَا فَخَرَجَ مَعَهُ فَقَتَلَ عَدُوَّنَا كَانَ لَهُ مِثْلُ أَجْرِ عِشْرِينَ شَهِيداً وَ مَنْ قُتِلَ مَعَ قَائِمِنَا كَانَ لَهُ مِثْلُ أَجْرِ خَمْسَةِ وَ عِشْرِينَ شَهِيداً

The narrator says, we visited Imam Mohammed Baqir^{asws} and informed him that we were going to Kufa, and requested him^{asws} for a piece of advice. Imam^{asws} replied: "Those among you who are knowledgeable in religion should help those who lack its understanding, and those who are well-off should give helping hand to those who lack resources and (above all) do not disclose our^{asws} mysteries to others. If you hear a tradition attributed to us^{asws} then first try to find one or two proofs from the Quran, only then propagate it otherwise keep quiet about it and send it to us, so that we^{asws} may give you its proofs. And be aware! Whoever would wait for the appearance of our 'Al-Qaim^{ajfi}', he would be rewarded equivalent to establishing the 'Soam' (fast), and if he is so blessed to find that era and joins him^{ajfi} in his 'Kharooj' (effort), and if he succeeds in killing (under command of Imam^{ajfi}) one of our^{asws} opponents **then he gets the reward of a 'Shaheed' (martyred) but if he remains with our 'Al-Qaim' and gets killed by his^{ajfi} enemies then he gets the reward equivalent to 25 'Shuhada' (martyrs)**'.¹⁷⁰

A Momin Must Protect the mysteries of Wilayat:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّهُ لَيْسَ مِنْ اِخْتِمَالِ أَمْرِنَا التَّصَدِيقُ لَهُ وَ الْقَبُولُ فَقَطْ مِنْ اِخْتِمَالِ أَمْرِنَا سِتْرُهُ وَ صِيَانَتُهُ مِنْ غَيْرِ أَهْلِهِ فَأَقْرِئْهُمْ السَّلَامَ وَ قُلْ لَهُمْ رَحِمَ اللَّهُ عَبْدًا اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَى نَفْسِهِ حَدَّثُوهُمْ بِمَا يَعْرِفُونَ وَ اسْتَشْرُوا عَنْهُمْ مَا يُنْكِرُونَ ثُمَّ قَالَ وَ اللَّهُ مَا النَّاصِبُ لَنَا حَرْبًا بِأَشَدَّ عَلَيْنَا مَوْنَةً مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكْرَهُ فَإِذَا عَرَفْتُمْ مِنْ عَبْدِ إِدَاعَةَ فَأَمْسُوا إِلَيْهِ وَ رُدُّوهُ عَنْهَا فَإِنْ قَبِلَ مِنْكُمْ وَ إِلَّا فَتَحَمَّلُوا عَلَيْهِ بِمَنْ يُثْقَلُ عَلَيْهِ وَ يَسْمَعُ مِنْهُ فَإِنَّ الرَّجُلَ مِنْكُمْ يَطْلُبُ الْحَاجَةَ فَيَلْطَفُ فِيهَا حَتَّى تُقْضَى لَهُ فَالْطُّفُو فِي حَاجَتِي كَمَا تَلْطَفُونَ فِي حَوَائِجِكُمْ فَإِنْ هُوَ قَبِلَ مِنْكُمْ وَ إِلَّا فَادْفِنُوا كَلَامَهُ تَحْتَ أَقْدَامِكُمْ وَ لَا تَقُولُوا إِنَّهُ يَقُولُ وَ يَقُولُ فَإِنَّ ذَلِكَ

¹⁶⁸ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 3.

¹⁶⁹ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 2.

¹⁷⁰ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 4.

يُحْمَلُ عَلَيَّ وَ عَلَيْكُمْ أَمَّا وَ اللَّهُ لَوْ كُنْتُمْ تَقُولُونَ مَا أَقُولُ لَأَفَرَزْتُ أَنْكُمْ أَصْحَابِي هَذَا أَبُو حَنِيفَةَ لَهُ أَصْحَابٌ وَ هَذَا الْحَسَنُ الْبَصْرِيُّ لَهُ أَصْحَابٌ وَ أَنَا أَمْرٌ مِنْ قُرَيْشٍ قَدْ وَلَدَنِي رَسُولُ اللَّهِ ص وَ عَلِمْتُ كِتَابَ اللَّهِ وَ فِيهِ تَبَيَّنَ كُلُّ شَيْءٍ بَدَأَ الْخَلْقَ وَ أَمْرَ السَّمَاءِ وَ أَمْرَ الْأَرْضِ وَ أَمْرَ الْأَوَّلِينَ وَ أَمْرَ الْآخِرِينَ وَ أَمْرٌ مَا كَانَ وَ أَمْرٌ مَا يَكُونُ كَأَنِّي أَنْظُرُ إِلَى ذَلِكَ نُصَبَ عَنِّي

The narrator says I heard it from Imam Abu Abd Allah^{asws}: ‘The acceptance of our^{asws} ‘Imamat’ is not only just stating it verbally and testifying it but it’s mysteries should be protected from those who are against us^{asws}. Our^{asws} traditions should not be transmitted to them. We^{asws} send our ‘Salam’ to our followers and may Allah’s special blessings be upon them who, in the state of Taqqayiyya, show friendly behaviour to our^{asws} opponents. You should only state those of our statements to them, which they find easier to verify from the Quran but withhold the rest of our teachings from them. By Allah^{azwj}! We^{asws} are more harmed by our^{asws} those followers who volunteer to propagate our teachings to our adversaries as compared to those ‘Nasabi’¹⁷¹ who harbour excessive animosity against us^{asws}. When you recognise such a person who is spreading our teachings carelessly than one of our^{asws} followers should approach him and try to convince him to stop doing so. If he does not listen to you then you try to find someone who has more influence over him so that he may be stopped from exercising it. If some of them come to you for seeking help, you better keep on helping them so that they remain kind to you. Thus for our^{asws} sake, keep on favouring them, as you would help them for your own reasons, so that they give up communicating our teachings to others, if they still continue then just abandon them and don’t tell others that they are communicating and spreading our^{asws} traditions. This approach is better for both you and me^{asws}. By Allah^{azwj}! If you have acted upon it then I would count you among my^{asws} close companions. Here, I see Abu Hanifa and his companions and there Hassan Basari and his followers, they all act on their false Fatawa but you people, although recognise me as ‘Hashami’, descendent of the Prophet^{saww} and admit I^{asws} have the knowledge of the Divine Books of Allah^{azwj}, which contains the complete information from the beginning of the universe, what is between the skies and the earth and the ‘Amr’ regarding the first ones and the last ones and all that would happen in the future, as it is all in front of me^{asws} but you still do not act on my instructions.¹⁷²

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي مَا زَالَ سِرُّنَا مَكْتُومًا حَتَّى صَارَ فِي يَدَيَّ وَ لِدِ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَ قُرَى السَّوَادِ

Imam Abu Abd Allah^{asws} says: Our mysteries have always remained discreet but the sons of ‘Keysan’ (descendants of Mukhtar) started disclosing those to others by taking them to every single street and village.¹⁷³

¹⁷¹ Enemies of Ahl Al-Bayt^{asws}

¹⁷² Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 5.

¹⁷³ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 6.

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَاللَّهِ إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعُهُمْ وَ أَفْقَهُهُمْ وَ أَكْتَمُهُمْ لِحَدِيثِنَا وَ إِنَّ أَسْوَأَهُمْ عِنْدِي حَالاً وَ أَمَقَّتَهُمْ لِلَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَ يُرْوَى عَنْنَا فَلَمْ يَقْبَلْهُ اسْتِمَارَ مِنْهُ وَ حَذَّاهُ وَ كَفَّرَ مَنْ دَانَ بِهِ وَ هُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَ إِلَيْنَا أُسِيدَ فَيَكُونُ بِذَلِكَ خَارِجاً عَنْ وَلَايَتِنَا

Imam Mohammed Baqir^{asws} says: ‘My favourite among my companions is one who refrains from indulging in the forbidden, has more recognition of our ‘Amr’, and who hides our traditions from our adversaries. But the worst among our^{asws} followers is that who hears a tradition ascribed from us^{asws} but then does not accepts it and acts arrogantly and also rejects what he has already heard, without allowing for any allowance that the tradition may belong to us^{asws} and a reference to that tradition originates from us^{asws}. This person is rejected from our Wilayat^{174, 175}

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ حَرِيزٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُعَلَّى اكْتُمْنَا أَمْرَنَا وَ لَا تُدْعُهُ فَإِنَّهُ مَنْ كَتَمَ أَمْرَنَا وَ لَمْ يَدْعُهُ أَعَزَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ جَعَلَهُ نُوراً بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ يَقُودُهُ إِلَى الْجَنَّةِ يَا مُعَلَّى مَنْ أَدَاعَ أَمْرَنَا وَ لَمْ يَكْتُمْهُ أَذَلَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ نَزَعَ النُّورَ مِنْ بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ وَ جَعَلَهُ ظُلْماً يَقُودُهُ إِلَى النَّارِ يَا مُعَلَّى إِنَّ التَّقِيَّةَ مِنْ دِينِي وَ دِينِ آبَائِي وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ يَا مُعَلَّى إِنَّ اللَّهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ يَا مُعَلَّى إِنَّ الْمُدْبِعَ لِأَمْرِنَا كَالْجَاوِدِ لَهُ

Imam Abu Abdullah^{asws} said: ‘O Muallah! Try to hide our ‘Amr’ (teachings) and don’t disclose it to others. Whoever would hide our Amr and keep it secure then Allah^{azwj} will Bless him with honour in this world and by creating a ‘Noor’ (illumination) between his two eyes in the Hereafter, which would guide him to the Paradise. However, that who would disclose our Amr will be subjected to humiliation in this world and Allah^{azwj} will withdraw the Noor from middle of his eyes in the Hereafter and darkness would drag him into the Fire. O Muallah! Taqqayiyya is the religion of my ancestors^{asws} and myself^{asws} and he who does not observe Taqqayiyya is well outside the boundaries of the faith. O Muallah! Allah^{azwj} likes the hidden submission the same way as He^{azwj} Likes it to be demonstrated. O Moallah! The discloser of our^{asws} ‘Amr’ is similar to one who rejects our^{asws} ‘Haq’ (rights).¹⁷⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَخْبَرْتُ بِمَا أَخْبَرْتُكَ بِهِ أَحَدًا قُلْتُ لَا إِلَّا سُلَيْمَانَ بْنِ خَالِدٍ قَالَ أَحْسَنْتَ أَمَا سَمِعْتَ قَوْلَ الشَّاعِرِ فَلَا يَغْدُونُ سِرِّي وَ سِرُّكَ ثَالِثًا أَلَا كُلُّ سِرٍّ جَاوَزَ اثْنَيْنِ شَائِعٌ

Imam Abu Abd Allah^{asws} said to one of his companions: ‘The news, which I had communicated to you, should be treated with confidentiality’. I replied, ‘I only told that to Sulman bin Khalid and no one else’. Imam^{asws} replied: ‘This is fine.

¹⁷⁴ Our guardianship.

¹⁷⁵ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 7.

¹⁷⁶ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 8.

Have you not heard the verses of a poet? The secret of you and me should never go to the third one, Beware! If it had gone beyond the two of us then it would have reached seven.¹⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَ عَنْ مَسْأَلَةٍ فَأَبَى وَ أَمْسَكَ ثُمَّ قَالَ لَوْ أُعْطِينَاكُمْ كُلَّمَا تُرِيدُونَ كَانَ شَرًّا لَكُمْ وَ أَخَذَ بِرَقَبَةِ صَاحِبِ هَذَا الْأَمْرِ قَالَ أَبُو جَعْفَرٍ عَ وَلَايَةُ اللَّهِ أَسْرَهَا إِلَى جَبْرِئِيلَ عَ وَ أَسْرَهَا جَبْرِئِيلُ إِلَى مُحَمَّدٍ صَ وَ أَسْرَهَا مُحَمَّدٌ إِلَى عَلِيِّ عَ وَ أَسْرَهَا عَلِيٌّ إِلَى مَنْ شَاءَ اللَّهُ ثُمَّ أَنْتُمْ تُذَيِّعُونَ ذَلِكَ مِنَ اللَّيْلِ أَمْسَكَ خَزَفًا سَمِعَهُ قَالَ أَبُو جَعْفَرٍ عَ فِي حِكْمَةِ آلِ دَاوُدَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكًا لِنَفْسِهِ مُقْبِلًا عَلَى شَأْنِهِ عَارِفًا بِأَهْلِ زَمَانِهِ فَاتَّقُوا اللَّهَ وَ لَا تُذَيِّعُوا حَدِيثَنَا فَلَوْ لَا أَنَّ اللَّهَ يَدْفَعُ عَنْ أَوْلِيَائِهِ وَ يَنْتَقِمُ لِأَوْلِيَائِهِ مِنْ أَعْدَائِهِ أَمَا رَأَيْتَ مَا صَنَعَ اللَّهُ بِآلِ بَرْمَكٍ وَ مَا انْتَقَمَ اللَّهُ لِأَبِي الْحَسَنِ عَ وَ قَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى خَطَرٍ عَظِيمٍ فَدَفَعَ اللَّهُ عَنْهُمْ بِوَلَايَتِهِمْ لِأَبِي الْحَسَنِ عَ وَ أَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفَرَاعِنَةِ وَ مَا أَمَهَلَ اللَّهُ هُمْ فَعَلَيْكُمْ بِتَقْوَى اللَّهِ وَ لَا تُعْرِثُكُمْ الْحَيَاةُ الدُّنْيَا وَ لَا تَعْتُرُوا بِمَنْ قَدْ أَمَهَلَ لَهُ فَكَانَ الْأَمْرُ قَدْ وَصَلَ إِلَيْكُمْ

The narrator says, I asked from Imam Ali Raza^{asws} about an incident but Imam^{asws} declined to answer my question and remained quiet. However, after a pause, Imam^{asws} said: 'If I tell you what you have asked about then it will become problematic for both of us. My grandfather Imam Mohammed Baqir^{asws} said: 'Allah^{azwj} sent down Inspiration through Gabriel^{as} who delivered it to Rasool-Allah^{saww} 'regarding everything' that would happen until the day of Judgement. Rasool-Allah^{saww} told all of it discreetly to Imam Ali^{asws} and Amir-ul-Momineen^{asws} told it to whomever he^{asws} found trustworthy, but you people have the intentions of disclosing it (through me^{asws}). I do not see anyone among you who would refrain from telling it (our mysteries) to others'. Imam Mohammed Baqir^{asws} further added: 'It was of paramount importance within the governments of the descendants of Dawood^{as} to make it mandatory for the believers to control their egoistic desires, observe strict self-discipline and to recognise (spiritually) the people of their time. Thus, fear Allah^{azwj} and don't publicise our^{asws} traditions. Allah^{azwj} will Himself repel all troubles from His 'Walis' (Nominees^{asws}) and take revenge from their^{asws} enemies. Did you not see what Allah^{azwj} did to the 'Mara-e-Mecca' (the enemies of the children of Prophet^{saww})? And how He^{azwj} punished the enemies of Imam Musa-e-Kazim^{asws}? And how Allah^{azwj} deflected the dangers from the family of Ashash (who were shias and followers of Imam Musa-e-Kazim^{asws}). You have only seen these Pharaohs (Bani Abbas^{la}) in the Iraq to whom Allah^{azwj} has given a temporary freedom. So, neither be deceived by the life of this world nor by the lives of those who have been given a respite by Allah^{azwj}. Surely, one day this government will reach you'.¹⁷⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوُشَاءِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ صَ طُوبَى لِعَبْدٍ نُومَةٍ عَرَفَهُ اللَّهُ وَ لَمْ يَعْرِفْهُ النَّاسُ أُولَئِكَ مَصَابِيحُ الْهُدَى وَ يَنَابِيعُ الْعِلْمِ يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ لَيْسُوا بِالْمَدَائِيعِ الْبُذْرِ وَ لَا بِالْخَفَاةِ الْمُرَائِيْنَ

¹⁷⁷ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 9.

¹⁷⁸ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 10.

It is reported from Imam Abu Abdullah^{asws} that ‘Rasool-Allah^{saww} said: There is a good news about that fellow who is known to Allah^{azwj} but people do not recognise him (who carefully observes his faith), these people are the lamp poles of guidance and flowing springs of religion, through them Allah^{azwj} removes the darkness of troubles, they are neither among the disclosers of hidden mysteries of faith nor fame greedy illiterates.¹⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طُوبَى لِكُلِّ عَبْدٍ نُومَةٍ لَا يُؤْبَهُ لَهُ يَعْرِفُ النَّاسَ وَ لَا يَعْرِفُهُ النَّاسُ يَعْرِفُهُ اللَّهُ مِنْهُ بِرِضْوَانٍ أُولَئِكَ مَصَابِيحُ الْهُدَى يَنْجَلِي عَنْهُمْ كُلُّ فِتْنَةٍ مُظْلِمَةٍ وَ يُفْتَحُ لَهُمْ بَابُ كُلِّ رَحْمَةٍ لَيْسُوا بِالْبُدْرِ الْمَذَابِيعِ وَ لَا الْجُفَاءِ الْمُرَائِينَ وَ قَالَ قُولُوا الْخَيْرَ تُعْرِضُوا بِهِ وَ اعْمَلُوا الْخَيْرَ تَكُونُوا مِنْ أَهْلِهِ وَ لَا تَكُونُوا عُجَلًا مَذَابِيعَ فَإِنَّ خِيَارَكُمْ الَّذِينَ إِذَا نُظِرَ إِلَيْهِمْ ذُكِرَ اللَّهُ وَ شِرَارُكُمْ الْمَشَاءُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْمُتَبَعُونَ لِلْبُرَاءِ الْمَعَايِبِ

Imam Abu Abdullah^{asws} reports from Amir-ul-Momineen^{asws}: ‘Good news is for that who remains unrecognised and anonymous and does not care if people know about him or ignore him, he is not known to people but Allah^{azwj} Makes him praiseworthy (as and when He^{azwj} Decides). These people are the light of guidance, through them the darkness of evils is brought to light and the doors of Divine blessings are opened through them. They neither disclose mysteries of the faith, nor engage in backbiting and nor behave like self-portraying ignorant. Imam Ali^{asws} also said: Iterate noble words so that you get associated with them and perform ‘Amal al-Khair’ (fruit bearing deeds) and try to be worthy of these rather than to be recognised among the hyperactive and backbiters. Among you, the pious people are those who would remind you Allah^{azwj} upon coming in contact but the worst ones are those who are indulged in backbiting, creating differences among friends and picking up faults of others’ slip-ups.¹⁸⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ أَخْبَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كُفُّوا أَلْسِنَتَكُمْ وَ الزُّمُوا بِيُوتَكُمْ فَإِنَّهُ لَا يُصَيِّبُكُمْ أَمْرٌ تَخْشَوْنَ بِهِ أَبَدًا وَ لَا تَزَالُ الرِّيَاسَةُ لَكُمْ وَقَاءً أَبَدًا

Imam Abu Abdullah^{asws} said: ‘Control your tongues by applying Taqqayiya and quietly stay at home (meaning don’t fight with your opponents) so that you are saved from the ever-lasting troubles. Wait until the time of standing of the ‘Qaim^{ajfi}’, the sect of Zadiya have unsheathed their swords and initiated wars, leave these troubles for them, as per their ideology and you had better stay out of it.¹⁸¹

عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْحَسَنِ ص قَالَ إِنْ كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ فَإِنْ اسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ فافْعَلْ قَالَ وَ كَانَ عِنْدَهُ إِنْسَانٌ فَتَدَاكُرُوا الْإِدَاعَةَ فَقَالَ احْفَظْ لِسَانَكَ تُعَرَّ وَ لَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِ رَقَبَتِكَ فَتَذَلَّ

Imam Musa-e-Kazim^{asws} said: ‘If you hold something in your one arm don’t let the other arm know about it (implying the best Taqqayiya practice). There was

¹⁷⁹ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 11

¹⁸⁰ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 12

¹⁸¹ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 13

someone present in the audience who was known to be the discloser of Ahl Al-Bayt^{asws}'s teachings to others, so Imam^{asws} told him: 'You had better control your tongue so that you are respected and don't let others drag you by your neck and make you an object of humiliation'.¹⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ أَمْرَنَا مَسْئُورٌ مُقْتَعٌ بِالْمِثَاقِ فَمَنْ هَتَكَ عَلَيْنَا أَذْلَهُ اللَّهُ

Imam Abu Abd Allah^{asws} said: Our mysteries should be kept and never be revealed until the appearance of Our 'Al-Qaim^{ajfi}'. However, who tries to disclose it, Allah^{azwj} will certainly humiliate him.¹⁸³

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ مُحَمَّدٍ بْنِ سَعِيدٍ بْنِ غَزْوَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَفْسُ الْمُهْمُومِ لَنَا الْمُعْتَمِّ لِظُلْمِنَا تَسْبِيحٌ وَ هُمٌّ لِأَمْرِنَا عِبَادَةٌ وَ كِتْمَانُهُ لِسِرِّنَا جِهَادٌ فِي سَبِيلِ اللَّهِ قَالَ لِي مُحَمَّدُ بْنُ سَعِيدٍ أَكْتُبْ هَذَا بِالذَّهَبِ فَمَا كَتَبْتُ شَيْئاً أَحْسَنَ مِنْهُ

The narrator says that I have heard it from Imam Abu Abdullah^{asws}: 'If someone with each breadth reflects heartache for the appearance of our 'Al-Qaim^{ajfi}' and shows tenderness on our 'Mazlumiya' (oppression) then it is equivalent to the remembrance of Allah^{azwj} 'Tasbe' and showing grief in our matter is similar to worshipping, and protecting our mysteries is like going for Jihad (holy war) for the pleasure of Allah^{azwj}.' I was then asked by the Imam^{asws} to write it in gold. I have never written anything better than this in my whole life.¹⁸⁴

The Ten Companions:

و قال بعض المخالفين بحضرة الصادق ع لرجل من الشيعة ما تقول في العشرة من الصحابة قال أقول فيهم الخير الجميل الذي يحيط الله به سيئاتي و يرفع به درجاتي. قال السائل الحمد لله على ما أنقذني من بغضك كنت أظنك رافضياً تبغض الصحابة. فقال الرجل إلا من أبغض واحداً من الصحابة، فعليه لعنة الله. قال لعلك تتأول ما تقول (قل فمن) أبغض العشرة من الصحابة. فقال من أبغض العشرة فعليه لعنة الله و الملائكة و الناس أجمعين. فوثب الرجل فقبل رأسه، و قال اجعلني في حل مما قذفتك به من الرفض قبل اليوم. قال [اليوم] أنت في حل و أنت أخي. ثم انصرف السائل. فقال له الصادق ع جودت الله درك لقد عجبت الملائكة في السماوات من حسن توريثك، و تطلقت بما خلصك، و لم تتلم دينك، و زاد الله في مخالفينا غماً إلى غم، و حجب عنهم مراد منتحلي مودتنا في تقيتهم. فقال بعض أصحاب الصادق ع يا ابن رسول الله ما عقلنا من كلام هذا إلا موافقة صاحبنا لهذا المتعنت الناصب فقال الصادق ع لئن كنتم لم تفهموا ما عني فقد فهمناه نحن، و قد شكر الله له. إن ولينا الموالي لأولائنا المعادي لأعدائنا إذا ابتلاه الله بمن يمتحنه من مخالفيه وفقه لجواب يسلم معه دينه و عرضه، و يعظم الله بالتقية ثوابه إن صاحبكم هذا

¹⁸² Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 14

¹⁸³ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 15

¹⁸⁴ Al-Kafi, Kitab-e-Eman wal Kufr, Chpt, 226, H. 16

قال من عاب واحدا منهم فعليه لعنة الله. أي من عاب واحدا منهم هو أمير المؤمنين علي بن أبي طالب ع. و قال في الثانية من عابهم أو شتمهم فعليه لعنة الله. و قد صدق لأن من عابهم فقد عاب عليا ع، لأنه أحدهم، فإذا لم يعب عليا ع و لم يذمه فلم يعيهم، و إنما عاب بعضهم. [و لقد كان حزقيل المؤمن مع قوم فرعون الذين وشوا به إلى فرعون مثل هذه التورية، كان حزقيل يدعوهم إلى توحيد الله و نبوة موسى و تفضيل محمد رسول الله ص على جميع رسل الله و خلقه، و تفضيل علي بن أبي طالب ع و الخيار من الأئمة على سائر أوصياء النبيين و إلى البراءة من ربوبية فرعون. فوشى به الواشون إلى فرعون، و قالوا إن حزقيل يدعو إلى مخالفتك، و يعين أعداءك على مضادتك. فقال لهم فرعون إنه ابن عمي و خليفتي على ملكي و ولي عهدي، إن فعل ما قلت، فقد استحق أشد العذاب على كفره لنعمتي، و إن كنتم عليه كاذبين، فقد استحققتكم أشد العذاب لإيثاركم الدخول في مسأته فجاء بحزقيل و جاء بهم، فكاشفوه، و قالوا أنت تبحد ربوبية فرعون الملك و تكفر نعماءه فقال حزقيل أيها الملك هل جربت علي كذبا قط قال لا. قال فسلهم من ربحهم قالوا فرعون [هذا]. قال لهم و من خالفكم قالوا فرعون هذا. قال لهم و من رازقكم، الكافل لمعايشكم، و الدافع عنكم مكارهكم قالوا فرعون هذا. قال حزقيل أيها الملك فأشهدك، و [كل] من حضرك أن ربحهم هو ربي و خالقهم هو خالقي، و رازقهم هو رازقي، و مصلح معايشهم هو مصلح معايشي، لا رب لي و لا خالق و لا رازق غير ربحهم و خالقهم و رازقهم. و أشهدك و من حضرك أن كل رب و خالق و رازق سوى ربحهم و خالقهم و رازقهم فأنا بريء منه و من ربوبيته، و كافر بإلهيته. يقول حزقيل هذا، و هو يعني أن ربحهم هو الله ربي» و هو لم يقل إن الذي قالوا هو أنه ربحهم هو ربي و خفي هذا المعنى على فرعون و من حضره و توهّموا أنه يقول فرعون ربي و خالقي و رازقي. فقال لهم يا رجال السوء و يا طلاب الفساد في ملكي، و مريدي الفتنة بيني و بين ابن عمي، و هو عضدي، أنتم المستحقون لعذابي لإرادتكم فساد أمري و هلاك ابن عمي، و الفت في عضدي. ثم أمر بالأوتاد، فجعل في ساق كل واحد منهم وتد، و في صدره وتد، و أمر أصحاب أمشاط الحديد، فشققوا بها لحومهم من أبدانهم. فذلك ما قال الله تعالى فَوَقَّاهُ اللَّهُ يعني حزقيل سَيِّئَاتٍ مَا مَكَّرُوا [به لما وشوا به إلى فرعون ليهلكوه] وَ حَاقَ بِآلِ فِرْعَوْنَ [حل بهم] سُوءُ الْعَذَابِ و هم الذين وشوا بحزقيل إليه لما أوتد فيهم الأوتاد و مشط عن أبدانهم لحومها بالأمشاط

Once an opponent of Shias, asked from a companion of Imam Jafar-e-Sadiq^{asws}, in the presence of Imam^{asws}: 'What do you say about the 'Ashab-e-Ashra' (the ten companions)¹⁸⁵? (The Momin) replied: I remember them with 'Khayr-e-Jameel' (beautiful reward) for which I expect Allah^{azwj} to pardon my sins and raise my spiritual status.¹⁸⁶ Upon listening to his replied, the person who had asked the question said: 'I am thankful to Allah^{azwj} who has liberated me from holding grudges against you, as I used to count you among those companions whom I considered 'Rafazi' (deniers). The Momin replied (while further emphasising his earlier statement): May Allah^{azwj}'s curse be upon that who holds animosity against 'one' of them. The opponent then said: 'Maybe you could elaborate on this; what do you say about the one who would harbour grudges against the 'Ashab-e-Ashara'? The Momin replied: May Allah^{azwj}, His angels and all people's curse be upon him who holds animosity against the 'Ashab-e-Ashra'. The opponent got excited upon listening to him and got up and rushed to the Momin

¹⁸⁵ Some Muslims take 10 companions under the tree as the righteous ones, "Indeed, Allah was pleased with the believers when they gave their pledge to you (O Muhammad) under the tree. He knew what was in their hearts and He sent down calmness and tranquillity upon them..." [48:18]

¹⁸⁶ 356 تفسير الإمام العسكري ص : (pp. 318)

and after kissing his forehead said: Please forgive me! I have wrongly blamed you 'Rafazi', I was wrong, I admit my mistake so please excuse me. The Momin replied: 'Yes, I have forgiven you, you are my brethren'. After some time, the opponent left the gathering and after his departure, Imam^{asws} praised that Momin as: 'May Allah^{azwj} give you the best reward, you gave an excellent reply, which has also astonished the angels in the heavens. Allah^{azwj} has inflicted our opponents with the troubles and pains but has inscribed the benefits of our followers (from opponents) through the Taqqayiya'.

Some of the companions, however, raised their concern by saying, 'We find this Momin's statement in harmony with that Nasabi¹⁸⁷. Imam^{asws} replied: If you were unable to comprehend his replies, then I will explain those to you but remember, Allah^{azwj} is very pleased with him. (Be aware)! Our friend is that who adores our friends and opposes our foes. And when Allah^{azwj} Tests him under those circumstances when our adversaries corner him, Allah^{azwj} Helps him in giving appropriate replies to his opponents so that the integrity of the religion is ensured and his respect is safeguarded. Allah^{azwj} has Given him an enormous reward for observing Taqqayiya.

Now, listen, your fellow Momin had said earlier, whoever would hold animosity against the 'One' of them would be cursed by Allah^{azwj}, implying whoever tries to find faults on 'One' of them by that he meant Amir-ul-Momineen Ali bin Abi Talib^{asws} ¹⁸⁸, and the second time he said, whoever would denounce or abuse these 'ten' then Allah^{azwj} may curse him. This is again true, since whoever would reject all ten then it means he indeed rejects Amir-ul-Momineen^{asws}, since they have included Amir-ul-Momineen^{asws} among the 'ten'. And when Imam Ali^{asws} was neither denounced nor rejected that means all of them are not but some of them could be classified as culprits (the adversaries of Amir-ul-Momineen^{asws}).

Also, Kharqeel, who was from the Momin from the children of Pharaohs, adopted the same stance (Taqqayiya), when being accused of rejecting the Pharaoh. He used to invite people to the One God, Moses^{as} as His^{azwj} Prophet and Muhammad^{saww}, the last Prophet^{saww} who would be the chiefs of all Prophets^{as} and Ali ibn Abi Talib^{asws} and all the infallibles ^{asws} among his^{asws} descendants ^{asws} who would have elevated status among the vicegerents of all the Prophets^{as}. Whereas rejecting the claims of Pharaoh to be at the level of 'Rubuwiyyat' (being the sustainer). The backbiters took the matter to Pharaoh and told him that Kharqeel asks them to turn against him and supports his enemies. Pharaoh told them, 'it is very unlikely, since Kharqeel is my first cousin and is my helper in government and is my successor in my kingdom, but if he had done as you have described then he has become unfaithful against my numerous favours. However, if you have lied about him then I will give you severe punishment because of your ill intentions about my cousin'.

Finally, Pharaoh asked them to appear with Kharqeel and prove that he is a traitor. They started to accuse Kharqeel and making allegations that Kharqeel

¹⁸⁷ An enemy of Ahl Al-Bayt^{asws}

¹⁸⁸ As among others, they also include Mola Ali^{asws} in the list of those ten companions who (as per their belief) have been given guarantee to enter Paradise.

denies the 'Rubuwiat' of Pharaoh and has become disloyal to him. Kharqeel then turned to Pharaoh and asked him: O king! Have you ever found me lying about anything?' Pharaoh replied, 'No, I have always found you to be honest'.

Kharqeel then asked him to ask his accusers: Who is their lord? They all replied: Pharaoh! He (Kharqeel) then asked: 'Who is your creator'? They replied: 'Pharaoh!' Asked again: 'Who is your sustainer and protector of your livelihood and eliminator of your troubles'? They replied: 'Yes, it's the Pharaoh'. Then Kharqeel said: 'O king, I make you and all those who are present, as my witness, and say: 'My 'Rab' is the same as their Rab, their creator is also my Creator, Who Gives them sustenance, is also my Sustainer. Who Helps them in correcting their affairs is also my Helper. I have no other 'Rab', Sustainer, Creator other than who is their 'Rab' (Creator) them and Provider of sustenance. And I say it in front of you and all those present, be my witness, I declare that I reject and admonish all other than their 'Rab' and Sustainer.

Kharqeel, therefore indirectly implied that their (actual) Lord is that Who is also my Lord rather than saying the lord whom they have nominated is my lord but said their Lord is my Lord. So, the implicit meanings of Kharqeel's statements remained undisclosed to Pharaoh as well as to the audience and they thought that Kharqeel has admitted Pharaoh is his lord, creator and sustainer. Therefore, Pharaoh turned against the backbiters and told them that they were the devious ones and they tried to incite troubles in his kingdom by creating animosity between him and his staunch supporter and right hand cousin. Therefore, I will punish you for the crime in that you tried to get my cousin killed and tried to stimulate disorder in my kingdom. Later on, metallic nails were hammered into the calf and chests of each backbiter, then black smiths were called in to give them death penalty by disintegrating their bodies who removed their flesh from their bones and cut them into small pieces. This incident has been reported in Quran by Allah^{azwj} as:

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَّا مَكْرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ (40:45)

So Allah protected him from the evil (consequences) of what they planned, and the most evil punishment overtook Pharaoh's people:

و قال رجل لموسى بن جعفر ع من خواص الشيعة و هو يرتعد بعد ما خلا به يا ابن رسول الله ص ما أخوفني أن يكون فلان بن فلان ينافقك في إظهاره اعتقاد وصيتك و إمامتك فقال موسى ع و كيف ذاك قال لأني حضرت معه اليوم في مجلس فلان رجل من كبار أهل بغداد فقال له صاحب المجلس أنت تزعم أن موسى بن جعفر ع إمام دون هذا الخليفة القاعد على سريره فقال له صاحبك هذا ما أقول هذا، بل أزعم أن موسى بن جعفر ع غير إمام و إن لم أكن أعتقد أنه غير إمام، فعلي و على من لم يعتقد ذلك لعنه الله، و الملائكة و الناس أجمعين. فقال له صاحب المجلس جزاك الله خيرا، و لعن [الله] من وشى بك. قال له موسى بن جعفر ع ليس كما ظننت، و لكن صاحبك أفتقه منك، إنما قال إن موسى غير إمام، أي إن الذي هو غير إمام فموسى غيره، فهو إذا إمام فإنما أثبت بقوله هذا إمامتي، و نفى إمامة غيره. يا عبد الله متى يزول عنك هذا الذي ظننته بأخيك هذا من النفاق تب إلى الله. ففهم الرجل ما قاله، و

اغتم و قال يا ابن رسول الله ما لي مال فأرضيه به، و لكن قد وهبت له شطر عملي كله من تعبدتي، و من صلاتي عليكم أهل البيت، و من لعنتي لأعدائكم. قال موسى بن جعفر ع الآن خرجت من النار

Once a distinct Shia secretly told Imam Musa-e-Kazim^{asws}, whilst his whole body was shaking: O son^{asws} of Prophet^{saww}, I have been extremely shocked by noticing the hypocrisy of that, the son of that. Imam^{asws} asked him to narrate the incident. He said: Today, I was present with him in a gathering organised by a notable from Baghdad. The host asked him: 'Do you accept Musa bin Jafar^{asws} as your Imam while rejecting the one who holds the chair of Kufa? Your follower replied: I am not of the opinion but perceive that Musa bin Jafar is 'Ghayr-e-Imam' (not an imam) and if I am not convinced of him not being the Imam then may Allah^{azwj}'s, all angels and all people's curse be upon me as well as on all those who believe it like me. After listening to this, the host said: May Allah^{azwj} bless you and pleased with you and curse your backbiters. Upon listening to the incident, Imam^{asws} said: His affair is not like what you have gathered, rather your companion is wiser than you. When he had said, Musa bin Jafar is 'Ghayr-e-Imam', he in fact implied that anyone which has claimed to be an Imam while he is not an Imam, Imam Musa bin Jafar^{asws} is 'Ghayr' (stranger) to him, which means that he^{asws} is the real Imam. Thus through these statements, he has endorsed my^{asws} Imamat and rejected this position for my adversary. But, now (I want to know) how your ill feelings against him to be removed? You better repent for this to Allah^{azwj}. The Shia realised his mistake and deeply felt sorry and showed signs of embracement on his conduct and said: O son^{asws} of Prophet^{saww}, I am very poor and has got no wealth to offer to my friend in order to win him back but I am prepared to give him, as a gift, a portion of my worship, which includes sending Salawat on you^{asws} and your^{asws} Ahl Al-Bayt^{asws} and sending curse on your^{asws} enemies. Imam^{asws} replied, now you have been liberated from the hell fire.¹⁸⁹

He who Hides Wilayat of Amir-ul-Momineen^{asws} without Taqqayiya

و سائرهما مما خصه الله تعالى به من فضائله. فهذا من الهدي الذي بينه الله للناس في كتابه، ثم قال أولئك [أي أولئك] الكاتمون لهذه الصفات من محمد ص و من علي ع المخفون لها عن طالبها الذين يلزمهم إبدائها لهم عند زوال التقية يَلْعَنُهُمُ اللَّهُ يَلْعَنُ الْكَاتِمِينَ وَ يَلْعَنُهُمُ اللَّاعِنُونَ. فيه وجوه منها يَلْعَنُهُمُ اللَّاعِنُونَ أنه ليس أحد محققا كان أو مبطلا إلا و هو يقول لعن الله الظالمين الكاتمين للحق، إن الظالم الكاتم للحق ذلك يقول أيضا لعن الله الظالمين الكاتمين، فهم على هذا المعنى في لعن كل اللاعنين، و في لعن أنفسهم. و منها أن الاثنين إذا ضجر بعضهما على بعض و تلاعنا ارتفعت اللعنتان، فاستأذنتا ربهما في الوقوع لمن بعثتا عليه. فقال الله عز و جل للملائكة انظروا، فإن كان اللاعن أهلا للعن و ليس المقصود به أهلا فأنزلوهما جميعا باللاعن. و إن كان المشار إليه أهلا، و ليس اللاعن أهلا فوجهوهما إليه. و إن كانا جميعا لها أهلا، فوجهوا لعن هذا إلى ذلك، و وجهوا لعن ذلك إلى هذا. و إن لم يكن واحد منهما لها أهلا لإيمائهما، و إن الضجر أحوجهما إلى ذلك، فوجهوا اللعنتين إلى اليهود الكاتمين نعت محمد و صفته ص و ذكر علي ع و حليته، و إلى النواصب الكاتمين لفضل علي، و الدافعين لفضله

¹⁸⁹ H. 248, تفسير الإمام العسكري ص : 360

There are numerous attributes which Allah^{azwj} Has specifically reserved for Amir-ul-Momineen^{asws}, and are the sources of guidance which Allah^{azwj} has Described in His^{azwj} Book. And then said: 'أُولَئِكَ' refers to those people who hide the attributions of Muhammad^{saww} and Ali^{asws} and obscure them from those who are their devotees. It becomes compulsory onto them to reveal (these attributes) where 'Taqqayiya' does not apply (where there is no compulsion). For these people 'يَلْعَنُهُمُ اللَّهُ' Allah^{azwj} Sends 'Laanat' (curses), meaning those who had hidden the attributes (Amir-ul-Momineen^{asws}) get Allah^{azwj} 's curses, 'يَلْعَنُهُمُ اللَّاعِنُونَ' and are including those who join in sending curses. It (curse) has many forms. The first of which is that one when all those who send curses are together in 'cursing', meaning everyone regardless of if he is on the Just path or not would say may Allah^{azwj} 's curse be upon those cruel people who have hidden away His Clear Proofs and Verses, under these circumstances they are targeted by every one's curse and even including their own ones. The second type of 'Laanat' is that when two people fall out with each other and start sending the curse, in that case 'Laanat' from both of them ascend to the skies and asks for the permission of Allah^{azwj} to inflict the targeted one. Allah^{azwj} at that point Asks His angels to see if the sender of the 'Laanat' himself is worthy of being cursed, if he first one is and the second one is not then divert both 'Laanat' on the former. But if the former is not worthy of receiving it and the latter one is then divert 'Laanat' of the both towards the latter person. However, if both of them are worthy of receiving the 'Laanat' then inflict both of them with each other's 'Laanat'.

If both of them are not worthy of 'Laanat' as a Momin and are cursing each other due to being angry and have ill feelings against each other, in this case ascend their 'Laanat' on those Jews who hide and object the praise, 'dhikr'¹⁹⁰ and attributes of Muhammad^{saww} and Ali^{asws} as well as on those 'Nasabis'¹⁹¹ who hide the Divine status of Ali^{asws} and deny his^{asws} attributes.¹⁹²

Observe Taqqayiya for Yourself as well as for the Sake of Your Brethren:

قوله عز و جل وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ قَالَ الإمام ع وَ إِلَهُكُمْ الَّذِي أَكْرَمَ مُحَمَّدًا ص وَ عَلِيًّا ع بالفضيلة وَ أَكْرَمَ آلَهُمَا الطَّيِّبِينَ بالخلافة، وَ أَكْرَمَ شِيعَتَهُم بِالرُّوحِ وَ الرِّيحَانِ وَ الْكَرَامَةِ وَ الرِّضْوَانِ إِلَهٌ وَاحِدٌ لَا شَرِيكَ لَهُ وَ لَا نَظِيرَ وَ لَا عَدِيلَ. لَا إِلَهَ إِلَّا هُوَ الْخَالِقُ، الْبَارِئُ، الْمَصْصُورُ، الرَّازِقُ، الْبَاسِطُ، الْمَغْنِي، الْمَفْقَرُ، الْمَعَزُ، الْمَذِلُّ. الرَّحْمَنُ يَرْزُقُ مُؤْمِنَهُمْ وَ كَافِرَهُمْ، وَ صَالِحَهُمْ وَ طَالِحَهُمْ، لَا يَقْطَعُ عَنْهُمْ مَوَادَّ فَضْلِهِ وَ رِزْقَهُ، وَ إِنْ انْقَطَعُوا عَنْهُمْ عَنْ طَاعَتِهِ. الرَّحِيمُ بَعَادَهُ الْمُؤْمِنِينَ مِنْ شِيعَةِ آلِ مُحَمَّدٍ ص وَسِعَ لَهُمْ فِي التَّقِيَّةِ يَجَاهِرُونَ بِإِظْهَارِ مَوَالَاةِ أَوْلِيَاءِ اللَّهِ وَ مَعَادَاةِ أَعْدَائِهِ إِذَا قَدَرُوا، وَ يَسْتَرُونَهَا إِذَا عَجَزُوا قَالَ رَسُولُ اللَّهِ ص وَ لَوْ شَاءَ لَحَرَّمَ عَلَيْكُمُ التَّقِيَّةَ، وَ أَمَرَكُمْ بِالصَّبْرِ عَلَى مَا يَنَالُكُمْ مِنْ أَعْدَائِكُمْ عِنْدَ إِظْهَارِكُمُ الْحَقَّ. أَلَا فَأَعْظَمُ فَرَائِضِ اللَّهِ تَعَالَى عَلَيْكُمْ بَعْدَ فَرَضِ مَوَالَاتِنَا وَ مَعَادَاةِ أَعْدَائِنَا اسْتِعْمَالَ التَّقِيَّةِ عَلَى

¹⁹⁰ Mentioning and repeating of elevated status

¹⁹¹ Who hold grudges against Amir-ul-Momineen^{asws} and Ahl Al-Bayt^{asws}

¹⁹² 571، تفسير الإمام العسكري ص : 333. H.

أنفسكم و إخوانكم [و معارفكم، و قضاء حقوق إخوانكم] في الله. ألا و إن الله يغفر كل ذنب بعد ذلك و لا يستقصي. فأما هذان فقل من ينجو منهما إلا بعد مس عذاب شديد، إلا أن يكون لهم مظالم على النواصب و الكفار، فيكون عذاب هذين على أولئك الكفار و النواصب قصاصا بما لكم عليهم من الحقوق، و ما لهم إليكم من الظلم، فاتقوا الله و لا تعرضوا لمقت الله بترك التقية، و التقصير في حقوق إخوانكم المؤمنين

And your Lord is the only Lord and there is no lord except the One Who is most Beneficent and Merciful. Imam Hasaan Askari^{asws} says, 'و إلهكم' means that is your Lord who has blessed Muhammad^{saww} and Ali^{asws} with elevated status has designated their pure and Pious progeny with the 'caliphate' and their follower shias with the fragrance and politeness and have awarded them charismatic character. 'إله واحد' (means) that there is no one worthy of worship except Him^{azwj}, Who is the Creator, the Crafter, the Painter, the Provider of sustenance, the Provider of relief, , the Provider of Status, The Enhancer, the 'Moiza and Muzeel'¹⁹³ and 'الرحمن' the most Merciful, such Merciful that He gives sustenance to all, to the Kafir, to the Momin, to the righteous and the wrong doers alike and does not stop His^{azwj} Favours and sustenance to them even if they cease obeying Him^{azwj} and following His^{azwj} Commands.

'الرحيم' Allah^{azwj} is extremely kind to His^{azwj} Momin servants who are the Shias of Alay Muhammad^{asws} to the extent that He Has Made provision for them to observe 'Taqqayiya', under compulsion so that they can hide their faith. And Rasool Allah said: Allah^{azwj} could have Made Taqqayiya unlawful for you; in that case, you had to tolerate the cruelties of the Kufr with patience and calmness. but O our followers and Shias! Since, Allah^{azwj} has Made it compulsory on you to love us^{asws} and hold animosity against our^{asws} enemies then the most obligatory act upon you is to practice Taqqayiya not only for your own sake but also for your fellow brethren.

Be aware! After these obligations, Allah^{azwj} will Forgive all the sins and will reduce punishment of the sins (if required), except for the following two 'Amr' (Commands), from which no one will be spared until after being subjected to severe punishment. However, unless cruelties were committed against the non-believers and enemies of Ahl Al-Bayt^{asws}, in that case the punishment of the Momineen's sin will be credited against the usurping of your rights by the non-believers and the enemies of Ahl Al-Bayt^{asws}, it will happen only when you have not committed any aggression against them (the non-believers and the enemies of the Ahl Al-Bayt^{asws}). So, you better fear Allah^{azwj} and never ever abandon Taqqayiya and don't invite Allah^{azwj}'s wrath by usurping the rights of your fellow Momineen.¹⁹⁴

¹⁹³ Names of Allah^{azwj}

¹⁹⁴ H.336, تفسير الإمام العسكري ص: 574

The Ibadah, the Wilayat and the Sins:

قال رسول الله ص من صلى الخمس كفر الله عنه من الذنوب ما بين كل صلاتين، و كان كمن على بابه نهر جار يغتسل فيه كل يوم خمس مرات [و] لا يبقى عليه من الدرن شيئا إلا الموبقات التي هي جحد النبوة و الإمامة أو ظلم إخوانه المؤمنين أو ترك التقية حتى يضر بنفسه و بإخوانه المؤمنين

Rasool Allah^{asws} said: When one offers five Salats in a day, Allah^{azwj} erases those of his sins, which he had committed between the two prayers. His example is similar to that person who bathes himself five times a day in a canal, which flows on his doorsteps, and rinse him in a way that no dirt remains on his body. However, except for those sins which would 'kill their committers' 'إلا الموبقات', (can never be forgiven against acts of worship) i.e., denying 'Rasalat and Imamah'¹⁹⁵, to hurt a fellow Momin brethren or to abandon Taqqayiya under those conditions when its termination causes harm to himself or his Momin brethren.¹⁹⁶

قال علي بن الحسين ع قال رسول الله ص ما من عبد و لا أمة زال عن ولايتنا، و خالف طريقتنا، و سمى غيرنا بأسمائنا و أسماء خيار أهلنا الذي اختاره الله للقيام بدينه و دنياء، و لقبه بألقابنا و هو لذلك يلقبه معتقدا، لا يحمله على ذلك تقية خوف، و لا تدبير مصلحة دين، إلا بعثه الله يوم القيامة و من كان قد اتخذ من دون الله وليا، و حشر إليه الشياطين الذين كانوا يغوونه. فقال [له] يا عبدي أربا معي، هؤلاء كنت تعبد و إياهم كنت تطلب فمنهم فاطلب ثواب ما كنت تعمل، لك معهم عقاب إجرائك. ثم يأمر الله تعالى أن يحشر الشيعة المواليون لمحمد و علي و ألهمنا ع ممن كان في تقية لا يظهر ما يعتقده، و ممن لم يكن عليه تقية، و كان يظهر ما يعتقده. فيقول الله تعالى انظروا حسنات شيعة محمد و علي فضاعفوها. قال فيضاعفون حسناتهم أضعافا مضاعفة. ثم يقول الله تعالى انظروا ذنوب شيعة محمد و علي. فينظرون فمنهم من قلت ذنوبه فكانت مغمورة في طاعاته، هؤلاء السعداء مع الأولياء و الأصفياء. و منهم من كثرت ذنوبه و عظمت، فيقول الله تعالى قدموا الذين كانوا لا تقية عليهم من أولياء محمد و علي، فيقدمون. فيقول الله تعالى انظروا حسنات عبادي هؤلاء النصاب الذين اتخذوا الأنداد من دون محمد و علي و من دون خلفائهم، فاجعلوها هؤلاء المؤمنين، لما كان من اغتيالهم لهم بوقيعتهم فيهم، و قصدهم إلى أذاهم فيفعلون ذلك، فتصير حسنات النواصب لشيعتنا الذين لم يكن عليهم تقية. ثم يقول انظروا إلى سيئات شيعة محمد و علي، فإن بقيت لهم على هؤلاء النصاب بوقيعتهم فيهم زيادات، فاحملوا على أولئك النصاب بقدرها من الذنوب التي هؤلاء الشيعة. فيفعل ذلك. ثم يقول الله عز و جل اتوا بالشيعة المتقين لخوف الأعداء، فافعلوا في حسناتهم و سيئاتهم، و حسنات هؤلاء النصاب و سيئاتهم ما فعلتم بالأولين. فيقول النواصب يا ربنا هؤلاء كانوا معنا في مشاهدنا حاضرين، و بأقوالنا قائلين، و لمذاهبنا معتقدين فيقال كلا و الله يا أيها النصاب ما كانوا لمذاهبكم معتقدين، بل كانوا بقلوبهم لكم إلى الله مخالفين، و إن كانوا بأقوالكم قائلين، و بأعمالكم عاملين للتقية منكم معاشر الكافرين، قد اعتدنا لهم بأقوالهم و أفعالهم اعتدانا بأقوال المطيعين و أفعال المحسنين، إذ كانوا بأمرنا عاملين قال رسول الله ص فعند ذلك

¹⁹⁵ Prophethood and Imamah.

¹⁹⁶ [حديث أن الصلوات الخمس كفارة للذنوب]، H. 111، الإمام العسكري ص : 232 (U205)

تعظم حسرات النصاب إذا رأوا حسناتهم في موازين شيعتنا أهل البيت، و رأوا سيئات شيعتنا على ظهور معاشر النصاب، و ذلك قوله عز و جل كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ^{*}

قوله عز و جل يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَ لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَ الْفَحْشَاءِ وَ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Imam Ali^{asws} bin Hussain^{asws} said: 'A man or woman who would abandon our Wilayat, and observe contrary to our practices, and give our^{asws} names and the names of the righteous among Ahl Al-Bayt^{asws} and give our titles to our adversaries and his/her behaviour is exclusively based on his belief rather than under Taqqaiya, or for any religious precaution and strategy then Allah^{azwj} will, in the Hereafter, resurrect him/her with that one who he used to take his wali, who was other than Allah^{azwj}, along with those 'Shayateen'¹⁹⁷ (who he had worshiped) and Allah^{azwj} will ask: O My servant! Is there any god except Me^{azwj}? But you used to worship so and so and direct all your needs to them, you better ask them to give you the reward for your services! Today, I will punish both you and them together.

Subsequent to this, Allah^{azwj} will ask for those who used to submit to the Wilayat of Muhammad^{saww} and Ali^{asws} (Wali as appointed by Him^{azwj}), either openly or discreetly as part of their Taqqaiya. Then the angels will be asked to count their good deeds and increase those after multiplying by a factor, so their rewards will be enhanced several times, then the angels will be asked to scrutinise their sins, thus only few of them will have some minor sins, obscured under the pile of their good deeds. These are the people who will be blessed to join the righteous and pious Ones^{asws}.

However, there will remain still some people who would have enormous weight of sins over their shoulders, at this point Allah^{azwj} will Ask to bring forward those devotees of Muhammad^{saww} and Ali^{asws} who did not face the conditions of Taqqaiya, then Allah^{azwj} will Ask angels to bring forward the 'Nasabis'¹⁹⁸ (enemies of Ahl Al-Bayt^{asws}) who had stopped following Muhammad^{saww} and Ali^{asws} and their^{asws} nominated descendants^{asws} and adhered to their enemies for guidance. Angels will be asked to collect their good deeds and credit those to the Momineen¹⁹⁹. This is due to the reason that when these Momineen would be caught by them these 'Malayeen (cursed ones) used to plan troubles for them and whenever they got an opportunity, these 'Malayeen' used to torture and kill them (Shias). The angels will act accordingly and the good deeds of the 'Nasabis' will be credited to our^{asws} those Shias on whom Taqqaiya was not compulsory²⁰⁰. Allah^{azwj} will ask angles to review the accounts of the Shias and if they still have any sins, then look for those ill talks of the Nasabis which they

¹⁹⁷ Plural of Satan.

¹⁹⁸ Also those who hold grudges against the friends of Ahl Al-Bayt^{asws}, see definition of Nasabi: <http://hubeali.com/articles/who-will-be-successful-in-the-Hereafter-article-english.pdf>

¹⁹⁹ Followers of Ahl Al-Bayt^{asws}

²⁰⁰ There is a tradition of Imam^{asws}, see ref. 49, Taqqaiya was not obligatory on H. Mesum-e-Tammar.

used to direct towards these shias, then transfer the sins of Shias to the Nasabis as a punishment to the latter.

Allah^{azwj} will asked to bring forward those Shias who used to observe Taqqayiya in fear of their enemies (Nasabis) and act similar to what you have done for the earlier shias, for adding good deeds of their enemies and replacing their sins with the Nasabis, At this point, the Nasabis would plead O our Lord! These people used to attend our meetings, agree with our preaching and used to conform to our beliefs. No! A reply will come, certainly not! They never agreed with your beliefs and for the pleasure of Allah^{asws} they would deny you from their heart but stand with you and share your discussions and act as per your traditions purely under Taqqayiya. O the group of non-believers²⁰¹ We^{azwj} have, for their verbal and performed acts rewarded them equal to the good deeds of Our^{azwj} pious and righteous people because they had acted as per My^{azwj} Instructions (observe Taqqayiya).

In sum, when the Nasabis will see their good deeds had gone to the Shias of Ahl Al-Bayt^{asws} and the sins of Shias had been put on their backs they will feel extremely depressed and remorse. Hence Allah^{azwj} Says: ... **Thus will Allah show them their deeds to be intense regret to them...**²⁰². And Says:

O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy. He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.²⁰³

نظر الباقر ع إلى بعض شيعته و قد دخل خلف بعض المخالفين إلى الصلاة و أحس الشيعة بأن الباقر ع قد عرف ذلك منه، فقصدته و قال أعتذر إليك يا ابن رسول الله من صلاتي خلف فلان، فإني أتقيه، و لو لا ذلك لصليت وحدي. قال له الباقر ع يا أخي إنما كنت تحتاج أن تعتذر لو تركت، يا عبد الله المؤمن ما زالت ملائكة السماوات السبع و الأرضين السبع تصلي عليك، و تلعن إمامك ذاك و إن الله تعالى أمر أن تحسب لك صلاتك خلفه للتقية بسبعمئة صلاة لو صليتها وحدك فعليك بالتقية، و اعلم أن الله تعالى يمقت تاركها كما يمقت المتقي منه، فلا ترض نفسك أن تكون منزلتك عند الله كمنزلة أعدائه

Once Imam Mohammed Baqir^{asws} observed one of his^{asws} shias reciting Salat behind a 'Munafiq' (hypocrite), the Shia also saw that the Imam^{asws} had taken notice of him. He later visited Imam^{asws} and tried to give his justification by saying: 'O son^{asws} of Prophet^{saww}! I was compelled to offer congressional prayers, behind so and so Munafiq under Taqqayiya, otherwise I always offer my Salat individually. Imam^{asws} replied: O 'Mard-e-Momin'²⁰⁴! There is no need to give

²⁰¹ Allah^{azwj} would Call Nasabis as non-believers.

²⁰² (2:167) And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ كُنَّا كُنَّا قَتَلْنَا مِنْهُمْ كَمَا تَبَرَّأُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (2:167) يَا أَيُّهَا النَّاسُ كُلُوا مِنَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (2:168) إِنَّمَا يَأْمُرُكُم بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (2:169)

²⁰³ 579: تفسير الإمام العسكري ص: 341 (U 507).

²⁰⁴ Brave and pious followers of Ahl Al-Bayt^{asws}

explanations, (I know it), Surely you had to give justifications if you had evaded it (Taqqayiya). O blessed devotee of Allah^{azwj}!, you are being praised by the angels of seven skies and seven universes through sending 'Darood'²⁰⁵ on you and are cursing the leader of that congressional prayers. Allah^{azwj} has given the reward of that prayer which you have offered under Taqqayiya 700 times more than the one you usually offer alone. You have the obligation to observe Taqqayiya and be aware! Allah^{azwj} has strongly condemned all those who don't observe Taqqayiya in a similar way, as He^{azwj} is also enemy of those who do not believe in it. Thus, you will not like to be standing in the court of Allah^{azwj}, by abandoning Taqqayiya, where Allah^{azwj}'s enemies would be lined up.²⁰⁶

إنه شعر. و بعضهم إنه كهانة لفي شقاقٍ بعيدٍ مخالفة بعيدة عن الحق، كان الحق في شق و هم في شق غيره يخالفه. قال علي بن الحسين ع هذه أحوال من كنتم فضائلنا، و جحد حقوقنا و سمى بأسمائنا، و لقب بألقابنا و أعان ظلمنا على غضب حقوقنا، و مالأ علينا أعداءنا، و التقية [عليكم] لا ترعجه، و المخافة على نفسه و ماله و حاله لا تبعته فاتقوا الله معاشر شيعتنا، لا تستعملوا الهوينا و لا تقية عليكم، و لا تستعملوا المهاجرة و التقية تمنعكم، و سأحدثكم في ذلك بما يردعكم و يعظكم دخل على أمير المؤمنين ع رجلان من أصحابه، فوطئ أحدهما على حية فلدغته، و وقع على الآخر في طريقه من حائط عقرب فلسعته و سقطا جميعا فكأتهما لما بهما يتضرعان و يبكيان، فقبل لأمر المؤمنين ع. فقال دعوهما فإنه لم يحن حينهما، و لم تتم محنتهما فحملا إلى منزليهما، فبقيا عليين اليمين في عذاب شديد شهرين. ثم إن أمير المؤمنين ع بعث إليهما فحملا إليه، و الناس يقولون سيموتان على أيدي الحاملين لهما. فقال لهما كيف حالكما قالوا نحن بألم عظيم، و في عذاب شديد. قال لهما استغفرا الله من [كل] ذنب أداكما إلى هذا، و تعودا بالله مما يحبط أجركما، و يعظم وزركما. قالوا كيف ذلك يا أمير المؤمنين فقال [علي] ع ما أصيب واحد منكما إلا بذنبه أما أنت يا فلان و أقبل على أحدهما فتذكر يوم غمز على سلمان الفارسي رحمه الله فلان و طعن عليه لمولاته لنا، فلم يمنعك من الرد و الاستخفاف به خوف على نفسك و لا على أهلِكَ و لا على ولدك و مالك، أكثر من أنك استحييته، فلذلك أصابك. فإن أردت أن يزيل الله ما بك، فاعتقد أن لا ترى مزرئاً على ولي لنا تقدر على نصرته بظهر الغيب إلا نصرته، إلا أن تخاف على نفسك أو أهلِكَ أو ولدك أو مالك. و قال للآخر فأنت، أفتدري لما أصابك ما أصابك قال لا. قال أ ما تذكر حيث أقبل قنبر خادمي و أنت بحضرة فلان العاتي، فقامت إجلالا له لإجلالك لي فقال لك و تقوم لهذا بحضرتي فقلت له و ما بالي لا أقوم و ملائكة الله تضع له أجنحتها في طريقه، فعليه بمشي. فلما قلت هذا له، قام إلى قنبر و ضربه و شتمه، و آذاه، و تهدده و تهددني، و ألزمني الإغضاء على قدي، فلهذا سقطت عليك هذه الحية. فإن أردت أن يعافيك الله تعالى من هذا، فاعتقد أن لا تفعل بنا، و لا بأحد من موالينا بحضرة أعدائنا ما يخاف علينا و عليهم منه. أما إن رسول الله ص كان مع تفضيله لي لم يكن يقوم لي عن مجلسه إذا حضرته كما [كان] يفعل به بعض من لا يعثر معشار جزء من مائة ألف جزء من إيجابه لي لأنه علم أن ذلك يحمل بعض أعداء الله على ما يغمه، و يغمي، و يغم المؤمنين، و قد كان يقوم لقوم لا يخاف على نفسه و لا عليهم مثل ما خاف علي لو فعل ذلك بي وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ 207.

²⁰⁵ Salutations

²⁰⁶ 586 H. 351 (U 516). تفسير الإمام العسكري ص :

(2:176)، ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ (176) ²⁰⁷

..but those who seek causes of dispute in the Book.. have not brought 'Eman' (belief), some have said, it contains magic, some had called it a collection of poetry, whereas some have said it is a compilation of stories, 'نُفْي شِقَائِي بَعِيد' those who find inconsistencies in the books are the staunch enemies of the 'Haq' (The Just), they have placed themselves in the opposite rows to the Just.

Imam Ali bin Hussain^{asws} says: 'This is the description of that fellow who takes steps to hide our attributes and denies our Rights, and calls himself with our specific names and honours himself with our titles and supports our aggressors and our usurpers and incites other against us^{asws} while he is not compelled, under the conditions of Taqqayiyya-for the sake of his life and belongings. O our^{asws} Shias! Fear Allah^{azwj} for not acting according to our teachings when Taqqayiyya is not an obligation, and keeping away from us when there is no compulsion onto you (meaning keep away from us^{asws} when Taqqayiyya necessitates it but under other conditions stand by us^{asws} and support us^{asws}). I will narrate an incident to you which would help you to refrain from the forbidden and educate yourself from its essence.

Once, two persons who were among the companions of Amir-ul-Momineen^{asws} were brought to him^{asws}. One had stepped on a snake which had bitten him, whereas on the second person a scorpion had fallen from a wall and had stung him. Both of them were in terrible pain and looked as they have been murdered and dumped on the ground. People told their condition to Amir-ul-Momineen^{asws} but Imam Ali^{asws} told them to take them away as their hardship had yet not been completed, so people took them back to their homes where they suffered for two months and endured severe pain but remained patient on their sufferings. After this, Amir-ul-Momineen^{asws} invited them back and people brought them to Amir-ul-Momineen^{asws} on statures. They were under such fragile conditions that everyone, was of the opinion that they may not even make it to Amir-ul-Momineen^{asws}'s residence and would pass away in the hands of their handlers. On their arrival, Amir-ul-Momineen^{asws} asked them about their condition and they replied they were in terrible pain and have been under atrocious conditions. Imam Ali^{asws} asked them to repent to Allah^{azwj}, as they have been punished for their sins. And ask refuge from Allah^{azwj} for trying to do those 'good' (in their opinion) which would invalidate their rewards and turn into wrath and punishments. They asked, out of surprise; 'We are unable to follow you, O Amir-ul-Momineen^{asws}!' Imam^{asws} said: Both of you had experienced an accident due to some of your committed sins. Amir-ul-Momineen^{asws}, then turned to the first one and said: 'Do you remember one day, a person used abusive language against Salman-e-Farasi, solely due to his adherence to us^{asws}, but you remained silent although you had no fear from that 'Mal'oon'²⁰⁸ of harming your life, your belongings and your dependents but you still did not challenge him and shied away from making a point. This is the reason you have been inflicted by this trauma. However, I would pray May Allah^{azwj} relieve you from this pain, but I would like you to pledge an oath in your heart that you will never ever tolerate a devotee of Ahl Al-Bayt^{asws} being insulted and if you had the ability to support him

²⁰⁸ The cursed one.

in his absence, you would surely help him; provided you are not concerned about the safety of yourself, your dependents and your properties.

Imam^{asws} turned to the second one and asked him: Do you know why have you been struck by the tragedy? He replied: 'No, I do not recollect'. Imam Ali^{asws} said: Don't you remember, once you were present in premises of a 'Nasabi' and my^{asws} slave Quambar visited him but you stood up in his respect on my behalf. Upon noticing this, that 'Nasabi' got very annoyed and said, you give him respect right in front of me. At that time, you gave the answer to him, 'Why shouldn't I stand in respect of that who is honoured by the angels who spread their wings under his feet wherever he goes and he walks on their wings?' After listening to your reply, that 'Nasabi' got furious and started beating up Quambar and caused him severe injuries.

He also bad-mouthed for both Quambar and myself with extremely threatening and inappropriate statements, which also made me perplexed and heart broken because of that Nasabi's rage. This is the reason why that scorpion fell on you and bit you. If you want Allah^{azwj} to forgive you then take an oath that you will never greet us or any one of our^{asws} friends, in front of our^{asws} enemies, where there is threat of harm from them.

Now, listen, although Prophet Muhammad^{saww}, gave me^{asws} the most celebrated status, far more higher than anyone else, whenever I visit him^{saww}, he^{saww} would never stand up in my respect but would do so for the respect of some of those who did not even had a trillionth of my^{asws} qualities as compared with any of my^{asws} single honour, which Prophet used to prove for me. This attitude was due to the fact that Prophet^{saww} knew it quite well that by doing so (standing in respect for me) would antagonise some of the enemies of the Allah^{azwj}, which would be painful and distressing for the Prophet^{saww}, myself^{asws} and my^{asws} devotees. However, when there was no chance of the hypocrites getting annoyed, unlike in my case, Rasool-Allah^{saww} would stand up for their respect.²⁰⁹

وَأَتَى الزَّكَاةَ الْوَاجِبَةَ عَلَيْهِ لِإِخْوَانِهِ الْمُؤْمِنِينَ، فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يَزْكِيهِ فَزَكَاةَ بَدَنِهِ وَعَقْلِهِ، وَهُوَ أَنْ يَجْهَرَ بِفَضْلِ عَلِيٍّ وَالطَّيِّبِينَ مِنْ آلِهِ إِذَا قَدَرَ، وَيَسْتَعْمَلَ التَّقِيَّةَ عِنْدَ الْبَلَايَا إِذَا عَمَتِ، وَالْحَنْنَ إِذَا نَزَلَتْ، وَالأَعْدَاءَ إِذَا غَلَبُوا، وَيُعَاشِرُ عِبَادَ اللَّهِ بِمَا لَا يَثْلُمُ دِينَهُ، وَلَا يَقْدَحُ فِي عَرْضِهِ، وَبِمَا يَسْلَمُ مَعَهُ دِينُهُ وَدُنْيَاهُ، فَهُوَ بِاسْتِعْمَالِ التَّقِيَّةِ يُوفِّرُ نَفْسَهُ عَلَى طَاعَةِ مَوْلَاهُ، وَيَصُونَ عَرْضَهُ الَّذِي فَرَضَ اللَّهُ [عَلَيْهِ] صِبَاغَتَهُ، وَيَحْفَظُ عَلَى نَفْسِهِ أَمْوَالَهُ الَّتِي قَدْ جَعَلَهَا اللَّهُ لَهُ قِيَامًا، وَلِدِينِهِ وَعَرْضِهِ وَبَدَنِهِ قَوَامًا، وَلَعَنَ الْمَغْضُوبَ عَلَيْهِمُ الْآخِذِينَ مِنَ الْخِصَالِ بِأَرْذَلِهَا، وَ مِنَ الْخِلَالِ بِأَسْخَطِهَا لِدَفْعِهِمُ الْحَقُوقَ عَنْ أَهْلِهَا وَتَسْلِيمِهِمُ الْوَلَايَاتِ إِلَى غَيْرِ مُسْتَحَقِّهَا

In a tradition, Imam Hassan Askari^{asws} explains the meanings of 'وَأَتَى الزَّكَاةَ' as the compulsory Zakat which should be given to a 'Momin' brethren, but those who lack resources and therefore are unable to pay Zakat, then they should give Zakat of their bodies and intellect; i.e., whenever it is possible and they have jurisdiction, they should reveal the attributions of Muhammad^{saww} and his pure

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and pious progeny^{asws}, but under difficult times, however, i.e., when they are targeted by our enemies who had assumed power and dominated them, under those circumstances, they should observe Taqqayiya.

During this time, our^{asws} 'Momineen' should lead a simple life in such a way that religion is not affected due to them (causing conflicts due to their stubbornness) and their honour is protected and their means of livelihood and rewards in the Hereafter are safeguarded. This type of person, due to his self restrain elevates his position in the Court of Allah^{azwj}, and protects his esteem, protection of which, is Commanded by Allah^{azwj}, by doing so he ensures his property, his body and honour are all saved from being plundered. May Allah^{azwj}'s curse be upon those who have annoyed Allah^{azwj}, who have adapted disgraceful habits, practised punishable deeds, have usurped the right of the Righteous People^{asws}, and have ascribed Wilayat-e-Ali^{asws} to those who were not worthy of it.²¹⁰

In the chapter 'Aql and Jahal' (properties through a Divine Imam^{asws} is recognise and ignorance)²¹¹

The Issues of Our Time:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ رَايَةٍ تَرْفَعُ قَبْلَ قِيَامِ الْقَائِمِ فَصَاحِبُهَا طَاعُوتٌ يُعْبَدُ مِنْ دُونِ اللَّهِ عَزَّ وَ جَلَّ.

From him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} having said: 'Every banner which rises before the rising of Al-Qaim^{asws}, so its owner is a tyrant who worships someone apart from Allah^{azwj} Mighty and Majestic'.²¹²

حدثنا احمد بن محمد عن محمد بن سنان عن ابن مسكان عن سدير قال قلت لابي جعفر عليه السلام تركت مواليك مختلفين يتبرء بعضهم من بعض قال وما انت وذاك انما كلف الله الناس ثلاثة معرفة الائمة والتسليم لهم فيما يرد عليهم والرد عليهم فيما اختلفوا فيه.

It has been narrated to us by Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskaan, from Sudeyr who said:

'I said to Abu Ja'far^{asws}, 'I left your^{asws} friends differing, some of them keeping away from the other'. He^{asws} said: 'And what have you to do with that, but rather Allah^{azwj} has Assigned to the people three (things) – Recognising the Imams^{asws},

H. 352, تفسير الإمام العسكري ص: 593 210

الكافي ج: 1 ص: 21 211

نصح البلاغة ص: 76, نصح البلاغة ص: 75

الكافي 8: 452 / 295 212

and submitting to them^{asws} in what is referred to them, and referring to them^{asws} in what they differ in'.²¹³

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن سلمة بن حنان عن ابي الصباح الكناني قال كنت عند ابي عبد الله عليه السلام فقال يا ابا الصباح قد افلح المؤمنون قال ابو عبد الله قد افلح المسلمون قالها ثلثا وقتلتها ثلث ثم قال ان المسلمين هم المنتجبون يوم القيمة هم اصحاب الحديث.

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Salat Bin Hanaan, from Abu Al-Sabaah Al-Kanany who said:

'I was in the presence of Abu Abdullah^{asws}. He^{asws} said: 'O Abu Al-Sabaah, **[23:1] Successful indeed are the believers**'. Abu Abdullah^{asws} said: 'Successful indeed are the submitters (to the Ahadith)'. He^{asws} said it three times, and I said it three times. Then he^{asws} said that: 'The submitters (to the Ahadith), they are the chosen ones on the Day of Judgement. They are the people of the Ahadith'.²¹⁴

حدثنا محمد بن عيسى عن حماد بن عيسى عن الحسين بن المختار عن ابي عبد الله عليه السلام قال يهلك اصحاب الكلام وينجو المسلمين ان المسلمين هم النجباء

It has been narrated to us by Muhammad Bin Isa, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, who has narrated:

Abu Abdullah^{asws} said: 'The people of theology will be destroyed, and the submitters (to the Hadith) will (attain) Salvation. It is the submitters (to the Hadith) that are the excellent'.²¹⁵

وعنه: عن حذيفة، عن النبي (صلى الله عليه و آله) في خبر: «أن الله تعالى فرض على الخلق خمسة، فأخذوا أربعة و تركوا واحدا» فُسئل عن ذلك، قال: «الصلاة و الزكاة و الحج و الصوم».

And from him, from Huzeyfa,

(It has been narrated) from the Prophet^{saww} in a Hadith having said: 'Allah^{azwj} the High has Obligated five (things) upon the creatures, so they took to four and left one'. So he^{saww} was asked about that. He^{saww} said: 'The Prayer, and the Zakat, and the Pilgrimage, and the Fast'.

قالوا: فما الواحد الذي تركوا؟ قال: «ولاية علي بن أبي طالب (عليه السلام)». قالوا: أهي واجبة من الله تعالى؟ قال: «نعم، قال الله تعالى: فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِباً» الآيات.

They said, 'So what is the one which they left?' He^{saww} said: 'Wilayah of Ali^{asws} Bin Abu Talib^{asws}'. They said, 'Is this an obligation from Allah^{azwj} the High?' He^{saww}

²¹³ Basaair Al Darajaat – P 10 CH 20 H 20

²¹⁴ Basaair Al Darajaat – P 10 CH 20 H 25

²¹⁵ Basaair Al Darajaat – P 10 CH 20 H 4

said: 'Yes. Allah^{azwj} the High Says [39:32] **Who is then more unjust than he who utters a lie against Allah – the Verse**'.²¹⁶

VERSE 60

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ {60}

[39:60] And on the day of Judgement you shall see those who lied against Allah; their faces having been blackened. Is there not in Hell an abode for the arrogant?

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن سنان، عن أبي سلام، عن سورة بن كليب، عن أبي جعفر (عليه السلام)، قال: قلت: قول الله عز و جل: وَ يَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ، قال: «من قال إني إمام و ليس بإمام».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Abu Salaam, from Sowrat Bin Kaleyb,

'Abu Ja'far^{asws} replied when I said, '(What about) the Words of Allah^{azwj} Mighty and Majestic [39:60] **And on the day of Judgement you shall see those who lied against Allah; their faces having been blackened?**' He^{asws} said: 'The one says he is an Imam^{asws}, but is not an Imam^{asws}'.

قال: قلت: و إن كان علويًا؟ قال: «و إن كان علويًا»، قلت: و إن كان من ولد علي بن أبي طالب (عليه السلام)؟ قال: «و إن كان».

I said, 'And if he was an Alawite?' He^{asws} said: 'Even if he was an Alawite'. I said, 'And if he was a son of Ali^{asws}?' He^{asws} said: 'Even if he was a son of Ali^{asws}'.²¹⁷

Government is only for the Prophet^{saww} or Imam^{asws}:

وعن عدة من أصحابنا ، عن سهل بن زياد ، عن محمد بن عيسى ، عن أبي عبد الله المؤمن ، عن ابن مسكان ، عن سليمان بن خالد ، عن أبي عبد الله (عليه السلام) ، قال : اتقوا الحكومة ، فان الحكومة إنما هي للإمام العالم بالقضاء ، العادل في المسلمين لني ، أو وصي نبي

And from a number of our companions from Sahl Bin Ziyad from Muhammad Bin Isa from Abu Abd Allah Al Mo'min from Ibn Muskaan from Suleyman Bin Khalid who has narrated the following from Abu Abd Allah^{asws}:

'Beware of the government, for the government surely is for the Imam^{asws} who is knowledgeable of Judgements, for justice among the Muslims, a Prophet^{saww} or the Trustee^{asws} of the Prophet^{saww}' is the only authority.²¹⁸

المناقب 3: 199. 216

الكافي 1: 304 / 1. 217

Only a Masoom^{asws} Can Form A Just Government:

عن عبد الكريم بن عتبة الهاشمي كنت عند أبي عبد الله ع بمكة إذ دخل عليه أناس من المعتزلة فيهم عمرو بن عبيد واصل بن عطاء و حفص بن سالم و أناس من رؤسائهم و ذلك أنه حين قتل الوليد و اختلف أهل الشام بينهم فتكلموا فأكثرُوا و خطبوا فأطالوا فقال لهم أبو عبد الله جعفر بن محمد ع إنكم قد أكثرتم علي فأطلمت فأسندوا أمركم إلى رجل منكم فليتكلم بحجتكم و ليوجز فأسندوا أمرهم إلى عمرو بن عبيد فأبلغ و أطال فكان فيما قال أن قال قتل أهل الشام خليفتهم و ضرب الله بعضهم ببعض و تشتت أمرهم فنظرنا فوجدنا رجلا له دين و عقل و مروءة و معدن للخلافة و هو محمد بن عبد الله بن الحسن فأردنا أن نجتمع معه فنبايعه ثم نظهر أمرنا معه و ندعو الناس إليه فمن بايعه كنا معه و كان منا و من اعتزلنا كففتنا عنه و من نصب لنا جاهدناه و نصبنا له على بغية و نرده إلى الحق و أهله و قد أحببنا أن نعرض ذلك عليك فإنه لا غنى بنا عن مثلك لفضلك و لكثرة شيعتك فلما فرغ قال أبو عبد الله ع أكلكم على مثل ما قال عمرو قالوا نعم فحمد الله و أثنى عليه و صلى على النبي ثم قال إنما نسخط إذا عصي الله فإذا أطيع الله رضينا أخبرني يا عمرو لو أن الأمة قلدتك أمرها فملكته بغير قتال و لا مئونة فقل لك ولها من شئت من كنت تولي قال كنت أجعلها شورى بين المسلمين قال بين كلهم قال نعم فقال بين فقهائهم و خيارهم قال نعم قال قريش و غيرهم قال العرب و العجم قال فأخبرني يا عمرو أ تتولى أبا بكر و عمر أو تتبرأ منهما قال أتولاهما قال يا عمرو إن كنت رجلا تتبرأ منهما فإنه يجوز لك الخلاف عليهما و إن كنت تتولاهما فقد خالفتهما قد عهد عمر إلى أبي بكر فبايعه و لم يشاور أحدا ثم ردها أبو بكر عليه و لم يشاور أحدا ثم جعلها عمر شورى بين ستة فخرج منها الأنصار غير أولئك الستة من قريش ثم أوصى الناس فيهم بشيء ما أراك ترضى أنت و لا أصحابك قال و ما صنع قال أمر صهيبا أن يصلي بالناس ثلاثة أيام و أن يتشاور أولئك الستة ليس فيهم أحد سواهم إلا ابن عمر و يشاورونه و ليس له من الأمر شيء و أوصى من كان بحضرته من المهاجرين و الأنصار إن مضت ثلاثة أيام و لم يفرغوا و يباعدوا أن يضرب أعناق الستة جميعا و إن اجتمع أربعة قبل أن يمضي ثلاثة أيام و خالف اثنان أن يضرب أعناق الاثنين أ فترضون بهذا فيما تجعلون من الشورى في المسلمين قالوا لا قال يا عمرو دع ذا أ رأيت لو بايعت صاحبك هذا الذي تدعو إليه ثم اجتمعت لكم الأمة و لم يختلف عليكم منها رجلا فافضيتهم إلى المشركين الذين لم يسلما و لم يؤدوا الجزية كان عندكم و عند صاحبكم من العلم ما تسبون فيهم بسيرة رسول الله ص في المشركين في الجزية قالوا نعم قال فتصنعون ما ذا قالوا ندعوهم إلى الإسلام فإن أبوا دعوناهم إلى الجزية قال فإن كانوا مجوسا و أهل كتاب و عبدة النيران و البهائم و ليسوا بأهل كتاب قالوا سواء قال فأخبرني عن القرآن أ تقرأونه قال نعم

قال اقرأ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ قال فاستثنى الله عز و جل و اشترط من الذين أوتوا الكتاب فهم و الذين لم يؤتوا الكتاب سواء قال نعم قال ع عمن أخذت هذا قال سمعت الناس يقولونه قال فدع ذا فإنهم إن أبوا الجزية فقاتلتهم فظهرت كيف تصنع بالغنيمة قال أخرج الخمس و أقسم أربعة أخماس بين من قاتل عليها قال تقسمه بين جميع من قاتل عليها قال نعم قال فقد خالفت رسول الله في فعله و في سيرته و بيني و بينك فقهاء أهل المدينة و مشيختهم فسلهم فإنهم لا يختلفون و لا يتنازعون في أن رسول الله إنما صالح الأعراب على أن يدعهم في ديارهم و أن لا يهاجروا على أنه إن دهمه من عدوه دهم فيستفزه فيقاتل بهم و ليس لهم من الغنيمة نصيب و أنت

تقول بين جميعهم فقد خالفت رسول الله ص في سيرته في المشركين دع ذا ما تقول في الصدقة قال فقرأ عليه هذه الآية إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَامِلِينَ عَلَيْهَا إِلَى آخِرِهَا قَالَ نَعَمْ فَكَيْفَ تَقْسِمُ بَيْنَهُمْ قَالَ أَقْسَمُهَا عَلَى ثَمَانِيَةِ أَجْزَاءٍ فَأَعْطِي كُلَّ جُزْءٍ مِنَ الثَّمَانِيَةِ جُزْءًا فَقَالَ عَ إِنْ كَانَ صَنْفٌ مِنْهُمْ عَشْرَةُ آلَافٍ وَ صَنْفٌ رَجُلًا وَاحِدًا أَوْ رَجُلَيْنِ أَوْ ثَلَاثَةً جَعَلْتُ لِهَذَا الْوَاحِدِ مِثْلَ مَا جَعَلْتُ لِلْعَشْرَةِ آلَافٍ قَالَ نَعَمْ قَالَ وَ مَا تَصْنَعُ بَيْنَ صَدَقَاتِ أَهْلِ الْحَضَرِ وَ أَهْلِ الْبُوَادِي فَتَجْعَلُهُمْ فِيهَا سَوَاءً قَالَ نَعَمْ قَالَ فَخَالَفْتَ رَسُولَ اللَّهِ فِي كُلِّ مَا أَتَى بِهِ كَانَ رَسُولُ اللَّهِ يَقْسِمُ صَدَقَةَ الْبُوَادِي فِي أَهْلِ الْبُوَادِي وَ صَدَقَةَ الْحَضَرِ فِي أَهْلِ الْحَضَرِ وَ لَا يَقْسِمُ بَيْنَهُمْ بِالسُّوِيَةِ إِنَّمَا يَقْسِمُهُ قَدْرَ مَا يَحْضُرُهُ مِنْهُمْ وَ عَلَى قَدْرِ مَا يَحْضُرُهُ فَإِنْ كَانَ فِي نَفْسِكَ شَيْءٌ مِمَّا قُلْتَ لَكَ فَإِنْ فَهَاءُ أَهْلِ الْمَدِينَةِ وَ مَشِيخَتُهُمْ كُلُّهُمْ لَا يَخْتَلِفُونَ فِي أَنْ رَسُولَ اللَّهِ كَذَا كَانَ يَصْنَعُ ثُمَّ أَقْبَلَ عَلَى عَمْرٍو وَ قَالَ اتَّقِ اللَّهَ يَا عَمْرٍو وَ أَنْتُمْ أَيْضًا الرِّهْطُ فَاتَّقُوا اللَّهَ فَإِنْ أَبِي حَدَّثَنِي وَ كَانَ خَيْرَ أَهْلِ الْأَرْضِ وَ أَعْلَمُهُمْ بَكِتَابِ اللَّهِ وَ سُنَّةِ رَسُولِهِ أَنْ رَسُولَ اللَّهِ ص قَالَ مَنْ ضَرَبَ النَّاسَ بِسَيْفِهِ وَ دَعَاهُمْ إِلَى نَفْسِهِ وَ فِي الْمُسْلِمِينَ مَنْ هُوَ أَعْلَمُ مِنْهُ فَهُوَ ضَالٌّ مُتَكَلِّفٌ

Abd-ul-Karim bin Yatbah al-Hashami says that I was in the service of Imam Jafar-e-Sadiq^{asws} in Mecca when a group of al-Mutaziliy²¹⁹ came, among them was Ummro bin Yubaid and Wasil bin Atta and Haffaz bin Salim along with some others consisting of general public and some notables. It was the time when Walid had been assassinated and people of Sham had disagreement on the selection of his successor. They kept on discussing this issue for a very long time.

Imam^{asws} said to them: You people have spoken a lot in front to me^{asws}; why don't you appoint one person among you who can convey your opinion to me so that we cut the lengthy discussion short. They selected Ummro ibn Yubaid, who talked for a very long time but basically said: The people of Sham have killed their ruler and some of them have overcome the others and are in serious disagreement regarding the appointment of a leader. Under these circumstances, we have selected a 'Leader' who has good understanding of the religion, is a very wise person and is the most suitable one to be 'Caliph', he is Mohammed bin Abd Allah bin Al-Hassan. We all intend to pledge our support to him, and invite others toward him so that they also take an oath of allegiance. Whoever is in agreement with us we will be friendly with him but whoever is against us we will oppose him, whoever will fight with us we will wage a war against him and will have enmity against him for his opposition to the just, until and unless we return the right to its inheritor (the caliph).

We have come to you^{asws}, since we are highly dependent on you^{asws}, due to your^{asws} elevated status and your^{asws} large number of supporters. When he finished his speech, Imam Jafar^{asws} addressed (all of them):

Do you all agree with what Ummro ibn Yubaid has said? They all replied: Yes, we do.

²¹⁹ Who claim to love Ahl Al-Bayt^{asws} but also like Abu Bakr^{la} & Ummer^{la} (Promoters of Ittihad ban-ul-Muslameen)

Imam^{asws}, then praised Allah^{azwj} and after reciting 'Salawat' on Muhammad^{saww} and Alay Muhammad^{asws}, said: Disobedience to Allah^{azwj} makes us^{asws} sad and obedience to Him^{azwj} pleases us^{asws}.

Imam^{asws} said: O Ummro! Tell me, if all people would agree on you as an arbitrator without having to go through an anarchy and killing people. And if you were asked to select a ruler. How would you select a 'Wali'²²⁰ or Ruler?

Ummro: I will form a 'Shura' (a consulting body) from Muslims.

Imam^{asws}: From all Muslims?

Ummro: Yes.

Imam^{asws}: Shura will consist of the notables and 'Fuqqah' from Muslim?

Ummro: Yes.

Imam^{asws}: Quraysh and non-Quraysh, including Arabs and non-Arabs?

Ummro: Yes.

Imam^{asws}: O Ummro! Do you like or dislike Abu Bakr and Umar?

Ummro: I adore them.

Imam^{asws}: O Ummro! If you were to dislike them then it would be possible for you to go against their traditions. Instead, you like them but still go against them! Since Umar, without any consultation, nominated Abu Bakr and then took oath of allegiance. Later on, Abu Bakr, without any consultation, handed over the reigns of Caliphate to Umar.

However, (for third caliph) Umar formed a 'Shura' of six people, in which he did not include anyone from the 'Ansars'²²¹ but only selected six people from the tribe of Quraysh and excluded all others. He (Umar) drafted a will about them (six people) which neither you nor your accomplice will approve.

Ummro: What did Umar do?

Imam^{asws}: Suhaab was asked to lead people in Salat for three days in a row. All of them (Muslims) should gather and offer Salat (behind him), excluding these six people along with a seventh-one, the son of Umar. There should not be anyone with them and the seventh-one should stay (in their company) but without giving any advice or involving in consultation. Umar then told all those present among the Immigrants and Ansars, if they (six of them) are unable to reach a consensus after three days, you should kill all six of them. If after three

²²⁰ Having total authority

²²¹ People of Madina who support Prophet when he migrated to Madina.

days, four of them are in agreement but two of them are not then remove the heads of those two.

Imam^{asws}: O Ummro! Would you and your companions agree to form a Shura, the way Umar formed to select a Ruler for Muslims?

They all replied: No we are not in favour (of Shura)!

Imam^{asws}: O Ummro, lets leave it (you will not form Shura as per your earlier intentions). Now, let us suppose, you succeeded in selecting a ruler for Muslims and everyone agreed on this selection, not even two people disagreed among the whole Muslim nation. You went to non-believers, who neither accepted Islam nor agreed to offer 'Jazia'²²². In this case, do you or your selected ruler and Amir has the knowledge how Prophet Muhammad^{saww} implemented 'Jazia' on the non-believers so that your actions are in accordance with the traditions of the Prophet^{saww}?

Ummro and others: Yes, we do.

Imam^{asws}: How would you do decide?

Ummro and others: We will first invite them to Islam but if they reject our invitation, we will force them to pay 'Jazia'

Imam^{asws}: What if they were people of the Book or are from fire worshipers?

Ummro: Yes, regardless if they were the people of Book or the fire worshipers.

Imam^{asws}: What will you tell them if they were from those who worship fire and animals (Majusi)?

Ummro! They are all equal.

Imam^{asws}: Have you read sometime about them in the Holy Book?

O Ummro: Yes, I have.

Imam^{asws}: Then recited:

فَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ (9:29)

Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay

²²² An amount/wealth to paid in order to live within a Muslim ruler as a non-Muslim

the tax in acknowledgment of superiority and they are in a state of subjection.

Imam^{asws}: Since Allah^{azwj} has separated the people of the Book from others; even then you will treat them equally?

Ummro: Yes.

Imam^{asws}: From where did you get this?

Ummro: I have heard people say that.

Imam^{asws}: Let's leave this (as he had no answer), suppose those people deny giving you 'Jazia' and you overcome them after killing some of them. How would you distribute the war booty?

Ummro: After separating the 'Khums' (one fifth), the rest four shares will be divided into the fighters.

Imam^{asws}: Will you divide it equally into all war participants?

Ummro: Yes.

Imam^{asws}: In this case you have acted against the conduct of Prophet^{saww} and his^{saww} traditions. We have, between you and me^{asws}, some 'Fuqha'²²³ and knowledgeable people, from people of Madina, if you ask them they will not disagree on it and confirm that Prophet^{saww} had truce with Arabs living in desert on the conditions that they could stay in their land without having to migrate. If enemies of Prophet^{saww} attack, they would join Prophet^{saww}'s forces but they will not have any share in the war booty. However, you say that you will equally divide the war booty and regarding the treatment of non-believers you have decided to go against the tradition of Prophet^{saww}. Let us leave it too but tell me what you say about the Zakat.

Ummro: Recited the Verse of Holy Quran:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ اللَّهِ وَإِنَّ السَّبِيلَ
فَرِيضَةٌ مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (9:60)

Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.

Imam^{asws}: yes, but tell me how are you going to distribute it?

²²³ Religious scholars

Ummro: Zakat will be divided into eight portions and eight deserving persons will take one portion each.

Imam^{asws}: How about if one group consists of ten thousand people and one group will comprise of one or two or three people. Do you mean to give one portion to one person and divide one portion among ten thousands?

Ummro: Yes.

Imam^{asws}: Will you divide equally between the city and village people?

Ummro: Yes.

Imam^{asws}: You have gone against all traditions of Prophet^{saww}. Prophet^{saww} of Islam used to distribute the Zakat/Elms of people of desert among deserving ones from desert and distribute Zakat of city people among the poor from cities. However, Prophet^{saww} did not, distribute (Zakat/Elms) equally but as per the number of deserving ones and also considering their requirements.

If you are not fully convinced, what I have told to you, you can verify from the scholars of Medina, who will never disagree with what I have had told you. Indeed, this is how Prophet Muhammad^{saww} used to distribute (Zakat).

Imam^{asws} then went closer to Ummro and said: O Ummro Fear Allah^{azwj}! And O people, you too Fear Allah^{azwj}! Indeed, my father^{asws} had narrated to me^{asws}, no doubt my father^{asws} was the most knowledgeable person of Holy Quran and Ahadith, among all the inhabitant of the Earth, after Prophet^{saww}, a hadith of Prophet: Whoever invites public toward him, by sheer force of sword (revolt against government), whereas an even more learned person exists among Muslims, he is the worst one in deriving people toward disbelief.²²⁴

It is Detestable to Expose one's self to what he Cannot Endure:

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي الْحُسَيْنِ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَوَّضَ إِلَى الْمُؤْمِنِ أُمُورَهُ كُلَّهَا وَ لَمْ يُفَوِّضْ إِلَيْهِ أَنْ يَكُونَ ذَلِيلًا أَوْ مَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ يَقُولُ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ فَأَلْمُؤْمِنُ يَكُونُ عَزِيزًا وَ لَا يَكُونُ ذَلِيلًا ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ أَعَزُّ مِنَ الْجَبَلِ إِنَّ الْجَبَلَ يُسْتَقَلُّ مِنْهُ بِالْمَعَاوِلِ وَ الْمُؤْمِنُ لَا يُسْتَقَلُّ مِنْ دِينِهِ شَيْءٌ

Muhammad in Al-Husayn has narrated from Ibrahim ibn Ishaq al-Ahmar from 'Abd Allah ibn Hammad al-Ansariy from Abd Allah ibn Sinan from abu al-Hassan al-Ahmasiyy who has said:

'Abu Abd Allah^{asws} has said: 'Allah^{azwj} has delegated all affairs of a believer to him but He^{azwj} has not delegated him to humiliate himself. Have you not heard the words of Allah^{azwj}: ***All honour belongs to Allah, His Messenger and the believers*** (63:7). Thus, believers are honourable but not lowly and humiliated.'

²²⁴ Ahtijaj-e-Tabrasi, vol. 2, pg. 363 (363 : ص : 2 ج :), also Al-Kafi, vol. 5, pg 23 (H 8184, Ch. 7, h 1)

He^{asws} then said: 'All believers are more majestic than mountains. Mountains are reducible by picks and shovels but believers are not reducible, even in small amounts, in matters of their religion.'²²⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ
فَوَضَّ إِلَى الْمُؤْمِنِ أُمُورَهُ كُلَّهَا وَ لَمْ يُفَوِّضْ إِلَيْهِ أَنْ يُذِلَّ نَفْسَهُ أَمْ تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ
لِلْمُؤْمِنِينَ فَالْمُؤْمِنُ يَنْبَغِي أَنْ يَكُونَ عَزِيزاً وَ لَا يَكُونَ ذَلِيلًا يُعِزُّهُ اللَّهُ بِالْإِيمَانِ وَ الْإِسْلَامِ

A number of our people have narrated from Ahmad ibn Muhammad from 'Uthaman ibn 'Isa from Samaah who has said:

'Abu 'Abd Allah^{asws} has said: 'Allah^{azwj} has Delegated all affairs of believers to them except for Delegating them to humiliate themselves. Have you not heard the words of Allah^{azwj}: **'All honours belongs to Allah, His Messenger and the believers,' (63:7).** Believers must stay honourable but not lowly and humiliated. Allah^{azwj} has Granted them honour through al-Islam and belief.'²²⁶

How a Momin Humiliates Himself?

حُمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ حُبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا
يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قِيلَ لَهُ وَ كَيْفَ يُذِلُّ نَفْسَهُ قَالَ يَتَعَرَّضُ لِمَا لَا يُطِيقُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Dawud al-Riqqi who has said:

'I heard Abu Abd Allah^{asws} saying: 'Believers must not humiliate themselves.' It was asked: 'How can one humiliate himself?' The Imam^{asws} replied: 'This happens when he does those things which are beyond his capabilities.'²²⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ
ع لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يُذِلَّ نَفْسَهُ قُلْتُ بِمَا يُذِلُّ نَفْسَهُ قَالَ يَدْخُلُ فِيمَا يَتَعَدَّرُ مِنْهُ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Muhammad ibn Sinan from Mufaddal ibn 'Umar who has said:

'Abu Abd Allah^{asws} has said: 'A believer must not humiliate himself.' I then asked: 'In what way can he humiliate himself?' The Imam^{asws} replied: 'He can do so by involving himself in things that he cannot accomplish.'²²⁸

²²⁵ Al-Kafi, vol, 5, Ch. 24, h, 1

²²⁶ Al-Kafi, vol, 5, Ch. 24, h, 2

²²⁷ Ibid, h,4

²²⁸ Ibid, h, 5

Don't Harm Yourself in Doing Favours:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ خُذَيْفَةَ بْنِ مُنْصُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا تَدْخُلَنَّ لِأَخِيكَ فِي أَمْرِ مَضَرَّتُهُ عَلَيْكَ أَعْظَمَ مِنْ مَنْفَعَتِهِ لَهُ قَالَ ابْنُ سِنَانٍ يَكُونُ عَلَى الرَّجُلِ دَيْنٌ كَثِيرٌ وَ لَكَ مَالٌ فَتُؤَدِّي عَنْهُ فَيَذْهَبُ مَالُكَ وَ لَا تَكُونُ قَضَيْتَ عَنْهُ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from Hudhayfah ibn Mansur who has said:

'Abu Abd Allah^{asws} has said that you must not involve yourself in the affairs of your brother (in belief) where the harm of the involvement to you is greater than the benefit for him.'²²⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَمَّنْ سَمِعَ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ لَا تَبْذُلْ لِأَخَوَانِكَ مِنْ نَفْسِكَ مَا ضَرُّهُ عَلَيْكَ أَكْثَرُ مِنْ مَنْفَعَتِهِ لَهُمْ

A number of our people have narrated from Ahmad ibn abu Abd Allah from his father from Ibrahim ibn Muhammad al-Ashariy from those who had heard who has said:

'Abu Al-Hassan^{asws}, Musa^{asws} has said: 'You must not provide the kind of Benevolent Assistance to your brothers (in belief), which is more harmful to you than its being beneficial to him.'²³⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْجُرْجَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَحَدِهِمَا ع قَالَ لَا تُوجِبْ عَلَى نَفْسِكَ الْحُقُوقَ وَ اصْبِرْ عَلَى النَّوَائِبِ وَ لَا تَدْخُلَنَّ فِي شَيْءٍ مَضَرَّتُهُ عَلَيْكَ أَكْثَرُ مِنْ مَنْفَعَتِهِ لِأَخِيكَ

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from al-Hassan ibn Ali al-Jurjaniy from those who have narrated to him ms who has said:

'One of the two Imam^{asws}, (abu Ja'far^{asws} or abu 'Abd Allah^{asws}), has said: 'You must not obligate your soul for others' sake; you must exercise patience in difficulties; and you must not involve yourself in an affair where it's harm to you is greater than its benefit for your brother (in belief).'²³¹

Giving Loans to Brethren:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُنْصُورٍ بْنِ يُؤُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَكْتُوبٌ عَلَى بَابِ الْجَنَّةِ الصَّدَقَةُ بِعَشْرَةٍ وَ الْقَرْضُ بِثَمَانِيَةِ عَشْرٍ وَ فِي رِوَايَةٍ أُخْرَى بِخَمْسَةِ عَشْرٍ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from Isbaq ibn Ammar who has said:

²²⁹ Al-Kafi, vol, 4, H. 6087, CH. 27, h 1

²³⁰ Al-Kafi, vol, 2, H. 6088, Ch. 27, h, 2

²³¹ Al-Kafi, vol, 4, H. 6089, Ch. 27, h 3

'Abu 'Abd Allah^{asws} has said: 'There is a writing on the door of Paradise that says: 'Charity for ten 'rewards' and loan for eighteen 'rewards.' In another Hadith it is said: 'Loan for fifteen 'rewards.'²³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ رَنْبَعِيِّ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ مُؤْمِنٍ أَقْرَضَ مُؤْمِناً يَلْتَمِسُ بِهِ وَجْهَ اللَّهِ إِلَّا حَسَبَ اللَّهُ لَهُ أَجْرَهُ بِحِسَابِ الصَّدَقَةِ حَتَّى يَرْجِعَ إِلَيْهِ مَالُهُ

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from al- Fadl ibn Shadhan, all from ibn abu 'Umayr from Hammad from Ribiy ibn 'Abd Allah from Fudayl ibn Yasar who has said:

'Abu Abd Allah^{asws} has said: 'For every believing person who provides a loan for another believing person, for the sake of Allah^{azwj}, Allah^{azwj} counts its reward as that of giving charity until the time the loan is paid back.'²³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى لَا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ قَالَ يَعْنِي بِالْمَعْرُوفِ الْقَرْضَ

6Ali ibn Ibrahim has narrated from his father who from ibn abu 'Umayr, from Ibrahim ibn 'Abd al-Hamid who has said:

'This is about the words of Allah^{azwj}, ***There is not much good in many of their secret talks except that which commands to give charity or Benevolent Assistance.*** (4:114). Abu Abd Allah^{asws} has said: 'Benevolent Assistance is a reference to providing loans for needy people.'²³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ دَخَلْتُ أَنَا وَ الْمُعَلَّى وَ عُثْمَانُ بْنُ عِمْرَانَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَلَمَّا رَأَيْنَا قَالَ مَرْحَباً بِكُمْ وَجُوهٌ تُحِبُّنَا وَ نُحِبُّهَا جَعَلَكُمْ اللَّهُ مَعَنَا فِي الدُّنْيَا وَ الْآخِرَةِ فَقَالَ لَهُ عُثْمَانُ جُعِلْتُ فِدَاكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع نَعَمْ مَهْ قَالَ إِنِّي رَجُلٌ مُوسِرٌ فَقَالَ لَهُ بَارَكَ اللَّهُ لَكَ فِي يَسَارِكَ قَالَ وَ يَجِيءُ الرَّجُلُ فَيَسْأَلُنِي الشَّيْءَ وَ لَيْسَ هُوَ إِلَّا نَزَكَاتِي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع الْقَرْضُ عِنْدَنَا بِشِمَانِيَةِ عَشْرٍ وَ الصَّدَقَةُ بِعَشْرَةٍ وَ مَا دَا عَلَيْكَ إِذَا كُنْتَ كَمَا تَقُولُ مُوسِراً أَعْطَيْتَهُ فَإِذَا كَانَ إِثْبَانُ زَكَاتِكَ اخْتَسَبْتَ بِهَا مِنَ الزَّكَاةِ يَا عُثْمَانُ لَا تَرُدَّهُ فَإِنَّ رَدَّهُ عِنْدَ اللَّهِ عَظِيمٌ يَا عُثْمَانُ إِنَّكَ لَوْ عَلِمْتَ مَا مَنَلَهُ الْمُؤْمِنُ مِنْ رَبِّهِ مَا تَوَانَيْتَ الْمَعْرُوفَ فِيمَا يَبْقَى عَلَيْكَ

Mohammed ibn Ali Majeowlawi reports in Mani ul Akhbar, from his uncle Mohammed ibn abi al-Qasim, who from Mohammed ibn al-Sarafi, who from Saeed ibn Muslim, who from al-Hussain ibn Usman ibn Naeem, who reports the following:

²³² Al-Kafi, vol, 4, H. 6093, Ch. 29, h 1

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²³³ Al-Kafi, vol, 4, H. 6094, Ch. 29, h 2

²³⁴ Al-Kafi, vol, 4, H. 6095, Ch. 29, h 3

Imam^{asws} said: O Hussain! Show respect to Allah^{azwj}'s bounties. What are the meanings of showing respect to 'Nayma'? Imam^{asws} replied: Extend favour to others through so that it is safeguard.²³⁵

فِي حَاجَتِهِ وَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُورَةً فَقَدْ أَدْخَلَ عَلَى رَسُولِ اللَّهِ ص وَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ يَدْفَعُ الْجُنُونَ وَ الْجَذَامَ وَ الْبَرَصَ

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn al-Hassan ibn Ali from his father from 'Uqbah ibn Khalid who has said:

'I went to visit Abu Abd Allah^{asws}. Two other people, al-Mu'alla' and 'Uthman ibn 'Umran, also were present with me. On seeing us, he^{asws} welcomed us and offered greetings of peace, saying, 'I welcome the faces that love us^{asws} and we^{asws} love them. May Allah^{azwj} Keep you with us^{asws} in this world and in the next life.'

Uthman then said: 'I pray to Allah^{azwj} to keep my soul in service for your cause.' The Imam^{asws} acknowledged his expression and asked: 'What can I do for you?' Uthman then said: 'I am an affluent man.' The Imam^{asws} said: 'May Allah^{azwj} Make your wealth a blessing for you.' He then said: 'A man comes to me for (financial) help. Such time is not the time for me to pay zakat.' Abu Abd Allah^{asws} then said we^{asws} say: 'Providing a loan, has eighteen rewards, and for charity it is ten rewards. You have no difficulty, being an affluent man as you just said. You can provide him help and when the time for paying zakat comes, count it as your Zakat paid to him.'

O 'Uthman, do not turn him away empty-handed; it is a great and serious matter in the sight of Allah^{azwj}. O 'Uthman, if you had known how important a believer is in the sight of Allah^{azwj}, you would not hesitate to respond positively to his appeal. Whoever provides happiness for a believing person has done so for the Messenger^{saww} of Allah^{azwj}. Providing help for a believing person repels illnesses like insanity, leprosy and albino (leprosy).²³⁶

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِبْرَاهِيمَ بْنِ السُّنْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَرْضُ الْمُؤْمِنِ غَنِيمَةٌ وَ تَعْجِيلُ خَيْرٍ إِنَّ أَيْسَرَ أَذَاهُ وَ إِنْ مَاتَ احْتَسِبَ مِنَ الزَّكَاةِ

Sahl ibn Ziyad has narrated from Muhammad ibn Abd al-Hamid from Ibrahim al-Sindhy who has said:

'Abu Abd Allah^{asws} has said that providing a loan for a believing person is an (important) gain and a good deed if done quickly. If he becomes financially capable, he repays, but if he dies, the provider of loan can count it as payment for Zakat.'²³⁷

²³⁵ Wasail ul Shai, H. 21665

²³⁶ Al-Kafi, vol, 4, H. 6096, Ch. 29, h 4

²³⁷ Al-Kafi, vol, 4, H. 6097, Ch. 29, h 5 ص : 4 ج : الكافي

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ الصَّادِقِ ع قَالَ تَنْزِلُ الْمَعُونَةُ مِنَ السَّمَاءِ عَلَى قَدْرِ الْمُتَوَنُّةِ

Mohammed ibn Ali ibn al-Hussain reports with references from Ishaq ibn Ummar:

Imam^{asws} Al-Sadiq^{asws} said: Sustenance comes from (skies) in accordance with the burden of (one's) expenses.²³⁸

How a Believer is protected in the World?

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيٍّ بْنِ يَثُوبَيْنٍ قَالَ قَالَ لِي أَبُو الْحَسَنِ ع إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَعَ السُّلْطَانِ أَوْلِيَاءَ يَدْفَعُ بِهِمْ عَنْ أَوْلِيَائِهِ

Ali ibn Ibrahim has narrated from his rather from ibn abu 'Umayr from certain persons or our people from Ali ibn Yaqtin who has said:

'Abu al-Hassan^{asws} once said to me, Allah^{azwj} (Appoints His^{azwj}) friends with the Sultan through whom He^{azwj} Protects His^{azwj} friends'.²³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ جَبَّارٍ إِلَّا وَ مَعَهُ مُؤْمِنٌ يَدْفَعُ اللَّهُ بِهِ عَنِ الْمُؤْمِنِينَ وَ هُوَ أَقْلُهُمْ حَطًّا فِي الْآخِرَةِ يَغْنِي أَقْلَ الْمُؤْمِنِينَ حَطًّا لِصُحْبَةِ الْجَبَّارِ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn al-Hussein from his father from 'Uthman ibn 'Isa from Mehran ibn Muhammad ibn abu Nasr who has said:

'I once heard Abu Abd Allah^{asws} saying: 'With every tyrant there is a 'مُؤْمِنٌ' believing person with whom Allah^{azwj} Defends the believing people, and he (such believing person) receives the least of rewards in the next life because of his association with the tyrant'.²⁴⁰

Allah^{azwj} Eliminates Enemies of Ahl Al-Bayt^{asws} by their Enemies:

مُحَمَّدُ بْنُ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ ابْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ كُفُّوا أَلْسِنَتَكُمْ وَ الزُّمُّوا بُيُوتَكُمْ فَإِنَّهُ لَا يُصِيبُكُمْ أَمْرٌ تَخْشَوْنَ بِهِ أَبَدًا وَ لَا يُصِيبُ الْعَامَّةَ وَ لَا تَزَالُ الرَّئِيسَةُ وَقَاءَ لَكُمْ أَبَدًا

Mohammed ibn Hammam, who from Jafar ibn Mohammed ibn Malaik, who from Mohammed ibn Ahmed ibn Isbaat, who from some of their companions have narrated the following:

Abu Abdullah^{asws} said: 'You should keep your mouths closed and stay in your homes, since from this (uprising) neither you are going to be effected forever nor

²³⁸ Wasail ul Shai, H. 21664, originally from Manla Yazar ul Faqih,

²³⁹ Al-Kafi, vol. 5, H. 8483, Ch. 30, h, 7

²⁴⁰ Al-Kafi, vol. 5, H. 8481, Ch. 30, h, 5

general public, nor Zaidia would continue to become your shield (by uprising against the governments).²⁴¹

Enjoying a Good Fortune:

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ التَّمِيمِيِّ عَنْ جَعْفَرِ بْنِ بَكْرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الْكَرِيمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَةٌ مِنَ السَّعَادَةِ الزَّوْجَةُ الْمُؤَاتِيَةُ وَالْأَوْلَادُ الْبَارُونَ وَالرَّجُلُ يُرْزَقُ مَعِيشَتَهُ يَبْلَدِهِ يَغْدُو إِلَى أَهْلِهِ وَ يَرُوحُ

Ahmad ibn Muhammad has narrated from Ali ibn Al-Hussein al-Tamimiyy from Ja'far ibn Bakr from 'Abel Allah ibn abu Sahl ibn 'Abd al-Karim who has said:

'Abu Abd Allah^{asws} has said: 'Three factors help a man enjoy good fortune: having a cooperating wife; virtuous and kind children and securing his living where he lives so that he is present in his family every morning and evenings'.²⁴²

It is not allowed to Work for an Unjust Government:

ابْنُ أَبِي عُمَيْرٍ عَنْ بَشِيرٍ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَصْحَابِنَا فَقَالَ لَهُ أَصْلَحَكَ اللَّهُ إِنَّهُ رُبَّمَا أَصَابَ الرَّجُلَ مِمَّا الضَّيِّقُ أَوْ الشَّدَّةُ فَيَدْعَى إِلَى الْبِنَاءِ يَبْنِيهِ أَوْ النَّهْرَ يَكْرِيه أَوْ الْمُسْنَدَةَ يُصْلِحُهَا فَمَا تَقُولُ فِي ذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَا أَحَبُّ أَيِّ عَقْدَتْ لَهُمْ عُقْدَةٌ أَوْ وَكَيْتْ لَهُمْ وَكَاءٌ وَإِنَّ لِي مَا بَيْنَ لَا بَتَيْهَا لَا وَ لَا مَدَّةً يَقْلَمُ إِنَّ أَغْوَانَ الظَّلْمَةِ يَوْمَ الْقِيَامَةِ فِي سَرَادِقٍ مِنْ نَارٍ حَتَّى يَحْكُمَ اللَّهُ بَيْنَ الْعِبَادِ

Ibn abu Umayr has narrated from Bashir from ibn abu Ya 'fur who has said:

'Once I was in the presence of Abu Abd Allah^{asws} when a certain man of our people came and said: 'I pray to Allah^{azwj} to Keep you well, one of us may face hardship and straitened conditions and is called to construct a building, work a canal or a dam. What is your decision in such case?

The Imam^{asws} replied: 'I do not like it. I have knotted for them a knot and tied down the opening end of the bag of 'no'. It is 'no' and not even the moving of a pen (to assist them with writing a letter). The helpers of the unjust ones on the Day of Judgement will be kept in chambers of fire until Allah^{azwj} will Judge all of His servants'.²⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دَاوُدَ بْنِ زُرَيْبٍ قَالَ أَخْبَرَنِي مَوْلَى لِعَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ كُنْتُ بِالْكُوفَةِ فَقَدِمَ أَبُو عَبْدِ اللَّهِ ع الْحِيرَةَ فَأَتَيْتُهُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ لَوْ كَلَّمْتُ دَاوُدَ بْنَ عَلِيٍّ أَوْ بَعْضَ هَؤُلَاءِ فَأَدْخُلَ فِي بَعْضِ هَذِهِ الْوَلَايَاتِ فَقَالَ مَا كُنْتُ لِأَفْعَلَ قَالَ فَاَنْصَرَفْتُ إِلَى مَنْزِلِي فَتَفَكَّرْتُ فَقُلْتُ مَا أَحْسَبُهُ مَنَعَنِي إِلَّا خَافَةَ أَنْ أَظْلِمَ أَوْ أَجُورَ وَ اللَّهُ لَا يَتَيْتُهُ وَ لَا تُعْطِيَنَّهُ الطَّلَاقُ وَ الْعَتَاقُ وَ الْأَيْمَانُ الْمُعْلَظَةُ أَلَّا أَظْلِمَ أَحَدًا وَ لَا أَجُورَ وَ لَا أُغْدِلَنَّ قَالَ فَأَتَيْتُهُ

²⁴¹ Ibid, h, 45

²⁴² Al-Kafi, vol. 5, H. 9125, Ch. 121, h, 2

²⁴³ Al-Kafi, vol. 5, H. 8547, Ch. 41, h, 7

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي فَكَّرْتُ فِي إِبَائِكَ عَلَيَّ فَظَنَنْتُ أَنَّكَ إِنَّمَا مَنَعْتَنِي وَكَرِهْتَ ذَلِكَ خَافَةً أَنْ أَجُورَ أَوْ أَظْلِمَ وَ إِنَّ كُلَّ
امْرَأَةٍ لِي طَالِقٌ وَ كُلُّ مَمْلُوكٍ لِي حُرٌّ عَلَيَّ وَ عَلَيَّ إِنْ ظَلَمْتُ أَحَدًا أَوْ جُرْتُ عَلَيْهِ وَ إِنْ لَمْ أَعْدِلْ قَالَ كَيْفَ قُلْتُ قَالَ
فَأَعَدْتُ عَلَيْهِ الْإِيمَانَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ تَنَاولُ السَّمَاءَ أَيُسِّرُ عَلَيْكَ مِنْ ذَلِكَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Dawud ibn Zurbiy who has said:

'A follower of Ali^{asws} Ibn al-Hussain^{asws} told me: 'I was in al-Kufa when Abu Abd Allah^{asws} came to al-Hirah and I went to see him^{asws}. I said to the Imam^{asws}, 'I pray to Allah^{azwj} to Keep my soul in service for your cause, can you please speak with Dawud ibn Ali or others of these people to admit me in anyone of their offices (government)?'

The Imam^{asws} replied: 'I will never do so'. I then returned home and thought about it and said to myself that the Imam^{asws} did not refuse except for fear that I may do injustice and transgress, By Allah^{azwj} I will go to him^{asws} and provide all kinds of guarantees and swear extremely seriously, like divorcing (my wife), freeing slaves and so on, that I will not do injustice and transgress.

I then went to him^{asws} and said: 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, I thought about your^{asws} refusal to speak for me and I thought you^{asws} had refused and disliked it just because of your^{asws} concern of my doing injustice and transgression against someone instead of acting with justice.'

The Imam^{asws} replied: 'Why did you say that?' I then repeated my demand and swearing. The Imam^{asws} raised his head to the sky and said: 'Your reaching the sky is easier than what you want me to do for You'.²⁴⁴

During Occultation Shias will be like 'al-Muwat' (Motionless):

الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي جَرَّانَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا تَرَوْنَ الَّذِي
تَنْتَظِرُونَ حَتَّى تَكُونُوا كَالْمِعْزَى الْمَوَاتِ الَّتِي لَا يُبَالِي الْحَائِيسُ أَيْنَ يَضَعُ يَدَهُ مِنْهَا لَيْسَ لَكُمْ شَرَفٌ تَرْفَعُونَهُ وَ لَا سِنَادٌ
تُسْنِدُونَ إِلَيْهِ أَمْرُكُمْ

A number of our people have narrated from Ahmad ibn Muhammad from ibn banu Najran Muhammad ibn Sinan from abu al-Jarud who has narrated the following:

'Abu Ja'far^{asws} has said: 'You will not see the one for whom you are waiting, until you become like al-Muwat (motionless) goat who is not a matter of any kind of worry for the lion. The lion can then cut from whichever part of its body it wants; you will not have any high position to rise or supporter to seek support thereby.'

عَلَيَّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا أَيْسَرَ مَا رَضِيَ بِهِ النَّاسُ
عَنْكُمْ كُفُّوا أَلْسِنَتَكُمْ عَنْهُمْ

²⁴⁴ Al-Kafi, vol. 5, H. 8470, Ch. 29, h, 9

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Alayhi al-Salam, who has narrated the following:

'Abu 'Abd Allah^{asws} has said: 'How easy it is to achieve the pleasure of people! Just hold back your tongue from speaking against them.²⁴⁵

Imam^{asws} Rejects Participation in Jihad by Sword:

و بِإِسْنَادِهِ عَنْ رَبِيعٍ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ قِيلَ لِأَبِي جَعْفَرٍ ع إِنَّ أَصْحَابَنَا بِالْكُوفَةِ جَمَاعَةٌ كَثِيرَةٌ فَلَوْ أَمَرْتَهُمْ لَأَطَاعُوكَ وَ اتَّبَعُوكَ فَقَالَ يَجِيءُ أَحَدُهُمْ إِلَى كَيْسٍ أَخِيهِ فَيَأْخُذُ مِنْهُ حَاجَتَهُ فَقَالَ لَا قَالَ فَهُمْ بِدِمَائِهِمْ أَبْخَلُ ثُمَّ قَالَ إِنَّ النَّاسَ فِي هَذِهِ نُنَاكِحُهُمْ وَ نُؤَارِثُهُمْ وَ نُقِيمُ عَلَيْهِمُ الْحُدُودَ وَ نُؤَدِّي أَمَانَتَهُمْ حَتَّى إِذَا قَامَ الْقَائِمُ جَاءَتِ الْمُرَامِلَةُ وَ يَأْتِي الرَّجُلُ إِلَى كَيْسٍ أَخِيهِ فَيَأْخُذُ حَاجَتَهُ لَا يَمْنَعُهُ

Through a chain of narrators, Rabbi, who from Buraad al-Jalli, has narrated the following:

Abu Abd Allah^{asws} was told that a large number of his^{asws} shias were residing in al-Kufa. If you^{asws} call upon them, they will submit to your^{asws} commands and to your rule. Imam^{asws} replied: 'Tell me^{asws}, if it is possible that a momin takes some money out of the wallet of a fellow momin, as per his needs, and the former momin does not object (to him taking his money)?

He (the narrator replied): 'No, (this cannot happen these days).

Imam^{asws} said: Surely, they will be meaner in offering their blood (lives) on behalf of someone else! And added: 'Listen! This is the time of truce and remaining inactive, during this time we will marry them, inherit each other and go along on the established limits but in the time of 'Al-Qaim^{ajfi}', sincere brotherhood and trustworthiness will be established to the extent that when a momin takes money out of the money-bag of a fellow momin, he will not mind.'²⁴⁶

How a Momin can support the religion of Allah^{azwj}

قَالَ عَلِيُّ بْنُ عَاصِمٍ فَأَهْوَيْتُ عَلَى الْأَقْدَامِ كُلِّهَا فَتَقَبَّلَتْهَا وَ قَبَّلْتُ يَدَ الْإِمَامِ ع وَ قُلْتُ لَهُ إِنِّي عَاجِزٌ عَنْ نُصْرَتِكُمْ بِيَدِي وَ لَيْسَ أَمْلِكُ غَيْرَ مُوَالَاتِكُمْ وَ الْبَرَاءَةِ مِنْ أَعْدَائِكُمْ وَ اللَّعْنُ هُمْ فِي خِلَافِي فَكَيْفَ حَالِي يَا سَيِّدِي فَقَالَ ع حَدَّثَنِي أَبِي عَنْ جَدِّي رَسُولِ اللَّهِ ص قَالَ مَنْ ضَعُفَ عَلَى نُصْرَتِنَا أَهْلَ الْبَيْتِ وَ لَعَنَ فِي خِلَافَتِهِ أَعْدَاءَنَا بَلَغَ اللَّهُ صَوْتَهُ إِلَى جَمِيعِ الْمَلَائِكَةِ فَكُلَّمَا لَعَنَ أَحَدُكُمْ أَعْدَاءَنَا صَاعَدَتْهُ الْمَلَائِكَةُ وَ لَعَنُوا مَنْ لَا يَلْعَنُهُمْ فَإِذَا بَلَغَ صَوْتُهُ إِلَى الْمَلَائِكَةِ اسْتَعْفَرُوا لَهُ وَ أَتْنُوا عَلَيْهِ وَ قَالُوا اللَّهُمَّ صَلِّ عَلَى رُوحِ عَبْدِكَ هَذَا الَّذِي بَدَّلَ فِي نُصْرَةِ أَوْلِيَائِهِ جُهْدَهُ وَ لَوْ قَدَرَ عَلَى أَكْثَرِ مِنْ ذَلِكَ لَفَعَلَ فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى يَقُولُ يَا مَلَائِكَتِي إِنِّي قَدْ أَحْبَبْتُ [أَجَبْتُ] دُعَاءَكُمْ فِي عَبْدِي هَذَا وَ سَمِعْتُ نِدَاءَكُمْ وَ صَلَّيْتُ عَلَى رُوحِهِ مَعَ أَرْوَاحِ الْأَبْرَارِ وَ جَعَلْتُهُ مِنَ الْمُصْطَفَيْنِ الْأَخْيَارِ

²⁴⁵ Al-Kafi, vol, 8, H 14983, h 537, 339 : ص 8 ج الكافي

²⁴⁶ Bihar ul Anwar, vol. 52, pg. 373, Hadith, no. 164

بحار الأنوار ج : 52 ص : 373

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 narrate to you a hadith of our grandfather, Prophet^{saww} of Allah^{azwj} 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.

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.'²⁴⁷

رَوَى عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ ذَكَرْتُ زَيْدَ بْنَ عَلِيٍّ فَتَنَفَّصْتُهُ عِنْدَ أَبِي عَبْدِ اللَّهِ فَقَالَ لَا تَفْعَلْ رَحِمَ اللَّهُ عَمِّي أَتَى أَبِي فَقَالَ إِنِّي أُرِيدُ الْخُرُوجَ عَلَى هَذَا الطَّاعِيَةِ فَقَالَ لَا تَفْعَلْ فَإِنِّي أَخَافُ أَنْ تَكُونَ الْمَقْتُولَ الْمَصْلُوبَ عَلَى ظَهْرِ الْكُوفَةِ أَمَا مَا عَلِمْتَ يَا زَيْدُ أَنَّهُ لَا يَخْرُجُ أَحَدٌ مِنْ وَلَدِ 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 (up rising). (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 killed and crucified on the gate of Kufa.

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.²⁴⁸

Imam^{asws} Instructs His Disciples to Adopt Solitude:

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَا عَبْدَ الْمَلِكِ مَا لِي لَا أَرَاكَ تَخْرُجُ إِلَى هَذِهِ الْمَوَاضِعِ الَّتِي يَخْرُجُ إِلَيْهَا أَهْلُ بِلَادِكَ قَالَ قُلْتُ وَ أَتَيْتُ فَقَالَ جُدَّةُ وَ عَبَادَانُ وَ الْمَصِيبَةُ وَ قَرْوَيْنُ فَقُلْتُ انْتَظَرًا لِأَمْرِكُمْ وَ الْإِفْتِدَاءِ بِكُمْ فَقَالَ إِي وَ اللَّهِ لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ قَالَ

²⁴⁷ بحار الأنوار ج : 50 ص : 316

²⁴⁸ بحار الأنوار ج : 46 ص : 186

قُلْتُ لَهُ فَإِنَّ الرَّيْدِيَّةَ يَقُولُونَ لَيْسَ بَيْنَنَا وَ بَيْنَ جَعْفَرٍ خِلَافٌ إِلَّا أَنَّهُ لَا يَرَى الْجِهَادَ فَقَالَ أَنَا لَا أَرَاهُ بَلَى وَاللَّهِ إِنِّي لَأَرَاهُ
وَلَكِنْ أَكْرَهُ أَنْ أَدْعَ عَلَمِي إِلَى جَهْلِهِمْ

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

Abu 'Abd Allah^{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 Juddah, '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-Zaydiyah'²⁴⁹ 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^{asws}, I do consider it necessary but I dislike to disregard my knowledge due to their ignorance.'²⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَمْرَةَ السُّلَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلَهُ
رَجُلٌ فَقَالَ إِنِّي كُنْتُ أَكْثَرُ الْغَزْوِ وَأَبْعُدُ فِي طَلَبِ الْأَجْرِ وَأُطِيلُ الْعَيْنَةَ فَحُجِرَ ذَلِكَ عَلَيَّ فَقَالُوا لَا غَزْوَ إِلَّا مَعَ إِمَامٍ
عَادِلٍ فَمَا تَرَى أَصْلَحَكَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ شَيْئًا أَنْ أَجْمَلَ لَكَ أَجْمَلْتُ وَإِنْ شِئْتَ أَنْ أُخْصَصَ لَكَ لَخْصْتُ
فَقَالَ بَلْ أَجْمَلَ قَالَ إِنَّ اللَّهَ عَزَّ وَ حَلَّ يَحْشُرُ النَّاسَ عَلَى نِيَّاتِهِمْ يَوْمَ الْقِيَامَةِ قَالَ فَكَأَنَّهُ اشْتَهَى أَنْ يُلْخَصَّ لَهُ قَالَ فَلَخْصْتُ
لِي أَصْلَحَكَ اللَّهُ فَقَالَ هَاتِ فَقَالَ الرَّجُلُ غَزَوْتُ فَوَاقَعْتُ الْمُشْرِكِينَ فَيَنْبَغِي قِتَالُهُمْ قَبْلَ أَنْ أَدْعُوهُمْ فَقَالَ إِنْ كَانُوا غَزَوْا
وَقُتِلُوا وَ قَاتَلُوا فَإِنَّكَ تَجْتَرِي بِذَلِكَ وَ إِنْ كَانُوا قَوْمًا لَمْ يَغْزُوا وَ لَمْ يُقَاتِلُوا فَلَا يَسْعَاكَ قِتَالُهُمْ حَتَّى تَدْعُوهُمْ قَالَ الرَّجُلُ
فَدَعَوْتُهُمْ فَأَجَابَنِي مُجِيبٌ وَ أَقَرَّ بِالْإِسْلَامِ فِي قَلْبِهِ وَ كَانَ فِي الْإِسْلَامِ فَجِيرَ عَلَيْهِ فِي الْحُكْمِ وَ انْتَهَكْتُ حُرْمَتَهُ وَ أَخَذَ مَالَهُ
وَ اعْتَدَيْ عَلَيْهِ فَكَيْفَ بِالْمَخْرَجِ وَ أَنَا دَعَوْتُهُ فَقَالَ إِنَّكُمَا مَأْجُورَانِ عَلَى مَا كَانَ مِنْ ذَلِكَ وَ هُوَ مَعَكَ يَحْطُوكَ مِنْ وَرَاءِ
حُرْمَتِكَ وَ يَمْنَعُ قِبْلَتَكَ وَ يَدْفَعُ عَنْ كِتَابِكَ وَ يَحْقُضُ دَمَكَ خَيْرٌ مِنْ أَنْ يَكُونَ عَلَيْكَ يَهْدِمُ قِبْلَتَكَ وَ يَنْتَهِكُ حُرْمَتَكَ وَ
يَسْفِكُ دَمَكَ وَ يُحْرِقُ كِتَابَكَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from abu 'Amrah al-Sullamiy who has said:

Once, a man asked Abu Abd Allah^{asws} saying: 'I would mobilise (against the enemy) very often, stay away from asking for compensation and remain absent for a long time. This was called impermissible for me and they said: 'There is no mobilisation (against the enemy) without the Imam^{asws} of justice.' May Allah keep you well, what do you say about it?

Abu 'Abd Allah^{asws} said: 'I can say it for you in general terms and if you want I can say it to you in clear terms. 'The man said, 'Say it in general terms.' The Imam^{asws} said: 'Allah^{azwj} will resurrect people on the Day of Judgement according to their intentions.' The narrator has said that it seemed as if he wanted the Imam^{asws} to

²⁴⁹ Followers of Hazrat Zaid, the son of Imam Zain ul Abideen^{asws}

²⁵⁰ Al-Kafi, vol. 5, 20 : 5 ص : الكافي

say it in clear terms. He said: 'Make it for me in clear terms, may Allah keep you well.'

The Imam^{asws} asked, 'Explain it.' The man said, 'I mobilised and faced the pagans, Should I fight them before calling them to Allah^{azwj}?' The Imam^{asws} said: 'If they mobilise and fight, you are drawn in it. If they are a people who have not mobilised and had not fought, you can do nothing but to call them to Allah^{azwj}.' The man said, 'I called them to Allah^{azwj}. One of them accepted the call, affirmed al-Islam in his heart and lived as a Muslim but injustice was done to him in judgement, his honour was violated, his property taken and he was subjected to transgression. What is the solution when I was the one to call him to Allah?' The Imam^{asws} said: 'Both of you deserve rewards in the matter. He is with you to shield your honour, protect your Qiblah, to defend your book and save your life. This is better for you than his being against you, destroy your Qiblah, violate your honour, shed your blood and burn your Book.'²⁵¹

يا كميل لا غزو إلا مع إمام عادل و لا نفل إلا من إمام فاضل

Amir-ul-Momineen^{asws} in a long sermon told Kumayl: O Kumayl! Jihad should be only under the leadership of the Just Imam^{asws} and spoils are legal only if a virtuous Imam^{asws} gives.²⁵²

Conditions where Masomeen^{asws} preferred not to do Jihad

أَمَا وَاللَّهِ لَوْ كَانَ لِي عِدَّةُ أَصْحَابِ طَالُوتَ أَوْ عِدَّةُ أَهْلِ بَدْرٍ وَ هُمْ أَعْدَاؤُكُمْ لَضَرَبْتُكُمْ بِالسَّيْفِ حَتَّى تَقُولُوا إِلَى الْحَقِّ

Amir-ul-Momineen^{asws} said, in Sermon of Talutiya: By Allah^{azwj}, if I^{asws} had as many people as there were in the Battle of Badr or companion of the Talut, then I^{asws} would have strike you with my sword so that it would bring you back toward 'Haq' and guide you toward the Just.²⁵³

Imam^{asws} Criticised for not Taking Part in Jihad:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَقِيَ عَبْدًا الْبَصْرِيُّ عَلِيَّ بْنَ الْحُسَيْنِ ص فِي طَرِيقٍ مَكَّةَ فَقَالَ لَهُ يَا عَلِيُّ بْنُ الْحُسَيْنِ تَرَكْتَ الْجِهَادَ وَ صُعُوبَتَهُ وَ أَقْبَلْتَ عَلَى الْحَجِّ وَ لَبِنَتِهِ إِنَّ اللَّهَ عَزَّ وَ حَلَّ يَقُولُ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَ أَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَ يُقْتَلُونَ وَ غَدَاً عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الْقُرْآنِ وَ مَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِنَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع أَتَمَّ الْآيَةَ فَقَالَ التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ السَّاجِدُونَ الْآمِنُونَ بِالْمَعْرُوفِ وَ النََّاهُونَ عَنِ الْمُنْكَرِ وَ الْحَافِظُونَ لِحُدُودِ اللَّهِ وَ بَشِّرِ الْمُؤْمِنِينَ فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا رَأَيْنَا هَؤُلَاءِ الَّذِينَ هَذِهِ صِفَتُهُمْ فَالْجِهَادُ مَعَهُمْ أَفْضَلُ مِنَ الْحَجِّ

²⁵¹ Al-Kafi, vol. 5, 20 : ص 5 : الكافي ج

²⁵² تحف العقول ص : 175

²⁵³ بحار الأنوار 239 28 باب 4 ص : 175

Ali ibn Ibrahim has narrated from his father, who from 'Uthman, who from ibn 'Isa, who from Samaah who has said:

'Abu 'Abd Allah^{asws} has said that 'Abbad al- Basriy met Ali ibn al-Hussain^{asws} on the way to Makkah and said, 'O Ali ibn al-Hussain, you have disregarded Jihad because it is difficult however you have inclined toward al-Hajj because of the ease in it. Allah^{azwj} Says, ***'Allah has purchased the souls and property of the believers in exchange for Paradise, They fight for the cause of Allah to destroy His enemies and to sacrifice themselves. This is a true promise, which He has revealed in the Torah, the Gospel, and the al-Quran. No one is more true to His promise than Allah. Allow this bargain to be glad news for them. This is indeed the supreme triumph.'* (9:111).** Ali ibn al-Hussain^{asws} said, 'Complete the verse,' He then recited: ***'(The believers) who repent for their sins, worship Allah, praise Him, travel through the land (for pious purposes), kneel down and prostrate themselves in obedience to Allah, make others do good and prevent them from sins and abide by the laws of Allah, will receive a great reward. Allow this to be glad news for the believer.'* (9:112)** Ali ibn al-Hussain^{asws} said, 'If we see these kinds of people with these qualities then Jihad along side with them is more virtuous than al-Hajj.'²⁵⁴

Jihad Without Consent of an Imam^{asws} is a Disbelief

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ قَالَ قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لِلرِّضَا ص وَ أَنَا أَسْمَعُ حَدَّثَنِي أَبِي عَنْ أَهْلِ بَيْتِهِ عَنْ آبَائِهِ ع أَنَّهُ قَالَ لِمَعْصِيهِمْ إِنَّ فِي بِلَادِنَا مَوْضِعَ رِبَاطٍ يُقَالُ لَهُ قَزْوِينُ وَ عَدُوًّا يُقَالُ لَهُ الدَّيْلَمُ فَهَلْ مِنْ جِهَادٍ أَوْ هَلْ مِنْ رِبَاطٍ فَقَالَ عَلَيْهِمُ هَذَا الْبَيْتِ فَحُجُّهُ فَأَعَادَ عَلَيْهِ الْحَدِيثَ فَقَالَ عَلَيْكُمْ بِهَذَا الْبَيْتِ فَحُجُّهُ أَمَا يَرْضَى أَحَدُكُمْ أَنْ يَكُونَ فِي بَيْتِهِ يُنْفِقُ عَلَى عِيَالِهِ مِنْ طَوْلِهِ يَنْتَظِرُ أَمْرَنَا فَإِنْ أَذْرَكَهُ كَانَ كَمَنْ شَهِدَ مَعَ رَسُولِ اللَّهِ ص بَدْرًا وَ إِنْ مَاتَ مُنْتَظِرًا لِأَمْرِنَا كَانَ كَمَنْ كَانَ مَعَ قَائِمِنَا ع هَكَذَا فِي فُسْطَاطِهِ وَ جَمَعَ بَيْنَ السَّبَابَتَيْنِ وَ لَا أَقُولُ هَكَذَا وَ جَمَعَ بَيْنَ السَّبَابَةِ وَ الْوُسْطَى فَإِنَّ هَذِهِ أَطْوَلُ مِنْ هَذِهِ فَقَالَ أَبُو الْحُسَيْنِ ع صَدَقَ

A number of our people have narrated from Sahl ibn Ziyad, who from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn 'Abd Allah and Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Abbas ibn Ma'ruf from Safwan ibn Yahya from Abd Allah ibn al-Mughirah who has said:

'Once Muhammad ibn 'Abd Allah said to al-Reza^{asws} when I was listening: 'My father has narrated from the people of his family from their ancestors that he said to a certain one of them (ancestors), 'In our location there is a place called Qazwin for keeping guard against the enemy called al-Daylam. Is Jihad or Ribat (guarding) obligatory? He (the person of our ancestors) said, 'You must not miss performing al-Hajj around the House,' He repeated a Hadith, he had just said and the answer was again: 'You must pay attention to this House to perform al-Hajj around it. Do you not agree that one of you stays home to spend on his family of his gains and wait for our cause to materialise? If he finds himself in such a day he is considered like those who were present with the Prophet^{saww} on the day of

²⁵⁴ Al-Kafi, vol. 5, 22 : ص 5 : الكافي ج 5

Badr. If he dies, while waiting for our cause to materialise, he is considered like one standing with the one from us^{asws}, who will rise with Divine authority, in his tent like this – ‘holding this two index fingers together- saying, ‘I do not say like this’-holding his index and middle fingers together - ‘because this one is taller than this.’ Abu al-Hassan al-Reza^{asws} then said, ‘He had spoken the truth.’²⁵⁵

مُحَمَّدُ بْنُ الْحَسَنِ الطَّاطَرِيُّ عَمَّنْ ذَكَرَهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ الْقَلَانِيسِيِّ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي قُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمُفْتَرَضِ طَاعَتُهُ حَرَامٌ مِثْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخَنَزِيرِ فَقُلْتُ لِي هُوَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ هُوَ كَذَلِكَ

Muhammad ibn al-Hassan al-Tatriy has narrated from those who he has mentioned in his book - from Ali ibn al-Nu'man from Suwayd al-Qalanisiy from Bashir al-Dahhan who has said:

‘I once said to abu ‘Abd Allah^{asws} ‘I saw a dream in which I said to you, ‘Fighting alongside one who is not an Imam, obedience to whom is obligatory, is unlawful just like consuming dead animals, blood and pork for food. You said to me (in my dream), ‘That is how it is! Abu ‘Abd Allah^{asws} then said, ‘That is how it is! That is how it is!’²⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سُؤَيْدِ الْقَلَانِيسِيِّ عَنْ بَشِيرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ إِنِّي رَأَيْتُ فِي الْمَنَامِ أَنِّي قُلْتُ لَكَ إِنَّ الْقِتَالَ مَعَ غَيْرِ الْإِمَامِ الْمُفْتَرَضِ طَاعَتُهُ حَرَامٌ مِثْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخَنَزِيرِ فَقُلْتُ لِي نَعَمْ هُوَ كَذَلِكَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هُوَ كَذَلِكَ هُوَ كَذَلِكَ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hussain, from Ali ibn al-Nu'rnan from Suwayd al-Qalanisiy from Bashir who has said:

‘I once said to Abu Abd Allah^{asws}: ‘I saw a dream in which I said to you, ‘Fighting alongside an Imam to whom obedience is not obligatory is unlawful like consuming dead animals, blood and pork for food, and you said to me, ‘Yes, that is how it is.’ Abu ‘Abd Allah^{asws} then said, ‘That is how it is! That is how it is!’²⁵⁷

²⁵⁵ Ibid, Ch. 6, H. 2

²⁵⁶ Ibid, Ch. 6, H. 3

²⁵⁷ Ibid, Ch. 7, H. 2

About Seeking Justice:

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِي خَدِيجَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ إِتَاكُمْ أَنْ يُحَاكِمَ بَعْضُكُمْ بَعْضاً إِلَى أَهْلِ الْحَوَرِ وَ لَكِنْ انظُرُوا إِلَى رَجُلٍ مِنْكُمْ يَعْلَمُ شَيْئاً مِنْ قَضَائِنَا فَاجْعَلُوهُ بَيْنَكُمْ فَإِنِّي قَدْ جَعَلْتُهُ قَاضِياً فَتَحَاكُمُوا إِلَيْهِ

Al-Husayn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Hassan ibn Ali from abu Khadijah who has narrated:

'Abu Abd Allah^{asws} once said to me, 'Beware no one among you must take one another before the people of injustice. You must find among yourselves one who knows certain things of our judgement; then you must appoint him to judge for you; I have made him to judge for you and you must seek adjudication before him.'²⁵⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ صَفْوَانَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا يَكُونُ بَيْنَهُمَا مُنَازَعَةٌ فِي دِينٍ أَوْ مِيرَاثٍ فَتَحَاكَمَا إِلَى السُّلْطَانِ أَوْ إِلَى الْقُضَاةِ أَمْ يَجِئُ ذَلِكَ فَقَالَ مَنْ تَحَاكَمَ إِلَى الطَّاغُوتِ فَحَكَمَ لَهُ فَإِنَّمَا يَأْخُذُ سُخْتاً وَ إِنْ كَانَ حَقُّهُ ثَابِتاً لِأَنَّهُ أَخَذَ بِحُكْمِ الطَّاغُوتِ وَ قَدْ أَمَرَ اللَّهُ أَنْ يُكْفَرَ بِهِ قُلْتُ كَيْفَ يَصْنَعَانِ قَالَ انظُرُوا إِلَى مَنْ كَانَ مِنْكُمْ قَدْ رَوَى حَدِيثَنَا وَ نَظَرَ فِي حَالِنَا وَ حَرَامِنَا وَ عَرَفَ أَحْكَامَنَا فَارْضَوْا بِهِ حَكماً فَإِنِّي قَدْ جَعَلْتُهُ عَلَيْكُمْ حَاكِماً فَإِذَا حَكَمَ بِحُكْمِنَا فَلَمْ يَقْبَلْهُ مِنْهُ فَإِنَّمَا بِحُكْمِ اللَّهِ قَدْ اسْتَحَفَّ وَ عَلَيْنَا رَدُّ وَ الرَّادُّ عَلَيْنَا الرَّادُّ عَلَى اللَّهِ وَ هُوَ عَلَى حَدِّ الشَّرِّكَ بِاللَّهِ

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isa from Safwan from Dawud ibn al-Haseen from 'Umar ibn Hanzalah who has narrated:

'I once asked Abu Abd Allah^{asws} about two of our people who have a dispute over a certain issue of religion or inheritance, and they go for judgement before the Sultan or a judge: if it is lawful. He^{asws} said, 'Whoever seeks judgement before al-Taghut (transgressors) who judges for him, whatever he then receives by such judgement is suht (sinful earning) even if it is his established right; he has taken it through the judgement of al-Taghut (transgressors) when Allah^{azwj} has Commanded to reject al-Taghut,'

I then asked, 'What then should they do?' He^{asws} said, 'You must find one among you who narrates our^{asws} Hadith and has given thought about our^{asws} lawful and unlawful matters and has learned our^{asws} rules; then you must accept him as the judge among you; I^{asws} have made him the judge and ruler over you. When he issues judgements according to our^{asws} rules and it is not accepted from him, then the rule and laws of Allah^{azwj} are taken lightly and our^{asws} rules are rejected. Those who reject us^{asws}, they have rejected Allah^{azwj} and that is like taking things as partners of Allah^{azwj}.²⁵⁹

H. 4, الكافي ج : 7 ص : 412 258

H. 5, الكافي ج : 7 ص : 412 259

Why Did Masomeen^{asws} Fight against Yazeed and Muawiyya?

Let us consider a frequently asked question: Why did Imam Hussain^{asws} rise against Yazeed^{la} ibn Muawiyya^{la}? Or Why did Amir-ul-Momineen^{asws} fight against Muawiyya^{la} but not against Abu Bakr^{la} and Ummer^{la}? We present three Ahadith below:

Hadith 1

روي أن أمير المؤمنين ع كان جالسا في بعض مجالسه بعد رجوعه من نهرवान فجرى الكلام حتى قيل له لم لا حاربت أبا بكر و عمر كما حاربت طلحة و الزبير و معاوية فقال علي ع إني كنت لم أزل مظلوما مستأثرا على حقني فقام إليه الأشعث بن قيس فقال يا أمير المؤمنين لم لم تضرب بسيفك و لم تطلب بحقك فقال يا أشعث قد قلت قولاً فاسمع الجواب و عه و استشعر الحجة إن لي أسوة بستة من الأنبياء ص أولهم نوح حيث قال رب أني مغلوب فانتصير فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و ثانيهم لوط حيث قال لو أني لي بكم قوة أو أوي إلى ركني شديد فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و ثالثهم إبراهيم خليل الله حيث قال و اعتزلتكم و ما تدعون من دون الله فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و رابعهم موسى ع حيث قال ففرزت منكم لما خفتكم فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و خامسهم أخوه هارون حيث قال يا ابن أمي إن القوم استضعفوني و كادوا يقتلوني فإن قال قائل إنه قال هذا لغير خوف فقد كفر و إلا فالوصي أعذر و سادسهم أخي محمد خير البشر ص حيث ذهب إلى الغار و نومي على فراشه فإن قال قائل إنه ذهب إلى الغار لغير خوف فقد كفر و إلا فالوصي أعذر فقام إليه الناس بأجمعهم فقالوا يا أمير المؤمنين قد علمنا أن القول لك و نحن المذنبون التائبون و قد عذرنا الله

After the war of Naharwan, Amir-ul-Momineen^{asws} was speaking with a small group of people when a person asked: Why did you not fight against Abu Bakr^{la} and Ummer^{la}, the way you fought against Muawiyya^{la}?

Amir-ul-Momineen^{asws} replied: I always have been oppressed, as they preferred themselves to my rights.

Ashash: O Amir-ul-Momineen^{asws} ! Why did you not strike them with sword in order to take back your rights?

Amir-ul-Momineen^{asws} replied: O Ashash! You had said what you had in your mind, now listen to me, remember it, you better stick with the Just and realise my government is like that of elevated Prophets^{as} of Allah^{azwj}. The first one among them is the Nuh, who said: **Therefore he called upon his Lord: I am overcome, come Thou then to help (54:10).** Thus, one would say that he said this without Taqqayiya but his nation denied him; therefore his successor is not to be blamed (the rejection of the nation).

The second one was Prophet Lut^{as}, who said: **He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support (11:80).**

Thus, one would say that he said this without Taqqayiya but his nation denied him, therefore his successor was not in a position to revert it.

The third one was Prophet Ibrahim^{as}, the friend of Allah^{azwj}, who said: ***And I will withdraw from you and what you call on besides Allah, (19:48)***. Thus, one would say that he said this without Taqqayiya but his nation denied him, therefore his successor was not in a position to revert it.

The fourth one, among them, was Prophet Musa^{as}, who had said: ***So I fled from you when I feared you, then my Lord granted me wisdom and made me of the messengers (26:21)***. Thus, one would say that he said this without Taqqayiya but his nation committed Kufr, therefore his successor was not in a position to revert it.

The fifth one, among them, whose' brother Haron^{as} (Aaron) said: He^{as} said: ***Son of my mother! surely the people reckoned me weak and had well-nigh slain me (7:150)***. Thus, one would say that he said this without Taqqayiya but his nation denied him, therefore his successor was not in a position to revert it.

The sixth one, among them, is my^{asws} brother^{saww} and the most gracious of the people, who when went inside the cave while making me sleep on his bed, Thus, one would say that he went inside cave without Taqqayiya but his nation denied him, therefore his successor is not to be blamed for it.

After listening to his words, all of them stood up and said: O Amir-ul-Momineen^{asws}! We have understood you comprehensively, we admit our sins and repent! May Allah^{azwj} Give you^{asws} success.²⁶⁰

Hadith 2

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 حدثنا أبو القاسم الهاشمي قال حدثني عبيد بن نفيس الأنصاري قال أخبرنا الحسن بن سماعة عن جعفر بن سماعة عن أبي عبد الله ع قال نزل جبرئيل ع على النبي ص بصحيفة من السماء لم ينزل الله تبارك و تعالى 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 يقوم 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 أطرقت و اصمت و الزم منزلك و اعبد ربك 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 ضمانه و أمر بدفعها فدفعها إلى من بعده و يدفعها من بعده إلى من بعده إلى يوم القيامة

الاحتجاج ج : 1 ص : 190 260

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 Jibraeel^{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 Muhammad^{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 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 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-Abideen^{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.²⁶¹

Hadith 3

مزاولة قلع الجبال أيسر من مزاولة ملك مؤجل

Amir-ul-Momineen^{asws} says: To move a mountain from its place is easier than trying to oust someone from power in other than its prescribed time of fall.²⁶²

The Purpose of a Divine Prophet^{as} or an Imam^{asws}:

جابر عن أبي جعفر عليه السلام قال: قلت: لاي شئ يحتاج إلى النبي والامام ؟ فقال: لبقاء العالم على صلاحه،

It is quoted, through a chain of narrators, that Jabir bin Abd Allah Ansari asked from Imam Mohammed Baqir^{asws}: O Son of Rasool-Allah^{saww}! What is the purpose

²⁶¹ Kamal-u-Deen, Ch. 22, h. 35

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²⁶² Al-Khasail, vol, 2, pg. 611, also <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf>

served by a Prophet^{as} or an Imam^{asws}? Imam^{asws} replied, to stabilise the universe and to manage and organise its operations.²⁶³

In our time, the Sun, Moon, stars, galaxies along with all entities within the Divine Universe, are performing their duties under the instructions and predefined rules by the 12th grandson of Prophet Imam Al-Asr^{ajfj}, although He^{ajfj} cannot be seen by human eyes but encompass the whole universe and control its affairs, as we say in the Ziarat: 'Assalam Allaikum on that who is persist, who is invisible, who witness, who is beyond our comprehension.

Shias of today are the Orphans of Ahl Al-Bayt^{asws}:

عن رسول الله صلى الله عليه وآله أنه قال: أشد من يتم اليتيم الذي انقطع عن أبيه يتم انقطع عن إمامه ولا يقدر على الوصول إليه، ولا يدري كيف حكمه فيما يتلى به من شرائع دينه، ألا فمن كان من شيعتنا عالما بعلومنا وهذا الجاهل بشريعتنا المنقطع عن مشاهدتنا يتيم في حجره ألا فمن هداه وأرشده وعلمه شريعتنا كان معنا في الرفيق الأعلى. بيان: قال الجزري: في حديث الدعاء: ألحقني بالرفيق الأعلى

Prophet^{saww} of Allah^{azwj} said: He is an orphan who is unable to receive his parents' care and is therefore not brought up by them. However, he is not that miserable as compared with the one who is unable to reach Imam^{asws} of his time and is unable to receive and comprehend his Imam^{asws}'s blessings and guidance. He, who does not know his Imam^{asws}'s verdicts on those religious affairs faced by him (day to day). He is the Orphan of Alay-Muhammad^{asws}. Be aware! He should be looked after by those who have knowledge about our^{asws} traditions. Whoever would teach him our attributes, our Marifat (recognition) and our traditions will be with us in the hereafter.²⁶⁴

قال موسى بن جعفر عليهما السلام: ففيه واحد يتقذ يتيما من أيتامنا المنقطعين عنا وعن مشاهدتنا بتعليم ما هو محتاج إليه أشد على إبليس من ألف عابد لأن العابد همه ذات نفسه فقط، وهذا همه مع ذات نفسه ذات عباد الله وإمامه لينقذهم من يد إبليس ومردته، فذلك هو أفضل عند الله من ألف عابد، وألف ألف عابدة.

It is narrated from Imam Musa-e-Kazim^{asws} that the one who knows our teachings and would guide and teach even one of our orphans, who are unable to reach us^{asws}, would irritate/subdue Iblis^{la} more than that achieved by one thousand devout worshipers. The devout worshiper would only have the intention to enrich his spiritual level but the one who teaches our traditions would not only gain spiritual benefits but also provide guidance to Allah^{azwj}'s servants and maids. He would free these men and women from Iblis's web. That's why he is given preference by Allah^{azwj} over one thousand men and one thousand women worshipers.²⁶⁵

²⁶³ Bihar-ul-Anwar, vol. 7, pp. 7 (Haqaiq-ul-wasiat, pp. 245).

²⁶⁴ Ahtijab, pp. 2 (Haqaiq-ul-wasiat, pp. 32)

²⁶⁵ Ahtajaj-e-Tabrasi, pp. 3 (Haqaiq-ul-wasiat, pp. 39)

La Ikra Fee Deen²⁶⁶:

الحسين بن علي، عن أبيه علي بن أبي طالب عليهم السلام أن المسلمين قالوا لرسول الله صلى الله عليه وآله: لو أكرهت يا رسول الله من قدرت عليه من الناس على الإسلام لكثير عددنا وقويننا على عدونا؛ فقال رسول الله صلى الله عليه وآله: ما كنت لالقي الله عزوجل ببدعة لم يحدث إلي فيها شيئاً وما أنا من المتكلفين. فأنزل الله تبارك وتعالى: يا محمد 'ولو شاء ربك لآمن من في الأرض كلهم جميعاً' على سبيل الإلجاء والاضطرار في الدنيا، كما يؤمنون عند المعاناة ورؤية البأس في الآخرة، ولو فعلت ذلك بهم لم يستحقوا مني ثواباً ولا مدحاً لكني أريد منهم أن يؤمنوا مختارين غير مضطرين، ليستحقوا مني الزلفى والكرامة ودوام الخلود في جنة الخلد، 'أفأنت تكره الناس حتى يكونوا مؤمنين

Imam Hussain^{asws} said that Muslims came and requested my grandfather, Prophet Muhammad^{saww} to force everyone to embrace Islam, so that Muslims form the majority, this would increase their strength against their enemies. Rasool-Allah^{saww} replied, No, I would certainly not do that as I do not want to introduce innovation in the Allah^{azwj}'s Deen and would not appear in front of Him^{azwj} with what He^{azwj} has forbidden. I am not among those who force others against their wills.

Thus, at this point, Allah^{azwj} sent down the following Divine message: Ya Muhammad^{saww}! If Your Lord^{azwj} wanted, indeed, all inhabitants of the earth would embrace Eman²⁶⁷. It was very easy for Me^{azwj} to punish and compel them and they would submit to Me^{azwj} as they will submit to Eman in the hereafter after observing no way out from their Lord's wrath and submit to Me^{azwj} in desperation.

If I were to do so in this world then there will be no eligible criteria for reward or punishment and that's why I decided to let them act on their free-will so they either choose Eman or disobey My^{azwj} Command by not submitting to Eman. They will stay in the Paradise forever by selecting the former option or face punishment in the hell-fire by becoming disbelievers. Ya Rasool^{saww}, surely, you would not like to compel them to embrace Eman?²⁶⁸

Legitimacy of Jihad (by sword)

لا يخرج المسلم في الجهاد مع من لا يؤمن على الحكم ولا ينفذ في الفيء أمر الله جل و عز وإن مات في ذلك كان معينا لعدونا في حبس حقنا والإشاعة بدمائنا وميته ميته جاهلية

Amir-ul-Momineen^{asws} says: Muslims should not participate in battles under the leadership of the one that does not have full acquaintance of the Islamic laws and does not follow Allah^{azwj}'s Commandments regarding the spoils of war. Muslims who are killed in such battles are regarded as supporters of our enemies in the question of refraining from giving us^{asws} our rights (of leadership) and shedding

²⁶⁶ There is no compulsion in religion.

²⁶⁷ Eman is the final stage of Islam, to believe in three verdicts.

²⁶⁸ Ahtijaj-e-Tabrasi, pp. 209 (Haqaiq-ul-wasaiat, pp. 318)

our blood. In addition, they will be considered among those who died before Islam.²⁶⁹

روى جابر، عن أبي جعفر عليه السلام أنه قال: إذا قام قائم آل محمد عليهم السلام ضرب فساطيط لمن يعلم الناس القرآن، على ما أنزل الله جل جلاله، فأصعب ما يكون على من حفظ اليوم لانه يخالف فيه التأليف

It has been narrated by Jabir from Abu Ja'far^{asws} that: 'When the 'Al Qaim^{asws}' of the Household of the Prophet^{saww} makes a stand he will teach the people the Quran as it was Revealed by Allah^{azwj}. It will be a problem for those who had memorized it as it is today, for **it will a different version.**'²⁷⁰

Our Preparation for the Zahoor of Imam^{ajfj}:

ابنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَ وَهَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِيُعِدَّنَّ أَحَدُكُمْ لِحُجُوجِ الْقَائِمِ وَ لَوْ سَهْمًا فَإِنَّ اللَّهَ إِذَا عَلِمَ ذَلِكَ مِنْ نَبِيٍّ رَجَوْتُ لِأَنَّهُ يُنْسِي فِي عُمُرِهِ حَتَّى يَذَرِكُهُ وَ يَكُونَ مِنْ أَغْوَانِهِ وَ أَنْصَارِهِ

Ibn Aqadah, who from Ahmed ibn Yousif, who from Ismail ibn Mehran, who from ibn Bataini, who from his father and Wahab, both of them from abu Basir, who has narrated the following:

Abu Abd Allah^{asws} said: 'Every one of you, should collect arms and get ready for the rising of 'al-Qaim^{ajfj}', even if it's just an arrow. Upon knowing your intention, Allah^{azwj} may increase your age, as much as you live until the time of 'al-Qaim^{ajfj}' and you could be included in his^{ajfj} aides and supporters.²⁷¹

Protection of One's Belongings is One's Jihad

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَمْنَعُ الرَّجُلَ يَدْخُلُ عَلَيْهِ اللَّصُّ فِي بَيْتِهِ فَلَا يُحَارِبُ

Ali ibn Ibrahim has narrated from his father from al-awfaliy from al-akuniy who has said the following:

'Abu 'Abd Allah^{asws} has said that Amir-ul-Momineen^{asws} has said, 'Allah^{azwj} Hates a man who does not fight back the thief who has entered his house.'²⁷²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا دَخَلَ عَلَيْكَ اللَّصُّ الْمُحَارِبُ فَاقْتُلْهُ فَمَا أَصَابَكَ فَدَمُهُ فِي عُنُقِي

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Aban ibn 'Uthaman from a man formal-Halabiy who has said the following:

²⁶⁹ Al-Khisal, vol, 2, pg. 611, also <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf>

²⁷⁰ Bihar Ul Anwaar – Vol 52, H 85

²⁷¹ Bihar ul-Anwar, vol. 52, h, 146,

بحار الأنوار ج : 52 ص : 366

²⁷² Al-Kafi, vol. 5, Ch. 18, h,2

'Abu 'Abd Allah^{asws} has said that Amir-ul-Momineen^{asws}, has said, 'If a fighting thief enters your house, eliminate him. Whatever responsibility his blood (life) may bring is on my neck (my responsibility)?²⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from 'Abd al-Rahman ibn abu Najran from 'Abd Allah ibn Sinan who has said the following:

'Abu 'Abd Allah^{asws} narrated that the Messenger^{saww} of Allah^{azwj} had said: 'If one is murdered over his stolen property he is a martyr.'²⁷⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنِ الرِّضَا ع عَنِ الرَّجُلِ يَكُونُ فِي السَّفَرِ وَمَعَهُ جَارِيَةٌ لَهُ فَيَجِيءُ قَوْمٌ يُرِيدُونَ أَخْذَ جَارِيَتِهِ أَيْمَنُ جَارِيَتِهِ مِنْ أَنْ تُؤْخَذَ وَإِنْ خَافَ عَلَى نَفْسِهِ الْقَتْلَ قَالَ نَعَمْ قُلْتُ وَكَذَلِكَ إِنْ كَانَتْ مَعَهُ امْرَأَةٌ قَالَ نَعَمْ قُلْتُ وَكَذَلِكَ الْأُمُّ وَالْبَنْتُ وَابْنَةُ الْعَمِّ وَالْقَرَابَةُ يَمْنَعُهُنَّ وَإِنْ خَافَ عَلَى نَفْسِهِ الْقَتْلَ قَالَ نَعَمْ [قُلْتُ] وَكَذَلِكَ الْمَالُ يُرِيدُونَ أَخْذَهُ فِي سَفَرٍ فَيَمْنَعُهُ وَإِنْ خَافَ الْقَتْلَ قَالَ نَعَمْ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from his father from those whom he has mentioned (in his book);

From al-Reza^{asws} that: 'If a man is on a journey and with him is his slave-girl. Certain people come and want to take his slave-girl from him, Should he try to stop them even if he fears for losing his life?' He^{asws} replied: 'Yes, he should try.' I then asked, 'Is it so also if a woman is with him?' He^{asws} (the Imam) replies, 'Yes, it is.' I then asked: Does it also apply if it is his mother, daughter of uncle and relatives. Should he stop such people even if he is afraid of losing his life?' He^{asws} (the Imam) replied, 'Yes, it is so also.' I then asked, 'Does the same condition applies if it is property which they want to take during one's journey and must stop them even if he anticipates death?' He^{asws} (the Imam) replied, 'Yes, so also it is.'²⁷⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عُبَيْسَةَ عَنْ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ قَطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from 'Uthaman ibn 'Isa from 'Anbasah from abu Hamzah who has said the following:

²⁷³ Ibid, vol. 5, Ch. 19, h

²⁷⁴ Al-Kafi, vol, 5, Ch. 19, h, 1

²⁷⁵ Al-Kafi, vol, 5, Ch. 19, h, 5

'I heard abu Ja'far^{asws} saying, 'Ali ibn al- Hussain^{asws} would say: 'The Messenger^{saww} of Allah^{azwj} has said: 'No drop is more beloved to Allah^{azwj} than the drop of blood spilled in the way of Allah^{azwj}.²⁷⁶

Jihad is only under the Infallible Imam^{asws}

إِنَّ الْإِمَامَةَ خِلَافَةُ اللَّهِ وَ خِلَافَةُ الرَّسُولِ ص وَ مَقَامُ أَمِيرِ الْمُؤْمِنِينَ ع وَ مِيرَاثُ الْحَسَنِ وَ الْحُسَيْنِ ع إِنَّ الْإِمَامَةَ زِمَامُ الدِّينِ وَ نِظَامُ الْمُسْلِمِينَ وَ صَلَاحُ الدُّنْيَا وَ عِزُّ الْمُؤْمِنِينَ إِنَّ الْإِمَامَةَ أَسُّ الْإِسْلَامِ النَّامِي وَ فَرْعُهُ السَّامِي بِالْإِمَامِ تَمَامُ الصَّلَاةِ وَ الزَّكَاةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفِيرُ الْفَقِيءِ وَ الصَّدَقَاتِ وَ إِمْضَاءُ الْحُدُودِ وَ الْأَحْكَامِ وَ مَنَعُ الشُّعُورِ وَ الْأَطْرَافِ

In a long hadith, Imam Reza^{asws} says, as part of explaining the virtues of a Divine Imam^{asws}: Imam (Leadership with Divine Authority) is, certainly, the position of the Prophets^{as}, and the inheritance of the successors. Imam is, indeed, the representation (khilafa) of Allah^{azwj}, the deputyship of the Messenger^{saww} of Allah^{azwj}, the office of Amir-ul-Momineen Ali^{asws} and the inheritance of Imam al-Hassan^{asws} and al-Hussain^{asws}. 'Imam is, in fact, the reins of religion. It is the social system of the Muslims. It is best for the world, and honour for the believers. Imam is Islam's growing root, and its towering branch. Through the Imam^{asws} prayers are complete, Zakat is paid, fasting is maintained, Hajj is performed and Jihad is exercised, the wealth of the nation (fay') and charity (sadaqat) are increased, the laws are enforced and the frontiers are protected and defended.²⁷⁷

Masoom^{asws} Stops his^{asws} brother from Up-Rising

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ الْجَارُودِ عَنْ مُوسَى بْنِ بَكْرِ بْنِ ذَابٍ عَنْ عَمْرِو حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ع أَنَّ زَيْدَ بْنَ عَلِيٍّ بْنِ الْحُسَيْنِ ع دَخَلَ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ وَ مَعَهُ كُتُبٌ مِنْ أَهْلِ الْكُوفَةِ يَدْعُونَهُ فِيهَا إِلَى أَنْفُسِهِمْ وَ يُخْبِرُونَهُ بِاجْتِمَاعِهِمْ وَ يَأْتُمُونَهُ بِالْخُرُوجِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع هَذِهِ الْكُتُبُ ابْتِدَاءٌ مِنْهُمْ أَوْ جَوَابٌ مَا كُتِبَتْ بِهِ إِلَيْهِمْ وَ دَعَوْتُهُمْ إِلَيْهِ فَقَالَ بَلِ ابْتِدَاءٌ مِنَ الْقَوْمِ لِمَعْرِفَتِهِمْ بِحَقِّنا وَ بَقَرَاتِنَا مِنْ رَسُولِ اللَّهِ ص وَ لِمَا يَجِدُونَ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ مِنْ وَجُوبِ مَوَدَّتِنَا وَ فَرَضِ طَاعَتِنَا وَ لِمَا نَحْنُ فِيهِ مِنَ الصِّيقِ وَ الضَّنْكِ وَ الْبَلَاءِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِنَّ الطَّاعَةَ مَفْرُوضَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةٌ أَمْضَاهَا فِي الْأَوَّلِينَ وَ كَذَلِكَ يُجْرِيهَا فِي الْآخِرِينَ وَ الطَّاعَةُ لِوَاحِدٍ مِنَّا وَ الْمَوَدَّةُ لِلْجَمِيعِ وَ أَمْرُ اللَّهِ يُجْرِي لِأَوَّلِيائِهِ بِحُكْمِ مَوْصُولٍ وَ قَضَاءِ مَقْصُولٍ وَ حَتْمِ مَقْصِيٍّ وَ قَدَرِ مَقْدُورٍ

وَ أَجَلٍ مُسَمًّى لَوْفِتْ مَعْلُومٌ فَلَا يَسْتَحِقُّكَ الَّذِينَ لَا يُوفُونَ إِنْهُمْ لَنْ يُعْنُوا عَنْكَ مِنَ اللَّهِ شَيْئاً فَلَا تَعَجَلْ فَإِنَّ اللَّهَ لَا يَعْجَلُ لِعَجَلَةِ الْعِبَادِ وَ لَا تَسْبِقَنَّ اللَّهَ فَتُعْجِزَكَ الْبَلِيَّةُ فَتَضْرِعَكَ قَالَ فَغَضِبَ زَيْدٌ عِنْدَ ذَلِكَ ثُمَّ قَالَ لَيْسَ الْإِمَامُ مِنَّا مَنْ جَلَسَ فِي بَيْتِهِ وَ أَرْخَى سِتْرَهُ وَ تَبَطَّ عَنِ الْجِهَادِ وَ لَكِنَّ الْإِمَامَ مِنَّا مَنْ مَنَعَ حُوزَتَهُ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ حَقَّ جِهَادِهِ وَ دَفَعَ عَنْ رَعِيَّتِهِ وَ ذَبَّ عَنْ حَرَمِهِ قَالَ أَبُو جَعْفَرٍ ع هَلْ تَعْرِفُ يَا أَخِي مِنْ نَفْسِكَ شَيْئاً مِمَّا نَسَبَتْهَا إِلَيْهِ فَتَجِيءَ عَلَيْهِ بِشَاهِدٍ مِنْ كِتَابِ اللَّهِ أَوْ حُجَّةٍ مِنْ رَسُولِ اللَّهِ ص أَوْ تَضْرِبَ بِهِ مَثَلاً فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَحَلَّ حَلَالاً وَ حَرَّمَ حَرَاماً وَ

²⁷⁶ Al-Kafi, vol, 5, Ch. 20, h, 3

²⁷⁷ Al-Kaf, vol, 1, Ch. 15, h,1 (pg166)

فَرَضَ فَرَائِضَ وَ ضَرَبَ أَمْثَالًا وَ سَنَّ سُنَنًا وَ لَمْ يَجْعَلِ الْإِمَامَ الْقَائِمَ بِأَمْرِ شُبْهَةٍ فِيمَا فَرَضَ لَهُ مِنَ الطَّاعَةِ أَنْ يَسْبِقَهُ بِأَمْرِ قَبْلَ مَحَلِّهِ أَوْ يُجَاهِدَ فِيهِ قَبْلَ حُلُولِهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي الصَّيْدِ لَا تَقْتُلُوا الصَّيْدَ وَ أَنْتُمْ حُرْمٌ أَ قَتَلْتُمُ الصَّيْدَ أَعْظَمُ أَمْ قَتَلْتُمُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ جَعَلَ لِكُلِّ شَيْءٍ مَحَلًّا وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ قَالَ عَزَّ وَ جَلَّ لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَ لَا الشَّهْرَ الْحَرَامَ فَجَعَلَ الشُّهُورَ عِدَّةً مَعْلُومَةً فَجَعَلَ مِنْهَا أَرْبَعَةً حُرْمًا وَ قَالَ فَسَبِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَ اعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ فَجَعَلَ لِدَلِكِ مَحَلًّا وَ قَالَ وَ لَا تَعْرِضُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ فَجَعَلَ لِكُلِّ شَيْءٍ أَجَلًا وَ لِكُلِّ أَجَلٍ كِتَابًا فَإِنْ كُنْتَ عَلَى بَيِّنَةٍ مِنْ رَبِّكَ وَ يَقِينٍ مِنْ أَمْرِكَ وَ تَبَيَّنَ مِنْ شَأْنِكَ فَشَأْنُكَ وَ إِلَّا فَلَا تَرْمِمْ أَمْرًا أَنْتَ مِنْهُ فِي شَكٍّ وَ شُبْهَةٍ وَ لَا تَتَعَاطَ زَوَالَ مُلْكٍ لَمْ تَنْقُضِ أَكُلَهُ وَ لَمْ يَنْقُطِعْ مَدَاهُ وَ لَمْ يَبْلُغِ الْكِتَابُ أَجَلَهُ فَلَوْ قَدْ بَلَغَ مَدَاهُ وَ انْقَطَعَ أَكُلَهُ وَ بَلَغَ الْكِتَابُ أَجَلَهُ لَانْقَطَعَ الْفَصْلُ وَ تَتَابَعَ النَّظَامُ وَ لَأَعْقَبَ اللَّهُ فِي التَّابِعِ وَ الْمَتَّبِعِ الدَّلَّ وَ الصَّغَارَ أَعُوذُ بِاللَّهِ مِنْ إِمَامٍ ضَلَّ عَنْ وَفْتِهِ فَكَانَ التَّابِعُ فِيهِ أَعْلَمَ مِنَ الْمَتَّبِعِ أَ تُرِيدُ يَا أَحْيَى أَنْ تُخَيِّيَ مِلَّةَ قَوْمٍ قَدْ كَفَرُوا بِآيَاتِ اللَّهِ وَ عَصَوْا رَسُولَهُ وَ اتَّبَعُوا أَهْوَاءَهُمْ بِغَيْرِ هُدًى مِنَ اللَّهِ وَ ادَّعَوْا الْخِلَافَةَ بِلَا بُرْهَانٍ مِنَ اللَّهِ وَ لَا عَهْدٍ مِنْ رَسُولِهِ أُعِيدُكَ بِاللَّهِ يَا أَحْيَى أَنْ تَكُونَ غَدًا الْمَصْلُوبَ بِالْكَنَاسَةِ ثُمَّ انْقَضَتْ عَيْنَاهُ وَ سَالَتْ دُمُوعُهُ ثُمَّ قَالَ اللَّهُ بَيْنَنَا وَ بَيْنَ مَنْ هَتَكَ سِتْرَنَا وَ جَحَدَنَا حَقًّا وَ أَفْشَى سِرًّا وَ نَسَبَنَا إِلَى غَيْرِ حَدِّنَا وَ قَالَ فِينَا مَا لَمْ نُقَلِّهِ فِي أَنْفُسِنَا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hussain ibn Sa'id from al-Hussain ibn al-Jarud from Musa ibn Baler ibn Dab from the one who narrated to him from abu Ja'far^{asws} who has said:

'Zayd, ibn Ali^{asws} ibn al-Hussain^{asws}, once went to see abu Ja'far^{asws}, Muhammad^{asws} ibn Ali^{asws}. He carried with him letters from the people of Kufa who invited him to their (city) and informed him of their unity and collective decision to ask him to rise. Abu Ja'far^{asws} then asked him, 'Are these letters their initiative or a response to what you had written to them and asked them to do?'

He said, 'It is their initiative; they acknowledge our rights and because of our being from the family of the Messenger^{saww} of Allah^{azwj}. It is also because of what they read in the book of Allah^{azwj} about the obligation to love and obey us. Also, it is because of the suffering impediments and afflictions that we had been through. 'Abu Ja'far^{asws} said to him, 'Obedience is an obligation from Allah^{azwj}. It is a tradition, Sunnah, that He^{azwj} had established in the people of the past and in the same way it will continue in the later generations of the people. **Obedience is (obligatory) only for one of us^{asws} (the Hujjat of the time) and to love is for all of us^{asws}.** The command of Allah^{azwj} applies to His friends because of the rules already made available and because of the decision already made distinct, because of the finalised decision and of the measurement that has already taken place and because of the appointed time on a certain date. Do not be hasty; Allah^{azwj} does not become hasty due to hastiness in the people. Do not try to surpass Allah^{azwj}; in your doing so, misfortune will defeat and destroy you.'

The narrator has said that Zayd became angry and said, 'The Imam^{asws} from us is not the one who sits in his home; draw the curtain around him and hold back from struggle (jihad). The Imam from us is the one who

safeguards his dominion, fights for the cause of Allah^{azwj} a real fight, defends those who hold high regard for him and his rights.'

'Abu Ja'far^{asws} then said: 'O brother, do you really find any of the things that you mentioned about yourself? If so, then can you show supporting proof from the book of Allah^{azwj} or evidence from the Sunnah of the Messenger^{saww} of Allah^{azwj} or give a similar example? Allah^{azwj} Made things lawful and unlawful. He^{azwj} has Sanctioned the obligations, provided examples and set up traditions - the Sunnah. He^{azwj} has not made an Imam^{asws}, who rises with Divine Authority on His^{azwj} Command, but engulfed in doubts in the matters of the obligation of obedience to him. He^{azwj} has not made him as such that he would act upon an issue before its proper place and struggle for something before it is there yet.

Allah^{azwj}, has said, '**Believers, do not hunt when you are in the Holy precinct. ...**' (5:95). Is hunting an animal that has been made prohibited during Hajj more serious or the killing of a person that Allah^{azwj} has prohibited? Allah^{azwj}, has assigned a place for everything. '**Once the restrictions of Hajj are over, you may hunt. ...**' (5:2) Allah^{azwj}, has said, '**Believers, do not disrespect the reminders of Allah, the sacred months, ...**' (5:2).

He^{azwj} has made the number of months well known of which four are sacred ones. He^{azwj} has Said: '**During the four sacred months, they (pagans) may travel peacefully through the land. You (pagans) must know that you cannot make Allah helpless ...**' (9:2) Then Allah^{azwj} has Said: '**When the sacred months are over, slay the pagans wherever you find them**' (9:5) He^{azwj} has assigned a place for it. He^{azwj} has also Said: '**Do not decide for a marriage before the appointed time is over. ...**' (2:235).

Allah^{azwj} has Assigned a time for everything and for every period of time there is Kitab (a Rule). If you may have the necessary evidence from your Lord^{azwj}, certainty from yourself in your affairs and you know well about it then you may act accordingly. Otherwise, do not aim at an issue in which you have doubt and uncertainty. Do not endeavour to end a kingdom the sustenance of which is not yet exhausted; it's time has not ended and it's Kitab (rule) has not reached its time. When its time comes, its sustenance diminishes and its rule reaches its time, the gap will be removed and the system will follow and Allah^{azwj} will Make the followers (of falsehood) and those followed to suffer humiliation.

'O brother! Do you want to revive the ways of a people who have rejected the signs of Allah^{azwj}, disobeyed His Messenger^{saww}, followed their desires, without guidance from Allah^{azwj}, claim the Khilafa (Leadership with Divine Authority) without (having legitimate) authority and evidence from Allah^{azwj}, or a covenant from the Messenger^{saww} of Allah^{azwj}? I pray to Allah^{azwj} to grant you, O brother, refuge from being crucified tomorrow in al-Kunasa.' Then his eyes became flooded with tears that flowed down and then he said, 'Allah^{azwj} is between us and the people who disregarded our^{asws} honour, ignored our^{asws} rights, made

our^{asws} secrets public and have ascribed us^{asws} to someone other than our grandfather. They have said about us^{asws} what we^{asws} ourselves do not say.²⁷⁸

Teaching and Learning Knowledge is Better than Jihad:

طَلَبُ الْعِلْمِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الصَّلَاةِ وَالصَّيَّامِ وَالْحَجِّ وَالْجِهَادِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ.

In the sight of Allah^{azwj}, seeking knowledge is superior to prayer, fasting, Hajj, and Jihad.²⁷⁹

الْعُدُوُّ وَالرَّوَاخُ فِي تَعْلِيمِ الْعِلْمِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْجِهَادِ.

Teaching your knowledge (of Ahadith) is better in the sight of Allah^{azwj} than the Jihad during the day.²⁸⁰

Fulfilling Family Needs are Preferred than Jihad (by sword)

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي رَاغِبٌ فِي الْجِهَادِ نَشِيطٌ قَالَ فَقَالَ لَهُ النَّبِيُّ ص فَجَاهِدْ فِي سَبِيلِ اللَّهِ فَإِنَّكَ إِنْ تُقْتَلَ تَكُنْ حَيًّا عِنْدَ اللَّهِ تُرْزَقُ وَإِنْ تَمُتَ فَقَدْ وَقَعَ أَجْرُكَ عَلَى اللَّهِ وَإِنْ رَجَعْتَ رَجَعْتَ مِنَ الذُّنُوبِ كَمَا وُلِدْتَ قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي وَالِدَيْنِ كَبِيرَيْنِ يَرْغُمَانِ أَنَّهُمَا يَأْنَسَانِ بِي وَ يَكْرَهُانِ خُرُوجِي فَقَالَ رَسُولُ اللَّهِ ص فَقَرَّ مَعَ وَالِدَيْكَ فَوَ الَّذِي نَفْسِي بِيَدِهِ لَأَنْسُهُمَا بِكَ يَوْمًا وَ لَيْلَةً خَيْرٌ مِنْ جِهَادٍ سَنَةً

Abu Ali al-Ashari has narrated from Muhammad ibn Salim from Ahmad ibn al- Nadr from ' Amr ibn Shamir from Jabir from abu ' Abd Allah Alayhi al-Salam. who has said the following:

'Once a man came to the Messenger^{saww} of Allah^{azwj} and said, 'I am interested in Jihad (joining the army) O Messenger^{saww} of Allah^{azwj}, I am active and eager.' The Imam^{asws} said, 'The Holy Prophet^{saww} said, 'Do Jihad (join the army) in the way of Allah^{azwj}, if you are killed, you will be living in proximity to Allah^{azwj} and will receive sustenance. If you die you will receive your reward from Allah^{azwj}, and if you return you will return free from sins as in the day you were born.' The man then said, 'O Messenger^{saww} of Allah^{azwj}, my parents are old and they think my presence is a comfort for them and they do not like my going out.' The Messenger^{saww} of Allah^{azwj} then said, 'Stay with your parents, I^{saww} say by the One^{azwj} in whose hand is my soul, that your parents' receiving comfort from your presence with them for one day and night is more virtuous than Jihad for one year.²⁸¹

²⁷⁸ Al-Kafi, vol. 1, Ch. 81 h, 6

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²⁷⁹ NAHJ AL-FASAHA, ISBN: 978-964-438-819-4, h. 1057

²⁸⁰ NAHJ AL-FASAHA, ISBN: 978-964-438-819-4, h. 1831

²⁸¹ Al-Kafi, vol, 2, Ch. 65, h 10

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عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ أَتَى رَجُلٌ رَسُولَ اللَّهِ ص فَقَالَ إِنِّي رَجُلٌ شَابٌّ نَشِيطٌ وَ أُحِبُّ الْجِهَادَ وَ لِي وَالِدَةٌ تَكْرَهُ ذَلِكَ فَقَالَ لَهُ النَّبِيُّ ص ارجع فكن مع والدتك فوالدتي بعثني بالحق نبياً لأنفسها بك لئلا خير من جهادك في سبيل الله سنة

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from ' Amr ibn Shamir from Jabir who has said the following:

'Once a man came to the Messenger^{saww} of Allah^{azwj} and said: 'I am a young and active man and love Jihad, but my mother does not like it.' The Holy Prophet^{saww} said: 'Go back and stay with your mother. I^{saww} swear by the One^{azwj} Who has sent me^{saww} with the truth as a prophet that her feeling comfort because of your presence for one night is better for your Jihad in the way of Allah^{azwj} for one year.'²⁸²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْعَبَّاسِ الرَّيَّاتِ عَنْ حَمْرَةَ بْنِ حُمْرَانَ يَرْفَعُهُ قَالَ أَتَى رَجُلٌ وَ هُوَ عِنْدَ النَّبِيِّ ص فَأَخْبَرَ بِمَوْلُودٍ أَصَابَهُ فَتَعَيَّرَ وَجْهُ الرَّجُلِ فَقَالَ لَهُ النَّبِيُّ ع مَا لَكَ فَقَالَ خَيْرٌ فَقَالَ قُلْ قَالَ خَرَجْتُ وَ الْمَرْأَةُ تَمْخَضُ فَأَخْبِرْتُ أَنَّهَا وَلَدَتْ جَارِيَةً فَقَالَ لَهُ النَّبِيُّ ص الْأَرْضُ تُثْقَلُهَا وَ السَّمَاءُ تُثْقَلُهَا وَ اللَّهُ يَرْزُقُهَا وَ هِيَ رِيحَانَةٌ تَشْمُهَا ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ مَنْ كَانَتْ لَهُ ابْنَةٌ فَهُوَ مَقْدُوحٌ وَ مَنْ كَانَتْ لَهُ ابْنَتَانِ فَيَا عَوْنَاهُ بِاللَّهِ وَ مَنْ كَانَتْ لَهُ ثَلَاثٌ وَضِعَ عَنْهُ الْجِهَادُ وَ كُلُّ مَكْرُوهٍ وَ مَنْ كَانَ لَهُ أَرْبَعٌ فَيَا عِبَادَ اللَّهِ أَعِينُوهُ يَا عِبَادَ اللَّهِ أَفْرِضُوهُ يَا عِبَادَ اللَّهِ ارْحَمُوهُ

A number of our people have narrated from Ahmad ibn Muhammad from ibn Khalid from Ali ibn al-Hakam from abu al-Abbas al-Zayyat from Hamzah ibn Humran in a marfu manner has said the following:

'A man once was with the Holy Prophet^{saww} and he informed him^{saww} about the birth of a child but his face changed. The Holy Prophet^{saww} asked him, 'What is the matter with you?' He^{saww} (the Messenger of Allah) said, 'Say that it is good.' He then said, 'I left and my wife was in labour. I am informed that she has given birth to a girl.' The Holy Prophet^{saww} said, 'The earth carries her weight, the sky provides her shadow, Allah^{azwj} Gives her sustenance and she is a sweet smelling flower: you enjoy her fragrance.' He^{saww} (the Messenger of Allah) then said this to his^{saww} companions: 'One who has one daughter carries a heavy load, one who has two daughters is like scorched land that begs for rain from Allah^{azwj} and one who has three daughters is exempt from **Jihad** (serving in the army) and all hardships. One who has four daughters, then O slaves of Allah^{azwj} you must help him, O slaves of Allah^{azwj} you must give him loan and O slaves of Allah^{azwj} you must have mercy on him.'²⁸³

بُرِّ الْوَالِدَيْنِ يُجْزَى عَنْ الْجِهَادِ.

²⁸² H 2014, Ch. 65, h 20

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²⁸³ H. 4697, Manla Yazar ul Faqih, Al-Kafi, vol, 6, H 10261, Ch. 3, h 6 6: ص: 6: الكافي ج

Amir-ul-Momineen^{asws} said: Kindness to parents is tantamount to Jihad.²⁸⁴

Masoom^{asws} was Criticised for Remaining Aloof of Jihad:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع تَرَكْتَ الْجِهَادَ وَخُشُونَتَهُ وَلَزِمْتَ الْحَجَّ وَلِينَهُ قَالَ وَكَانَ مُتَكَبِّحاً فَجَلَسَ وَ قَالَ وَنَحَاكَ أَمَا بَلَغَكَ مَا قَالَ رَسُولُ اللَّهِ ص فِي حَجَّةِ الْوَدَاعِ إِنَّهُ لَمَّا وَقَفَ بِعَرَفَةَ وَهَمَّتِ الشَّمْسُ أَنْ تَغِيبَ قَالَ رَسُولُ اللَّهِ ص يَا بِلَالُ قُلْ لِلنَّاسِ فَلْيُنْصِتُوا فَلَمَّا نَصَتُوا قَالَ رَسُولُ اللَّهِ ص إِنَّ رَبَّكُمْ تَطَوَّلَ عَلَيْكُمْ فِي هَذَا الْيَوْمِ فَعَفَرَ لِمُحْسِنِكُمْ وَ شَفَعَ مُحْسِنِكُمْ فِي مُسِيئِكُمْ فَأَفِيضُوا مَعْفُوراً لَكُمْ قَالَ وَ زَادَ غَيْرُ الثُّمَالِيِّ أَنَّهُ قَالَ إِلَّا أَهْلَ التَّبَعَاتِ فَإِنَّ اللَّهَ عَذَلٌ يَأْخُذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ فَلَمَّا كَانَتْ لَيْلُهُ جَمَعَ لَمْ يَزَلْ يُنَاجِي رَبَّهُ وَ يَسْأَلُهُ لِأَهْلِ التَّبَعَاتِ فَلَمَّا وَقَفَ بِجَمْعٍ قَالَ لِبِلَالٍ قُلْ لِلنَّاسِ فَلْيُنْصِتُوا فَلَمَّا نَصَتُوا قَالَ إِنَّ رَبَّكُمْ تَطَوَّلَ عَلَيْكُمْ فِي هَذَا الْيَوْمِ فَعَفَرَ لِمُحْسِنِكُمْ وَ شَفَعَ مُحْسِنِكُمْ فِي مُسِيئِكُمْ فَأَفِيضُوا مَعْفُوراً لَكُمْ وَ ضَمِنَ لِأَهْلِ التَّبَعَاتِ مِنْ عِنْدِهِ الرِّضَا

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from abu Ayyub from abu Hamzah al-Thumaliy who has said the following:

'A man once said to Ali ibn al-Hussain^{asws} You have given up Jihad because it is harsh, but you have attached yourself to Hajj because it is comfortable.'

He (the Imam^{asws}) who was leaning sat up straight and said: 'Fie upon you! Have you not heard what the Messenger^{saww} of Allah^{azwj} said during his farewell pilgrimage during his stay in 'Arfat, and it was about sunset. The Messenger^{saww} of Allah^{azwj} said: 'O Bilal, ask people to remain silent.' When people became silent the Messenger^{saww} of Allah^{azwj} said: 'Your Lord^{azwj} has granted you favours on this day. He has granted forgiveness to the individuals of good deeds, and has made the ones of good deed to intercede for the ones of evil deeds. You can leave now with your sins forgiven.'

Narrators other than abu Hamzah al- Thumaliy have mentioned that the Imam^{asws} additionally said, 'Except those who are of individuals of al-Tabi'at (acts that require investigation).' Allah^{azwj} is just. He brings to justice the stronger ones who wrong the weaker ones. On the night of al-Jam' he continued quietly speaking to his Lord^{azwj} and asked Him^{azwj} for forgiveness for the individuals of al-Tabi'at. When he stayed in Jam' he said to Bilal. 'You should ask people to remain silent.' When people became silent he (the Messenger^{saww} of Allah^{azwj}) said, 'Your Lord has granted you favours on this day. He has forgiven the individuals of good deeds among you. He has made the individuals of good deeds among you to intercede on behalf of the individuals of evil deeds. You now may leave with your sins forgiven and He^{azwj} has made an undertaking in favour of the individuals of al-Tabi'at (people liable for the rights of others) to be happy with them.'²⁸⁵

²⁸⁴ NAHJ AL-FASAHA, ISBN: 978-964-438-819-4, h. 1140

²⁸⁵ Al-Kafi, vol, 4, H 6850, Ch. 28, h 24 الكافي ج : 4 ص : 258

Masoom^{asws} Answers Why He^{asws} Prefers Hajj over Jihad:

وَجَاءَ رَجُلٌ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَقَالَ قَدْ آتَرْتُ الْحَجَّ عَلَى الْجِهَادِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ هُمْ الْجَنَّةَ إِلَى آخِرِهَا فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع فَأَقْرَأْ مَا بَعْدَهَا فَقَالَ التَّائِبُونَ الْعَابِدُونَ الْحَامِدُونَ إِلَى أَنْ بَلَغَ آخِرَ الْآيَةِ فَقَالَ إِذَا رَأَيْتَ هَؤُلَاءِ فَالْجِهَادُ مَعَهُمْ يَوْمَئِذٍ أَفْضَلُ مِنَ الْحَجِّ وَ رُوِيَ أَنَّهُ ع قَرَأَ التَّائِبِينَ الْعَابِدِينَ إِلَى آخِرِ الْآيَةِ

Once a person came to Ali^{asws} ibn Hussain^{asws} and said: 'You have preferred Hajj over Jihad, whereas Allah^{azwj} Says: ***Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah?*** Imam Ali^{asws} ibn Hussain^{asws} then said: Why don't you also read the next Verse: ***They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.*** (Imam^{asws} added) when you see these people^{asws}, only then Jihad is better than the Hajj, in another narration, it is reported than Imam^{asws} recited from 'al-taaibon alabadoom' until the last.²⁸⁶

The Signs Prior to the Appearance of Imam-e-Zaman^{ajfi}:

الْفَضْلُ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ الزَّمِ الْأَرْضَ وَ لَا تُحَرِّكْ يَدًا وَ لَا رِجْلًا حَتَّى تَرَى عَلَامَاتٍ أَذْكُرُهَا لَكَ وَ مَا أَرَاكَ تُدْرِكُ اخْتِلَافُ بَنِي فُلَانٍ وَ مُنَادٍ يُنَادِي مِنَ السَّمَاءِ وَ يَجِئُكُمْ الصَّوْتُ مِنْ نَاحِيَةِ دِمَشْقَ بِالْفَتْحِ وَ خَسْفُ قَرْيَةٍ مِنْ قُرَى الشَّامِ تُسَمَّى الْجَابِيَّةَ وَ سَقْبُلُ إِخْوَانِ التُّرْكِ حَتَّى يَنْزِلُوا الْجَزِيرَةَ وَ سَقْبُلُ مَارِقَةِ الرُّومِ حَتَّى يَنْزِلُوا الرَّمْلَ فَتِلْكَ السَّنَةُ فِيهَا اخْتِلَافٌ كَثِيرٌ فِي كُلِّ الْأَرْضِ مِنْ نَاحِيَةِ الْمَغْرِبِ فَأَوَّلُ أَرْضٍ تُخْرَبُ الشَّامُ يَحْتَلِفُونَ عِنْدَ ذَلِكَ عَلَى ثَلَاثِ رَايَاتٍ رَايَةَ الْأَصْهَبِ وَ رَايَةَ الْأَبْنَعِ وَ رَايَةَ السُّفْيَانِيِّ

Fazal from Hassan ibn Mahboob, who from Ummro ibn abu Maqdam, who from Jabir Jaafi, who says the following:

Abi Jafar^{asws} said: 'You should hold on to the earth without making any strives or campaigns until you observe the signs which I^{asws} am going to narrate to you, although I^{asws} know you will not live to see that era: Conflicts in the children of 'that one', a Call from the skies, news of victory from Damascus, a land in Sham forming canyons, which is called Jabia. Establishment of the 'Turk' army in its island, Marqqa and Romans invading the Ramillah, and Western world fuelling conflicts all around the world. First, Sham will meet with destruction, with three flags being waved, one flag with patterns, one red flag and one flag from Sufyani.²⁸⁷

²⁸⁶ Manla Yahzar ul Faqih, vol, 2, h. 2220

²⁸⁷ Bihar-ul-Anwar, vol, 52, pg. 212

ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنْ ابْنِ مِهْرَانَ عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَ هُثَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ قَالَ لِي أَبِي ع لَا بُدَّ لَنَا مِنْ أَدْرِيجَانَ لَا يَقُومُ لَهَا شَيْءٌ وَإِذَا كَانَ ذَلِكَ فَكُونُوا أَحْلَاسَ بُيُوتِكُمْ وَ أَلْبِدُوا مَا أَلْبَدْنَا فَإِذَا تَحَرَّكَ مُتَحَرِّكُنَا فَاسْعَوْا إِلَيْهِ وَ لَوْ حَبْوًا وَ اللَّهُ لَكَأَنِّي أَنْظُرُ إِلَيْهِ بَيْنَ الرُّكْنِ وَ الْمَقَامِ يُبَايِعُ النَّاسَ عَلَى كِتَابٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٍ وَ قَالَ وَئَيْلَ لَطْعَاةِ الْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ بَيَانُ أَلْبِدِ بِالْمَكَانِ أَقَامَ بِهِ وَ لَبَدَ الشَّيْءَ بِالْأَرْضِ يَلْبِدُ بِالضَّمِّ أَيْ لَصِقَ

Ibn Yaqida, from Ahmed ibn Yousif, who from ibn Mehran, who from Bataini, Bataini from his father and Wahab ibn Hafiz, who from abu Basir and abu Basir narrates:

Imam Jafar-e-Sadiq^{asws} said that I^{asws} heard it from my father^{asws}: Surely, an unstoppable force would emerge from Azerbaijan. When it happens you better stay in your homes and act in accordance with our^{asws} conduct by adopting solicitude. And when someone from us^{asws} comes forward, you should then immediately try to get to his^{asws} service even if you have to crawl on your knees.

By Allah^{azwj}, I^{asws} can see people are taking oath of allegiance to him^{ajfi} on the New Book between the 'Rukn and Mukkam'. But this will not be taken well by the Arabs. And said, curse be on the arrogant Arabs of that time, who will be too much involved in creating disorder and troubles.²⁸⁸

ابن عُقْدَةَ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الصَّبَّاحِ بْنِ الضَّحَّاكِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ سَيْفِ التَّمَارِ عَنْ أَبِي الْمُزَهَبِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع هَلَكْتَ الْمَحَاضِيرُ قُلْتُ وَ مَا الْمَحَاضِيرُ قَالَ الْمُسْتَعْجِلُونَ وَ نَحَا الْمُقَرَّبُونَ وَ ثَبِتَ الْحِصْنُ عَلَى أَوْتَادِهَا كُونُوا أَحْلَاسَ بُيُوتِكُمْ فَإِنَّ الْفِتْنَةَ عَلَى مَنْ أَثَارَهَا وَ إِنَّهُمْ لَا يُرِيدُونَكُمْ بِحَاجَةٍ إِلَّا أَتَاهُمْ اللَّهُ بِشَاغِلٍ لِأَمْرِ يُعْرَضُ لَهُمْ إِيضَاحُ الْمَحَاضِيرِ جَمْعُ الْمُحْضِرِ وَ هُوَ الْفَرَسُ الْكَثِيرُ الْعَدُوِّ وَ الْمُقَرَّبُونَ بِكسر الراء المشددة أي الذين يقولون الفرج قريب و يرجون قربه أو يدعون لقربه أو بفتح الراء أي الصابرون الذي فازوا بالصبر بقربه تعالى. قوله ع و ثبت الحصن أي استقر حصن دولة المخالفين على أساسها بأن يكون المراد بالأوتاد الأساس مجازاً و في الكافي و ثبتت الحصا على أوتادهم أي سهلت لهم الأمور الصعبة كما أن استقرار الحصا على الوتد صعب أو أن أسباب دولتهم تتزايد يوماً فيوماً أي لا ترفع الحصا عن أوتاد دولتهم بل يثق بها دائماً أو المراد بالأوتاد الرؤساء و العظماء أي قدر و لزم نزول حصا العذاب على عظمائهم. قوله ع الفتنة على من أثارها أي يعود ضرر الفتنة على من أثارها أكثر من غيره كما أن الغبار يتضرر مثيرها أكثر من غيره

Ibn Yaqida, who from Ahmed ibn Ziad, who from Ali ibn Sabah bin Zahak, who from Jafar bin Mohammad ibn Samah, who from Saif Tammar, who from abu Marhif, who has narrated the following:

Abu Abdullah^{asws} said: "Mahazzir will be killed." I (the narrator) asked: 'Who are the 'Mahazzir'? Imam^{asws} replied: "The one who would want expedition in the Zahoor (of al-Qaim^{ajfi}), but those who believe that Zahoor is near, will be among the successful ones. (At that time) the governments of (our^{asws}) opponents will be on rock-solid foundations. During that time, I^{asws} command you to stay within

[٢٨٨] غابات-النامانية، ج ٤٠، ٤٠، ٤٠، [الغيبة للنعماني]

your dwellings, as an uprising will be harmful for its creator, as Allah^{azwj} will Subject them to those conditions, which they will abhor.²⁸⁹

Also see in Appendix: 'The Time and State of People Before Zahoor-e-Imam^{ajfj}.

At the Time of Zahoor of Imam-e-Zaman^{ajfj}

ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنِ الْمُفَضَّلِ بْنِ مُحَمَّدٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ قَالَ إِذَا قَامَ الْقَائِمُ أَذْهَبَ اللَّهُ عَنْ كُلِّ مُؤْمِنٍ الْعَاهَةَ وَرَدَّ إِلَيْهِ قُوَّتَهُ

Ibn Aqadah, who from Ahmed ibn Yousif, who Ismail ibn Mahran, who from ibn Bataini, who from Mofazzil ibn Mohammed, who from Hareez;

Hareez from Abu Abd Allah^{asws}, who has narrated from his father Ali^{asws} ibn al-Hussain^{asws} that Imam^{asws} said: Upon the rising of 'al-Qaim^{ajfj}', Allah^{azwj} will Award an extraordinary strength to all (Momineen) and remove any weakness from them.²⁹⁰

Arabs will not be Among the Supporters of Imam^{ajfj}:

الْفَضْلُ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِيهِ أَصْبَاطٍ بْنِ سَالِمٍ عَنْ مُوسَى الْأَبَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ اتَّقِ الْعَرَبَ فَإِنَّ لَهُمْ خَبَرَ سَوْءٍ أَمَا إِنَّهُ لَمْ يَخْرُجْ مَعَ الْقَائِمِ مِنْهُمْ وَاحِدٌ

Al-Fazal, from Ali ibn al-Sabbat, who from his father al-Sabbat ibn Salim, from Musa al-Abbar who narrates the following:

Abi Abd Allah^{asws} said: Arabs should be worried, (indeed) it is a bad news for them, since not even one of them will be among the supporters of 'Qaim^{ajfj}'.²⁹¹

ابْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُونُسَ الْجُعْفِيِّ أَبِي الْحَسَنِ مِنْ كِتَابِهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَوَهَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مَعَ الْقَائِمِ ع مِنَ الْعَرَبِ شَيْءٌ يَسِيرٌ فَقِيلَ لَهُ إِنَّ مَنْ يَصِفُ هَذَا الْأَمْرَ مِنْهُمْ لَكَثِيرٌ قَالَ لَا بُدَّ لِلنَّاسِ مِنْ أَنْ يُحْصَوْا وَ يُمَيَّزُوا وَ يُعَرَّبَلُوا وَ سَيَخْرُجُ مِنَ الْعَرَبِ خَلْقٌ كَثِيرٌ

Ibn Aqida, who from Ahmed ibn Yousif Jaffi, who from the book of abu al-Hassan, who from Ismail ibn Mahran, who from ibn Batini, who from his father and Wahab, who from Abu Basir, who has narrated the following:

Abi Abd Allah^{asws} said: There will be very few with Imam Qaim^{ajfj} from the people of Arabs. It was then said: There are so many among them (the Arabs) who praise the al-Qaim^{ajfj}. Imam^{asws} replied: It is essential to test and pass people

²⁸⁹ Ibid, h, 44,

²⁹⁰ Bihar-ul-Anwar, vol. 52, h, 138 364 : ص 52 بحار الأنوار ج

²⁹¹ Bihar-ul-Anwar, vol. 52, h, 62, 334 : ص 52 بحار الأنوار ج

through sieves (of Wilayat) and upon subjecting them to these tests; very few will pass through the sieve (tests).²⁹²

ابْنُ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ وَ دَرِيحِ الْمُحَارِبِيِّ
قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا بَقِيَ بَيْنَنَا وَ بَيْنَ الْعَرَبِ إِلَّا الدَّبْحُ وَ أَوْمَأَ بِيَدِهِ إِلَى حَلْقِهِ

Ibn Auqada, from Mohammed ibn al-Mufazzil ibn Ibrahim, who from Mohammed ibn Abd Allah ibn Zahar, who from al-Haras ibn al-Mughara and Zarih al-Muhar, who has narrated the following:

Abu Abd Allah^{asws} said: There will be nothing between us the people of the Arab except killing and after saying this Imam^{asws}'s pointed to his throat.²⁹³

هَذَا الْإِسْنَادِ عَنِ الْبَرْنَطِيِّ عَنْ عَاصِمِ بْنِ حُمَيْدٍ الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَقُومُ الْقَائِمُ بِأَمْرِ جَدِيدٍ وَ
كِتَابٍ جَدِيدٍ وَ فَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٌ لَيْسَ شَأْنُهُ إِلَّا بِالسَّيْفِ لَا يَسْتَتِيبُ أَحَدًا وَ لَا يَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

It is reported through a chain of narrators that al-Baznati, from Asim ibn Hamid al-Hanat, who from abu Basir, who has narrated the following:

Abu Jafar^{asws} said: Imam^{ajfi} will rise with the new Book and the new Commands and Instructions. And will be harsh on the people of Arab, will not say anything but through sword, will not accept excuses and will ignore call of moderation in favour of Allah^{azwj}'s Commandments.²⁹⁴

أَحْمَدُ بْنُ هُوْدَةَ عَنِ النَّهْأَوْنَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَائُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَصْحَابُ الْقَائِمِ ثَلَاثُمِائَةٍ وَ
ثَلَاثَةٌ عَشَرَ رَجُلًا أَوْلَادُ الْعَجَمِ بَعْضُهُمْ يُحْمَلُ فِي السَّحَابِ نَهَارًا يُعْرَفُ بِاسْمِهِ وَ اسْمِ أَبِيهِ وَ نَسَبِهِ وَ حِلْيَتِهِ وَ بَعْضُهُمْ
نَائِمٌ عَلَى فِرَاشِهِ فَيُرَى فِي مَكَّةَ عَلَى غَيْرِ مِيعَادٍ

Ahmed ibn Howas, who from Nihawandi, who from Abd Allah ibn Hammad, who from Abu Jawarud and Abu Jawarud says the following:

Imam^{asws} said: The 313 companions of 'al-Qaim^{ajfi}' will all be the children of non-Arabs, some of them will be carried forward by the clouds during the day, their names along with their fathers names and their features are already known and some of them will be sleeping on their beds but will appear in Mecca.²⁹⁵

The first Sermon of Imam-e-Zaman^{ajfi} after Rising:

وعنه: عن حميد بن زياد، عن الحسن بن محمد بن سماعة، عن إبراهيم بن عبد الحميد، عن أبي عبد الله (عليه السلام)،
قال: «إن القائم (عليه السلام) إذا خرج، دخل المسجد الحرام، فيستقبل القبلة، و يجعل ظهره إلى المقام، ثم يصلي

²⁹² Bihar-ul-Anwar, vol. 52, h, 98, 348 : ص 52 : بحار الأنوار ج 52

²⁹³ Bihar-ul-Anwar, vol. 52, h, 101

²⁹⁴ Bihar-ul-Anwar, vol. 52, h, 114

²⁹⁵ بحار الأنوار ج 52 : ص 370

ركعتين، ثم يقوم، فيقول: يا أيها الناس، أنا أولى الناس بآدم. يا أيها الناس، أنا أولى الناس بإبراهيم. يا أيها الناس، أنا أولى الناس بإسماعيل، يا أيها الناس، أنا أولى الناس بمحمد (صلى الله عليه و آله).

And from him, from Hameed Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Al-Qaim^{ajfj} comes out, he^{ajfj} would enter the Sacred Masjid, and he^{asws} would be facing towards the Qiblah, and make his^{asws} back to be to Al-Maqam (of Ibrahim^{as}), then he^{asws} would be Praying two cycles of Prayer, then he^{asws} would be standing, and he^{asws} would be saying: 'O you people! I^{asws} am the closest of the people with Adam^{as}. O you people! I^{asws} am the closest of the people with Ibrahim^{as}. O you people! I^{asws} am the closest of the people with Ismail^{as}. O you people! I^{asws} am the closest of the people with Muhammad^{saww}'.

ثم يرفع يديه إلى السماء، و يدعو، و يتضرع، حتى يقع عليه وجهه، و هو قوله عز و جل: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يُكَشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدًا؟

Then he^{asws} would raise his^{asws} hands to the sky, and he^{asws} would supplicate, and cry out until he^{asws} falls down upon his^{asws} face. And these are the Words of the Mighty and Majestic [27:62] ***Or, One Who Answers the distressed one when he calls upon Him and Removes the evil, and He will Make you to be successors in the earth. Is there a god with Allah? Little is it that you mind!***²⁹⁶

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن منصور بن يونس، عن أبي خالد الكابلي، قال: قال أبو جعفر (عليه السلام): «و الله لكأني أنظر إلى القائم (عليه السلام) و قد أسند ظهره إلى الحجر، ثم ينشد الله حقه، ثم يقول: يا أيها الناس، من يحاجني في الله فأنا أولى بالله. أيها الناس، من يحاجني في آدم فأنا أولى بآدم.

Ali Bin Ibrahim said, 'My father narrated to me from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Khalid Al-Kalby who said,

'Abu Ja'far^{asws} said: 'By Allah^{azwj}! It is as if I^{asws} am looking at Al-Qaim^{asws}, with his^{asws} back against a rock, then he^{asws} adjures to Allah^{azwj} of his^{asws} rights, then he^{asws} is saying: 'O you people! The one who disputes with me^{asws}, regarding Allah^{azwj}, so (beware) I^{asws} am the closest with Allah^{azwj}. O you people! The one who disputes with me^{asws} regarding Adam^{as}, so I^{asws} am the closest with Adam^{as}'.

أيها الناس، من يحاجني في نوح فأنا أولى بنوح. أيها الناس، من يحاجني في إبراهيم فأنا أولى بإبراهيم. أيها الناس، من يحاجني في موسى فأنا أولى بموسى. أيها الناس، من يحاجني في عيسى فأنا أولى بعيسى.

O you people! The one who disputes with me^{asws} regarding Noah^{as}, so I am the closest with Noah^{as}. O you people! The one who disputes with me regarding Ibrahim^{as}, so I^{asws} am the closest with Ibrahim^{as}. O you people! The one who

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disputes with me regarding Musa^{as}, so I^{asws} am the closest with Musa^{as}. O you people! The one, who disputes with me^{asws} regarding Isa^{as}, so I^{asws} am the closest with Isa^{as}.

أيها الناس، من يحاجني في رسول الله فأنا أولى برسول الله. أيها الناس، من يحاجني في كتاب الله فأنا أولى بكتاب الله. ثم ينتهي إلى المقام، فيصلي ركعتين، و ينشد الله حقه».

O you people! The one who disputes with me^{asws} regarding Rasool-Allah^{saww}, so I^{asws} am the closest with Rasool-Allah^{saww}. O you people! The one who disputes with me^{asws} regarding the Book of Allah^{azwj}, so I^{asws} am the closest with the Book of Allah^{azwj}. Then he^{asws} would end up to the Al-Maqam (of Ibrahim^{as}, so he^{asws} would Pray two Cycles (of Prayer), and adjure to Allah^{azwj} of his^{asws} rights’.

ثم قال أبو جعفر (عليه السلام): «هو و الله المضطر في كتاب الله، في قوله: أَمَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ، فيكون أول من يبايعه جبرئيل، ثم الثلاث مائة و الثلاثة عشر رجلاً، فمن كان ابتلي بالمسير وافي، و من لم يتل بالمسير فقد عن فراشه، و هو قول أمير المؤمنين (عليه السلام): هم المفقودون عن فرشهم.

Then Abu Ja’far^{asws} said: ‘By Allah^{azwj}! He^{asws} (Al Qaim^{asws}) is the restless one (المضطر) in the Book of Allah^{azwj}, regarding His^{azwj} Words [27:62] **Or, Who Answers the restless one when he calls upon Him and Removes the evil, and He will Make you Caliphs in the earth.** So it will happen that the first one who would pledge allegiance to him^{asws} would be Jibraeel^{as}, then three hundred and thirteen (313) men. So the one who will be Tried by the journey would fulfil it, and the one who will not be Tried by the journey would be upon his bed. And it is the speech of Amir-ul-Momineen^{asws}: ‘They would be missing from their beds’.²⁹⁷

Communication During the Rule of al-Qaim^{ajfj}

أَحْمَدُ بْنُ هُوْدَةَ عَنِ النَّهَائِنْدِيِّ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ إِذَا قَامَ الْقَائِمُ بَعَثَ فِي أَقَالِيمِ الْأَرْضِ فِي كُلِّ إِقْلِيمٍ رَجُلًا يَقُولُ عَهْدُكَ فِي كَفِّكَ فَإِذَا وَرَدَ عَلَيْكَ مَا لَا تَفْهَمُهُ وَ لَا تَعْرِفُ الْقَضَاءَ فِيهِ فَانْظُرْ إِلَى كَفِّكَ وَ اِغْمَلْ بِمَا فِيهَا قَالَ وَ يَبْعَثُ جُنْدًا إِلَى الْقُسْطَنْطِينِيَّةِ فَإِذَا بَلَغُوا إِلَى الْحُلَيْجِ كَتَبُوا عَلَى أَقْدَامِهِمْ شَيْئًا وَ مَشَوْا عَلَى الْمَاءِ فَإِذَا نَظَرُوا إِلَيْهِمُ الرُّومُ يَمْشُونَ عَلَى الْمَاءِ قَالُوا هَؤُلَاءِ أَصْحَابُهُ يَمْشُونَ عَلَى الْمَاءِ فَكَيْفَ هُوَ فَعِنْدَ ذَلِكَ يَفْتَحُونَ لَهُمْ بَابَ الْمَدِينَةِ فَيَدْخُلُونَهَا فَيَخْكُمُونَ فِيهَا بِمَا يُرِيدُونَ

Amed ibn Hawaza, who from al-niharwandi, who from Abd Allah ibn Hammad al-ansawri, who from Mohammed ibn Jafar^{asws}, who has narrated the following:

Mohammed ibn Jafar^{asws} said: ‘Upon the rising of the ‘al-Qaim^{ajfj}’, Imam^{ajfj} will dispatch a representative to each country of the world and will tell him that his^{ajfj} instruction will be issued to him on his palm, so when a new situation arises and

²⁹⁷ تفسير القمي 2: 205

he does not know what to do, then he should just look into his palm and take instructions from there and act accordingly.’²⁹⁸

All Believer are Promised Martyrdom:

سَعْدٌ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَمَّنْ حَدَّثَهُ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ فَقَالَ يَا جَابِرُ أَ تَدْرِي مَا سَبِيلُ اللَّهِ قُلْتُ لَا وَ اللَّهُ إِلَّا إِذَا سَمِعْتَ مِنْكَ فَقَالَ الْقَتْلُ فِي سَبِيلِ عَلِيٍّ ع وَ دُرَّتِيهِ فَمَنْ قُتِلَ فِي وَلَا يَتِيهِ قُتِلَ فِي سَبِيلِ اللَّهِ وَ لَيْسَ أَحَدٌ يُؤْمِنُ بِهَذِهِ الْآيَةِ إِلَّا وَ لَهُ قَتْلَةٌ وَ مَيِّتَةٌ إِنَّهُ مَنْ قُتِلَ يُنْشَرُ حَتَّى يَمُوتَ وَ مَنْ مَاتَ يُنْشَرُ حَتَّى يُقْتَلَ

شي، [تفسير العياشي] عن ابن المغيرة مثله بيان لعل آخر الخبر تفسير لآخر الآية و هو قوله وَ لَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ بأن يكون المراد بالحشر الرجعة

Saeed has reported from ibn Abi al-khatib, who from Abdullah ibn al-Mughara, who from another person, who from Jabir ibn Yazeed and Jabir has said the following:

Once abu Abd Allah^{asws} was asked about the following Verse:

وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِمَّا يَجْمَعُونَ (3:157)

And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

Imam^{asws} asked: O Jabir! Do you know what is ‘Sabeel Allah’? I replied: ‘No, by Allah^{azwj} I only know that much which I have heard from you^{asws}. Imam^{asws} said: The ‘Qatal fee Sabeel Allah’ refers to ‘Fee Sabeel ala wal Zuriat^{asws}’ (to die for us^{asws} and our progeny^{asws}’s cause). Whoever was martyred on their^{asws} love has been killed on ‘Sabeel Allah’. And whoever understands this Verse (in these meanings) has both death as well as martyrdom. Therefore whoever is killed will come back to this world so that he meets his natural death. However, the one who had passed away in their^{asws} love will come back to be martyred.’

In al-Yashee, ibn al-Mughira narrates a similar tradition in which it is stated that the Verse:

وَلَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ (3:158)

(And if indeed you die or you are slain, certainly to Allah shall you be gathered together), refers to ‘Al-Rajjat’, the coming back to this world. ²⁹⁹

سَعْدٌ عَنْ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُنَحَّلِ بْنِ جَبَلٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَيْسَ مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ قَتْلَةٌ وَ مَوْتَةٌ إِنَّهُ مَنْ قُتِلَ نُشِرَ حَتَّى يَمُوتَ وَ مَنْ مَاتَ نُشِرَ حَتَّى يُقْتَلَ ثُمَّ تَلَوْتُ

²⁹⁸ Bihar ul-Anwar, vol. 52, h, 144,

²⁹⁹ بحار الأنوار ج : 53 ص : 41

عَلَى أَبِي جَعْفَرٍ ع هَذِهِ الْآيَةُ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ فَقَالَ وَ مَنْشُورُهُ [مَنْشُورَةٌ] فَلْتُ قَوْلُكَ وَ مَنْشُورُهُ [مَنْشُورَةٌ] مَا هُوَ فَقَالَ هَكَذَا أَنْزَلَ [نَزَلَ] بِهَا جَبْرِئِيلُ عَلَى مُحَمَّدٍ ص كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ مَنْشُورُهُ [مَنْشُورَةٌ] قَالَ جَابِرٌ قَالَ أَبُو جَعْفَرٍ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ قَالَ هُوَ أَنَا إِذَا خَرَجْتُ أَنَا وَ شِيعَتِي وَ خَرَجَ عُثْمَانُ بْنُ عَفَّانَ وَ شِيعَتُهُ وَ نَقُتِلُ بَنِي أُمَيَّةَ فَعِنْدَهَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ

Saeed reports from ibn Ibi al-Khitab, who from Mohammed ibn Sanan, who from Ammar ibn Marwan, who from Mankil ibn Jameel, who from Jabir ibn Yazeed, who has said the following:

Abi Jafar^{asws} said: 'A momin will experience both the death and the martyrdom. If a momin is killed (before his natural death) he will be brought back to life in 'Al-Rajjat' and then he will die (his natural death). However, if he passes away in this world without meeting martyrdom, he will be killed when he is brought back to life in 'Al-Rajjat'.

The narrator says: I then recited the following Verse in front of Imam^{asws}:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ (3:185)

Every soul shall taste of death

Imam^{asws} added: 'Wa Manshura'! I asked you have recited: 'Wa-Manshura' what is this?' Imam^{asws} said: The Angel Gabriel^{as} revealed to Prophet^{saww} like this.' (كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ مَنْشُورُهُ) (***Every soul shall taste of death and Manshura***)

Al-Jabir reports that Abu Jafar^{asws} said that Amir-ul-Momineen^{asws} explained the following Verse of Quran:

رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ (2:15)

Again and again will those who disbelieve, wish that they had been Muslims

I^{asws} will come back (in Al-Rajjat) along with my^{asws} devotees. And, on the other hand, Usman ibn Affan^{la} will also be brought back to life along with his^{la} followers. And then we will collectively kill the people of 'Bani Umayyad' and at that time who disbelieve will wish that they would have been (among) Muslims.³⁰⁰

Attributes of a Martyred:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَبِيرُ كُلُّهُ فِي السَّيْفِ وَ تَحْتَ ظِلِّ السَّيْفِ وَ لَا يُقِيمُ النَّاسُ إِلَّا السَّيْفُ وَ السُّيُوفُ مَقَالِيدُ الْجَنَّةِ وَ النَّارِ

بحار الأنوار ج : 53 ص : 65 300

Occultation of the Imam^{ajfi} - Our Conduct & Responsibilities

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam, who from 'Umar ibn Aban, who from abu 'Abd Allah^{asws} who has said the following:

'The Messenger^{saww} of Allah^{azwj} has said: 'All good things are with the sword, under the shadow (protection) of sword and people cannot be improved without the sword. Swords are the key to paradise or hellfire.'³⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْحَنَّةِ بَابٌ يُقَالُ لَهُ
بَابُ الْمُجَاهِدِينَ يَمْضُونَ إِلَيْهِ فَإِذَا هُوَ مَفْتُوحٌ وَهُمْ مُتَقَلِّدُونَ بِسُيُوفِهِمْ وَ الْجُمُعِ فِي الْمَوْقِفِ وَالْمَلَائِكَةُ تُرْحَبُ بِهِمْ ثُمَّ
قَالَ فَمَنْ تَرَكَ الْجِهَادَ أَلْبَسَهُ اللَّهُ عَزَّ وَ جَلَّ ذُلًّا وَ فَقْرًا فِي مَعِيشَتِهِ وَ مُحَقًّا فِي دِينِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَعْنَى أُمَّتِي بِسَنَابِلِكِ
خَيْلَهَا وَ مَرَائِزِ رِمَاحِهَا

Ali ibn Ibrahim has narrated from his father, from al-Nawfaliy from al-Sakuniy who has said the following:

'Abu' Abd Allah^{asws} has said that the Messenger^{saww} of Allah^{azwj} has said: 'In paradise there is a door which is called 'the door of people serving in the army'. They walk to it and it opens up (for them) and they have their swords fixed on them ready and in place. The angels^{as} welcome them.' He^{saww} then said, 'Whoever ignores joining the army, Allah^{azwj} Punishes him by subjecting him to humiliation, poverty and his religion is destroyed. Allah^{azwj} Makes my followers self-sufficient through the hoofs of their horses and the points of their spears.'³⁰²

What Shias Should Do When Al-Sufyani Rises:

For more information on the Rise of Sufyani, please see Appendix: II-(a-b)

وَ بِإِسْنَادِهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ ابْنِ عَمِيرَةَ عَنِ الْخَضْرَمِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ نَصْنَعُ إِذَا
خَرَجَ السُّفْيَانِيُّ قَالَ تُعَيِّبُ الرِّجَالَ وَجُوهَهَا مِنْهُ وَ لَيْسَ عَلَى الْعِيَالِ بَأْسٌ فَإِذَا ظَهَرَ عَلَى الْأَكْثَوَارِ الْخُمْسِ يَغْنِي كُورَ الشَّامِ
فَانْفِرُوا إِلَى صَاحِبِكُمْ

From reference (chain of narrators), they have narrated from Ismail ibn Mehran, who from Ibn Yumara, who from Hazmi, who has said:

Abu Abd Allah^{asws} was asked: what shall we do when al-Sufyani rises?

Imam^{asws} replied: All men among you should go under cover, their dependents will be protected (by the Imam^{asws}). And when he (Sufyani) succeeds in capturing all five areas of Sham, then the men (Shias) should go there 'إِلَى صَاحِبِكُمْ' Imam-e-Zaman^{ajfi}³⁰³.

³⁰¹ Al-Kafi, vol, 5, pg, 11, h,1

³⁰² Ibid, h, 2

³⁰³ بحار الأنوار 52 باب 25

مُحَمَّدُ بْنُ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدِّينَوْرِيُّ عَنْ عُمَرَ بْنِ زَاهِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلَهُ رَجُلٌ عَنِ الْقَائِمِ يُسَلِّمُ عَلَيْهِ بِأَمْرَةِ الْمُؤْمِنِينَ قَالَ لَا ذَاكَ اسْمٌ سَمَى اللَّهُ بِهِ أَمِيرَ الْمُؤْمِنِينَ ع لَمْ يُسَمَّ بِهِ أَحَدٌ قَبْلَهُ وَلَا يَتَسَمَّى بِهِ بَعْدَهُ إِلَّا كَافِرٌ قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ يُسَلِّمُ عَلَيْهِ قَالَ يَقُولُونَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ ثُمَّ قَرَأَ بَقِيَّةَ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Mohammed ibn Yahya has narrated from Jafar ibn Mohammed who has said from Ishaq ibn Ibrahim al-Daynuri narrated to me from Umar ibn Zahir who says:

A man asked from Abu Abd Allah^{asws} (Imam Jafar-e-Sadiq^{asws}): Is Al-Qaim^{ajfi} offered the greetings as 'بِأَمْرَةِ الْمُؤْمِنِينَ' as the Commander of the Believers? The Imam^{asws} replied: No, because this is the title Allah^{azwj} had Given (exclusively) to Ali^{asws} Ibn Abu Talib^{asws}. Allah^{azwj} has not Given this title to anyone before, no one will be called by this title except for the 'كَافِرٌ' an unbeliever.

I then said, 'May Allah^{azwj} Keep my soul in service for your^{asws} cause, what form of greeting of peace will be offered to him^{ajfi}? The Imam^{asws} replied: They will say, 'السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ'. Peace be upon you O Baqiyyat Allah^{ajfi} (The Establisher of the Divine Authority). The Imam^{asws} then recited from the Holy Quran: ***'If you are true believers then know that the profit which Allah has left for you is better for you. I am not responsible for our deeds.'***³⁰⁴

H. 2. الكافي ج : 1 ص : 412 304

APPENDIX I: Affairs of People during the last Time

(1)

خُطْبَةُ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام)

A SERMON OF AMIR-UL-MOMINEEN^{asws}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ قَالَ
خَطَبَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) [وَرَوَاهَا غَيْرُهُ بِغَيْرِ هَذَا الْإِسْنَادِ وَذَكَرَ أَنَّهُ خَطَبَ بِذِي قَارٍ]

Ahmad Bin Muhammad, from Sa'd Bin Al-Munzar Bin Muhammad, from his father, from his grandfather, from Muhammad Bin Al-Husayn, from his grandfather, from his father who said:

'Amir-ul-Momineen^{asws} gave a sermon'. (And someone else has also reported it without the above chain and mentioned that he^{asws} gave the sermon as Zeeqaar).

فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى بَعَثَ مُحَمَّدًا (صلى الله عليه وآله) بِالْحَقِّ لِيُخْرِجَ عِبَادَهُ مِنْ عِبَادَةِ عِبَادِهِ إِلَى عِبَادَتِهِ وَ مِنْ عُهْدِهِ عِبَادِهِ إِلَى عُهْدِهِ وَ مِنْ طَاعَةِ عِبَادِهِ إِلَى طَاعَتِهِ وَ مِنْ وِلَايَةِ عِبَادِهِ إِلَى وِلَايَتِهِ بَشِيرًا وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا عَزْدًا وَ بَدْءًا وَ عُذْرًا وَ نُذْرًا بِحُكْمٍ قَدْ فَصَّلَهُ وَ تَفْصِيلٍ قَدْ أَحْكَمَهُ وَ فُرْقَانٍ قَدْ فَرَّقَهُ وَ قُرْآنٍ قَدْ بَيَّنَّهُ لِيَعْلَمَ الْعِبَادُ رَبَّهُمْ إِذْ جَهِلُوا وَ لِيُقَرُّوا بِهِ إِذْ جَحَدُوا وَ لِيُثْبِتُوا بَعْدَ إِذْ أَنْكَرُوا

So he^{asws} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'Having said that, Allah^{azwj} Blessed and High Sent Muhammad^{saww} to take His^{azwj} servants out from worshipping His^{azwj} servants to worship Him^{azwj}, and from the covenants of His^{azwj} servants to His^{azwj} Covenant, and from obedience to His^{azwj} servants to be in obedience to Him^{azwj}, and from the Wilayah of His^{azwj} servants to His^{azwj} Wilayah by good news and warnings.

And he^{saww} called to Allah^{azwj} by His^{azwj} Permission, and was an illuminating lamp, promising, and beginning, and excusing, and warning by the Judgements that he^{saww} had decided, and decided what he^{saww} had judged, and a Criterion which differentiated, and a Quran which Proved Him^{azwj}, so the servants would come to know their Lord^{azwj} which they were ignorant of, and accept by it which they struggled against, and Establish Him^{azwj} after having denied Him^{azwj}.

فَتَجَلَّى لَهُمْ سُبْحَانُهُ فِي كِتَابِهِ مِنْ غَيْرِ أَنْ يَكُونُوا رَأَوْهُ فَأَرَاهُمْ حِلْمَهُ كَيْفَ حَلَّمَ وَ أَرَاهُمْ عَفْوَ كَيْفَ عَفَا وَ أَرَاهُمْ قُدْرَتَهُ كَيْفَ قَدَرَ وَ خَوْفَهُمْ مِنْ سَطْوَتِهِ وَ كَيْفَ خَلَقَ مَا خَلَقَ مِنَ الْآيَاتِ وَ كَيْفَ حَقَّقَ مَنْ حَقَّقَ مِنَ الْعَصَاةِ بِالْمَثَلَاتِ وَ اخْتَصَدَ مِنَ اخْتَصَدَ بِالنِّعَمَاتِ وَ كَيْفَ رَزَقَ وَ هَدَى وَ أَعْطَى وَ أَرَاهُمْ حُكْمَهُ كَيْفَ حَكَّمَ وَ صَبَرَ حَتَّى يَسْمَعَ مَا يَسْمَعُ وَ يَرَى فَبَعَثَ اللَّهَ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) بِذَلِكَ

So He^{azwj} illustrated to them His^{azwj} Glory in His^{azwj} Book without them having seen Him^{azwj}. So He^{azwj} Showed them His^{azwj} Forbearance, how He^{azwj} Forbears, and Showed them His^{azwj} Forgiveness how He^{azwj} Forgives, and Showed them

His^{azwj} Power and how Powerful He^{azwj} is, and Frightened them from His^{azwj} Authority, and how He^{azwj} Created what He^{azwj} Created from the Signs, and how He^{azwj} Destroys the one whom He^{azwj} Destroys from the disobeyers by the examples. And how He^{azwj} Repelled the one whom He^{azwj} repelled by the Torments, and how He^{azwj} Sustained and Guided, and Granted, and Showed them His^{azwj} Wisdom how Wise He^{azwj} is, and Patient until they heard what they heard and saw. So Allah^{azwj} Sent Muhammad^{saww} with that.

ثُمَّ إِنَّهُ سَيَأْتِي عَلَيْكُمْ مِنْ بَعْدِي زَمَانٌ لَيْسَ فِي ذَلِكَ الزَّمَانِ شَيْءٌ أَخْفَى مِنَ الْحَقِّ وَ لَا أَظْهَرَ مِنَ الْبَاطِلِ وَ لَا أَكْثَرَ مِنَ الْكَذِبِ عَلَى اللَّهِ تَعَالَى وَ رَسُولِهِ (صلى الله عليه وآله) وَ لَيْسَ عِنْدَ أَهْلِ ذَلِكَ الزَّمَانِ سِلْعَةٌ أَبْوَرُ مِنَ الْكِتَابِ إِذَا ثَلِيَ حَقٌّ تِلَاوَتِهِ وَ لَا سِلْعَةٌ أَنْفَقَ بَيْعاً وَ لَا أَعْلَى ثَمناً مِنَ الْكِتَابِ إِذَا حُرِّفَ عَنْ مَوَاضِعِهِ وَ لَيْسَ فِي الْعِبَادِ وَ لَا فِي الْبِلَادِ شَيْءٌ هُوَ أَكْثَرُ مِنَ الْمَعْرُوفِ وَ لَا أَعْرِفَ مِنَ الْمُنْكَرِ وَ لَيْسَ فِيهَا فَاحِشَةٌ أَنْكَرَ وَ لَا عُثُوبَةٌ أَنْكَى مِنَ الْهُدَى عِنْدَ الضَّلَالِ فِي ذَلِكَ الزَّمَانِ فَقَدْ نَبَذَ الْكِتَابَ حِمْلَتُهُ وَ تَنَاسَاهُ حَقِظَتُهُ حَتَّى تَمَالَتْ بِهِمُ الْأَهْوَاءُ وَ تَوَارَتْهُمْ ذَلِكَ مِنَ الْآبَاءِ وَ عَمِلُوا بِتَخْرِيفِ الْكِتَابِ كَذِباً وَ تَكْذِيباً فَبَاغَوْهُ بِالنَّخْسِ وَ كَانُوا فِيهِ مِنَ الرَّاهِدِينَ

Then there will come upon you, from after me^{asws} an era, and there will be nothing in that era which will be more hidden than the truth, nor anything more apparent than the falsehood, and nothing more numerous than the lies against Allah^{azwj} the High and His^{azwj} Messenger^{saww}. And there will be nothing in that era which will be more worthless than the Book when it is recited as it deserves to be recited, nor anything more worthy of selling and expensive in price than the Book if it is altered from its places. And there will be nothing in the servants nor in the cities anything which is more prevented than the good nor anything more recognised than the evil. And there will be nothing considered to be more immoral and evil, and no worse penalty than for the guidance in the presence of misguidance. During that era, those who bear the Book will be rejected and the memorizers will forget to the extent that they will interpret it in accordance with their own desires, and they would have inherited that from their forefathers, and they will act with alterations in the Book, lying and rejecting. So they will sell it for a cheap price, and they would be from the ascetics.

فَالْكِتَابُ وَ أَهْلُ الْكِتَابِ فِي ذَلِكَ الزَّمَانِ طَرِيدَانِ مُنْفِيَّانِ وَ صَاحِبَانِ مُصْطَحِبَانِ فِي طَرِيقٍ وَاحِدٍ لَا يَأْوِيهِمَا مُؤْوٍ فَحَبَدَا دَانِكَ الصَّاحِبَانِ وَاهَا لَهْمَا وَ لِمَا يَعْمَلَانِ لَهُ فَالْكِتَابُ وَ أَهْلُ الْكِتَابِ فِي ذَلِكَ الزَّمَانِ فِي النَّاسِ وَ لَيْسُوا فِيهِمْ وَ مَعَهُمْ وَ لَيْسُوا مَعَهُمْ وَ ذَلِكَ لِأَنَّ الضَّلَالََةَ لَا تُوَافِقُ الْهُدَى

So the Book and the People of the Book during that era would be two castaway fugitives, and two accompanying companions in one road not finding any protector or shelter. They are both good for each other and Whom^{azwj} they work for. So the Book and the People of the Book during that era would be in the people but not be among (part of) them, and will be with them but still not be with them, and that is because the misguidance is not in harmony with the guidance.

وَ إِنْ اجْتَمَعَا وَ قَدْ اجْتَمَعَ الْقَوْمُ عَلَى الْفُرْقَةِ وَ افْتَرَفُوا عَنِ الْجَمَاعَةِ قَدْ وَلَّوْا أَمْرَهُمْ وَ أَمَرَ دِينَهُمْ مَنْ يَعْمَلُ فِيهِمْ بِالْمَكْرِ وَ الْمُنْكَرِ وَ الرِّشَا وَ الْقَتْلِ كَأَنَّهُمْ أَئِمَّةُ الْكِتَابِ وَ لَيْسَ الْكِتَابُ إِمَامَهُمْ لَمْ يَبْقَ عِنْدَهُمْ مِنَ الْحَقِّ إِلَّا اسْمُهُ وَ لَمْ يَعْرِفُوا مِنَ الْكِتَابِ إِلَّا خَطَّهُ وَ زِينَتَهُ

And if they meet, and the people would have met upon the sectarianism, and would separate from the group. They would give the rule of the matters of their Religion to the one who acts with regards to them by plotting, and the evil, and the bribery, and the murder, as if they are the imams (leaders) of the Book then the Book is not their imam (leading them). There will not remain in their possession from the truth except for its name, and they will not recognise anything from the Book except for its calligraphy and design.

يَدْخُلُ الدَّاحِلُ لِمَا يَسْمَعُ مِنْ حِكْمِ الْقُرْآنِ فَلَا يَطْمَئِنُّ جَالِسًا حَتَّى يَخْرُجَ مِنَ الدِّينِ يَنْتَقِلُ مِنْ دِينِ مَلِكٍ إِلَى دِينِ مَلِكٍ وَ مِنْ وَلَايَةِ مَلِكٍ إِلَى وَلَايَةِ مَلِكٍ وَ مِنْ طَاعَةِ مَلِكٍ إِلَى طَاعَةِ مَلِكٍ وَ مِنْ عُهْدٍ مَلِكٍ إِلَى عُهْدٍ مَلِكٍ فَاسْتَدْرَجَهُمُ اللَّهُ تَعَالَى مِنْ حَيْثُ لَا يَعْلَمُونَ وَ إِنَّ كَيْدَهُ مَتِينٌ بِالْأَمَلِ وَ الرَّجَاءِ حَتَّى تَوَالِدُوا فِي الْمَعْصِيَةِ وَ دَانُوا بِالْجَوْرِ وَ الْكِتَابُ لَمْ يَضْرِبْ عَنْ شَيْءٍ مِنْهُ صَفْحًا ضَلَالًا تَائِهِينَ قَدْ دَانُوا بِغَيْرِ دِينِ اللَّهِ عَزَّ وَ جَلَّ وَ أَدَانُوا لِغَيْرِ اللَّهِ

The entering one will enter (the religion) when he hears for the Judgements of the Quran, but he will not be satisfied in gatherings until he exits from the Religion. He will transfer from a Religion of a king to a Religion of a king, and from the wilayah of a king to a wilayah of a king, and from obedience of a king to the obedience of a king, and from the covenant of a king to a covenant of a king.

So Allah^{azwj} Lures them away from where they do not know, with good expectations and the hope until they give birth in the disobedience, and they make a religion with the tyranny, and the Book did not benefit them anything, and they will be wandering and straying, for they would have made a religion without the Religion of Allah^{azwj} Mighty and Majestic, and for the sake of other than Allah^{azwj}.

مَسَاجِدُهُمْ فِي ذَلِكَ الزَّمَانِ عَامِرَةٌ مِنَ الضَّلَالَةِ خَرِبَةٌ مِنَ الْهُدَى قَدْ بُدِّلَ فِيهَا مِنَ الْهُدَى فَقَرَأُوهَا وَ عَمَّارُهَا أَخَائِبُ خَلْقِ اللَّهِ وَ خَلِيقَتِهِ مِنْ عِنْدِهِمْ جَرَتْ الضَّلَالَةُ وَ إِلَيْهِمْ تَعُودُ فَحُضُورُ مَسَاجِدِهِمْ وَ الْمَشْيُ إِلَيْهَا كُفْرٌ بِاللَّهِ الْعَظِيمِ إِلَّا مَنْ مَشَى إِلَيْهَا وَ هُوَ عَارِفٌ بِضَلَالَتِهِمْ فَصَارَتْ مَسَاجِدُهُمْ مِنْ فِعَالِهِمْ عَلَى ذَلِكَ النَّحْوِ خَرِبَةٌ مِنَ الْهُدَى عَامِرَةٌ مِنَ الضَّلَالَةِ قَدْ بُدِّلَتْ سُنَّةُ اللَّهِ وَ تُعَدِّيَتْ حُدُودُهُ

Their Masjid during that era would be constructed from misguidance, ruination of guidance. So its reciters and its builders would be the most failed ones among the creatures of Allah^{azwj} and His^{azwj} creatures. It is from their presence that misguidance would flow and return back to them. Thus, presence in their Masjids, and walking towards them would be blasphemy (Kufr) with Allah^{azwj} the Magnificent, except for the one who walks towards it while being aware of their misguidance. Therefore, due to their actions upon that way, their Masjids would have become ruination of the guidance, and well-built in the misguidance, for the

Sunnah of Allah^{azwj} would have been changed, and His^{azwj} Limits transgressed against.

وَلَا يَدْعُونَ إِلَى الْهُدَىٰ وَلَا يَقْسِمُونَ الْفَيْءَ وَلَا يُوفُونَ بِذِمَّةٍ يَدْعُونَ الْقَتِيلَ مِنْهُمْ عَلَىٰ ذَٰلِكَ شَهِيدًا قَدْ أَتَوْا اللَّهَ بِالْإِفْتِرَاءِ وَالْجُحُودِ وَاسْتَعْتَبُوا بِالْجَهْلِ عَنِ الْعِلْمِ وَمِنْ قَبْلُ مَا مَثَلُوا بِالصَّالِحِينَ كُلَّ مَثَلَةٍ وَسَمَّوْا صِدْقَهُمْ عَلَىٰ اللَّهِ فَرِيَةً وَجَعَلُوا فِي الْحَسَنَةِ الْعُقُوبَةَ السَّيِّئَةَ

They will not be calling to the guidance, nor distribution the booty (Al-Fey), nor fulfilling the responsibilities. They will be calling the one from among them who would be killed upon that as a martyr, thus forging a lie against Allah^{azwj}, and the struggle, and they would be needless from the knowledge due to their ignorance, and from before they mutilated the righteous ones with every mutilation, and named their truthfulness to Allah^{azwj} as libel, and apply the punishment for the sins to the good deeds.

وَقَدْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْكُمْ رَسُولًا مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَحِيمٌ (صلى الله عليه وآله) وَ أَنْزَلَ عَلَيْهِ كِتَابًا عَزِيزًا لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لِيُنذِرَ مَنْ كَانَ حَيًّا وَ يَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

And Allah^{azwj} Mighty and Majestic has Sent to you all a Messenger^{saww} from yourselves. It grieves him^{saww} to see you suffering, and he^{saww} is kind and merciful to the Believers. And He^{azwj} Revealed upon him^{saww} a Mighty Book. ***'[41:42] Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One' '[39:28] An Arabic Quran without any crookedness, that they may guard (against evil)' '[36:70] That it may warn him who would have life, and (that) the word may prove true against the unbelievers'.***

فَلَا يُلْهِئَنَّكُمْ الْأَمَلُ وَلَا يَطُولَنَّ عَلَيْكُمْ الْأَجَلُ فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ أَمَدُ أَمَلِهِمْ وَ تَعْطِيَةُ الْأَجَالِ عَنْهُمْ حَتَّىٰ نَزَلَ بِهِمُ الْمَوْعُودُ الَّذِي تُرَدُّ عَنْهُ الْمَعْدِرَةُ وَ تَرْفَعُ عَنْهُ التَّوْبَةُ وَ تَحُلُّ مَعَهُ الْقَارِعَةُ وَ النَّعِيمَةُ وَ قَدْ أَبْلَغَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْكُمْ بِالْوَعْدِ وَ فَصَّلَ لَكُمْ الْقَوْلَ وَ عَلَّمَكُمْ السُّنَّةَ وَ شَرَحَ لَكُمْ الْمَنَاهِجَ لِیُزِيحَ الْعِلَّةَ وَ حَثَّ عَلَى الذِّكْرِ وَ دَلَّ عَلَى النَّجَاةِ

So do not let your hopes to distract you, nor consider the term (of life) to be prolonged, for the ones before you were destroyed for having long hopes against their approaching deadline until the Promised time (of death) descended upon them, and repulsed from them the excuses, and raised from them the repentance, and brought with it the calamity and the resentment. And Allah^{azwj} has Preached to you with the Promise, and Made Decisive for you the speech, and Taught you the Sunnah, and Explained for you the Program to remove the illness, and Urged upon the Remembrance, and Evidence to the Salvation.

وَ إِنَّهُ مِنَ انْتَصَحَ لِلَّهِ وَ اتَّخَذَ قَوْلَهُ دَلِيلًا هَدَاهُ لِلَّتِي هِيَ أَقْوَمُ وَ وَفَّقَهُ لِلرَّشَادِ وَ سَدَّدَهُ وَ يَسِّرُهُ لِلْحُسْنَىٰ فَإِنَّ جَارَ اللَّهِ آمِينَ حَفُوظٌ وَ عَدُوُّهُ خَائِفٌ مَعْرُورٌ فَاحْتَرِسُوا مِنَ اللَّهِ عَزَّ وَ جَلَّ بِكَثْرَةِ الذِّكْرِ وَ اخْشَوْا مِنْهُ بِالتَّقَىٰ وَ تَقَرَّبُوا إِلَيْهِ بِالطَّاعَةِ فَإِنَّهُ

قَرِيبٌ مُجِيبٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

And the one who act for the sake of Allah^{azwj} and take His^{azwj} Words as Evidence, would be Guided until he is strong, and Made to understand the right way, and Guided and facilitated to the good. So the one under the Protection of Allah^{azwj} is safely preserved, and His^{azwj} enemies would be in fearful and pretentious. So be cautious of Allah^{azwj} through the frequency of the Remembrance, and be fearful from Him^{azwj} by the piety, and get closer to Him^{azwj} by the obedience, for He^{azwj} is Close by and Answers. Allah^{azwj} Mighty and Majestic Said: **[2:186] And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the supplicant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way'.**

فَاسْتَجِيبُوا لِلَّهِ وَ آمِنُوا بِهِ وَ عَظَّمُوا اللَّهَ الَّذِي لَا يَنْبَغِي لِمَنْ عَرَفَ عَظَمَةَ اللَّهِ أَنْ يَتَعَظَّمَ فَإِنَّ رِفْعَةَ الَّذِينَ يَعْلَمُونَ مَا عَظَمَهُ اللَّهُ أَنْ يَتَوَاضَعُوا لَهُ وَ عِزَّ الَّذِينَ يَعْلَمُونَ مَا جَلَّالَ اللَّهُ أَنْ يَذِلُّوا لَهُ وَ سَلَامَةَ الَّذِينَ يَعْلَمُونَ مَا قُدْرَةُ اللَّهِ أَنْ يَسْتَسْلِمُوا لَهُ فَلَا يُنْكِرُونَ أَنْفُسَهُمْ بَعْدَ حَدِّ الْمَعْرِفَةِ وَ لَا يَضِلُّونَ بَعْدَ الْهُدَى فَلَا تَنْفَرُوا مِنَ الْحَقِّ نِفَارَ الصَّحِيحِ مِنَ الْأَجْرَبِ وَ الْبَارِئِ مِنْ ذِي السُّتْمِ

So you must respond to Allah^{azwj} and believe in Him^{azwj}, and Magnify Allah^{azwj}. It does not befit one who recognises the Greatness of Allah^{azwj} to consider himself as significant. So the highest of the recognition of the Greatness of Allah^{azwj} is being modest to Him^{azwj}, and the highest honour of the one who knows the Majesty of Allah^{azwj} is to be humble to Him^{azwj}, and the most secure is the one who knows the Power of Allah^{azwj} and submits to Him^{azwj}. So you will not be denying yourselves after the Guidance of the understanding, nor will you be going astray after the Guidance. So do not flee from the truth like the fleeing of the healthy ones from the one with the scabies, and the healthy ones from the sick.

وَ اعْلَمُوا أَنَّكُمْ لَنْ تَعْرِفُوا الرُّشْدَ حَتَّى تَعْرِفُوا الَّذِي تَرَكْتُمْ وَ لَمْ تَأْخُذُوا بِمِيثَاقِ الْكِتَابِ حَتَّى تَعْرِفُوا الَّذِي نَقَضَهُ وَ لَنْ تَمَسَّكُوا بِهِ حَتَّى تَعْرِفُوا الَّذِي نَبَذَهُ وَ لَنْ تَتْلُوا الْكِتَابَ حَقَّ تِلَاوَتِهِ حَتَّى تَعْرِفُوا الَّذِي حَرَّفَهُ وَ لَنْ تَعْرِفُوا الضَّلَالََةَ حَتَّى تَعْرِفُوا الْهُدَى وَ لَنْ تَعْرِفُوا التَّقْوَى حَتَّى تَعْرِفُوا الَّذِي تَعَدَّى

And know that you will never recognise the guidance until you recognise the ones who have left it, and will never take to the Covenant of the Book until you recognise the ones who broke it, and will never attach yourselves to it until you recognise the ones who have abandoned it, and will never be able to recite the Book as it deserves to be recited until you recognise the ones who altered it, and will never recognise the misguidance until you recognise the Guidance, and will never recognise the piety until you recognise the ones who abused it.

فَإِذَا عَرَفْتُمْ ذَلِكَ عَرَفْتُمْ الْبِدْعَ وَ التَّكْلِيفَ وَ رَأَيْتُمُ الْفُرْيَةَ عَلَى اللَّهِ وَ عَلَى رَسُولِهِ وَ التَّحْرِيفَ لِكِتَابِهِ وَ رَأَيْتُمْ كَيْفَ هَدَى اللَّهُ مَنْ هَدَى فَلَا يُجْهِلَنَّكُمْ الَّذِينَ لَا يَعْلَمُونَ إِنَّ عِلْمَ الْقُرْآنِ لَيْسَ يَعْلَمُ مَا هُوَ إِلَّا مَنْ ذَاقَ طَعْمَهُ

So when you recognise that, you will recognise the innovations, and the impersonations, and you will see the fabrications against Allah^{azwj} and against His^{azwj} Messenger^{saww}, and the alterations to His^{azwj} book, and you will see how Allah^{azwj} Guided the one whom He^{azwj} Guided. So do not let those who have no knowledge keep you ignorant. The Knowledge of the Quran cannot be known as to what it is except by the one^{asws} who has tasted its food.

فَعُلِّمَ بِالْعِلْمِ جَهْلَهُ وَ بُصِّرَ بِهِ عَمَاهُ وَ سَمِعَ بِهِ صَمَمَهُ وَ أَذْرَكَ بِهِ عِلْمَ مَا قَاتَ وَ حَيَّى بِهِ بَعْدَ إِذْ مَاتَ وَ أَثْبَتَ عِنْدَ اللَّهِ عَزَّ ذِكْرُهُ الْحَسَنَاتِ وَ مَحَا بِهِ السَّيِّئَاتِ وَ أَذْرَكَ بِهِ رِضْوَانًا مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى

So it was by the knowledge that his ignorance got to know, and his blindness got to visualise, and his deafness got to hear, and gained awareness of what knowledge had passed by and got revived by it after its death. And he established the good deeds in the Presence of Allah^{azwj} and deleted the sins by it. And it was by it (knowledge) that he realised the Pleasure from Allah^{azwj} Blessed and High.

فَاطْلُبُوا ذَلِكَ مِنْ عِنْدِ أَهْلِهِ خَاصَّةً فَإِنَّهُمْ خَاصَّةٌ نُورٌ يُسْتَضَاءُ بِهِ وَ أَيْمَةٌ يُفْتَدَى بِهِمْ وَ هُمْ عَيْشُ الْعِلْمِ وَ مَوْتُ الْجَهْلِ هُمْ الَّذِينَ يُخْبِرُكُمْ حُكْمُهُمْ عَنْ عِلْمِهِمْ وَ صَمْتُهُمْ عَنْ مَنْطِقِهِمْ وَ ظَاهِرُهُمْ عَنْ بَاطِنِهِمْ لَا يُخَالِفُونَ الدِّينَ وَ لَا يَخْتَلِفُونَ فِيهِ فَهُوَ بَيْنَهُمْ شَاهِدٌ صَادِقٌ وَ صَامِتٌ نَاطِقٌ فَهُمْ مِنْ شَاهِدِ شُهَدَاءِ بِالْحَقِّ وَ مُخْبِرٌ صَادِقٌ لَا يُخَالِفُونَ الْحَقَّ وَ لَا يَخْتَلِفُونَ فِيهِ

So, seek that from its special people, for they^{asws} are the specialists, lights to be illuminated by, and the Imams^{asws} to be followed. And they^{asws} are the life for the knowledge and death for the ignorance. They^{asws} are the ones^{asws} whose Judgements inform you of their^{asws} knowledge, and their^{asws} silence about their^{asws} speech, and their^{asws} apparent about their^{asws} hidden. They^{asws} do not oppose the religion nor do they^{asws} differ with regards to it. For it (knowledge) is a truthful witness between them^{asws}, and a silent speaker. It is from their^{asws} glories to testify to the truth, and to be truthful reporters, neither opposing the truth nor differing with regards to it.

قَدْ خَلَتْ لَهُمْ مِنَ اللَّهِ السَّابِقَةُ وَ مَضَى فِيهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ حُكْمٌ صَادِقٌ وَ فِي ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ فَاعْقِلُوا الْحَقَّ إِذَا سَمِعْتُمُوهُ عَقْلَ رِعَايَةٍ وَ لَا تَعْقِلُوهُ عَقْلَ رَوَايَةٍ فَإِنَّ رَوَاةَ الْكِتَابِ كَثِيرٌ وَ رِعَايَتُهُ قَلِيلٌ وَ اللَّهُ الْمُسْتَعَانُ.

The Precedence is for them^{asws} from Allah^{azwj}, and Allah^{azwj} Mighty and Majestic has Passed a Truthful Judgement for them^{asws}. And in that is a reminder for the speakers. So bear in mind the truth if you hear it with a caring mind and not with a narrative mind, for the narrators of the Book are many, and its guardians are few. And Allah^{azwj} is the Best Supporter’.

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ عَمَرَ الصَّقِيلِ عَنْ أَبِي شُعَيْبٍ الْمَحَامِلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يُظْرَفُ فِيهِ الْفَاجِرُ وَ يُقَرَّبُ فِيهِ الْمَاجِنُ وَ يُضَعَّفُ فِيهِ الْمُنْصِفُ قَالَ فَقِيلَ لَهُ مَتَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ إِذَا اخْتَدَتِ الْأَمَانَةُ مَغْنَمًا وَ الرِّكَاهُ مَغْرَمًا وَ الْعِبَادَةُ اسْتِطَالَةً وَ الصَّلَاةُ مَتًا قَالَ فَقِيلَ مَتَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ إِذَا تَسَلَّطَنَ النِّسَاءُ وَ سَلَّطَنَ الْإِمَاءُ وَ أَمَرَ الصَّبِيَّانَ

A number from our companions, from Sahl Bin Ziyad, from Musa Bin Umar Al-Sayqal, from Abu Shuayb Al-Mahaamily, from Abdullah Bin Suleyman who said:

Abu Abdullah^{asws} having said that ‘Amir-ul-Momineen^{asws} said: ‘An era will come upon the people in which, the debaucher (pervert) would be considered respectable, and nearness would be sought for the immoral, and fair play would be weak’. He (the narrator) said, ‘I said to him^{asws}, ‘When would that be, O Amir-ul-Momineen^{asws}?’ He^{asws} said: ‘When an entrustment would be regarded as a gain and the Zakat as a loss, and the worship as a protracted (engagement), and the maintenance of good relations as a favour’. He (the narrator) said, ‘I said to him^{asws}, ‘When would that be, O Amir-ul-Momineen^{asws}?’ So he^{asws} said: ‘When the women become dominant, and the bondmaids would be empowered, and the young boys would assume command’.³⁰⁵

(3)

حَدِيثُ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَعَ الْمَنْصُورِ فِي مَوْكِهِ

HADITH OF ABU ABDULLAH^{asws} WITH AL-MANSOUR IN HIS PROCESSION

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ ذُكِرَ هَؤُلَاءِ عِنْدَهُ وَ سُوءُ حَالِ الشَّيْعَةِ عِنْدَهُمْ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions, and Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr altogether, from Muhammad Bin Abu Hamza, from Humran who said:

‘Abu Abdullah^{asws} said, and those in his^{asws} presence mention the bad condition of the Shiites in his^{asws} presence –

فَقَالَ إِنِّي سِرْتُ مَعَ أَبِي جَعْفَرٍ الْمَنْصُورِ وَ هُوَ فِي مَوْكِهِ وَ هُوَ عَلَى فَرَسٍ وَ بَيْنَ يَدَيْهِ خَيْلٌ وَ مِنْ خَلْفِهِ خَيْلٌ وَ أَنَا عَلَى جِمَارٍ إِلَى جَانِبِهِ فَقَالَ لِي يَا أَبَا عَبْدِ اللَّهِ قَدْ كَانَ فَيَنْبَغِي لَكَ أَنْ تَفْرَحَ بِمَا أَعْطَانَا اللَّهُ مِنَ الْقُوَّةِ وَ فَتَحَ لَنَا مِنَ الْعِزِّ وَ لَا تُخَبِّرِ النَّاسَ أَنَّكَ أَحَقُّ بِهَذَا الْأَمْرِ مِنَّا وَ أَهْلُ بَيْتِكَ فَتَعْرِينَا بِكَ وَ بِهِمْ

So he^{asws} said: ‘I^{asws} was walking with Abu Ja’far Al-Mansour, and he was in his procession, and he was upon a horse and in front of him were horsemen and behind him were horsemen, and I^{asws} was upon a mule by his side. He said to me,

³⁰⁵ H. 25, الكافي ج : 8 ص : 69

'O Abu Abdullah^{asws}, it is befitting for you^{asws} to be happy with what Allah^{azwj} has Given us from the strength and the victory for us, and the honour, and do not tell your people that you^{asws} and the People^{asws} of your^{asws} Household are more deserving of this Command (Caliphate) than we are, lest you^{asws} provoke us against you^{asws} and them.

قَالَ فَقُلْتُ وَ مَنْ رَفَعَ هَذَا إِلَيْكَ عَنِّي فَقَدْ كَذَبَ فَقَالَ لِي أَ تَخْلِفُ عَلَيَّ مَا تَقُولُ قَالَ فَقُلْتُ إِنَّ النَّاسَ سَحَرَهُ يَعْنِي يُجْبُونَ أَنْ يُفْسِدُوا قَلْبَكَ عَلَيَّ فَلَا تُكْنَهُمْ مِنْ سَمْعِكَ فَإِنَّا إِلَيْكَ أَخُوْجُ مِنْكَ إِلَيْنَا فَقَالَ لِي تَذْكُرُ يَوْمَ سَأَلْتُكَ هَلْ لَنَا مُلْكٌ فَقُلْتُ نَعَمْ طَوِيلٌ عَرِيضٌ شَدِيدٌ فَلَا تَزَالُونَ فِي مُهْلَةٍ مِنْ أَمْرِكُمْ وَ فُسْحَةٍ مِنْ دُنْيَاكُمْ حَتَّى تُصِيبُوا مِنَّا دَمًا حَرَامًا فِي شَهْرٍ حَرَامٍ فِي بَلَدٍ حَرَامٍ فَعَرَفْتُ أَنَّهُ قَدْ حَفِظَ الْحَدِيثَ فَقُلْتُ لَعَلَّ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَكْفِيكَ فَإِنِّي لَمْ أَخْصِكَ بِهَذَا وَ إِنَّمَا هُوَ حَدِيثٌ رَوَيْتَهُ ثُمَّ لَعَلَّ غَيْرَكَ مِنْ أَهْلِ بَيْتِكَ يَتَوَلَّى ذَلِكَ فَسَكَتَ عَنِّي

He^{asws} said, 'I^{asws} replied: 'And the one who has related this to you from me^{asws} has lied'. He said to me^{asws}, 'Will you^{asws} swear an oath on what you^{asws} are saying?' I^{asws} said: 'The people are magicians, meaning they would love to spoil me^{asws} (my^{asws} position) in front of you. So do not listen to them, for people are more in need of you than you are of us'. He said to me^{asws}, 'Do you^{asws} remember the day when I asked you^{asws}, 'Is there a kingdom for us?', and you^{asws} said, 'Yes, very lengthy and vast', you will not cease to be in the time in your command and the space in your world until you will harm us^{asws} by shedding sacred blood in a sacred Month, in a sacred city?' So I^{asws} understood that he has memorized the Hadith. So I^{asws} said: 'Perhaps Allah^{azwj} Mighty and Majestic will Suffice for you, for I^{asws} did not apply this especially for you, but rather this is a Hadith which I^{asws} reported to you. Maybe it is for someone else from the people of your household who will govern that'. He was silent from me^{asws}.

فَلَمَّا رَجَعْتُ إِلَى مَنْزِلِي أَتَانِي بَعْضُ مَوَالِينَا فَقَالَ جُعِلْتُ فِدَاكَ وَ اللَّهُ لَقَدْ رَأَيْتُكَ فِي مَوْكِبِ أَبِي جَعْفَرٍ وَ أَنْتَ عَلَى حِمَارٍ وَ هُوَ عَلَى فَرَسٍ وَ قَدْ أَشْرَفَ عَلَيْكَ يُكَلِّمُكَ كَأَنَّكَ تَحْتَهُ فَقُلْتُ بَيْنِي وَ بَيْنَ نَفْسِي هَذَا حُجَّةُ اللَّهِ عَلَى الْخَلْقِ وَ صَاحِبُ هَذَا الْأَمْرِ الَّذِي يُقْتَدَى بِهِ وَ هَذَا الْآخِرُ يَعْمَلُ بِالْجَوْرِ وَ يَقْتُلُ أَوْلَادَ الْأَنْبِيَاءِ وَ يَسْفِكُ الدَّمَاءَ فِي الْأَرْضِ بِمَا لَا يُحِبُّ اللَّهُ وَ هُوَ فِي مَوْكِبِهِ وَ أَنْتَ عَلَى حِمَارٍ فَدَخَلَنِي مِنْ ذَلِكَ شَكٌّ حَتَّى حَفِئْتُ عَلَى دِينِي وَ نَفْسِي

When I^{asws} returned to my^{asws} home, one of our^{asws} friends came up. He said, 'May I be sacrificed for you^{asws}. By Allah^{azwj}, I saw you^{asws} in the procession of Abu Ja'far (Al-Mansour) and you^{asws} were upon a mule and he was upon a horse, and he was speaking to you like an overseer speaks to an underling. So I said to myself, 'This is the Proof^{asws} of Allah^{azwj} upon the creatures and the Master^{asws} of this command (Caliphate) who should be followed, and this other one is acting by compulsion, and he kills the children of the Prophets^{as}, and sheds the blood in the earth by what Allah^{azwj} does not Like, and he is in his procession, and you^{asws} are upon a mule', so that entered a doubt in me to the extent that I feared for my Religion and myself'.

قَالَ فَقُلْتُ لَوْ رَأَيْتَ مَنْ كَانَ حَوْلِي وَ بَيْنَ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي مِنَ الْمَلَائِكَةِ لَاحْتَفَرْتَهُ وَ اخْتَفَرْتُ مَا هُوَ فِيهِ فَقَالَ الْآنَ سَكَنَ قَلْبِي

He^{asws} said: 'I^{asws} said: 'Had you seen those who were around me^{asws}, and in front of me^{asws}, and behind me^{asws}, and on my^{asws} right, and on my^{asws} left from the Angels, you would have despised him and despised what he was indulging in'. He said, 'Now my heart is tranquil'.

ثُمَّ قَالَ إِلَى مَنِّي هَؤُلَاءِ يَمْلِكُونَ أَوْ مَنِّي الرَّاحَةُ مِنْهُمْ فَقُلْتُ أَلَيْسَ تَعْلَمُ أَنَّ لِكُلِّ شَيْءٍ مُدَّةً قَالَ بَلَى قُلْتُ هَلْ يَنْفَعُكَ عِلْمُكَ أَنَّ هَذَا الْأَمْرَ إِذَا جَاءَ كَانَ أَسْرَعَ مِنْ طَرْفَةِ الْعَيْنِ إِنَّكَ لَوْ تَعْلَمُ حَالَهُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَكَيْفَ هِيَ كُنْتَ لَهُمْ أَشَدَّ بُعْضًا وَ لَوْ جَهِدْتَ أَوْ جَهِدَ أَهْلُ الْأَرْضِ أَنْ يُدْخِلُوهُمْ فِي أَشَدِّ مَا هُمْ فِيهِمْ مِنَ الْإِثْمِ لَمْ يَقْدِرُوا فَلَا يَسْتَفِزُّونَكَ الشَّيْطَانُ

Then he said, 'Until when will these be ruling (us), or until when will we get rest from them (their injustices)?' I^{asws} said: 'Do you not know that there is a time allocated for everything?' He said, 'Yes'. So I^{asws} said: 'Would it benefit you if you come to know that this command (Caliphate), when it goes, it would be quicker than the blink of an eye? If you come to know their condition in the Presence of Allah^{azwj} Mighty and Majestic and how it would be, you would have been intense in your hatred of them. And if you were to struggle, and the people of the earth were to struggle to include them in more severity than what they are already in from the sins, you would not be able to. So do not let Satan^{la} excite you.

فَإِنَّ الْعِزَّةَ لِلَّهِ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ أَلَا تَعْلَمُ أَنَّ مَنِ انْتَظَرَ أَمْرَنَا وَ صَبَرَ عَلَى مَا يَرَى مِنَ الْأَذَى وَ الْخَوْفِ هُوَ عَدَاؤِي زُمْرَتَنَا فَإِذَا رَأَيْتَ الْحَقَّ قَدْ مَاتَ وَ ذَهَبَ أَهْلُهُ وَ رَأَيْتَ الْجُورَ قَدْ شَمَلَ الْبِلَادَ وَ رَأَيْتَ الْقُرْآنَ قَدْ خُلِقَ وَ أُحْدِثَ فِيهِ مَا لَيْسَ فِيهِ وَ وُجِّهَ عَلَى الْأَهْوَاءِ وَ رَأَيْتَ الدِّينَ قَدْ انْكَفَأَ كَمَا يَنْكَفِي الْمَاءُ

The Honour is for Allah^{azwj} and for His^{azwj} Messenger^{saww}, and for the Believers, but the hypocrites do not know. Nay! The one who waits for our^{asws} Command, and observes patient upon what he see from the sufferings and the fear, tomorrow he would be in our^{asws} group. So if you were to see that the truth has died and its people have gone away, and you will see, that the injustice has encompassed the country, and you will see that for the Quran they are inventing new things which are not in it and giving it a perspective in accordance to their own whims, and you will see that the Religion has receded like the receding of the water,

وَ رَأَيْتَ أَهْلَ الْبَاطِلِ قَدْ اسْتَعْلَوْا عَلَى أَهْلِ الْحَقِّ وَ رَأَيْتَ الشَّرَّ ظَاهِرًا لَا يُنْهَى عَنْهُ وَ يُعَذَّرُ أَصْحَابُهُ وَ رَأَيْتَ الْفِسْقَ قَدْ ظَهَرَ وَ اكْتَفَى الرَّجَالُ بِالرِّجَالِ وَ النِّسَاءُ بِالنِّسَاءِ وَ رَأَيْتَ الْمُؤْمِنَ صَامِتًا لَا يَقْبَلُ قَوْلُهُ وَ رَأَيْتَ الْفَاسِقَ يَكْذِبُ وَ لَا يُرَدُّ عَلَيْهِ كَذِبُهُ وَ فِرْيَتُهُ وَ رَأَيْتَ الصَّغِيرَ يَسْتَحْقِرُ بِالْكَبِيرِ وَ رَأَيْتَ الْأَرْحَامَ قَدْ تَقَطَّعَتْ وَ رَأَيْتَ مَن يَمْتَدِّحُ بِالْفِسْقِ يَضْحَكُ مِنْهُ وَ لَا يُرَدُّ عَلَيْهِ قَوْلُهُ

and you will see the people of the falsehood to have achieved high positions above the people of the truth, and you will see the evil having been manifested with no one preventing it and actually finding excuses for its committers, and you will see the mischief having appeared, and the males satisfying themselves with the males, and the women satisfying themselves with the females, and you

will see the Believer maintaining silence with no one accepting his words, and you will see the mischievous lying and no one refuting his lies and his falsity, and you will see the young ones belittling the grownups, and you will see the relatives with their relationships being cut-off, and you will see the one who is praised for his mischief and he laughs at it and his words are not being refuted,

وَرَأَيْتِ الْعَلَامَ يُعْطِي مَا تُعْطِي الْمَرْأَةُ وَرَأَيْتِ النِّسَاءَ يَتَزَوَّجْنَ النِّسَاءَ وَرَأَيْتِ الشَّيْءَ قَدْ كَثُرَ وَرَأَيْتِ الرَّجُلَ يُنْفِقُ الْمَالَ فِي غَيْرِ طَاعَةِ اللَّهِ فَلَا يَنْهَى وَلَا يُؤْخَذُ عَلَى يَدَيْهِ وَرَأَيْتِ النَّاطِرَ يَتَعَوَّدُ بِاللَّهِ مِمَّا يَرَى الْمُؤْمِنَ فِيهِ مِنَ الْاجْتِهَادِ وَرَأَيْتِ الْجَارَ يُؤْذِي جَارَهُ وَلَيْسَ لَهُ مَانِعٌ وَرَأَيْتِ الْكَافِرَ فَرِحاً لِمَا يَرَى فِي الْمُؤْمِنِ مَرِحاً لِمَا يَرَى فِي الْأَرْضِ مِنَ الْفَسَادِ وَرَأَيْتِ الْحُمُورَ تُشْرَبُ عَلَانِيَةً وَيَجْتَمِعُ عَلَيْهَا مَنْ لَا يَخَافُ اللَّهَ عَزَّ وَجَلَّ

and you will see the young boy being obedient as the women are, and will see the women getting married to women, and you will see the praises being increased, and you will see the man spending the wealth in ways other than in obedience to Allah^{azwj} with no one preventing him or holding back his hand, and you will see the onlookers seeking Refuge with Allah^{azwj} from what they see the (situation of the) Believers are in from the struggling, and you will see the neighbour hurt his neighbour and there is no one to prevent him, and you will see the infidel rejoicing at what they see in the Believer to be in, becoming happier at what he sees in the earth from the mischief, and you will see the intoxicants being drunk openly and the ones who do not fear Allah^{azwj} Mighty and Majestic gathering for it,

وَرَأَيْتِ الْأَمْرَ بِالْمَعْرُوفِ ذَلِيلًا وَرَأَيْتِ الْفَاسِقَ فِيَمَا لَا يُحِبُّ اللَّهُ قَوِيًّا مَحْمُودًا وَرَأَيْتِ أَصْحَابَ الْآيَاتِ يُخْتَفَرُونَ وَ يُخْتَفَرُ مَنْ يُحِبُّهُمْ وَرَأَيْتِ سَبِيلَ الْخَيْرِ مُنْقَطِعًا وَ سَبِيلَ الشَّرِّ مَسْلُوكًا وَرَأَيْتِ بَيْتَ اللَّهِ قَدْ غُطِّلَ وَ يُؤْمَرُ بِتَرْكِهِ وَرَأَيْتِ الرَّجُلَ يَقُولُ مَا لَا يَفْعَلُهُ وَرَأَيْتِ الرَّجَالَ يَتَسَمَّنُونَ لِلرِّجَالِ وَ النِّسَاءَ لِلنِّسَاءِ وَرَأَيْتِ الرَّجُلَ مَعِيشَتُهُ مِنْ دُبُرِهِ وَ مَعِيشَةُ الْمَرْأَةِ مِنْ فَرْجِهَا وَرَأَيْتِ النِّسَاءَ يَتَّخِذْنَ الْمَحَالِسَ كَمَا يَتَّخِذُهَا الرَّجَالُ

and you will see the enjoining of the good being disgraced, and you will see the mischievous one indulging in what Allah^{azwj} does not Like and being magnified and praised for it, and you will see the Masters^{asws} of the Signs being belittled along with those who love them^{asws}, and you will see the way of the good being cut-off and the way of the evil being travelled upon, and you will see the House of Allah^{azwj} being blocked and orders issued for abandoning it, and you will see the man saying what he does not do, and you will see the men lustful to the men and the women to the women, and you will see the man earning a living from his behind and the woman from her genitals, and you will see the women taking to the gatherings like the gatherings of the men,

وَرَأَيْتِ التَّائِيثَ فِي وُلْدِ الْعَبَّاسِ قَدْ ظَهَرَ وَ أَظْهَرُوا الْخِضَابَ وَ امْتَشَطُوا كَمَا تَمْتَشِطُ الْمَرْأَةُ لِرِزْجِهَا وَ أَغْطَوْا الرِّجَالَ الْأَمْوَالَ عَلَى فُرُوجِهِمْ وَ تَنُوفَسَ فِي الرِّجْلِ وَ تَغَايَرَ عَلَيْهِ الرِّجَالُ وَ كَانَ صَاحِبُ الْمَالِ أَعَزَّ مِنَ الْمُؤْمِنِ وَ كَانَ الرِّثَا ظَاهِرًا لَا يُعَيَّرُ وَ كَانَ الرِّثَا تُتَدَخُّ بِهِ النِّسَاءُ وَرَأَيْتِ الْمَرْأَةَ تُصَانِعُ زَوْجَهَا عَلَى نِكَاحِ الرِّجَالِ وَرَأَيْتِ أَكْثَرَ النَّاسِ وَ خَيْرَ بَيْتٍ مَنْ يُسَاعِدُ النِّسَاءَ عَلَى فِسْقَتِهِنَّ

and you will see the femininity appearing in the children of Al-Abbas and their usage of dyes and combs like the usage of these by the woman for her husband, and the men giving wealth for their genitals, and the man competing for the man and envying him, and the wealthy would be considered more honourable than the Believer, and the usury becoming publicised and he does not care, and the women being praise for their adultery, and you will see the woman preparing her husband to be married to the men, and you will see most of the people and the best of the households helping the women on their mischief,

وَرَأَيْتِ الْمُؤْمِنَ مَخْزُونًا مُخْتَفِرًا ذَلِيلًا وَرَأَيْتِ الْبِدْعَ وَالرِّبَا قَدْ ظَهَرَ وَرَأَيْتِ النَّاسَ يَعْتَدُونَ بِشَاهِدِ الرَّوْرِ وَرَأَيْتِ الْحَرَامَ يُجْلَلُ وَرَأَيْتِ الْحَلَالَ يُحْزَمُ وَرَأَيْتِ الدِّينَ بِالرَّأْيِ وَعُطِّلَ الْكِتَابُ وَأَحْكَامُهُ وَرَأَيْتِ اللَّيْلَ لَا يُسْتَحْفَى بِهِ مِنَ الْجُرَادِ عَلَى اللَّهِ وَرَأَيْتِ الْمُؤْمِنَ لَا يَسْتَطِيعُ أَنْ يُنْكِرَ إِلَّا بِقَلْبِهِ وَرَأَيْتِ الْعَظِيمَ مِنَ الْمَالِ يُنْفَقُ فِي سَخَطِ اللَّهِ عَزَّ وَجَلَّ وَرَأَيْتِ الْوَلَاةَ يُفَرِّقُونَ أَهْلَ الْكُفْرِ وَيُبَاعِدُونَ أَهْلَ الْخَيْرِ وَرَأَيْتِ الْوَلَاةَ يَرْتَشُونَ فِي الْحُكْمِ وَرَأَيْتِ الْوَلَاةَ قَبَالَهَ لِمَنْ زَادَ

and you will see the Believer in grief, belittled, humiliated, and you will see the innovations and the adultery becoming apparent, and you will see the people arguing by false testimonies, and you will see the Prohibited being made to be permissible and the Permissible being made to be prohibited, and you will see the Religion being taken by the opinion and the Book and its Regulations being neglected, and you will see the night not being taken as a cover for one to be audacious against Allah^{azwj}, and you will see the Believer not being able to deny except by his heart, and you will see a great amount of wealth being spent in ways which arouse the Anger of Allah^{azwj} Mighty and Majestic, and you will see the rulers going closer to the people of disbelief and distancing themselves from the people of the good, and you will see the rulers accepting bribes for the Judgements, and you will see the rulers welcoming the one who gives more,

وَرَأَيْتِ ذَوَاتِ الْأَرْحَامِ يُنْكَحْنَ وَ يُكْتَفَى بِهِنَّ وَرَأَيْتِ الرَّجُلَ يُقْتَلُ عَلَى التُّهْمَةِ وَ عَلَى الظُّنَّةِ وَ يَتَعَايَرُ عَلَى الرَّجُلِ الذَّكَرِ فَيَبْدُلُ لَهُ نَفْسَهُ وَ مَالَهُ وَرَأَيْتِ الرَّجُلَ يُعَيَّرُ عَلَى إِيْتَانِ النِّسَاءِ وَرَأَيْتِ الرَّجُلَ يَأْكُلُ مِنْ كَسْبِ امْرَأَتِهِ مِنَ الْفُجُورِ يَعْلَمُ ذَلِكَ وَ يُقِيمُ عَلَيْهِ وَرَأَيْتِ الْمَرْأَةَ تَقْهَرُ زَوْجَهَا وَ تَعْمَلُ مَا لَا يَشْتَهِي وَ تُنْفِقُ عَلَى زَوْجِهَا وَرَأَيْتِ الرَّجُلَ يُكْرِى امْرَأَتَهُ وَ جَارِيَتَهُ وَ يَرْضَى بِالْذَّبِّيِّ مِنَ الطَّعَامِ وَ الشَّرَابِ وَرَأَيْتِ الْأَيْمَانَ بِاللَّهِ عَزَّ وَجَلَّ كَثِيرَةً عَلَى الرَّوْرِ وَرَأَيْتِ الْقِمَارَ قَدْ ظَهَرَ

and you will see the (forbidden) near relatives being married (incest) and being satisfied by it, and you will see the man killing another one based upon false accusation and upon conjecture, and differing with the man who sacrifices his self and his wealth, and you will see the man living upon the gifts of the women, and you will see the man knowingly eating from the immoral earnings of his woman and lives by it, and you will see the woman overpowering her husband and doing what he does not like and spend on her husband, and you will see the man hiring out his woman and his slave girl and is pleased with the lowest of the food and the drink, and you will see a lot of the faith in Allah^{azwj} Mighty and Majestic by the false pretence, and you will see the gambling becoming apparent,

وَرَأَيْتَ الشَّرَابَ يُبَاعُ ظَاهِرًا لَيْسَ لَهُ مَانِعٌ وَرَأَيْتَ النِّسَاءَ يَبْذُلْنَ أَنْفُسَهُنَّ لِأَهْلِ الْكُفْرِ وَرَأَيْتَ الْمَلَاهِي قَدْ ظَهَرَتْ يُمْرُ بِهَا لَا يَمْنَعُهَا أَحَدٌ أَحَدًا وَلَا يَجْتَرِئُ أَحَدٌ عَلَى مَنَعِهَا وَرَأَيْتَ الشَّرِيفَ يَسْتَذِلُّهُ الَّذِي يُخَافُ سُلْطَانَهُ وَرَأَيْتَ أَقْرَبَ النَّاسِ مِنَ الْوَلَاةِ مَنْ يَمْتَدِّحُ بِشَيْئِنَا أَهْلَ الْبَيْتِ وَرَأَيْتَ مَنْ يُحِبُّنَا يُرَوَّرُ وَلَا تُقْبَلُ شَهَادَتُهُ وَرَأَيْتَ الزُّورَ مِنَ الْقَوْلِ يَتَنَافَسُ فِيهِ وَرَأَيْتَ الْقُرْآنَ قَدْ ثَقُلَ عَلَى النَّاسِ اسْتِمَاعُهُ وَخَفَّ عَلَى النَّاسِ اسْتِمَاعُ الْبَاطِلِ

and you will see the intoxicating drinks being sold openly and there is no one to prevent it, and you will see the women giving themselves to the people of disbelief, and you will see the amusement clubs having appeared and the passer by does not prevent anyone nor does anyone having the guts to prevent it, and you will see the honourable one being humbled before the one whose authority they fear, and you will see the one who loves us^{asws} being falsified and his testimony not being accepted, and you will see the false words being competed for, and you will see the Quran has become heavy upon the people to listen to it and the people find it easier to listen to the falsehood,

وَرَأَيْتَ الْجَارَ يُكْرِهُ الْجَارَ خَوْفًا مِنْ لِسَانِهِ وَرَأَيْتَ الْحُدُودَ قَدْ عُطِلَّتْ وَ عُمِلَ فِيهَا بِالْأَهْوَاءِ وَرَأَيْتَ الْمَسَاجِدَ قَدْ زُخْرِفَتْ وَرَأَيْتَ أَصْدَقَ النَّاسِ عِنْدَ النَّاسِ الْمُفْتَرِي الْكَذِبِ وَرَأَيْتَ الشَّرَّ قَدْ ظَهَرَ وَ السَّعْيَ بِالنِّمِيمَةِ وَرَأَيْتَ الْبَغْيَ قَدْ فَشَا وَرَأَيْتَ الْغَيْبَةَ تُسْتَمْلَخُ وَ يُبَشَّرُ بِهَا النَّاسُ بَعْضُهُمْ بِبَعْضٍ وَرَأَيْتَ طَلَبَ الْحُجِّ وَالْجِهَادِ لِعِزِّ اللَّهِ وَرَأَيْتَ السُّلْطَانَ يُذِلُّ لِلْكَافِرِ الْمُؤْمِنَ وَرَأَيْتَ الْحُرَابَ قَدْ أُدِيلَ مِنَ الْعُمَرَانِ وَرَأَيْتَ الرَّجُلَ مَعِيشَتُهُ مِنْ بَحْسِ الْمِكْيَالِ وَالْمِيزَانِ

And you will see the neighbour respecting the neighbour out of fear of his tongue, and you will see the Limits (Penalties of the Law) being neglected and being used in accordance with whims, and you will see the Masjids having been decorated, and you will see the most truthful one among the people to be the one who is a fabricator of the lies, and you will see the evil to have appeared and the pursuit of gossip, and you will see the transgression to be widespread, and you will see backbiting to be liked and some people giving glad tidings by it to the others, and you will see the seeking of the Pilgrimage and the Jihad for other than Allah^{azwj}, and you will see the Sultan humiliating the Believer for the sake of the infidel, you will see the demolition to be more than the construction, and you will see the man making a living out of under-estimation of the weights and measures (cheating by measuring less),

وَرَأَيْتَ سَفَكَ الدِّمَاءِ يُسْتَخَفُّ بِهَا وَرَأَيْتَ الرَّجُلَ يَطْلُبُ الرَّئَاسَةَ لِعَرَضِ الدُّنْيَا وَ يَشْهَرُ نَفْسَهُ بِحُبِّ اللِّسَانِ لِيَتَّقَى وَ تُسَنَدَ إِلَيْهِ الْأُمُورُ وَرَأَيْتَ الصَّلَاةَ قَدْ اسْتُخِفَّتْ بِهَا وَرَأَيْتَ الرَّجُلَ عِنْدَهُ الْمَالُ الْكَثِيرُ ثُمَّ لَمْ يُزَكِّهِ مِنْهُ مَلَكُهُ وَرَأَيْتَ الْمَيِّتَ يُنْبَسُ مِنْ قَبْرِهِ وَ يُؤَذَى وَ تُبَاعُ أَكْفَانُهُ وَرَأَيْتَ الْهَرَجَ قَدْ كَثُرَ وَرَأَيْتَ الرَّجُلَ يُمَسِّي نَشْوَانَ وَ يُصْبِحُ سَكَرَانَ لَا يَهْتَمُّ بِمَا النَّاسُ فِيهِ وَرَأَيْتَ الْبَهَائِمَ تُنَكَّحُ وَرَأَيْتَ الْبَهَائِمَ يَفْرِسُ بَعْضُهَا بَعْضًا

and you will see the shedding of the blood being taken lightly, and you will see the man seeking the leadership for coveting the world and to make himself famous by bad mouthing so that he would be feared and the matters would depend upon him, and you will see the Prayer being taken lightly, and you will see the man who has a lot of wealth then not purifying it (Zakat) since he

acquired it, and you will see the dead being exhumed from his grave, hurt and his shroud being sold, and you will see that the anarchy to have increased, and you will see the man jubilant and in the morning intoxicated not caring about what the people think of him, and you will see the animals being married to him, and you will see the animals ride upon each other,

وَرَأَيْتُ الرَّجُلَ يَخْرُجُ إِلَى مُصَلَّاهُ وَ يَرْجِعُ وَ لَيْسَ عَلَيْهِ شَيْءٌ مِنْ ثِيَابِهِ وَ رَأَيْتُ قُلُوبَ النَّاسِ قَدْ قَسَتْ وَ جَمَدَتْ أَعْيُنُهُمْ وَ ثَقُلَ الذِّكْرُ عَلَيْهِمْ وَ رَأَيْتُ السُّحْتَ قَدْ ظَهَرَ يُتَنَافَسُ فِيهِ وَ رَأَيْتُ الْمُصَلِّيَ إِنَّمَا يُصَلِّي لِيَرَاهُ النَّاسُ وَ رَأَيْتُ الْفَقِيهَ يَتَفَقَّهُ لِعَبْرِ الدِّينِ يَطْلُبُ الدُّنْيَا وَ الرِّئَاسَةَ وَ رَأَيْتُ النَّاسَ مَعَ مَنْ غَلَبَ وَ رَأَيْتُ طَالِبَ الْحَلَالِ يُذَمُّ وَ يُعَيَّرُ وَ طَالِبَ الْحَرَامِ يُمَدِّحُ وَ يُعْظَمُ وَ رَأَيْتُ الْحَرَمَيْنِ يُعْمَلُ فِيهِمَا بِمَا لَا يُحِبُّ اللَّهُ لَا يَمْنَعُهُمْ مَانِعٌ وَ لَا يَحُولُ بَيْنَهُمْ وَ بَيْنَ الْعَمَلِ الْقَبِيحِ أَحَدٌ وَ رَأَيْتُ الْمَعَارِفَ ظَاهِرَةً فِي الْحَرَمَيْنِ

and you will see the man come out to his Prayer place and return and there would be no signs of any gains upon him, and you will see the hearts of the people to have become hard and their eyes frozen, and the Remembrance to have become heavy upon them, and you will see the illegal money to be apparent and contested for, and you will see the Praying one who is Praying just to be seen by the people, and you will see the *Faqih* gaining understanding for other than Religion, to covet the world and the leadership, and you will see the people to be with the one who overcomes, you will see the seeking of the lawful to be condemned and reproached and the seeking of the unlawful to be praised and magnified, and you will see in two Sacred Places (Al-Haramain) acts being committed which Allah^{azwj} does not Like with no hindrance preventing these and no one coming in between these and the ugly acts, and you will see the musical instruments appear in the two Sacred Places (Al-Haramain),

وَرَأَيْتُ الرَّجُلَ يَتَكَلَّمُ بِشَيْءٍ مِنَ الْحَقِّ وَ يَأْمُرُ بِالْمَعْرُوفِ وَ يَنْهَى عَنِ الْمُنْكَرِ فَيَقُومُ إِلَيْهِ مَنْ يَنْصَحُهُ فِي نَفْسِهِ فَيَقُولُ هَذَا عَنْكَ مَوْضُوعٌ وَ رَأَيْتُ النَّاسَ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ يَفْتَدُونَ بِأَهْلِ الشُّرُورِ وَ رَأَيْتُ مَسْلَكَ الْحَيْرِ وَ طَرِيقَهُ خَالِيًا لَا يَسْلُكُهُ أَحَدٌ وَ رَأَيْتُ الْمَيِّتَ يُهْرَأُ بِهِ فَلَا يَقْرَعُ لَهُ أَحَدٌ وَ رَأَيْتُ كُلَّ عَامٍ يَخْدُثُ فِيهِ مِنَ الشَّرِّ وَ الْبِدْعَةِ أَكْثَرُ بِمَا كَانَ وَ رَأَيْتُ الْخَلْقَ وَ الْمَحَالِسَ لَا يَتَابِعُونَ إِلَّا الْأَغْنِيَاءَ وَ رَأَيْتُ الْمُحْتَاجَ يُعْطَى عَلَى الصَّحْلِ بِهِ وَ يُرْحَمُ لِعَبْرِ وَجْهِ اللَّهِ

And you will see the man speak about something from the truth and enjoin the doing of the good and prohibit from the evil, so the one being advised would stand up to him and say, 'this is not your subject (responsibility), and you will see the people looking towards each other and follow the people of the evil, and you will see the path of the good and its way to be empty, no one travelling over it, and you will see the dead being mocked at and no one scared of it, and you will see every year new evil things and the innovations more than before, and you will see the people and the gatherings not following anyone except the rich, and you will see the needy been given so that they would be laughed at due to it, and being sympathised for other than the sake of Allah^{azwj}.

وَرَأَيْتُ الْآيَاتِ فِي السَّمَاءِ لَا يَقْرَعُ لَهَا أَحَدٌ وَ رَأَيْتُ النَّاسَ يَتَسَافَدُونَ كَمَا يَتَسَافَدُ الْبَهَائِمُ لَا يُنْكِرُ أَحَدٌ مُنْكَرًا خَوْفًا مِنَ النَّاسِ وَ رَأَيْتُ الرَّجُلَ يُنْفِقُ الْكَثِيرَ فِي غَيْرِ طَاعَةِ اللَّهِ وَ يَمْتَنِعُ الْيَسِيرَ فِي طَاعَةِ اللَّهِ وَ رَأَيْتُ الْعُقُوقَ قَدْ ظَهَرَ وَ اسْتَحْفَظَ

بِالْوَالِدَيْنِ وَكَانَا مِنْ أَسْوَأِ النَّاسِ حَالًا عِنْدَ الْوَلَدِ وَ يَفْرَحُ بِأَنْ يَفْتَرِيَ عَلَيْهِمَا وَ رَأَيْتِ النِّسَاءَ وَ قَدْ عَلَبْنَ عَلَى الْمُلْكِ وَ عَلَبْنَ عَلَى كُلِّ أَمْرٍ لَا يُؤْتَى إِلَّا مَا هُنَّ فِيهِ هَوًى وَ رَأَيْتِ ابْنَ الرَّجُلِ يَفْتَرِي عَلَى أَبِيهِ وَ يَدْعُو عَلَى وَالِدَيْهِ وَ يَفْرَحُ بِمَوْتِهِمَا

you will see signs appearing in the sky and no one fearing it, and you will see the people copulating like the copulation of the animals, with no one expressing abhorrence out of fear from the people, and you will see the man spending a great deal in ways other than the obedience to Allah^{azwj} and being prevented easily (to spend) in the obedience to Allah^{azwj}, and you will see the impiety to have appeared and the belittling of the parents, and be in the most evil of the condition of the people with the children who will be happy with the one who throws accusations at them, and you will see the people, and you will see the women to have overcome upon the kingdom and to have overcome over all the commands brought about only due to the desire for them, and you will see the son of the man accusing against his father and making claims against his parent and being happy at their death,

وَ رَأَيْتِ الرَّجُلَ إِذَا مَرَّ بِهِ يَوْمٌ وَلَمْ يَكْسِبْ فِيهِ الذَّنْبَ الْعَظِيمَ مِنْ فُجُورٍ أَوْ بَخْسٍ مِكْيَالٍ أَوْ مِيزَانٍ أَوْ غَشْيَانٍ حَرَامٍ أَوْ شُرْبِ مُسْكِرٍ كَثِيبًا حَزِينًا يَحْسَبُ أَنَّ ذَلِكَ الْيَوْمَ عَلَيْهِ وَضِيعَةٌ مِنْ عُمْرِهِ وَ رَأَيْتِ السُّلْطَانَ يَحْتَكِرُ الطَّعَامَ وَ رَأَيْتِ أَمْوَالَ دَوِي الْقُرْبَى تُقَسَّمُ فِي الزُّورِ وَ يُتَقَامَرُ بِهَا وَ تُشْرَبُ بِهَا الْخُمُورُ وَ رَأَيْتِ الْحُمُرَ يُتَدَاوَى بِهَا وَ يُوصَفُ لِلْمَرِيضِ وَ يُسْتَشْفَى بِهَا

and you will see the man who passes a day in which he did not commit any great sins from the immoralities, or the understating of the weights or the measures, or unlawful acts, or drinking intoxicating drinks, he would become depressed and sad to have wasted that day from his life, and you will see the Sultan hoarding foodstuffs, and you will see the wealth of the near relatives being distributed in the false ways, and to be gambled with, and to be drunk by it the intoxicating drinks, and you will see the intoxication being utilised as medication and being prescribed to the sick to be cured by it.

وَ رَأَيْتِ النَّاسَ قَدْ اسْتَوَوْا فِي تَرْكِ الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ تَرَكَ التَّائِبِينَ بِهِ وَ رَأَيْتِ رِيَّاحَ الْمُنَافِقِينَ وَ أَهْلَ الْفَقَاقِ قَائِمَةً وَ رِيَّاحَ أَهْلِ الْحَقِّ لَا تَحْرُكُ وَ رَأَيْتِ الْأَذَانَ بِالْأَجْرِ وَ الصَّلَاةَ بِالْأَجْرِ وَ رَأَيْتِ الْمَسَاجِدَ مُحْتَشِيَةً بِمَنْ لَا يَخَافُ اللَّهَ مُجْتَمِعُونَ فِيهَا لِلْغِيْبَةِ وَ أَكَلِ لُحُومِ أَهْلِ الْحَقِّ وَ يَتَوَاصَفُونَ فِيهَا شَرَابِ الْمُسْكِرِ وَ رَأَيْتِ السَّكَرَانَ يُصَلِّي بِالنَّاسِ وَ هُوَ لَا يَعْقِلُ وَ لَا يُشَانُ بِالسُّكْرِ وَ إِذَا سَكِرَ أُكْرِمَ وَ اتَّقِيَ وَ حَيْفَ وَ تَرَكَ لَا يُعَاقَبُ وَ يُعَذَّرُ بِسُكْرِهِ

and you will see the people to have equalized regarding the avoidance of the enjoining of the good and the forbidding of the evil and the avoidance of the making of the Religion by it, and you will see the words of the hypocrites and the people of the hypocrisy being maintained and the words of the people of the truth wasted unnoticed, and you will see the Call to Prayer (Azaan) being given for the payment and the Prayer for the payment, and you will see the Masjids being filled from those who do not fear Allah^{azwj}, gathering therein for the backbiting and eating of the flesh of the people of the truth and the intoxicating drinks would be described therein, and you will see the intoxicated ones Praying

with (leading) the people having no understanding and will not be stained due to his intoxication, and when he is intoxicated he is respected and feared, and feared to be ignored, not being punished and being excused for his intoxicated state,

وَرَأَيْتَ مَنْ أَكَلَ أَمْوَالَ الْيَتَامَى يُحْمَدُ بِصَلَاحِهِ وَ رَأَيْتَ الْفُضَاةَ يَقْضُونَ بِخِلَافِ مَا أَمَرَ اللَّهُ وَ رَأَيْتَ الْوُلَاةَ يَأْتُمُونَ الْحَوَنَةَ لِلطَّمَعِ وَ رَأَيْتَ الْمِيرَاثَ قَدْ وَضَعَتْهُ الْوُلَاةُ لِأَهْلِ الْمُسُوقِ وَ الْجُرَاةَ عَلَى اللَّهِ يَأْخُذُونَ مِنْهُمْ وَ يُخْلُونَهُمْ وَ مَا يَشْتَهُونَ وَ رَأَيْتَ الْمَنَابِرَ يُؤَمَّرُ عَلَيْهَا بِالتَّقْوَى وَ لَا يَعْمَلُ الْقَائِلُ بِهَا يَأْمُرُ وَ رَأَيْتَ الصَّلَاةَ قَدْ اسْتُخِفَّ بِأَوْقَاتِهَا وَ رَأَيْتَ الصَّدَقَةَ بِالشَّفَاعَةِ لَا يُزَادُ بِهَا وَجْهُ اللَّهِ وَ يُعْطَى لِطَلَبِ النَّاسِ

and you will see the one who eats the wealth of the orphans being praised for his righteousness, and you will see the judges issuing Judgements in opposition to what Allah^{azwj} has Ordered, and you will see the rulers entrusting to the treacherous for the greed, and you will see the rulers to have placed the inheritance to the people of the mischief and those audacious against Allah^{azwj}, taking from them and leaving with them what they desire, and you will see upon the Pulpits preachers preaching the piety but the speaker does not practice what he has preached, and you will see the Prayer to have been taken lightly at its prescribed times, and you will see the charity given by intercession not intending by it the Perspective of Allah^{azwj} and being given for seeking the (good will of) people,

وَرَأَيْتَ النَّاسَ هُمُومُهُمْ بَطُونُهُمْ وَ فُرُوجُهُمْ لَا يُبَالُونَ بِمَا أَكَلُوا وَ مَا نَكَحُوا وَ رَأَيْتَ الدُّنْيَا مُقْبِلَةً عَلَيْهِمْ وَ رَأَيْتَ أَعْلَامَ الْحَقِّ قَدْ دَرَسَتْ فَكُنْ عَلَى حَذَرٍ وَ اطْلُبْ إِلَى اللَّهِ عَزَّ وَ جَلَّ النَّجَاةَ وَ اعْلَمْ أَنَّ النَّاسَ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّمَا يُنْهَلُهُمْ لِأَمْرِ يُزَادُ بِهِمْ

and you will see the people to be mainly concerned with their stomachs and their genitals, not caring what they eat and who they have relationship with, and you will see the world welcoming them, and you will see the banners of the truth to be a lesson for the one who is cautious and seeks salvation with Allah^{azwj} Mighty and Majestic, and know that the people are subject to the Wrath of Allah^{azwj} Mighty and Majestic, but rather He^{azwj} has Given them respite of life which He^{azwj} Wants to Give them.

فَكُنْ مُتَرَقِّبًا وَ اجْتَهِدْ لِيَرَاكَ اللَّهُ عَزَّ وَ جَلَّ فِي خِلَافِ مَا هُمْ عَلَيْهِ فَإِنْ نَزَلَ بِهِمُ الْعَذَابُ وَ كُنْتَ فِيهِمْ عَحَلْتَ إِلَى رَحْمَةِ اللَّهِ وَ إِنْ أُخِّرْتَ ابْتُلُوا وَ كُنْتَ قَدْ خَرَجْتَ مِمَّا هُمْ فِيهِ مِنَ الْجُرَاةِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ اعْلَمْ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ وَ أَنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ .

So become expectant and spare no effort for Allah^{azwj} Mighty and Majestic to See you to be against what they are indulging in. If the Punishment descends upon them and you were to be among them, you can hasten to the Mercy of Allah^{azwj}. If you were to hesitate you will be involved in it, and you should have come out from what they are indulged in from the audacities against Allah^{azwj} Mighty and

Majestic. And know, that Allah^{azwj} does not Waste the Recompense of the good doers, and that the Mercy of Allah^{azwj} is very Near to those who do good'.³⁰⁶

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Appendix II-a: Summary of the Signs of Zahoor-e-Imam-e-Zamana^{ajfi}

أَبِي عَنِ الْحَمِيرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَخِيهِ عَلِيِّ بْنِ الْأَهْوَازِيِّ عَنْ صَفْوَانَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ مَيْمُونِ بْنِ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ خَمْسٌ قَبْلَ قِيَامِ الْقَائِمِ ع الْيَمَانِيُّ وَ السُّفْيَانِيُّ وَ الْمُنَادِي يُنَادِي مِنَ السَّمَاءِ وَ خَسْفٌ بِالْبَيْدَاءِ وَ قَتْلُ النَّفْسِ الزَّكِيَّةِ

Abi Hamiry, from Abraham ibn Mahyar, who from his brother Ali, who from Al-Hawazi, who from Saffwan, who from Mohammed ibn Hakeem, who from Memon Al-Bayan, who has narrated:

Abu Abdullah^{asws} Al-Sadiq said: Five signs will appear before the 'قِيَامِ الْقَائِمِ ع' the rising of the Imam^{ajfi}; coming out of 'الْيَمَانِيُّ' the Yammani, coming out of 'السُّفْيَانِيُّ' the Sufyani, 'الْمُنَادِي يُنَادِي مِنَ السَّمَاءِ' Call from the Heavens and 'و خَسْفٌ بِالْبَيْدَاءِ' splitting of the earth in a desert and 'قَتْلُ النَّفْسِ الزَّكِيَّةِ' murder of an innocent soul.³⁰⁷

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال حدثنا عبد الله بن جعفر الحميري عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن أبي حمزة الثمالي قال قلت لأبي عبد الله ع إن أبا جعفر ع كان يقول إن خروج السفيناني من الأمر المحتوم قال لي نعم و اختلاف ولد العباس من المحتوم و قتل النفس الزكية من المحتوم و خروج القائم ع من المحتوم فقلت له كيف يكون ذلك النداء قال ينادي مناد من السماء أول النهار ألا إن الحق في علي و شيعته ثم ينادي إبليس لعنه الله في آخر النهار ألا إن الحق في السفيناني و شيعته فيرتاب عند ذلك المبطلون

Narrated to us Muhammad bin Musa bin Mutawakkil: Narrated to us Abdullah bin Ja'far Himyari from Ahmad bin Muhammad bin Isa from Hasan bin Mahboob from Abu Hamza Thumali that he said:

'I asked His Eminence, Abu Abd Allah Sadiq^{asws}: Abu Ja'far (Imam Baqir^{asws}) says: The advent of Sufyani is inevitable. He replied: 'Yes, and the conflict of Bani Abbas, the killing of the Pure Soul (Nafs-e- Zakiyya), the advent of Qaim^{ajfi} are among the inevitable occurrences. I asked: How would the call be?

He^{asws} said: On the first day the caller will call out from the sky: Indeed, the truth is with Aliasws and his^{asws} Shias. After that Iblis, may Allah^{azwj} Curse him, will call at the end of the day that: Indeed, the truth is with Sufyani and his followers. Thus at that time those who are inclined to falsehood will fall into doubt.'³⁰⁸

ابْنُ فَضَّالٍ عَنْ حَمَّادٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي نَصْرِ عَنْ عَامِرِ بْنِ وَائِلَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَشْرٌ قَبْلَ السَّاعَةِ لَا بُدَّ مِنْهَا السُّفْيَانِيُّ وَ الدَّجَالُ وَ الدُّخَانُ وَ الدَّابَّةُ وَ خُرُوجُ الْقَائِمِ وَ طُلُوعُ الشَّمْسِ مِنْ مَغْرِبِهَا وَ نُزُولُ عِيسَى ع وَ خَسْفٌ بِالشَّامِ وَ خَسْفٌ بِجَزِيرَةِ الْعَرَبِ وَ نَارٌ تَخْرُجُ مِنْ قَعْرِ عَدْنٍ تَسْوِقُ النَّاسَ إِلَى الْمَحْشَرِ

Ibn Fazal, from Hamad, from Al-Hussain ibn al-Mukhtar, from Abi Nasr, from Amir ibn Wasilla, who narrates:

بحار الأنوار ج : 52 ص : 203 , إكمال الدين - 29 307

H. 14. , إكمال الدين ج : 2 ص : 652 308

Amir-ul-Momineen^{asws} has narrated that Rasool-Allah^{saww} said: Ten signs are surely going to appear before the Dooms Day: Sufyani, Dajjal, Khuzan (Smoke clouds), Daammah (Amir-ul-Momineen^{asws}), Rising of Al-Qaim^{ajfj}, Sun rising from the West, earth splitting up in the Arabian Pennusula, a (huge) fire erupting form the bottom of the (river of) And which will take people towards the Reckoning Place.³⁰⁹

أَبِي عَنْ سَعْدٍ عَنْ ابْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْرٍ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ يَخْرُجُ قَائِمُنَا أَهْلَ الْبَيْتِ يَوْمَ الْجُمُعَةِ وَ تَقُومُ الْقِيَامَةُ يَوْمَ الْجُمُعَةِ الْحَبَرِ

Abi from Saeed, who from Ibn Yazad, from Ibn Abu Umair, who has reported from several of their people:

Abi Abd Allah^{asws} said: 'يَخْرُجُ قَائِمُنَا' Zahoor of 'Al-Qaim' from us Ahl Al-Bayt^{asws} will take place on the day of Friday.³¹⁰

عَنِ الْوَاحِدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ رِجَاحٍ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْحَمِيرِيِّ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو وَ مُحَمَّدٍ بْنِ الْفَضِيلِ عَنْ حَمَّادِ بْنِ عَبْدِ الْكَرِيمِ الْجَلَّابِ قَالَ ذَكَرَ الْقَائِمُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ أَمَا إِنَّهُ لَوْ قَدْ قَامَ لَقَالَ النَّاسُ أُنَّى يَكُونُ هَذَا وَ قَدْ بَلَيْتَ عِظَامُهُ مُذْ كَذَا وَ كَذَا

From Al-Wahid ibn Abd Allah, from Ahmed ibn Mohammed ibn Rabah, from Ahmed ibn Ali Al-Hamary, from Ibn Mahboob, from Abd Al-Karim ibn Ummru and Mohammed ibn Al-Fazeel, from Hammad ibn Abd Al-Karim Al-Jallab, who says:

When came into our discussions the name of 'القائم' Al-Qaim^{ajfj}, Imam Abu Abd Allah^{asws} said: Indeed, people will say at the time of the rise of the Imam^{ajfj}, how it is possible that he is the 'القائم', a long time has been passed since his^{asws} (reported) coming to this world, by now his^{ajfj} bones should have been rotten and dissolved (into dust).³¹¹

حدثنا علي بن أحمد الدقاق و محمد بن أحمد الشيباني رضي الله عنهما قالا حدثنا محمد بن أبي عبد الله الكوفي عن موسى بن عمران النخعي عن عمه الحسين بن يزيد عن حمزة بن حمران عن أبيه حمران بن أعين عن سعيد بن جبير قال سمعت سيد العابدين علي بن الحسين ع يقول في القائم سنة من نوح و هو طول العم

It has been narrated to me by Ali Ibn Ahmed Daqaq and Mohammed Ibn Ahmed Shibani, who from Mohammed Ibn Abu Abd Allah Kufi, who from Musa Ibn Imran Nakhfi, who from his uncle Hussain Ibn Yazeed, who from Hamza Ibn Himran, who from his father Himran Ibn Aan, who from Saeed Ibn Jabir, who says:

H. 48. بحار الأنوار ج : 52 ص : 209 309

H. 3. بحار الأنوار ج : 7 ص : 59 310

H. 38. بحار الأنوار ج : 52 ص : 292 311

Imam Chiefs of worshippers, Ali Ibn Hussain said: 'Al-Qaim' will be on the Sunnah of Noah, meaning a very long life.³¹²

312 H. 5. كمال الدين ج : 1 ص : 322

Appendix II-b

The Recognition of Sufyani and Yamani:

حدثنا أحمد بن زياد بن جعفر الهمداني رضي الله عنه قال حدثنا علي بن إبراهيم بن هاشم عن أبيه إبراهيم بن هاشم عن محمد بن أبي عمير عن حماد بن عثمان عن عمر بن يزيد قال قال لي أبو عبد الله الصادق ع إنك لو رأيت السفنياني لرأيت أخبث الناس أشقر أحمر أزرق يقول يا رب ثأري ثأري ثم النار و قد بلغ من خبثه أنه يدفن أم ولد له و هي حية مخافة أن تدل عليه

Narrated to us Ahmad bin Ziyad bin Ja'far Hamadani: Narrated to us Ali bin Ibrahim bin Hashim from his father Ibrahim bin Hashim from Muhammad bin Abi Umair from Hammad bin Uthman from Umar Ibne Yazid that he said: Abi Abdullah al-Sadiq^{asws} said to me:

Imam Abu Abd Allah^{asws} said: 'If you have seen Sufyani you have seen the most horrible man. He is red, blonde and blue. He will say: 'يا رب' My Lord, I will take revenge even if I have to go to Hell. The extent of his evil is that he would bury alive his slave mother so that she may not reveal his true ancestry.'³¹³

حدثنا محمد بن علي ماجيلويه رضي الله عنه قال حدثنا عمي محمد بن أبي القاسم عن محمد بن علي الكوفي عن محمد بن أبي عمير عن عمر بن أذينة قال قال أبو عبد الله ع قال أبي ع قال أمير المؤمنين ع يخرج ابن آكلة الأكباد من الوادي اليابس و هو رجل ربعة وحش الوجه ضخم الهامة بوجهه أثر جدري إذا رأيته حسبته أعور اسمه عثمان و أبوه عنبسة و هو من ولد أبي سفیان حتى يأتي أرضا ذات قرار و معين فيستوي على منبرها

Muhammad bin Abil Qasim from Muhammad bin Ali Kufi from Muhammad bin Abi Umair from Umar bin Uzaina that he said:

Abi Abdullah^{asws} said to me: Amir-ul-Momineen^{asws} said: 'The son of the liver-eater will come out from the valley of Yabis. He shall be of medium height. His face will be horrible. He will be fat. His face will be pockmarked. He will be one-eyed. His name will be Uthman and his father's name will be Anbasa. He will be from the progeny of Abu Sufyan. He will camp in Kufa where he will sit on the pulpit.'³¹⁴

حدثنا أبي و محمد بن الحسن رضي الله عنهما قال حدثنا محمد بن أبي القاسم ماجيلويه عن محمد بن علي الكوفي قال حدثنا الحسين بن سفیان عن قتبية بن محمد عن عبد الله بن أبي منصور البجلي قال سألت أبا عبد الله ع عن اسم السفنياني فقال و ما تصنع باسمه إذا ملك كور الشام الخمس دمشق و حمص و فلسطين و الأردن و قنسرین فتوقعوا عند ذلك الفرج قلت يملك تسعة أشهر قال لا و لكن يملك ثمانية أشهر لا يزيد يوما

Narrated to us my father and Muhammad bin Hasan - May Allah be pleased with them - they said: Narrated to us Muhammad bin Abil Qasim Majilaway from Muhammad bin Ali Kufi:

H. 10, كمال الدين ج : 2 ص : 651 313

H. 9, كمال الدين ج : 2 ص : 651 314

Occultation of the Imam^{ajf} - Our Conduct & Responsibilities

Narrated to us Husain bin Sufyan from Qutaibah Ibne Muhammad from Abdullah bin Abi Mansur Bajali that he said: I asked Abi Abd Allah^{asws} about the name of Sufyani. He replied:

(Imam Abi Abd Allah said) 'Why do you want to know his name? When he conquers the districts of Shaam, Hams, Palestine, Jordan and Qanassireen, you wait for the reappearance.'

I asked: 'Would he rule for nine months?' He replied: 'No, only for eight months and not a day more.'³¹⁵

الحُسَيْنُ بْنُ إِبرَاهِيمَ الْقُزَوِينِيُّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ أَحْمَدَ بْنِ إِبرَاهِيمَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الرَّعْفَرَانِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ
عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَمَّا خَرَجَ طَالِبُ الْحَقِّ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع تَرْجُو أَنْ
يَكُونَ هَذَا الْيَمَانِيُّ فَقَالَ لَا الْيَمَانِيُّ يَتَوَالَى عَلَيْنَا وَ هَذَا يَبْرَأُ مِنْهُ

Hasham ibn Salim reports when the 'Talib-e-Haqq' rose against the government, it was asked from Abu Abd Allah^{asws}: May be this man is the 'الْيَمَانِيُّ' Al-Yamani?

Imam^{asws} replied: No, but 'الْيَمَانِيُّ' Al-Yamani will have the love of Ali^{asws} but this man is an enemy of (Ali^{asws}) and holds grudges against him^{asws}.³¹⁶

H. 11. كمال الدين ج : 2 ص : 652 ³¹⁵

H. 21. بحار الأنوار ج : 47 ص : 297 ³¹⁶