

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

Scarcity of Momineen (Believers)

Summary:

The believers in Allah^{-azwj} have always been a few throughout the history of mankind, but the followers of desires, deceit and corruption have been many. Allah^{-azwj}'s Prophets^{-as} and their successors^{-as} were denied, tortured and eventually killed by the latter group, which supported each other in their heinous deeds, while believers, due to their scarcity, were unable to defend the Divine representatives.

Examples of Scarcity of Momineen Before Rasool Allah^{-saww}

وَجَاءَ رَجُلٌ مِنْ أَقْصَى الْمَدِينَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ {20}

And a man came running from the outskirts of the city. He said, 'O Musa! The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20]

وكان خازن فرعون مؤمنا بموسى، قد كتم إيمانه ستمائة سنة، و هو الذي قال الله: وَ قَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَ تَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ، و بلغ فرعون خبر قتل موسى الرجل، فطلبه ليقتله،

And the treasurer of Pharaoh^{-la} was a believer in Musa^{-as}, and had concealed his belief for six hundred years, and it is the one about whom Allah^{-azwj} Says: ***And a Momin man from the people of Pharaoh who had concealed his Eman said, 'Will you kill a man who is saying, 'My Lord is Allah [40:28].*** And it reached Pharaoh^{-la} that Musa^{-as} had killed a man, and he^{-la} sought him^{-as} in order to kill him^{-as}.

فبعث المؤمن إلى موسى (عليه السلام): إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ فَخَرَجَ مِنْهَا، كما حكى الله: خَائِفًا يَتَرَقَّبُ - قال - يلتفت يمنة و يسرة، و يقول: رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ.

So, the Momin sent a message to Musa^{-as}: ***The chiefs have issued an order for you to be killed, therefore get out (from the city). I am from the (sincere) advisers to you [28:20] So, he exited from it [28:21],*** just as Allah^{-azwj} has Said: ***So he exited from it, fearing, wary'*** (an extract).¹

Allah^{-azwj} Says:

¹ تفسير القمي 2: 135

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ كُلًّا مَّا جَاءَ أُمَّةً رَّسُولُهَا كَذَّبُوهُ ۖ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ ۖ فَبُعْدًا لِلْقَوْمِ لَا يُؤْمِنُونَ {44}

Then We sent Our messengers one after another. Every time its Rasool came to a community, they belied him. So We Caused some of them to follow the others and We Made them as narrations. So remoteness is for a people who do not believe! [23:44]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَجَرَى بَيْنَ كُلِّ نَبِيِّنَ عَشْرَةُ أَنْبِيَاءَ وَ تِسْعَةُ وَ ثَمَانِيَةُ أَنْبِيَاءَ كُلُّهُمْ أَنْبِيَاءُ وَ جَرَى لِكُلِّ نَبِيٍّ مَّا جَرَى لِنُوحٍ (صلوات الله عليه) وَ كَمَا جَرَى لِآدَمَ وَ هُودٍ وَ صَالِحٍ وَ شُعَيْبٍ وَ إِبْرَاهِيمَ (صلوات الله عليه) حَتَّى انْتَهَتْ إِلَى يُوسُفَ بْنِ يَعْقُوبَ (عليهما السلام)

Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fuzeyl, from Abu Hamza, who has said:

Abu Ja'far^{asws} having said: 'So there came in between every two Prophets^{as}, ten, or nine, or eight Prophets^{as}, and all of them were Prophets^{as}, and there happened for every Prophet^{as} what happened for Noah^{as}, as is what had happened to Adam^{as}, and Hud^{as}, and Salih^{as}, and Shuayb^{as}, and Ibrahim^{as} until it ended up to Yusuf^{as} Bin Yaqoub^{as}.

فَلَمَّا نَزَلَتِ التَّوْرَةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ مُحَمَّدٌ (صلى الله عليه وآله) وَ كَانَ بَيْنَ يُوسُفَ وَ مُوسَى مِنَ الْأَنْبِيَاءِ وَ كَانَ وَصِيَّ مُوسَى يُوشَعَ بْنِ نُونٍ (عليهما السلام) وَ هُوَ فَتَاهُ الَّذِي ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ مُحَمَّدٌ (صلى الله عليه وآله) حَتَّى بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ

When the Torah was Revealed unto Musa^{as}, it gave the glad tidings of Muhammad^{saww}, and in between Yusuf^{as} and Musa^{as} were Prophets^{as}. And Musa^{as} had bequeathed to Yoshua bin Noon^{as} and he^{as} was the young man whom Allah^{azwj} Mentioned in His^{azwj} Book. The Prophets^{as} never ceased to give the glad tidings of Muhammad^{saww} until Allah^{azwj} Blessed and Exalted Sent the Messiah Isa^{as} Bin Maryam^{as}.

فَبَشَّرَ مُحَمَّدٌ (صلى الله عليه وآله) وَ ذَلِكَ قَوْلُهُ تَعَالَى يَجِدُونَهُ عِنْدَ الْيَهُودِ وَ النَّصَارَى مَكْتُوبًا يَعْنِي صِفَةَ مُحَمَّدٍ (صلى الله عليه وآله) عِنْدَهُمْ يَعْنِي فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يُخْرِجُ عَنْ عِيسَى وَ مُبَشِّرًا بِرُسُولِي يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ وَ بَشَّرَ مُوسَى وَ عِيسَى مُحَمَّدٌ (صلى الله عليه وآله) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بَعْضُهُمْ بَعْضٍ حَتَّى بَلَغَتْ مُحَمَّدًا (صلى الله عليه وآله)

So he^{as} gave glad tidings of Muhammad^{saww} and these are the Words of the Exalted: ***they are finding [7:157]*** - meaning the Jews and the Christians, ***written with them*** meaning the description of Muhammad^{saww} ***in the Torah and the Evangel (that) he would be instructing them with the good things and forbidding them from the evil,*** and these are the Words of Allah^{azwj}: ***And when Isa son of Maryam said giving the glad tidings of a Rasool who will come after me, his name being Ahmad [61:6],*** and

Musa^{as} and Isa^{as} gave the glad tidings of Muhammad^{-saww} just as the Prophets^{as} had given to one another until it reached Muhammad^{-saww}.²³

Scarcity of Momineen after Rasool Allah^{-saww}:

There are many examples of the fewness of the Momineen after Rasool Allah^{-saww}; a few are cited for brevity.

Apostasy of the people after the Rasool Allah^{-saww}, except for four

قَالَ سَلْمَانُ فَقَالَ عَلِيٌّ ع إِنَّ النَّاسَ كُلَّهُمْ ارْتَدُّوا بَعْدَ رَسُولِ اللَّهِ ص غَيْرَ أَرْبَعَةٍ إِنَّ النَّاسَ صَارُوا بَعْدَ رَسُولِ اللَّهِ ص بِمَنْزِلَةِ هَارُونَ وَ مَنْ تَبِعَهُ وَ مَنْزِلَةِ الْعِجْلِ وَ مَنْ تَبِعَهُ فَعَلِيَ فِي شِبْهِ هَارُونَ وَ عَتِيقِي فِي شِبْهِ الْعِجْلِ وَ عُمَرُ فِي شِبْهِ السَّامِرِيِّ

Salman^{-ra} said, 'Ali^{-asws} said that: 'The whole of the people turned apostate, after the Messenger of Allah^{-saww}, except for four'. After the Messenger of Allah^{-saww}, the people became in the position of Haroun^{as} and the ones who followed him^{as}, and the position of the calf and the ones who followed it. As for Ali^{-asws}, he^{-asws} was in the position of Haroun^{as}, and Ateeq (Abu Bakr) was in the position of the calf, and Umar was in the position of Al-Samiri⁴.

كش، رجال الكشي ذكر هشام عن أبي خالد الكلابي عن أبي جعفر ع قال: كان علي بن أبي طالب ع عندكم بالعراق يُقاتل عدوه و معه أصحابه و ما كان فيهم خمسون رجلاً يعرفونه حق معرفته و حق معرفته إمامته.

(The book) 'Rijal' of Al Kashy – Hisham mentioned, from Abu Khalid Al Kabuly,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} was among you all at Al-Iraq, fighting against his^{-asws} enemies, and his^{-asws} companions were with him^{-asws}. And there were not even fifty men among them who were recognising him^{-asws} as is the right of recognising him^{-asws}, and as is the right of recognising his^{-asws} Imamate'.⁵

مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ بَنِي بُنْدَارٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ سَدِيرِ الصَّيْغِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقُلْتُ لَهُ وَ اللَّهُ مَا يَسْغُكَ الْفُغُودُ فَقَالَ وَ لَمْ يَأْ سَدِيرُ قُلْتُ لِكَثْرَةِ مَوَالِيكَ وَ شِيعَتِكَ وَ أَنْصَارِكَ وَ اللَّهُ لَوْ كَانَ لِأَمِيرِ الْمُؤْمِنِينَ (عليه السلام) مَا لَكَ مِنَ الشَّيْبَةِ وَ الْأَنْصَارِ وَ الْمَوَالِي مَا طَمِعَ فِيهِ نَيْمٌ وَ لَا عَدِيٌّ

Muhammad Bin Al Hassan and Ali Bin Muhammad Bin Bundar, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad Al Ansary, from Sadeyr Al Sayrafi who said,

'I went over to Abu Abdullah^{-asws} and I said to him^{-asws}, 'By Allah^{-azwj}! What affords you^{-asws} to sit back (not rise up against the ruling authorities)?' So Imam^{-asws} said: 'And why (Shouldn't I^{-asws} do so) O Sadeyr!' I said, 'Due to the abundance of your^{-asws}

² Al Kafi – 14540 (Extract)

³ There are many examples in the Holy Quran, e.g., **Say: O People of the Book! Do not exaggerate in your Religion without the Truth, and do not follow the low desires of a people who strayed before and led many astray, and strayed from the straight Way [5:77]**

⁴ The one who incited children of Israel to worship the calf which he created by his own hands

⁵ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 124 H 19

friends and your^{-asws} Shias, and your^{-asws} helpers. By Allah^{-azwj}! Had there been for Amir Al-Momineen^{-asws} what is for you^{-asws} from the Shias and the helpers and the friends, neither the (Clan of) Taym (Abu Bakr's clan), nor (the Clan of) Uday (Umar's clan) would have been greedy with regards to it (the Caliphate)'.

فَقَالَ يَا سَدَيْرُ وَكَمْ عَسَى أَنْ يَكُونُوا قُلْتُ مِائَةً أَلْفٍ قَالَ مِائَةً أَلْفٍ قُلْتُ نَعَمْ وَ مِائَتِي أَلْفٍ قَالَ مِائَتِي أَلْفٍ قُلْتُ نَعَمْ وَ نِصْفَ الدُّنْيَا

So, Imam^{-asws} said: 'O Sadeyr! And how many could they (Shias) be?' I said, 'One hundred thousand'. He^{-asws} said: 'One hundred thousand?' I said, 'Yes, and two hundred thousand'. He^{-asws} said: 'Two hundred thousand?' I said, 'Yes, and half the world'.

قَالَ فَسَكَتَ عَنِّي ثُمَّ قَالَ يَخِفُّ عَلَيْكَ أَنْ تَتَّبِعَ مَعَنَا إِلَى يَنْبُعٍ قُلْتُ نَعَمْ فَأَمَرَ بِحِمَارٍ وَ بَعْلٍ أَنْ يُسْرِجَا فَبَادَرْتُ فَرَكِبْتُ الْحِمَارَ فَقَالَ يَا سَدَيْرُ أَرَأَيْتَ أَنْ تُؤْتِرَنِي بِالْحِمَارِ قُلْتُ الْبَعْلُ أَزَيْنُ وَ أَتَبَلُّ قَالَ الْحِمَارُ أَزْفُقُ بِي فَتَرَلْتُ فَرَكِبَ الْحِمَارَ وَ رَكِبْتُ الْبَعْلَ

He (Sadeyr) said, 'So he^{-asws} was silent from me, then said: 'Would it be light upon you if you were to come along with us^{-asws} to Yanbu?' I said, 'Yes'. So he^{-asws} ordered with a donkey and a mule to be saddled and harnessed. So I initiated and rode the donkey and he^{-asws} said: 'O Sadeyr! What is your view if you were to prefer me^{-asws} to be with the donkey?' I said, 'The mule is good (for me)'. He^{-asws} said: 'The donkey is kinder with me^{-asws}'. So I descended and he^{-asws} rode the donkey and I rode the mule.

فَمَضَيْنَا فَحَانتِ الصَّلَاةُ فَقَالَ يَا سَدَيْرُ انْزِلْ بِنَا نُصَلِّ ثُمَّ قَالَ هَذِهِ أَرْضٌ سَبِيحَةٌ لَا تَحْجُزُ الصَّلَاةُ فِيهَا فَسَرْنَا حَتَّى صِرْنَا إِلَى أَرْضٍ حَمْرَاءَ وَ نَظَرُ إِلَى غُلَامٍ يَرْعَى جَدَاءً فَقَالَ وَ اللَّهُ يَا سَدَيْرُ لَوْ كَانَ لِي شِيعَةٌ بَعْدَ هَذِهِ الْجِدَاءِ مَا وَسَّعَنِي الْقُعُودُ

So we went on and the *Salāt* (time) arrived, so he^{-asws} said: 'O Sadeyr! Descend with us^{-asws} to pray *Salāt*'. Then he^{-asws} said: 'This is a marshy land, the *Salāt* is not allowed in it'. So we travelled until we arrived at red ground, and he^{-asws} looked at a boy pasturing goats, so he^{-asws} said: 'By Allah^{-azwj}, O Sadeyr! Had there been for me^{-asws} Shias of the number of these goats, there would not have been leeway for the sitting back (not rising against the ruling authorities) for me^{-asws}'.

وَ نَزَلْنَا وَ صَلَّيْنَا فَلَمَّا فَرَعْنَا مِنَ الصَّلَاةِ عَطَفْتُ عَلَى الْجِدَاءِ فَعَدَدْتُهَا فَإِذَا هِيَ سَبْعَةُ عَشَرَ .

And we descended and we prayed *Salāt*. So when we were free from the *Salāt*, I turned towards the goats, and I counted them, and there were seventeen (17)'.⁶

⁶ Al Kafi V 2 – The Book Of Belief and Disbelief CH 100 H 4