

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الرَّبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِ الْمُطَهَّرِينَ، وَسَلَّمَ 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 وَسَلِّمْ فَرِجُحُمْ وَالْفَقِيرُ أَعْذَّهُمْ 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 مِّنْ أَفْصَنِ الْمَدِيْنَةِ يَسْعَى قَالَ يَا مُوسَى إِنَّ الْمَلَأَ يَأْمُرُونَ بِكَ لِيُقْتُلُوكَ فَأَخْرُجْ إِلَيَّ 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]

وَكَانَ حَازِنَ فَرْعَوْنَ مُؤْمِنًا بِمُوسَى، قَدْ كَتَمْ إِيمَانَهُ سِتَّمَائَةَ سَنَةٍ، وَهُوَ الَّذِي قَالَ اللَّهُ: وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَنْ يُقْتَلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ، وَبَلَغَ فَرْعَوْنَ خَبْرُ قَتْلِ مُوسَى الرَّجُلِ، فَطَلَبَهُ لِيُقْتَلَهُ،

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}.

فَبَعَثَ الْمُؤْمِنُ إِلَيْ مُوسَى (عَلَيْهِ السَّلَامُ): إِنَّ الْمَلَأَ يَأْمُرُونَ بِكَ لِيُقْتُلُوكَ فَأَخْرُجْ إِلَيَّ لَكَ مِنَ النَّاصِحِينَ فَخَارَجَ مِنْهَا، كَمَا حَكِيَ اللَّهُ: خَائِفًا يَرْجُبُ - قَالَ - يَلْتَفِتُ يَمْنَةً وَبِسْرَةً، وَيَقُولُ: رَبِّنِيَّ 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 القرني 2: 135

لَمْ أَرْسَلْنَا رُسُلَنَا تَنْزِيَ كُلَّ مَا جَاءَ أَمَّا رَسُولُهَا كَذَبُوهُ فَأَتَبْعَنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِقَوْمٍ 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]

عَلَيْهِ بْنُ إِبْرَاهِيمَ عَنْ أَيْهِهِ عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفَضَّيْلِ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فَجَرِيَ بَيْنَ كُلِّ نَبِيٍّ
عَشْرَةً أَنْبِيَاءً وَتِسْعَةً وَتَمَانِيَةً أَنْبِيَاءً كُلُّهُمْ أَنْبِيَاءٌ وَجَرِيَ لِكُلِّ نَبِيٍّ مَا جَرِيَ لِنُوحٍ (صلوات الله عليه) وَكَمَا جَرِيَ لِآدَمَ وَهُودٍ وَصَالِحٍ وَ
شُعَيْبٍ وَإِبْرَاهِيمَ (صلوات الله عليه) حَتَّى اتَّهَمْتُ إِلَيْهِ بْنَ 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 نَزَّلْتِ التُّورَةُ عَلَى مُوسَى (عليه السلام) بَشَّرَ بِمُحَمَّدٍ (صلى الله عليه وآلـهـ وـصـيـيـ) مُوسَى يُوشَعَ بْنُ نُونٍ (عليهما السلام) وَهُوَ فَتَاهُ الدِّيَنِ دَكَرَهُ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ فَلَمْ تَزَلِ الْأَنْبِيَاءُ تُبَشِّرُ بِمُحَمَّدٍ (صلى الله عليه وآلـهـ وـصـيـيـ) حَتَّى بَعَثَ اللَّهُ تَبارَكَ وَتَعَالَى الْمُسِيْحَ 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 Joshua 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 بِمُحَمَّدٍ (صلى الله عليه وآلـهـ وـصـيـيـ) وَذَلِكَ قَوْلُهُ تَعَالَى يَجْهُونَةً يَعْنِي الْيَهُودَ وَالنَّصَارَى مَكْتُوبًا يَعْنِي صِفَةً مُحَمَّدٍ (صلى الله عليه وآلـهـ وـصـيـيـ) عِنْهُمْ يَعْنِي فِي التُّورَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ يُخَبِّرُ عَنْ عِيسَى وَمُبِيِّشًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحَمْدٌ وَبَشَّرَ مُوسَى وَعِيسَى بِمُحَمَّدٍ (صلى الله عليه وآلـهـ وـصـيـيـ) كَمَا بَشَّرَ الْأَنْبِيَاءُ (عليهم السلام) بِعِصْمَهُمْ بِعَضٍ حَتَّى بَلَغَ مُحَمَّدًا (صلى الله عليه وآلـهـ وـصـيـيـ)

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

فَالْمُسْلِمُونَ قَالَ عَلَيْهِ عِزْمَةٌ إِنَّ النَّاسَ كُلُّهُمْ أَرْدَدُوا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَيْنَهُ أَرْبَعَةٌ إِنَّ الْأَنَسَ صَارُوا بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْتَرِيَّةً هَارُونَ وَمَنْ تَبَعَهُ وَمُنْتَرِيَّةً الْعِجْلُ وَمَنْ تَبَعَهُ فَعَلَيْهِ شَيْءٌ هَارُونَ وَعَيْقَنٌ فِي شَيْءِ الْعِجْلِ وَعُمَرٌ فِي شَيْءِ 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.

كَشْ، رَجَالُ الْكَشِيِّ ذَكَرَ هِشَامٌ عَنْ أَبِي حَيْثَمٍ أَنَّ أَبِي حَيْثَمَ عَنْ أَبِي حَيْثَمٍ عَنْ أَبِي طَالِبٍ عَنْ عِنْدِكُمْ بِالْعَرَاقِ يُقَاتِلُ عَلَيْهِ وَمَعْهُ أَصْحَابُهُ وَمَا كَانَ فِيهِمْ حَمْسُونَ رَجُلًا يَعْرُفُونَهُ حَقًّا مَفْرِيَّةً وَحَقًّا مَفْرِيَّةً إِمَامَهُ.

(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 الْحَسَنِ وَعَلَيْهِ بْنُ مُحَمَّدٍ بْنِ بُنْدَارَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ الْأَنْصَارِيِّ عَنْ سَلِيرِ الصَّيْرِيِّ قَالَ دَخَلْتُ عَلَيْهِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ لَهُ وَاللَّهُ مَا يَسْعُكُ الْفُعُودُ فَقَالَ وَلَمْ يَا سَلِيرِ قُلْتُ لِكُنْتَ مَوْالِيَكَ وَشَيْعَتِكَ وَأَنْصَارِكَ وَاللَّهُ لَوْ كَانَ لِأَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) مَا لَكَ مِنَ الْبَيْتَةِ وَالْأَنْصَارِ وَالْمَوَالِيِّ مَا طَمَعَ فِيهِ تَيْمٌ وَلَا 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 سَدِيرُ وَ كُمْ عَسَى أَنْ يَكُونُوا قُلْتُ مِائَةً أَلْفِ قُلْتُ نَعْمَ وَ مِائَةً أَلْفِ قُلْتُ نَعْمَ 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 عَيْمَمْ قَالَ يَخِفُّ عَلَيْكَ أَنْ تَبْلُغَ مَعَنَا إِلَى يَتْبِعَ قُلْتُ نَعْمَ فَأَمْرَ بِحِمَارٍ وَ بَعْلٍ أَنْ يُسْرِحَا فَبَادَرَتُ فَرِكِبُ الْحِمَارِ فَقَالَ يَا سَدِيرُ أَنْ تُؤْتِنِي بِالْحِمَارِ قُلْتُ الْبَعْلُ أَرْبَيْنُ وَ أَئْبَلُ قَالَ الْحِمَارُ أَرْبَقُ يِبِي فَنَزَلْتُ فَرِكِبُ الْحِمَارِ وَ رَكِبُ الْبَعْلِ

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 فَحَانَتِ الصَّلَاةُ فَقَالَ يَا سَدِيرُ انْتُلْ بِنَا نُصَلِّ يُمْ قَالَ هَذِهِ أَرْضٌ سَبَحَةٌ لَا يَجُوزُ الصَّلَاةُ فِيهَا فَسِرْنَا حَتَّىٰ صِرْنَا إِلَى أَرْضِ حَمَراءَ وَ نَظَرَ إِلَى عُلَمَاءِ يَرْعَى جَدَاءَ فَقَالَ وَ اللَّهِ يَا سَدِيرُ لَوْ كَانَ لِي شِيَعَةٌ بَعْدِ هَذِهِ الْجِدَاءِ مَا وَسَعَنِي الْفَعُودُ

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 صَائِنَنَا فَلَمَّا فَرَغْنَا مِنَ الصَّلَاةِ عَطَفْتُ عَلَى الْجِدَاءِ فَعَدَدْهُمَا فَإِذَا هِيَ سَبْعَةَ 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