

DUTIES
OF
PEOPLE
TOWARDS
THE
IMAM

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*Duties of People
Towards the Imam^(as)*

Chapter 1

TO OBTAIN KNOWLEDGE ABOUT THE SPECIAL CHARACTERISTICS OF IMAM (A) AND TO HAVE INFORMATION ABOUT THE 'CERTAIN' SIGNS OF HIS REAPPEARANCE

This is obligatory according to texts (Quran and Hadith), and reason.

Rational Proof: The Imam of the Time (aj) is a guide and a leader whose obedience is compulsory and it is necessary to recognize correctly one whose obedience is compulsory. So that if someone lays a false claim to be that leader, he can be exposed at once and we shall not be misguided by his false propaganda. Thus the recognition (Marefat) of the Imam of the Time (aj) is obligatory and it is also obligatory to learn about his special characteristics so that if a false claimant of Mahdaviyat appears we can, at once, realize his falsehood. Further details will come in the coming pages, Insha Allah.

Textual Proof: Shaykh Sadooq (r.a.) has recorded a tradition of Imam Musa Kazim (a) that he said, "One who doubts about four things has denied everything revealed by Allah. One of these being the Marefat of the Imam of age."

Also that which supports the above point is that which is mentioned in Kamaluddin, quoting from Imam Sadiq (a), who has narrated from his forefathers that Amirul Momineen Ali (a) said from the pulpit of Kufa Masjid: "O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided

after having received guidance, whether this Proof be seen and not be obeyed or be hidden and the enemies are lying in ambush for him and himself he is hidden from the view of the people while his knowledge will not be hidden from the people and his laws are firm in the hearts of the believers and they act upon them.”¹

I say: According the Arabic dictionary Qamoos, the Arabic word ‘aadaab’ for manners is the plural of ‘daab’ which means manner or characteristic etc. Here it implies the special characteristic of the Imam of the Time (aj) that make an impression on the hearts of the people, especially his followers. It is narrated in traditions that during the time of the advent of the Imam of the Time (aj) people will adopt virtuous qualities in order to emulate the Holy Imam (a). Another point derived from this is that the effectiveness of the Imam’s morals and manners on the hearts of the believers is a sign of faith. Another thing that proves the importance of this is the emphasis with which the Holy Prophet (s) has all times shown in informing the people about the special qualities of His Eminence.

So much so that he is even having precedence over the other Imams (a) in this regard. However this is only for the fact that it is necessary for all the people to have cognition of the special characteristics of Imam Mahdi (a). On the basis of this it is obligatory on all believers to know the Imam of the Time (aj) with his distinguishing features so that they may not be deceived by the false claimants of this holy office.

1 Kamaluddin; Shaykh Sadooq; Vol. 1, Pg. 302

In this book we have brought together all that is mentioned on this topic. Readers are requested to consider each of the subtopics and the Almighty Allah will indeed guide them to the right path.

Note: At the beginning of the book, we had a section regarding the obligation of recognition of the Holy Imam (a) and there it implied knowing him, along with his name and genealogy and we have explained therein that ones deeds are not

accepted if not accompanied with recognition of His Eminence. Whereas here the topic of our discussion is proving the obligatory nature of recognizing the manners and morals of the Holy Imam (a) collectively, so do not forget this subtle point.

From both the views, it is obligatory to recognize our master (a) and this is amply proved through traditional reports that we have quoted so far. In addition the following reports also prove the same:

1. In Usool Kafi, through correct chains of narrators, it is narrated from Zurarah from Imam Ja'far Sadiq (a) that he said: Know your Imam as it would cause you no harm whether the matter is advanced or postponed.²

2. In the same book, through his own chain of narrators the author has narrated from Fudail bin Yasar that he said: I asked Imam Ja'far Sadiq (a) regarding the following verse of Quran:

(Remember) the day when We will call every people with their Imam.³

He said: O Fudail, know your Imam, for if you recognize your Imam properly, the advancement or postponing of this matter will cause you no harm. Because one who recognizes his Imam but he dies before the advent is having the same position as one who sat in the Imam tent; rather it is like one who sat under his banner. The narrator says: Some companions of the Imam said: The Imam said: It is like one who achieved martyrdom in the company of the Messenger of Allah (s).⁴

3. Also in the same book, through a correct chain of narrators, it is narrated from Fudail bin Yasar that he said: I heard Imam Muhammad Baqir (a) say: One who dies without having an Imam, dies the death of a pagan, and one who dies with the Imam's recognition, it will cause no harm to him whether this matter (reappearance) is advanced or delayed. And one who dies having the recognition of his Imam, is like one who has stayed in the tent of the Qaim (a) with him.⁵

4. In the same book, in a correct report it is narrated from Umar bin Aban that he said: I heard Imam Ja'far Sadiq (a) say: Recognize the sign; for if you know the signs, it will not cause any harm to you whether this matter is advanced or postponed. Indeed Allah, the Mighty and Sublime has said:

(Remember) the day when We will call every people with their Imam.

² Usool Kafi, Vol. 1, Pg. 371

³ Surah Isra 17:71

⁴ Usool Kafi, Vol. 1, Pg. 371

⁵ Usool Kafi, Vol. 1, Pg. 371

Thus one who recognizes his Imam is like one who has been present in the camp of the Awaited Imam.⁶

I say: The phrase "know the signs" with regard to the recognition of the Imam is a comprehensive statement; and the sayings of great personalities are great sayings. It can be further explained by saying that one who is having some special signs is differentiated through those signs. Thus one who knows these signs will not fall into doubt. And the signs of the Imam are either related to his genealogy or to his personality, or his manners and morals, his knowledge etc during the time of his reappearance. And they are related to the inevitable signs that the Holy Imams (a) have informed about. The signs of the Imam are the miracles that would take place through him. Thus one who is aware of the signs will not fall into doubt even though the false claimants of this position may put forward their claims. And it is from this view that the Imam said: Our matter is as clear as the shining sun and "like a clear day". Thus by the grace of Almighty it becomes clear that it is obligatory to recognize the qualities, signs, manners and proofs of His Eminence since the recognition of the Imam will be achieved through this.

Now that you have understood this point, I say: Without any doubt, the recognition that the Holy Imams (a) have commanded is in fact aimed to protect us from the doubts created

by the false claimants of this divine office and the apostates. It accords us security from the deviation of the misleading ones. And this recognition cannot be achieved except through the following two steps:

Firstly: Recognition of the Imam through his name and genealogy.

Secondly: Recognition of his special and distinguishing features.

To have these two recognitions is the most important thing. It is clear that the first recognition is obligatory, in addition to what we have mentioned in the section one of this book, it is also proved by the tradition quoted by Muhammad bin Ibrahim Nomani through his own chain of narrators from Imam Sadiq (a) that he asked him: "Someone believes in your guardianship, exempts himself from your enemy, permits what you have permitted, refrains from what you have prohibited and thinks that the Imamate is still among you and will never go to other than you, but he says: They (the infallible Imams) have disagreed among themselves while they are the leading Imams. If they agree upon a man and say that it is he (the Imam), we will say that it is he." Imam Sadiq (a) said: "If this person dies with this belief, he will die as a disbeliever."⁷

Through another channel from Sama-a bin Mehran⁸ it is related from Imam Sadiq (a) and from Humran bin Ayyin⁹ also from Imam Sadiq (a) a similar statement is reported. Pay attention to this traditional report how it is considered obligatory to know the Imam by his name and genealogy and the least of it is this and this much is sufficient. As for the recognition of his characteristic, since we have not had the honor to see him directly, if anyone in this claims to be the Imam of the Time (aj) we cannot know the facts except through two ways: One that we witness a miracle at his hand or that we see the signs that the Holy Imams (a) have mentioned with regard to the Awaited Imam. Thus when the believer recognizes those signs and becomes aware of the special moral qualities of His Eminence, he

does not heed every call that reaches his ears and he is able to distinguish the truthful and the liar.

⁶ Usool Kafi, Vol. 1, Pg. 372

⁷ Ghaibat Nomani, Pg. 65

⁸ Ghaibat Nomani, Pg. 66

⁹ Ghaibat Nomani, Pg. 66

From this same point of view, our master, Imam Ja'far Sadiq (a) told to Umar bin Aban, who was a prominent companion of His Eminence: Know the signs...because if one knows the signs one will not be deviated after being guided, and one shall not be led astray by those who want to deceive him. It is amazing that a commentator of Kafi has explained the above traditional report as follows: The 'signs' implies Imams, as they are the signs through whom are known the conditions of the initial creation and the resurrection; and the laws of the Shariah.

Alas, if I could only know what has made this writer reach this conclusion? And he has overlooked the real import of the word. Since the matter of His Eminence, the Qaim (a) is the greatest and the most amazing of all issues, and since the position of His Eminence is the highest of all, as proved from a large number of traditional reports that have come in his favor from the Holy Prophet (s) and the Holy Imams (a), and they have said: From among us is the Mahdi of this Ummah. And they have described his special characteristics and the signs of his reappearance, in such a way that they be clear to all the men and the women the urban as well as the rural folks. Also, the signs and characteristics should be opposed to the ordinary, so that difference could be discerned between the true and false claims. All these signs should have come to us through traditional reports of the Holy Imams (a) as is clear for all those who have sense. That which supports our contention and that which throws more light on this issue are traditional reports regarding the signs of reappearance and the special characteristics of His Eminence, the Qaim (a), that is the brilliance of his light in the time of his advent, a clear and general announcement, a fearful call which would be heard by all, a cloud that shades His Eminence, and announces: This same

Mahdi is the Caliph of Allah, so follow him; and rising up again of the sun and the moon at the call of His Eminence; removal of hardships and pains of believers through his Barakah; presence of the stone and staff of Prophet Musa (a) with the Holy Imam (a) etc. and many other signs that we have mentioned in Part Four of this book. Our scholars, may Allah reward them from our side, have compiled those traditional reports in their books. Among that which has been mentioned to us is the traditional report of Imam Muhammad Baqir (a) quoted in Biharul Anwar from Nomani that the Imam said: Till the heavens and the earth are at rest, you must also keep quiet - that is do not stage an uprising against anyone - because your matter is not concealed; you should know that it would be a sign from Allah, the Mighty and Sublime and not from the people. Know that it would be more clear than the sun; it will not remain concealed from any person, good or bad, do you recognize the morning? Indeed that matter is as clear as the morning, there would be nothing secretive about it.¹⁰

Among the traditional reports quoted from the Holy Imams (a) which clearly prove the obligatoriness of obtaining these two recognitions is a report mentioned in Tafseer Burhan from Muawiyah bin Wahab narrating from Imam Ja'far Sadiq (a) that he said: Indeed the best and the most obligatory duty of man is to recognize God and to confess ones servitude to Him, and the limit of recognition is that he should recognize that there is no real deity except Him and there is nothing like Him;

¹⁰ Biharul Anwar; Vol. 52, Pg. 139, Tr. No. 49

and he should know that God is eternal and ever-living, without absence, He is described without being compared to anything, there is nothing like Him, and He is the hearer and the seer. And after that is the recognition of the messenger of God and to testify for his prophethood. And the minimum recognition of the messenger is to believe in his prophethood and that the book he has brought or the commands and prohibitions that he has prescribed are from Allah, the Mighty and Sublime. After that is to follow an Imam in every circumstance after recognizing him by his name and qualities. And the

minimum level of recognition of the Imam is to believe that except for the rank of prophethood, he is equal in all aspects to the Messenger of Allah (s); and that the Imam is the successor of the Holy Prophet (s). Obedience of the Imam is obedience of Allah and the Prophet and submission of every matter to him and to refer to him in all issues and to accept his statements are the levels of recognition. And we should know that the Imam after the Messenger of Allah (s) is Ali Ibne Abi Talib (a) and after him Hasan, then Husain, then Ali bin Husain, then Muhammad bin Ali, then Ja'far bin Muhammad, then Musa bin Ja'far, then Ali bin Musa, then Muhammad bin Ali, then Ali bin Muhammad, then Hasan bin Ali and then the Hujjat from the son of Hasan (a). Then Imam Ja'far Sadiq (a) said: O Muawiyah, I have laid out the basic principle of faith for you, so should act on it...¹¹

¹¹ Tafseer Al-Burhan; Sayyid Hashim Bahrani; Vol. 2, Pg. 34, Tr. No. 3

Chapter 2

TO BE RESPECTFUL WHILE MENTIONING HIM

A believer should always mention Imam (a) with the best of the titles. For example, Hujjat, Qaim, Mahdi, Sahibul Amr and Sahibuz-Zaman etc. He should refrain from uttering his actual name, which is the name of Holy Prophet (s): (M-H-M-D). There are varying opinions among the scholars, as regards the pronouncing of the name of Imam (a). Some have prohibited it, except in Taqayyah. For example Muhaddith Amili in Wasail;¹² and some have absolutely prohibited it, like Shaykh Mufeed and Shaykh Tabarsi (q.s.). Some think that it is definitely Haraam, but in supplications received from the Holy Imams (a) Ismail bin Ahmad Alawi Aqeeli Tabarsi (q.s.) is of this view mentioned in Kifayatul Muwahhideen. There are others who think that it is permitted but despicable; like Shaykh Muhaqqiq Ansari (q.s.). Some scholars are of the view that to pronounce the name of the Imam is prohibited in gatherings and not in other instances; like Sayyid Muhaqqiq Mir Damad and Muhaddith Noori (q.s.). Certain scholars think that the prohibition is only during the time of Minor Occultation, although I don't know of any particular scholar who is of this view. From the statement of Allamah Majlisi in Biharul Anwar¹³ it is seen that some are of this view, and Allah is all-knowing. It is possible that this statement be referred back to the first view, from the aspect of special emphasis on Taqayyah during the period of the Minor Occultation as is very much clear. In any case we can conclude that the issue of mentioning the Imam's name is from the following types:

Type 1: It is allowed to mention the name of Imam (a) in books, in discussion connected with him. There is no doubt

about it. The legality of this is proved from the practice of all past scholars and also the fact that none of them have ever objected to this practice.

Type 2: No one have even prohibited the mention of Imam (a) by indication or cue. Like saying that the name of Imam (a) is the same as the name of the Holy Prophet (s). The tradition of the Messenger of Allah (s) narrated by the Shia as well as Sunni scholars through various chains of narrators says, "Mahdi is from my progeny. His name is my name and his Kunniyat is my Kunniyat (agnomen)."

Type 3: In the same way the mention of his name in supplications and salutations (Ziarat) is apparently permitted because it does not resemble the conditions mentioned in the traditions. Thus, precaution demands that we avoid mentioning the real name of Imam (a) in assemblies and gatherings and refer to him only by his well-known titles. However, we should only use the titles that are mentioned in authentic traditions so that we do not contravene this rule.

Type 4: It is remembering His Eminence in gatherings etc, secretly and in ones heart; and the fact is that, in this case also it is allowed from the aspect that there is no prohibition for it. In addition, there is a tradition in Mustadrak narrated through Huzaifah bin Yaman that the Messenger of Allah (s) in a narration describing the qualities of His Eminence, Imam Mahdi (a) said: And he is the one whose name will not be uttered by anyone openly before his advent, except by one who is a disbeliever.¹⁴ This is also supported by the statement quoted by Mir Damad that: "He mentioned his name clearly and openly," and then he narrated his statement.

¹² Wasailush Shia, Vol. 11, Pg. 487, Chapter 33 under 7 & 8

¹³ Biharul Anwar; Vol. 51, Pg. 32

Type 5: Mention of this name at the time of fear, like: in the gatherings of the enemies of religion as Taqayyah is obligatory in that situation and no ancient and modern scholar has opposed this at any time. Also all the evidences of Taqayyah

prove this. In the same way all traditions prohibiting the mention of name are also included in this.

Type 6: Mention of the Imam's name in which there is no fear and there is no justification for Taqayyah. And this type is such that there is scope of discussion in it. And the independent in my view is the statement that prohibits it, which is compatible to the view of Shaykh Sadooq Mufeed, Tabarsi, Mir Damad, Allamah Majlisi, Muhaqqiq Noori. Rather in the statement of Mir Damad, consensus is mentioned about it; and in statements of some others the prominence of this statement is mentioned with the evidence of correct traditional reports reaching to the level of Tawatur. Some of them are as follows:

1. Shaykh Sadooq has mentioned from a correct chain of narrators that Abil Hashim Dawood bin Qasim Ja'fari said: I heard Abal Hasan Askari (Imam Hadi a.s.) say: "The successor after me is my son al-Hasan but what will you do with the successor of my successor?" Al-Ja'fari said, "May Allah make me your sacrifice! Why?" The Imam said, "Because you will not see his physical body and it is not permissible for you to reveal his name." Al-Ja'fari said, "How shall we mention him?" Al-Hadi said, "Say 'The proof [al-Hujja] from the family of Muhammad.'"¹⁵

Thiqatul Islam, Kulaini (r.a.) has also mentioned this traditional report in Kafi narrating directly from an infallible.¹⁶

2. Shaykh Sadooq, through a correct chain of narrators has reported from Imam Ja'far Sadiq (a) that he said: The master of this affair, is a man whom none will mention by his name, except that he be a disbeliever. Shaykh Kulaini has also narrated this tradition through a correct chain of narrators in the following way: The master of this affair is such that none mentions him by his name except an infidel.¹⁷

3. In Kafi and Kamaluddin, through an authentic chain of narrators it is narrated from Rayyan bin Sult that he said: Abul Hasan Imam Ali Reza (a) was asked about the Qaim (a) and he

replied: His person will not be seen and his name will not be mentioned.¹⁸

The same tradition is also mentioned in Mustadrak through Rayyan bin Sult that he said: I heard His Eminence, Reza Ali bin Musa (a) say: The Qaim, al-Mahdi is the son of my son, Hasan; his person will not be seen and no one will mention him by his name during the period of his occultation; till the time they see him and announce his name; at that time anyone would be able to mention him by his name...

¹⁴ Mustadrakul Wasail, Vol. 2, Pg. 380, Tr. No. 14

¹⁵ Kamaluddin, Vol. 2, Pg. 381

¹⁶ Usool Kafi, Vol. 1, Pg. 328, Tr. No. 13

¹⁷ Usool Kafi, Vol. 1, Pg. 333, Tr. No. 4

¹⁸ Usool Kafi, Vol. 1, Pg. 333, Kamaluddin, Vol. 2, Pg. 648

4. In Mustadrak, it is narrated from the Messenger of Allah (s) that he said in a tradition describing the Mahdi: He is the one who would not be mentioned by his name openly before his advent, except by one who is an infidel.¹⁹

5. In the same book, it is narrated from Husain bin Alwan that Imam Ja'far Sadiq (a) said regarding the number of Imams: They shall be twelve persons from the progeny of Muhammad (s), Ali, Hasan, Husain, Ali bin Husain, Muhammad bin Ali and anyone Allah wants. The narrator said: May I be sacrificed on you, indeed I implore you to give me a Fatwa. He said: I and this son of mine, and he indicated to his son, Musa and the fifth of his descendants. His person will be unseen and the mention of his name will be disallowed.²⁰

6. In a Tawqee, the Imam has said: "Accurse, accursed is the one who utters my name in the gathering of people."²¹

7. In another Tawqee, the Imam says: "Curse of Allah on the one who utters my name in the gathering of people." Both the above epistles are recorded by Shaykh Sadooq in Kamaluddin.²²

8. In Kamaluddin Shaykh Sadooq has quoted a tradition from Imam Baqir (a) that he said: "Umar bin Khattab asked Amirul Momineen (a) about the Mahdi: O Ibne Abi Talib tell me about the Mahdi, what his name is? He replied: As for his name; I cannot tell you that. Indeed my dearest one and my friend (the Prophet) has taken oath from me not to mention his name till Allah, the Mighty and Sublime does not raise him and these are from the matters that Allah, the Mighty and Sublime has given to His Messenger in his knowledge."²³

9. In the tradition of Khizr that we mentioned in Part Two quoting through a correct chain of narrators, it is mentioned: And I testify for a man from the descendants of Husain whose patronymic and name will not be mentioned till the time the Almighty Allah does not make him reappear.

10. Shaykh Sadooq has narrated through a correct chain of reporters that Imam Sadiq (a) said: "The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you."²⁴

11. Shaykh Sadooq has narrated through a correct chain of reporters that Imam Jawad (a) said in the description of Imam Mahdi (a): "He is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would be unlawful."²⁵ The complete tradition has been mentioned in Part Four under the Letter A'in in the narrations recorded from Imam Jawad (a).

¹⁹ Mustadrakul Wasail, Vol. 2, Pg. 380, Tr. No. 14

²⁰ Mustadrakul Wasail, Vol. 2, Pg. 381, Tr. No. 17

²¹ Biharul Anwar, Vol. 53, Pg. 184, Tr. No. 13

²² Biharul Anwar, Vol. 53, Pg. 184, Tr. No. 14

²³ Kamaluddin, Vol. 2, Pg. 482, Tr. No. 1 and Pg. 483, Tr. No.

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²⁴ Kamaluddin, Vol. 2, Pg. 333, Chapter 33, Tr. No. 1

²⁵ Kamaluddin, Vol. 2, Pg. 378, Chapter 36, Tr. No. 2

12. Shaykh Sadooq has narrated a tradition in which Abdul Azeem Hasani comes to Imam Abul Hasan Ali bin Muhammad Askari Imam Hadi (a) and recites the names of all the Imams upto Abul Hasan Imam Hadi (a). The Imam told him: "The Imam after me is my son, Hasan. Then after him how would the people be with the successor of His Eminence?" "How would it be so?" Abdul Azim asked. Imam (a) said, "It is because his person will hidden from them and pronouncing his name will be prohibited to them. Till he would reappear and fill the earth with justice and equity as it would be fraught with injustice and oppression."²⁶

13. Also in an authentic traditional report it is reported that Abi Ahmad Muhammad bin Ziyad Azadi said: I asked my master, Musa Ibne Ja'far (a) regarding the verse:

"And made complete to you His favors outwardly and inwardly..."²⁷

He replied: "The apparent bounty is the Imam who is seen and the hidden bounty is the Imam who is in occultation." The narrator says: I asked: "Is there any among the Imams that shall go into occultation?" He replied: "Yes, his person would be unseen by the people but his remembrance would remain hidden in the hearts of the believers. And he is the twelfth one of us. For him the Almighty Allah would make every difficult thing easy and tame every disobedient one. He would open up the treasures of the earth for him and make every remoteness, a proximity for him. He would destroy every disobedient sinner and eliminate every transgressing satan at his hands. He is the son of the best of the maids. His birth would be concealed from the people and it won't be lawful for them to mention his name. Till the time Allah, the Mighty and Sublime would make him appear. Then he will fill the earth with justice and equity, as it would be fraught with injustice and oppression."²⁸

14. Shaykh Ali bin Muhammad Kazzaz Razi (Qummi) has mentioned in his book, Kifayatul Athar fee Nusoos Alaa Aaimmatul Ithna Ashar through his own chain of narrators from Jabir Ibne Abdullah Ansari that he said: Jundal bin Junadah, a

Jew from Khyber, came to the Messenger of Allah (s) and said: O Muhammad, tell that which is not for Allah, and that which Allah does not have and that which Allah does not know? The Messenger of Allah (s) said: That which is not for Allah is that He does not have a partner; and that which Allah does not have is oppression for the people. And that which He does not know is the saying of you Jews, that Uzair is the son of God and Allah does not know of any son of His. Jundal said: I testify that there is no god except Allah, and indeed you are the Messenger of Allah. Then he said: O Messenger of Allah (s), last night I saw in dream Musa (a) saying to me: O Jundal, accept Islam at the hands of Muhammad (s) and remain attached to his successors after him. Thus I have become a Muslim, and the Almighty Allah has bestowed me this bounty. Now inform me regarding your successors so that I remain attached to them. The Messenger of Allah (s) said: O Jundal, my successors after me are same in number as the chiefs of Bani Israel. He asked: They were twelve in number as we have found in Taurat. The Messenger of Allah (s) said: Yes, the Imams after me are twelve in number. Jundal asked: O Messenger of Allah (s), would all of them come in the same period of time? He replied: No, one will come after the other; but you will be able to see only three of them.

²⁶ Kamaluddin, Vol. 2, Pg. 380, Chapter 37, Tr. No. 1

²⁷ Surah Luqman 31:20

²⁸ Kamaluddin, Vol. 2, Pg. 368, Chapter 34, Tr. No. 6

He asked: O Messenger of Allah (s), tell me their names. He replied: Indeed, the chief of the successors, the heir of the prophets and the father of the Imams is Ali Ibne Abi Talib (a). After him is his son Hasan and then Husain. Remain attached to them after me and the foolishness of the ignorant should not deceive you. Thus when his son, Ali bin Husain, Chief of the worshipper, will be born, the Almighty Allah will conclude your life and your last nourishment in this world would be a drink of milk. Jundal said: O Messenger of Allah (s), it is same as mentioned in Taurat: "Ilya, Ilya Baqtoo Shabaran wa Shubeeran." But I had not recognized their names. (Now tell me), how many successors are there after Husain and what are their names?

The Messenger of Allah (s) said: There will be nine persons from the progeny of Husain and the Mahdi is from them. After the period of Husain is over, his son, Ali, would take over the office of Imamate, his title would be Zainul Abideen; and after the period of Ali is over, his son, Muhammad, who will be called Baqir, will take over; when the tenure of Muhammad ends, Ja'far, who will be called as Sadiq, will take up the office of Imamate. When the tenure of Ja'far ends, Musa, who will be called as Kazim, will take up the office of Imamate. When the tenure of Musa ends, his son Ali, who will be called as Reza, will take up the office of Imamate. When the tenure of Ali ends, his son Muhammad, who will be called as Zaki, will take up the office of Imamate. When the tenure of Muhammad ends, his son Ali, who will be called as Naqi, will take up the office of Imamate. When the tenure of Ali ends, his son Hasan, who will be called as Amin, will take up the office of Imamate. After that the Imam of the people will disappear from among them. Jundal asked: O Messenger of Allah (s), would Hasan disappear from the people? He replied: No, it is his son, Hujjat. Jundal said: O Messenger of Allah (s), what is his name? The Messenger of Allah (s) said: His name will not be mentioned till the Almighty Allah makes him reappear. Jundal asked: O Messenger of Allah (s), we have found them mentioned in Taurat and indeed Musa bin Imran (a) had given the glad tidings of you and your successors from your family after you. Then the Messenger of Allah (s) recited the following verse:

Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange.²⁹

Jundal said: O Messenger of Allah (s), what is their fear? He replied: Jundal, during each of their tenures there would be someone who would be opposed to them, but when the Almighty Allah hastens the reappearance of our Qaim, he would fill the earth with justice and equity as it would be filled with injustice and oppression. Then the Messenger of Allah (s)

said: Blessed be those who would be patient in the period of occultation. And blessed be those who remain firm on their Wilayat. It is about these people that the Almighty Allah has mentioned in His Book as follows:

Those who believe in the unseen.³⁰
These are Allah's party: now surely the party of Allah
are the successful ones.³¹

²⁹ Surah Noor 24:55

³⁰ Surah Baqarah 2:3

Ibne Asfa [the person who has narrated the above from Jabir Ibne Abdullah Ansari] said: Then Jundal bin Junada lived till the period of Imam Husain bin Ali (a) and then he went to Taif. Naeem bin Abi Qais quoted him to me and said: I met him in Taif when he was ill. He asked for milk, drank it and then said: The same was promised to me by the Messenger of Allah (s), that my last food in this world would be milk. Then he passed away - may Allah have mercy on him - and was buried in Taif at a place known as Kora.³²

15. Muhaddith Noori (r.a.) in his book, Mustadrakul Wasail, quoted from Ghaibah of Fadl bin Shazan from Muhammad bin Abdul Jabbar that he said: I said to my master, Imam Hasan bin Ali alAskari (a): May I be sacrificed on you, I would like to know who would be the Imam and proof of Allah on His creatures after you? He replied: The Imam and Hujjat after me would be my son; his name and Kunniyat is same as that of the Messenger of Allah (s); he would be the seal of the proofs of Allah and caliphs...till he said: thus it is not permitted for anyone to mention him by his name and Kunniyat before his advent.³³

16. It is mentioned in Mustadrak, from the same book that he said: Ibrahim bin Muhammad bin Faris Nishapuri narrated to me: When the governor of Amr bin Auf came out to kill me, and he was a cruel man, bent on annihilating the Shias, and I came to know about it, I became terrified. I bid farewell to my family and friends and went to the house of Abu Muhammad (Imam Askari) to bid farewell to him also and then take up

flight. When I reached his place I saw a little boy sitting besides him and his face was as illuminated as a full moon. I was so enchanted by his elegance that I almost forgot my aim and my fear. The boy said to me: Don't flee, indeed Allah, the High and the Mighty will soon ward off his mischief from you. I was absolutely amazed and I asked His Eminence, Abu Muhammad (a): O my master, may I be sacrificed on you, who is that boy, who has informed of the situation I was in? He replied: My son and my successor after me, and he shall disappear for a long time and after the earth is full of injustice and oppression, he will reappear and fill it with justice and equity. The narrator says: I asked him about his name. He replied: His name and Kunniyat is same as that of the Messenger of Allah (s) and it is not allowed for anyone to mention him by his name till the Almighty Allah does not make him reappear and establish his rule. So O Ibrahim, keep concealed what you have seen and heard today from us, from all except those who are worthy of it. Ibrahim says: I invoked blessings on those two great ones and their forefathers and came out from there pleased with the divine help that was bestowed to me and relying on what I had heard from His Eminence (a)...³⁴

I say: These are some traditional reports that prove the prohibition of pronouncing the name of His Eminence and we have not mentioned some of them for the sake of brevity. These traditions - as you have seen - are of two types; one prohibits taking his name whether in gatherings or otherwise, in dissimulation or in other cases; and about taking the name in other circumstances, whether in Minor Occultation or in the Major.

³¹ Surah Mujadilah 58:22

³² Kifayatul Athar, Pg. 295; Biharul Anwar, Vol. 36, Pg. 304

³³ Mustadrakul Wasail, Vol. 2, Pg. 379, Tr. No. 3

³⁴ Mustadrakul Wasail, Vol. 2, Pg. 379, Tr. No. 4

The second type is regarding prohibition of mentioning the name restricted only in gatherings in a clear and open manner. And these types of traditions explain the other type, and it restricts the implications of the traditions [in spite of the fact that it implied an open and clear mention of his name]. That

which proves it are the contexts as we shall mention later. For example: The gathering mentioned in the statement of Mir Damad (r.a.) should be prohibited as this gathering is an open gathering.

If it is said: It is possible that they imply the condition of Taqayyah and fear, and by the style of other traditional reports, then it is not permitted that in other circumstances they should be transmitted. Like it is narrated in Usool Kafi from Ali bin Muhammad from Abdullah Salihi that he said: Some of our associates, after the passing away of His Eminence, Abu Muhammad Imam Askari (a) wanted to ask me about the name and location of the Master of the Affair (a); the reply came from outside: If you prove the name to them, they would make it public and if they know about the location they would point it out to others.³⁵

In the same way, in Kamaluddin it is narrated from Muhammad bin Hasan that Abdullah bin Ja'far Himyari said to Muhammad bin Uthman Amari (r.a.): "Have you seen my Master? He said: Yes...till he asked: And the name? He replied: It is not allowed for you to ask his name. And I am to saying this on my own accord and it is not allowed for me to say that is Halal and that is Haraam, but it is from the Imam himself, as it was proved to the government official that His Eminence, Abu Muhammad (a) passed away without leaving and issue...till he said: If the name is mentioned a search will take place, fear Allah and refrain from doing this."³⁶

I say: That which is mentioned in these two traditional reports and other reports like them, is about the reason for prohibition of pronouncing that holy name, like the wisdom behind the legislation of Friday bath was that people don't have to bear the smelly armpits of each other when they stand close – as is narrated in Faqih and other books – thus just as in absence of that instance the command of Friday bath is not nullified, in the same way, even when there is no fear, the prohibition of taking the name of His Eminence cannot be cancelled.

If it is said: The apparent reason mentioned in the second traditional report is that it is due to fear that the prohibition is made; thus if the fear is no more, the prohibition will also go away. I will say: It cannot be applied to the actual reason due to the following aspects:

First: It is that views similar to this have been expressed and our scholars have applied them to the wisdom of legislation, on the basis of this the tradition mentioned above does not show that which is claimed, although if the prohibition in texts should be considered general, it is not known if it is the case here. Since there is no clarification for it, and we have no knowledge that the cause of law is in times of fear and Taqayyah as you shall come to know, Insha Allah.

Second: It is that if this was the reason, the Holy Prophet (s) would not have refrained from telling Jundal Khyberi the name and also Imam Ja'far Sadiq (a) would not have prohibited his companions to pronounce the holy name; because in those times there was no Taqayyah in this regard as Imam

³⁵ Usool Kafi, Vol. 1, Pg. 333

³⁶ Biharul Anwar, Vol. 51, Pg. 348

Mahdi (a) had not been born at that time. That which is presently thought is that: The instruction of the Imams (a) to prohibit the taking of name is with regard to a person who is present in the period of Hazrat Hujjat (a) and it is that uttering his name is prohibited from the aspect of Taqayyah and fear. Such a view is mistaken and baseless, because the apparent meaning of the statements of the Imams (a) is that it is in the position of a command; in addition to this in some traditions it is absolutely forbidding it, like in the statement, "None but a disbeliever takes his name."

Third: If Taqayyah was the reason for this command, it was actually not permitted to reveal his name while the fact is that numerous traditional reports through the Shia as well as the Sunni channels prove that the Holy Prophet (s) clearly said:

His name is same as my name and his Kunniyat is same as my Kunniyat, so that his name may be known.

Fourth: It is that if the reason or prohibition of pronouncing the name was only Taqayyah and fear, he should not have been referred to any name and title because the reason of prohibition should be applied to all instances so that the enemies do not recognize him, while the fact is that His Eminence is famous by his titles more clearly than the sun, and especially the title of Mahdi (a) and the Ahle Sunnat recognize him by his title and genealogy and no traditional report has come to prohibit other than this holy name. Rather, the prohibition in the epistle and other traditions is especially regarding the special name of His Eminence. Thus this proof rests on the fact that prohibition is a matter that is kept confidential from us and Amirul Momineen (a) has indicated this in a traditional report quoted in Kamaluddin.

Fifth: It is that if the prohibition was only restricted to fear and Taqayyah it would not have been correct and the last period of time would not have been fixed as the time of his reappearance because sometimes Taqayyah is there and sometimes it is not there.

Sixth: As you know that Khizr (a) refrained from pronouncing the blessed name of His Eminence, even though there was no fear in that gathering.

Seventh: It is as mentioned by Muhaddith Noori (r.a.): In some traditional reports prohibiting the taking of name, the clarification is that His Eminence is having the name of the Holy Prophet (s). As the narrator who has heard it has recognized the name; thus if Taqayyah was from that person who recognizes the name. And if Taqayyah was from others, there is no reason why we should not mention him in this gathering. Rather, it was necessary to remind the narrator that he must not mention that name in other gatherings.

Eighth: It is that the naming of His Eminence, Qaim as 'Muhammad' is not restricted to him alone that its mention be

considered prohibited, from the view that enemies do not know about it. Rather if the cause of this order had been fear, it would also not have been allowed to mention the Imam by the titles of Hujjat, Sahibul Ghaibah etc., because no one before His Eminence, was given these titles. Rather it was also necessary not to mention him as the son of Askari because it evidently implies that he is alive and remaining, so that enemies will come out in his pursuit. Thus it becomes clear that the order of prohibition was only restricted to the period of Minor Occultation, because if the real cause was Taqayyah and fear, we would have been prohibited to mention any of his special titles.

The main point in the discussion is: The prohibition of taking his name is not related to fear or the lack of it. On the other hand his other names and titles regarding which there is justification or prohibition is way from surrounding fear and Taqayyah that if when there exist Taqayyah, their mention is not allowed and in case when there is no Taqayyah, it is allowed. In the same way is the case of mention of names of the other Imams. Thus all Imams are same in this matter as proved from traditional reports and this reason comes to mind whose explanation will soon be given, Insha Allah. And some of the reasons are mentioned by Muhaddith Noori (r.a.). On the basis of this the study of those traditions shows that the fear mentioned in all of them is an indication that it is the wisdom behind the order and not its cause. Leave alone the fact that to take the traditions to mean Taqayyah is against their actual import. Because apparently it is the custom of intellectuals and experts of language that in their idioms and everyday language they make use of this method and do not use the special circumstances to prove the special case. Now that you have understood this I will say: What we have accepted as prohibition of taking the name of His Eminence, applies only to some special circumstances as supported by the following:

First: It is that in the traditional reports concerning Ascension, there is not a single tradition in which the Almighty Allah has clearly mentioned the name of His Eminence as is very much clear.

Second: It is that in the traditions of Prophet there is not one report when the Prophet has clearly mentioned the name of His Eminence (aj); rather he has referred to his titles or that he said: His name is same as my name and his Kunniyat is same as my Kunniyat. Muhaddith Noori (r.a.) has mentioned these two aspects and both of them are open to objections.

Third: The 'Ijma Manqooli' that Mir Damad has mentioned can be used to prove to our point. In his book, Shariatul Tismiyya Fee Zamaane Ghaibah he says: It is the etiquette of religion and custom of faith that it is not lawful for anyone to mention the name or Kunniyat of the Imam from this time - time of Ghaibat till he would arise - in a gathering openly; to pronounce his name aloud and to declare his Kunniyat openly. It has been the custom of senior scholars that has reached us that they always referred to His Eminence through his titles as long as he is in occultation, like Khalafus Salih, Imamul Qaim, Mahdi Muntazar, Hujjah of Aale Muhammad etc. And this system was followed by all our co-religionists no one has denied its reliability. These are the instructions that we have received from our Imams and no one can deny it. Except those who employ their weak imagination and have narrow sight; it is they who are unable to see what is entrusted to the treasurers of the knowledge of the Almighty Allah.³⁷

Fourth: It is proved that according to the habits of believers in all the cities and towns in every age and time had been that they did not mention the name of His Eminence, the Imam of the Time (aj). In such a way that not one of them is reported to have mentioned the name of His Eminence, in a gathering or a meeting. Therefore we also must consider it unlawful to mention the name of His Eminence, in gatherings.

Type 7: The pronouncing of the name of His Eminence by prominent Shia personalities in situations other than in gatherings is having many examples in traditional reports. For example the

³⁷ Sharatul Tismiyya

Hadith of Lauh which is mentioned in Usool Kafi, Kamaluddin³⁸ and other reliable books. We have quoted from Usool Kafi of Thiqatul Islam Kulaini³⁹ in which he has quoted through his own chain of narrators from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: "My father (a) said to Jabir Ibne Abdullah Ansari, 'I have some work with you. So, when is it possible for you to give me some time that I may ask you something?' Jabir replied, 'Whenever you wish.' Thus, when my father (a) met him in private, he asked him, "O Jabir! Inform me about the Tablet which you saw in the hand of my mother, Fatima, the daughter of the Messenger of Allah (s) and what did she tell you as to what was written in it?" Jabir replied, 'I hold Allah as Witness that I went to visit your mother, Fatima (a) during the lifetime of the Messenger of Allah (s) to congratulate her for Husain's (a) birth. I saw in her hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight. I asked her, 'May my parents be sacrificed for you, O daughter of Allah's Messenger (s)! What is this Tablet?' She (s.a.) replied, 'This is the Tablet, which Allah, Mighty and Glorified be He, has gifted to the Messenger of Allah (s). In it is the name of my father, the name of Ali, the name of my two sons and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it.' Jabir said, 'Thus, your mother Fatima (a) gave it to me. I read it and copied it. My father (a) asked, 'O Jabir! Can you show it (the copied manuscript) to me?' He replied in the affirmative. My father (a) accompanied Jabir to his house where he took out a scroll of parchment. My father said, 'O Jabir! You look at your copy and see that I know about it. Thus Jabir continued to look at his copy while my father read from his own and he did not say a word that differed from it. Jabir said: I hold Allah as Witness that it same as written in the Tablet: In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise to Muhammad, His light, His ambassador, His veil and His proof. The trustworthy spirit (Jibrael) has descended with it from the Lord of the worlds. O Muhammad! Magnify my names, be grateful for My bounties and do not deny My endowments. Verily I am Allah, there is no god but Me, the Destroyer of the oppressors, the Degradator of

the tyrants and the Establisher of the Day of Judgment. Verily I am Allah, there is no god but Me. Whoever expects grace from other than Me or fears other than My justice and My punishment, I will punish him in such a way that I will not punish anybody in this manner in the worlds. Hence, worship only Me and rely only on Me. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him a successor. Certainly, I made you superior over all other Prophets and made your successor superior over all other successors. After him, I honored you with your two grandsons, Hasan and Husain. I made Hasan the mine of My knowledge after the end of the days of his father and I made Husain the treasure chest of My revelation, honored him with martyrdom and sealed it for him with eternal bliss. So, he is the best of the martyrs and the highest of them in grade before Me. I have placed My perfect word with him and the complete proof near him. Through his progeny, I shall reward and punish. The first of them is the chief of the worshippers and the adornment of My past friends, then his son (Muhammad) who resembles his grandfather, Muhammad, the splitter of My knowledge and the mine of My wisdom. Soon, those who doubt concerning his son Ja'far will be destroyed. He who rejects him has rejected Me. I speak the truth, I will indeed honor the position of Ja'far and make him happy vis-à-vis his Shias, his helpers and his friends. After him, I have selected Musa and there will be a blinding, dark corruption so that the spark of My obedience is not terminated, My proof is not

³⁸ Kamaluddin, Vol. 2, Pg. 380, Chapter 28, Tr. No. 1

³⁹ Usool Kafi, Vol. 1, Pg. 527

hidden and My friends are not afflicted with misfortune. Beware! Whoever denies even one of them, he has denied My bounty. Whoever changes one verse from My Book, then indeed he has attributed a lie unto Me. Then woe unto the liars, the deniers with the termination of the duration of My servant, My beloved and My chosen one, Musa. Verily, the one who denies the eighth is as if he has denied all My friends (Imams). Ali is My friend, My helper and the one upon whom I have placed Prophethood's burden of proof and conferred upon him

mastership. An arrogant devil (Mamoon alAbbasi) will murder him. He will be buried in a city, which the righteous servant (Dhulqarnain) has built, next to the worst of My creatures (Haroon). I speak the truth, I will soothe his eyes with Muhammad, his son and his successor after him. He is the heir of My knowledge, the mine of My wisdom, the place of My joy and My proof upon My creatures. None shall believe in him but that the paradise will be his abode and I will allow him to intercede for seventy of his family members, even if all of them are eligible for hell. I will complete his bliss with his son Ali, My friend, My helper, My witness amongst My creatures and My trustee upon My revelation. From him, I will bring forth Hasan, the caller to My path and the treasurer of My knowledge. Thereafter, I will complete this (chain of Imamate) with his son, ?????. mercy for the worlds. He will possess the perfection of Musa, the brightness of Isa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Dailamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be colored with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and do away with the burdens and the chains. Special mercy and blessings of their Lord be on them and they are the guided ones.

Abdur Rahman bin Saalim says: Abu Baseer said: If in all the times you don't hear any other thing except this tradition it is sufficient for you, thus you must protect it from those who are unworthy of it.

Among the traditions mentioned by Shaykh Sadooq in Kamaluddin,⁴⁰ is the following: Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Hasan bin Ismail: Narrated to us Abu Amr and Saeed bin Muhammad bin Nasr al-Qattan: Narrated to us Abdullah bin Muhammad Salmi: Narrated to us Muhammad bin Abdur Rahman: Narrated to us Muhammad bin Saeed bin Muhammad: Narrated to us Abbas bin Abi Amr from Sadaqah bin Abi Musa from Abi Nazra that

he said: "When the last moments of Imam Muhammad Baqir (a) approached, he summoned his son, Imam Ja'far Sadiq (a) and took the oath of Imamate from him. The brother of Imam Muhammad Baqir (a), Zaid bin Ali bin Husain said: Brother, why don't you let the matter proceed like in the case of Imam Hasan (a) and Imam Husain (a)? The Imam said: Abul Hasan, Imamate is not transferred by emulation and it is not given from one to another by way of a custom. It is one of the decided proofs of the Almighty. Then the Imam called for Jabir bin Abdullah and said: O Jabir, narrate to me the tradition about what you saw in the scroll of Fatima. Jabir said: Yes, O Abu Ja'far. One day I went to the house of Fatima to offer greetings at the birth of Imam Hasan (a). I saw in the hands of Fatima, a scroll in white binding. I asked: O chief of the ladies, what scroll is this? She said: It contains the

⁴⁰ Kamaluddin, Vol. 1, Pg. 305, Chapter 27, Tr. No. 1

names of the Imams from my progeny. I said: Can I see it? She replied: Only the Prophet, the successor of the Prophet and his Ahle Bayt (a) can touch this scroll. If this restriction had not been there I would have given it to you. But I can permit you to see it without touching it. Jabir says: I read this scroll. It was written therein: Abul Qasim Muhammad bin Abdullah Mustafa, whose mother is Amina binte Wahab, Abul Hasan Ali Ibne Abi Talib al-Murtuza, whose mother is Fatima binte Asad bin Hashim bin Abde Manaf, Abu Muhammad Hasan bin Ali al-Birr, Abu Abdullah Husain bin Ali Taqi, both of whose mother is Fatima binte Muhammad, Abu Muhammad Ali bin Husain alAdl whose mother is Shaharbano binte Yazdjird Ibne Shahanshah, Abu Ja'far Muhammad bin Ali alBaqir whose mother is Umme Abdullah binte Hasan bin Ali Ibne Abi Talib (a), Abu Abdullah Ja'far bin Muhammad as-Sadiq whose mother is Umme Farwa binte Qasim bin Muhammad bin Abu Bakr, Abu Ibrahim Musa bin Ja'far Thiqa whose mother is a slave wife named Hamida, Abul Hasan Ali bin Musa ar-Reza whose mother is a slave wife named Najma, Abu Ja'far Muhammad bin Ali Zaki whose mother is a slave wife named Khizran, Abul Hasan Ali bin Muhammad Amin whose mother is Susan the maid, Abu Muhammad Hasan bin Ali Rafiq whose mother is Samana the

maid and her patronymic was Ummul Hasan, Abul Qasim Muhammad bin Hasan, the proof of Allah on the creatures whose mother is Narjis the maid slave; peace of Allah be on them all.”

Shaykh Sadooq says: The name of the Qaim is mentioned in this tradition and what I believe is the same as that which is mentioned regarding the prohibition of taking his name. For example in the ninth volume of Biharul Anwar⁴¹ it is narrated from Rauda and Fadail from Abdullah bin Abi Aufi from the Messenger of Allah (s) that he said: When the Almighty Allah created Ibrahim Khaleelullaah, He removed the veil from his eyes and he looked at the Arsh. He saw a light and asked: What light is this, my Lord? He replied: He is Muhammad My chosen one. Ibrahim asked: I see another light besides him? He replied: O Ibrahim, he is Ali, the supporter of My religion. He asked: O my Lord, what is the third light that I see? He replied: O Ibrahim, that is Fatima, besides her father and husband. She will keep her followers away from Hellfire. Ibrahim said: O my Lord, I see two other illuminations besides them. Allah said: O Ibrahim, they are Hasan and Husain who are behind their grandfather and mother. Ibrahim said: O my Lord, I see nine more lights around these five. The Almighty Allah said: They are the Imams from their progeny. Ibrahim asked: O my Lord, what are their names? Allah said: O Ibrahim, the first of them is Ali bin Husain, then Muhammad bin Ali, Ja’far bin Muhammad, then Musa bin Ja’far, then Ali bin Musa, then Muhammad bin Ali, then Ali bin Muhammad, then Hasan bin Ali and then Muhammad bin Hasan who is the Qaim and the Mahdi.

Ibrahim (a) said: O my Lord, I also see so many lights around that no one knows their number except You. Allah said: O Ibrahim, they are their Shias and followers. He said: O Allah, what are the distinguishing features of their Shias and followers? He replied: They would have the habit of performing 51 units of prayer; they will recite Bismillaahir Rah’maanir Rah’eem (In the Name of Allah, the Beneficent, the Merciful.) aloud, recite Qunoot before Ruku, perform the Sajdah of Shukr and wear a ring on the finger of the right hand. Ibrahim said: O

Allah, make me among their Shias and followers. The Almighty Allah said: I have indeed made you as such. Then He revealed the following about him:

⁴¹ Biharul Anwar, Vol. 36, Pg. 213, Chapter 40, Tr. No. 15

And most surely Ibrahim followed his way. When he came to his Lord with a free heart...⁴²

Another example is of the report found in the ninth volume of Biharul Anwar⁴³ quoted from Ghaibat of Shaykh Tusi from the Messenger of Allah (s) in which he made bequest to Amirul Momineen (a) and who wrote it down. In that bequest the Holy Prophet (s) ordered that each Imam should transfer the Imamate to the Imam after him till he said: When the time of your death comes, entrust this will to my son, Hasan, the righteous one. And when the time of his passing away arrives, he should hand over the will to my son, Husain the martyr. And when the time of his passing away arrives, he should hand over the will to his son, Ali, the chief of the worshippers having marks of prostration. And when the time of his passing away arrives, he should hand over the will to his son, Muhammad, the splitter (Baqir) of knowledge. And when the time of his passing away arrives, he should hand over the will to his son, Ja'far as-Sadiq. And when the time of his passing away arrives, he should hand over the will to his son, Musa Kazim. And when the time of his passing away arrives, he should hand over the will to his son, Ali ar-Reza. And when the time of his passing away arrives, he should hand over the will to his son, Muhammad Taqi the trustworthy. And when the time of his passing away arrives, he should hand over the will to his son, Ali Nasih. And when the time of his passing away arrives, he should hand over the will to his son, Hasan the Accomplished. And when the time of his passing away arrives, he should hand over the will to his son, Muhammad, the protected one of Aale Muhammad...

It is also mentioned in Kifayatul Athar through the author's own chain of narrators from Abu Huraira that he said: I came to the Messenger of Allah (s) and asked: There was a successor and two grandsons for every prophet, thus who is your

successor and two grandsons? The Holy Prophet (s) remained quiet and did not reply. I went away from there in distress and when I met His Eminence again he said: O Abu Huraira, come here. I went to him and said: I seek refuge from the anger of Allah and the anger of the Messenger of Allah. The Messenger of Allah (s) said: The Almighty Allah sent four thousand prophets and they had four thousand successors and eight thousand grandsons. By the one in whose hand is my life, I am the best of the prophets, my successor is the best of the successors and my grandsons are the best of the grandsons. Then he said: My grandsons, Hasan and Husain will be the best of the grandson, the two grandsons of this community, and like the grandsons of progeny of Yaqoob (a) were twelve in number, the Imams after me will be twelve persons from my family. Ali (a) is the first of them, and the middle of them is Muhammad, and the last of them is Muhammad, the Mahdi of this Ummah, behind whom would pray Isa (a). Know that, those who remain attached to them after me, will be as if they have held to the rope of Allah, and those who leave them would be like those who have left the rope of Allah.⁴⁴

It is mentioned in Kifayatul Athar through the author's own chain of narrators from Mufaddal Ibne Umar from as-Sadiq Ja'far bin Muhammad from his father from his ancestors (a) from Amirul Momineen (a) that he said: The Messenger of Allah (s) said:

⁴² Surah Saffat 37:83-84

⁴³ Biharul Anwar, Vol. 36, Pg. 261, Chapter 41, Tr. No. 81

⁴⁴ Kifayatul Athar, Pg. 79-81

“When I was taken to the heavens during the ascension (Me'raj) my Lord revealed to me: O Muhammad, I glanced at the earth and selected you from it, and made you the prophet and named you after My name as I am Mahmood and you are Muhammad. Again I glanced at the earth and chose Ali from it and made him your successor and caliph and the husband of your daughter. I named him also after My name. Thus I am the Ali Aala and he is Ali. And I created Fatima, Hasan and Husain from your Noor (light/effulgence). At that time I presented

their Wilayat (Mastership) to the angels so that whoever may accept it, will gain proximity to My court. O Muhammad, if a servant of Mine worships so much that he becomes tired and his body becomes as brittle as musk but he is a denier in their Wilayat, and he comes to Me, I will not accommodate him in My Paradise and not shade him under My Arsh. O Muhammad, would you like to see them? I said: 'Yes, my Lord!' The Almighty Allah said: 'Raise your head.' So I raised my head and saw the lights of Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin al-Hasan al-Qaim. And among them one shone like a brilliant star. I asked: 'O Lord, who is that?' He replied, 'They are the Imams, and he is the Qaim, who will make My lawful, lawful and My unlawful, unlawful. And through him I shall take revenge from My enemies. And he is the source of comfort for My friends. He is the one who will bestow your Shias and followers, respite from the infidels.'⁴⁵

Shaykh Sadooq has narrated through a reliable, rather correct a chain of reporters in Kamaluddin⁴⁶ that: "Abu Muhammad Imam Hasan Askari (a) sent to someone, whose name he mentioned, a slaughtered sheep and said: This is from the Aqqa of my son Muhammad."

Muhaddith Amili in Wasailush Shia,⁴⁷ through his own chain of narrators reports from some of his associates from Allan Razi from Muhammad bin Yaqoob Kulaini from Muhammad bin Isam from Imam Ja'far Sadiq (a) that he said: When the slave girl of His Eminence, Abu Muhammad Imam Hasan Askari (a) became pregnant His Eminence told her: "You are pregnant with a male child, whose name will be Muhammad and he would be the Qaim after me."

Also mentioned in Wasailush Shia,⁴⁸ through his own chain of narrators from Ibne Babawayh, from Muhammad bin Ibrahim bin Ishaq Taliqani, from Abu Ali Muhammad bin Hammam, from Muhammad bin Uthman Amri from his father from His Eminence, Abu Muhammad Hasan bin Ali Imam Askari (a) is a traditional report related from his forefathers that:

The earth will never be devoid of the Divine Proof over the creatures and that one who dies without knowing the Imam of his time, dies the death of paganism. In the same way it is mentioned: Then His Eminence said: This matter is as clear as the day. He was asked: O son of Allah's Messenger, who is the Imam and Hujjat after you? He replied: My son, Muhammad. He is the Imam and Hujjat after me. And one who dies without knowing him will die the death of a pagan.

⁴⁵ Kifayatul Athar, Pg. 152

⁴⁶ Kamaluddin, Vol. 2, Pg. 432, Chapter 42, Tr. No. 10

⁴⁷ Wasailush Shia, Vol. 11, Pg. 490, Chapter 73, Tr. No. 17

⁴⁸ Wasailush Shia, Vol. 11, Pg. 491, Chapter 33, Tr. No. 23

In the same way, Allamah Majlisi has mentioned regarding the Wilayat⁴⁹ of His Eminence (aj) from Kashful Ghumma⁵⁰ that Ibne Kashshab said: Abul Qasim Tahir bin Haroon bin Musa Alawi narrated to me from his father from his grandfather that: My master, Ja'far bin Muhammad as-Sadiq (a) said: The Khalaf Salih is from my descendants and he is the Mahdi, whose name is MHMD and his Kunniyat is Abul Qasim. He will rise up in the last period of time...

Now that you have understood this, I say: By reconciling the two types of traditions; that is those that prohibit the taking of name and those that allow, we can conclude that it is not allowed to do so in the gathering of the common people and otherwise it is allowed. Because any act can be considered lawful if it has been performed by an infallible or if it was done in the presence of an infallible but he did not say anything against it. In those traditions there is no indication that we can give up the traditions that prohibit the mention of name. On the basis of this, it is obligatory to take them into consideration. That which supports our contention are the two epistles, mentioned in Kamaluddin,⁵¹ in one of which the Imam is reported to have said: "Accurse, accursed is the one who utters my name in the gathering of people." And the other epistle is as follows: Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): I heard Aba Ali Muhammad bin Hammam say: I heard Muhammad bin Uthman Amari (q.s.) say: "An epistle was

issued in a familiar handwriting that said: Curse of Allah on the one who utters my name in the gathering of people...” It can also be supported by the statement of Muhaqqiq Damad (r.a.) that: The scholars are unanimous that it is prohibited to mention the blessed name of His Eminence. Also in favor of this is the logical and common perception that to mention about a lofty personality by his titles without pronouncing his name is a kind of respect to him as is clear to even lay persons, what to say of the scholars and intellectuals. And the Almighty Allah is aware of the realities of legislations. Another point that supports this is the instance of Hadith Lauh in which Imam Muhammad Baqir (a) told Jabir Ibne Abdullah Ansari to meet him in private. On the basis of this the mention of the Imam’s name in a gathering is not allowed. And also that which supports this is that if we consider the circumstances other than in which Taqayyah and fear is present, in an absolute way from generality, it would make the incidence of utmost necessity. In the same way, that which supports this is the tradition of Huzaifah bin Yaman that we mentioned in the fourth part under the same heading.

If it is said: It can be accepted that without fear and Taqayyah that it is out of the scope of mentioned circumstances, whether it be in company or otherwise from the aspect of the traditional report that Shaykh Sadooq has quoted from Imam Abu Ja’far Baqir (a) from his forefathers that Amirul Momineen (a) said from the pulpit: “A man from my descendants would appear in the last period of time...”⁵² And he described Imam Mahdi (a), till he said: He would have two names, one is confidential and the other, popular. His secret name is Ahmad and his known name is Muhammad. From this aspect it can be said: That name which must not be mentioned is ‘Ahmad’.

⁴⁹ Biharul Anwar, Vol. 51, Pg. 24, Tr. No. 37

⁵⁰ Kashful Ghumma, Ali bin Isa Irbili, Vol. 3, Pg. 265

⁵¹ Kamaluddin, Vol. 2, Pg. 482, Chapter 45, Tr. No. 1

⁵² Kamaluddin, Vol. 2, Pg. 653, Chapter 57, Tr. No. 17

I will say: It is not possible to make this tradition proof of prohibition for the following reasons:

First: It is that its chain of narrators is weak as Ismail bin Malik, a narrator, is an unknown entity and Abul Jarood another narrator, is a leader of a group called Zaidiyyah Jaroodiya regarding whom Sayyid bin Tawoos has narrated that: Ziyad bin Mundhir, the blind is 'sarhoob' the hated; and there is no doubt that he has been criticized; he is named by the name of Shaitan 'Sarhoob'. This blind shaitan lives in the sea. In the books of Naqde Rijal and Muntahiul Maqal quoting from Kishi it is mentioned about Abul Jarood: Blind Sarhoob, the sect Sarhoobiya is related to the Zaidiyyah and Imam Baqir (a) has named him such. And it should be remembered that Sarhoob is the name of a blind Shaitan who lives in the sea and Abul Jarood was blind and blind of the heart as well. Thus traditional reports have mentioned him as a liar and have cursed him and Sayyid Tafarshi says in Naqde Rijal: Traditional reports prove that he was a liar and an infidel.

Second: It is that since Amirul Momineen (a) has announced this name of His Eminence from the pulpit, it does not show that it is allowed for other than His Eminence, because it is possible that this command is restricted to His Eminence and there are many other examples of this, as is clear for the people of perception. Like entering the Prophet's mosque in a condition of ritual impurity, restriction of the title of Amirul Momineen (a) only for His Eminence and the permissibility of generosity when the people of the family are in distress etc. as is clear to those who are well versed in the traditions of the Holy Imams (a).

Third: The saying of His Eminence that: "and his name that is public, is Muhammad." There are two possibilities: One: It implies that the Imam of the Time (aj) is having two names, one of which is known to them and that is Muhammad and the other is Ahmad which they don't know. Secondly it is that: the aim of announcing this name is for the time of reappearance as it is mentioned in traditional reports that at that time a call will be issued in the name of His Eminence and his father's name

and that which proves this point is mentioned in Part Four under the chapter of Letter 'N' etc. And as for the possibility that the implication of the name which is prohibited to be announced is Ahmad, is not mentioned by any of our scholars since the earliest times till date. They have not even mentioned its possibility and also the traditionists through whom these traditions have reached us, not spoken of this possibility as is clear to the students of this subject.

If it is said: It is possible that the implication of the word 'naas' (people) in the two epistles mentioned before, is the opponents and in the instance that this prohibition is restricted to times of fear and Taqayyah, thus the author of Wasail⁵³ has mentioned this possibility and proved that the word of 'naas' is often used to denote the Ahle Sunnat people?

I will say: The word of 'naas' in traditional reports is understood according to the context and in this case the context does indicate them, on the basis of this we cannot ignore correct traditions on the basis of possibility.

If it is said: In Mustadrak, it is narrated from Husain bin Hamadan that he narrates in his book from His Eminence, Imam Ali Reza (a) a traditional report that clarifies that to mention the blessed name of His Eminence - which is debatable - and the other names and titles of the Imam in order to be

⁵³ Wasailush Shia, Vol. 11, Pg. 489, Chapter 33, Tr. No. 12

safe from fear, is permissible and the cause of its prohibition is not except in case of fear and Taqayyah. The traditional report is that Ali bin Hasan bin Faddal quoted from Rayyan bin Sult that he said: I heard from His Eminence, Imam Ali Reza (a) that he said: Qaim Mahdi (a) is the son of my son, Hasan. No one will see his person after occultation and no one will mention his name till he reappears and his name is announced. At that time all would be able to pronounce his name. The narrator asked the Imam: O my chief, is it allowed to refer to him by the titles of 'the one having occultation', 'master of the time' and 'Mahdi'? He replied: All of them are definitely allowed and

I have prohibited you to clarify his secret name to the enemies so that they may not identify him.

I will say: It is not possible to act upon this tradition for the following reasons:

First: It is that Husain bin Hamadan is a weak reporter as mentioned in the books of Alwajiza and Naqdur Rijal of Najjashi: Husain bin Hamadan Khuzaini Jumbalani Abu Abdullah was of deviant faith and had books in his possession. The same is stated in Muntahiul Maqal and quoting from the same sources says that Husain bin Hamadan Jumbalani Khuzaini Abu Abdullah was of deviant faith and was a liar; he is accursed and his report should not be accepted. And similar thing is mentioned in Rijal of Ibne Dawood but in that statement Khuzaini is not mentioned.

Among the proofs that is not right to rely on him is that Al-lamah Noori (r.a.) has not relied on him in this instance even though he has mentioned about the titles of His Eminence, the Hujjat (aj) and Muhaddith Noori is an accomplished scholar of traditions as is clear to all those who have studied his books. May the Almighty Allah grant him the best rewards for his service to Islam and Muslims. On the basis of this how is it possible to accept such a tradition and ignore the apparent generalities of the proofs of prohibition?

Second: If it is supposed that this tradition has come from the Holy Imams (a), it does not clarify the point of our discussion. So please pay attention to this.

Third: If we suppose that it does clarify, it is not restricted to proving the cause of prohibition in this matter and it may not be the actual reason, since the pronoun in Imam's sentence means the enemies, it is wrong because everyone knows that in so many traditions the Holy Prophet (s) has clearly stated that his name will be same as his (Prophet's). Thus they all know that his name was Muhammad. Therefore this is not correct for the two reasons:

Reason One: It is that in every period many people are named Muhammad; thus whenever a Shia man said to another and gathering of enemies: 'Muhammad said that' or 'I saw Muhammad' and he implied the Imam of the Time (aj). The enemies did not realize whom he was referring to and there is no Taqayyah or fear in it.

Reason Two: It is that if it were the true cause of prohibition, it is obligatory that it is also prohibited to mention the special titles of His Eminence, like 'Sahibe Ghaibat', 'Sahibuz Zaman' and 'Hujjat Aale Muhammad'; because if a Shia man says to one of his co-religionist in a gathering of enemies: I have seen 'Sahibe Ghaibat' or 'Hujjat Aale Muhammad', the enemies will understand that he is implying some special person, since no one before him had been given these titles that anyone should call him by these titles. It is possible for him to say: I mean a particular person, rather in this situation the enemies will through spying will try to find the person with that name. On the basis of this it is possible to apply this report to the wisdom behind the law of prohibition of uttering his name and or its kind may be interpreted.

If it is said: In another way also it is possible to reconcile the two sides, by saying that the reports of prohibition should be considered as despicable act as some elder scholars have done and the likes of this type of reconciliation are many in Fiqh.

I will say: This type of reconciliation of traditional reports is not accepted for the following reasons:

First: The proofs of prohibition - as you know - is not right to be taken as despicable act as is clear.

Second: It is that here we mentioned before that there are two possibilities one is real and the other metaphorical and it is proved that the metaphorical can never be given precedence over the real.

Third: It is that evidence of justification itself proves that it is allowed in other than gatherings as we have explained. On

the basis of this, how can we take it to be an absolute prohibition.

Fourth: It is that this gathering is opposed to the narrated gatherings as we have previously explained.

Fifth: To take such traditions to imply detestation would mean that there is evidence to the opposite of it and that proof will refrain from the apparent import. But that is not what we mean to say. Thus there is no way but to take it in its apparent meaning as there is nothing opposed to it, as will be clear to anyone who is impartial. Hence with the help of Almighty Allah I have proved all our claims. And praise be to Allah.

SOME REMINDERS

First: From the above discussion we have come to know of the views and their answers, so it is not needed to repeat them here.

Second: Without any doubt, it is appropriate and precautionary to mention His Eminence, by his titles even when we are not in gatherings and assemblies and not to mention his promised name so that we may be free from the doubt of opposing an obligatory order; and also it is a sort of respect and honor of Imam (a). Rather this manner is seen in the statements of Imams (a) and their followers.

Third: From the traditional reports mentioned above it is known that one of the blessed names of His Eminence, is Ahmad. Now the question arises whether it is also unlawful to mention this name in gatherings? Or the prohibition is about the well known name of His Eminence, that is Muhammad? The author of Kifayatul Muwahhideen has explained that there is no difference between the two and both are same in prohibition; and he has referred this view to be popular. But there is scope of consideration in this statement since the well-known name is Muhammad and the statement of those who accept that it is prohibited is neither Nass nor the apparent import of naming His Eminence with other names than Muhammad. Rather I don't know of even one scholar who is certain of the prohibition of mentioning this name. But precaution is the best way and the Almighty Allah is the best guide.

Fourth: Does this prohibition also apply to the Kunniyat of His Eminence, which is same as that of his forefather, the Holy Prophet (s)? On the basis of precaution we can say: Yes. But otherwise we can say: No. Because 'Ism' means other than Kunniyat and titles as is found in local parlance. This is the apparent matter and what is mentioned in the tradition of Khizr that he said: Do not call him by his Kunniyat and name. It is not possible to prove it by this only because there is a possibility in it. As is found in the view of the scholars of principles of jurisprudence. The same was the view of Muhaqqiq Noori (r.a.),

may Allah keep his place of repose pure. He has considered the prohibition to be only regarding the name. Though the best way is the way of precaution.

Chapter 3

LOVING HIM

The necessary condition for the performance of this duty is that we fulfill all that which is the requirement for loving him. We all know that loving the Ahle Bayt (a) is obligatory. Affection for them is a part of our faith and a condition for acceptance of our deeds. Many traditions have been recorded for this, but there is special emphasis for the love of Imam Zamana (a). This can be proved from two aspects:

First - Rational Proof: Human nature is designed in such a way that the love for those who care for us goes deep into our hearts. As mentioned in a hadith: The Almighty Allah revealed upon Musa (a): 'Make Me loved among My creatures and make My creatures eligible for My love.' Musa (a) asked Allah how it was possible? He said, 'Invite their attention towards My bounties, gifts, kindness and mercy, so that they begin to love Me.'

In another tradition in Darus Salam quoting from Qisasul Anbiya through his own chain of narrators from the Holy Prophet (s) it is mentioned that he said: Allah, the Mighty and Sublime revealed to Prophet Dawood (a): Love Me and make Me lovable among My creatures. Dawood (a) asked: O my Lord, I love You; but how do I make You lovable among Your creatures? He (Allah) replied: Mention to them My bounties upon them; when you mention them, they will love Me.

In Majalis of Sadooq (r.a.) through his own chain of narrators it is narrated from Ibne Abbas that he said:: The Messenger of Allah (s) said: Love the Almighty Allah from the view of His bounties that He has bestowed upon you and love me for the

sake of the love of Allah, the Mighty and Sublime and love my Ahle Bayt for the sake my love.⁵⁴

As we have often mentioned in every section, that one of the favors of the Imam of the Time (aj) upon us is that all the bounties that we receive from the Almighty Allah are due to the sake of the Imam only. Therefore we are duty bound to acknowledge his right upon us that we should love him. Rather our nature is kneaded of his love.

Second - Textual Proof: Sayyid Muhaddith Bahrani has reported a tradition through Nomani that the Holy Prophet (s) said, "The Almighty Allah revealed on me on the night of Me'raj (ascension): 'O Muhammad! If one of My slaves worships Me so much that he dies in it, but denies the Wilayat of your (Ahle Bayt), I would put him in Hell.' Then He said, 'O Muhammad! Do you want to see your successors whose Wilayat is obligatory upon the people?' 'Yes', I said and I was ordered to stand up. As soon as I moved forward I saw Ali Ibne Abi Talib, Hasan, Husain, Ali Ibne Husain, Muhammad Ibne Ali, Ja'far Ibne Muhammad, Musa Ibne Ja'far, Ali Ibne Musa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali and Hujjat-e-Qaim (a), whose countenance was more brilliant among them. I asked Allah who they were? The Almighty said: These are the Imams (a) and this is Qaim (a), He would make My halaal as halaal and My haraam as haraam. He shall take revenge from My enemies. O Muhammad! You love him because I love those who love him.'"⁵⁵

⁵⁴ *Amali, Shaykh Sadooq, Pg. 219*

⁵⁵ *Ghayat al-Maraam, Pg. 189, Chapter 23, Tr. No. 105*

I say: This tradition lays special emphasis on the love of Imam Zamana (a) even though love of all Imams (a) is Wajib on the people. This is due to the following reasons:

1. Love and recognition of His Eminence cannot be separated from the love and recognition of the other Imams (a), but the converse of this is not true (because it is possible that one may love and recognize the other Imams but that he has no

love and recognition of His Eminence). On the basis of this, if one loves the Imam of the Time (aj) truly and recognizes him, it implies that he has perfect faith. Supporting this point is a tradition mentioned in the 9th volume of Biharul Anwar quoting from Fadail, from Imam Ali Reza (a) from his forefathers from the Messenger of Allah (s) in which he has mentioned the names of the Holy Imam (a), till he said: One who wants to meet the Almighty Allah in a perfect condition of faith and good Islam should have the Wilayat of Hujjat, the Master of the Age, the Awaited one. Thus they are the lamps of darkness and the Imams of guidance and the banners of piety; one who loves them and has their Wilayat; for him I guarantee that the Almighty Allah would admit him in Paradise.⁵⁶

2. Islam's domination over all world religions and Muslims' supremacy over all the peoples will take place at the hands of His Eminence as mentioned in Part Four. In the light of reason and religious texts, it necessitates that we should love His Eminence.

3. As mentioned in some traditional reports, the Imam of the Time (aj) is superior to all the Imams after Amirul Momineen (a) and Imam Hasan and Imam Husain (a) as mentioned by Sayyid Bahrani in Ghayatul Maram in chapter twenty-three quoting from Nomani through his own chain of narrators from Imam Ja'far Sadiq (a) from his forefathers that the Messenger of Allah (s) said: Allah chose Friday from among all the days, the month of Ramadan from among all the months, Shab-eQadr from among all the nights and from the people He chose the prophets, and from the prophets, He chose the messengers and from the messengers He chose me and He chose Ali from me and from him He chose Hasan and Husain and from Husain He chose the successors so that they may keep away the false interpretation of Quran and attention of the ignorants and the ninth of them⁵⁷ is their hidden and apparent and he is their superior most.

Also supporting this point is the import of the statement of Imam Ja'far Sadiq (a) quoted in Biharul Anwar: The Imam was

asked: Has the Qaim taken birth? He replied: No, and if I live upto his time I will spend all my life in his service.

In the chapter of the Letter 'N', in the traditional report of Abbad bin Muhammad Madaini it is mentioned that Imam Ja'far Sadiq (a) said: "I prayed for the effulgence of Aale Muhammad and the foremost of them..." And this matter will also be emphasized in the merits of weeping in separation of Imam Zamana (a).

If it is said: This contradicts that which is mentioned in the 9th volume of Biharul Anwar where it is narrated from Zaid Shahaam that he said: I asked Abi Abdullah Imam Ja'far Sadiq (a): Who is superior, Hasan or Husain? He replied: Indeed, the excellences of the former of us reach to the excellence of the latters of us and the excellence of the lasts of us reaches to the excellence of the formers of us and each has an excellence. I asked: May I be sacrificed on you, please reply to me in more detail. By Allah, I have not asked except to learn from you. He replied: We are from a tree, the Almighty Allah created us from a single essence. Our excellence and knowledge is from the Almighty Allah and we are the trustees of Allah on His creatures and those who call the people to His religion, the veils or veil bearers between Him and His creatures. O Zaid, shall I enlarge upon it further? He replied: Yes, He said: Our creation is one, knowledge one, excellence one and all of us are one for Allah, the Mighty and Sublime. I said: Tell me about your number. He replied: We are twelve persons, same as we were around the Arsh of the Lord at the beginning of our creation. The first of us is Muhammad, the middle of us is Muhammad and the last of us is Muhammad.⁵⁸

⁵⁶ *Biharul Anwar, Vol. 36, Pg. 296, Chapter 41, Tr. No. 125*

⁵⁷ *Ghayat al-Maraam, Pg. 188, Chapter 23, Tr. No. 101*

In reply we will say: There is no contradiction between this tradition and the one that preceded it, because this tradition shows the unity of their essence and that they were created from one Noor and that they are one in knowledge and excellence as other traditional reports are also seen in this regard

and they do not contradict the fact that some of them are superior to others due to some specialties of excellence, like we have traditional reports that vouch for the superiority of Amirul Momineen (a) over all the infallible Imams. And it is one of those matters, the knowledge of which must be left for the Imams and it does not merit us to debate over these topics; the Almighty Allah is all-knowing and one who saves from deviation.

⁵⁸ *Biharul Anwar, Vol. 36, Pg. 399, Chapter 46, Tr. No. 9*

Chapter 4

MAKING HIM POPULAR AMONG THE PEOPLE

The arguments that were applicable for the previous duty are also applicable here. Reason dictates that we propagate the love of one whose love is Wajib and it is the best of deeds. This would be liked by Allah most. That is why the Almighty Allah said to Musa: Make Me loved among My creatures. This clearly proves this fourth duty. There is a tradition in Raudatul Kafi from Imam Sadiq (a): “May Allah have mercy upon the one who makes us loved among the people and does not do anything that would make people inimical to us and hate us. By Allah! If they had conveyed our meaningful sayings verbatim to the people they would have created love and affection in their hearts. And no one could have put any sort of tag on them.” But the fact is that a person hears one thing and adds ten more from his own side.⁵⁹

In Majaalis, Imam Sadiq (a) is quoted to have said, “May Allah have mercy on one who turns the love and affection of the people towards us and he speaks about those whom they know. And he leaves those who deny.”⁶⁰

⁵⁹ *Raudatul Kafi; Pg. 229, Tr. No. 293*

⁶⁰ *Amali, Pg. 61*

Chapter 5

AWAITING HIS PEAPPEARANCE

Our discussion on the duty for awaiting for the reappearance of Imam Zamana (a) consists of a number of arguments and for each argument there are numerous supporting traditions. We have divided this topic into following:

Excellence of awaiting and the reward of the awaiter and the awaiting of the Holy Prophet (s) and the Imams regarding this:

Sufficient as an example is the statement of Imam Sajjad (a) in his supplication on the day of Arafah, in which he has prayed for those who await for the reappearance of Imam Mahdi (a); after which he prayed for Imam Mahdi (a) also. In addition to this, there are many traditions that prove the excellence of Intezar.

1. There is a tradition of Imam Sadiq (a) in Kamaluddin: "One of you who dies awaiting for Imam Mahdi (a) dies as if he was with him in his tent."⁶¹

2. It is narrated from Abul Hasan Imam Reza (a) that he said: "How good is patience and awaiting for the reappearance! Have you not heard Allah, the Mighty and Sublime say?

***And watch, surely I too am watching with you.⁶²
Wait then, I too with you will be of those who wait.⁶³
Thus you must be patient because there is deliverance
after despair and those before you were more patient
than you.***⁶⁴

3. In Basairud Darajat it is narrated through the author's own chain of narrators from His Eminence, Imam Abu Abdullah Sadiq (a) that he said: Amirul Momineen (a) was traveling to Siffeen, and in order to cross the river Euphrates he reached a mountain near the Siffeen area when it was the time for Maghrib prayer. He waited for some moments and then performed the Wudhu and recited the Azaan. When he concluded the Azaan the mountain split and a white head and a face emerged from the mountain and said: Peace be on you, O Amirul Momineen and the mercy and blessings of the Almighty Allah. Welcome, O successor of the Holy Prophet (s) and the leader of the bright faced ones. And the most valuable thing that has reached the people. O one who has achieved the divine rewards of the Siddiqeen! O chief of the successors! Amirul Momineen (a) said: Peace be on you too, O my brother

Shamoon, the successor of Isa bin Maryam, the holy spirit, how are you? He replied: I am fine, may Allah have mercy on you. I am awaiting for His Eminence, the spirit of Allah who will come down from the sky, and I don't know of anyone who has undergone such hardships in the way of Allah as you have and one who would be eligible for more divine rewards tomorrow [in Qiyamat] and one having the most exalted status except you...⁶⁵

⁶¹ *Kamaluddin, Vol. 2, Pg. 644, Chapter 55, Tr. No. 1*

⁶² *Surah Hud 11:93*

⁶³ *Surah Araaf 7:71*

⁶⁴ *Kamaluddin, Vol. 2, Pg. 645, Chapter 55, Tr. No. 5*

I say: The aspect of presenting this traditional report is that it shows that His Eminence, Shamoon is awaiting for this reappearance.

And indeed to emulate the holy personalities and to follow them is something that the Almighty Allah likes very much and in addition to all that has been recorded about the excellence of Intezar (awaiting).

4. In Kamaluddin, it is narrated from Abi Abdullah Imam Sadiq (a) from his forefathers from Amirul Momineen (a) that he said: "One who awaits for the reappearance of our Qaim is like one who rolls in his blood in the path of Allah."⁶⁶

5. It is also narrated from Imam Sadiq (a) that he said: "Fortunate are the Shias of our Qaim who during the period of his occultation wait for his reappearance and who obey him during the period of his reappearance. They are Awliya of Allah for whom there shall be neither fear nor grief."⁶⁷

6. It is narrated from Imam Sajjad (a) that he said: "Awaiting for the reappearance is the best worship act."⁶⁸

7. It is narrated that Abi Khalid Kabuli said: "I came to my master, Ali bin Husain Zainul Abideen (a) and said: O son of Allah's Messenger, tell me about those personalities whose

obedience and love Allah has made incumbent on His servants and that after the Messenger of Allah (s) they should follow them. The Imam said: O Kankar, The ones whom Allah has made as Ulil Amr (vested with authority) are Amirul Momineen Ali Ibne Abi Talib (a) and after him, Imam Hasan (a), then Imam Husain (a), sons of Ali Ibne Abi Talib (a) till this position came to me. After that the Imam fell silent. I said: My chief, it is narrated from Amirul Momineen (a) that the earth shall never be devoid of Proof of Allah, the Mighty and Sublime upon His creatures. So who is the Imam and Divine Proof after you? He replied: My son, Muhammad and in Taurat his name is Baqir (splitter) and he will expound knowledge. He will be the Divine Proof after me. And after him his son, Ja'far who will be famous among the folks of the heavens as Sadiq. I said: My chief, why is he named Sadiq (truthful) while all of you are truthful? He replied: My father narrated to me from his father that the Messenger of Allah (s) said: When my great grandson, Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a) is born, name him Sadiq. One of his fifth descendants will be named Ja'far, who will falsely claim Imamate and attribute falsehood to the Almighty Allah. He would be Ja'far Kazzab in the view of Allah. He will claim something he is not worthy of. He will oppose his father and be jealous of his brother. Taking undue advantage of the occultation of Divine Proof he will try to expose the secret of Allah. After that Imam Ali Ibne Husain (a) cried much and then said: "As if I can see Ja'far Kazzab helping the tyrant of the time to search for the Wali of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim, he will become the executor of his father's estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he usurps it wrongfully." Abu Khalid says: I said: O son of Allah's Messenger, is it a prediction? He replied: No, rather by Allah, it is written in the book in our possession that mentions the calamities that shall befall us after the Messenger of Allah (s). Abu Khalid says: I asked: O son of Allah's Messenger, what will happen after that? He replied: After that there will be a long occultation of the Wali of Allah and the twelfth successor of the Messenger of Allah (s). O Abu Khalid, during this period of occultation, those who believe in his Imamate and who await for

his reappearance, they shall be better than the people of all times because Allah, the Mighty and Sublime would bestow them intelligence, understanding and recognition and for them occultation would be same as presence. Their status shall be like that of the holy warriors who fought under the command of the Messenger of Allah (s). It is they who are sincere and our true Shias. They shall call the people to the religion of Allah openly and secretly.⁶⁹

⁶⁵ Basairud Darajaat, Pg. 280, Tr. No. 16

⁶⁶ Kamaluddin, Vol. 2, Pg. 645, Chapter 55, Tr. No. 6

⁶⁷ Kamaluddin, Vol. 2, Pg. 357, Chapter 33, Tr. No. 54

⁶⁸ Kamaluddin, Vol. 1, Pg. 320, Chapter 31, Tr. No. 2

8. In the Ghaibah of Shaykh Tusi it is narrated from Ghaibah of Fadl bin Shazan through the author's own chain of narrators from Mufaddal bin Umar that he said: We discussed His Eminence, Qaim (a) and about one of our co-religionists who dies awaiting for him. He Abu Abdullah Imam Sadiq (a) said: When the Qaim arises, they will come to the believer in the grave and he would be told: Indeed, your master has reappeared, so if you want you can join him and if you want you can remain in the honor given to you by Allah.⁷⁰

9. In Kamaluddin, the author has narrated through his own chain of narrators that: Saqr bin Abi Dulf said: I heard Aba Ja'far Muhammad bin Ali ar-Reza (a) say: "The Imam after me is my son, Ali. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. Then the Imam fell silent. Then he said: The Imam after him will be his son, Hasan. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. After this Imam (a) became silent. The narrator asked: 'O son of Allah's Messenger, who will be the Imam after Hasan?' Imam (a) started weeping profusely and said: 'After him, his son Qaim (aj) will be the Imam'. He will be in Ghaibat and pious and sincere people will await his reappearance while those in doubt will deny him and will ridicule his remembrance (Zikr). Those who

will hasten will be destroyed and those who submit will be successful.”⁷¹

10. It is narrated from Ali bin Mahziyar that he said: I wrote to Abil Hasan of Askar (Imam Hadi a.s.) and asked him about the reappearance. In reply he wrote: “When your Imam disappears from the land of the oppressors you must await for the reappearance.”

11. In Usool Kafi it is narrated from Abu Baseer that he said: I asked His Eminence, Imam Ja’far Sadiq (a): May I be sacrificed on you, when will the reappearance be? He replied: O Abu Baseer, you are also of those who desire the world. One who knows this matter, for him is Faraj because of his awaiting.⁷²

⁶⁹ *Kamaluddin, Vol. 1, Pg. 319*

⁷⁰ *Al-Ghaibah, Pg. 276*

⁷¹ *Kamaluddin, Vol. 2, Pg. 378, Chapter 36, Tr. No. 3*

⁷² *Usool Kafi, Vol. 1 Pg. 371*

I say: Apparently, since ‘Faraj’ means to support the Imam and fight Jihad alongside him, Imam Sadiq (a) has said that this aim is achieved for the Shias because they are the awaiters of Faraj and he pointed out that it is necessary and appropriate that by Faraj he implies this great matter and not achieving of selfish desires and carnal pleasures – as most people are having this behavior – and that which supports this would be mentioned in Issue Four.

12. In Biharul Anwar it is narrated from Amirul Momineen (a) that he said: Await for the reappearance and do not despair of the mercy of Allah, indeed the deed liked best by Allah, the Mighty and Sublime is to await for the reappearance.⁷³

13. It is also narrated from His Eminence, that he said: One who acts on our command will tomorrow [in Qiyamat] be with us in Khazeeratul Quds [loftiest station in Paradise] and one who awaits for our kingdom is like one who rolls in his blood on the path of Allah.⁷⁴

14. It is narrated from Faid bin al-Mukhtar from His Eminence, Abi Abdullah Imam Sadiq (a) that he said: Whoever from among you dies waiting for reappearance is like one who has been with His Eminence, the Qaim (a) in his tent. Then he paused for a moment and then said: Rather he is like one who fights in the service of His Eminence. Then he said: By Allah, he is like one who is martyred in the company of the Holy Prophet (s).⁷⁵

15. His Eminence, Abi Abdullah Imam Sadiq (a) narrates from his forefathers from Amirul Momineen (a) that he said: The best worship act for a person is to await for the Faraj (relief) from the Almighty Allah.

16. In Kafi, it is narrated through correct chain of narrators from Abdullah bin Mughira that he said: Muhammad bin Abdullah asked His Eminence, Imam Ali Reza (a) and I heard that he said: My father narrated to me from his family from his forefathers that a man asked an Imam: There is a place of Rabat in my area which is known as Qazwin and there is an enemy who calls it Dailam, is Jihad or Rabat obligatory on us? His Eminence replied: It is obligatory on you to perform the Hajj of this House (Holy Kaaba). The questioner repeated his question. His Eminence again said: It is obligatory on you to perform the Hajj of this House. Is one of you not satisfied that he remains in his house and that he should spend on his family from his labor wait for our matter? Thus if he lives till that time he would be like one has participated in the Battle of Badr alongside the Messenger of Allah (s) and if he dies awaiting for our kingdom, he would be like one who is present with our Qaim (aj) in his tent - and he joined his two fingers - and I don't say that they are like these two fingers (one of which is bigger than the other). Abu Hasan Imam Ali Reza (a) said: It is right.⁷⁶

I say: This traditional report does not contradict those reports which state that Marabata is recommended even in the period of occultation, because apparently the questioner was asking about the reward of Marabata and Jihad, then Imam (a) mentioned Hajj and awaiting, which implied that the reward of

Jihad, Rabat and Hajj, all would be given to him, while if he performs only Marabata he will not get the reward of Hajj. That which supports this matter is what the Imam said: It is obligatory on you to perform the Hajj of this House. And he didn't say: Don't perform Marabata or that it is not allowed, or that it is not permissible etc. and the Almighty Allah knows best.⁷⁷

⁷³ *Biharul Anwar, Vol. 52, Pg. 123, Chapter 22, Tr. No. 7*

⁷⁴ *Biharul Anwar, Vol. 52, Pg. 123, Chapter 22, Tr. No. 7*

⁷⁵ *Biharul Anwar, Vol. 52, Pg. 126 Tr. No. 18*

⁷⁶ *Furu Kafi, Vol. 5, Pg. 22, Tr. No. 2*

17. In Tafseer Nomani, it is narrated from Amirul Momineen (a) that he said: The Messenger of Allah (s) said: O Abul Hasan, it befits the Almighty to send the deviated people to Paradise, by which he meant: Those who during the time of mischief stand up in following an Imam whose location is secret and who is unseen by the people. Thus they accept his Imamate and remain attached to him and await for his reappearance. They are so certain that no doubt comes to them. They are patient and submissive and they are lost only because they have not seen their Imam. That which supports this is the saying that the Almighty Allah hides the eye of the sun, which he has appointed as a sign of prayer time, from the people. He gives them more time to pray, till they come to know that the sun has set. In the same way is the person who is awaiting for the advent of Imam (a), as he has accepted his Imamate and all the duties are obligatory on him he accepts with all his penalties. And he does not consider them beyond the scope of duties. Thus he is patient and the Ghaibat of the Imam will not harm his faith.⁷⁸

18. In Kamaluddin, it is narrated from Muhammad bin No-man that he said: Abi Abdullah (a) said to me: "The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah

disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment.”⁷⁹

19. It is narrated from Imam Ja’far Sadiq (a) regarding the following verse:

Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen.⁸⁰

That he said: ‘Those who guard against evil’ are the Shias of Ali (a) and ‘unseen’ is the unseen Hujjat and that which proves this is the statement of Allah, the Mighty and Sublime:

And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait.⁸¹

20. In Usool Kafi, through the author’s own chain of narrators it is narrated from Abu Ja’far Imam Muhammad Baqir (a) that he said: He has not suffered any loss, one who dies waiting for our kingdom; he does not die in the tent of His Eminence, Mahdi (a) with his soldiers.⁸²

⁷⁷ *Perhaps the Imam meant that Jihad is not lawful except with the Imam’s permission, and this depends on reappearance of the Imam.*

⁷⁸ *Kamaluddin, Vol. 2, Pg. 339, Chapter 33, Tr. No. 17*

⁷⁹ *Kamaluddin, Vol. 2, Pg. 340, Chapter 33, Tr. No. 20*

⁸⁰ *Surah Baqarah 2:1-2 81 Surah Yunus 10:20*

21. In the tradition of Ammar Sabati, which we shall mention later, Insha Allah, it is mentioned that Abu Abdullah Imam Sadiq (a) said: Indeed, by Allah, O Ammar, none of you dies on our Wilayat (waiting for the reappearance) but that he is rewarded by Allah with reward equal to many of the martyrs of Badr and Uhad; thus congratulations to you.⁸³

22. In the same book, it is narrated from Abu Ja'far Imam Muhammad Baqir (a) that he said in a tradition: And know that one who awaits for the reappearance earns the reward of one who fasts in the days and prays all nights. Thus one who lives till the time of the advent of our Qaim and joins his forces, and eliminates his enemies, earns the reward of twenty martyrs; one who is martyred in the company of our Qaim, earns the reward of twenty-five martyrs.⁸⁴

23. In Majmaul Bayan, it is narrated from Harith bin Mughaira that he said: I was in the company of Abu Ja'far Imam Muhammad Baqir (a) when he said: One who recognizes this matter and awaits for it considering it good, is like one who by Allah, fights Jihad alongside the Qaim of Aale Muhammad (a). Then he said: Rather, by Allah, one who fights Jihad in the service of the Messenger of Allah (s). Then he said the third time: By Allah, he is like one who is martyred in the tent of the Messenger of Allah (s).⁸⁵

24. In Tafseer Burhan, it is narrated from Hasan bin Hamza from his father Abu Hamza [Thumali] that he said: I asked Abi Abdullah Imam Ja'far Sadiq (a): May I be sacrificed on you, I have reached old age, my bones have gone weak and my death has come near and I fear that I would die before the coming of your kingdom. The Imam said: O Abu Hamza, one who brings faith in us and testifies to our sayings, and sits in anticipation of our rule, is like one who is killed under the banner of the Qaim (a)' rather by Allah, he is like one who is martyred under the banner of the Messenger of Allah (s).⁸⁶

25. In Kamaluddin, it is narrated from, Mufaddal bin Umar that he said: I heard as-Sadiq Ja'far bin Muhammad say: "One who dies awaiting for the reappearance is like one who is with the Qaim in his tent, rather he is like one who fights the holy war under the command of the Messenger of Allah (s)."⁸⁷

26. In Tafseer Burhan, through the author's own chain of narrators it is narrated from Masad that he said: I was in the company of Imam Ja'far Sadiq (a) when a very old man taking

the support of a walking stick, came there, saluted and Imam Ja'far Sadiq (a) replied to him. The man said: O son of Allah's Messenger, give me your hand so that I may kiss it. So His Eminence gave his hand and he kissed it, then he began to weep. His Eminence, Sadiq (a) asked: O elderly man, why do you weep? He replied: May I be sacrificed on you, O son of Allah's Messenger, I have waited a hundred years for the advent of your Qaim, saying it would be this month, this year even though I have reached old age and my bones have weakened and my death has come near and I have not yet seen that which I hope for you. I have seen you all being killed and rendered homeless while your enemies scaled heights of power, so why should I not weep?

⁸² *Usool Kafi, Vol. 1 Pg. 372, Tr. No. 6*

⁸³ *Usool Kafi, Vol. 1 Pg. 334, Tr. No. 2*

⁸⁴ *Usool Kafi, Vol. 2 Pg. 222, Tr. No. 4*

⁸⁵ *Majma al-Bayan, Vol. 9, Pg. 238*

⁸⁶ *Al-Burhan; Sayyid Hashim Bahrani; Vol. 4, Pg. 293*

⁸⁷ *Kamaluddin, Vol. 2, Pg. 338, Tr. No. 11*

The eyes of His Eminence, Imam Ja'far Sadiq (a) filled with tears and he said: O elderly one, if Allah keeps you alive till you see our Qaim, you will have a great status and if your death comes, on Judgment Day you will be raised with important trusts of Muhammad (s) and we are his important trusts as indeed His Eminence said: I leave behind among you two weighty things, so remain attached to them and you will never go astray, they are the book of Allah and my progeny my Ahle Bayt. The elderly man said: Now that I have heard this report I have got peace of mind. Then the Imam Sadiq (a) said: O elderly one, know that our Qaim will be born from the loins of Hasan Askari and Hasan will be born to Ali and Ali from Muhammad, and Muhammad from Ali and Ali from my son, Musa and Musa is my son; we are twelve and all of us are pure and infallible...⁸⁸

27. In Rauda Kafi, it is narrated through the author's own chain of narrators from Ishaq bin Ammar that he said: Narrated to me one of our associates from Hakam bin Utaibah that

he said: When I was in the company of Imam Abu Ja'far Baqir (a) the house was full of people; at that time an old man arrived supporting himself with a walking stick and standing at the door said: Peace be on you, O son of Allah's Messenger and the mercy and blessings of Allah. Then he fell silent. He Abu Ja'far Imam Baqir (a) said: And peace be on you and the mercy and blessings of Allah. Then the old man faced the audience and said: Peace be on you all. They all replied to his salutation. The man turned to Abu Ja'far Baqir (a) and said: O son of Allah's Messenger, may I be sacrificed on you, allow me a place near you because I love you and love those who love you. By Allah, My love for you and for those who love you is not for material benefits. I am inimical to your enemies and aloof from them. By Allah, my enmity of them and aloofness from them is not due to personal hatred between us. By Allah, I follow your commands and prohibition and anticipate your rule. So tell me, may I be sacrificed on you, how do you think my end would be? His Eminence, Imam Baqir (a) said: To me. To me! And he made the old man sit on his side. Then he said: O elderly one, a man also came to my father Ali bin Husain (a) and posed a question like you. My father told him: If you die you will go and meet the Messenger of Allah (s), Ali, Hasan, Husain and Ali bin Husain and your heart will be cooled and your eye will be refreshed and you will see salvation with the two scribe angels before you when the time of your death comes - and he pointed to his throat - and if you remain alive you will see what will refresh your eyes and you will be with us in the lofty Paradise. The man asked: How do you say that, O Abu Ja'far? His Eminence, Baqir (a) repeated his statement. The old man said: Allah is the greatest, O Abu Ja'far, if I die I will go and meet the Messenger of Allah (s), Ali, Hasan, Husain and Ali bin Husain and my heart will be cooled and my eye will be refreshed and I will see salvation with the two scribe angels welcoming me when my life comes here - and he pointed to his throat - and if I remain alive I will see what will refresh my eyes and I will be with you in the lofty Paradise. Then the old man wept and wailed much and fell to the ground. Seeing him in this condition, all the people present there also began to weep. Imam Muhammad Baqir (a) wiped off his tears; he raised his head and said: O son of Allah's Messenger, give me your hand, may I

be sacrificed on you. The Imam gave his hand. He kissed the Imam's hand and put it to his eyes and face; then he moved the cloth from his stomach and chest and rubbed it there also. Then he arose and said: Peace be on you. Imam Muhammad Baqir (a) looked at him and he departed from there. The Imam addressed the audience and said: One who likes to look at an inmate of Paradise should look at this man. Hakam bin Utaibah said: I have not seen so much weeping and wailing in any gathering as I saw in that gathering.⁸⁹

⁸⁸ *Biharul Anwar, Vol. 36, Pg. 408, Tr. No. 17; Kifayatul Athar, Pg. 35*

Awaiting for the reappearance of Imam Mahdi (a) is obligatory for all:

A tradition of Al-Kafi narrated from Ismail Jofi is sufficient to prove this point. Imam (a) said to a person who came to him with a piece of paper, "This is letter of a debater who has posed a question to the correct faith." The newcomer said, "May Allah have mercy on you, you guessed correctly." Imam (a) said, "Confess to the creed that there is no deity except Allah, and that Muhammad is His slave and His Messenger. And testify to the veracity of all that is revealed by Allah. Imbibe the Wilayat of our household, have enmity towards our enemies, submit to our command, cultivate piety and humility and await for our Qaim. There is a great kingdom in our fate. When Allah wills He will establish it."⁹⁰

In the same book it is narrated from Abul Jarood that he said: I asked Abu Ja'far Baqir (a): O son of Allah's Messenger, do you know my devotion and love towards yourself? He replied: Yes. I said: I have asked you about some thing, so please reply to me, because I am blind and I walk very less and I cannot come to meet you whenever I like. The Imam said: Repeat your question. I said: Tell me about your faith so that I may also follow it. Imam Muhammad Baqir (a) said: Though you have asked in short, the question is very important. By Allah, I will tell you about the faith of my forefathers and me; it is: To testify that there is no one worthy of worship, except the Almighty Allah and that Muhammad is the Messenger of Allah and to accept all that has come from Allah, and to believe in our Wilayat and to be aloof from our enemies and to accept our command and to await for our Qaim and to do what we command and keep away from that which we prohibit.⁹¹

In Ghaibat Nomani it is narrated through the author's own chain of narrators from Abu Baseer that he related from Imam Sadiq (a) that he said: "Shall I not tell you that which Allah does not accept any deed from the people except with it? The narrator said, "Yes, please do." He said: "Witnessing that there is no god but Allah and Muhammad is the messenger of Allah, submitting to the orders of Allah, believing in the guardianship

of the infallible imams, submitting to them especially, and disavowing their enemies, piety, sincerity of faith and waiting for al-Qaim (a). There will be a state for us, Ahle Bayt. Allah achieves that when He wills. Whoever likes to be one of al-Qaim's companions has to wait while being pious and acting morally. If that one dies before the advent of al-Qaim (a), he will be rewarded as if he has accompanied al-Qaim (a). Try your best (in being pious) and wait. How lucky you are, O you the mercified group!"⁹²

I say: It is possible that the words, "to them especially" are the Imam's and it is also possible that they are Abu Baseer's. And since it implies such a Wilayat that one should consider the Imam as his leader in all matters and that it is obligatory to follow him in all instances, His Eminence said: Wilayat is obligatory of one whom Allah has specially bestowed with Imamate and infallibility and not all who are related to the Holy Prophet (s). In the same way it is obligatory to be inimical to the enemies of Imam (a) even though they be from the progeny of the Messenger of Allah (s) or others.

⁸⁹ *Raudatul Kafi; Pg. 76, Tr. No. 30*

⁹⁰ *Usool Kafi, Vol. 2, Pg. 22, Tr. No. 13*

⁹¹ *Usool Kafi, Vol. 2, Pg. 21, Tr. No. 10*

⁹² *Ghaibat Nomani, Pg. 133*

That which proves that awaiting for the reappearance is an obligatory duty, is the traditional report that Shaykh Sadooq has mentioned in Kamaluddin through his own chain of narrators from Abdul Azeem Hasani that he said: I came to my chief, Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain Ibne Ali Ibne Abi Talib (a) and wanted to ask him regarding the Qaim, that whether he is the Mahdi or someone else. The Imam began the conversation and said: "O Abal Qasim, the Qaim is from us and he is the Mahdi. It is obligatory to wait for him in his occultation and to obey him in his appearance. He is the third from my descendants..."⁹³

In the same book, through two chains of narrators, it is narrated from Abi Abdullah Imam Sadiq (a) that he said: "The

most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. These doubts will reign supreme over the hearts of evil ones.”[1]

The Real Meaning of Intezar:

Awaiting is a psychological condition of the person who is waiting for someone. The opposite of Intezar is usually expressed as despair etc. Thus the more hopeful you are for the arrival of a particular person, the more particular you shall be in making arrangements to receive him. And as the time of his arrival nears, you become more expectant and eager for him. So much so, that one ultimately starts spending sleepless nights. The more a person is attached to the one whom he is expecting, the more severe and painful his wait shall be. Therefore those who are waiting for their Imam (a) their waiting is proportionate to their love for him.

On the basis of this a believer who awaits for the reappearance of our master, the more difficult is the Intezar, the more he will try to practice piety and train his self, give up the bad traits so that he may be rewarded with seeing the Imam of the Time (aj). Therefore the Holy Imam (a) have emphasized this matter in many traditions. Rather the traditional report of Abu Baseer says that you can achieve the status of true Intezar only if you are pious and keep away from sins. Thus Imam Ja'far Sadiq (a) said: One who wants to be a companion of the Qaim, should await for him and in the condition of awaiting, he should be pious and perform righteous deeds; in case he dies and the Qaim reappears after that, his reward is same as that of one who lives till the time of His Eminence.

⁹³ *Kamaluddin, Vol. 2, Pg. 377, Chapter 36, Tr. No. 1*

And without any doubt as difficult is the Intezar, as much its practitioner will be rewarded by Allah, the Mighty and Sublime. May the Almighty Allah make us sincere awaiters of our master, the leader of the time (aj).

Is the intention of seeking Allah's nearness a necessary condition for Intezar?

The reply to this question is based on two prefaces:

First Preface: Divine commands are of three types:

One: Acts of worship where we know that intention of seeking Allah's proximity is necessary, e.g. Prayers.

Two: The action which is not a direct act of worship. Like the cleaning of ones dress from Najasat (impurity). Here our intention is just to complete a particular job.

Three: Some acts about whom it is not known whether they are to be included in worship acts for Allah. In the first two types the command is crystal clear and as for the last type, if a person performs that particular act with the intention of seeking Allah's nearness he would be rewarded for it and if he performs it without the said intention he will not qualify for any rewards. However, he shall not be liable for any punishment either. And the difference between these lawful acts, which one can perform with the intention of Allah, is that here an absolute command is related to it. Whereas in case of permissible acts there is no absolute command for them. Since the obligation is that they are lawful, rather, from this aspect the command with relation to them is clear, that they are with relation to a obligatory command.

Second Preface: To follow any command with the intention of Allah's obedience, whatever may be the cause. That is, for the love of Allah, for thanking Allah, for obtaining His nearness, desire for divine rewards, fear of divine chastisement. As there are various grades of this;⁹⁴ each is higher than the other and each has its own method. And the condition of intention is must for all as mentioned in the following verse of Quran:

Therefore serve Allah, being sincere to Him in obedience.⁹⁵

Among the authentic traditions in this regard is one quoted in Usool Kafi from Imam Zainul Abideen (a) that he said: No deed is correct without an intention.⁹⁶ And also, in Wasail, through the author's own chain of narrators it is narrated from Imam Musa Kazim (a) from his forefathers from the Messenger of Allah (s) that he said: Indeed, deeds are related to intentions and each will get according to his intention. One who participated in a battle for the sake of getting divine rewards

⁹⁴ *Surah Isra 17:2*

⁹⁵ *Surah Zumar 39:2*

⁹⁶ *Usool Kafi, Vol. 2, Pg. 84, Chapter of Niyyat, Tr. No. 1*

will be rewarded by Allah, the Mighty and Sublime and one who goes for getting booty will get only that.⁹⁷

In the same book it is narrated from Imam Ja'far Sadiq (a) that he said: Allah, the Mighty and Sublime said: I am the best partner. If one performs a deed taking a partner other than Me, I won't accept it, except from one who does it solely for Me.⁹⁸

Other traditions on the subject have also been collected by the scholars of traditions - may Allah have mercy on them. Now that you have understood this, you should also know that, that which is nearest to the view is that the awaiting that has been ordered in traditional reports is of three types as follows:

First: It is that the awaiter means one who obeys the Almighty Allah whether his aim is obedience, hope or anticipation of reward that is promised in traditions or some other motive.

Second: That his motive in awaiting is to obey a command so that he may be rewarded in material way or in the hereafter, however the aim of reward is secondary and subservient to the aim of obedience. (it means that the actual aim in Intezar is obedience and following it the aim is for rewards). These two types enable one to obtain all rewards that are mentioned in traditional reports and it is appropriate that a believer

should choose the first type which is the best of all that we have explained.

Third: It is that Intezar could imply eligibility for reward and spiritual or worldly benefits from the aspect that he knows that he would have the necessities of life, a long life span, a wide sustenance and many bounties and not have any grief and sorrow in the period of reappearance of the Imam of the Time (aj) because he only wanted this and didn't have obedience of the Almighty Allah in view.

Fourth: The converse of type two (that is he only aimed to get the reward for awaiting and always did not want to obey the command of Almighty Allah).

The apparent meaning is that he will not get the two types of eligibility of reward that is promised in these traditions, because eligibility is the reward of worship and is related to the aim of obedience as you have seen in the explanation of the traditional report. And the supposition is that the command should not change with aim of servitude, thus awaiting for him will not be worship. And just as he will not become eligible for reward in the same way he will also not be eligible for punishment, because I don't know if the exigency of awaiting is found only in doing it with the intention of proximity, rather the apparent study of traditional reports shows that it denotes not being despaired of the Imam's advent. Therefore Amirul Momin-een (a) in a tradition that we quoted in the first point said: "Be an awaiter of the Faraj and do not despair of divine mercy..." and the apparent import of Imam's statement, "do not despair", is explanation of first stage of Intezar. This is also indicated in the saying of Imam Ja'far Sadiq (a) to Abu Baseer that, "O Abu Baseer, are you of

⁹⁷ *Wasailush Shia, Vol. 1, Pg. 34, Tr. No. 10*

⁹⁸ *Wasailush Shia, Vol. 1, Pg. 44, Chapter 8, Tr. No. 9*

those who want the world...and in this way he has objected to him and meant to ask if he was such that he wanted worldly benefits from Intezar? It shows that if one is doing Intezar for

gaining only worldly benefits, it is not deserving of punishment. This matter can also be compared to many deeds, like visiting a believer, visiting a sick person, attending a funeral, fulfilling the needs of brother in faith etc. all of them are such that if a person performs them not with intention of servitude to the Almighty, he would be deserving of punishment. Thus the eligibility of all of them is related to the intention of servitude. So think upon this.

If it is said: It is possible to think that the aim of proximity is obligatory in Intezar, and its opposite is illegal, as mentioned in a tradition in Tohafful Uqool, in which Imam Ja'far Sadiq (a) has said to Mufaddal bin Umar: People are of three types with regard to us: A group is having love for us and is awaiting for the reappearance of our Qaim as long as they enjoy their world and they say it and they learn our statements by heart and they are deficient in keeping up with our character; these the ones that the Almighty Allah will gather towards the Fire...

I will say: This is a quality of the hypocrites to verbally express loyalty to the family of infallibility and deny it from the heart. That is the meaning of the Imam's words: "and they say it" as is clear. On the basis of this the implication is that: These people are hypocrites and only verbally express our love so that when the Qaim arises they can get their worldly benefits although their actions do not match their words and this proves that they are hypocrites. And their final destination is Hell. It is the same people who are mentioned in traditional reports that regarding them His Eminence, the Qaim will order that they be eliminated while they would be standing on one side, and Allah knows best.

Intezar is the opposite of despair or hopelessness.

Hopelessness is of two types:

Type One: To be absolutely hopeless of the reappearance of Hazrat Qaim (a) is definitely haraam. The belief in the reappearance of Imam (a) is a necessity of Shia Imamiya faith. Rather there is a great possibility that it is a fundamental of Islam because traditional reports regarding this matter have come down from the Holy Prophet (s) to the extent of Tawatur, through Shia as well as Sunni channels. Rather the Sunni scholars are unanimous on this point and they only differ regarding the fact whether the Mahdi has taken birth already or he will be born in the future. On the basis of this, complete denial of the Mahdi will tantamount to denial of the Holy Prophet (s). That which proves this is the statement of Ibne Abil Hadid that Allamah Majlisi has quoted in Biharul Anwar that he said: All Muslim denominations agree that the world and religious laws will not end but after the advent of Mahdi (a).⁹⁹

Type Two: Hopelessness from the advent of the Qaim (a) in the appointed period due to some notions; like one says: His Eminence, the Qaim (a) will not reappear for another 50 years and the requirement of this notion is not to await for the reappearance for another 50 years, whereas

⁹⁹ *Biharul Anwar, Vol. 51, Pg. 114, Tr. No. 10*

according to traditions we are supposed to await for the reappearance, day and night. Thus this type of hopelessness is also unlawful because apparent command is obligatory and omitting an obligatory thing is Haraam.

As for traditions that prove this matter, we have mentioned some of them above and also the traditional report of Hammad bin Uthman in Iqbal, quoting from Imam Ja'far Sadiq (a) that he said: Await for reappearance of your master, day and night, as the Almighty Allah is doing something every day and one work does not prevent Him from doing another, as we mentioned in Part Six.¹⁰⁰

Also in Biharul Anwar it is narrated from Mufaddal bin Umar from Imam Ja'far Sadiq (a) that he said: The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him...¹⁰¹

For example: In the same way it is mentioned in Biharul Anwar quoting from Qummi from his father from Muhammad bin Fudail from his father from Imam Muhammad Baqir (a) that he asked the Imam: May I be sacrificed on you, thus when would this happen? Imam (a) replied: We have not been informed about any fixed time for this. But you should know that when we tell you something and that is fulfilled, you should say: Allah and His Messenger told the truth. And if that is not fulfilled, you should still say: Allah and His Messenger told the truth. In this way you will be rewarded twice. Then he said: But when hunger and poverty increases and people will deny each other, at that time you should await for the reappearance day and night. The narrator asked: What does, "people will deny each other" means? The Imam said: When a person approaches other the former will not meet him cheerfully, like he used to do previously and neither would he talk to him with the same courtesy as he used to do before.¹⁰²

I say: The implication of 'waiting for reappearance day and night' means that at any possible moment the promised reappearance of the Imam may happen. Therefore it is necessary to continue to wait as without any doubt the Imam can appear on any day in any year by the order of the Almighty Allah, therefore it is obligatory on all to be in anticipation of the Imam's reappearance.

For example according to traditional reports it is prohibited to fix a time for reappearance and we would quote them from this aspect only, because the demand of negating the reappearance in a particular time frame of years and months is itself an act of fixing the time. By the passing of the same time period

and it is haraam in view of the sayings of the Imam. And that which supports this are different types of traditions related from the Holy Imams (a).

For example: There are traditions that prove that the time of reappearance of His Eminence (a) is among the tentative matters, and it is possible that it may be sooner or later, depending on the exigency of the Almighty Allah as our master, Imam Ja'far Sadiq (a) has mentioned in a tradition to Hammad bin Uthman that we have narrated above and other traditional reports mentioned above also prove the same.

¹⁰⁰ *Iqbal, Pg. 201*

¹⁰¹ *Biharul Anwar, Vol. 52, Pg. 145, Tr. No. 67*

¹⁰² *Biharul Anwar, Vol. 52, Pg. 185, Signs of Reappearance, Tr. No. 9*

For example: There are traditions which advise armed readiness and Marabata all the time since if one follows these instructions he can never be hopeless of reappearance as mentioned in other traditional reports.

For example: That which is mentioned through the author's own chain of narrators in Usool Kafi, that Yaqteen tells his son, Ali bin Yaqteen: How is it that, that which was told regarding our kingdom (Bani Abbas) has been fulfilled, and that which was mentioned about your true kingdom has not been fulfilled? Ali said: What had been said to you and what had been said to us were from the same source but the time of your matter came and it occurred as it had been said to you whereas the time of our matter did not come yet so we justified that by hopes and wishes. If it was said to us that this matter would occur after two hundred or three hundred years, our hearts would be hard and then most people would apostize but they said to us that it would be so near in order to attract the hearts of people and to make them feel that deliverance was about to come.¹⁰³

In Biharul Anwar quoting from Ghaibat Nomani and Ghaibat Tusi a similar type of report is mentioned,¹⁰⁴ and in Ilalush

Sharai, through the author's own chain of narrators it is narrated from Ali bin Yaqteen that: I asked Imam Musa Kazim (a): How is it that the prophecies regarding you have not been fulfilled while all the prophecies regarding your enemies have been fulfilled? He replied: What was prophesied regarding our enemies was true, thus what was mentioned was fulfilled; but since you were eager for it, it has been mentioned to you.

Also, in Ghaibat Nomani it is narrated from Abu Marhaf that Imam Ja'far Sadiq (a) said: The Mahazeer will be destroyed. I asked: What is Mahazeer? He replied: Those who make haste will perish and those nearest to Allah will be saved...¹⁰⁵

In the same book it is narrated from Abu Ja'far Imam Muhammad Baqir (a) that he said: "Those who make haste will perish and 'those who consider it near' will be saved..."¹⁰⁶ Since apparently 'those who consider it near' means the believers who expect the reappearance to be very soon and they are always waiting. That which supports this matter is a statement of Dua Ahad narrated by Imam Ja'far Sadiq (a): "They (the disbelievers) consider it to be distant while we consider it to be near..."¹⁰⁷

Another reason for keeping the time of reappearance of His Eminence, confidential is that believers may await for it all the time and every year as indicated in the traditional report of Ibne Yaqteen.

Moreover, there is a traditional report that says that the reappearance of His Eminence (a) is like the 'hour' whose timing is known to only the Almighty Allah as mentioned before.

¹⁰³ *Usool Kafi, Vol. 1, Pg. 369, Tr. No. 6*

¹⁰⁴ *Biharul Anwar, Vol. 52, Pg. 111, Chapter 21, Tr. No. 18*

¹⁰⁵ *Ghaibat Nomani, Pg. 103*

¹⁰⁶ *Ghaibat Nomani, Pg. 104*

¹⁰⁷ *Biharul Anwar, Vol. 102, Pg. 112*

Also, there are traditional reports that show that the reappearance of His Eminence (a) would come all of a sudden,

like the statement of His Eminence in the epistle mentioned in Ihtijaj that he wrote: Indeed, our reappearance would be sudden, and then repentance of anyone would be of no use...¹⁰⁸ and a tradition of the Prophet: Mahdi is from us, the Almighty Allah will reform his affairs in a single night. Another tradition from the Holy Prophet (s) says: "he would appear like a shooting star." It is also narrated from Imam Reza (a) that the Messenger of Allah (s) was asked, 'O Messenger of Allah (s), when is the Qaim from your progeny going to rise?' He said, 'His example is like the example of the Hour:

None but He shall manifest it at its time. It will be momentous in the heavens and the earth. It will not come on you but suddenly.¹⁰⁹

In Usool Kafi it is narrated from Imam Ali Reza (a) that he said: "When your knowledge [leader] disappears from amongst you, prepare yourselves for the release from [your] suffering [appearing] beneath your feet [i.e., from among yourselves]."¹¹⁰

I say: Apparently the words of His Eminence: 'beneath your feet' imply abruptness, on the basis of this it is obligatory to expect relief at every possible moment.

If it is said: If this reappearance of His Eminence (a) is sudden then does it not contradict traditional reports that abound in stating that the Imam's advent will be preceded by many signs, like the coming out of Sufyani, call from the sky and killing of Nafse Zakiyyah etc?

I will say: Firstly; awaiting, which is necessary for the reappearance is in fact awaiting for itself, thus when you indeed know that the reappearance of His Eminence will occur after some signs are seen, it is nothing but that the awaiter awaits for these signs, because those signs are signs of the reappearance of His Eminence Qaim (a). In short, the awaiting that is emphasized in traditions is awaiting for the reappearance of our master, even though it is having signs and portents as is clear for the intelligent persons, and to explain further we can

present an example: If an important personality promises you that he would visit your house in any day next week, will you not start to gather means of refreshments and decoration right from the start of the week? Will you not await for him and expect him since then? Such that all those who come to you will be honored, so that you will not be counted as a bad host. While you know that when he really comes there would be signs and these signs are not separate from himself. So the awaiter is one who awaits for all the necessary requirements.

Secondly; the apparent meaning of numerous traditions that are narrated from the Holy Imams (a), is that: All those signs will appear the same year, thus it is obligatory that the believer should be prepared for the reappearance all the year, as it is possible that the advent will take place that year, rather the traditional reports imply that all those happenings will occur very close to each other.

¹⁰⁸ *Al-Ihtijaaj, Shaykh Tabarsi, Vol. 2, Pg. 324*

¹⁰⁹ *Kamaluddin, Vol. 2, Pg. 373*

¹¹⁰ *Usool Kafi, Vol. 1, Pg. 341, Chapter of Ghaibat, Tr. No.*

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Regarding Sufyani, it is narrated in Biharul Anwar from Imam Zainul Abideen (a) in the description of signs of reappearance that: Before his advent, a man will appear whose name is Auf Salmi, in the land of Jazira, who will stay in Tikrit and will be killed in the Masjid of Damascus; after that will appear Shuaib bin Salih from Samarqand; at that time will appear the accursed Sufyani from the valley of Yabis, and he would be from the progeny of Utba bin Abu Sufyan; and when Sufyani appears, the Mahdi will go into concealment, after that he will appear again.¹¹¹

I say: It can be concluded from this traditional report that the advent of His Eminence Qaim (a) is contemporary with the rise of Sufyani or very close to that and it does not contradict the numerous traditions that the rule of Sufyani will last for eight months and when it is mentioned that the Sufyani will appear before the advent of the Qaim, it implies that advent when

the Qaim will appear openly in Kaaba and his appearance to one and all because traditions state that before this complete reappearance the Qaim will have a number of advents as mentioned before also.

With regard to the killing Nafse Zakiyyah it is narrated from Abi Abdullah as-Sadiq (a) that he said: "There will be only a gap of fifteen days between the rising of the Qaim of Aale Muhammad and the killing of the Pure Soul (Nafse Zakiyyah)."¹¹²

Type Three: Despair of seeing the reappearance in near future; that is one denies that the reappearance will happen soon, as is the condition of some people of our times, those who base their beliefs on probabilities and notions and that which proves such a type of hopelessness unlawful is same that which prove the second type as haraam because it is clearly mentioned in traditions that a believer should expect the advent to occur any time and in any year, even though there may be other reasons also and only the Almighty Allah is aware of all facts.

¹¹¹ *Biharul Anwar, Vol. 52, Pg. 213*

¹¹² *Kamaluddin, Vol. 2, Pg. 649*

Chapter 6

EXPRESSING AN EAGERNESS TO SEE HIM

This is one of the distinguishing characteristics of the Imam's (a) followers. There is no doubt regarding its praiseworthiness and preference. Numerous traditions and supplications mention this quality. How beautifully it is expressed in a couplet:

The heart burns and tears flow in the eagerness to see you.
The desire to see is burning us and the tears of separation are going to drown us.

Have you ever seen a drowning man in flames?

That which supports this point is the statement of Amirul Momineen (a) in which he has expressed his eagerness to see the Imam as mentioned in a tradition in which he has described His Eminence Mahdi (aj) in the Chapter of Letter 'A'in'. In that traditional report Imam Ali (a) described some of his qualities and ordered his allegiance and acceptance of his leadership, then he sighed and putting his hand to his chest expressed his eagerness to see the Imam of the Time (aj). The complete text of this traditional report has passed in the Chapter of the Knowledge of His Eminence (first volume of this book). Also in support of this point is that which is mentioned in Biharul Anwar quoting from Mazar Kabir through the author's own chain of narrators from Ahmad bin Ibrahim that he said: I mentioned to Abu Ja'far Muhammad bin Uthman my eagerness to see our master and he said: In spite of eagerness are you really inclined to see him? I said: Yes. He said: May the Almighty Allah reward you for your eagerness and give you the honor of seeing him easily, O Abu Abdullah do not pray for seeing him and being in his company as these are important divine

matters and it is better to accept them. But pay attention to his Ziarat...¹¹³

I say: It is clear that having an eagerness to see the Imam is a good thing, as it is a part of having love for him, and as implied in the statement: 'May the Almighty Allah reward you for your eagerness'. It also clarifies that there is great reward for this as mentioned in a tradition of Imam Ja'far Sadiq (a). But as for his saying: 'O Abu Abdullah do not pray for seeing him' it is actually seeing him like the previous Imams, that is one could meet them whenever one wanted. Although the fact is that request to see the Imam is not absolutely prohibited, rather it is among the duties of the religious and many have been known to have got this honor. That which proves this matter is the sentence: Because during the period of occultation you be eager for him and do not request that you get to live with him as it is a divine matter. Because if meeting the Imam and being in his company had been absolutely prohibited so many people would not have got that opportunity. And it is something opposed to what is apparent, because traditions and incidents with regard to the meeting the Imam are based on reports of reliable persons. And lastly, it is clear that the sentence: 'Have eagerness to see him' is a positive statement and it shows the virtue of longing to see the Holy Imam (a). It can also be supported by the tradition of Biharul Anwar, in which through the author's own chain of narrators it is narrated from Muhammad bin Muslim that he said: I was on way to Medina while I was very sick and in pain. Imam Muhammad Baqir (a) was told that Muhammad bin Muslim is very ill and the Imam sent a servant with medicinal liquid to him. The servant came to him, handed him the vessel and said:

¹¹³ *Biharul Anwar, Vol. 102, Pg. 97, Chapter 7*

Drink it now. The Imam has told me to wait and make you drink it in my presence. A fragrance of musk arose from the vessel and it looked delicious and cool. After I drank it, the servant said: My master said that after you drink it, you come to meet him. I was thinking what the Imam will say, and the fact that previously I didn't have the strength to get up; but when

the drink entered my insides it seemed as if I had been released from being tied up. I got up and came to the Imam's place, and asked for his permission to enter. The Imam called out: You have become healthy; come in. I entered crying and greeted the Holy Imam (a) and kissed his hand and head. His Eminence (a) said: O Muhammad, why are you crying? I said: May I be sacrificed on you, I am crying due to my loneliness, distance from you and disability to remain with you and see you. He replied: Rarely does the Almighty Allah put our followers in these circumstances or through such hardships. And as for what you mentioned about being away from the native place; you should see how Abi Abdullah (a) lies so far away from his hometown besides the banks of Furat. And as for the distance that you mentioned, the believer in this world is alone and unidentified. Till he leaves the abode of the world to enter into divine mercy. And as for what you mentioned about not being able to meet us and see us; the Almighty Allah knows what is in your heart and your rewards is with Him only.¹¹⁴

I say: In Mazaar this tradition has been narrated from Kamiluz Ziaraat with some additions that emphasize the excellence of the tomb of Imam Husain (a).

¹¹⁴ *Biharul Anwar, Vol. 101, Pg. 120, Chapter 16, Tr. No. 9*

RELATING THE PRAISEWORTHY QUALITIES OF IMAM (a)

To remember Imam (a) through the mention of his Fadail (special qualities). Proof for this is based on the general traditions that recommend the narration of the Fadail of other Purified Imams (a). For example it is mentioned in Al-Kafi that Imam Ja'far as-Sadiq (a) is reported to have remarked, "It is the duty of a group of heavenly angels to look at two or three people who are discussing the Fadail of Aale Muhammad (a). One of the angels says, 'Look at them! In spite of the fact that they are so few in number and in spite of having so many enemies, they are still discussing the Fadail of Aale Muhammad (a).' The other group of angels says:

That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.¹¹⁵

In the same book through the author's own chain of narrators it is narrated from Maseer from Imam Muhammad Baqir (a) that he said to me: Do you have secluded meetings and discuss among yourselves what you like? I replied: Yes, we indeed talk about the excellences of Aale Muhammad in private. The Imam said: I would like it very much to be present in those gatherings. By Allah, I like your fragrance and your souls. Indeed you are following the religion of the Allah and His angels, thus you help it through piety and effort.¹¹⁶

In the same book it is narrated from Imam Musa Kazim (a) that he said: That which is most despicable for Satan and his group is mutual interaction of the believer for the sake of Allah. He said: When two believers meet and remember Allah

and discuss the excellence of us, Ahle Bayt (a), Iblees scratches his face badly and then his soul screams due to the intensity of pain so much that the angels of the sky and the custodians of Paradise hear it and they curse him and no angel remains but that he curses him, thus the Satan becomes disgraced and helpless.¹¹⁷

It can also be supported by traditional report that talk of responding to a good turn and to speak nicely of one who has done a favor to you. Like the tradition of Imam Zainul Abideen (a) mentioned in the Treatise of Rights, which is also quoted in books like Makarimul Ahklaq and Tohafful Uqool etc. In the said tradition, the Imam explains the rights of one who has done a favor to us. He says: As for the right of one who has done a good turn to you it is that you be thankful to him and that you remember his favor and talk of him in good terms among the people and pray for him with all sincerity to the Almighty Allah; thus if you do this you have thanked him openly and privately and if one day you are capable you recompense his favor by doing a good turn to him.¹¹⁸

Although we have mentioned in Parts Three and Four, the rights of His Eminence (a), at this point it would be advisable to refer to them once again so that your breast may widen and you may enhance your faith. Also supporting this matter is the argument that speaks of making the Holy

¹¹⁵ *Raudatul Kafi; Pg. 334, Tr. No. 521*

¹¹⁶ *Usool Kafi, Vol. 2, Pg. 187, Tr. No. 5*

¹¹⁷ *Usool Kafi, Vol. 2, Pg. 188, Tr. No. 7*

¹¹⁸ *Makarimul Akhlaq, Tabarsi, Pg. 422, Chapter 12*

Imam (a) popular among the people and the excellence of attracting the people to His Eminence, as will be explained in the coming pages, Insha Allah. Another point which supports this matter is that traditions emphasize that during times of innovation it is obligatory for the scholar to make his knowledge evident; in the same way is all that is told about remembrance of the Almighty Allah because remembering the Imam is a part of

remembrance of Allah as mentioned in traditional reports and will be stated in the Ninth duty.

Chapter 8

GRIEF OF A BELIEVER DUE TO IMAM'S SEPARATION

One of the duties of a believer is to be sorrowful in the separation of Imam (a). It is a sign of ones attachment to Imam (a). In the poetic collection of Imam (a) the following couplets are mentioned on the subject of 'true friendship':

One of its signs is that it makes one seem like a sick person due to the eagerness to meet his beloved.

One of its signs is that he is so much attached to his beloved that he dreads anything that will make him busy (in other things).

One of its proof is that he laughs among the people in such a way that his heart is full of grief like a mother who has lost her grown up son.

This is one of the signs of the believers. In fact it is one of the most praiseworthy quality and numerous ahadith emphasize its significance.

1. A distinguishing quality of a Shia is that he is aggrieved by the grief of the Imams (a) and there is no doubt that the occultation of the Imam is greatest cause of sorrow for the Holy Imam (a) as will be mentioned in the excellence of weeping in separation of the Imam (a).

2. In Kamaluddin, through the author's own chain of narrators it is narrated from Imam Reza (a) that he said: "How abundant worthy men of faith and how abundant sorrowful

men of belief will be perplexed and grievous at the loss of that crystal spring.”¹¹⁹

3. In Kafi it is narrated from Imam Ja’far Sadiq (a) that he said: One who sighs in sorrow regarding us and is aggrieved for oppression on us, this act of his is like glorification of Allah, and to be sad with regard to us is like worship and maintaining our secrets is like Jihad in the way of God.¹²⁰ Kulaini says: Muhammad bin Saeed a narrator of this report says: The Imam said: Write down this tradition in gold, I have not written anything better than this.

4. Among the traditions mentioned in Part Four was a report of Ibne Abi Yafur regarding the right of one believer on another. That it is necessary to feel sorrowful on the grief of a believer. This is applicable to the Imam of the Time (aj) more because he is more deserving of it as he has precedence over all in the matter of faith.

5. In the third volume of Biharul Anwar, it is narrated from Masmah Kurdeen from Imam Ja’far Sadiq (a) that he said: Indeed, one whose heart is pained for us, when he sees us at the time of his death, he would become very happy in such a way that, that happiness will continue till he meets us besides the Cistern of Kauthar. Indeed Kauthar will be pleased on seeing our friend so much that it would make him taste different types of foods so that he may not like to leave its side. O Masmah, one who takes a drink from it, will never ever feel thirsty again and he would never feel sorrowful.

¹¹⁹ *Kamaluddin, Vol. 2, Pg. 371*

¹²⁰ *Usool Kafi, Vol. 2, Pg. 226, Tr. No. 16*

The water of Kauthar is laced with camphor and smells of musk and tastes like Zanjabeel. It is sweeter than honey and finer than butter and more flowing than tear and more fragrant than Amber. It has come out from Tasneem (a high spring in Paradise) and passes on the streams of Paradise. Its bottom is strewn with gems and rubies. There are goblets on it that number more than the stars of the heavens. Its fragrance can be

discerned from a distance of more than a thousand years' travel. The cups on it are made of gold, silver and different gems. Its fragrance will glow from those who drink it. Till a person who has drunk from it will say: Alas, if we could stay only here! I would not ask for anything else and not move from here. Indeed You, O Kurdeen, will be of those who will drink from it. And no eye wept for us but that it was rewarded by seeing the Kauthar and did not drink from it with our friends. Indeed the fact is that whosoever will drink from it will get a special taste and joy more than who has less love for us...¹²¹

¹²¹ *Biharul Anwar, Vol. 8, Pg. 22, Chapter 20, Tr. No. 17*

Chapter 9

TO BE PRESENT IN ASSEMBLIES WHERE THE FADAIL AND MANAQEB OF IMAM (a) are Discussed

Another important duty of a believer is to participate in gatherings specially associated with Imam (a) or where people discuss matters connected to Imam (a). In addition of being a necessary sign of love it is also the implication of Allah's words:

Therefore hasten to (do) good works.¹²²

A tradition of Imam Reza (a) also confirms this in Amali of Shaykh Sadooq,¹²³ "One who sits in an assembly where our affair is being enlivened (our Fadail are discussed), his heart will not die on the day the hearts of people die (Qiyamat)."

In support of this point is the statement of Imam Ja'far Sadiq (a) to Fudail in a tradition mentioned in Biharul Anwar¹²⁴ etc. that he asked: Do you gather and narrate traditions? Fudail replied: Yes, may I be sacrificed on you. Imam Ja'far Sadiq (a) said: Indeed, I like those gatherings; so revive our Wilayat. O Fudail, may the Almighty Allah have mercy on one who enlivenes our matter (revives our Wilayat).¹²⁵

This is also supported by all traditions that emphasize being present in the above gatherings like the statement of the Holy Prophet (s): Enter the gardens of Paradise. He was asked: O Messenger of Allah (s), what are the gardens of Paradise? He replied: Gatherings of Zikr. And then we have the statement of His Eminence: Indeed the Almighty Allah forgives (the sins of) those who participate in the gatherings of Allah's remembrance and makes him secure from that which he fears. Then

angels say: O Lord, though he was present there he didn't remember You? Allah says: I have forgiven him due to his participation in that gathering because those who remember the truth are such that anyone who sat with them could not be unfortunate.

These two traditions are quoted by Shaykh Fahd in *Oddatud Dai*.¹²⁶ The reason why these two traditional reports support the above mentioned point is that: Remembrance of His Eminence and his forefathers is remembrance of Allah, the Mighty and Sublime; from the aspect of a tradition that Shaykh Muhammad Yaqoob Kulaini has narrated in *Kafi* from His Eminence, Imam Ja'far Sadiq (a) that he said: No people attend a gathering where there is no remembrance of Allah and no mention about us but that this gathering would cause regret to them on Judgment Day. Then he said: His Eminence, Abu Ja'far Imam Muhammad Baqir (a) said: Our remembrance is the remembrance of Allah and remembrance of our enemies is remembrance of Shaitan.¹²⁷

Also in favor of this point is that which is mentioned in *Wasail* and other books narrating from Abbad bin Kathir that he said to Imam Ja'far Sadiq (a): I saw in the story of Sarai that he said:

¹²² *Surah Baqarah 2:148*

¹²³ *Amali, Majlis 17, Tr. No. 4*

¹²⁴ *Biharul Anwar, Vol. 44, Pg. 278*

¹²⁵ *Biharul Anwar, Vol. 44, Pg. 282*

¹²⁶ *Oddatud Daai, Pg. 238, Tr. No. 17; Mustadrakul Wasail, Vol. 1, Pg. 400, Tr. No. 2*

¹²⁷ *Usool Kafi, Vol. 2, Pg. 496, Tr. No. 2*

This is such a gathering that anyone who participates in it cannot be unfortunate. Imam Ja'far Sadiq (a) said: From all aspects, their storytellers have made a mistake. The Almighty Allah has angels who go around - in addition to the scribe angels who write everything a man does. Thus when they hear anyone remembering Muhammad and the progeny of Muhammad they say to each other: Wait a bit. Thus they sit down and benefit

from it. When they separate they visit their sick ones and take part in the funerals and search for their lost ones. Thus it is that gathering in which when one sits he will never be unfortunate.¹²⁸

In addition to this, presence in a gathering helps in increase in numbers and according to terminology it is called 'increasing the blackness of the army'. Such a thing is considered good if the gathering is of righteous people and it is liked by the Almighty Allah and the Holy Imams (a) but if it is to increase the strength of the opponents, it is disliked by the Almighty Allah and Imams (a). This is illustrated by an incident narrated by Qadi Abdur Rahman that he asked a blind old man the cause of his blindness and he said: I was present in the battle of Kerbala but I did not take part in fighting. After some days I saw a terrible looking man who said to me: The Messenger of Allah (s) wants to see you. I said: I can't dare to see him. He took me by force and we came to where the Messenger of Allah (s) was present. He was very much aggrieved. He was holding a weapon and behind him was a leather sheet on which people are guillotined. An angel stood with a sword of fire and he was executing them and throwing fire on them, burning them. Then they would become alive again and be killed in the same way, over and over again. I pleaded: Peace be on you, O Messenger of Allah (s), by Allah, neither I used a sword, nor threw a spear or shot an arrow. The Holy Prophet (s) said: Did you not increase the blackness of the army? Then he handed me over to a guard and from a bowl he applied blood to my eyes. When I woke up, I had become blind.¹²⁹

¹²⁸ *Wasailush Shia, Vol. 11, Pg. 566, Chapter 23, Tr. No. 2*

¹²⁹ *Biharul Anwar, Vol. 45, Pg. 303*

Chapter 10

TO ORGANIZE GATHERINGS WHERE THE FADAIL OF IMAM (a) SHALL BE DISCUSSED

The next important duty is to organize programs where the virtues of Imam (a) are narrated. Where people will pray for Imam (a). Even if one has to work very hard to organize such gatherings it is highly recommended, because it is the propagation of the religion of Allah, it is the promotion of the word of Allah, it is a help in goodness in piety and it is a help to the signs of Allah and the friends of Allah.

Although all the previously quoted traditions prove this duty yet we shall quote a hadith of Imam Sadiq (a) from Wasail on this juncture, "Meet each other because it enlivens your hearts and causes the remembrance of our affair (Wilayat), and our traditions will promote love amongst you. That if you take them you are successful and achieve salvation and if you leave them you shall be misguided and fall into perdition. Act on these traditions and I guarantee your salvation."¹³⁰

These traditions prove that when believers meet each other, it is a medium of revival of Wilayat and refreshing of the remembrance of the Holy Imam (a). On the basis of this, there is no doubt that to organize gatherings in which the Imam (a) is remembered; and his excellence and whatever is related from him is mentioned, such gatherings please the Imams (a) very much. Also alluding to this is the statement of Amirul Momin-een (a) that: Allah, the High and the Mighty looked at the earth and chose us; then He chose the Shias for us, so that they may support us; that they be happy in our happiness and sad in our

sorrow and that they may dedicate their lives and properties in our way. They are from us and shall return to us...¹³¹

A problem of Jurisprudence: Among the articles of Islamic Practical Law is that to spend obligatory Zakat funds in this matter is generally considered preferable; because it is one of the 'ways of Allah' which the Almighty Allah has mentioned in the verse:

Note and beware: It can be said that holding such gatherings in some circumstances becomes obligatory; for example when people are getting deviated and such programs will save their religion and guide them to the true path; this is thus a type of Amr bil Maroof and Nahy Anil Munkar and it a way of defeating the efforts of heretics. And the Almighty Allah is always the protector of those who are on the right path.

¹³⁰ *Wasailush Shia, Vol. 11, Pg. 567, Chapter 23, Tr. No. 3*

¹³¹ *Khisaal, Vol. 2, Pg. 635*

Chapter 11

COMPOSING AND RECITING POEMS IN IMAM'S PRAISE

One of the duties of Shias in Ghaibat is to compose poetry or couplets in praise of Imam (a) and recite these poems etc. These two activities are ways to help Imam (a). A tradition from Imam Sadiq (a) is recorded in the chapter of Al-Megar in the book Wasailush Shia. Imam Sadiq (a) says, "Allah makes a house in Paradise for one who composes a couplet about us."¹³² It is also narrated from His Eminence (a) that he said: None composes a verse about us that Ruhul Qudus helps him.¹³³ It is narrated from Imam Ali Reza (a) that he said: For one who composes in our favor a verse of poetry, the Almighty Allah builds in Paradise a palace, seven times the size of this earth, where he will be visited by every proximate angel and every messenger prophet.¹³⁴

I say: Perhaps different rewards mentioned in various traditions is due to the different level of recognition that different poets have for the Holy Imam (a) and the level of their faith. It is narrated from Zurarah that he said: Kumayt bin Zaid came to Imam Muhammad Baqir (a) when I was also present there. Kumayt recited a panegyric in praise of the Holy Imam (a). When he concluded, Imam Baqir (a) said: As long as you go on composing verse in our honor, you will be continued to be assisted by Ruhul Qudus.¹³⁵

In Rauda Kafi through the author's own chain of narrators it is narrated from Kumayt bin Zaid Asadi that he said: I went to His Eminence, Abu Ja'far Imam Muhammad Baqir (a) and His Eminence said to me: By Allah, O Kumayt, if I had any money I would have given it to you but I can only say that which the

Messenger of Allah (s) said to Hisaan bin Thabit: Ruhul Qudus will always be there with you, till the time you continue to defend us...¹³⁶

This also proved by traditional reports regarding reciting of verses in the honor of the Holy Imams (a) in their presence and how they rewarded the poets with a great deal of wealth. There are many incidents on this subject that throw a great deal of light on the conditions and manners of Imam (a) and that which is mentioned is sufficient for believers.

¹³² *Wasailush Shia, Vol. 10, Pg. 467, Tr. No. 1*

¹³³ *Wasailush Shia, Vol. 10, Pg. 467, Tr. No. 2*

¹³⁴ *Wasailush Shia, Vol. 10, Pg. 467, Tr. No. 3*

¹³⁵ *Wasailush Shia, Vol. 10, Pg. 467, Tr. No. 4*

¹³⁶ *Raudatul Kafi; Vol. 8, Pg. 102*

Chapter 12

TO STAND UP WITH RESPECT AT THE MENTION OF IMAM'S NAME

Whenever one utters the name or title of Imam (a) one should stand up in respect, as had been the practice of the Twelver Shias. The textual proof can be cited from the report regarding Imam Sadiq (a) as quoted in the book *Najmus Thaqib*. The report says that one day the name of Imam Zamana (a) was mentioned in assembly of Imam Sadiq (a). When the name was uttered, Imam Sadiq (a) stood up in respect.¹³⁷

That standing up in respect is recommended (Mustahab) is proved from this above tradition, but there are some occasions when it is obligatory to do so. For example, when the name of Imam (a) is uttered and all the people stand up. Anyone who continues to sit without any valid excuse has disrespected Imam (a). And there is no doubt that disrespect towards Imam (a) is haraam, because it tantamount to disrespect of Allah.

¹³⁷ *Biharul Anwar, Vol. 44, Pg. 278*

Chapter 13

DUE TO THE SORROW OF IMAM'S SEPARATION ONE SHOULD WEEP, MAKE OTHERS WEEP AND MAKE A SORROWFUL EXPRESSION

It is the duty of every believer to weep in the separation of Imam Zamana (a) and help others in weeping for the same. We must mourn the difficulties that befall Imam (a). It is a duty of the Shias in Occultation of Imam (a). This is amply proved by a large number of traditions.

1. In Biharul Anwar, Vol. 10, it is narrated that Imam Reza (a) said, "One who remembers our calamities and weep on them or makes others weep, on the day of Judgment he shall be with us in our category. One who is reminded of our sorrows and weeps or makes other people weep, his eyes shall not weep on the day (Qiyamat) when all the eyes shall be weeping."

2. In the same book Imam Sadiq (a) is quoted, "One who remembers us or our mention is made before him and a tear equal to a mosquito's wing appears in his eyes, the Almighty Allah forgives his sins even if they are equal to the foam of the sea."¹³⁸

3. In the report of Masmah, mentioned previously it was seen that the Imam said: "No eye weeps for us but that it is rewarded by seeing the Kauthar and one who loves us will drink from it..."¹³⁹ It is also narrated in the report of Masmah that Imam Sadiq (a) said: "One who weeps for our affection and for that which has befallen us is not but that the Almighty Allah send mercy for him, before the tear can come out of his eyes

and when his tears flow on his cheeks, if one of those tears is thrown on Hell it can douse all the fire in such a way that no heat would remain in it.”¹⁴⁰

4. In Biharul Anwar it is narrated from Imam Ja’far Sadiq (a) that he said: One whose eyes weep for us due to a blood that is shed from us unjustly, or a right that has been trespassed or a sanctity of ours that has been infringed, Allah, the High and the Mighty for that tear, will make his home in Paradise for years.¹⁴¹

5. In Biharul Anwar it is narrated from the Amali of Shaykh Tusi and his son that Imam Zainul Abideen (a) said: There is no one who sheds a tear for us or that his eyes become moist of us but Allah, the High and the Mighty due to that places him in Paradise for years.¹⁴² Ahmad bin Yahya Awdi says: I saw His Eminence, Imam Zainul Abideen (a) in dream and that I said to him: Narrated to me Makhul bin Ibrahim from Mundhir from his father from you that: There is no man whose eye sheds a tear for us or if his eyes fill with tears for us, except that Allah, the High and the Mighty due to it, settles him in Paradise for years? He replied: Yes, I said: I had heard this tradition without your authority.

6. In Kamiluz Ziaraat and Biharul Anwar it is narrated from His Eminence, Ali bin Husain (a) that he said: Every believer whose eyes shed tears in grief of martyrdom of Imam Husain bin Ali (a) till the

¹³⁸ Biharul Anwar, Vol. 44, Pg. 278, Tr. No. 3

¹³⁹ Biharul Anwar, Vol. 44, Pg. 290

¹⁴⁰ Biharul Anwar, Vol. 44, Pg. 290

¹⁴¹ Biharul Anwar, Vol. 44, Pg. 279, Tr. No. 7

¹⁴² Biharul Anwar, Vol. 44, Pg. 279, Tr. No. 8

tears flow on his cheeks, the Almighty Allah gives him buildings in Paradise where he would live for centuries. And every believer who wets his eyes with tears for a pain that our enemies have inflicted in this world, and the tears flow on his cheeks, the Almighty Allah gives him a lofty place in Paradise.

And every believer who suffers in our path and weeps for the suffering he receives due to his loyalty to us and tears flow on his cheeks, the Almighty Allah will remove the torment from his face and on Judgment Day keep him secure from His anger and Hellfire.¹⁴³

7. In Biharul Anwar it is mentioned from Imam Ja'far Sadiq (a) that he said to Fudail bin Yasar: O Fudail, One who remembers us or we are mentioned in his presence, and a tear as small as the wing of a housefly comes out from his eye, the Almighty Allah forgives his sins even if they are equal to the foam of the sea.¹⁴⁴

8. In another tradition, it is narrated from His Eminence, that he said: For one who weeps when we are mentioned before him, the Almighty Allah will make his face unlawful for Hellfire.¹⁴⁵

9. Sayyid Ibne Tawoos says in Al-Lohoof: It is narrated from the progeny of the Messenger of Allah (s) that they said: Paradise is reserved for one who weeps in our sorrow and makes a hundred persons cry, and Paradise is reserved for one who weeps in our sorrow and makes fifty persons cry, and Paradise is reserved for one who weeps in our sorrow and makes thirty persons cry, and Paradise is reserved for one who weeps in our sorrow and makes twenty persons cry, and Paradise is reserved for one who weeps in our sorrow and makes ten persons cry, and Paradise is reserved for one who weeps in our sorrow and makes one person cry, and Paradise is reserved for one who feigns to weeps in our sorrow.

10. It is mentioned in Rauda Kafi through the author's own chain of narrators from Abdul Hamid Wabshi from Abu Ja'far Imam Muhammad Baqir (a) that he said to the Imam: I have a neighbor who commits all sorts of unlawful acts, so much so that he even omits the Prayer. What to say about other things? The Imam (a) said: Glory be to Allah, shall I not tell about the one who is worse than him? 'Why not,' said I. He said: The Nasibi (our enemy) is worse than him, indeed there is no one that when Ahle Bayt (a) are mentioned in his presence and he

weeps for us, except that angels touch his back and wipe off all his sins except the sins that take one out of the pale of faith. And intercession will be accepted, but it will not be accepted for the Nasibi and indeed the believer will intercede for his neighbor even though the latter may not have any good deed to his credit. He will say: O Lord, this is my neighbor, remove his torture. At that moment he will intercede for him and Allah, the High and the Mighty says: I am your Lord, and I am more worthy to reward someone on your behalf. Then the Almighty Allah would make him enter Paradise even though he didn't have a single good deed in his account. And indeed, the least intercessor from the believers will intercede for thirty persons. It is at that time that the inmates of Hell will say:

So we have no intercessors. Nor a true friend;¹⁴⁶

¹⁴³ *Kaamiluz Ziaraat, Pg. 100, Chapter 320*

¹⁴⁴ *Biharul Anwar, Vol. 44, Pg. 282, Tr. No. 14*

¹⁴⁵ *Biharul Anwar, Vol. 44, Pg. 285, Tr. No. 22 quoted from Kaamiluz Ziaraat, Pg. 104, Tr. No. 10*

¹⁴⁶ *Raudatul Kafi, Pg. 101, Tr. No. 72*

11. In Kamiluz Ziaraat and other books it is narrated from Muawiyah bin Wahab that Imam Ja'far Sadiq (a) prayed in Sajdah: Send mercy on the eyes that shed tears for our sake. And send mercy on those hearts that become restless for us and send mercy on the wailing and weeping that is for our sake.¹⁴⁷

Weeping in separation of the Imam of the Age

That weeping in the Imam's separation and weeping upon his hardships is a meritorious deed proved by a tradition of Mufaddal quoted in books like Al-Kafi, Ghaibat Nomani¹⁴⁸ and Kamaluddin in which it is mentioned that Imam Sadiq (a) said: The text according to Kafi is as follows: Mufaddal Ibne Umar says: I heard Imam Ja'far Sadiq (a) say: "Don't be fooled! By Allah! Your Imam shall remain hidden from you for a long time. You will be tried and examined in those times. To such an extent that some people shall say: He has died or he has gone in some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like the ship is tossed in the waves of the stormy sea. None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped with His mercy. At that time twelve standards will arise and all of them will be alike, thus it will not be known which is the standard of truth. I began to weep on hearing this, so the Imam said: O Abi Abdullah why do you weep? I replied: Master, why shouldn't I weep when you say that twelve standards will arise and all of them will be alike, thus how do we know which is the standard of truth? The Imam said: Look at the sun, on which army it is shining. I said: Maula, this same sun? "Yes," he replied, "O Abi Abdullah, have you seen this sun? I said: Yes. Imam said: I swear by Allah, our matter (Wilayat) is clearer than this sun."¹⁴⁹

In Ghaibat Nomani it is narrated from Mufaddal bin Umar that he said: I heard Imam Ja'far Sadiq (a) say: Don't be fooled! By Allah! Your Imam shall remain hidden from you for a long time and his remembrance will be no more. So much so that it will be said: He is dead, killed, to which valley has he gone. And indeed the believers will weep for him...¹⁵⁰

In Kamaluddin, it is narrated through the author's own chain of narrators from Mufaddal from Imam Sadiq (a) that he said: "Do not protest! By Allah! Your Imam shall remain hidden from you for a long time. You will be tried and examined in those times. To such an extent that some people shall say: He has

died or he has gone in some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like the ship is tossed in the waves of the stormy sea. None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped with His mercy.”¹⁵¹

In Ghaibat, Shaykh Tusi, through his own chain of narrators quotes Mufaddal bin Umar that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) say: Don't be fooled, by Allah, your Imam will

¹⁴⁷ *Kaamiluz Ziaraat, Pg. 117*

¹⁴⁸ *Ghaibat Nomani, Pg. 77, Chapter in praise of the period of occultation*

¹⁴⁹ *Usool Kafi, Vol. 1, Pg. 336, Chapter of Ghaibat*

¹⁵⁰ *Ghaibat Nomani, Pg. 77, Chapter in praise of the period of occultation*

¹⁵¹ *Kamaluddin, Vol. 2, Pg. 347, Chapter 33, Tr. No. 35*

remain hidden for years far away from you and his remembrance will be no more. So much so that it will be said: He is dead, killed, to which valley has he gone. And indeed the believers will weep for him and you shall be overturned like boats are overturned by the waves of the sea. Thus none will get salvation except those from whom the Almighty Allah has taken a covenant and imprinted faith on his heart and helped him by a spirit from Himself...¹⁵²

I say: Pay attention and think upon it how the Imam (a) has mentioned weeping in separation of our master to be a sign of faith and something that cannot be denied. It is so because weeping for His Eminence (a) is the proof of Marifat and sincere love for the Imam, which is a part of faith, rather in the view of the people of certainty, it is the reality. Marifat and love for the Imam cause the people of faith to weep in separation of the Imam of the Time (aj) and due to the hardships that the Imam faces. How aptly it is said:

The heart burns and tears flow in the eagerness to see you. The desire to see is burning us and the tears of separation are going to drown us.

Have you ever seen a drowning man in flames?

In Persian it is said: The proof of a true lover is in his sleeve. More deeply a person is in love, more severe is his weeping.

The chief of tradition scholars, Shaykh Sadooq has written in Kamaluddin,¹⁵³ that Sudair Sairafi said: "I, Mufaddal bin Umar, Abu Baseer and Aban bin Taghlib came to our master Abi Abdullah asSadiq (a) and saw him sitting on the floor and covered with Khaibari sheet made of hair, his neck was open and his sleeves folded up. He was crying like the mother having only one son laments at his death. The signs of sorrow were apparent from his face and its effects were spread on his cheeks. Tears had moistened the hollows of his eyes and he was saying: My master, your occultation has taken away my night's sleep, it has narrowed my bed for me, and has snatched away the solace from my heart. My master your occultation has turned my tragedies into the atrocities of eternity! The loss of one after the other perishes a crowd and a multitude. No more I feel the tear that drops from my eye, and the moon that faintly leaves my chest from the places of tragedies and past calamities except that it exemplifies before my eye the greatest and cruelest of catastrophes, the most dismal and disdainful mishaps, mixed with your wrath, and calamities coupled with your anger."

Sudair says: Our hearts and minds were overwhelmed by that terrifying scene and mortifying view. We thought that it is the sign of a dreadful shattering or times have brought him a calamity. So we said, "May Allah, O son of the best of the creation, never bring tears into your eyes. For what incidents are your eyes pouring and your tears raining and what situation has led you to this mourning?"

Sudair says: As-Sadiq (a) took a deep sigh that his chest expanded and his fright enhanced, and he said, O, you, I looked

at the Book of al-Jafr this morning, and that is the book that encompasses the

¹⁵² ***Al-Ghaibah, Pg. 204***

¹⁵³ ***Kamaluddin, Vol. 2, Pg. 352, Chapter 33, Tr. No. 50***

knowledge of deaths, trials and tribulations and the knowledge of all that has been and all that will be until the Day of Judgment, which Allah, glory to His name, has exclusively imparted to Muhammad and the Imams after him, peace unto him and them. I viewed therein the birth of our Qaim and his disappearance and its protraction and the length of his lifespan and the trials of the believers through him and after him in that period and the generation of doubts in their hearts from the length of his disappearance and the apostasy of most of them from their religion and their removing the cord of Islam from their necks, about which Allah, glory to His name, has said:

And We have made every man's actions to cling to his neck.¹⁵⁴

That is We have fastened to every man's neck his fateful bird which is the Wilayah. So emotions overpowered me and griefs overwhelmed me." We said, "O son of Allah's Messenger, dignify us and bestow honor upon us by sharing some of what you know from the knowledge." He said, "Allah, the Mighty and Sublime has consigned three qualities in the Qaim of ours, which He had consigned to three of the apostles. He foreordained his birth like the birth of Musa (a); his disappearance like the disappearance of Isa (a); and his protraction like the protraction of Nuh (a). Moreover, He made the lifespan of His virtuous servant, Khizr, a proof of his long life." I said, "Remove the curtains for us, O son of Allah's Messenger, from the faces of these concepts." He said: "As for the birth of Musa (a). "When Firon learnt that his downfall and destruction was going to be at the hands of Musa (a) he summoned the soothsayers and they predicted the downfall of his kingdom at the hands of a youth of Bani Israel. So Firon issued orders that the bellies of pregnant ladies of the Bani Israel be slit open, till more than twenty thousand newborns were killed. But he was

not able to get Musa because Allah, the Mighty and the High protected him. In the same way when the Bani Umayyah and the Bani Abbas came to know that the downfall and destruction of their kingdom and tyrant rulers was to be at the hands of our Qaim, they began to wreak their enmity on us and swords were drawn out to slay the progeny of the Messenger of Allah (s) and to destroy his descendants so that through it they may be able to eliminate Qaim (a). But the Almighty Allah did not accept that His affair be divulged to anyone of the oppressors. But that His light may be perfected even though the polytheists may despise it." As for the disappearance of Isa (a). The Jews and Christians formed unanimity that he has been killed; whereas Allah belied them in this verse:

And they did not kill him nor did they crucify him, but it appeared to them so.¹⁵⁵

Likewise is the disappearance of the Qaim since one group denies it for its length - ranging from one misguided person who says, 'He was never born'; to another who says, 'He was born and he died'; to another who rejects faith by saying that our Eleventh was issueless; to another who deviates by saying, 'This will increase to thirteen and upwards', and another who sins against Allah, the Mighty and Sublime by saying, 'The spirit of the Qaim speaks through the body of someone else'. "As for the protraction of Nuh: When he prayed for the descent of punishment against his people from the heavens, Allah, the Mighty and Sublime sent Jibraeel, the trusted spirit with seven kernels and said, O Apostle of Allah, Allah, the Mighty and Sublime says to you, 'They are My creation My

¹⁵⁴ *Surah Isra 17:13*

¹⁵⁵ *Surah Nisa 4:157*

servants. I will not destroy them with a lightning bolt until the call has been stressed upon and the proof has become binding. Retain your hard labor in making the call to your people, for I will reward you for that. Plant these kernels, because your relief and liberation will be at its plantation, out-growth and fruition when it reaches fruition. Give this glad

ting to your believing followers.’ When the trees grew and thrived and their trunks and branches developed and spread out and their fruits grew big, he asked Allah, the Mighty and Sublime for the fulfillment of the promise. Allah, the Mighty and Sublime ordered him to plant the seeds of those trees and retain patience and hard work and make the call to his people. He informed the community that believed in him; three hundred men of them turned away from him and said, ‘If what Nuh is claiming were true, the promise of his Lord would not have been violated.’ Then Allah, the Mighty and Sublime continued to order him every time to plant the seeds until they had been planted seven times. The community of believers continued to lose groups until there were left only seventy and some odd men. At that time, did Allah, the Mighty and Sublime sent a message to him and said, ‘O Nuh, now the dawn on your eyes has broken the night as the truth has manifested with clarity and the order of belief has become pure from impurity by the apostasy of everyone who had wicked disposition. If I had destroyed the disbelievers and kept those who have apostatized from among the believers in you, I had not fulfilled My early promise to the believers from your people who were sincere in their belief in Me and had adhered to the rope of your prophethood that I would make them heirs in earth and empower for them their religion and replace their fear with security, so that worship be pure for Me by the departure of doubts from their hearts. How could I provide heirship and empowerment and replacement of fear with security while I know the weakness of certainty of the people who apostatized and their wicked dispositions and their evil insides, which were the outcomes of hypocrisy and the initiation of misguidance. If they had procured from Me the kingdom that will be given to the believers at the time of heirship when I will have killed their enemies, they would have sniffed the smells of its attractions, and it would have strengthened the inner secrets of their hypocrisy, and eternalized the strings of misguidance and their hearts, and they would have faced their brothers with enmity and would have battled them in pursuit of chiefdom and the distinction of commanding and forbidding. And how can the religion’s empowerment and the Command’s spread among the believers

coexist with rise of mischief and occurrence of wars? Never. Build the Ark under Our eyes and as We reveal.”¹⁵⁶

As-Sadiq (a) said, “Likewise is the Qaim (a). The days of his occultation will be lengthy so truth may become clear and belief may become pure from impurity by the apostasy of everyone from the Shia with a wicked disposition, who are feared they are hypocrites when they expect heirship and empowerment and a vast security in the reign of the Qaim (a).”¹⁵⁷ Al-Mufaddal says, I asked, “O son of Allah’s Messenger, the Ahle Bayt-haters (Nawasib) believe this verse has been revealed about Abu Bakr, Umar, Uthman and Ali.” He said, “May Allah not guide the hearts of the Nawasib. When was the religion which Allah and His Messenger empowered through spread of security in the Ummah and the departure of fear from their hearts and doubts from breasts during the reign of anyone of them? And in the reign of Ali (a) especially with the apostasy of Muslims and mischiefs

¹⁵⁶ *Surah Hud 11:37*

¹⁵⁷ *It implies the verse: Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them. (Surah Nur 24:55)*

which were occurring in their days and the wars that were breaking out between the disbelievers and between themselves.” Then as-Sadiq (a) recited this verse:

Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them.¹⁵⁸

“And as for the Righteous Servant, Khizr (a); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he brought a new Shariat nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory.¹⁵⁹ Rather it was because it was there in the knowledge of

Allah, the Blessed and the High, that during occultation the age of Qaim (a) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (a) without any justification, except that it be a basis for proving the age of Qaim (a) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah." We have quoted the complete text of the tradition as it contains many benefits and important points and it is necessary to ponder upon them."

¹⁵⁸ *Surah Yusuf 12:110*

¹⁵⁹ *Biharul Anwar, Vol. 51, Pg. 219, Tr. No. 9*

Chapter 14

TO PRAY TO ALLAH THAT HE BESTOWS US WITH THE MAREFAT (RECOGNITION) OF IMAM (a)

One of the responsibilities during Ghaibat is that we regularly supplicate Allah to grant us the correct Marefat of Imam Zamana (a). This is because gaining knowledge is not restricted to writing and reading. Ilm (knowledge) is a light and to whomsoever He desires he inculcates his heart with it. He guides whomsoever he wishes. Only those guided by Allah are actually guided.

In Al-Kafi it is narrated that Abu Baseer says that Imam Sadiq (a) explained the verse:

And those who are bestowed wisdom they indeed are bestowed with exceeding goodness.

‘(Wisdom) Means the obedience of Allah and (exceeding goodness means) Marefat of Imam (a)’¹⁶⁰

In the same book it is narrated from Abu Baseer that he said: “Abu Ja’far (a) said to me: ‘Do you know your Imam?’ I said: ‘Yes, by Allah; before I came out from Kufa.’ He said: ‘Then this is sufficient for you.’”¹⁶¹

In the same source, in a correct report it is mentioned that Abu Ja’far (a) said: “The apex of the thing, the height of it, the key to it, the gate to everything and the good pleasure of ar-Rahman, the Blessed, the Sublime, is obedience to the Imam after knowing him.”¹⁶²

Abu Ayyub Khalid al-Kabuli said: 'I asked Abu Ja'far (a) concerning the words of Allah, to Whom belong Might and Majesty:

Therefore believe in Allah and His Messenger and in the Light which we have sent down.¹⁶³

He said: 'O Abu Khalid! The Light, by Allah, is the Light of the Imams from the Household of Muhammad (s) till the Day of Resurrection. They, by Allah, are the Light which Allah has sent down, and they, by Allah, are the Light of Allah in the heavens and on the earth. By Allah, O Abi Khalid! The Light of the Imam in the hearts is more brilliant than the sun shining in the day. They, by Allah, are those who illuminate the hearts of the believers. And Allah, to Whom belong Might and Majesty, veils their Light from whoever He wills; thus their hearts are darkened. By Allah, O Abu Khalid! No slave loves us and accepts our mastership until Allah purifies his heart. And Allah does not purify the heart of a slave until he submits to us, and is at peace with us. And when someone is at peace with us, Allah protects him from the terrible reckoning, and also makes him secure from the greater terror of the Day of Resurrection.'"¹⁶⁴

¹⁶⁰ *Usool Kafi, Vol. 1, Pg. 185*

¹⁶¹ *Usool Kafi, Vol. 1, Pg. 185*

¹⁶² *Usool Kafi, Vol. 1, Pg. 185*

¹⁶³ *Surah Taghabun 64:8*

¹⁶⁴ *Usool Kafi, Vol. 1, Pg. 194*

Discussion and Explanation: Know that the most important obligatory duty after knowing Allah and the Messenger of Allah (s) is recognition of the Imam of the Time (aj) because this matter is a pillar of faith and one who dies without knowing the Imam of his time, dies the death of paganism and Marifat of the Imam is the key to all the doors of goodness, success and divine mercy and the Almighty Allah has commanded His servants to obtain his recognition and Dua is one of the doors that the Almighty Allah has ordered us to approach Him. He says:

Call upon Me, I will answer you.¹⁶⁵

And ask Allah of His grace.¹⁶⁶

Surely you cannot guide whom you love, but Allah guides whom He pleases.¹⁶⁷

In Al-Kafi, through the author's own chain of narrators it is narrated from Muhammad bin Hakim that he said: I asked His Eminence, Abi Abdullah Imam Sadiq (a): Whose creation is Marifat? He replied: It is from the creations of the Almighty Allah; people have no share in that creation.¹⁶⁸ There are a large number of traditions and reports that illustrate this matter, so the people are obliged to supplicate the Almighty Allah to grant them perfect Marifat of the Imam of the Time (aj). Supplications recorded with regard to this also show that it is important to ask Allah, the Mighty and Sublime for recognition of the Imam as will be explained in the coming pages, Insha Allah. This is also not in contravention of traditions that encourage us to undertake study for gaining Marifat. It is just like the case of earning livelihood. We have been told to make efforts and also pray to Allah, because it is He that gives sustenance. People only have to make efforts and it is on Allah to bestow the livelihood. Allah, the High and the Mighty says:

And (as for) those who strive hard for Us, We will most certainly guide them in Our ways.¹⁶⁹

In the same way as agriculture and irrigation is the duty of men. Since you will be under his control and discretion. And be safe from troubles. Till the time you reach your aim and it is upon Allah, as it is beyond their power but it is their duty to supplicate and request the Almighty to get the aimed result. In the same way Marifat of the Imam is having means and causes that the Almighty Allah has created for people and it is in their capacity. For example to ponder on the miracles and Akhlaq of His Eminence, and study of traditional reports of the Holy Imam (a) about the Imam of the Time (aj), his special qualities, prolongation of his Ghaibat and the duties of people during his Ghaibat. Thus we are duty bound to study all these things in

order to gain the recognition of the Imam of the Time (aj) but since Marifat is a creation of Allah, logic and Islamic texts dictate that we must pray to the Almighty Allah to bestow us this Marifat. Because if Allah opens a door of mercy there is no one who can close it and if Allah has closed a door no one could open it.¹⁷⁰

¹⁶⁵ *Surah Ghafir 40:60*

¹⁶⁶ *Surah Nisa 4:32*

¹⁶⁷ *Surah Qasas 28:56*

¹⁶⁸ *Usool Kafi, Vol. 2, Pg. 163*

¹⁶⁹ *Surah Ankabut 29:69*

¹⁷⁰ *Surah Fatir 35:2*

Chapter 15

TO PRAY FOR IMAM (a) REGULARLY

To pray regularly for the well being of Imam Zamana (a) is an important duty of the Shia Ithna Asharis. Various traditions have been recorded emphasizing this duty. The great scholar Shaykh Kulaini in *Al-Kafi*,¹⁷¹ Nomani in his book *Ghaibat*¹⁷² and Shaykh Tusi in *Ghaibat* state that Imam Ja'far as-Sadiq (a) said, "This youth will have Ghaibat before the advent of Qiyamat." "Why?" asked the narrator. "For the fear of his life", replied the Imam (a) pointing towards his belly. Then said, "O Zurarah! He is the awaited one (Muntazar), one whose birth will be doubted. Some will even say that his father departed from the world without leaving any heir. Others will say that he was not yet born when his father expired. Some will say that he was born two years prior to the martyrdom of his father. He is that same Awaited one. But the Almighty shall test the Shias. Immediately after this begins the period of doubts of the deviated people. O Zurarah! If you are alive in such a time, recite the following Dua:

In the name of Allah, the Beneficent, the Merciful. O Allah! Grant me Your recognition, for if I do not recognize You I will not recognize your Messenger. O Allah grant me the recognition of Your Prophet. For if I do not recognize Your Messenger, I will not recognize Your Hujjat (Proof). O Allah! Grant me the recognition of Your Hujjat. For if I don't recognize Your Hujjat I will deviate from my religion. O Allah, bless Muhammad and the Progeny of Muhammad.

It is mentioned in *Kamaluddin* that Zurarah bin Ayyan said: I heard Abi Abdullah (a) say: "There is an occultation for the Qaim before his reappearance." I asked:

“Why is it so?” He replied: “He is fearful.” And he pointed towards his belly, implying that the Qaim fears for his life. Then he said: “O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shias. It is the time when people of falsehood will fall in doubts.” Zurarah says: I asked: “If I am able to live till that period, what action I should perform?” He replied: “O Zurarah if you live till that time you must recite the following supplication:

O Allah! Introduce Yourself to me...

¹⁷¹ *Usool Kafi, Vol. 1, Pg. 337*

¹⁷² *Ghaibat Nomani, Pg. 86*

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¹⁷³ *Kamaluddin, Vol. 2, Pg. 342*

Chapter 16

STEADFASTNESS IN PRAYING FOR IMAM (a)

We have been commanded to recite this Dua regularly. Shaykh Sadooq narrates from Abdullah bin Sinan who says that Imam Sadiq (a) said, "After this a time of such doubt will befall you that you will be without the visible signs and a guiding Imam. And no one shall be able to achieve salvation from this except those who recite "Dua-e-Ghareeq." (Supplication of the drowning man).

The narrator asked what this Dua was? Imam (a) replied,

"O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts! Make my heart steadfast upon your religion!"

The narrator repeated the Dua in this way:

"O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts and sights! Make my heart steadfast upon your religion!"

The narrator added "Moqallebal Quloob. Wal Absaar" Imam (a) told him, "Indeed, Allah is Moqallebal Quloob Wal Absaar", but you say only "Ya Muqallebal Quloob Sabbit Qalbee Ala Deenek!"

O Allah! O Beneficent! O Merciful. O One who changes the hearts (of people) Give me steadfastness upon Your religion.

After repeating 'Muqallebal Quloob' the narrator added the word, 'Wal absaar' (and the vision). When Imam (a) heard this, he said, "Indeed Allah is the One Who changes the hearts and vision, but you recite the Dua as I have said."¹⁷⁴

Shaykh Nomani in his book, Ghaibah, has through his own chain of narrators related from Hammad bin Isa from Abdullah bin Sinan that he said: My father and I went to Abu Abdillah as-Sadiq (a.s). He said: "What will you do if you see a time when you do not find an Imam of guidance not any banner and then no one will be saved from that confusion except one, who will recite the supplication of the drowning one (Dua Ghareeq)?" My father said, "By Allah, this is a great calamity. May I be sacrificed on you, what shall we do then?" He said, "If that occurs - and you will not attain it - then keep to that which you have had until the becomes clear."¹⁷⁵

¹⁷⁴ *Kamaluddin, Vol. 2, Pg. 351*

¹⁷⁵ *Al-Ghaibah, Pg. 81*

Chapter 17

RECITING SUPPLICATIONS DURING THE PERIOD OF GHAIBAT

A Dua is mentioned by Sayyid Ibne Tawoos in Muhajjud Dawaat and it is to be recited during the occultation of Imam Mahdi (a). The narrator asked Imam (a) what the Shias are supposed to do in the Ghaibat of Imam (a)? Imam (a) replied, "In addition to reciting duas you must await for the reappearance." "What should we pray?" asked the narrator. Imam (a) replied:

In the name of Allah, the Beneficent, the Merciful. O Allah! You have bestowed Your recognition (Marefat) to me and bestowed the recognition of Your Messenger, and the angels and made me recognize Your Prophet and made me recognize the guardians of Your affair. O Allah! I will not take anything except that You bestow. And except for You I have no protector. O Allah! Do not distance me from the grades of Your friends and do not neglect me from the grades of Your friends and do not neglect my heart after having guided it. O Allah. Guide me towards the Wilayat of one whose obedience is made incumbent on me.¹⁷⁶

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¹⁷⁶ Muhajj ad-Dawaat, Pg. 332

Chapter 18

KNOWLEDGE OF THE SIGNS OF REAPPEARANCE

It is obligatory to learn about the signs of Reappearance that are taught to us by the Imams (a). Especially the 'Certain' signs.

Rational Proof: We have already proved that Marefat of Imam Zamana (a) is Wajib. And this Marefat includes knowing correctly the 'certain' signs of his reappearance.

If it is said: It is also possible to recognize His Eminence through means other than those signs, therefore the means of recognition is not restricted to this. We will say: In traditions we have been ordered to join the Imam during the time of his reappearance as mentioned in a traditional report of Nomani through his own chain of narrators from Imam Muhammad Baqir (a) after the mention of the call and sinking of Baida land it is said: Then head to him even if you have to crawl on your hands and feet. By Allah, as I can see him between the Rukn and Maqam taking pledge of allegiance from the people...¹⁷⁷

There is no doubt that going out to join the Imam during his reappearance from different cities will not be possible except after being informed that the Imam has reappeared and this will become apparent through the inevitable signs that are promised. However the recognition of the Imam through his miracles by the people and others in his service will take place in the presence of the Imam as is obvious.

Textual Proof: Imam Sadiq (a) is quoted in the book Al-Kafi that he said, "Recognize the signs (of reappearance). After

knowing them correctly, the hastening or delay of this affair will not cause you any harm.”¹⁷⁸ In addition to this, the Holy Imams (a) have described the signs that the Almighty Allah has appointed for the reappearance of the Imam of the Time (aj) so that the liar may be distinguished from the truthful and in some traditions there is mention of some mischiefs that the villains will create to mislead the gullible. But those who are aware of traditions of the Holy Imams (a) and know that such a thing would happen, they will not be fooled by these antics. They will be able to distinguish the liars from the truthful as they have learnt about the signs of reappearance on the basis of traditional reports. Have you not seen that some people, in our age as well as in the ages gone by, were misguided and became apostates by similar things only because they were ignorant of the signs of reappearance and special characteristics of the Imam? Therefore they became deviated and misled others also. If they had acquired knowledge and obtained Marifat and followed what is mentioned about the signs of reappearance and traits of the Imam of the Time (aj) they would have gained salvation and they would not have washed their hands of faith. I beg Allah, the Mighty and Sublime to bestow us knowledge and protect us from mistakes and deviations, as He is the hearer of supplications. Further explanation on this matter will be presented at a later stage, Insha Allah.

Also, supporting this matter is the dictum that it is obligatory on us to obey the commands of His Eminence (a) according to the saying of the Almighty Allah:

¹⁷⁷ *Al-Ghaibah, Pg. 139-140* ¹⁷⁸ *Usool Kafi, Vol. 1, Pg. 372*

*Obey Allah and obey the Apostle and those in authority from among you.*¹⁷⁹

On the basis of this it is obligatory for the believer to recognize the signs of the reappearance of His Eminence, so that when he reappears, he can be obeyed and that falsehood may be separated from truth. Here we shall present some traditions that Shaykh Nomani has included in Ghaibat:¹⁸⁰

1. Umar Ibne Hanzala reports that Imam Sadiq (a) also said, "There are five certain signs for Qaim (a): Sufyani, Yamani, Call from the Sky, Slaying of Nafs-e-Zakiyyah (The pure soul) and sinking of the ground at Baida?"

2. In another report from the Imam (a) it is mentioned that he said: "Before the year of the cry (from the heavens), there will be a sign in the month of Rajab." He was asked, "What is it?" He said, "A face and a protruding hand will appear on the moon."

3. It is narrated from Abdullah bin Sinan that Imam Sadiq (a) said, "The cry (from the heavens), the rising of the Sufyani, the rising of the Yamani, killing of the pure soul and a hand appearing in the sky will be inevitable. There will be also a fright in Ramadan, which will awaken the sleeping people, terrify those who are awake and bring the girls out of their veils."

4. It is narrated from Bazanti from Imam Reza (a) that he said, "Before the appearance of al-Qaim, there will be the risings of as-Sufyani, al-Marwani, al-Yamani, Shuaib bin Salih and the protruding hand; then how can he (Muhammad bin Ibrahim bin Ismail known as Ibne Tabataba) say this?"

5. It is reported from Abu Baseer that Imam Sadiq (a) said: "If you see a great fire burning in the east for three days or seven days, then wait for the deliverance of Muhammad's progeny if Allah wills. Allah is Mighty, Wise!" Then he said, "The cry will not occur except in the month of Ramadan because Ramadan is the month of Allah and the cry is the cry of Jibraeel to the people." Then he added, "A call will come from the heavens with the name of al-Qaim. It will be heard by everyone in the east and everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand because of fright. Allah will have mercy upon whoever submits to the cry and obeys the caller because the first cry will be the cry of Jibraeel." Then he said, "The cry will be in the month of Ramadan, on a Friday eve, which will be the twenty-third of the month. Do never doubt that. Listen and obey! At the end of the day there will be the voice of Iblees, the cursed calling out: So

and so (Uthman) is killed unjustly, just to make people doubt and become confused and then go to Hell. If you hear the call in Ramadan, do not doubt it. It will be the voice of Jibraeel. The evidence is that he will call out the name of al-Qaim and the name of his father. The call will be heard by everyone until the virgins in their veils instigate their fathers and brothers to rise (to join al-Qaim). These two calls must occur before the appearance of al-Qaim. One will be from the heavens calling out the name of al-Qaim and the name of his father. It will be the call of Jibraeel. The other will be from the earth and it will be the call of Iblees calling out the name of someone claiming that he has been killed unjustly just to create sedition among the people. Obey the first call and beware of being deceived by the second one.”

¹⁷⁹ *Surah Nisa 4:59*

¹⁸⁰ *Ghaibat Nomani, Pg. 133*

6. From some of our associates it is narrated that they asked Imam Sadiq (a): “Is the rising of the Sufyani inevitable?” He said, “Yes, it is. Killing of the pure soul, the sinking of the desert, the appearance of a hand in the sky, the call that comes from the heavens and the appearance of alQaim are also inevitable.” It was asked from him, “What is the call?” He said, “A caller calling out the name of al-Qaim and the name of his father.”

7. It is reported by Ibne Abi Yafur that he said: His Eminence, Abu Abdillah Imam Sadiq (a) said, “Keep in mind the perishment of so and so (he mentioned a name of a man from Abbasids), the rising of as-Sufyani, killing of the Nafs Zakiyyah, the sinking and the call by which the man of this matter (al-Qaim) will be known.”

8. Zurarah reports that asked Imam Sadiq (a): Is the call, a fact? He replied: Yes, by Allah, so much so that every people will hear it in their own tongues.

9. It is reported from Abdullah bin Sinan that he said: I was in the company of Abi Abdillah Imam Sadiq (a) when a man

from Hamadan said to him: "People criticize us and say that we claim that a caller from the heavens will call out the name of the man of deliverance." Abi Abdullah as-Sadiq (a) became so angry, he changed his sitting position and said: "Do not narrate this from me but narrate it from my father and you are not to be blamed for that. I heard my father say: By Allah, it is mentioned in Quran:

If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.¹⁸¹

Everyone on the earth will then submit to that (the call coming from the heavens) and his neck will stoop when a call is heard from the heavens announcing: The right is with Ali Ibne Abi Talib and his followers. The next day Iblees will rise in the space until he disappears from the people of the earth and calls out: The right is with Uthman bin Affan and his followers. He has been killed unjustly so you are to avenge his blood. Allah will confirm the believers, who believe in the first call and then those, whose hearts are full of diseases, will doubt and become confused. By Allah, the disease of the heart is the enmity towards us. Then they will turn away from us and begin to criticize us. They will say that the first call is a piece of magic of the people of this house (Ahlul Bayt)." Then Abi Abdillah as-Sadiq (a) recited this Quranic verse:

And if they see a miracle they turn aside and say: Transient magic.¹⁸²

10. It is reported by Muhammad bin Samit that he said: I said to Imam Sadiq (a): "Will there be certain signs before this matter (the appearance of al-Qaim)?" he said, "Yes, there will be." I asked, "What are they?" He said, "The perishment of the Abbasids, the rising of al-Sufyani, killing of Nafs Zakiyyah, sinking of the desert and the call from the heavens." I said, "May I be sacrificed on you, I am afraid that these things may take a long time!" He said, "No, they will come like the beads of a rosary; coming one after that other."

¹⁸¹ Surah Shoara 26:4

11. It is narrated by Humran bin Ayyin from Imam Sadiq (a) that: "The inevitable things that must occur before the appearance of al-Qaim are the rising of as-Sufyani, the sinking of the desert, killing of Nafs Zakiyyah and the call from heavens."

12. It is narrated from Zurarah that he said: I heard His Eminence, Abu Abdillah as-Sadiq (a) say: "A caller will call out from the heavens that so and so is the emir and that Ali and his followers are the triumphant ones." I said, "Then who will fight al-Mahdi after that?" He said, "The Satan will call out that so and so and his followers are the triumphant ones, a man of the Umayyads (Uthman)." I said, "Then who will know which the truthful is and which the liar is?" He said, "Those, who used to narrate our traditions, will know that and will know that they are with the truth."

13. In another tradition from Zurarah it is mentioned that he said: I said to His Eminence, Abi Abdillah Imam Sadiq (a): "May Allah make you succeed! I wonder how people will fight against alQaim in spite of all the miracles they will see; like the sinking of the desert with the army and the divine call that comes from the heavens!" He said, "The Satan will not free them until he calls out as he had called out against the Prophet (s.a.) on the day of al-Aqabah."

14. It is reported from Hisham bin Saalim that he said: I heard His Eminence, Abi Abdillah Imam Sadiq (a) say: "There will be two cries; one at the beginning of the night and the other will be at the end of the second night." I asked, "How will that be?" He said, "One will come from the heavens and the other will be from Iblees." I said, "How one will be distinguished from the other?" He said, "He, who knows about it before its occurrence will recognize it."

15. It is narrated by Abdur Rahman bin Maslama that he said: I said to Imam Sadiq (a): "Some people blame us and say how the truthful call is distinguished from the false one when they both occur." He said, "With what do you answer them?" I

said, "With nothing." He said, "Say to them: He, who has believed in them before they occur, will know which of them is true and which is false. Allah has said:

Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?¹⁸³

16. It is reported from Abdullah bin Sinan that he said: I heard His Eminence, Abi Abdillah Imam Sadiq (a) that he said: "This matter, which you stretch your necks to, will not be until a caller from the heavens calls: So and so is the master of the affair, so what is this fighting for?"

17. It is narrated by Muhammad bin Muslim that Imam Baqir (a) said: "The rising of as-Sufyani and the rising of the Qaim will be in the same year."

18. It is mentioned by Badr bin Khalil Asadi that he said: I was in the company of Abu Ja'far Imam Baqir (a) when he said that two signs would appear before the appearance of al-Qaim that had never appeared since Allah had sent Adam down to the earth. He said that the sun would be eclipsed in the middle of Ramadan and the moon would be eclipsed in the end of Ramadan." A man said, "O son of Allah's Messenger, it is the moon that will be eclipsed in the middle of Ramadan and

¹⁸³ *Surah Yunus 10:35*

the sun will be eclipsed at the end of it." Abu Ja'far al-Baqir (a) said, "I do know what I say. They are two signs that have never occurred since Adam (a) descended to the earth."

19. It is narrated by Ward, brother of Kumayt, the famous poet from His Eminence, Abu Ja'far al-Baqir (a) that he said: "Before the appearance of al-Qaim, the moon will be eclipsed five days before the end of the month and the sun will be eclipsed in the middle of the month. That will occur in Ramadan and then the calculations of the astrologers will fail."

20. It is reported by Abdul Malik bin Ayyin that he said: I was in the company of His Eminence, Abu Ja'far Baqir (a) when Qaim (a) was mentioned. I said to His Eminence: "I hope this (reappearance) happens soon and that there is no rise of Sufyani also." He said: "By Allah, it is inevitable and is bound to happen in any case."

21. It is narrated by Humran bin Ayyin that Imam Baqir (a) said regarding the exegesis of the verse: Then

He decreed a term; and there is a term named with Him.¹⁸⁴

They are two fixed terms, one is inevitable and the other conditional." Humran asked His Eminence: "What is inevitable?" He replied: "It is something that has nothing to the contrary." I asked: "What is conditional?" He replied: "It is something in which there is hidden divine wisdom." Humran said: "I hope the decree of Sufyani is from the conditional matters." Imam Muhammad Baqir (a) said: "No, by Allah, it is from the inevitable matters."

22. Again by Fudail bin Yasar it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said: "Indeed, there are some inevitable matters and some conditional. Although Sufyani is an inevitable matter, it is bound to occur in any case." **23.** It is narrated from Khallad Saigh that His Eminence, Abu Abdillah Sadiq (a) said: "Sufyani; there is no remedy from it. And he will not appear except in the month of Rajab." A person asked: What should we do when he appears? He said: "When he rises you should remain attached to us, (Ahle Bayt)."

24. Imam Baqir (a) is quoted by Muhammad bin Muslim to have said: "As-Sufyani is red, blonde and blue. He has never worshipped Allah at all. He has seen neither Mecca nor Medina. He says: O my God, I take revenge even if I go to Hell! O my God, I take revenge even if I go to Hell!" **25.** It is narrated from Imam Sadiq (a) that he said: "When Qaim (a) rises up, he will appoint a person in every province of the earth and tell

him: If you ever be in a position when you cannot understand or you do not know what judgment you should deliver, glance at the palm of your hand and act upon what is mentioned there. And he would dispatch an army to Constantinople. When it reaches the gulf they would write something with their feet and walk on the surface of the water. The people of Constantinople will say: They are the companions of one who walks on water, then

¹⁸⁴ *Surah Anaam 6:2*

what would be his own excellence? At that moment they would open up the gates of the city for them. They would enter the city and rule over it as long as they like.”¹⁸⁵

I say: The strength of Sufyani’s army that will be swallowed by the desert between Mecca and Medina, is almost three hundred thousand, according to the narration of Mufaddal. It is mentioned in a lengthy report quoted in Anwarun Nomaniya and Biharul Anwar.¹⁸⁶ In some versions it is stated that when this army will reach Baida, Jibraeel will descend and call out: “O Baida, swallow the people.”

We shall rest content with only this much as it should be sufficient for those who want to benefit from them although Shaykh Sadooq and others have narrated a large number of sayings in this regard. And Shaykh Sadooq has narrated from Abdullah bin Ijlan that he said: We were discussing the advent of the Qaim in the company of Abi Abdullah (a) when I asked him: “How would we know about this?” He replied: “When you get up in the morning, a slip of paper will be found below your head with the following written on it: Obedience with recognition.”¹⁸⁷

Testimony of some signs

In the book, Noorul Oyoon, among the signs of reappearance is that: People in the last period of time will give up wearing the turban and instead of that wear hats. It is also mentioned in a tradition that among the signs of reappearance is that:

People would be happy not to have children and one who is childless will express joy and thankfulness.

I say: These signs have appeared in this year, that is year 1346 Hijri. I saw some people taking off the turban and donning hats to resemble non-Muslims. I also saw childless people happy of not having issues due to the burden of upbringing. I protest to the Almighty Allah regarding the Ghaibat of His Wali and beseech Him to hasten the advent of His Eminence, and make us among his companions.

¹⁸⁵ *Ghaibat Nomani, Pg. 172*

¹⁸⁶ *Biharul Anwar, Vol. 53, Pg. 25*

¹⁸⁷ *Kamaluddin, Vol. 2, Pg. 654, Chapter 57, Tr. No. 22*

Chapter 19

WE MUST BE SUBMISSIVE AS WELL AS IMPATIENT

This topic can be discussed in two parts:

Some traditions narrated from the Holy Imams

1. Abdul Rahman Ibne Kathir is quoted in Al-Kafi that he was present in the assembly of Imam Sadiq (a) when Muhzam entered and said, "May our lives be sacrificed on you! Please tell us when the affair that we await shall come to pass?" Imam (a) replied, "O Muhzam! Those who fix a time are liars, those who were impatient were destroyed and those who resigned themselves to the situation were saved."¹⁸⁸

2. It is narrated by Ibrahim bin Muhzam from his father that he said: In the presence of Imam Abu Abdillah (a) were mentioned rulers of so and so clan and His Eminence (a) said: Indeed people will perish as a result of their haste in this matter, the Almighty Allah does not advance a matter due to haste of people about it. Indeed, for it is the last command which will (surely) reach it, thus when it reaches; it will neither be advanced nor delayed by an hour.¹⁸⁹

3. It is narrated from Mansoor that he said: His Eminence, Abu Abdillah Imam Sadiq (a) said: O Mansoor, this matter of yours (reappearance) will not occur except after hopelessness. No, by Allah, till you separate from each other. And no by Allah, till you are tested. And no by Allah, till one who is to be damned is damned and one who is to succeed succeeds.¹⁹⁰

4. It is narrated from Muhammad bin Mansoor Saiqal from his father that he said: I, Harith bin Mughaira and a group of our companions were sitting in the gathering of Imam Ja'far Sadiq (a) and he was listening to our discussion. He said: What are you worried of? Never! Never! By Allah! That which you await (reappearance) will not happen except till you are sieved. No by Allah, what you are longing for will not come to pass till you are sifted. No by Allah, that which you are eager for will not come till good is separated from the evil. No by Allah, that which you are looking for will not happen except after hopelessness. No by Allah, that which you are anticipating will not come till one who is to be damned is damned and one who is to succeed succeeds.¹⁹¹

5. In another tradition it is narrated from Abu Ja'far Imam Baqir (a) that he said: Indeed, the hearts of the people collapse from these traditions of yours (belief in the occultation of Imam Qaim (a), thus one who accepts them, tell more and leave those who deny them. Indeed, there will be trials so that all the evil is sieved, such that even those who split hair (for perfection) would fall off. So much so that except for us and our Shias none would remain.¹⁹²

¹⁸⁸ *Usool Kafi, Vol. 1, Pg. 368-369*

¹⁸⁹ *Usool Kafi, Vol. 1, Pg. 368-369*

¹⁹⁰ *Usool Kafi, Vol. 1, Pg. 370*

¹⁹¹ *Usool Kafi, Vol. 1, Pg. 370*

¹⁹² *Usool Kafi, Vol. 1, Pg. 370*

6. In Wafi, it is narrated from Kafi through the author's own chain of narrators from Abul Marhaf from Imam Muhammad Baqir (a) that he said: Its dust (mischief and sorrow) will reach all those who instigate it. The Muhazireen will perish. The narrator asked: May I be sacrificed on you, who are Muhazireen? He replied: Those who make haste.¹⁹³ And in Wafi the author says: If the word is pronounced as Muhasireen it will denote straitening of the breast. If it is pronounced as Muhazireen it would denote running. And Majlisi says in Biharul Anwar: Muhazireen is the plural of Mahzeer and it is a fast running horse.

7. Also, in Ghaibat Nomani it is narrated from Abu Marhaf that Imam Ja'far Sadiq (a) said: The Muhazireen will be destroyed. I asked: What is Muhazeer? He replied: Those who make haste will perish and those nearest to Allah will be saved. And the fort will remain firm upon its strong pillars...¹⁹⁴

8. Abdul Rahman Ibne Kathir is quoted in Al-Kafi that he was present in the assembly of Imam Sadiq (a) when Muhzam entered and said, "May our lives be sacrificed on you! Please tell us when the affair that we await shall come to pass?" Imam (a) replied, "O Muhzam! Those who fix a time are liars, the impatient are destroyed, those who resigned to the situation are saved and you shall come back to us.

9. Through the author's own chain of narrators it is narrated from Imam Muhammad Baqir (a) that he said: The hasteners will perish and those nearest to Allah will be saved. After distress there will be a wonderful deliverance.

10. Through the author's own chain of narrators it is narrated from Ibrahim bin Hilal that he said: I asked Abu Hasan Imam Ali Reza (a): May I be sacrificed on you, my father died while still believing in this matter (the imamate) and I became so old. Shall I die and you do not tell me of anything? He replied: O Abu Ishaq, you hasten (to hasten the will of Allah). I said: Yes, by Allah, I hasten, why do I not hasten where I became so old as you see? He said: O Abu Ishaq, by Allah, that does not occur until you are tried and clarified until none of you remains save the least (then he clenched his hands).¹⁹⁶

11. Through the author's own chain of narrators it is narrated from Abdur Rahman bin Kathir from Imam Ja'far Sadiq (a) that he said regarding the saying of the Almighty:

Allah's commandment has come, therefore do not desire to hasten it...

It is our matter. The Almighty Allah has ordered not to hasten it until He assists it with three armies; the angels, the believers and awe. His (Qaim's) advent will be like the advent of the Prophet as Allah has said:

¹⁹³ *Al-Wafi, Vol. 1, Pg. 103; Raudatul Kafi; Pg. 273*

¹⁹⁴ *Ghaibat Nomani, Pg. 103*

¹⁹⁵ *Al-Ghaibah, Pg. 104*

¹⁹⁶ *Al-Ghaibah, Pg. 111*

Even as your Lord caused you to go forth from your house with the truth...¹⁹⁷

In Tafseer Burhan¹⁹⁸ and Muhajja through the author's own chain of narrators a similar type of tradition is narrated from Ghaibat of Shaykh Mufeed.

12. In those two books it is also narrated from Musnad Fatima (s.a.), by Shaykh Abu Ja'far Muhammad bin Jurair Tabari through his own of narrators from Aban from His Eminence, Imam Sadiq (a) that he said: When the Qaim arises, the Almighty Allah will send Jibrael in the form of a white bird. Thus he would place one foot on the Kaaba and another upon Baitul Maqdas and proclaim in a loud voice:

Allah's commandment has come, therefore do not desire to hasten it...

Imam Sadiq (a) said: At that moment His Eminence, Qaim (a) will appear and perform two rakats prayer at the Place of Ibrahim (a); then he will move with his 313 companions who would be surrounding him. Indeed, among his companions will be those who had rushed from their beds overnight. Thus they will set out from there. The Qaim will have a stone with him; when it is cast down, vegetables grow from the ground.

13. In Kamaluddin, The chief of traditionists, Shaykh Sadooq has narrated through a correct chain of narrators from Imam Sadiq (a) that he said: "The first to pledge allegiance to Qaim (a) is Jibrael who would come down in the form of a white bird and give him oath of allegiance. Then keeping one foot on the Holy Kaaba and another on the Holy Qods issue such a loud call that when the creatures hear it they would cry:

Allah's commandment has come, therefore do not desire to hasten it...¹⁹⁹

I say: These two traditions prove that the implication of 'Allah's commandment' is reappearance of His Eminence Qaim (aj) and that Jibrael will recite that verse on this moment from the aspect of proving this same matter and censuring of deniers and hasteners, and Allah knows best.

14. In Tafseer Burhan quoting from Ayyashi from Hisham bin Saalim from some of our associates from Abu Abdullah Imam Sadiq (a) that he was asked regarding the verse:

Allah's commandment has come, therefore do not desire to hasten it...

He said: When the Holy Prophet (s) fixed a time for something, this statement of the Almighty Allah is for that only: 'Allah's commandment has come, therefore do not desire to hasten it...' till that time arrives. His Eminence, Sadiq (a) said: If the Almighty Allah says a thing has to occur it is as if it has already occurred.²⁰⁰

15. In the book of Husain bin Hamadan through the author's own chain of narrators it is narrated from Mufaddal from Imam Ja'far Sadiq (a) that he said regarding the verse:

¹⁹⁷ *Al-Ghaibah, Pg. 104*

¹⁹⁸ *Tafseer Al-Burhan, Vol. 2, Pg. 359, Tr. No. 1*

¹⁹⁹ *Kamaluddin, Vol. 2, Pg. 671, Tr. No. 18*

²⁰⁰ *Tafseer Al-Burhan, Vol. 2, Pg. 360, Tr. No. 6*

And what shall make you know that haply the hour be nigh? Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.²⁰¹

The 'hour' denotes reappearance of His Eminence, Qaim (a). Mufaddal said: Master, what is the meaning of 'who dispute obstinately'? He replied: They say: When was he born, who has seen him and where he is and where he will be and when he will reappear? All these statements imply impatience with the command of the Almighty Allah and doubt in His predestination. They are those who will suffer loss in the world and the hereafter and indeed bad is the end of the unbelievers.

16. In Hadith Arba Miya from Amirul Momineen (a) it is mentioned that he said: It is easier to find the source of mountain but it is difficult to find a rule which has a stipulated time. Seek help from the Almighty Allah and observe patience, the

earth belongs to Allah, He gives it to whom He likes and the end is for those who are pious. Do not hasten regarding a matter before its time, as you will have to regret and do not consider that period to be long as your hearts will become hard.

17. In Kamaluddin, Ibne Babawayh has through his chain of narrators quoted from Saqr bin Abi Dulf that he said: I heard Aba Ja'far Muhammad bin Ali ar-Reza (a) say: "The Imam after me is my son, Ali. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. Then the Imam fell silent. Then he said: The Imam after him will be his son, Hasan. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. After this Imam (a) became silent. The narrator asked: 'O son of Allah's Messenger, who will be the Imam after Hasan?' Imam (a) started weeping profusely and said: 'After him, his son Qaim (aj) will be the Imam'. He will be in Ghaibat and pious and sincere people will await his reappearance while those in doubt will deny him and will ridicule his remembrance (Zikr). Those who will hasten will be destroyed and those who submit will be successful."²⁰²

18. It is narrated from Ali bin Husain bin Ali Ibne Abi Talib (a) that he said: "The verses:

...and the possessors of relationship have the better claim in the ordinance of Allah...²⁰³

And:

And he made it a word to continue in his posterity.²⁰⁴

Were revealed about us. And the Imamate will remain in the progeny of Husain bin Ali (a) till Judgment Day. There are two occultations for our Qaim, one of which shall be longer than the other. As for the first one, it would be for six days, or six months or six years. And as for the second one it would be so long that most of those who have faith in this matter will turn

back from their belief. Then they would not remain firm on this matter except those who have very strong faith and

201 Surah Shura 42:17-18

202 Kamaluddin, Vol. 2, Pg. 360, Tr. No. 3

203 Surah Anfal 8:75

204 Surah Zukhruf 43:28

correct recognition, and in their hearts there is no discomfort from our decisions and those that submit to us, Ahle Bayt (a).”²⁰⁵

19. And from the same chain of narrators he said: Ali bin Husain (a) said: “The religion of Allah, the Mighty and Sublime is not obtained through defective intellect, invalid opinion and corrupted analogy. It is achieved through submission. Thus there is security for one who submitted to us. There is guidance for one who followed us. And one who resorted to analogy and personal opinion, he is destroyed and one who felt unconvinced by our statements and decisions, he has denied the one who revealed the seven oft repeated verses and the great Qur-an.”²⁰⁶

20. In Kifayatul Athar, the venerable Shaykh, Ali bin Muhammad bin Ali Khazzaz Razi Qummi through his own chain of narrators narrated from our master, Imam Hasan (a) that he said: One day the Messenger of Allah (s) delivered a sermon, in which after praise and glorification of Allah he said: O people, I have been summoned and I will have to harken to it. Indeed I leave among you two weighty things; the Book of Allah and my progeny, my Ahle Bayt; till you remain attached to them you will not go astray. Thus you learn from them and don't remind them as they are more learned than you. The earth will never be devoid of them and if it remains devoid, it will sink into itself along with its inhabitants. Then the Holy Prophet (s) said: O Allah, I know that the knowledge will not come to an end and be lost and indeed You will never keep the earth devoid of Your proof over Your creatures, whether it be apparent and obeyed or afraid and hidden, so that the Divine Proof is never validated and your friends do not go astray after You have guided them,

their numbers are the least of all but their value in the view of Allah is more than all.

When he came down from the pulpit, I asked: O Messenger of Allah (s), are you not Hujjat on all creatures? He replied: O Hasan, the Almighty Allah says:

You are only a warner and (there is) a guide for every people.²⁰⁷

Thus I am the one who warns of divine punishment and Ali is the guide. I asked: O Messenger of Allah (s), you said that the earth will not be devoid of the Divine Proof?

He said: Yes, he is the Imam and Hujjat after me and you are the Imam and Hujjat after him and Husain is the Imam and Hujjat after you. And indeed, Allah the Kind and the Knowing has informed me that a son would be born to Husain, who would be named Ali after the name of his grandfather Ali. So when Husain will pass away, his son Ali, will take over the charge of Imamate and he would be the Hujjat of Allah and the Imam. And Allah will create a son from the loins of Ali, who would be named after me and would resemble me the most. His knowledge will be my knowledge and his command will be my command. And he will be the Imam and Hujjat after his father. A son will be born to him, who will be named Ja'far, the most truthful among the people. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from the loins of Ja'far who will be named Musa after the name of Prophet Musa bin Imran. He will be an ardent worshipper. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from the loins of

²⁰⁵ *Kamaluddin, Vol. 2, Pg. 323, Chapter 31, Tr. No. 8*

²⁰⁶ *Kamaluddin, Vol. 2, Pg. 324, Chapter 31, Tr. No. 9*

²⁰⁷ *Surah Raad 13:7*

Musa who will be named Ali. He will be a mine of divine knowledge and wisdom. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from his

loins named Muhammad. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from his loins named Ali. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from the loins of Ali who will be called Hasan. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from his loins named Muhammad who will be the Hujjat, the Qaim, the Imam of his time on the people and one who will bring deliverance to his followers. He will disappear from among the people. Some will lose faith in him and some will remain steadfast and (the doubters) will say: When will this promised be fulfilled, if you are from the truthful ones? Thus even if a single day remains from the tenure of the world, Allah, the Mighty and Sublime will prolong it so much that our Qaim will reappear and fill up the earth with justice and equity as it would have been filled with injustice and inequity. Thus the earth will not be devoid of one of you, the Almighty Allah has given my knowledge and understanding to you and I pray that the Almighty Allah appoints knowledge and perception in my progeny and in our progeny.²⁰⁸

Types of hastes that are denounced, that lead to corruption, apostasy and infidelity

Type One: Any undue impatience in this matter and failure to maintain patience causes one to be misguided by deviant leaders. These false claimants take the opportunity to exploit those who are ignorant of the traditions of Imams (a). By propagating false concepts these people create doubts regarding the true reappearance and invite people towards indecencies and deviations. The same impatient people start following these false claimants, even though Imams (a) have clearly informed the people of the signs that would precede the reappearance of Imam Mahdi (a). They have made a special mention of the signs that are certain and commanded us to be steadfast on our beliefs. If we encounter a claimant of being the special emissary (Naib-e-Khaas) of Imam (a) or one who claims to be Imam Mahdi (a); before the occurring of the certain signs, we must not pay any attention to him. We should beseech Allah to keep us safe from the deceit of that satan.

Type Two: It is possible that those who hasten in this matter may become despaired that it will not occur; as result of which, this haste would lead one to deny the numerous sayings of the Prophet and the Holy Imams (a) in which they have said that the divine government will be established one day; and they have ordered us to await for this as mentioned in some traditional report that we have quoted in the foregone pages.

Type Three: Sometimes making haste in this matter will cause one to deny His Eminence, the Imam of the Time (aj) and this is more severe haste than the previous one. Because it is possible that a person may be having faith in the Imamate of the twelfth Imam and that he is alive, while at the same time he is despaired and hopeless of his advent due to the prolongation of Ghaibat, he makes haste about it, so that he may die of it. This is the second type of haste which is source of his death, and the third type is that he makes haste to the extent of denying His Eminence as he has the corrupted view that: If he had been there he would have revealed himself.

Type Four: Making haste that puts one in doubt and it is also like the previous type; it can also cause one to go out of the pale of faith and enter the league of the companions of Satan. Our Holy Imams (a) have said in some of the traditions that: He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. This tradition is mentioned in Kamaluddin, Ghaibat Nomani and other books.²⁰⁹

Type Five: That which will cause one to question the will of the Almighty Allah and lead one to object to the Imam as regards delay in his reappearance is that one says: Why does he not appear, and statements like this as one who makes haste in this regard due to objection against and doubt about the Almighty Allah, the follower of Satan, whom when Allah commanded to prostrate before Adam and said:

Shall I make obeisance to him whom You have created of dust?²¹⁰

In a Surah the Almighty Allah has said:

And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter.²¹¹

Shaykh Kulaini through a correct chain of narrators narrated from His Eminence, Abi Abdillah Imam Sadiq (a) that he said: If a people worships the Almighty Allah without associating anything or anyone with Him, perform the ritual prayer, pay the Zakat, do the Hajj of the House of Allah, keep fasts during the month of Ramadan; and then he says about something that the Almighty Allah or the Holy Prophet (s) has done: Would it not have been better if he had done the opposite? Or even if they have such a notion; they would become polytheists due to this. Then His Eminence (a) recited the following verse:

But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission²¹²

Then Imam Sadiq (a) said: Submission is obligatory for you.²¹³

Type Six: Sometimes making haste becomes the cause that the person denies the wisdom behind Ghaibat and this in fact is denial of divine justice and relating a despicable act to Him. Whereas the Almighty Allah is much above it - and we have explained some reasons behind occultation and its prolongation in Part Four under the chapter of Letter A'in; and some of its secrets will be revealed after the reappearance of His Eminence (aj).

Type Seven: It is that sometimes making haste and not being submissive becomes the cause of considering light the traditions of the Infallible Imams (a) that have commanded us to await for the

²⁰⁹ *Ghaibat Nomani, Pg. 102*

²¹⁰ *Surah Isra 17:61*

²¹¹ *Surah Ahzab 33:36*

²¹² *Surah Nisa 4:65*

²¹³ *Usool Kafi, Vol. 2, Pg. 398*

reappearance of the Hidden Imam (aj). Thus one who makes haste in it, in fact does not lend any importance to those traditional reports and through this is included among the disbelievers because to consider the sayings of the Holy Imams (a) light is to consider the Imams themselves unimportant. And to consider the Imams unimportant tantamount to carelessness about Allah, the Mighty and Sublime and that is in fact, disbelief. I seek refuge of the Almighty Allah from deviation after being guided.

In Tohafful Uqool, Imam Sadiq (a) has mentioned in the explanation of faith and infidelity as follows: Apostasy from Islam occurs when one of five matters, all of which are similar and familiar, occurs. They are atheism, polytheism, deviation, immorality, and committing a greater sin. Atheism is every deed by which God is disobeyed due to renouncement, denial, disparagement, and underestimation, whether that deed is small or big. The doer of such a deed is an atheist...²¹⁴

Type Eight: It may happen that haste may lead to rejection of traditional reports with regard to the victory and reappearance of our master (a). The hasty person, due to the straitness of his heart and lack of patience, and due to the long period of time, is dominated by Satan who whispers in his heart: Perhaps these traditional reports have not come from the Holy Imams (a) and perhaps the followers of this school or the narrators of these traditions have fabricated them, due to some exigency or material gain that they might have got from this act. And this notion takes root in his mind and gains strength till the end of his matter, due to his rejection of these traditional reports gets over, he is thrown into the valley of destruction in Hell, and how bad is the abode of this man! It is so because to reject what the reliable companions and students of the Holy Imams (a) have narrated from the Imams, is same as rejection of the Imams themselves and denial of their rights as stated in the tradition of Umar bin Yazid in Wasail etc. in which he says: I asked His Eminence, Abu Abdillah Imam Sadiq (a): What is your view about the one who does not accept your position in Shab-e-Qadr as you mentioned and he does not reject it also. Imam Sadiq (a) said: Indeed, if argument is complete on a person with regard to our knowledge and he is still not satisfied, he is a Kafir.

Type Nine: Sometimes haste in some people impels them to interpret the traditional reports of the Holy Imams (a) according to their personal whims and desires, and derive meanings that are completely against their clear or apparent meanings. In this way they fall into deviation using the sayings of the Holy Imams (a) for this purpose. They don't know that most of those who went astray from the people of the past did so because

they devised elaborate interpretations of the verses of Quran, sayings of the Messenger of Allah (s) and his true successors; and they also misled others through this. Don't they know that to interpret a sentence in a way which is opposed to its apparent meaning and is against the context and to mislead people through it is a very despicable act in the view of intellectuals? And the Almighty Allah says regarding the ambiguous verses:

²¹⁴ *Tohaf al-Uqool, Pg. 244*

Then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation, but none knows its interpretation except Allah, and those who are firmly rooted in knowledge...²¹⁵

These foolish ones interpret the apparent of traditional reports and religious texts according to their personal whims and they apply their own twisted logic to justify their own views. This is due to their narrow mindedness and lack of patience in prolongation of Ghaibat and its severe conditions. O Allah, I seek your refuge from deviation after having been guided. O Lord, for the sake of your proximate friends, save us from going astray. Amen, O Lord of the worlds.

Type Ten: Sometimes, haste and lack of patience in this matter leads one to make a resolution that 'if he does not reappear till such and such time I will deny him'. Such an attitude places that person in the rows of the doubters who shall be damned as they have either doubted the sayings of Holy Imams (a). Or they have doubted the veracity of the narrators of traditional reports even though the Holy Imams (a) have ordered us to trust them. In the blessed epistle of the Holy Imam (a) that has come through Qasim bin Alaa and quoted in some books like Wasail etc it is mentioned: There is no excuse for any of followers to doubt in anything that our reliable ones have narrated from us, while knowing that we entrust our secrets to them and inform them of confidential matters...and there are numerous sayings on the same lines.

Type Eleven: Sometimes due to the effect of this haste one begins to doubt or deny other traditional reports of the Imams also. Since according to his distorted notion the traditional reports regarding reappearance and relief are doubtful, it is also possible that other sayings of the Imams and Prophet (s) may be wrong. In this way, such a man begins to deny even the traditions regarding rewards and punishment, promise and threat etc...²¹⁶ which finally leads him to become a disbeliever, may Allah give us refuge.

Type Twelve: Perhaps the one who is hasty and impatient, due to lack of faith or due to his doubting nature and narrow mindedness begins to ridicule the true believers who patiently await for the reappearance of our master, which would make him liable to be ridiculed by the Almighty Allah. And this means that he has become a disbeliever and an opponent of Allah, the High and the Mighty. Allah says:

Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.²¹⁷

In the same way is one who becomes like the people of the community of Prophet Nuh (a), regarding whom the Almighty Allah has said:

And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).

²¹⁵ Surah Aale Imran 3:8

²¹⁶ Wasailush Shia, Vol. 18, Pg. 108, Tr. No. 40

²¹⁷ Surah Baqarah 2:15

So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.²¹⁸

Type Thirteen: Sometimes, haste leads one to become angry at Allah, the High and the Mighty and makes one dissatisfied with divine will, and this quality is source of destruction and damnation. It is from this aspect that it is mentioned in the supplication narrated through Amri (r.a.) from the Imam of the Time (aj): O Allah, and You are the learned without being taught, about the time when the circumstances of Your Wali will be reformed and when he will reappear and the veil of occultation shall be opened. Then give me patience so that I don't make haste in what You have delayed or that I be inclined to the delay of that which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression. I have entrusted all my affairs to You.²¹⁹

Type Fourteen: Sometimes haste and impatience in some people impels them to forsake Dua for an early reappearance of the Imam of the Time (aj) and as a result of that they are deprived of the effects and benefits of supplicating for an early reappearance of the Imam of the Time (aj). This happens when a person prays to Allah for a period of time and begs for the advent of the Holy Imam (a), but after sometime due to his impatience he begins to think that the supplications he is making are of no use; so he gives up supplicating. Although he is ignorant of the fact that Duas are only accepted after all conditions are fulfilled and it satisfies the criteria laid down by the Almighty. It is same as one who prays the ritual prayer without fulfilling the necessary conditions. For instead of earning rewards and benefits, such a man will become eligible for divine punishment. So it is obligatory for the suppliant to follow the proper decorum in order to attain his aim. If it is said: It is mentioned in traditions that the Holy Prophet (s) and the Holy Imams (a) prayed for an early reappearance of the Imam of the Time (aj) and without any doubt their supplications must have complied with all requirements and followed the decorum perfectly; in spite of that the reappearance of the Imam has not occurred yet; does it not make one doubt in the acceptance of

their supplications? I will say: This question will be replied from two aspects:

Firstly: It is mentioned in traditions that the matter of re-appearance is a Badi-ee matter and there is possibility that it can be advanced or postponed, even though its occurrence is inevitable as Allah, the High and the Mighty has promised it and He does not go back on His word. Thus it is possible that as a result of the supplications of Imams and Prophet (s) the reappearance will indeed occur earlier than its time, but even that time has not arrived yet. And if they had not prayed for it, it would have taken place at a much later date.

Secondly: It is that traditional reports, in addition to forsaking Dua, there are obstacles also in an early reappearance of Imam (a). Thus when believers arrange for Dua, these obstacles are removed and the time of reappearance is advanced. It is also necessary to find out what other obstructions

²¹⁸ *Surah Hud 11:38-39*

²¹⁹ *Kamaluddin, Vol. 2, Pg. 512*

are. We have mentioned some of these in the Chapter of Letter 'Ghain' in Part Four of this book. And if Dua is abandoned, there will be further delay.

From what we have explained above it becomes clear that there is no contradiction between the command for praying for an early reappearance and prohibition for making haste and being impatient. The haste that is censured is of the types we have mentioned. As for praying for an early reappearance, but at the same time being submissive to divine decree, is something that the Almighty Allah and the Holy Imams (a) have commanded and emphasized. On the basis of this the supplicant becomes eligible for one of the two rewards:

1. Either our master will reappear in his time or by obtaining other benefits and effects of Dua his age will be prolonged; hence our prayer will be a kind of Sile Rahm to him. As

mentioned in a Dua of Imam Zainul Abideen (a): "O One Who does not change the mediums of His wisdom."²²⁰

2. Or he will gain other benefits of Dua and be included among the supplicants of reappearance and awaiters of it. On the basis of this to pray for an early reappearance is in any case a praiseworthy deed and it is not contradictory to the prohibition of making haste in this matter.

Conclusion: Haste which has been censured is one which is the opposite of patience and submission, and all the types of hastes that we have explained lie in this category. Without any doubt supplicating and begging Allah, the Mighty and Sublime that He may hasten an early reappearance of the Imam of the Time (aj) is something other than this. Rather, such a supplication is an expression of certainty and faith that the reappearance of the Holy Imam (a) is beyond the power of all, except the Almighty Allah. It is compliance of His command to supplicate, therefore we beg the Almighty for this. In other words we say: Haste in a person is an expression of choice and leaving off submission and asking for something before its time. And this will cause regret as mentioned in the statement of Amirul Momineen (a) previously. However, request for an early reappearance from Allah, the High and the Mighty is admission of servitude to Him and acceptance of His power, might and will; it is belief in ones own helplessness and incapacity and knowing that there is no other option. Thus the reality behind Dua is that a person should become attentive to the Almighty Allah with all his being and he must comply with His orders, and confess to ones own incapacity and helplessness. Thus it is mentioned in traditions that Dua is the essence of worship. May the Almighty Allah give us and all the believers Taufeeq that we arrange for Dua for an early reappearance of the Imam of the Time (aj) with this same acceptance and submission. Allah is the acceptor of Dua and is the Most Merciful.

²²⁰ *Sahifa Sajjadiya, Supplication no. 13*

Chapter 20

GIVING SADAQAH ON BEHALF OF IMAM (a)

Giving Sadaqah on behalf of Imam (a) proves ones love and friendship for him. The correctness of this statement is based on whatever has been recorded concerning the giving of Sadaqah or praying on behalf of believers. As Imam (a) is the Master of the believers, he is the most deserving. Apart from this, we have many traditions that recommend performing Hajj, Tawaf, Ziarat etc. on behalf of Imam (a). Further research, however, throws up the evidence that if we sift through the huge collection of hadith we shall find that every kind of worship act on behalf of Imam (a) is highly rewarding.

As mentioned by Allamah Ali Ibne Tawoos in his book *Kashful Muhajja*, in which he has reminded his son about the acts that we should perform during the Ghaibat of Imam (a). He finally says, "You must care for his leadership, loyalty and attachment in a way that Allah, Prophet (s.a.) and the forefathers of Imam Mahdi (a) expect from you. You must give preference of the needs of Imam (a) over your own needs when you are reciting the Namaz-e-Hajat (Prayer of having your need fulfilled). Before giving Sadaqah on behalf of your family members, give Sadaqah on behalf of Imam Zamana (a) and pray for him. In addition to this, give him preference in every good deed. All these things will invite Imam's (a) attention and favors."²²¹

In addition to this, this deed is a type of kindness to the Holy Imam (a) and we shall study the merits of kindness towards the Imam (a) in the coming pages, Insha Allah. That which illustrates that giving Sadaqah for the Imam is an act of kindness to him, is the traditional report of Ali bin Abi Hamza that is

quoted in Bihar, Wasail and other books in which he says: I asked Abu Ibrahim [Imam Musa Kazim (a)]: Shall I perform Hajj, pray and pay Sadaqah on behalf of my dead and alive relatives and friends? He replied: Yes, on their behalf give Sadaqah and pray and as a result of your kindness to them and for joining relationships you will become eligible for other rewards.²²²

I say: Even though the above tradition mentions only relatives and friends, the fact is that acts of kindness with regard to all those who are having some connection with us is a meritorious deed. And in this instance relatives and friends are mentioned only by way of examples. The question is about the legality of performing worship acts on behalf of the dead and alive believers. Hence the Imam replied with further clarification and said 'yes' and then to stress on its recommended nature said: 'on their behalf pay Sadaqah and pray'. At that moment the Imam wanted to encourage further and said: 'you will become eligible for other rewards' and since he wanted to highlight the eligibility for reward he said, 'as a result of your kindness to them and for joining relationships'. Thus this statement confirms the legality of this action and shows that it is lawful as well as recommended. Therefore, the respected reader is requested to think deeply on this point. If kindness of one believer makes one eligible for divine rewards, what would be the position of one who gives Sadaqah on behalf of the Imam of the Time (aj)? Yes, he will be rewarded for that and be counted as the best of the Sadaqah-givers since he has performed this worship act on behalf of one who is the best in the whole world. And without any doubt the more perfect is the connection between him

²²¹ *Kashful Muhajja, Pg. 151-152, Part 150*

²²² *Wasailush Shia, Vol. 5, Pg. 367, Tr. No. 9*

and the Holy Imam (a), the more will be the reward of giving Sadaqah on his behalf. We pray to the Almighty Allah to bestow on us and all the believers love and devotion towards the Holy Imam (a) and opportunity to serve him; and Allah is the Hearer of Dua. That giving Sadaqah on behalf of the Imam is better than giving it on behalf of others can be proved from

logic as well as a tradition from Tafseer Imam Hasan Askari (a) which we shall present ahead, Insha Allah.

Note and Guidance: We should know that from the above mentioned traditional report of Abu Hamza it becomes clear that it is allowed to perform worship acts on behalf of believers, whether dead or alive, although the tradition has only spoken of Hajj, Sadaqah and prayer. The narrator only mentioned these three items as examples. This can be proved by the following:

Firstly: It is that when the Imam replied, he only mentioned Sadaqah and prayer and did not make any mention of Hajj, while on the basis of other traditional reports, Hajj on behalf of others is allowed and none of our scholars have doubted this matter. This shows that the Imam considered the three items as examples only.

Secondly: To bring the cause of His Eminence (a) and think that it is lawful, rather Mustahab that he says: “And there will be other rewards for you due to your good turn to him.” It proves that to represent the believer men and women in ones divine obedience and worship acts is a good turn and a favor to them, therefore the person who does this gets other rewards in addition to the rewards of those worship acts due to the good turn and favor done to them.

As for the obligatory worship acts: It is proved with evidence that a person must perform these himself and obligatory worship acts are not allowed by proxy, except for Hajj and that also in a particular case, which will be explained later. Also, the above mentioned traditional report even though narrated by Abu Hamza, is weak because he was a Waqifi²²³. However, we have already explained that weak reports can be accepted in matters of recommended deeds. Proving this matter are some traditional reports that are quoted in Kafi,²²⁴ Wafi and other books, which say: If a person hears a traditional report about reward of a good deed and performs that act with intention of gaining that reward, will get the same reward even if that tradition is not authentic. Here, two points become clear:

First: All worship acts are acts of goodness Secondly: To perform them by proxy on behalf of the dead and alive, is a recommended act except in cases which are out of this scope. And there is no obstruction except the possibility that it is an innovation but such a thought is rejected, because he does an act in hope of reward with reference to traditional report mentioned that: "One who hears about the reward of the deed..." And joining with this aim to another it can be proved as it is mentioned: From the above mentioned tradition it is proved that it is allowed, rather recommended to pray recommended prayers on behalf of the living, therefore this order is applicable to all kinds of good actions and worship acts because there does not exist a command contrary to this, as all those who consider it permissible for prayer, also consider it permissible for other worship acts. Thus if anyone considers it lawful only in prayer and denies it in other worship acts; the third statement appears that Ijma composed of by itself.

²²³ *Waqifi are those who stopped at the Imamate of Imam Musa Kazim (a).*

²²⁴ *Usool Kafi, Vol. 2, Pg. 87*

Shaykh Ansari has mentioned this reason in one of his writings, but it is worth attention because the proof of Ijma that is narrated is worth contemplation as mentioned in its own place. Although, for the purpose of supporting this point it is appropriate.

And also for proving this point we can reply on this argumentation because among the best recommended worship acts are prayer, fasting, Tawaf, Marabata, Ziarat and Qurbani, and it is permissible rather recommended to perform these on behalf of others as the traditional reports prove clearly. Further, this rule also applies to other worship acts.

And in this context also it is possible that a doubt may arise about it, because this inductive reasoning is conjectural and in this way it is not a proof for us. But we can join the motives mentioned in traditional reports about proxy of Hajj and Tawaf etc. as these causes are linked with one who performs them

under proxy, and therefore the reward of the doer is two-fold. The same is the conclusion for doing recommended acts by proxy of believers as an absolute act of good turn with relation to him; and the goodness and value of a good turn to believer is not concealed from anyone having a perfect understanding. In the same way, as regards the correctness of proxy in prayer on behalf of others is proved by the traditional report of Muhammad bin Marwan in Kafi that he said: His Eminence, Imam Sadiq (a) said: What stops a person from among you to perform good deeds on behalf of your parents, whether dead or alive? Perform the ritual prayers on their behalf, pay Sadaqah, do the Hajj and keep fasts. What you do for them will be recompensed to them and you will also get its equal reward. Thus Allah, the Mighty and Sublime, in view of that good deed increases it many times for you.²²⁵

The cause of this reasoning is that the statement of the Imam: 'Perform the ritual prayers on their behalf', apparently shows the importance of kindness to parents during their lifetime and after their passing away and this is what our scholars have concluded, may Allah have mercy on them. This is what they have claimed that this order applies to the matter in discussion. However Allamah Majlisi, the second, in his book, *Miratul Uqool*²²⁶ has explained it to be kindness to parents after their passing away (pay attention). And it is possible to prove the point under discussion with the help of the following verse of Quran:

And help one another in goodness and piety.²²⁷

Because helping one other, sometimes takes the shape of two persons doing something jointly and sometimes one person does it on behalf of another who gets the benefit. Doing something on behalf of a believer is of the same type as is clear to those who tread the straight path. The conclusion derived from this is that it is recommended to perform recommended worship acts on behalf of dead and alive believer men and women.

Of those who are inclined to this view is Shaykh Ansari (r.a.) who in his treatise on Qadha of Mayyit, after quoting the report of Ali bin Abi Hamza says: Apparently to perform prayer on behalf of another, praying by proxy and not that one performs the prayer and gifts its reward to that person.

²²⁵ *Usool Kafi; Muhammad bin Yaqaob Kulaini; Vol. 2, Pg. 159, Chapter of Parents, tr. No. 7*

²²⁶ *Miraat al-Uqool, Vol. 8, Pg. 388*

²²⁷ *Surah Maidah 5:2*

Thus this report proves that praying by proxy for a living person is allowed and this also applies to all acts of goodness as the statement is not talking exclusively about prayer, rather in the case of obligatory fasts it becomes necessary as result of vow of a living person and this is mentioned in the report of Abdullah bin Jabla in Faqih, quoting from Ishaq bin Ammar. Rather, the generality of proxy in all obligatory acts except on those regarding whom there is consensus that they are not lawful, can be derived from traditional reports that talk of legality of repaying the debts of Allah. Then can be derived the law of legality of proxy in recommended acts because no one can distinguish between the two whether it be voluntary or proxy. So think on this point.

Also having the same view is the author of Jawahir who in his book, Kitabul Wikala in the explanation of lawfulness of proxy in Tawaf Prayer says: As for instances other than these two recommended deeds and optional fasts: In the book of Masalik it is considered lawful to do it by proxy and it is that a group of our scholars have definitely considered it unlawful to perform worship acts by proxy, which are also included in it, although some of the instances are restricted. I [author of Jawahir] say: From religious sources we can derive the legality of gifting of reward of all recommended deeds to the living and dead, rather perhaps it can be derived that a recommended act can be performed in a number of ways in proxy of a person that he should get the reward for it, as we indicated in most worship acts, although in acts when we don't have the proof of legality of proxy its recommended address is not cancelled from the

responsible person, rather the recommended nature of that act remains for that person, even though from the aspect of performing it be another person with the intention of proxy which makes the reward related to him. So think upon this. This shows the absolute value of legality of proxy in deeds as this is taken as the base in Masalik. Even though it may be related to special circumstances, there is doubt in the statement of the author of Masalik, because in worship acts there is nothing but performing those acts with the intention of gaining proximity and the legislator has related its reward to that person. And this does not contradict performing of that act in proxy. Thus it is taken as a general rule of proxy, whose requirement is its legality to consider the act of another as ones own through permission and proxy of another. And this meaning is applicable to worship etc. so think on this point as it would be beneficial. And it is the result of that same origin that we mentioned before. Along with this we should know that it is allowed when the person is alive and after his death especially in case of monetary worship acts; so think on this. Allah knows best.” End of quotation from the book of Jawahir.

I say: The main aim of the author is clear from his words: “Originality of justification of proxy in all acts, except when it is proved that it is not allowed.” May Allah have mercy on the author. We can refer to it whenever we have a doubt that a particular act allows proxy or not. But the evidence of this origin deserves consideration and that which is well known cannot prove it, and the details of this will be given at an appropriate place.

Among those who apparently consider proxy lawful in recommended prayers is Muhaqqiq Hilli in the book of Sharai as the prohibition of proxy of living persons is only in case of obligatory prayers as he says: “And proxy is valid in all circumstances when one is under control, that Allah wants to make that person directly responsible like, Ghusl or Wudhu with the power even though proxy is allowed in washing parts of the body in times of need and like the Obligatory Prayer, till one is alive...”

Sometimes suspicion arises that there is contradiction between the tradition of Ali bin Abi Hamza and Abdullah bin Jundab. Abdullah bin Jundab says: I wrote this question to His Eminence, Abul Hasan [Imam Musa Kazim (a)]: There is a person who would like to keep a third of all his good deeds and prayers for himself and dedicate the rest to his parents; or can he dedicate all his recommended deeds for them? What is the command if one of them is alive and the other, dead? Imam (a) wrote in reply: As for the dead, it is allowed and as for the alive, nothing is allowed, except good deeds and favor.²²⁸

I say: There is no contradiction between these two traditional reports because the query in the letter is concerned with dedication of rewards and not performing the acts by proxy. Thus between this report and traditional reports that prove the legality of gifting of deeds and their rewards - that we mentioned in their place - there is contradiction. And supposing we accept that it implies proxy, it supports the reconciliation of this report and the one quoted previously. It is that which Sayyid Ibne Tawoos (r.a.) has mentioned that Prayer should be considered as obligatory prayer but before that he says: It does not imply recommended prayer, because apparently it is considered lawful to pray the recommended prayer of Ziarat and Hajj etc on behalf of the living.

²²⁸ *Wasailush Shia, Vol. 5, Pg. 368, Tr. No. 16*

Chapter 21

GIVING SADAQAH FOR THE SAFETY OF IMAM ZAMANA (a)

There is no doubt that this is a recommended action; it is a demand for the love of the kinsfolk of the Messenger of Allah (s). Don't you give Sadaqah on behalf of your family members when you fear for their health and safety? Your Imam is more deserving of this. Besides, a special kind of attachment develops between those who give such a Sadaqah and Imam (a) himself.

Another thing that indicates the importance of this act is the tradition of the Messenger of Allah (s). Shaykh Sadooq reports that the Holy Prophet (s) said, "The faith of a slave is not complete till he does not consider me above himself and till he does not consider my family above his family, my honor over his honor, myself over his own self."²²⁹

Previously this tradition was quoted through another channel and its requirement is nicety of expression of love with regard to them (a) in such a way that the believer performs for himself, his family, wives and children, and this is a very big chapter from which many meanings can be derived as is clear to the people of insight. And we shall also indicate to the types of good turns to Imam (a).

²²⁹ *Amali, Pg. 201*

Chapter 22

PERFORMING HAJJ ON BEHALF OF IMAM (a) OR SENDING SOMEONE AS A PROXY FOR IMAM (a)

This is customary among the Shias from the past centuries. Many traditions have clearly stated the recommended nature of these good deeds. Also the traditions that speak of doing good to a believer, also apply in such a case and support this custom. Scholars have recorded numerous traditions that praise the performance of good deeds on behalf of believers. A couple of such traditions are presented below:

1. Ibne Miskan narrates from Imam Sadiq (a) in the book of Al-Kafi that he asked Imam (a): How much reward is earned by a person who performs a Hajj on behalf of someone else? Imam (a) replied, "The reward of ten Hajjs shall be given to the one who performs it on behalf of someone else."²³⁰

2. Shaykh Sadooq (a.r.) writes in his book, Man La Yahzarul Faqih that Imam Sadiq (a) was asked regarding the person who performs Hajj on behalf of others. Would he earn any rewards? Imam (a) said, "One who performs Hajj on behalf of someone else gets rewarded for 10 Hajjs. (Also), the person (who has performed the Hajj on behalf of someone) his mother, father, sons and daughters, brothers and sisters, paternal uncles and aunts and maternal uncles and aunts, all of them receive salvation. The Mercy of Allah is spread wide and He is kind."²³¹

3. In Kafi it is narrated through the author's own chain of narrators from Abu Baseer that Imam Ja'far Sadiq (a) said: One who performs a Hajj on behalf of his relatives as a good turn to

them, his Hajj will be perfect, and one on whose behalf he performed the Hajj will get an equal reward, Allah, the Mighty and Sublime is One Who expands that reward.²³²

I say: The above two traditional reports and some other traditions that we have not quoted for the sake of brevity, prove that it is recommended to perform Hajj on behalf of other believers whether dead or alive, especially if they are relatives. Thus proxy Hajj on behalf of our master (aj) is more meritorious and its reward is higher, because the status of His Eminence (a) is much higher than other believers and his reward is more than all others. Also in support of this is the tradition that says that kindness to the relatives of the Holy Prophet (s) is more important than kindness to anyone else.

For example: There is a tradition that mentions the excellence of taking other believers as partners in recommended Hajj. That which proves it is are traditions that talk of doing it absolutely on behalf of all believers. After that it is derived from traditional reports that doing Hajj of proxy on behalf of the Imam of the believers is more deserving.

1. There is a traditional report of Muhammad bin Hasan that is mentioned in Kafi and other books that His Eminence, Imam Musa Kazim (a) said: Imam Ja'far Sadiq (a) said: If you make a thousand

²³⁰ *Furu Kafi, Vol. 4, Pg. 312, Chapter of Hajj by Proxy, Tr. No. 2*

²³¹ *Man Laa Yahzarul Faqih, Vol. 2, Pg. 222-223, Tr. No. 9*

²³² *Furu Kafi, Vol. 4, Pg. 316*

persons as partners in your Hajj, each will get reward of a complete Hajj without there being any decrease in your reward.²³³

2. In the same book, through the author's own chain of narrators it is narrated from Muhammad bin Ismail that he said: I asked His Eminence, Imam Musa Kazim (a): How many

persons can I include as partners in my Hajj? He replied: As many as you like.²³⁴

3. It is narrated from Muawiyah bin Ammar that he asked Imam Ja'far Sadiq (a): Can I make my parents partners in my Hajj? He replied: Yes, indeed Allah, the Mighty and Sublime will make it a Hajj for you and a Hajj for each of them and as it would be a good turn on your part towards them, you will also get reward for that. I asked: Can I perform Tawaf for a man and a woman who reside in Kufa? He replied: Yes, when you begin the Tawaf, recite as follows: O Allah, accept it from so and so, as I am doing Tawaf on his/her behalf.²³⁵

I say: The last hadith clearly shows that taking a partner in an act means to take him or her right from the beginning and does not mean that after doing the thing for yourself, you make him or her share in the reward. Pay attention to this point.

For example: There is a tradition which proves sending of proxy for Imams (a) to Mecca so that he may perform the Hajj on behalf of the Holy Imam (a) and to compensate that person for this. As it is allowed for the living Imam it must also be permitted for others as there is nothing which shows that it can only be for the living Imam.

In Wasail, it is narrated from Tahdhib of Shaykh Tusi through the author's own chain of narrators from Muhammad bin Isa Yaqteeni that he said: Imam Ali Reza (a) sent through Yunus bin Abdur Rahman some clothes, servants and money to perform Hajj and ordered me to perform the Hajj on behalf of the His Eminence. Thus a hundred dinars were divided into three parts between us...²³⁶

For example: In Kafi it is narrated through the author's own chain of narrators from Musa bin Qasim Bajli that he said: I asked Imam Muhammad Baqir (a): My master, I hope to keep the fasts of Ramadan in Medina. He replied: Insha Allah, you will get those fasts. I said: And I hope to set out on the 10th of Shawwal for Hajj and may the Almighty Allah bless me with Ziarat of the Messenger of Allah (s) and his family and to see you

once more. Sometimes it so happens that I perform Hajj on behalf of your father, and sometimes on behalf of my father, and sometimes on behalf of one of my brothers and at times on my own behalf. Thus how should I perform it? He replied: Perform the Hajj Tamatto. I asked: I am living in Mecca since the last ten years. He said: Perform the Hajj Tamatto.²³⁷

I say: This tradition can be testified from two aspects:

²³³ *Furu Kafi, Vol. 4, Pg. 317*

²³⁴ *Furu Kafi, Vol. 4, Pg. 317*

²³⁵ *Furu Kafi, Vol. 4, Pg. 315*

²³⁶ *Wasailush Shia, Vol. 8, Pg. 147, Chapter 34; At-Tahdhib, Vol. 8, Pg. 40, Chapter 3, Tr. No. 40*

²³⁷ *Furu Kafi, Vol. 4, Pg. 314*

One: The words of the narrator, that: ‘Sometimes it so happens that I perform Hajj on behalf of your father’ and Imam’s silent approval to its shows that there is no difference between Hajj on behalf of the late Imam and on behalf of the living.

Two: It is that the silent approval of Imam to the following words of the narrator: ‘and sometimes on behalf of one of my brothers’ shows its goodness. If Hajj is performed on behalf of the Imam of the Time (a) it would be more perfect and more preferable.

For example: Qutub Rawandi has mentioned in Al Kharaij wal Jarah: Abu Muhammad Da-alji who was a good co-religionist of us, was a traditionist and he had two sons. One was named Abul Hasan and he was a righteous man who had lawful profession and washed the dead bodies. The other son indulged in unlawful professions. A sum of money was sent to Abu Muhammad to perform Hajj on behalf of the Imam of the Time (aj) and this custom was prevalent among the Shias. So, Abu Muhammad gave some of this money to his errant son, and then he went to perform the Hajj. When he returned from there he reported the following incident: I was standing in Arafat when I saw an elegant young man of wheaten complexion standing besides me and busy in supplication and worship.

When people departed from Arafat, he turned to me and said: O Shaykh, are you not ashamed? I said: My master, for what? He replied: From the money someone sent to do Hajj on my behalf you gave an amount to a person who is a transgressor and drinks wine? Very soon you will lose this eye. And he pointed to one of my eyes. From that day I am living in dread. Abu Abdullah Muhammad bin Muhammad Noman, Shaykh Mufeed also heard of this. The narrator says: Not even forty days passed after his return that from the same eye which was pointed to, pus came out and it became blind.²³⁸

I say: It is appropriate to study this tradition from the beginning to the end as it contains numerous benefits and important matters.

1. His Eminence (a) informs about a matter of the unseen.
2. To accord importance and respect to funds associated with Imam (a) and that they must not be given to anyone except the righteous because in that incident Abu Muhammad gave only a part of that money to his erring son and not the whole of it as some people think.
3. Swiftmess of punishment for a believer who does something that is inappropriate. And this is a blessing on him from the Almighty Allah.
4. Implied approval of the Imam for Hajj on behalf of himself or paying someone to do Hajj on the Imam's behalf as is clear from the above. Among the matters that more or less show that it is recommended to do Hajj by proxy of Imam are traditions that emphasize performing Tawaf on behalf of the Holy Imam (a).

²³⁸ *Al-Kharaij wal Jarah, Qutub Rawandi, Pg. 73*

Chapter 23

TO PERFORM TAWAF (CIRCUMAMBULATION) ON BEHALF OF IMAM (a) OR TO SEND SOMEONE FOR PERFORMING TAWAF ON HIS BEHALF

When we have proved that Tawaf on behalf of Imam (a) is Mustahab (recommended) then it is understood that sending someone in lieu of Imam (a) would also be Mustahab. Because this is a result of friendship and gratefulness. Therefore its merit and goodness is proved by reason. To send a person for Hajj as a proxy on behalf of Imam (a) is naturally more rewarding than sending a person to perform a Tawaf.

However, there are some particular actions that are specially recommended (Mustahab) on behalf of the Living Imam (a). The same are mentioned in the book of Al-Kafi in a tradition of Imam Taqi (a) reported by Musa bin al-Qasim. The narrator says that he asked Imam (a), "I wanted to perform Tawaf on behalf of you and your forefathers (a) but people said that Tawaf was not permitted on behalf of the successors (awsiya)?" Imam (a), "Rather, you must do as many tawafs as possible." The narrator says that after a period of three years, again he came to Imam (a) and said, "I had previously obtained permission from you to perform Tawaf on behalf of you and your father. After this I performed as many tawafs as Allah willed for me on behalf of you and your respected father. After this I had an idea!" "What was it?" asked Imam (a). "One day I performed Tawaf on behalf of the Messenger of Allah (s)." Imam (a) recited Salawat on the Holy Prophet (s) thrice. The narrator continued, "On the second day I performed Tawaf in lieu of Amirul Momineen (a), then for Imam Hasan al-Mujtaba (a), Imam Husain (a), Imam Sajjad (a), Imam Baqir (a), Imam Sadiq (a), on

the eight day I performed it on behalf of your grandfather Imam Musa al-Kazim (a). On the ninth day for your respected father Imam Reza (a) and on the tenth day I had the fortune of performing Tawaf for your respected self. (a). I worship Allah through the Wilayat of these personalities.” Imam (a) said, “By Allah! You are worshipping Allah through a religion (din) other than which Allah will not except any din.” The narrator said, “Often I have performed Tawaf on behalf of your respected grandmother, Fatima Zahra (s.a.) and sometimes I didn’t.” Imam (a) said, “Do more Tawaf! If Allah wills it will be the best action performed by you.”²³⁹

Among the things that prove that it is recommended to do Tawaf on behalf of general believers is a tradition that is mentioned in Kafi through the author’s own chain of narrators from Abu Baseer from His Eminence, Imam Ja’far Sadiq (a) that he said: One who does a good turn to the father or a relative and performs Tawaf on behalf of them, will get the full reward for it and one for whom he has performed the proxy will also get the same reward. And since the person has accorded importance to the relationship of that person, in addition to the reward of the Tawaf he will get extra rewards.²⁴⁰

²³⁹ *Furu Kafi, Vol. 4, Pg. 314*

²⁴⁰ *Furu Kafi, Vol. 4, Pg. 314*

Chapter 24

ZIARAT OF THE HOLY PROPHET AND IMAMS (a) ON BEHALF OF IMAM (a)

This action towards Imam (a) which is the best action of people proves that proxy Ziarat is Mustahab, and other factors also prove it.

1. For example the proof that giving Sadaqah on his behalf is Mustahab.

2. The reason for the Istehab of proxy Hajj and Tawaf also proves that proxy Ziarat is Mustahab.

3. Tradition that recommends the Ziarat on behalf of Momineen.

In the same way it is narrated from Ali bin Ibrahim Hadhrami from his father from His Eminence, Imam Musa Kazim (a) that he said in a traditional report: Thus when you approach the tomb of the Holy Prophet (s) you must do that which is necessary for you. Perform two rakats of prayer; then recite at the head of the Holy Prophet (s): Peace be on you, O Prophet of Allah from my father and mother and wife and children and all my relatives and on behalf of all the townsmen, free and enslaved, and white and black. Thus if you like you can say to anyone: I have saluted the Messenger of Allah (s) on your behalf, and you will be right in saying so.²⁴¹

4. The prevalence of this practice among the scholars and common people of the Shias is to such an extent that scholars have written in detail about the reward of all this in their books

of Ziarat etc. And there is no difference whether it is for Imams (a) or other believers.

5. Traditions that mention that it is recommended to do proxy Hajj and Tawaf also apply to proxy Ziarat. Since it is mentioned that if we do Ziarat on behalf of other Shias it is a meritorious deed, it also implies that we can do Ziarat of the Holy Imam (a) on behalf of the Imam (a) and it will be more meritorious of all as is very much clear to all.

6. The traditions of Allamah Majlisi in Biharul Anwar also proves our point: Imam Hasan al-Askari (a) sent a Zaer (visitor) for the Ziarat of Imam Husain (a) and said: One of the places where Allah likes supplication and where He accepts supplication is the Haa-e-re-Husain.²⁴²

I say: When it has been proved that it is recommended to perform Ziarat of some tombs on behalf of the Imams (a) it also implies that it is allowed and preferable for other places of visitation also, because, without any doubt there is no difference between different places of visitation.

Note: You should know that among those who have clarified and explained that it is recommended to perform Ziarat of tombs of the Holy Prophet (s) and the Holy Imams (a) by proxy for the Masoomeen and Momineen, is Muhaddith Amili who has devoted a chapter in Wasailush Shia: Chapter of recommendation of Ziarat on behalf of Momineen and Masoomeen.²⁴³ Then he has mentioned the traditional report of Dawood Surmi that he said to His Eminence, Imam Hasan

²⁴¹ *Furu Kafi, Vol. 4, Pg. 314*

²⁴² *Biharul Anwar; Vol. 102, Pg. 257*

²⁴³ *Wasailush Shia, Vol. 10, Pg. 464, Chapter 103, Tr. No. 1*

Askari (a): I performed the Ziarat of your father and dedicated it to you. He replied: For that you shall get a great reward from the Almighty Allah and we are thankful to you.

I say: In this tradition there is no proof of the matter under discussion because apparently it is dedication of the reward of Ziarat and not doing it by proxy. And if we suppose that we can deny this meaning there is minimum possibility in it, and in case we take the opposite meaning, the possibility goes away.

Chapter 25

TO SEND A PILGRIM FOR ZIARAT ON BEHALF OF IMAM (a)

It is Mustahab (recommended) to send a pilgrim on behalf of Imam Zamana (a). It is a highly rewarding act because it helps in goodness and piety and it is a gesture of love for the kinsfolk of the Prophet (s.a.). It is a goodwill gesture to Imam (a). All the arguments that prove the recommended nature of sending proxy for Hajj and Tawaf are applicable for this also.

Chapter 26

STRIVING FOR IMAM (a)

As much as possible, one should strive in the service of Imam (a) because tradition says that the universe exists due to the barakat of Imam (a). Secondly there are some angels who are specially appointed in the service of Imam (a) and they do not even sit down in his presence without his permission. There are many types of these traditions; however we are not relating them for prolonging the discussion but just as a proof we present herewith a tradition of Imam Sadiq (a) wherein he says, "If I live till his time, I shall spend my life in his service."

I say: Pay attention to this statement. This saying of Imam (a) is not something unusual or astounding. It is the reality. It indicates the superiority of Imam Zamana (a) and it shows that if the service of Imam Zamana (a) had not been the best form of worship and obedience, Imam Sadiq (a), whose each moment of his life was spent in worship, would not have expressed his desire to spend his valuable time in the service of Imam Zamana (a).

Among the points mentioned in the Imams statements is that the followers of the Holy Imam (a) are the best of followers and according importance and respect to the Imam of the Time (aj) is the best of all and his companions are the best of the companions, just as the Ummah of the Last Prophet (s) is the best of all Ummahs. It is so because the status of the followers depends on the status of one whom they follow. And since the position of the Imam of the Time (aj) is known we can estimate the status of his followers and those who believe in his Wilayat. May the Almighty Allah include us among them.

First: The statement of the Holy Prophet (s) in which he said that followers of the Imam of the Time (aj) are his brothers as mentioned in the following: One day the Messenger of Allah (s) said twice in the presence of his companions: "O Allah, show my brothers to me. Companions who were around him asked: Are we not your brothers, O Messenger of Allah (s)? He replied: No, you all are my companions, and my brothers would be those people at the end of the time who would believe in me without having seen me, the Almighty Allah has informed me about their and their fathers' names before they will emerge from the loins of their fathers and the wombs of their mothers. For each of them, it would be more difficult to guard their religion than walking on thorns in the darkness of the night or holding embers; they would be lamps in darkness, the Almighty Allah would save them from every mischief and evil."

Second: It is that they shall be the most excellent people of all times, because it is mentioned in the tradition of Imam Sajjad (a) that he said: O Abu Khalid, during this period of occultation, those who believe in his Imamate and who await for his reappearance, they shall be better than the people of all times because Allah, the Mighty and Sublime would bestow them intelligence, understanding and recognition and for them occultation would be same as presence. Their status shall be like that of the holy warriors who fought under the command of the Messenger of Allah (s). It is they who are sincere and are our true Shias. They shall call the people to the religion of Allah openly and secretly.²⁴⁴

²⁴⁴ Kamaluddin, Vol. 1, Pg. 320

Third: The rewards of their worship acts is multiplied. Thus is mentioned in a narration from Imam Sadiq (a) that he said: O Ammar, giving Sadaqah in secret is better, by Allah, than giving it openly; similarly, by Allah, your worship in secret with your hidden Imam during government by an illegal ruler, and your fear of your enemy during government by an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, during the manifestation of the Truth

with the Imam of Truth which is manifest during the government of Truth. Worship while you fear during government by an illegal ruler is not the same as worship and security during the government of Truth. Know that whoever of you now prays a prescribed prayers at its hour in congregation, thereby concealing himself from his enemy, and completes it correctly, Allah will register rewards for having completed fifty prescribed prayers in congregation; and that whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby reward for having completed twenty-five prescribed prayers recited alone; and that whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby reward for having completed ten supererogatory prayers; and that whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices Taqayyah with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty is Generous.²⁴⁵ This tradition is mentioned in many books, like Al-Kafi,²⁴⁶ Kamaluddin and Biharul Anwar etc.²⁴⁷

Fourth: It is that their certainly is stronger and their faith is more astonishing as mentioned in Kamaluddin, from Ali Ibne Abi Talib (a) in a long tradition about the bequest of the Prophet (s) in which he mentions that the Holy Prophet (s) said to him: "O Ali, know that, the faith is astonishing and certainty great of those who shall be there in the last period of time. There will be no prophet among them and Divine Proof will be hidden from them; inspite of that they will believe in black upon white (writings/books)."²⁴⁸

Fifth: It is that they are the friends of the Prophet and the most respected people of his Ummah on Judgment Day, as quoted in Kamaluddin from Messenger of Allah (s) that he said: "Blessed be those who are fortunate to live in the time of Qaim

of my Ahle Bayt; those who would believe in him during his occultation and before his advent, who would love his friends and remain aloof from his enemies. Such people would be my closest ones and my friends on Day of Judgment.”²⁴⁹ Sixth: In Ghaibat of Shaykh Tusi it is narrated from the book of Fadl bin Shazan through a correct chain of narrators from Imam Ja’far Sadiq (a) that he said: The Messenger of Allah (s) said: Very soon a people will come after you such that one person from them will earn a reward equal to fifty

²⁴⁵ *Kamaluddin, Vol. 2, Pg. 643, Tr. No. 7*

²⁴⁶ *Usool Kafi, Vol. 1, Pg. 333*

²⁴⁷ *Biharul Anwar; Vol. 52, Pg. 127, Chapter 22, Tr. No. 20*

²⁴⁸ *Kamaluddin, Vol. 1, Pg. 288*

²⁴⁹ *Kamaluddin, Vol. 1, Pg. 286*

of you. They asked: O Messenger of Allah (s), we were with you in the battles of Badr, Uhud and Hunain and the Quran was revealed about us. His Eminence (s) said: Indeed, if that which will befall on them, befalls you, you will not be patient as they would be.²⁵⁰

Seventh: In Ghaibat of Shaykh Tusi and other scholars have narrated through their own chains of narrators from Imam Ja’far Sadiq (a) that he said: The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from their sight and they don’t know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so, He would not have taken away His Proof from their sight even for a moment. And it (doubt) is not except from the bad people.²⁵¹

Eighth: It is that due to them calamities are warded off and rain descends from the sky, as mentioned in Biharul Anwar etc. from His Eminence, Abu Abdullah Imam Sadiq (a) that he said:

A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you hadn't been there I would have sent My chastisement upon them...²⁵²

I say: O my brothers, now that you know some of the merits of following and making efforts in service of our master, the Imam of the Time (aj), it is necessary for you to strive to obey and serve His Eminence, and to be thankful for that great blessing, and you must continue in this and not forgo the remembrance of the Holy Imam (a) due to prolongation of his occultation. You must not be greedy after the people of the world and be patient on the hardships that afflict a little part of your life so that you may get a long relief. May the Almighty Allah, through His excellence, make us of those who are such; as He is close to His servants and He answers their supplications.

Some points: Here it would be better to clarify and explain some important points.

First: It is that in our leader and master His Eminence, the Imam of the Time (aj) all such virtues and excellences have come together, that each of them alone would justify our efforts in his service and obedience. For example: Absolute Wilayat, caliphate and successorship of His Eminence (a) from the Almighty Allah and the Messenger of Allah (s).

For example: It is the right of the scholar, as logic and texts also prove, that it is appropriate to serve the scholar as mentioned in Kafi through the author's own chain of narrators from Muhammad bin Sinan that he said: His Eminence, Isa Ibne Maryam (a) said: O Hawariyun, I wish to ask you for

²⁵⁰ *Al-Ghaibah, Shaykh Tusi, Pg. 275*

²⁵¹ *Al-Ghaibah, Shaykh Tusi, Pg. 276*

²⁵² *Biharul Anwar; Vol. 52, Pg. 145, Tr. No. 66*

something, please get it for me. They replied: Your order will be obeyed, O Spirit of Allah. Then His Eminence stood up and kissed their feet (In some versions it is mentioned that he washed their feet). The Hawaris said: It is more appropriate that we do this, O Spirit of Allah. He said: Indeed, the one most worthy of service is the scholar. Indeed I have explained like this so that, after me you may be humble to the people as I have done to you. Then Isa (a) said: Wisdom is built by humility and not by arrogance, just as vegetation grows on fertile land and not on a [rocky and barren] mountain.²⁵³

For example: It is paternal right as His Eminence (a) is our kind father as mentioned in traditions – and this matter has been discussed in Part Three of this book, which Insha Allah is sufficient and established.

For example: Right of Faith and Islam as mentioned Kafi in a tradition of Abu Motamar in which he said: I heard Amirul Momineen (a) say: The Messenger of Allah (s) said: A Muslim who serves a group of Muslims would not be rewarded by the Almighty Allah except by that he would get the same number of servants in Paradise.²⁵⁴

I say: Without any doubt, if the faith of all Muslims is weighed against the faith of our master (a), indeed the faith of His Eminence will be found heavier than theirs. On the basis of this the excellence of serving His Eminence should be compared to serving the believers. In addition to the merits of His Eminence, that I don't have the capacity to describe because they are beyond human computation.

For example: Our status in relation to His Eminence is the position of a slave to his master, because people are the slaves of the Holy Imam (a) in obedience as proved by traditions on this subject and therefore it is a matter of certainty.

For example: Relationship of His Eminence to the Messenger of Allah (s) as explained to you in Part Five. And if you like me to enumerate to you all the justifications for striving in service of the Imam it would not be possible for me to explain and write about, because they are unlimited. From the aspect of what we have often mentioned all the apparent and hidden blessings of the Almighty Allah, which surround us all of them are due to the Barakat of the Imam (a). Thus for each of the blessing we are duty bound to be thankful to him, just as it is obligatory for us to be thankful to the Almighty Allah. Thus it is proved that there are countless justifications for us to be in service on the Holy Imam (a). Allah says:

And if you would count Allah's favors, you will not be able to number them.²⁵⁵

Second: That service to the Imam is distinguished from help and assistance in two ways: One is that service can be offered directly but help can be rendered indirectly also. Secondly, service consists of humility and display of lowliness for the master, contrary to help and assistance; thus every service is help also, but the converse is not the same.

²⁵³ *Usool Kafi, Vol. 1, Pg. 37, Tr. No. 6*

²⁵⁴ *Usool Kafi, Vol. 2, Pg. 207*

²⁵⁵ *Surah Nahl 16:18*

Third: It is serving our master the Imam of the Time (aj) by doing what he has ordered, or doing that which will be help and favor to him even though he might not have specifically ordered it. Sometimes, these can be seen under the heading of good deeds, like praying for an early reappearance of His Eminence, organizing gatherings for his remembrance, compiling books on the subject of His Eminence, printing and distributing these books, reciting Salawat and salutations on His Eminence, doing favors to friends and Shias with the intention of serving the Holy Imam (a), doing favors to the Shias and friends of the Holy Imams (a) is doing favor to them and being nice to them is being nice to the Holy Imams (a); considering

them unimportant is considering the Holy Imams (a) unimportant, and reason also supports this matter. Among the traditions that are recorded on this matter, is a tradition mentioned in *Kamiluz Ziaraat* through the author's own chain of narrators from His Eminence, Abul Hasan Musa bin Ja'far (a) that he said: One who is unable to visit us should pay a visit to a righteous follower of ours, as a reward for our Ziarat will be written for him; and one who is unable to do a favor on us should do favor to our righteous follower, and the reward of doing a favor to us will be noted in his account.²⁵⁶

For example: In *Rauda Kafi* through the author's own chain of narrators it is narrated from Abu Haroon that he said: His Eminence, Abu Abdullah Imam Sadiq (a), in my presence, told some people from Hazzar: What has happened to you that you have considered us insubstantial? At that moment a man from Khorasan arose and said: We seek Allah's refuge that we should consider you all insubstantial or that we consider something from your commands and practices to be petty. His Eminence (a) said: Then how you are one of those who has considered us petty? He said: I seek refuge from the Almighty Allah that I should consider you petty. The Imam said: May Allah forgive, did you not hear so and so follower of ours in Jofa begging to you: Allow me to ride with you for a mile as by Allah I am very tired. By Allah, you didn't even look up at him and considered him of no importance. And one, who considers a believer unimportant, has considered us unimportant and has trespassed the sanctity of Allah, the Mighty and Sublime.²⁵⁷

²⁵⁶ *Kaamiluz Ziaraat, Pg. 319, Chapter 105*

²⁵⁷ *Raudatul Kafi, Vol. 8, Pg. 102, Tr. No. 73*

Chapter 27

ORGANIZING HELP OF IMAM ZAMANA (a)

During the period of Ghaibat it is the duty to help Imam Zamana (a). Because one who has helped Imam (a) has actually helped Allah. As Allah says:

Indeed Allah helps those who help Allah. Certainly Allah is all powerful, the mighty.²⁵⁸

Elsewhere, Allah says:

If you help Allah, He shall help you and make you firm-footed.²⁵⁹

Three points are worth noting here:

Issue 1: There is no doubt that Allah is All-Powerful and He does not have any kind of need because He is the absolute cause and Himself is Self-sufficient and all the creatures are in need of Him, whereas He Himself says:

You all are poor in relation to Allah while Allah is the self-sufficient, the praised one.²⁶⁰

Commentators of Quran state that 'helping Allah' means helping the Holy Prophet and the Imams (a).

Issue 2: Also, helping them means taking every step that is in compliance of their commands. Therefore the method of helping them depends upon the time and place. There is a difference between the help at the time of reappearance and help during his Ghaibat. If he is present among us we help him by

fighting Jihad in his company and when he is in Ghaibat we sometimes help him by praying for his reappearance, sometimes by mention of his excellence and qualities and miracles and signs; sometimes by helping his friends and devotees, sometimes by compiling and distributing books. There are many ways of rendering help as is clear to every enlightened person.

Issue 3: In the discussion of the value of helping Allah, it is mentioned that it is a part of helping the Awliya of Allah, helping His religion and His prophets on the basis of what traditions have mentioned.

I say: As evident from traditions it is possible that Allah helps His creatures in ease and in difficulty, in trials and prosperity by keeping them safe from those things that distance him from His Mercy. However, in this life their success over their enemies depends upon the time and circumstances. Thus sometimes our friends are in power and sometimes they are overpowered. The phrase:

And makes them firm-footed...²⁶¹

May imply that in the end Allah would make them march on Siraatul Mustaqeem (the Right Path).

²⁵⁸ *Surah Hajj 22:40*

²⁵⁹ *Surah Muhammad 47:7*

²⁶⁰ *Surah Fatir 35:15*

²⁶¹ *Surah Muhammad 47:7*

Note: It is that in our leader and master His Eminence, the Imam of the Time (aj) all such virtues and excellences have come together, that each of them alone would justify our efforts in his help and assistance. Helping the Imam is helping an oppressed one, helping him is helping a person in alien land, it is helping a scholar, assisting the near kindred of the Prophet, support of one for whose sake we have received a bounty, it is helping one who is medium for blessings to reach us, it is helping one whom Allah helps, and helping a noble, a munificent

one...And if you think upon it you will be able to derive many more points if you are devoted to the Imam and are inclined to him. May the Almighty Allah make us a shield of every type of hardship for the Holy Imam (a). Reason is the best support of this. If we bring together all the textual proofs for this we would have to write a separate book on this. When I (the author) reached this point I decided to perform an Istikhara to ask the Almighty whether I should present some traditional report of the Holy Imams (a) to illustrate this point further, but when I opened the Holy Quran the following verse appeared:

And surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty. Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.²⁶²

²⁶² Surah Hajj 22:40-41

Chapter 28

HAVING A FIRM INTENTION OF HELPING IMAM (a) IN EVENT OF HIS REAPPEARANCE

Apart from the fact that this intention is a necessary requirement of Eimaan (belief) and one of the signs of conviction (Yaqeen), many traditions have been recorded for intention, reward and performing of good deeds and the reward of every person depends upon his intention. This is also proved from the words of the Master of Pious, Ali Ibne Abi Talib (a), who says: "Halt! Be patient in calamities and difficulties. Do not move your hands and swords under the madness that you utter. And for those affairs where Allah has not made hasty you do not act hastily in them. One who dies sleeping on his bed with correct understanding of the rights of Allah, His Messenger (s) and his family, dies a martyr and his reward is upon Allah. And he has received the reward of that which he intended to do. This intention of his will be considered as pulling out the sword. And there is no doubt that there is a fixed time for everything and a particular period."²⁶³

That which proves this matter is that which Thiqatul Islam Muhammad bin Yaqoob Kulaini has mentioned in Rauda Kafi through the author's own chain of narrators from Abdul Hamid Wasiti that he said: I asked His Eminence, Abu Ja'far Imam Baqir (a): May God bless you, we have stopped going to the markets in anticipation of the reappearance. The Imam said: O Abdul Hamid do you think that Allah will not open the way for one who controls his self for His sake? No, by Allah, Allah will indeed open a way for him. May Allah have mercy on one who controls his self for our sake. May Allah have mercy on one who keeps our matter alive. I said: May God bless you, these

Murjiya people say: There is no deviation in what we believe in. Till the time what you say comes about and thus we and you will be same. He said: O Abdul Hamid, they have said the truth. One who repents, the Almighty Allah accepts his repentance. And one who resorts to hypocrisy, the Almighty Allah humiliates him. And one who exposes our matter, the Almighty Allah makes his blood go waste, [and to such men], the Almighty Allah will sacrifice on Islam, just as a butcher cuts off the neck of the sheep. The narrator says: I asked: Then we and the people will be same on that day? He replied: No, you shall be the pillars of earth and its rulers. And there is nothing else in our religion. I asked: What if I die before the time of Imam Qaim? He replied: If one of you is of the view that if he is present in the time of Qaim of Aale Muhammad, he will render help to him, he is like the one who fights in his company; and martyrdom in the company of His Eminence is equal to two martyrdoms.

Also supporting this point is that which Sayyid Nimatullah Jazairi has mentioned in Sharh Sahifa Sajjadiya in a tradition quoting directly from the Masoom that Imam Ja'far Sadiq (a) said: I don't consider myself outside the circle of the martyrs of Kerbala and don't consider my reward to be less than theirs, because there is help [of religion and assistance of my great grandfather Imam Husain (a)] in my intention; if I had been present on that day; in the same way are our Shias are martyrs even if they die in their beds. And His Eminence (a) has prohibited the Shias from insisting importunately for the reappearance of the Imam of the Time (aj) and exposing his conditions and

263 Nahjul Balagha, Subhi, Sermon 232, Pg. 282

he said: Due to your intention you will get the reward of one who is martyred in the service of His Eminence, even though you may die in your bedroom.²⁶⁴

Among the evidences of this point and emphasis upon it, is a tradition that Thiqatul Islam Kulaini has mentioned in Usool Kafi through a correct chain of narrators from Imam Ja'far Sadiq (a) that he said: Indeed, a poor believer says: O my Lord,

give me sustenance so that I may perform such and such charitable acts through it. Thus if Allah, the Mighty and Sublime finds that he is true in his intention, he writes for him a reward for performing those deeds, the Almighty Allah is kind and His mercy is unlimited.²⁶⁵

The author of this book, Muhammad Taqi Musawi Isfahani – may Allah the mighty, include him among the companions of the Imam of the Time (aj), says: Without any doubt if a sincere believer requests the Almighty Allah to advance the reappearance of his master so that he may fight Jihad with the infidels in the Imam’s company, and he decides to do thus with a sincere intention, Allah, the High and the Mighty gives him the reward of fighting Jihad in the company of His Eminence and bestows His blessings to him. This is clear to people of perception as proved from the above tradition. And as for the excellence of Jihad in the company of His Eminence, in Usool Kafi it is narrated from His Eminence, Abu Ja’far Imam Baqir (a) that he said: One who lives till the time of our Qaim and arises along with His Eminence, and kills our enemy, a reward equal to that of twenty martyrs will be given to him and one who is killed in the company of our Qaim, a reward equal to that of twenty-five martyrs will be given to him.²⁶⁶

I say: If the determination and intention of the believer is such, he will achieve this great reward in the period of the occultation of his Imam (a) on the basis of traditional reports that we have mentioned before.

²⁶⁴ *Raudatul Kafi, Pg. 80, Tr. No. 37*

²⁶⁵ *Usool Kafi, Vol. 2, Pg. 85*

²⁶⁶ *Usool Kafi, Vol. 2, Pg. 222*

Chapter 29

RENEWAL OF OATH AT THE HANDS OF IMAM (a) EVERY DAY - EVERY FRIDAY

One of the duties during Ghaibat is to renew the oath of fealty with Imam (a). This can be accomplished after every obligatory prayer, or on Friday. There are two aspects of this discussion. (1) In the meaning of Bayyat (oath) (2) The command of Bayat.

Discussion One - Meaning of Bayat:

Bayat means that a person gives oath of fealty to a person in all sincerity and with loyalty. That is, he shall help with his property and life one to whom he has given the oath. And in helping him he shall not be deficient in anything related to this oath.²⁶⁷

It is like the oath mentioned in Dua Ahad. There is special emphasis to recite it in the morning for forty days regularly. Also, the Messenger of Allah (s) has commanded his nation to pay allegiance to the Purified Imams (a). And there is no difference between the presence or absence (Ghaibat) of Imam (a). This type of allegiance is a necessary requirement of Eimaan. Rather, you cannot imagine faith without allegiance. Thus the seller here, is the believer and the purchaser is the Almighty Allah. As mentioned in the Holy Quran:

Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden.²⁶⁸

Allah, the High and the Mighty has encouraged the prophets and messengers for renewal and emphasis of this Bayyat that one who does Bayyat to them, it is as if he has given Bayyat to the Almighty Allah. And one who neglects it, it is as if he has ignored Allah; it is from this aspect that the Almighty Allah says:

Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.²⁶⁹

This verse also proves that Bayyat and Mubaiya both imply the same ledge and vow with Allah and His Messenger, and those who fulfill this pledge are promised a great reward.

This Bayyat can be established in two steps:

Firstly: Making a firm intention to be steadfast in obeying the command of Imam (a) and helping him; and sacrificing ones life and property for him as mentioned in the holy verse: “Surely Allah has bought of the believers their persons and their property for this...” Now it is obligatory on the seller

²⁶⁷ *Majma al-Bahrayn, Vol. 2, Pg. 345*

²⁶⁸ *Surah Taubah 9:111*

²⁶⁹ *Surah Fath 48:10*

to hand over without any delay, what he has sold to the buyer whenever the latter demands it and that which is in his mind will be revealed.

Secondly: What he has in his mind and that which he has decided should be at the same time expressed verbally and in this manner the Bayyat will take place, just as the formula of sale and purchase and other transactions is not complete except through two steps: One: An intention and determination to undertake that transaction as per the agreement of the buyer and seller; and Two: To recite all this verbally; and only after that is the transaction complete.

Sometimes Bayyat is also performed by putting of ones hand over that of the other as was customary among the Arabs and this is according to the saying of the Almighty: One who does Bayyat to you, has in fact done Bayyat to Allah. Allah’s hand is upon his hand. Moreover, companions of the Messenger of Allah (s) used to place their hands in the hand to give Bayyat.

In Ihtijaj it is mentioned in the incident in which our master, Amirul Momineen (a) was forced to do the Bayyat to the first usurper of caliphate as follows: Then they pulled the hand of His Eminence [Amirul Momineen (a)], while he was holding it back, but they pulled by force and putting it over the hand of Abu Bakr said: Do the Bayyat. Do the Bayyat. And the call echoed in the Masjid: Abul Hasan has done the Bayyat, done the Bayyat...

Also in Ihtijaj it is mentioned in the traditional report of our master His Eminence, Baqir (a) that he said: When Usamah entered Medina and saw that people had joined on the Bayyat of Abu Bakr, he went to Ali Ibne Abi Talib (a) and said to His Eminence: What is this? Ali (a) replied: It is as you see! Usamah asked: Have you done Bayyat to him? He replied: Yes, O Usamah. Usamah said: Did you do it of your own accord or you were forced? Imam Ali (a) said: Yes, it was by force...²⁷⁰

Thus from what we have mentioned it becomes clear that allegiance is effected by putting ones hands in another's. In the same way is shaking of the hands as the experts of lexicology are aware. And it is called a 'good allegiance' and it is mentioned in tradition that 'Allah has blessed the shaking of hands'. And the poet has said:

Time came to purchase my life continually. I said I will not sell it for the world and what is in it. But it began to purchase it little by little with nothing. May those hands perish that sell at a loss.

In Kafi, it is narrated from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: One who separates from the congregation of Muslims and breaks the allegiance of the Imam will come to Allah, the Mighty and Sublime on Judgment Day with amputated hand.²⁷¹

Although it must be clarified that placing of the hand is itself not the essence of Bayyat, it only a sign that Bayyat is complete and apparently whereas the main thing is the pledge and vow so that one is really included among the believers who have purchased Paradise even though they might not have placed their hands over the hand of the Messenger of Allah (s) or the Imam (a), as was the case of most believers who lived during the time of the Holy Imam (a). We will bring the evidence for

²⁷⁰ *Al-Ihtijaaj, Vol. 1, Pg. 115*

²⁷¹ *Usool Kafi, Vol. 1, Pg. 405*

this. The aim of all this was that this is a deviation. I beg to the Almighty Allah by the Barakah of Ahle Bayt (a) to keep us safe from deviation.

Discussion Two - Regarding the command of Bayyat:

Here it must be mentioned that: Bayyat in the first sense is obligatory on all; men and women, slave and freemen, rather Faith is not complete without it, as the essence of faith is belief by heart and acceptance by tongue of the obedience of the Prophet and the Holy Imams (a) and to submit to them and to help them with ones life and property. The Almighty Allah says:

The Prophet has a greater claim on the faithful than they have on themselves.²⁷²

The Almighty Allah also says:

But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission²⁷³

As submission to the commands of the Prophet and Imams (a) with that which is related to ones life, relatives and property, is a sign of perfection of faith.

Among the proofs of essentiality of Bayyat with all Imams (a) is a tradition that is mentioned in the Sermon of Ghadeer Day quoted from the Messenger of Allah (s) in which he (s) commanded the people to give Bayyat to Amirul Momineen (a), Hasan (a) and Husain (a) and the Imams from the progeny of Husain (a) and the Prophet reminded them of the pledge to obey them, even though they were all not contemporary to the people of that time. It was only done so because it is obligatory to believe in the heart and make a firm pledge to follow and help them, to sacrifice ones life and property on their path and to obey their commands.²⁷⁴ And all that we have mentioned is included in the following verse of Quran:

Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.²⁷⁵

Since this matter is very much clear there is no need to bring further evidences to prove it. Supporting this point we also find a tradition narrated through Sunni channels and recorded in Muslim, Bukhari and Rabiul Abrar²⁷⁶ of Zamakhshari that the Messenger of Allah (s) said: One who dies without having on his neck, allegiance to the Imam of the Muslims, dies the death of paganhooood.

²⁷² Surah Ahzab 33:6

²⁷³ Surah Nisa 4:65

²⁷⁴ Al-Ihtijaaj, Vol. 1, Pg. 74, Tradition of Ghadeer

²⁷⁵ Surah Taubah 9:24

²⁷⁶ Muslim, Vol. 3, Pg. 1478; Bukhari, Vol. 2, Pg. 13; Rabiul Abraar, Vol. 4, Pg. 221

Renewal of Bayyat Everyday:

Now that you have understood what we have explained above, we say: It is recommended that the mentioned Bayyat should be renewed everyday according to the evidence that Sayyid Ali Ibne Tawoos has mentioned in Misbahuz Zaer and other scholars have also mentioned in their books that among the recommended things is to recite the following Dua everyday after the Morning Prayer:

O Allah, convey to the master, the Master of the Time, from all the believer men and women in the easts of the earth and its west. In its lands and its seas, in its plains and its mountains, their living and their dead, and from my parents and my children and from me, from the blessings and greetings, which are the weight of Allah's throne and ink on his words, and whatever His knowledge enumerates and his book encompasses. O Allah renew for him my covenant, pledge and allegiance on my neck on this day and whatever days (of my life) I live. O Allah, like You honored me with this honor, and gave me this excellence and bestowed this bounty to me especially, bless my master and chief, the leader of the time and make me from his helpers and followers and protectors and make me of those who seek martyrdom in his presence, with full eagerness, without any hesitation put me in that row of the army of those whom You have described in Your Book and said: "in ranks as if they were a firm and compact wall" on Your obedience and the obedience of Your Messenger and his progeny, peace be on them. O Allah, indeed, this allegiance is upon my neck till Judgment Day.²⁷⁷

In Mazar Bihar, the Late Allamah Majlisi, after the mention of this pledge says: I have seen in some ancient books that after reciting this Dua one has to place his right hand over his left like it is done in Bayyat.²⁷⁸ And it is also recommended that this pledge should be renewed after every obligatory

²⁷⁷ *Biharul Anwar; Vol. 102, Pg. 111*

²⁷⁸ *Biharul Anwar; Vol. 102, Pg. 110, Chapter 7*

prayer according to a tradition that is quoted from Imam Ja'far Sadiq (a) in Biharul Anwar citing AlIkhtiyar of Sayyid Ibne Baqi,²⁷⁹ which we had mentioned at the beginning of Part Six.

Dua Ahd:

One of the supplications for renewing the allegiance to Imam Zamana (a) is Dua Ahd. Regarding this Dua, Imam Sadiq (a) says: One who recites this Dua for forty days, will be included among the helpers of Hazrat Qaim (a). If he dies before re-appearance, the Almighty Allah will make him alive so that he can fight Jihad alongside him (Imam Mahdi a.f.t.s.). For every word of this Dua a thousand Hasanat (good deeds) are written in the scroll of his deeds and one thousand sins shall be erased. The Dua is as follows:

In the Name of Allah the Beneficent the Merciful. O Allah ! Lord of the great light, Lord of the elevated throne, Lord of the tumultuous seas and the revealer of the Taurat, Injil and Zaboor, Lord of the shadows and the warmths, and the revealer of the Great Quran. Lord of the proximate angels and Prophets and Messengers. O Allah I beseech thee, for the sake of Your noble visage. And for the sake of Your enlightening visage, and Your ever existing kingdom. O Ever living! O Controller! I beseech thee in Your name. Which lits the heavens and the Earths; and in Your name, by which the ancient and the latter ones become upright. O Ever living Who was before every living being. O Ever living Who shall (exist) after every living being. O Ever living who existed when there was no life. O giver of life to dead. O one who causes death to the living one. O Ever living. There is no god except You. O Allah send our master the leader, the Guide, the guided, the upriser with Your command. Blessings of Allah be on him and his pure forefathers. From all the believing men and believing women. In the easts of the earth and its wests, in its plains and its mountains, its lands and its seas, from me and my parents. Blessings which are the weight of Allah's throne and ink on his words, and whatever His knowledge enumerates and his book encompasses. O Allah renew for him my covenant, pledge and allegiance on my neck in the morning of this day of mine and whatever days (of my life) I live. I shall never turn away from it nor let it ever vanish. O Allah appoint me among his helpers, aides, and his protectors. Those who hasten to fulfill his commands and obey his orders. Those who are his supporters and

compete with each other to (fulfill) his intention and seek martyrdom in his presence. O Allah! If death occurs between me and him (before the reappearance) (death which You have made obligatory and decreed for Your servants, then raise me from my grave, wrapped in my shroud, my sword unsheathed, my spear bared, answering the call of the caller in cities as well as deserts. O Allah! Show me the rightly guided face of (Imam a.s.), the praiseworthy moon and enlighten my vision by looking at him. Hasten his reappearance, make his arrival smooth, vasten his path, make me tread on his way and implement his authority and strengthen his back. O Allah, inhabit Your cities through him, and give life to your servants due to him for surely You have said and Your word is truth, "Corruption will become rampant in land and on sea because of the evil which men's hand have earned." Then O Allah! Manifest for us Your slave and the son of Your Prophet's daughter, whose name is the same as that of Your Messenger. So that nothing from falsehood is victorious except that he tears them (falsehood) to pieces, establishes the truth and the truth confirms him. And O Allah! Appoint him as a refuge for Your oppressed servant

²⁷⁹ *Biharul Anwar; Vol. 86, Pg. 61, Chapter 38, Tr. no. 69*

and a helper for the one who does not find any helper for himself except You and the renewer of all the laws of Your book which have been tempered with and rebuilder of the signs of Your religion and of Your Prophet (peace of Allah be on him and his Progeny). And O Allah! Make him among those whom You have protected from the evils of the adversaries. O Allah! And provide joy to your Prophet Muhammad (Peace be on him and his Progeny). By his vision and (the vision of) the one who follows him on his call. O Allah! Remove this sorrow (of occultation) from this nation with his presence and hasten for us his reappearance. They (the disbelievers) consider it to be distant while we consider it to be near. For the sake of Your mercy, O the most Merciful of all mercifuls.

In some traditional reports it is mentioned that after this hit your hand on your thigh and say thrice: Hasten! Hasten! O my Master, O master of the era.

Renewal of oath every Friday:

It is Mustahab (recommended) to renew the oath of allegiance with Imam Zamana (a) every Friday. According to traditions every Friday the angels gather at Baitul Ma'moor and renew the oath of allegiance to Imams (a). There is another Dua by Imam Sajjad (a) expressing the same thoughts. This Dua is recorded in the book *Abwaabul Jannaat Fee Aadaabil Jamaat*. Moreover, Friday is the day when the Almighty Allah has obtained the oath of allegiance from mankind for the Wilayat of Imams (a). One should try to perform as many virtuous acts as possible on this day, because the reward for deeds is double on Fridays and there is no doubt that this oath of allegiance is an exceedingly important and perfect act of worship.

Command for Bayyat in the second meaning:

In the second meaning is the command for Bayyat. That is the command of putting ones hand into the hand of one whom we pay allegiance. This is also of two types: (1) In the presence of Imam (a). (2) In the Ghaibat of Imam (a). In the first case, once Imam issues a command there is nothing that can make the opposite valid because it is obligatory to obey the Imam (a). If Imam (a) demands allegiance from us we have to give him the oath of allegiance or in case he commands we have to give it to his special representative (Naib-e-Khaas). An example of this type of allegiance is the allegiance commanded by the Holy Prophet (s) for Ali (a) at Ghadeer-e-Khum. However, in the presence of an Infallible Imam if a fallible person demands allegiance, is it allowed to obey him? The Reply: If that person is specially appointed by Imam (a) and Imam (a) has commanded us to give him the oath of allegiance, giving him oath of allegiance is necessary. Because in these circumstances his Bayyat shall be construed as the Bayyat of Imam (a) and it is obligatory. However, if Imam (a) has not appointed him specially and has not issued any command, it is not permitted to give him oath of allegiance. Whether that person calls people to himself or claims to be the special representative of Imam (a), because the actual laws could be ascertained from the one who frames the laws. And such a thing was not there at time of the Imams that some other person may be given Bayyat in lieu of the Imam. Because such a thing would imply that you give Bayyat to one who has temporal power. And in that case you would be bound to lay at his disposal your life and property and everything. Now such a thing has not been allowed for anyone, except the Holy Prophet (s) and the Holy Imams (a). Allah, the Mighty and Sublime says:

²⁸⁰ [1] *Biharul Anwar; Vol. 102, Pg. 111-112, quoted from Misbah az-Zaer, Pg. 235-236*

The Prophet has a greater claim on the faithful than they have on themselves.²⁸¹

And the Almighty Allah said:

Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.²⁸²

And He also said:

O you who believe! obey Allah and obey the Apostle and those in authority from among you.²⁸³

Traditions that support this point are so numerous that cannot even be counted; and some of them are mentioned in Usool Kafi and Basairud Darajat. It is also mentioned in the supplication of Imam Zainul Abideen (a) for Friday and two Eids as follows: "O Lord, verily this position belongs to Your vicegerents and Your chosen ones and is the place of Your trusted ones in the exalted rank with which You distinguished them. People robbed them of it..."²⁸⁴

On the basis of what we have explained, it becomes clear that it is not allowed to do Bayyat of anyone other than the Prophet and the Imams (a). Because if one does such Bayyat, it implies that he has considered them to share in the holy status of the Prophet and the Imams that the Almighty Allah has given to them and as a result of his opposition to the chosen ones of Allah, he goes out of the pale of faith. Allah, the Mighty and Sublime says:

And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter.²⁸⁵

Interpreting the words of Almighty that:

And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.²⁸⁶

A traditional report says: If you associate (with Ali's Wilayat anyone else) your work would certainly come to naught...This tradition is mentioned in Burhan and other books.²⁸⁷

From what we have discussed it becomes clear that it is not allowed to do Bayyat for any of the people, whether they be scholars or laymen, whether it be to them directly or on behalf of the Imam in the period of occultation of His Eminence. As we mentioned previously it would denote absolute authority and rulership, because Bayyat to them is Bayyat to Allah as mentioned in the Ghadeer

²⁸¹ *Surah Ahzab 33:6*

²⁸² *Surah Maidah 5:55*

²⁸³ *Surah Nisa 4:59*

²⁸⁴ *Sahifa Sajjadiya, Supplication no. 48*

²⁸⁵ *Surah Ahzab 33:36*

²⁸⁶ *Surah Zumar 39:65*

²⁸⁷ *Tafseer Al-Burhan, Vol. 4, Pg. 83*

Sermon. Thus one who does Bayyat to them, does Bayyat to the Almighty Allah and one who turns away from them turns away from the Almighty Allah.

That which further proves that Bayyat to anyone other than the Prophet and Imams (a) is invalid, is a tradition mentioned in Biharul Anwar quoting from Mufaddal bin Umar from Imam Ja'far Sadiq (a) that he said: O Mufaddal, every kind of Bayyat before the reappearance of His Eminence Qaim (a) is a Bayyat of infidelity, hypocrisy and deception; the Almighty Allah has cursed one who gives such Bayyat and one who takes it...²⁸⁸ As you can clearly see, this tradition is emphatic that all Bayyats are invalid, whether it be to a scholar or to a layman. And also that Bayyat means absolute submission to the authority, which is not allowed for anyone except His Eminence. For example:

1. There is no mention of any Bayyat between the companions of any of the Imams. And neither is there any record of Bayyat between the believers who were present in their time.

2. There is no traditional report which can show that any of the Imams allowed any of their companions to take Bayyat on their behalf.

3. There is no mention of Bayyat in sayings and writings and books of scholars and there is no mention of its manner and decorum etc. Rather we have no instance from the time of the Holy Imams (a) that Bayyat to so and so implied Bayyat to the Imam.

4. The Messenger of Allah (s) noticed at time Bayyat was being given to Amirul Momineen (a) that it was not possible for all of them to place their hands on his, so he told them to recite the Bayyat only verbally. He did not tell them to give Bayyat to another righteous companion of his on behalf of Amirul Momineen (a) while such a thing was possible at that time. But as we see in *Ihtijaj* there is no mention of it in that account.²⁸⁹ Those who like may refer to this book.

5. When the Messenger of Allah (s) conquered Mecca and was taking Bayyat from the people, some ladies also wanted to do Bayyat to him. The Holy Prophet (s) said: 'I don't shake hands with ladies,' and then he called for a bowl of water, placed his hand in it, then removed his hand and told the ladies: Now put your hands in this water as this very act is Bayyat.

This tradition and other traditions on this topic have come in *Kafi*, *Burhan* and other books. A notable point is that the Holy Prophet (s) did not select one of the ladies to take Bayyat on his behalf.

6. That which is mentioned by Allamah Majlisi in *Biharul Anwar* after quoting the Dua or renewal of Bayyat: I have seen in some ancient books that after reciting this Dua one has to place his right hand over his left like it is done in Bayyat.²⁹⁰ Note it is allowed to place one's right hand over one's left hand but it is not allowed to place it on anyone else's hand.

²⁸⁸ *Biharul Anwar, Vol. 53, Pg. 8*

²⁸⁹ *Al-Ihtijaaj, Vol. 1, Pg. 66, Tradition of Ghadeer*

7. In *Ihtijaj* it is mentioned from our master His Eminence, Imam Muhammad Baqir (a) that after narrating about the event of Ghadeer, the Prophet's sermon on that occasion and how Bayyat was given to Amirul Momineen (a), he said: The giving of Bayyat continued for three days. Whenever a group of people gave Bayyat the Messenger of Allah (s) used to remark: Praise be Allah, Who gave excellence to us over all the worlds. Imam Muhammad Baqir (a) says: And the giving of hand in Bayyat became a Sunnat and a custom, lest someone who does have the right to this position should misuse it.²⁹¹

I say: From all that we have mentioned etc. it is certain that the mode of Bayyat that took shape between the Prophet and his companions, that is putting one's hand in that of others, was something that was restricted to the Holy Prophet (s) and the Holy Imam (a). No one other than them was permitted to take it in that way except if he had been appointed as a representative of the Prophet or an Imam. Representation in this matter is same as representation in other issues.

If it is said: On the basis of the norm that general guardianship is proved for the jurisprudent it can be said that the jurisprudent is a representative of Imam (a); thus it is permissible for him to take Bayyat from the people in the capacity of being the representative of Imam (a), and it is permissible for the people to give Bayyat to them and put their hands on his hand.

I will say: Firstly: General guardianship (Wilayat) is not proved for the Faqih (jurisprudent).

Secondly: Even if we suppose that general guardianship is proved for the Faqih, according to traditions it is one of those issues that are only valid for the Prophet and the Imams (a), like the matter of Jihad, which is only possible during the time of the Imam and by his permission; and it is like the Eid Prayer which is Wajib only in the presence of the Imam and it is not allowed for any representative to take the place of the Imam. Its equal is that the manners of Imams (a) in eating, drinking and

dressing, when they are in power will be on the manners of Amirul Momineen (a) – as mentioned in some traditional reports – to quote whom here would prolong the discussion – and its equal is lawfulness of sacrifice while the wife and children are in need and distress etc. and like eating from the right hand is despicable etc. that the Holy Prophet (s) and the Imams have mentioned.

Thirdly: Supposing that it is not proved that Bayyat is restricted for the Prophet and Imams, in that case the Faqih can also take the Bayyat but it cannot be proved that it is allowed for non-infallibles to take Bayyat on behalf of the infallibles.

If it is said: Its legality can be proved by verses that exhort the people to follow the Prophet (s). For example the verse:

Say: If you love Allah, then follow me.²⁹²

And the verse:

²⁹¹ *Al-Ihtijaaj, Vol. 1, Pg. 84, Sermon of Ghadeer*

²⁹² *Surah Aale Imran 3:31*

Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day.²⁹³

The point of evidence is that: Since it is recommended to emulate the Prophet in every action it is also recommended to take Bayyat like he did.

I will say: Firstly: There is nothing which proves that it is obligatory or recommended to emulate the Prophet in each and everything he did. The only thing that is established is that the believers have to follow all the commands and prohibitions of His Eminence. And if we go into more details, we would be going beyond the scope of this book.

Secondly: Supposing we take the verses to mean that emulating the Prophet is preferable in all instances; I will say: In that

case it will have to be exactly in the same fashion as was in the time of the Prophet and the Imams. That is it was conducted under their orders and it was by putting ones hand in the hand of His Eminence, or as per his instruction as was the case of Bayyat to Muslim Ibne Aqeel under the express instructions of Imam Husain (a). But in this time of ours there is nothing which can prove the legality of giving Bayyat by placing a hand in another, thus it would be a heresy and an unlawful act. It will be a source of curse and regret and this is from the aspect of the statement of our master, Imam Ja'far Sadiq (a) when he said to Mufaddal: "O Mufaddal, every kind of Bayyat before the reappearance of His Eminence Qaim (a) is a Bayyat of infidelity, hypocrisy and deception..." What we have mentioned is the corrupted belief of a scholar from Zanjan, who in his book, Saighul Uqood, has advocated that it is recommended to give Bayyat to the Faqihs, and he has composed a formula to be recited for this Bayyat. In the beginning of the discussion the author has himself admitted that the formula of Bayyat is not found in any of the books of the ancient or modern scholars.

I say: O intelligent reader, can you imagine that all the scholars from the time of the Holy Imam (a) to this day have ignored such an important matter, even though it is also mentioned in the Holy Quran, even though it is something that is supposed to be obligatory or recommended? And that none of them have ever mentioned it in their speeches and in any gatherings? Can it be anything other than that it is not lawful to place ones hand in another's for Bayyat except in case of the Holy Imam (a) or his special representative? So much so that they have not even mentioned it as a possibility as they have done in case of many other jurisprudential issues. We pray to the Almighty Allah to protect us from mistakes and deviation in speech and actions.

Since the book written by this person is in Persian we see that he has tried to prove that Bayyat is recommended in this age through the following verse:

Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their

hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.²⁹⁴

²⁹³ Surah Ahzab 33:21

²⁹⁴ Surah Fath 48:10

He says: It is known that it is a rewarding act and having the same position as pledge to Allah, and like placing ones hand in the hand of Allah, even though it may not be obligatory, it in any case be recommended emphatically.²⁹⁵ Then he says: "The main thing in an act or avoidance of the Holy Prophet (s) that serves as a preface to his prophethood is inclination."²⁹⁶ At that point he says: "And since his inclination is known thus by the proof of originality of sharing it can also be referred to the Imam (a) and also his deputies." This is his conclusion and you know such a statement is not appropriate to be announced by scholars. Since the holy ayat proves that it is obligatory to fulfill the vow made to the Holy Prophet (s) and it is that whoever fulfills it would be given a great reward; and one who breaks that oath will cause harm to himself. To prove allegiance to anyone other than the Prophet is more difficult with this verse. But the root that is mentioned in its first doubt is that: It is an intellectual matter to be inclined to something that is related to the Holy Prophet (s). In addition to the fact that it is recommended and that its reward is in addition to the actual act that the Holy Prophet (s) has ordered. It is like looking for water for purification [as it is logical] so, to prove recommendation from the root is something we cannot accept from minor scholars, what to say of the senior ones?

The second doubt is that: Obedience of the Holy Prophet (s) in message and commands cannot be applied to giving of Bayyat, it is like other actions in which it is obligatory to take the decree of the Holy Prophet (s). Thus when it is proved that a particular act is obligatory or unlawful, its performance or avoidance is obligatory. And in cases when the dos and don'ts are not proved to be from His Eminence, like eating, drinking and other common place actions, if the doer performs them

considering them beyond the ambit of Shariah, it would be lawful for him, but if he considers them to be prescribed by Shari-ah it would amount to heresy and is unlawful. Now in the case of Bayyat we see that the Holy Prophet (s) and the Holy Imams (a) have not sanctioned it; rather they have prohibited it in some traditions; hence such a thing is heresy and unlawful.

If it is said: It is possible to hope for reward and give allegiance so that it not be considered unlawful or an innovation.

I will say: Firstly, it is that: after having proved that it is a specialty of the Holy Prophet (s) and the Imam and we explained that prohibition for it has come from the Imams (a), there is no scope of it in hope of reward or with possibility of it being likeable. Secondly: Even if we ignore all these points and suppose that it is not a specialty of the Holy Prophet (s) and Imams and there is no prohibition of it.

I say: The topic of traditional report, "One who hears about a reward for doing a thing and he does to in hope of that reward," is related to the excellence of an act or deed regarding which there is tradition of the Imam and a person performs those acts in that hope and if in fact the tradition has not come from the Imams and a believer performs them the Almighty Allah through His grace will give that same reward to him. Now I will ask that person: Which weak tradition proves allegiance to anyone other than the Imam (a)? And which scholar has issued Fatwa that it is recommended or which scholar has said that it can be performed in hope of getting rewards? While this person

²⁹⁵ *Saigal Uqood, Pg. 146*

²⁹⁶ *Saigal Uqood, Pg. 147*

himself knows that he has confessed at the beginning of his statement that no former or latter scholars have mentioned such a thing. We pray to the Almighty Allah to keep us safe from this deviation through His mercy and blessings.

As for the matter of originality of sharing the responsibility, we say with the help of the Almighty Allah: The requirement of proving it, rather it is a necessity of that the Ummah of Prophet Muhammad (s) understands that the Shariat and law of His Eminence will endure till Judgment Day and all the people since the time of the Besat of the Holy Prophet (s) till Judgment Day are duty bound to follow this Shariat and act on the commands and prohibitions and it is a requirement of the finality of prophethood of His Eminence on the basis of some clear verses of Quran. However, there is no doubt that whenever there are some apparent contradictions in subjects and conditions, the Almighty Allah has clarified them. We can say that the acts and laws of the Holy Prophet (s) were of four types:

First: Those which were obligatory only for His Eminence like: Witr Prayer or some special laws of marriage that scholars have mentioned in their books.

Second: Those which are common for the present and the absent; those who were present during the time of His Eminence and those who came after him: Like: The obligation of obligatory prayer and the recommended nature of recommended prayers; and the obligations of Zakat and Hajj etc. and other obligatory and recommended acts; and the prohibition of prohibited things and many laws that resemble them.

Third: It is restricted to those that were present during the time of the Infallibles (a) like: Obligatory nature of Jihad, and obligatory nature of Prayers of Eidul Fitr and Eidul Qurban. Obligatory nature of Friday Prayer for all the people etc...

Fourth: Laws about which it was understood that they were only for the people of those times since there was nothing to show that they could be also for those who were not present at that time. For example: Some laws that were revealed for particular situations and there is no proof they were also intended for those who are not present at that time. In the same way is the matter of allegiance that the Holy Prophet (s) ordered only those who were present there to take it. If we suppose that there was no proof of their restriction, or if we ignore the

mentioned proofs, in such matters it would be necessary to refer to the original command and we cannot assume sharing of the responsibility. Because a doubtful obligation, logically and lawfully shows its negativity. On the basis of this “originality of sharing the responsibility” as this person has mentioned, there is no proof for it as is clear to intelligent persons. Rather one can say: If we accept sharing of responsibility in similar circumstances we would not be able to prove the recommended nature of doing the Bayyat in time of Ghaibat. Because all that which calls for attention must be such that at the time of address that person was not present there so that it may prove that he also shares the responsibility. And this is not possible in our discussion, since it supposes that allegiance was obligatory on those who were present with the Holy Prophet (s) and the Imam. And this is not applicable to those who were not present at that time - like the people of this period. So they cannot be held responsible for it.

Also, from another aspect it is not proved that the people of this period should be responsible for that Bayyat, since: The Holy Prophet (s) ordered the people who were present that they should do Bayyat at that particular time. So it is not proved for the people who were present there, even after that time. Then how can we say about those who were not present only at that time? Since in its place we have proved that the order should be about a new matter and it is not necessary that it should be enforced after the expiry of its time, except if there is another proof for it, and here we have assumed that there is no such proof.

There is another objection against this person and that is: The requirement of proof which he himself has brought, if it is over, it is that of the obligation of allegiance which will be applicable with the hand on all the people in all times since the Holy Prophet (s) made it an obligation on those who were present there. Thus requirement of sharing the responsibility according to his view is a source of accepting that the obligation is also upon those who were not present there at the time of His Eminence (s). While it is that this person does not fit this description as is clear from his statement.

Another aspect of Bayyat:

From what we have mentioned, it becomes clear that it is not proper to give allegiance at the hands of the Shaykh as some Sufis believe and practice. These people think that it is obligatory to give Bayyat to the Shaykh and that it is a part of faith and that the faith is not complete without it and they have named it 'Bayyat-e-Walwiya' and 'Bayyat-e-Khaassatul Eimaan' and they think that it is only for the Sufi Shaykhs. They says: Giving of Bayyat is not allowed except to those whom the Shaykh permits. This matter is a principle of their faith from their four principles. First we quote one of their scholars in Bayanus Saada regarding this and then by the help of Allah present a critique: In the exegesis of Surah Yunus, he says with regard to illegality of doing Bayyat to one the Shaykh has not permitted: "Just as some of those who pretend to be Sufis have dared to do without the permission of the infallible Shaykhs",²⁹⁷ and then he goes on to say: In the same way are the true Sufis, in commands and prohibitions and in explaining the laws and seeking forgiveness for the people and taking Bayyat from them are not included except whom they have permitted and there is an organized system of Bayyat in their orders.²⁹⁸

In Tafseer of Surah Taubah after the mention of obligation of Bayyat in all times and necessity of touching the hand of the Shaykh he says: "And this was a strong Sunnah from the time of Adam till the period of the Holy Prophet (s), in such a way that the people of religion did not find anyone worthy of it except the chief of religion or one whom he has appointed to take the Bayyat. And there were for him conditions and manners and none except him fulfilled it. And in every religion after becoming strong and the passing away of its founder have gone into concealment."²⁹⁹ End of quotation.

²⁹⁷ *Bayanul Saadah Fee Maqaamaatil Ibaadah, Vol. 2, Pg. 292, University of Tehran, Published 1344*

²⁹⁸ *Bayanul Saadah Fee Maqaamaatil Ibaadah, Vol. 2, Pg. 292*

I say: What he has mentioned is claim without proof and it is proved by logic and religious texts and if there had been a weak reason behind it he would bring that also, since he is greedy that the requirement of Bayyat will show the reply to be proof because his leadership depends on that - as we have indicated - and in addition to this are following points of dispute that were mentioned in the discussion about allegiance to the Infallibles:

First: It is that if doing Bayyat by giving of the hand was obligatory in Islam or faith, it would have been obligatory on the Prophet, the Imam and their companions, rather on all the believers such that whoever entered Islam or Shiaism would be ordered to pay the allegiance. It was necessary for them to order it before commanding prayer and other obligations and it does not have a fixed time and with all our efforts we have not found such a thing in traditions, rather it is clear that this claim is also against that and if not he would have brought it into discussion as it proves his aim.

Second: It is that if we accept such a thing it would take all the believers since the time of the Imams (a) till our time beyond the pale of faith because they have never performed such a Bayyat.

Third: It is that a number of traditional reports say: Some of the prominent companions of the Holy Imams (a) presented their faith and duties for inspection and the Imams certified their faith and supported their deeds and considered their faith perfect, and in this regard neither in the statements of the questioners nor in the advices of the Holy Imams (a) we find any mention of Bayyat and if Bayyat had any effect in the establishment of faith or its perfection, the Imams would have mentioned it, as is clear, and some of these traditional reports are mentioned in Usool Kafi.

Fourth: It is that we have many traditional reports of the Holy Imams (a) regarding the qualities, manners and morals of believers and the discussion of signs of faith and its perfection etc, but in none of these we find any clarification about Bayyat.

Fifth: It is he says: ...according to the nobility of this Bayyat...in critique I will say to him: Which evil is related to that the believers should discuss among themselves if they have given Bayyat to their chief? And which mischief is related to that Bayyat? And without any doubt giving of the hand in the view of people is easier than sacrifice of wealth? And we openly see that religious persons have no problem in paying the Imam's share to the scholars during the Ghaibat of His Eminence, so who will they have any objection to giving of hand, if they knew that in the view of the Shariah it is an obligatory act? It is just like Musafiha (handshake) that is common among them and the only difference lies in ones intention and title.

Sixth: It is that expression of the caliphate of Amirul Momin-
een (a) was much greater and its danger was more, as mentioned in verses, traditions and history, in spite of that the Messenger of Allah (s) ordered its expression because it is a part of faith. And if doing Bayyat to other than His Eminence had also been a part of faith - as this claimant thinks - the Holy Prophet (s) and his rightful caliph would have mentioned it.

Seventh: How can this great obligatory deed, regarding which they claim that no one can be a believer without it, has remained concealed from all believers and common people of this religion, except for the Sufi sect? It is nothing but a blatant allegation. We ask him: Was it a deficiency (God forbid) of the Prophet of his Caliphs (a) that they deprived all the people from the explanation of this order? Or was it a deficiency of all believers that they concealed the orders of the Almighty Allah from the unjust? In spite of all the efforts and propagation of religious law! And by Allah, I ask Your refuge from evils that deviate and misguide.

Eighth: If this matter was obligatory to complete the faith it was necessary that it should have been mentioned in books of scholars and should have been a subject of discussion among them. Thus how can such a thing be claimed while not even one traditional report has mentioned it? And if this claimant thinks that is mentioned in one of the books, he should bring it to us.

Ninth: According to Sufis' claim that it is a hidden secret and it was arranged to keep it concealed. Then how can - with regard to this view - they act in opposition to it and reveal this matter and announce it in their books and talks.

If you say: In your own view - you are owners of secrets and secrets are not concealed from those who are deserving of them. I will say: Was there no one among the Holy Prophet (s), the Imams (a) and their companions worthy of this secret that they could have been told? While the fact is that there were many special people among them such that each and every Imam had some confidants. Since we know that the Imams did not mention such a thing, then how have the Sufis got it and how only they are specialized with it?

Tenth: Ignoring all that we have mentioned so far, we say: As you say that Bayyat is obligatory by putting the hand in the hand of the Shaykh or one he has appointed as his deputy; what I want to know is that whether this deputyship is special or common? If you say that it is special I will say that it is an established fact in Shia Imamiyah that special deputyship is no more in the period of Major Occultation. In addition to this - this statement of his, like other statements is without any evidence. If you say: It is general deputyship, why he has appointed only a particular person for this? And if the appointment of a special person was through the appointment and permission of the Shaykh with regard to him, I will say: We will object to the Shaykh for firstly: Why has he appointed a Shaykh? Secondly: Who has given him the authority to appoint a person? Because any statement other than that of the infallible Imam is not having any worth in this matter, it does not reach to an Infallible and it would imply they have given legislating power to

another which is not possible. That is why this permission is not restricted to the Mujtahids; rather they have to prove that each of their verdicts is compatible with the sayings of the Holy Imams (a). Also such permission is quite different from the permission of Sufi Shaykhs to take Bayyat. In the end his statement that: "In the same way are the true Sufis, in commands and prohibitions and in explaining the laws and seeking forgiveness for the people and taking Bayyat from them are not included except whom they have permitted..." is against Quranic verses and traditions received from the Holy Imams (a), because it is the duty of all Muslims to enjoin good, forbid evil, and explain religious laws. And only particular persons are not selected for this. The same is the case of seeking forgiveness because it is a sort of Dua. And to encourage and order Dua is upon all believer men and women and to pray for brothers in faith in their absence is mentioned in traditions. To seek forgiveness and pray for people of faith is the duty of all believer men and women and this matter is clear to all that are conversant with traditional reports and Quranic verses; such that if we mention all of them this book will be unduly prolonged. And as for taking of Bayyat, it is the specialty of the Holy Prophet (s), the Imams and whom they have appointed in a special way and it is not allowed for anyone else. This much would be sufficient for people of sincerity.

Chapter 30

HELPING IMAM (a) WITH ONE'S PROPERTY

It is the duty of a believer that he must set apart a share of his wealth and property in the service of Imam (a). He should continue this every year. This is obligatory for all whether, rich or poor, whether lowly or exalted, woman or man. There is no difference with regard to social status. However, each has to contribute depending upon his capability. As Allah says:

Allah does not impose upon any soul a duty but to the extent of its ability.³⁰⁰

And He says:

Allah does not lay on any soul a burden except to the extent to which He has granted it.³⁰¹

Traditions have mentioned the dedication of a part of our wealth to Imam Zamana (a) but there is no fixed amount for it because apparently it is a highly recommended act and the Holy Imams (a) have likened it to a compulsory duty. As mentioned in Al-Kafi, Imam Sadiq (a) said, "There is no better deed than earmarking a few Dirhams for Imam (a). The Almighty Allah makes this Dirham equal to Mt. Uhad in Paradise for this donor." After this Imam (a) said, "The Almighty Allah says in His book:

Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold.

Imam says, "By Allah this is a special gift to Imam (a)." ³⁰² It is narrated from His Eminence (a) in another tradition that he said: Indeed, the Almighty Allah has not asked for loan that which the people have under their control, from the aspect of need and every right that the Almighty Allah has is also for His Wali. ³⁰³ In the same book, in a correct report it is narrated from Ishaq bin Ammar that he asked His Eminence, Abu Ibrahim Imam Musa bin Ja'far (a) regarding the following verse:

Who is there that will offer to Allah a good loan so He will double it for him, and he shall have an excellent reward. ³⁰⁴

The Imam said: It is revealed about doing favor to the Imam. ³⁰⁵ And through the author's own chain of narrators it is narrated from Hasan bin Miyah from his father that he said: His Eminence, Abu Abdullah Imam Sadiq (a) said to me: O Miyah, one dirham spent in doing favor to the Imam is heavier than Mt. Uhad. ³⁰⁶ In the same book, it is narrated from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: One dirham spent in doing favor to the Imam is better than two million

³⁰⁰ Surah Baqarah 2:286

³⁰¹ Surah Talaq 66:7

³⁰² Usool Kafi, Vol. 1, Pg. 537

³⁰³ Usool Kafi, Vol. 1, Pg. 537

³⁰⁴ Surah Hadid 57:11

³⁰⁵ Usool Kafi, Vol. 1, Pg. 538

³⁰⁶ Usool Kafi, Vol. 1, Pg. 538

dirhams spent in other charitable deeds. ³⁰⁷ And in a correct tradition from His Eminence, Abu Abdullah Imam Sadiq (a) it is mentioned with regard to the following verse:

And those who join that which Allah has bidden to be joined. ³⁰⁸

The Imam said: It was revealed with regard to the relationship of Aale Muhammad (a) and it is also about your relatives. Then he said: Do not be of those who take only one meaning.³⁰⁹

In a reliable traditional report it is narrated from His Eminence (a) that he said: I take one dirham from one of you while I am one of the richest man of Medina, the sole aim of this is that you may be purified. In the same book it is narrated from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: One who thinks that the Imam is in need of what he takes from the people, is an infidel, it is not except that the people are needful that the Imam accepts from them. Allah, the Mighty and Sublime says:

Take alms out of their property, you would cleanse them and purify them thereby.

In Man Laa Yahzarul Faqih it is mentioned in the Chapter of doing good to Imam (a) that Imam Ja'far Sadiq (a) was asked regarding the following verse:

Who is there that will offer to Allah a good loan...

He (a) said: It is with reference to kindness to the Imam. He also said: One dirham spent as kindness to the Imam is better than a million dirhams spent in some other charitable act. In the same book it is mentioned in the Chapter of the virtues of Hajj: One dirham spent in Hajj expenses is better than a million dirhams spent in some other good way, one dirham that reaches the Imam is equal to spending a million dirhams in Hajj expenses.³¹⁰

Shaykh Sadooq says: It is narrated that: One dirham spent in Hajj expenses is better than two million dirhams spent in some other way in the way of Allah, the Mighty and Sublime.

In the 20th volume of Biharul Anwar it is narrated from Sawaabul Aamaal through the author's own chain of narrators from Ishaq bin Ammar that he asked Imam Ja'far Sadiq (a) the

explanation of the following verse: Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold.³¹¹

The Imam said: Kindness to Imam.³¹² In the same book it is quoted from Basharat Mustafa through the author's own chain of narrators from Imam Ja'far Sadiq (a) that he said: Take out the share of Aale Muhammad from your wealth. One who is rich should pay according to his capacity and one who is poor should pay as per his poverty. Thus one who wants the Almighty Allah to fulfill his most

³⁰⁷ *Usool Kafi, Vol. 2, Pg. 156*

³⁰⁸ *Surah Raad 13:21*

³⁰⁹ *Usool Kafi, Vol. 1, Pg. 537*

³¹⁰ *Furu Kafi, Vol. 4, Pg. 260, Tr. no. 31*

³¹¹ *Surah Baqarah 2:245*

³¹² *Biharul Anwar; Vol. 96, Pg. 216*

important desire should do favor to Aale Muhammad and their Shias before the need arises for them.³¹³

In Biharul Anwar and Burhan it is narrated from Tafseer Ayyashi through the author's own chain of narrators from Mufaddal bin Umar that he said: I came to His Eminence, Abu Abdullah Imam Sadiq (a) one day with something I had brought for the Imam and I placed it before him. He asked: What is it? I said: It is a gift from one of your slaves. The Imam said: O Mufaddal, I accept, not because I need it; and I don't accept it, except that through it purification is effected. Then His Eminence (a) said: I heard my father say: On Judgment Day Allah will not look at one who spends a year without spending anything, more or less for us. Then he said: O Mufaddal, it is an obligation that the Almighty Allah has laid down on our Shias in His Book. Then he recited the following verse:

By no means shall you attain to righteousness until you spend (benevolently) out of what you love.³¹⁴

Thus, only we are 'righteousness', piety, guidance, the door of piety and our supplications do not remain unanswered. Only

ask the scholars about the lawful and the prohibited acts, and don't ask that which you have no need of and which the Almighty Allah has concealed from you.³¹⁵

In the same book, it is narrated from Hasan bin Musa that he said: Our associates have narrated that His Eminence, Abu Abdullah Imam Sadiq (a) was asked regarding the verse:

And those who join that which Allah has bidden to be joined.³¹⁶

The Imam said: This is 'joining' (kindness) to the Imam, every year, whether more or less. Then Imam Ja'far Sadiq (a) said: The aim of this is not but your purification.³¹⁷

It is narrated in Amali of Shaykh Sadooq through the author's own chain of narrators from His Eminence, Abu Abdullah Imam Sadiq (a) from his forefathers that the Messenger of Allah (s) said: One who does good to one of my Ahle Bayt (a) in this world with one Qirat, will be rewarded with one Qintar on Judgment Day.³¹⁸

Explanation: It is mentioned in Majmaul Bahrayn that one Qintar equals half a Dang and according to some mathematicians it is narrated that Qirat according to Greek measure equals the weight of one bean. The plural of Qirat is Qirraat.³¹⁹

It is mentioned in Qamoos: It is pronounced variously as Qeeraat and Qirraat in different countries. In Mecca it is equal to one fourth of one-sixth of a Dinar and in Iraq it is one half of one tenth of a Dinar.

³¹³ *Basharatul Mustafa, Pg. 6*

³¹⁴ *Surah Aale Imran 3:92*

³¹⁵ *Tafseer Al-Burhan, Vol. 1, Pg. 297; Tafseer Ayyashi, Vol. 1, Pg. 184, Tr. no. 85*

³¹⁶ *Surah Raad 13:21*

³¹⁷ *Biharul Anwar, Vol. 96, Pg. 216, Tr. no. 5; Tafseer Ayyashi, Vol. 2, Pg. 209, Tr. no. 34*

³¹⁸ *Amali, Shaykh Sadooq, Pg. 240*

³¹⁹ *Majma al-Bahrayn, Tarihi, Pg. 340*

It is mentioned in Nihaya: Qeeraat is a part of a Dinar, and in most countries it is taken to be onetwentieth of a Dinar, and Syrians take it to be one part of twenty-four.

It is mentioned in Qamoos: One Qintar is forty Awqiya of gold or equal to 1200 dinars, or 1200 Awqiya, or 70000 dinars, or 80000 dirhams or 100 ratals of gold or silver or a cow skin full of gold or silver.

It is mentioned in Majmaul Bahrayn: In the explanation of Qintar it is mentioned: It is equal to 1200 awqiya and according to another view: It is equal to 1200 ratal. According to yet another view it is equal to one cow skin full of gold and lastly according to Arabs it is of unlimited weight.

It is narrated from Taghlib: It is customary among most Arabs that it is equal to 4000 dinars when they say: Qanatir Muqantar, it implies 12000 dinars and according to another view it is 80000.

It is narrated from Qurra that: Muqantar is many times that just as Qanatir is three times and Muqantar is nine times. It is mentioned in tradition that: Qanatir is 15000 mithqal of gold and is equal to twenty-four Qeerat, the least of which is like Mt. Uhad and the most is the distance between the earth and the sky.

In Maaniul Akhbar a Qintar of Hasanah have been interpreted to be 1200 Awqiya and an Awqiya is bigger than Mt. Uhad.

In Ihtijaj of Shaykh Tabarsi it is narrated apparently from Ra-sail of Muhammad bin Yaqoob Kulaini from Ishaq bin Yaqoob that he said: I asked Muhammad bin Uthman Amari (r.a.) to send a letter to Imam (a) asking for solutions to some problems that I had. Thus an epistle arrived from the Holy Imam (a) in which he says: And as for your funds, we don't accept them

from you except that you may be purified; thus one who wants to do a favor may do it and one who wants to leave it may leave it; because what the Almighty Allah has given to us is much better than what He has given to you...³²⁰ and the traditions that we have mentioned will suffice.

Two points: It would be appropriate to mention two points over here:

First Point: Favor to the Imam during a time like this is better than doing him favor during his advent and when he is in power. This is supported by a tradition mentioned in Kafi and other books, in which it is narrated from Ammar Sabati that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a): 'Which is better, worship in secret with a hidden Imam from among you during government by an illegal ruler, or worship during the manifestation of the Truth and its government with the manifest Imam from among you?' He said: O Ammar, giving Sadaqah in secret is better, by Allah, than giving it openly; similarly, by Allah, your worship in secret with your hidden Imam during government by an illegal ruler, and your fear of your enemy during government by an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, during the manifestation of the Truth with the Imam of Truth which is manifest during the government of Truth. Worship while you fear during government by an illegal ruler is not the same as worship and security during the government of Truth.

³²⁰ *Al-Ihtijaaj, Shaykh Tabarsi, Vol. 2, Pg. 281*

Know that whoever of you now prays a prescribed prayers at its hour in congregation, thereby concealing himself from his enemy, and completes it correctly, Allah will register rewards for having completed fifty prescribed prayers in congregation; and that whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby reward for having completed

twenty-five prescribed prayers recited alone; and that whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby reward for having completed ten supererogatory prayers; and that whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices Taqayyah with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty is Generous.³²¹

Also supporting our point is: One year I saw in dream a very impressive personality saying to me: When a believer sacrifices something from his property for his Imam during the period of occultation, he is rewarded a thousand times of that he would have got if he had done this during the time of the Imam's reappearance.

I say: That which proves the correctness of this dream is that the Imam (a) has said in report of Ammar Sabati: and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you...then he removed the improbability and said: Indeed, Allah, to Whom belong Might and Majesty is Generous.

Second Point: During the time of Ghaibat if you want to do favor to the Imam you can spend in ways that the Imam approves and likes, with the intention of doing Sila to him. Like printing of books related to the Imam, organizing programs where the Imam will be remembered and helping out his Shias and friends, especially the Sadaat Alawi and religious scholars who disseminate religious law, the narrators of traditions of the Holy Imams (a) etc...and different types of acts of kindness as is very much clear; I beseech the Almighty Allah to give Taufeeq to me and all the believers.

³²¹ *Usool Kafi, Vol. 1, Pg. 333, Tr. no. 2*

Chapter 31

MONETARY ASSISTANCE TO THE PIOUS SHIAS AND FRIENDS OF IMAM (a)

This is mentioned separately in traditions and thus we have also given it as a separate duty. For example, in *Man La Yahzarul Faqih*, Imam Sadiq (a) is reported to have said, "One who could not do good to us, he should do good towards our righteous Shias and friends, he shall get the reward of helping us. And those who could not visit us should visit our righteous friends, they shall get the reward of our Ziarat (visitation)."

In *Kamiluz Ziarat* through the author's own chain of narrators it is narrated from His Eminence, Abul Hasan Musa bin Ja'far (a) that he said: One who is unable to visit us should pay a visit to a righteous follower of ours, as a reward for our Ziarat will be written for him; and one who is unable to do a favor on us should do favor to our righteous follower, and the reward of doing a favor to us will be noted in his account.³²²

In *Tahdhib* through the author's own chain of narrators it is narrated from His Eminence that he said: One who is unable to visit us should pay a visit to his righteous brothers, as reward for our Ziarat will be written for him; and one who is unable to do a favor on us should do favor to his righteous brothers, and the reward of doing a favor to us will be noted in his account.³²³

³²² *Kaamiluz Ziaraat, Pg. 319, Chapter 105*

³²³ *Tahdhib, Shaykh Tusi, Vol. 6, Pg. 104*

Chapter 32

PLEASING THE BELIEVERS

Pleasing the believers during the time of Ghaibat makes the Imam (a) very happy. Pleasing the believers is possible through monetary assistance and physical help. Sometimes their pleasure is obtained by solving their problems or recommending their case to some authorities or even by praying for them. At other times we could make them happy by giving them respite for the repayment of a debt. Thus while performing any of the above actions if the intention of the doer is that Imam (a) will be pleased with it, he will get the reward for it. Rather, there is more virtue in this than merely pleasing the believers.

A tradition of Imam Sadiq (a) in Al-Kafi says, “Those of you who please a believer should not think that you have pleased only this believer. By Allah! He has pleased us! Rather by Allah! He has pleased the Messenger of Allah (s).”³²⁴ In the same book through the author’s own chain of narrators it is narrated from Imam Ja’far Sadiq (a) that he said: One who pleases a believer, it is as if he has pleased the Messenger of Allah (s) and one who pleased the Messenger of Allah (s) has pleased the Almighty Allah and similar is the case of one who makes a believer sad.³²⁵

In the same book in a correct report, it is narrated from His Eminence (a) that he said: Allah, the Mighty and Sublime revealed to Prophet Dawood (a): Indeed, a servant of Mine performs one good deed and I make the Paradise lawful for him. Dawood (a) asked: O Lord, what good deed is that? The Almighty Allah replied: He gives a joy to a believer servant of Mine, even though it might have been with a single date. Dawood (a) said: O Lord, it is appropriate that one who

recognizes You should not lose hope from You.³²⁶ There are numerous traditional reports to this effect, and what we have mentioned is sufficient to those with insight.

³²⁴ *Usool Kafi, Vol. 2, Pg. 189*

³²⁵ *Usool Kafi, Vol. 2, Pg. 192*

³²⁶ *Usool Kafi, Vol. 2, Pg. 189*

Chapter 33

BEING A WELL-WISHER OF IMAM ZAMANA (a)

It is mentioned in Al-Kafi that Imam Baqir (a) narrates from the Messenger of Allah (s), that he said, "Allah does not look at any of His friends who has borne difficulties in doing good for us except that, that person will be with us in an exalted friendship."³²⁷

In another place in the same book it is narrated that Imam Sadiq (a) said, "The Messenger of Allah (s) delivered a discourse among the people in Masjide-e-Khaif and said: O Allah! Please the slave who listens to our words, gives them place in his heart and conveys them to those who have not heard them. He is mostly conversant with Fiqh (jurisprudence) but he is not a Faqih (Jurisprudent) himself. Many a times a person with knowledge of jurisprudence passes it to a more intelligent jurisperdent. A Muslim should not do Khayanat (defalcation) in three things: (1) He should perform deeds purely for Allah (2) He should be a well-wisher for the Imam (a) and the religious leaders. (3) He should not distance himself from their congregation, because their invitation is for all those who like it. Muslims are brothers to each other and their blood is of equal value and even the weakest of them strives in the fulfillment of oath and vow.³²⁸ In the same book it is related from a Quraishite man that he said: Sufyan Thawri said to me, "Take me to Ja'far bin Muhammad (a)." He says that I went with him to the Imam but when we reached there, he was mounted on his beast. Sufyan said: "O Aba Abdillah please repeat for us the sermon that the Messenger of Allah (s) delivered at Masjid Kheef." He replied: "Leave it for the time being. I am going out for some work and I will narrate it after I return, as I am

already mounted.” He said: “I ask you for the sake of your relationship with the Messenger of Allah, tell us about it.” So His Eminence dismounted and Sufyan said: “Please call for pen and paper for me so that I may note it down from you directly.” So His Eminence called for ink and paper and said: “Write: Bismillaahir Rah’maanir Rah’eem. Sermon of the Holy Prophet (s) in Masjid Kheef: Allah likes one who listens to my words and places them in his heart and conveys them to those who have not heard it. O people it is necessary for those who are present to convey it to those who are absent. How often it is that one who reports a point of law while he himself is not capable to think and reflect on it. And many a times it is so that he narrates points of knowledge and jurisprudence to one who is wiser and more intelligent than him. There are three things in which the heart of a Muslim is not dishonest: 1 - Sincerity of deeds for Allah. 2 - Well-wishing for Imams and leaders of the Muslims. 3 - Following their congregation, because their call is widespread for all those who are in its pursuit. The believers are equal and their blood is same. They are united against others. The smallest of them makes effort to fulfill their pledge.” Sufyan wrote down this tradition and then repeated it to His Eminence. After that His Eminence, Sadiq (a) mounted and went away. I and Sufyan also came away. On the way he said to me: “Just wait, let me look at the tradition again and think upon it.” I said: “By Allah, by quoting this tradition, Abu Abdillah has made something obligatory on you, from which you can never be free.” ‘What duty?’ he asked. I said: “As mentioned in this tradition there are three things in which a Muslim is not dishonest: The first is sincerity in deeds for Allah; we have understood it but the second one about well-wishing for Imams and leaders of the Muslims; who are these Imams that it is necessary for us to wish well for them? Is it Muawiyah bin Abi Sufyan,

³²⁷ *Usool Kafi, Vol. 1, Pg. 404*

328 Usool Kafi, Vol. 1, Pg. 403

Yazid bin Muawiyah and Marwan bin Hakam? Those whose testimony is not valid for us and prayer behind whom is not correct? And the third point: Following their congregation,

what congregation is it? Is it the Murjiah sect who say that even one who does not pray and fast and does not perform ghusl or one who demolishes the Kaaba and beds with his mother, he is equal in faith to Jibraeel and Mikaeel? Or is it the sect of Qadariyya which says that what Allah wants does not happen and that which Satan wishes happens? Or is it about the Hururiya sect that abuses Ali Ibne Abi Talib and calls him a disbeliever? Or the Hellish sect that says faith is only the recognition of Allah and nothing besides that?" Sufyan said: "What a strange thing you said. Now tell me what the Shias say?" I said: "They say that Ali Ibne Abi Talib (a) is an Imam, loving whom sincerely is obligatory and it is necessary to remain in the congregation of Ahle Bayt." Hearing this, he took the paper from me and tore it up and told me not to inform anyone about it."³²⁹

Reminder: Matter on this topic has been mentioned in Part Five, point numbers 40 and 59, which may be referred to once more.

Explanation and Discussion: It is that when the Holy Prophet (s) said, "There are three things in which the Muslim never doubts: having sincerity in what you do for the sake of Allah, being united with the nation's leaders and being associated with the Muslims", it is possible that doubt implies betrayal of trust as the same thing is mentioned in the following verse of Quran:

And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection.³³⁰

And it is also possible that it may denote malice and enmity as mentioned in the verse:

And We will remove whatever of ill-feeling is in their breasts.³³¹

On the basis of this, of these two possibilities, it can be said that the sentence of the tradition is predicative or it can be initiative. Further it can be pronounced in a different way to imply that which is mentioned in the following verse:

Their hands shall be shackled.³³²

It is the opposite of widening of the breast and in consonance of the following verse of Quran:

Their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief.³³³

On the basis of all possibilities: It is possible that the word 'Alaa' in 'Alaihinna' is metaphorical. And perhaps it is in the meaning of 'in' like in the following verse:

³²⁹ *Usool Kafi, Vol. 1, Pg. 403*

³³⁰ *Surah Aale Imran 3:161*

³³¹ *Surah Araaf 7:43*

³³² *Surah Maidah 5:64*

³³³ *Surah Nisa 4:155*

And he went into the city at a time of unvigilance on the part of its people.³³⁴

And it is possible that it could be in the meaning of 'with' like in the verse:

...and give away wealth out of love for Him.³³⁵

Or it can be for showing the cause like in the following verse:

And that you should exalt the greatness of Allah for His having guided you.³³⁶

The word of 'Muslim' here denotes all Muslims not particularly the believers or it could also be that it is about the believers. The word 'Nasiha' is derived from 'Nussh' and it denotes

sincerity. Sincerity can be with regard to aiming for goodness to the one who is advised or it can be in all words and acts through which he aims for goodness. "He should not distance himself from their congregation..." is clearly implied at the congregation of Imams (a); that is a believer is one who believes in all of them and accepts them all. Such that if one denies even one of them it is as if he has denied all of them. "...because their invitation is for all those who like it." Apparently first the pronoun 'their' refers to the Imams (a) and the second pronoun of 'those who' refers to Muslims and 'invitation' is in the meaning of Dua and it could also mean a call to the people to understand the proofs of faith and clear signs of religion, that is the Holy Imams (a) as they are the callers to the Almighty Allah through their personal excellence and through miracles etc. The conclusion of this traditional report is having the following aspects:

First Aspect: It is that these are three things in which the heart of no Muslim should betray the trust. And this aspect is based on the supposition that the sentence is creative and the word 'alaa' is in the meaning of 'in' and 'advice' is taken to mean being a well wisher to the advised one.

On the basis of this there are three mental conditions on which the physical actions of a man are based, and they are the source of his behavior. The tradition thus lays down the responsibility of a Muslim to have this attitude to the Almighty Allah and His Awliya, then he must observe sincerity in his actions with regard to Allah and must be a well wisher of Awliya of Allah; lastly he should keep with the community. These two duties are related to the Messenger of Allah (s) and his rightful successors and this can be obtained only if the believer is having a good intention to them and dedicates himself to their service. This duty is obligatory on all, Muslims as well as the non Muslims.

Also, here all the laws specially related to Muslims are mentioned from the aspect of exalting them as the address is to them only due to his attention to the Almighty Allah and in being attached to the standards of religion and to degrade the

infidels as he has deviated from the truth. The Almighty Allah said:

They have forsaken Allah, so He has forsaken them.³³⁷

³³⁴ Surah Qasas 28:15

³³⁵ Surah Baqarah 2:177

³³⁶ Surah Baqarah 2:185

And He said:

And Allah causes the unjust to go astray.³³⁸

And also:

***Therefore turn aside from him who turns his back upon
Our reminder and does not desire anything but this
world's life.***³³⁹

Second Aspect: It is that in the points mentioned – sincerity to the Holy Imams (a) indicates means of protecting the heart from dishonesty. And this aspect is based on the fact that the predicate of ‘upon’ is in the meaning of ‘with’ or it may for causality. And it is possible that the ‘advice’ is mental advice and it is related to all things related to him. Or it may be physical or monetary and it is regarding everything that is good for the advice.

Third Aspect: It is that the sentence is informative and the tradition is regarding the signs of believers. That is a Muslim is really as he should be according to the verse:

And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold.³⁴⁰

Because the reality of faith lies in knowing the Almighty Allah and sincerity to Him in all acts; and then knowing his Awliya Amr (the Prophet and Imams) and service to them. And it includes wishing their well being. These are the matters that

should be there in the mind of all Muslims and it is a good reason that 'yaghillo' is derived from 'Ghalaw' the Arabic word for deceit and also that it is the opposite of widening and expansion as is clear.

Fourth Aspect: It is that it could be a positive sentence and if it is read as 'yughallo' it would be a common verb and the 'upon' denotes 'with' as it is for causality. And Muslim is taken in general sense to mean all Muslims, believers and non-believers. And 'Aimmatul muslimeen' denotes Amirul Momineen (a) and the Holy Imams (a) from the progeny of His Eminence. The conclusion is that every Muslim that has sincerity to the Almighty Allah and has goodwill to the Imams of the Muslims, he serves their congregation and he gathers in it, his heart will be opened and enlightened and he will be safe from sealing of the heart and he would be from one whose heart the Almighty Allah has opened for faith. He will receive light from his Lord. And if all these matters don't gather in his heart he would be like one mentioned in the following verse:

And their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief.³⁴¹

Because punishments have different grades and levels and one of them is worse than others and each is having a special effect. May Allah save us from them! In the same way, faith is also having

³³⁷ *Surah Taubah 9:67*

³³⁸ *Surah Ibrahim 15:27*

³³⁹ *Surah Najm 53:29*

³⁴⁰ *Surah Luqman 31:22*

³⁴¹ *Surah Nisa 4:155*

different grades and levels and some of them are better than others and there are special effects with regard to each of them. I pray to the Almighty Allah to give us Taufeeq to complete the levels of faith and that we have goodwill to our master, the Imam of the Time (aj).

Conclusion and Reminder: It is that one who wills good for the Imam of his time, is, according to what we have mentioned and explained, is one who protects his own position and he is disciplined in his deeds. In such a way that his acts and intentions are all related to the Imam of his time (a) and he is away from every displeasure and disrespect of the Imam. In every circumstance he only wishes for the well being of Imam (a). He is constantly trying to become proximate to his Imam, he adopts the company of the pious and keeps away from rejected and transgressing people. And if he does not find anyone with these qualities, so that he may sit with him, he remains in his house and adopts silence and he avoids the company of those who are not appropriate. And we shall present more points in this regard, Insha Allah.

Chapter 34

ZIARAT OF IMAM (a)

This is another duty of the Shias during Ghaibat. That is, they must address the Imam (a) and say salaam to him in any way possible. More detailed instructions for reciting the Ziarat of Imam (a) are given at the end of this book.

Chapter 35

MEETING THE RIGHTEOUS BELIEVERS AND SOCIALIZING WITH THEM

In order to earn the rewards of performing the Ziarat of Imam (a) we must meet the righteous and decent Momineen. We must socialize with them as mentioned in the 36th duty.

Chapter 36

RECITING SALAWAT AND SALUTATIONS UPON IMAM (a)

One of the duties during the period of Ghaibat is to recite Salawat and Salutations upon Imam (a). Its merit and emphasis is evident from the following:

1. Salawat is a kind of prayer. Therefore whatever applies to Dua or praying for Imam (a) is applicable here as well. The traditions exhorting us to pray for Imam (a) also support the importance of this duty. Actually the aim of reciting Salawat is to pray to Allah to bestow Mercy upon Imam (a). And as we all know, all the affairs of the world and the hereafter are accomplished with the help of Divine Mercy. Therefore whenever we recite Salawat for Imam (a) and say, "Allahumma Salle a'laa Maulana wa Sayyidina Saheb az-zamaan," etc. (Translation: O Allah! Bless our Master and our Chief, the Master of the Age.). We mean to invoke Divine mercy for all the affairs connected with Imam (a). Thus in this request to the Almighty Allah we pray that He protect the Imam and remove every kind of sorrow and grief from him and from the hearts of his Shias and friends and also hasten his reappearance. From this we actually intend to please the Imam due to his victory over the enemies of faith, establishment of justice on the earth, success of his followers and believers in obtaining Paradise...from the different types of wide mercy of Allah that He has specialized his Awliya with it and its count is known by none except Him, and is concealed in this Salawat of ours. We beseech the Almighty to include us among the companions of the Imam and his friends in the world and the hereafter who have been specially chosen for his blessings; and Allah is the acceptor of supplications.

2. The arguments in favor of reciting the Salawat upon the Messenger of Allah (s) and his holy progeny (Ahle Bayt [a.s.]) apply here as well.

3. In quite a few supplications of the Purified Imams (a) we find the mention of Salawat upon Imam Zamana (a).

4. In a supplication narrated through Amari that we have quoted in the previous section, there is special emphasis on asking the Almighty Allah to give us Taufeeq to recite Salawat on the Holy Imam (a).

5. All the traditions generally highlight the importance of reciting Salawat on the Imam of the Time (aj), especially the traditional report quoted by Sayyid Ibne Tawoos in Jamalul Usboo narrating from Imam Hasan Askari (a) in which he has advised reciting Salawat on all Imams, each with a special Salawat; in that the following special Salawat is mentioned for the Imam of the Time (aj):

O Allah! Send blessings upon Your Wali and the son of Your Wali. One whose obedience You made incumbent and rights obligatory. You removed all impurities from him and purified him a thorough purification. O Allah! Help him and by it help Your religion and thereby help Your Awliya (friends) and his friends and by it help his Shias and his helpers and include us among them. O Allah! Take them in Your refuge from the mischief of every oppressor and transgressor, and from mischief of all Your creatures. And protect him from the front, the back, from right and left and protect him and grant security to him from every calamity that comes to him from every direction. And through him protect (the religion of) Your Messenger and the Progeny of Your Messenger. And make evident through it justice through his hands and bestow him with special help. And help those who help him and degrade his opponents. And through him destroy the oppressor and infidels and annihilate the disbelievers, the hypocrites and all the apostates whether they are from the east or the west from the dry land or from the seas, from the plains or from hilly areas. And by him fill up

the earth with justice and make apparent the religion of Your Messenger (Peace be upon him and his progeny). O Allah! Include us among his helpers and assistants and followers and Shias. And make apparent in my life all that the Aale Muhammad are eager for and fulfill their hopes as regards their enemies (degrade their enemies). O the rightful God, the Lord of the worlds! (accept my supplication).³⁴²

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Reminder: At the end of Part Seven we have presented a Salawat based on a Dua for His Eminence (a), quoting from Misbahuz Zaer, which may referred to.

³⁴² *Jamaal al-Usboo*, Pg. 493

Chapter 37

GIFTING THE THAWAB OF PRAYERS TO IMAM (a)

This is also included among the duties of Shias during Ghaibat. The proof is the tradition related by Sayyid Ibne Tawoos (r.a.) from Abu Muhammad Saimri that it is narrated from the holy Imam (a): "One who gifts the Thawab of his prayers to the Messenger of Allah (s), Amirul Momineen and the Imams after him, Allah shall increase the reward of this prayer to such an extent that one becomes breathless while counting it. And before his soul is separated from his body he is told, 'O Man! Your gift has reached me! Since this is the day of recompense, may your heart gladden and eyes brighten through the recompense that Allah has fixed for you and which you have reached. Congratulation for it.'" The narrator says that he asked Imam (a) how they should gift the prayer and what they should recite to gift its Thawab. Imam (a) told him, "Make an intention (niyaat) that the Thawab of this prayer is for the Messenger of Allah (s)...."³⁴³

The author of this book, Muhammad Taqi Musawi (r.a.) says: It is clear from the concerning traditional reports that it is recommended to gift the reward of recommended as well as obligatory prayers to the Messenger of Allah (s) and the Holy Imams (a).

³⁴³ *Jamaal al-Usboo, Pg. 15*

Chapter 38

GIFT OF A SPECIAL PRAYER

This can be any special prayer that a momin recites for gifting its Thawab to Imam Zamana (a) or any other Imam (a). There is no fixed quantity of this prayer nor is there a prescribed time for it. It depends upon how much we love Imam (a) and how much we can strive for him. The proof of this virtuous act is the tradition which states that even if we recite two rakat prayer everyday, we can gift its Thawab to one of the Imams. The method of reciting this two rakat prayer is that we start it with seven or three takbeers (Allaho Akbar), or one takbeer in every rakat. After ruku and two Sajdahs, we recite the following Dua three times:

May Allah bless Muhammad and the Progeny of Muhammad the chaste and the pure ones.

After tashahud and salam, recite the following Dua:

In the name of Allah, the Beneficent, the Merciful. O Allah! You are the unblemished One Who bestows safety (to us). O the One with majesty and greatness, bless Muhammad and the progeny of Muhammad, the most pure and clean of the creatures. Exalt them with the most exalted of the blessings. O Allah these rakats (units of prayers) are a gift from me to Your slave and Your Prophet and Your Messenger, Muhammad bin Abdullah, the seal of the prophets and the chief of the Messengers. O Allah accept them from me and convey them from me and make them the best of my expectations and my hope in You and in Your Prophet (s.a.), and the successor of Your Prophet and Fatima Zahra, the daughter of Your Prophet and Hasan and Husain the grandsons of Your Prophet and Your

Awliya (saints) from the progeny of Husain (a). O the guardian of the believers, O the guardian of the believers, O the guardian of the believer.³⁴⁴

³⁴⁴ *Jamaal al-Usboo, Pg. 15*

Prayer for Hadiya to Amirul Momineen Ali (a)

After reciting two rakat prayer, recite the first Dua of this chapter till “Afzalul Tahiyat was salaam” and after that recite the following Dua:

O Allah, these two rakats are gift from me to Your servant, Your Wali, cousin of Your Prophet, his successor, Amirul Momineen Ali Ibne Abi Talib. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, successor of Your Prophet, Fatima Zahra, daughter of Your Prophet, Hasan and Husain, grandsons of Your Prophet and His Awliya from the progeny of Husain; O guardian of the believers, O guardian of the believers, O guardian of the believers.

Prayer for Hadiya to Janabe Fatima Zahra (s.a.)

After this prayer recite the following Dua:

O Allah, these two rakats are gift from me to the most purified, and chaste Fatima, the daughter of Your Prophet. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, successor of Your Prophet, Fatima Zahra, daughter of Your Prophet, Hasan and Husain, grandsons of Your Prophet and His Awliya from the progeny of Husain; O guardian of the believers, O guardian of the believers, O guardian of the believers.

Prayer for Hadiya to Imam Hasan (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali al-Hasan bin Ali. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

Prayer for Hadiya to Imam Husain (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, the chaste, pure and clean and satisfied, al-Husain bin Ali, alMujtaba. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

Prayer for Hadiya to Imam Sajjad (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, the ornament of the worshippers, Ali Ibne Husain. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

Prayer for Hadiya to Imam Baqir (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, Muhammad bin Ali al-Baqir. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

Prayer for Hadiya to Imam Ja'far as-Sadiq (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, Ja'far bin Muhammad as-Sadiq. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

Prayer for Hadiya to Imam Musa Ibne Ja'far (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, Musa bin Ja'far the heir of the knowledge of the prophets. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

Prayer for Hadiya to Imam Ali Reza (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, Ali Ibne Musa ar-Reza. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

Prayer for Hadiya to Imam Muhammad Taqi, Imam Ali Naqi and Imam Hasan Askari (a)

Recite the Dua by the method mentioned above and just replace the name of the particular Imam (a) till you come to Imam Sahebuzzamaan (a). Then recite the following Dua:

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, on Your earth, and Your Proof on His creatures. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

The venerable Sayyid Ali Ibne Tawoos says in Jamalul Usboo: Perhaps we don't see the joy in replacing these gifts or for saying to ourselves that the Infallible Imams (a) are needless of these gifts; or perhaps from the aspect that they seek forgiveness and do it everyday many a times; that they (a) are needless of your gift; but you are not needless that you don't send gifts to them, and that your words reach to them; just as the Almighty Allah is needless of these things. Thus in your intention whenever you begin these acts it should be that the Almighty Allah guides you in success and security:

They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith.³⁴⁵

You are same as a scholar has said:

I dedicate this to his respectable assembly and there is nothing except this. I don't have anything that I can gift to him. Like the sea on which the clouds rain while the fact is that it is not in any need of it because what is raining is taken from the sea only.

³⁴⁵ Surah Hujurat 49:17

It is that you consider prayers as too many or that you are inclined you have finished them so that you may go out to obtain your success, then you should know that this is obtained through bestowal of Allah, the Mighty and Sublime and His great Awliya of Allah and their sincerity in worship of Allah, the High and the Mighty for you, especially when you have the belief that if the proofs of Allah had not been there for the people Allah, the Mighty and Sublime would have neither created the earth nor the heavens, or any creature in the world, or Hell and Heaven for the Hereafter. Neither He would have initiated any bounty nor mercy, thus do you consider all the acts and deeds to be intended for anything other than the criterion of acceptance or you expect reward from someone else, because their sincerity in worship is through the excellence that the Almighty Allah has given to them for their success. Thus when your deed measures upto their criterion, you should gift it to them so that you may obtain their rewards and if the generality of their bestowals and excellence had not been there you will not obtain it. And if you really know the right of Allah, the Mighty and Sublime and their rights by the kindness of Allah, the Mighty and Sublime and you know how many rights of theirs are trespassed day and night, you will know that it is in need of seeking excuse. And this is what a poet has said:

“Since you have accepted a lowly gift from me, I consider your acceptance to be on the basis of one of your mercies. And its acceptance in your view would be more an act of favor and grace, as the heart of your devotee from being humiliated and disgraced, gets honor. And your devotee becomes its source of thankfulness due to your prominent position, and in taking up the rights that I am unable to fulfill.” A co-religionist said to me: I consider myself and my deeds so small and lowly that I should gift it to them? I said: Why don't you consider yourself lowly in serving Allah, the Mighty and Sublime, that you praise and thank Him and that you perform all the duties? While the fact is that He is greater than every great personality? Thus it does not matter if you consider yourself small with regard to their deputies, especially that they accept your service to them.³⁴⁶

³⁴⁶ *Jamaal al-Usboo, Pg. 20*

Chapter 39

A SPECIAL PRAYER IN A PARTICULAR TIME FOR HADIYA OF IMAM ZAMANA (a)

Sayyid Ibne Tawoos relates the following in his book Jamaal al-Usboo: It is recommended to recite eight rakat prayer on Friday. Four rakats may be presented as hadiya (gift) to the Holy Prophet (s) and four rakats to Fatima Zahra (s.a.). Then four rakats should be recited on Saturday and made hadiya to Amirul Momineen (a). In this way every subsequent day recite prayer of four rakats and gift (hadiya) to each succeeding Imam (a). Again the next Friday recite eight rakat Namaz and gift Thawab of four rakats to the Messenger of Allah (s) and of four rakats to Fatima Zahra (s.a.). Again on Saturday recite four rakat prayer and make hadiya to Imam Musa al-Kazim (a) and till Thursday next continue to pray four rakats everyday and give hadiya to each Imam (a) in turn. Then on Friday recite a four rakat prayer for hadiya of Imam Zamana (a) and after two rakats recite the following Dua:

O Allah, You are peace, the peace is from You; all peace returns to You, O Lord, cause us to live with Your peace, O Allah, these units of prayer from me are dedicated to the Proof (Hujjat), son of alHasan, so, O Allah, bless Muhammad and the progeny of Muhammad and extend it to him, O Allah, bestow on me the best of my hope and expectation in You and Your Prophet, may Your blessings be on him and his holy progeny.

In place of so and so son of so and so recite the name of the particular Masoom for whose hadiya we are reciting the prayer.

Chapter 40

REWARD OF RECITING QURAN FOR IMAM (a)

Ali Ibne Mughira is quoted in Al-Kafi that he asked Imam Kazim (a), "My father had asked your respected grandfather regarding the complete recitation of Quran every night and he told him, "Yes it can be completed every night." When my father asked about completion of Quran in the month of Ramadan he received the same reply. So he used to finish reading the complete Quran forty times during the holy month of Ramadan. After him I continued this practice. On the day of Eid, I complete a Quran for the Holy Prophet (s) and after him for Amirul Momineen (a) till I reach you. So tell me how is this act of our considered by your goodself? Imam (a) said, "Your reward is that you shall be in the company of those exalted personalities." The narrator said, "Such a high reward?" Imam (a) said three times, "Yes."³⁴⁷

I say: The point of evidence in this is that the apparent meaning of the statements of Imam (a) consists of the reward upon those deeds is from the aspect that they should be gifted to the Holy Prophet (s) and the Imam and the proximity is to them and it is not the above mentioned quality of the Imams. Rather, it is learnt from the statement of the narrator that when he gifted the reward of reciting one complete Quran to Imam Musa Kazim (a) and when the Imam was alive, therefore he said: Since that time I am in this condition...and the Imam praised his actions and certified their correctness. The conclusion derived from this tradition is that: It is recommended to gift the reward of reciting the Quran to the Holy Prophet (s), Lady Fatima Zahra (a) and the Holy Imams (a). That which supports this matter is that the dedication of Prayer to them as

was mentioned previously. There are other proofs also that can be derived by those who study the traditional reports. I beg to the Almighty Allah for the sake of Muhammad and his progeny, to give me and all the believers Taufeeq to perform this meritorious deed.

³⁴⁷ *Biharul Anwar, Vol. 98, Chapter 5, Pg. 5*

Chapter 41

TAWASSUL AND SEEKING INTERCESSION THROUGH IMAM ZAMANA (a)

The proof for the above acts during the period of Ghaibat is that Imam Zamana (a) is the 'Babullah' the door of Allah, through which people enter. Imam (a) is the sole channel of achieving Allah's satisfaction. He is the one who will intercede for us with Allah. He is that same name of Allah whose tawassul is ordered for us. As mentioned in the traditions in the explanation of Quranic verse:

And for Allah are the most beautiful names. So call Him by them.³⁴⁸

The Imams have said: By Allah, we are those beautiful names about whom the Almighty Allah has commended the people to call Him [supplicate Him].³⁴⁹ There are many other proofs but this much would be sufficient for those with insight.

In Bihar, it is narrated from our master, Imam Ali Reza (a) that he said: Whenever you are involved in hardships and calamities you must ask for the help of Allah, the Mighty and Sublime through us, and that is the interpretation of the verse:

And for Allah are the most beautiful names. So call Him by them.³⁵⁰

In the same book it is narrated from Qabas al-Misbah in the discussion of supplications of seeking mediation from the Almighty Allah through the Holy Imams (a): Seeking mediation of our master:

In the name of Allah, the Beneficent, the Merciful. O Allah! I ask You by the right of Your Wali and Hujjat the Master of the Age that You make easy for me all my affairs. And suffice me against all oppressors and unjust and traitors and remove them away from me. Bestow me with the companionship of Hazrat as I have reached to the end of my efforts. And suffice me against all enemies and sorrows and griefs and in the religion and children and all of my people and my brothers and all the affairs related to him. Amen O, Lord of the worlds Amen.³⁵¹

In Biharul Anwar it is narrated from Oddatud Dai quoting Salman Farsi that he said: I heard Prophet Muhammad (s) say: Indeed, Allah, the Mighty and Sublime says: "O My servant! Has it not happened that someone asks a big thing from you but you are not willing to fulfill it unless he brings the person most beloved to you to persuade you to fulfill those desires for the sake of that intercessor?"

³⁴⁸ *Surah Araaf 7:180*

³⁴⁹ *Usool Kafi, Vol. 2, Pg. 618*

³⁵⁰ *Biharul Anwar, Vol. 94, Pg. 22*

³⁵¹ *Biharul Anwar, Vol. 94, Pg. 35*

Let it be known to you that the most honorable and supreme creature with Me is Muhammad and his brother Ali and the Imams who are the medium of nearness to Me. Be aware that whoever has a great desire and wishes for a benefit or removal of a harm, if he calls on Me through Muhammad and his pure progeny, I will fulfill his desires far better than fulfilling the desire of one who has taken the most beloved creature of God as an intercessor."

Chapter 42

TO ASK FROM IMAM (a) AND ADDRESS HIM IN SUPPLICATIONS

As mentioned in the Ziarat of Imam (a), he is the one who fulfills the needs of the universe. He is the one from whom people seek justice as mentioned in the case of Abul Wafa and as recorded in Biharul Anwar and other traditions. He is the solid refuge of the Ummah, and the last resort of the helpless, the backward, the shelterless people. He saves the people who are in terror. He is the guide of those who are in search of protection. The same thought is expressed in the supplication of Imam Zainul Abideen (a) for the month of Shaban, concerning his infallible forefathers.³⁵² Also in Ziarat-e-Jamea we find the following words: One who attached himself to you was successful and he is safe from the misfortunes of both the worlds.³⁵³

There are many other proofs also for this, rather it can be said that the duty of the subjects as we see in the general life of the people, is to take the help of the leader in important matters and to defend themselves from the enemies in every time, as had been the manner and custom of the people of Wilayat and Gnosticism, that they used to present their complaints and needs to their Imams (a) as is clear in most of the traditions. Rather it can be said that: Among the benefits of the existence of Imam (a) and his duties is to help the helpless and to give refuge to the refuge seekers.

Rather, without any doubt if a person is having a leader who commands power, and if this person is oppressed and his friends direct him to the leader to complain to him about his afflictions, if that person does not do this, he will be chastised by his own people why he did not put forth his request. From this

aspect it can be said: When we fail to put up our important matters and needs to the Imam of the Time (aj) we would have to face humiliation and censure, because we have ignored the duty that the Almighty Allah has made incumbent on us as is seen in the interpretation of the Imams (a) regarding the following verse:

Then disperse abroad in the land and seek of Allah's grace.³⁵⁴

Thus it is the duty of all of us, that in all our problems we should not seek the help of anyone except the Imam of our time because if we fail in this duty we would have to face humiliation, become worthy of criticism and be from among the losers as mentioned in the verse:

Was not Allah's earth spacious, so that you should have migrated therein?³⁵⁵

Also we have been ordered to enter the houses through their doors and the Almighty Allah has made the Imam and Divine Proof His door in every period of time, to approach Him and we have been ordered to beseech the Almighty through the mediation of the Imam.

Now that you have understood this matter, I will say: It makes no difference whether the Imam is present or in occultation because he is having a perfect sight and hearing as alluded to in the Ziarat that is related from himself and no aspect of the people is concealed from him as mentioned in the most widely related traditional reports. Hence this is confirmed for us that walls, mountains and curtains do not serve as obstacles between the Imam and people as mentioned in traditions.

³⁵² *Iqbal, Pg. 687*

³⁵³ *Biharul Anwar, Vol. 102, Pg. 130*

³⁵⁴ *Surah Jumua 62:10*

³⁵⁵ *Surah Nisa 4:97*

Apart from this the following tradition of Al-Kafi testifies to this meaning: Imam Hadi (a) was asked in a letter that a person desires to ask special favors from Imam (a) and tell him some of his secret matters just as he does Munajaat (beseeches) to the Almighty. Imam (a) replied, "If you need anything, just move your lips, you shall get response."

The author of this book, Muhammad Taqi Musawi Isfahani – may the Almighty Allah keep his faith firm in the world and the hereafter – says: One year in the past I had accumulated many debts and was in very difficult circumstances. But soon the month of Ramadan approached; so at dawn I prayed to His Eminence (a) and mentioned my problems and after sunrise when I returned from the Masjid and went to sleep, I heard His Eminence saying to me in my dream in Persian: You must observe patience for sometime, so that I may receive some money from my special friends and send it to you. When I awoke, I found the atmosphere fragrant and my sorrow had gone away. After some days a brother in faith sent me an amount of money through which I repaid my loans. He delivered the money to me saying: This is from the Imam's share. And praise be to Allah, the Lord of the worlds and the giver of bounties.

Note: We should know that in the matter of seeking the Imam's help there is no restriction of language and time. What is important however is the purity of the heart, full attention, regret from sins, perfect faith and correct belief. However it is preferable to use the patent supplications and codes that are prescribed for this purpose as they are most effective to gain the Imam's attention and proximity. We shall mention them at the end of the books, Insha Allah.

Chapter 43

INVITING PEOPLE TOWARDS IMAM (a)

This is one of the most important and obligatory duty. The validity of this is evident from traditions that speak of the duty of Amr bil Ma'roof (Enjoining Good). In addition to this, it is an established fact that after the Imam (a) the best creatures in the world are the followers of Imams (a) who invite other people towards their Imamate. This is also proved from the following traditions: Indeed! The religious scholar who teaches people their religious subjects and invites them towards their Imam is better than 70,000 worshippers. In another tradition from Sulaiman bin Khalid it is reported he asked Imam Sadiq (a) that there was a family who was perceptive to his advice, so should he invite them to Imamate? Imam (a) replied, "Yes! The Almighty Allah says:

O you who believe! Save yourselves and your families from a fire whose fuel is men and stones.³⁵⁶

Here it will be sufficient to just mention the exegesis of the following verse in Tafseer Imam Hasan Askari (a):

And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans...³⁵⁷

Imam (a) said Indeed the Messenger of Allah (s) said: The worst orphan is one who has been separated from his Imam and cannot reach him; and when he needs guidance in a religious matter he does not know what is the Imam's opinion regarding it. Hence one who is learned in our sciences, if he is

near, should guide one who is ignorant of the law of the Shari-ah. And know that, one who guides him and brings him to the right path, he would be our comrade and companion in elevated ranks of Paradise. This tradition is narrated to me by my father from his forefathers from the Holy Prophet (s).

Amirul Momineen (a) said: A Shia of ours who is a scholar of our laws, if he brings out our weak Shias from the darkness of ignorance into the light of knowledge that we have bestowed him, on the Judgment Day he would arrive in the fields of gathering, wearing a crown of heavenly light. Its light will reach to all the people of the gathering and he will be wearing such a dress that the whole world and what it contains cannot equal a strand of this dress. Then a proclaimer will call: O servants of Allah, know that! He is the disciple of a scholar of the progeny of Muhammad (s). All those whom he took out from the darkness of ignorance in the world, should become attached to his light, so that he may take them out of the perplexity of darkness of Judgment Day to Paradise. Thus he will take along with him to Paradise, all those he had taught a good matter, removed the lock of ignorance from his heart, removed some doubt or explained something.

A woman came to Lady Fatima Zahra (s.a.) and said: My mother is very old and she has a doubt about a point of Prayer. She sent me to inquire about it. Lady Fatima told her about it. She again asked something and Lady Zahra answered her. Again she asked the same thing and Her Eminence

356 Usool Kafi, Vol. 2, Pg. 211

357 Surah Baqarah 2:83

(s.a.) answered her again. She argued ten times and every time she got the same answer. Then she became ashamed of asking the question again and again and said: O daughter of Messenger (s). I don't want to give you more trouble. Fatima (s.a.) said: Don't worry, you may ask whatever you like. If a hundred thousand gold coins are offered to a man to carry a heavy load to the roof, would it be unpalatable to him? The woman said: No. Fatima said: Such a quantity of natural pearls

are fixed as wages for every question for me as are more than enough to fill the space between the earth and sky. That is why it should not be unpalatable to me to answer these questions. And I have heard from my respected father (s) that on the Judgment Day, our Shia scholars will be bestowed with robes of honor for their knowledge and their efforts in guiding people. So much so, that each of them will have a thousand robes of Noor. Then a proclaimer will say by the command of Allah: O those who took care of the orphans of Aale Muhammad (a), who were separated from their real parents that is the Purified Imams (a), your disciples and orphans are present here, whom you protected and gave them clothes. Now adorn them with garments of Paradise just as you adorned them with clothes of knowledge in the world. The scholars will then adorn their disciples and orphans, according to the level of knowledge they had learnt from them. So much so, that some orphans will receive a hundred thousand robes of honor. In the same way these orphans will distribute robes of honor to their disciples. Then Allah will order to again give robes of honor to the guardians of these orphans. Again they will get robes of honor. Thus they will be doubled. And after distributing robes of honor to their disciples, their remaining robes will be doubled. The same will be done with the disciples.

Then Fatima (a) said: O maidservant of Allah, a strand of those robes is a hundred thousand times better than all that is in the world, because all those things are offensive.

Imam Hasan Mujtaba (a) said: If an orphan of Aale Muhammad (a), being separated from Imams, wanders in ignorance and is supported and taken out from his ignorance; and matters doubtful on him are clarified by a person. This person in relation to one who takes care of an orphan, feeds him and give him water, is like the sun in relation to the Suha star.

Imam Husain Ibne Ali (a) said: One who takes care of an orphan of ours who is separated from us due to our concealment, and instructs him about our sciences that he has learnt, till he brings him to the straight path, Allah tells him: O My kind and sympathizing servant, I am more deserving of

kindness and forgiveness. O My angels, prepare a hundred thousand palaces in Paradise for him, for each letter that he has taught and provide him all the good things in it.

Imam Zainul Abideen (a) said: Allah revealed to Prophet Musa (a): O Musa, endear Me to My creatures and endear My creatures to Me. Musa (a) asked: My Lord, how can I do that? Allah said: Remind them of My bounties and bestowals. If you bring back one who has ran away from Me or missed the right path, this deed will be better than worshipping Me for a hundred years in such a manner that you fast all days and pray all nights. Musa (a) asked: My Lord, who is it that avoids you? Allah revealed: One who is disobedient. Musa (a) asked: Who is it, that has gone astray from Your path? Allah said: One who does not know the Imam of his time, who may have taught him the manners of Islamic laws and method of worshipping Allah, through which he may gain the pleasure of Allah. Or that after recognizing him, he has separated from him and is unaware of the ways of religion.

Amirul Momineen (a) said: Convey the good news of great rewards to our scholars.

Imam Muhammad Baqir (a) said: The scholar is like one who has a candle through which he provides light to others. Hence all those he provides light, pray for him. In the same way, through his candle of knowledge, a scholar removes the darkness of ignorance and perplexity. Hence the one whom he provides the light of his candle and through which he takes him out of perplexity and frees him from ignorance, is one who has been saved from Hell fire. Allah gives him a reward for each hair of the one he has saved in such magnitude that it is more than giving a hundred thousand bags of money in charity in the way Allah has not commanded. Rather such charity will be a trouble for the giver. But Allah will give him a reward, which is greater than that of praying before Holy Kaaba.

Imam Ja'far Sadiq (a) said: Our Shia scholars will ascend to the boundary, which is joined with the boundary of Iblees and his militant deities; and they keep them away from attacking

our weak Shias. They do not allow Iblees and Ahle Bayt-haters from becoming dominant upon them. Thus one who is capable of this, is a hundred thousand times better than one who fights Jihad against the people of Rome, Turkey and Khazr, because they protect the religion of our devotees from the attacks of the enemies of religion and remove sorrow and troubles from them.

Imam Musa Kazim (a) said: A scholar who teaches an orphan of ours who is away from us, something he is in need of, and saves him from deviation and ignorance, is more distasteful to Iblees than a thousand worshippers because that worshipper only wants to save his own self whereas the scholar wants to keep an eye on his own self as well as others from the hands of Iblees and his transgressing disciples. And in the same way he is much better in the view of Allah than a hundred thousand worshippers.

Imam Reza (a) said: On Judgment Day the worshipper will be told: You were very good that you protected yourself and others people from sorrow and trouble; hence you may enter Paradise. Although this scholar got more than you because he saved the people from enemies and increased the bounties of Paradise for them and obtained the pleasure of Allah for them. Then that scholar will be addressed: O protector of the orphans of Aale Muhammad (a) and the guide of their weak devotees and friends, wait a little, and intercede for those who obtained or learnt something from you. He will stop on hearing this, and after interceding for them, enter Paradise along with his ten men who had obtained knowledge from him and those who became disciples of disciples till Qiyamat. Now see what is the difference between these two stages.

Imam Muhammad Taqi (a) said: Those who support the orphans of Aale Muhammad (who are separated from their Imam and confused and perplexed in their ignorance, caught in the hands of Shaitan and our hateful enemies) and saves them from their clutches and frees them from their confusion, removing the temptations of Satans, defeating them and become victorious through the evidences of their Lord and the proofs of

their Imams over the Ahle Bayt-haters; they are having as much excellence over other people just as the heavens are superior to the earth and are superior to the Empyrean, the throne and the curtains. And they have as much precedence over the worshipper as the full moon is superior to a dim star in the sky.

Imam Ali Naqi (a) said: If after the occultation of your Qaim (a) there had not been scholars who invited people to him, guided them to him, protected the religion of Allah through His arguments and evidences, taken out people from the clutches of the deception of Iblees and his transgressing disciples and Ahle Bayt-haters, no man would have remained on the religion of Allah and all would have apostatized. But they control the reins of the weak Shias just as the boatman steers the ship. It is these who are excellent and honorable in Allah's view.

Imam Hasan Askari (a) said: Our Shia scholars who take care of our weak friends, will appear on Judgment Day, with a beautiful crown on their heads. Light will emanate from them and illuminate the field of resurrection which is as wide as a distance of three hundred thousand years' travel. All those who have received their support and freed from ignorance by the light of their knowledge will cling to a branch of their light. They will be picked up and raised to such a height that they will reach to the level of the High Heavens. Then they will be taken to their mansions in the vicinity of their teachers and their Imams; and Ahle Bayt-haters, who come in contact with the lights of their crowns will become blind, deaf and dumb; and the most severe flames will be appointed for them, which will pick them up and take them to the blazing Hell and put them in the center of it.³⁵⁸

Also, that which supports this matter is the saying of Allah, the Mighty and Sublime:

Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner.³⁵⁹

The evidence of this verse consists of three points:

First: Even though it is addressed to the Messenger of Allah (s) it is meant for all in general like in the case of the verse:

Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).³⁶⁰

And the verse:

And from among you there should be a party who invite to good and enjoin what is right.³⁶¹

It is mentioned in traditions that Quran is according to the Arab saying: 'I am telling it you but it is directed to your neighbor.' In addition to this, reason shows that the aim of sending of the prophets, appointing of successors and placing of scholars to disseminate knowledge and making it incumbent on the people to 'ask those who know', is to identify the path of God and to obtain salvation and success. Thus it shows that it is the duty of every enlightened Muslim to invite to the path of the Almighty Allah.

³⁵⁸ *Tafseer Imam, Pg. 339-345*

³⁵⁹ *Surah Nahl 16:125*

³⁶⁰ *Surah Baqarah 2:159*

³⁶¹ *Surah Aale Imran 3:104*

Second: Without any doubt, 'path of Allah' denotes a way, by treading which, one can obtain Allah's pleasure and satisfaction, just as there is no doubt that the way is recognition of the Imam and following him, and it is something without which it is impossible to obtain Allah's pleasure, even though one may be a believer in the oneness of God and prophethood. In the same way a person can never obtain salvation and success, if he does not recognize the Imam of the Time (aj) and follows him, even though he may be having faith in all the other Imams (a). This point is mentioned in the tradition of Imam Ja'far Sadiq (a) in

which he says: One who believes in the Imamate of all the (eleven) Imams but denies the twelfth is like one who believes in all prophets but denies His Eminence, Muhammad (s). It is so because the position of intercession is accorded specially to our master Hazrat Hujjat (aj) as stated in a tradition of the Holy Prophet (s) describing the scene of Judgment Day that we quoted in volume one also in which he said: "Mahdi is their intercessor", in spite of the fact that the Imams and prophets would also intercede on Judgment Day.

In Ziarat Jamia it is mentioned: "You are the great medium (Sabeel) and the solid path..." Although this does not contradict the interpretation of the word 'Sabeel' as the religion of Allah, etc., as we have already explained that the perfection of religion cannot be achieved without recognition of the Imam. Therefore the Almighty Allah says:

This day have I perfected for you your religion.³⁶²

After the Holy Prophet (s) had appointed the Caliph and emphasized the recognition of His Eminence (a) and the Imam who were to come after him. Thus it can be concluded that it is prohibited to conceal the truth and it is obligatory to call towards the recognition and obedience of the Imam of the Time (aj) as per the command of the blessed verse.

Third: It is that inviting to His Eminence according to exigency of condition of the invitees in defect and perfection is of three types; sometimes it is obligatory to act upon all the steps of invitation and sometimes it can be achieved only through some of them. Thus the first step is to invite through wisdom. That is why in the verse of Quran, it is mentioned before discussion and debate. And wisdom in some traditional reports is interpreted as the recognition of the Imam and being away from greater sins for which the Almighty Allah has decreed hellfire. In some other instances it is through recognition and contemplation on religion. Methods other than these are also mentioned in traditions. A comprehensive corollary of these matters is knowledge and action. It can also be related to the dictionary meaning of the word of 'wisdom', because it is

derived from Hakama which means the rein used for controlling animals. In the same way, knowledge and action, keeps the person within the obedience of the Almighty Allah and outside the control of Satan. Therefore it is mentioned in a verse:

Surely those who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo! they see.³⁶³

And whoever is careful of (his duty to) Allah, He will make for him an outlet.³⁶⁴

³⁶² Surah Maidah 5:3

³⁶³ Surah Araaf 7:201

It is from this aspect that the Almighty Allah has said:

And whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.³⁶⁵

Thus one who has got the Taufeeq for knowledge and action, has in fact obtained the recognition of the Holy Imams (a) and it is 'a lot of good'. This would make you know that 'a lot of good' has been interpreted in traditions to be the recognition of Amirul Momineen (a) and the Holy Imams (a). It is same as stated in the saying of Imam Ja'far Sadiq (a) that: "We are the actual 'good' and its branch is obedience of the Almighty Allah and our enemies are the real 'evil' and knowing them is disobedience of the Almighty Allah..." please pay attention on this point so that the matter becomes clear for you. From what we have mentioned above it is known that invitation to His Eminence is having four ways:

One: Inviting with the help of wisdom of knowledge

Two: Inviting through wisdom of action

Three: Inviting through good exhortation Four: Inviting through debates and discussions

Now that you have understood this, I say: Inviting through wisdom of knowledge, with reference to the obligation of recognition of someone who invites to Him and value of Marifat and its mediums are known through explanations of qualities and excellences and signs of that person, and also the explanation of the duties of people towards them and to mention the sources of his proximity like...

Invitation through practical wisdom with discipline and order of the inviter which is his duty in each of the mentioned stages, and to arrange that which will be obtained through motivating a person to fulfill the rights of the Imam and perfect his recognition. So that a person of recognition may follow the one who invites to Imam (a); whereas the ignorant person begins to be curious and questioning. Such type of call leaves effect on the hearts and achieves its aim. Therefore Imam Ja'far Sadiq (a) has said: Be a caller of people without using the tongue.

As for exhorting in the best way; through advice and motivation and warning and explanation of knowing the Imam and his rights that have been trespassed and abandoning those who consider them unimportant and carelessness in fulfilling their rights that bring hardships and their punishments, etc...according to the requirement and that which is the source of following the Imam (a), will be achieved.

³⁶⁴ *Surah Talaq 66:2*

³⁶⁵ *Surah Baqarah 2:296*

As for the best way of debates; it is narrated from Imam Ja'far Sadiq (a) that he said: That is through Quran. And it is narrated from Imam Hasan Askari (a) that he said: This debate is through proofs and evidences, and not that you reject a truth or claim a falsehood.³⁶⁶

I say: Each of the above points can be explained in detail but it is beyond the scope of this book and this is sufficient for the wise; but some more points will be mentioned in the 52nd duty, Insha Allah.

³⁶⁶ *Tafseer Burhan, Vol. 3, Pg. 253, Tr. no. 2*

Chapter 44

TO TAKE CARE OF THE RIGHTS AND DUTIES TOWARDS IMAM (a)

The rights of the Holy Prophet (s) and after him the Imams (a) have precedence over the rights of all other people in the world. And Allah has bestowed them this high station. He has selected them among all the people and made them the medium of bestowing the mankind with every kind of benefit.³⁶⁷ The Holy Imams (a) have said regarding their rights, "The right of the Almighty Allah is for us." Thus observing the rights of Imam (a) is a medium of gaining Allah's proximity. And to consider his right unimportant is distancing oneself from Allah and earns His anger, as mentioned by Imam Sajjad (a) in Dua Abu Hamza Thumali: Or may be You found me considering Your right less important and distanced me from You.³⁶⁸

³⁶⁷ *Al-Kafi, Vol. 1, Pg. 537*

³⁶⁸ *Iqbal, Pg. 71*

Chapter 45

HUMILITY AND SOFT-HEARTEDNESS WHILE REMEMBERING IMAM (a)

It is very important to soften ones heart while remembering Imam (a). We should be particular in attending the assemblies of his Shias so that our heart is further softened and to remember the rights and the calamities of Hazrat (a). We must also keep away from all such acts which cause hardening of the heart and to distance ourselves from everything that cause regret and wistfulness, as mentioned by Almighty Allah:

Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.³⁶⁹

According to traditions, the above verse was revealed with regard to Imam Zamana (a) and its interpretation points towards Ghaibat. Here the phrase, "But the time became prolonged to them," refers to the period of Ghaibat.³⁷⁰

³⁶⁹ *Surah Hadid 57:16*

³⁷⁰ *Al-Burhan, Vol. 4, Pg. 291*

Chapter 46

THE SCHOLARS SHOULD MAKE THEIR KNOWLEDGE EVIDENT

The Messenger of Allah (s) has said, "When innovations appear in my nation the scholar must make his knowledge apparent. Allah's curse be upon the one who doesn't follow this."³⁷¹ In the same book of Al-Kafi is narrated through a reliable chain of narrators a tradition of Imam Sadiq (a) that says: The Messenger of Allah (s) said, "If after me you see innovators you must express your disdain and criticize them and do not leave any stone unturned in maligning their name so that the desire to spread mischief and corruption may not take root in their hearts. That people may be careful of them and do not learn innovative practices from them. The Almighty Allah writes good deeds (Hasanat) for this action of yours and due to this raises your grades in the hereafter."³⁷²

I say: It is only when he is safe from every danger, otherwise he is supposed to observe Taqayyah as will be seen in the coming discussions.

³⁷¹ *Usool Kafi, Vol. 1, Pg. 54*

³⁷² *Usool Kafi, Vol. 2, Pg. 375*

Chapter 47

TO PRACTICE TAQAYYAH WITH MISCHIEF-MAKERS AND TO MAINTAIN SECRECY FROM PEOPLE OF OTHER FAITHS

In Kafi through an authentic chain of narrators it is narrated from His Eminence, Abi Abdullah Imam Ja'far Sadiq (a) that he said explaining the verse:

These shall be granted their reward twice, because they are patient and they repel evil with good and spend out of what We have given them.³⁷³

Imam Sadiq (a) says, "(They shall be granted their reward) for their patience in practicing Taqayyah." Regarding, "and they repel evil with good", Imam (a) says that 'good' refers to Taqayyah and 'evil' refers to the revealing of confidential matters.³⁷⁴ Again in Al-Kafi Imam Sadiq (a) says, "Taqayyah is the shield of a believer and a protection for him. One who does not believe in Taqayyah does not have faith. Indeed our tradition does not reach a person but that he fulfills religiousness between himself and his Lord. That thing brings him respect in the world and light (Noor) in the hereafter. And our tradition reaches another person and he exposes it (to opponents) and it causes him insult and the Almighty Allah takes away the Noor from him."³⁷⁵

It is mentioned in a correct tradition from Hisham Kandi³⁷⁶ that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) say: It must not be that you do something that causes us to be censured, because a father is criticized for the bad character of his son. You should be an ornament to one in whom you have faith [the rightful Imam] and you should not be cause of

disgrace to him. Perform prayers in their [Sunnis'] congregation, and visit their sick and participate in the funeral of their dead and they should not get precedence over you in any good deed, as you are worthier than them for it. By Allah, Allah, has not been worshipped by anything which is more liked by Him than 'khaba'. The narrator asked: What is 'Khaba'? Imam (a) replied: It is Taqayyah.³⁷⁷ In the same book in another tradition from His Eminence (a) it is mentioned that: One who sighs in sorrow regarding us and is aggrieved for oppression on us, this act of his is like glorification of Allah, and to be sad with regard to us is like worship and maintaining our secrets is like Jihad in the way of God.³⁷⁸

Muhammad bin Saeed - a narrator of this tradition - says: Write down this tradition in gold, I have not written anything better than this.

In Kamaluddin it is narrated from Imam Ja'far Sadiq (a) that he was asked what is the best deeds that a believer can perform during the period of occultation and His Eminence (a) said: Controlling the tongue and sitting at home.³⁷⁹

³⁷³ *Surah Qasas 28:54*

³⁷⁴ *Usool Kafi, Vol. 2, Pg. 217*

³⁷⁵ *Usool Kafi, Vol. 2, Pg. 221*

³⁷⁶ *Apparently it is Hisham bin Hakam.*

³⁷⁷ *Usool Kafi, Vol. 2, Pg. 219*

³⁷⁸ *Usool Kafi, Vol. 2, Pg. 226*

³⁷⁹ *Kamaluddin; Shaykh Sadooq, Vol. 1, Pg. 330*

In Tafseer Nishapuri it is mentioned that the following verse was recited before Abdullah bin Masood:

O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way.³⁸⁰

He said: This would happen in the last period of time.

I say: There are numerous traditional reports on this matter but we have refrained from quoting them here for the sake of

brevity. Here it is necessary to remove the doubt that some people have that there is contradiction among the traditions narrated from the Holy Imams (a). This doubt haunts most of those who have not pondered over these traditional reports carefully and those who from the very beginning think that these traditional reports are contradictory, since in some of them it is commanded to publicize the matter and in some, we have been ordered to conceal the matter and observe Taqayyah. This contradiction can be explained from what we have learnt from the saying of the Holy Imams (a) that: People are of three types, either they are scholars and enlightened with truth or non-scholars; and the second types consist of eight groups:

Group One: Ordinary ignorant people, who if they recognize the truth, will not refuse to accept it.

Group Two: Those who have fallen into confusion as they are in the middle of inquiry and recognition of truth, but they are in a state of bewilderment.

Group Three: Deviated and misguided souls; who as a result of being in the company of deviated or sinful people, go astray in acquisition of knowledge and recognition etc. According to reason and religious texts, it is obligatory for the learned scholar to guide these three groups, invite them to guidance. A tradition is narrated from the Holy Prophet (s) to the effect that: If the Almighty Allah guides a single man through you, it is better for you than everything in the world.

Group Four: Deniers and opponents of truth; who are such that when truth is mentioned before them, they would ridicule it and make fun of the Imam (a) and those who call to the truth.

Group Five: Such deniers and opponents that if truth is expressed before them it would cause harm to life, honor or property.

It is necessary to observe Taqayyah from these two groups and according to the command of reason and religious texts it is obligatory not to speak to them as would be clear for the intelligent. In Kafi, it is narrated through a correct chain of narrators from Abdul Alaa that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) say: Undertaking our matter is not only by believing and accepting it. Undertaking our matter is by preserving and keeping it secret from those, who are not qualified for it. Deliver my greetings to them (the Shia) and tell them that I say: May Allah have mercy on one who brings me and himself people's love by telling them of what they know and

³⁸⁰ *Surah Maidah 5:105*

concealing what they deny. By Allah, he that makes war against us, is not more harmful to us than one, who accuses us of what we hate.³⁸¹

In the same book, in another tradition it is narrated from His Eminence (a) that he said: One who exposes our matter is like one who has denied it.³⁸² It is also narrated from His Eminence that he said: Indeed, nine-tenth of the faith lies in observing Taqayyah and one who has no Taqayyah, has no knowledge...³⁸³ and there are numerous traditions on this matter.

Group Six: It is of those who have a weak intellect and Marifat (recognition); believers who are not capable to bear, accept and protect the secrets. As per the dictates of reason and texts it is necessary to conceal the secrets from this group also as mentioned in the above traditions.

In Kafi, in a correct tradition from Imam Muhammad Baqir (a) it is mentioned that he said: By Allah, the best of my companions in my view are those who the most pious, most thoughtful and the most secretive (from our opponents about our traditions) and the worst of them are those, who are such that when something is narrated from us and attributed to us they don't accept it; and also denies that which he has; although he doesn't know that this tradition has come from us

and is attributed to us; and as a result of this denial he goes out of our Wilayat.³⁸⁴

In Basairud Darajat, through the author's own chain of narrators it is narrated from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: Deal with the people according to what they recognize and leave what they deny; and don't put yourself and us in difficulty. Indeed, our matter is difficult and intricate which none can bear except the proximate angel, or a messenger prophet or a believer whose heart the Almighty Allah has tested for faith.³⁸⁵ It is narrated through the author's own chain of narrators from Imam Ja'far Sadiq (a) from his father that he said: One day the topic of Taqayyah came to be discussed in the presence of Imam Ali Ibne Husain (a). His Eminence (a) said: By Allah, if Abu Zar knew what was in the heart of Salman, he would have killed him, although the Messenger of Allah (s) had established brotherhood between them. Then what can you expect from other (common) people? Indeed, the knowledge of the scholars (Aale Muhammad) is difficult, serious, convincing, clear and sharp-witted. None can bear it except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith. His Eminence (a) said: Salman became to be included among the scholars because he is from us, Ahle Bayt (a), that is why he is related to us.³⁸⁶

Through the author's own chain of narrators it is narrated from Imam Muhammad Baqir (a) that he said: Our traditions are difficult, such that they could not be borne by anyone except the proximate angels, messenger prophets or the man tested for faith or a city that is having a strong fort. Thus when our matter happens and our Mahdi reappears, men from our Shias would become like brave lions and sharp spears, they would trample our enemies under their feet and hit them with the

³⁸¹ *Usool Kafi, Vol. 2, Pg. 222*

³⁸² *Usool Kafi, Vol. 2, Pg. 224*

³⁸³ *Usool Kafi, Vol. 2, Pg. 217*

³⁸⁴ *Usool Kafi, Vol. 2, Pg. 223*

³⁸⁵ *Basairud Darajaat, Pg. 26*

³⁸⁶ *Basairud Darajaat, Pg. 25*

claws of their hands. And it is the time when the blessing of deliverance would be sent by the Almighty Allah on the people.³⁸⁷

Group Seven: It is of those whose ears and hearts have been sealed by the Almighty Allah because they turned away from truth and chosen falsehood so that the call to truth may not affect them, and that good advice may not profit them, although they are such that they cause harm to everybody; it is best to avoid calling them to truth and the mention of truth before them should be avoided, because it is of no use; it being alike to them whether you warn them, or do not warn them, will not believe.³⁸⁸ Therefore it is commanded in traditions that religious propaganda must not be directed to them, as mentioned in Kafi, through the author's own chain of narrators from Thabit Abi Saeed that he said: His Eminence, Abu Abdullah Imam Sadiq (a) said: O Thabit, what have you got to do with the opponents? Keep away from them. Don't invite the people to Imamate as by Allah, if all the folks of the heavens and the earth try to misguide one whom Allah wants to guide, they will not be able to do it. You are separate from the people, and don't consider the opponents to be your brother, cousin and neighbor. Indeed, when the Almighty Allah wants good of a person, He purifies his soul. Thus when he hears something good, he recognizes it and denies that which is bad. The Almighty Allah puts such a word in his heart that he understands the matter of Imamate.³⁸⁹

In Tohafful Uqool, among the advices of Imam Ja'far Sadiq (a) to Momin Taq the same statement is mentioned.³⁹⁰ Also in Kafi, in a correct report, from Fudail it is mentioned that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a): Shall we invite the people to Imamate? He (Imam) replied: O Fudail, when the Almighty Allah wants the good of a person, he orders an angel to catch his neck and make him accept this matter willingly or unwillingly.³⁹¹

In the same book, in another tradition from Imam Ja'far Sadiq (a) it is mentioned that he said: Do not dispute with the people regarding your religion as it induces many diseases of the heart. The Almighty Allah told His Prophet:

Surely you cannot guide whom you love, but Allah guides whom He pleases.³⁹² And also: Will you then force men till they become believers?³⁹³

Group Eight: Whose position is not clear; that is you don't know whether they would accept the call and truth or not. The duty of a scholar with regard to them is as mentioned in the tradition that the venerable Shaykh, Muhammad bin Hasan Saffar has narrated through his own chain of narrators from Asbagh bin Nubatah from Amirul Momineen Ali (a) that he said: I heard His Eminence (a) say: Indeed, our traditions are difficult, crude and harsh. Thus only very few of them

³⁸⁷ *Basairud Darajaat, Pg. 24*

³⁸⁸ *Surah Baqarah 2:6*

³⁸⁹ *Usool Kafi, Vol. 2, Pg. 213*

³⁹⁰ *Tohaf al-Uqool, Pg. 229*

³⁹¹ *Usool Kafi, Vol. 2, Pg. 213, Tr. no. 3*

³⁹² *Surah Qasas 28:56*

³⁹³ *Surah Yunus 10:99 and Usool Kafi, Vol. 2, Pg. 166 & Vol. 2, Pg. 213*

are told to the people. One who understands them, more are given to him and one who denies them, they are denied to him. None bear them except three groups: the proximate angels or messenger prophets or a believer whose heart the Almighty Allah has tested for faith.³⁹⁴

Through the author's own chain of narrators, it is narrated from Furat bin Ahmad that he said: Amirul Momineen Ali (a) said: Indeed, our traditions are such that people accept them with great difficulty; thus to one who accepts them, tell more and leave those who deny them.³⁹⁵

In a tradition of Imam Muhammad Baqir (a) it is mentioned that he said: Indeed, the hearts of the people would accept our traditions with much difficulty. Thus to one who accepts them, tell more and leave those who deny them. Indeed, there will be trials so that all the evil is sieved, such that even those who split hair (for perfection) would fall off. So much so that except for us and our Shias none would remain.³⁹⁶

Nomani has also mentioned this same tradition in his *Ghaibat*, in which after the sentence: "Indeed, the hearts of the people would accept our traditions with much difficulty," it is mentioned, "Inform them only about some traditions. Thus to one who accepts them, tell more and leave those who deny them."³⁹⁷

³⁹⁴ *Basairud Darajaat, Pg. 21, Chapter 11, Tr. no. 5*

³⁹⁵ *Basairud Darajaat, Pg. 23, Chapter 11, Tr. no. 12*

³⁹⁶ *Basairud Darajaat, Pg. 23, Chapter 11, Tr. no. 14*

³⁹⁷ v

Chapter 48

TO BEAR HARDSHIPS, DENIALS AND OTHER TESTING CIRCUMSTANCES FOR THE SAKE OF IMAM (a)

There is no doubt that the Almighty Allah subjects us to all kinds of examinations regarding the Ghaibat of His Wali, in order to distinguish the righteous ones from the sinful. So that He may reward the righteous slaves and gather the wrong doers with other evil creatures and dispatch them to Hell. The Almighty Allah says:

On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good.³⁹⁸

Now this is not something new because before this Allah has taken the examination of all the previous nations and those who would come in the future. Allah also says:

Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them...³⁹⁹

Hazrat Ali (a) says, "O Men! The Almighty Allah has kept you away from oppression but He has not given you exemption from trials because Allah says:

Most surely there are signs in this, and most surely We are ever trying (men).⁴⁰⁰

I say: One of the greatest examinations for a believer is when he sees that vicious and evil people are living in style and

splendor while the righteous have to undergo untold difficulties and penury, and no one pays any attention to them.

No one even lends ear to their pleading and they are oppressed by the tyrants of this world. They are made the butt of ridicule and people make fun of their belief with regard to Ghaibat of Imam Zamana (a). This causes a contradiction of reason and desire. The carnal desires command us to follow falsehood and spend our lives in enjoyment while reason advises us to be patient in the difficulties and to bear their falsification. That it is necessary to follow the truth in order to achieve everlasting life in the hereafter in addition to the rightful kingdom. Thus the best people are those who strive for good consequences and remain patient in calamities. See what Imam Ja'far Sadiq (a) says to Humran in a correct lengthy tradition, in Rauda Kafi, when he asked His Eminence: How will these (Bani Abbas) people rule? Or when would we rid of them? Imam Ja'far Sadiq (a) said: Don't you know that everything has a tenure? He replied: Why not? I said: Does it benefit you to know that when this matter occurs it will not come even a moment earlier. Indeed, if you knew their condition in the view of Allah, you will be more angry with them and if with all the people of the world try to worsen their condition from sin and crimes - you will not be able to do so. Thus Shaitan will not deviate and worry you. Because indeed, honor from the Almighty Allah is for the Messenger of Allah (s), and for the believers, but the hypocrites don't know, do you not know that

³⁹⁸ *Surah Aale Imran 3:179*

³⁹⁹ *Surah Ankabut 29:2-3*

⁴⁰⁰ *Surah Momin 40; Nahjul Balagha, Sermon 102*

one who awaits for our kingdom, and is patient on all hardships and troubles, will be in our group tomorrow [in Qiyamat].⁴⁰¹

In Tohafful Uqool, it is mentioned among the advices of Imam Ja'far Sadiq (a) to Momin Taq: O Son of Noman, a servant will not be a faithful believer before he learns three characteristics; one from God, one from His Messenger, and one

from the Imam. The characteristic he should learn from God is the concealment of secrets. God the Glorified says:

The Knower of the unseen! so He does not reveal His secrets to any,⁴⁰²

The characteristic he should learn from the Prophet (peace be upon him and his family) is that he should treat people courteously. The characteristic he should learn from the Imam (peace be upon him) is to be steadfast against situations of misfortune and crises until relief comes about...⁴⁰³

Also, in Rauda Kafi, through the author's own chain of narrators it is narrated from Hasan bin Shazan Wasiti that he said: I wrote a letter to Abul Hasan Imam Reza (a) in which I complained about the oppressions of the people of Wast. Since in that city there were groups of Uthmanis, they used to trouble me. The Imam replied as follows: Allah, the blessed and the High has taken a covenant from our followers to observe patience in the rule of tyrant rulers. So be patient at the command of your Lord and when the leader of the creatures arises, they shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth.⁴⁰⁴

I say: 'Leader of the creatures denotes His Eminence, Qaim (aj) and their saying: 'O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent God promised' implies that His Eminence, by the leave of the Almighty Allah, would make them alive and take revenge from them, as is mentioned in traditional reports.

In Usool Kafi, it is narrated from Imam Ja'far Sadiq (a) that he said: The Messenger of Allah (s) said: A time will come upon the people when rulership will not be obtained except through killing and oppression and wealth will not be obtained except through usurpation and miserliness and love and friendship will not be got except through throwing out the religion and following selfish desires; thus one who lives till that time should be patient on poverty even though he may be able to

obtain riches. And he should be patient on the enmity of the people even though he may be able to earn love of the people by giving up his religion and following carnal desires. And he should be patient on humiliation even though he might be capable of becoming powerful; the Almighty Allah will give him the reward equal to that of fifty Siddiqs (truthful ones) who have testified me.⁴⁰⁵

It is mentioned in Kharaij, that the Messenger of Allah (s) said: After you will come a people such that one of them alone will earn the reward of fifty of you. They asked: O Messenger of Allah (s), we accompanied you in Badr, Uhad and Hunain and the Quran descended among us! The Prophet said:

401 Raudatul Kafi; Pg. 37

402 Surah Jinn 72:26

403 Tohaf al-Uqool, Pg. 230

404 Raudatul Kafi; Pg. 247, Tr. no. 346; Surah Yasin 36:52

405 Usool Kafi, Vol. 2, Pg. 91

You cannot bear that which would descend on them and you don't have as much patience as they have.

I say: This is with reference to the condition of patient believers in the period of occultation of the Imam of the Age (a) as proved by other traditional reports.

It is mentioned in Burhan under the interpretation of the verse:

O you who believe! be patient and co-operate in patience and remain steadfast.⁴⁰⁶

That Imam Ja'far Sadiq (a) said: Be patient on the troubles you have to face in our path. The narrator asked: What does, 'co-operate in patience and remain steadfast,' mean? The Imam replied: Co-operate with your Wali regarding your enemies and be steadfast with your Imam.

There are numerous traditional reports regarding this but to quote them all would prolong the discussion. All these are in addition to other verses and traditional reports that have come in praise of patience and command to observe it, because patience on calamities during the period of occultation of Imam (a) is among the most important and clear implication of patience as is obvious.

Thiqatul Islam, Kulaini (r.a.) has mentioned a number of correct and good traditions from Imam Ja'far Sadiq (a) that he said: Patience is to faith what the head is to the body, if the head goes, so does the body, in the same way if patience goes, so does faith.⁴⁰⁷

In the same book, in another tradition from Hafas bin Ghiyath it is mentioned that he said: His Eminence, Abu Abdullah Imam Sadiq (a) said: One who observes patience has to be patient for a short while and one who is impatient, remains impatient for a short while. Then he said: It is necessary for you to be patient in all your affairs as Allah, the Mighty and Sublime sent His Eminence, Muhammad (s) and commanded him patience and forbearance and He said:

And bear patiently what they say and avoid them with a becoming avoidance. And leave Me and the rejecters, the possessors of ease and plenty.⁴⁰⁸

The Almighty Allah also said:

Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.⁴⁰⁹

Thus the Messenger of Allah (s) maintained patience till he was even accused of serious things [like sorcery and insanity] and the Almighty Allah revealed:

And surely We know that your breast straitens at what they say. Therefore celebrate the praise of your Lord, and be of those who make obeisance.⁴¹⁰

⁴⁰⁶ Surah Aale Imran 3:200

⁴⁰⁷ Usool Kafi, Vol. 2, Pg. 87, Chapter of Patience, Tr. no. 2

⁴⁰⁸ Surah Muzzammil 73:10-11

⁴⁰⁹ Surah Fussilat 41:34-35

After that they rejected His Eminence, and made allegations against him; so he became sad. Therefore the Almighty Allah revealed:

We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah. And certainly apostles before you were rejected, but they were patient on being rejected and persecuted until Our help came to them.⁴¹¹

At that time His Eminence (s) made his heart firm on patience till those people crossed all limits of shamelessness and torture and they mentioned Allah, the High and the Mighty with disrespect and denied Him. The Holy Prophet (s) said: I remained patient regarding myself, my family and my honor but I cannot be patient on disrespect to my Lord. So Allah, the Mighty and Sublime revealed the following verse:

And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue. Therefore be patient of what they say.⁴¹²

His Eminence, (s) remained patient in all circumstances till he was given glad tidings about the Imams from his progeny and they were described to be having patience as Allah, the Mighty and Sublime said:

And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.⁴¹³

His Eminence, (s) said: Patience is to faith, like the head is to the body; then the Almighty Allah recompensed him for patience and revealed the following verse:

And the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.⁴¹⁴

The Holy Prophet (s) said: This is a glad tidings and revenge that Allah, the Mighty and Sublime has allowed war against the polytheists. And the Almighty Allah revealed:

Then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush.⁴¹⁵

And:

And kill them wherever you find them.⁴¹⁶

⁴¹⁰ Surah Hijr 15:97-98

⁴¹¹ Surah Anaam 6:33-34

⁴¹² Surah Qaf 50:38-39

⁴¹³ Surah Sajdah 32:24

⁴¹⁴ Surah Araaf 7:137

⁴¹⁵ Surah Taubah 9:5

Thus the Almighty Allah destroyed them through the Messenger of Allah (s) and his followers and made it a reward of their patience in addition to what is stored for His Eminence in the Hereafter. So one who remains patient and is forbearing in the path of Allah, he will not leave the world till the Almighty Allah does not make him happy with regard to (the fate) of his enemies, in addition to what is stored for him in the Hereafter.

In the same book, in a correct traditional report from Abu Sabbah Kinani it is narrated that he said: I was in the company of His Eminence, Abu Abdullah Imam Sadiq (a) when an old

man came to His Eminence and said: O Aba Abdillah, I have brought a complain to you about my children and their thanklessness and my brothers and their oppression, when I have become old. His Eminence, Abu Abdullah Imam Sadiq (a) said: O man, indeed there is a kingdom for truth and a kingdom for falsehood, and each is degraded during the rule of other, and the least that can reach the believer during the rule of falsehood is disobedience of children and injustice of the brothers. And there is no believer who gets any comfort or luxury during the rule of falsehood, except that he has to bear hardships before his death, either physically or regarding his children or his property so that the Almighty Allah may purge him from that which he has obtained during the rule of falsehood and He increase his share in the kingdom of truth. So remain patient and glad tidings to you.⁴¹⁷

In the same book, it is narrated from His Eminence, Abu Ja'far Imam Baqir (a) that he said: When the final moments of my father, Ali bin Husain (a) approached, he embraced me and said: My son, I advise you that which my father advised me at the time of his passing away and mentioned that which his father had advised: My son, be patient on truth even though it may be bitter.⁴¹⁸

In Kamaluddin, through the author's own chain of narrators it is quoted from Imam Reza (a) that he said: "How good is patience and awaiting for the reappearance! Have you not heard Allah, the Mighty and Sublime say?

And watch, surely I too am watching with you.⁴¹⁹

Wait then, I too with you will be of those who wait.⁴²⁰

Thus you must be patient because there is deliverance after despair and those before you were more patient than you.⁴²¹

In the same book it is narrated from Muhammad bin Muslim that he said: I heard Abi Abdullah (a) say: "Before the rising of the Qaim, Allah will appoint signs for the believers. I asked:

What are those, may I be sacrificed on you? He replied: They are mentioned in the saying of Allah, the Mighty and Sublime: "And We will most certainly try you..."

⁴¹⁶ *Surah Baqarah 2: 191*

⁴¹⁷ *Usool Kafi, Vol. 2, Pg. 447, Tr. no. 12*

⁴¹⁸ *Usool Kafi, Vol. 2, Pg. 91, Chapter of Patience, Tr. no. 13*

⁴¹⁹ *Surah Hud 11:93*

⁴²⁰ *Surah Araaf 7:71*

⁴²¹ *Kamaluddin; Shaykh Sadooq; Vol. 2, Pg. 645*

That is before the advent of the Qaim the believers will be tested through fear and hunger and loss of property and lives and fruits; and give good news to the patient.

And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient...⁴²²

He said: "The believers will be tested through the fear of the last ruler of Bani so-and-so. Hunger through rise in prices. Loss of property and lives and fruits means loss in business and agriculture. And give good news to the patient means those who await for the reappearance." Then he said: "O Muhammad, this is the interpretation of the saying of the Almighty:

...but none knows its interpretation except Allah, and those who are firmly rooted in knowledge⁴²³

In Tafseer Nishapuri, it is narrated from the Holy Prophet (s) that he said: Enjoin good to each other and forbid evil; thus when you see a debased person being obeyed and carnal desires being followed, and materialism being preferred, and every person liking his own view, it is necessary for you to leave yourself and public affairs and indeed, after that there will come a time when patience will be like a burning coal on your hand; the doers of good in that time will be given a reward equal to that of fifty persons in other times.

In Ghaibat Nomani through the author's own chain of narrators it is narrated from Imam Ja'far Sadiq (a) from his father that he said: The believers are tested and purified by Allah. Allah has not assured the believers from calamities and distresses of this life but He has assured them from being wretched in the afterlife. Then Imam Muhammad Baqir (a) said: His Eminence, Husain bin Ali arranged his martyrs side by side [in Kerbala] and said: Our martyrs are the martyrs of prophets.⁴²⁴ In the same book through the author's own chain of narrators it is narrated from Imam Zainul Abideen (a) that he said: I wish I was permitted to talk to people three times (about three things) and then Allah might do to me whatever He liked. But it is the will of Allah that we are to be patient and to wait. Then he recited the following verse of Quran:

And you shall certainly hear from those who have been given the Book before you and from those who are polytheists, much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.⁴²⁵

In the same book another tradition is quoted from His Eminence, which we shall present in the subtopic of Marabat, Insha Allah, in which he says: "...the believers will remain steadfast and persevere until Allah determines and He is the best of judges."⁴²⁶ There are many other traditional reports

⁴²² Surah Baqarah 2:155

⁴²³ Surah Aale Imran 3:7 & Kamaluddin, Vol. 2, Pg. 649

⁴²⁴ Ghaibat Nomani, Pg. 112

⁴²⁵ Surah Aale Imran 3:186

⁴²⁶ Ghaibat Nomani, Pg. 105

also, that have been mentioned at appropriate places.⁴²⁷ The conclusion is best worded in a poetical composition of Amirul Momineen (a):

If evil and hardships increase upon him, he increases the level of his patience. He is like Musk under the tools of pulverizing it, because fragments of Musk are such that their

perfume and fragrance increases due to the tools if patience is observed.

Note: Our discussion so far shows that patience during the period of the occultation of the Imam (a) is of few types:

1. Patience of the prolongation of occultation so that impatience in this regard may not harden ones heart; because impatience with regard to Imam (a) can lead to doubts as explained in the twentysecond duty.

2. Patience of the believer on difficulties, ridicule and rejection etc from his opponents.

3. Patience on different calamities and hardships that befall him as mentioned in the verse:

And be patient and your patience is not but by (the assistance of) Allah.⁴²⁸

4. Patience on different calamities and hardships at the hands of the opponents, that he cannot ward off and defend himself from them; in this instance his duty is to observe patience and pray. And there are other types of patiences that a believer has to observe in difficult times.

⁴²⁷ *Ghaibat Nomani, Pg. 105*

⁴²⁸ *Surah Nahl 16:127*

Chapter 49

PRAY TO ALLAH FOR PATIENCE IN IMAM'S SEPARATION

It is a duty of believers to ask Allah for Taufeeq of being patient in the Ghaibat of Imam (a). This is evident from the words of the supplication of Amri (r.a.) regarding Imam Zamana (a): “Bestow me patience in this.”

In another instance it is stated that the momin should pray to Allah to improve his worldly conditions and the hereafter because Allah has the key to everything. The Messenger of Allah (s) was told, “And be patient and your patience is not possible except by Allah.” The word ‘by’ in the above indicates causing or helping. Thus when patience is not possible without Allah’s help the momin is obliged to beseech Allah to help him in being patient where patience is suitable. It can also be taken to mean ‘from’ although the author of Mughni Labeeb has mentioned and it is not important to deny that which occurs in eloquent statement, in the same way as some scholars of syntax have denied that it is for discrimination; even though there are traditional reports from the Holy Imams (a) regarding this.

The Messenger of Allah (s) said, “Ask Allah for whatever you may need, even if it be a shoe lace. Because if Allah does not make its acquisition easy it would never be easy to acquire it.” In another tradition he (s) says, “Each one of you should pray to Allah for whatever you may need, even if your shoelace breaks, you ask Allah for it.” Numerous traditions have been recorded to this effect as also the verses of the Holy Quran. All this proves the efficacy of Dua for patience wherever it is required. Because there are many instances where patience is required but man is impatient. While on other occasions it is not

desirable. So the best option is to pray to Allah that He grant us patience wherever it is appropriate.

For example: Many a times it so happens that one mistakes an occasion to be that of patience while it is not so; and one is patient when he should not have been and is not patient when he should have been. He remains quiet when he should have spoken up and he speaks up when he should have remained silent. It is a *taufeeq* from the Almighty Allah that a person places each thing in its proper place and does everything at its appropriate time. Thus a believer who wants to tread the path of guidance, his duty is to beseech the Almighty to give him patience and make him cognizant of the occasion, whether it demands patience or not.

For example: According to traditional reports Allah, the Mighty and Sublime has ordered patience as mentioned in *Kafi*, in tradition of Imam Ja'far Sadiq (a) in which he says: Allah, the Mighty and Sublime specialized His messengers with the best of manners, thus check yourself; if you are having those qualities, thank Allah, and know that it is your excellence. If you don't have those qualities, beseech the Almighty Allah to bestow them to you. Then His Eminence mentioned ten things: Certainty, contentment, patience, thankfulness, good relationship, cheerful nature, generosity, modesty, valor and forbearance.⁴²⁹ Some narrators have added: Truthfulness and trustworthiness. In the same book, in another tradition from His Eminence (a) it is mentioned that he said: "I like one who is intelligent, understanding, thoughtful, forbearing, patient, truthful and loyal' Allah, the

⁴²⁹ *Usool Kafi, Vol. 2, Pg. 56, Tr. no. 2*

Mighty and Sublime chose the messengers especially for these excellent qualities, thus one who has these traits should praise the Almighty Allah and one who lacks them should pray that the Almighty Allah bestows him these. The narrator says: May I be sacrificed on you, what are those qualities? His Eminence replied: Piety, contentment, patience, thankfulness,

forbearance, modesty, generosity, valor, self respect, goodness and truthfulness.⁴³⁰

⁴³⁰ *Usool Kafi, Vol. 2, Pg. 56, Tr. no. 3*

Chapter 50

ENJOINING PATIENCE DURING GHAIBAT

It is one of the most important duties and has been greatly emphasized. All the proofs in favor of Amr bil Maroof apply to this as well. Secondly, we must follow the example of the Holy Prophet (s) and the Holy Imams (a) as is evident from the study of their traditions. The third proof is the sermon of Ghadeer quoted by Ali Ibne Tawoos in his book Iqbal. He says that Surah Asr was revealed in connection with Hazrat Ali (a). Its interpretation is as follows: "I swear by the time (Qiyamat), Most surely man (enemies of Aale Muhammad) is in loss, Except those who believe (in their Wilayat) and do good (towards their brothers), and enjoin on each other truth (during the Ghaibat of their Imam) and enjoin on each other patience (in these times)."⁴³¹

I say: Enjoining patience means that we should explain to our near and dear ones the virtues of being patient in bearing the difficulties during the Ghaibat of Imam Zamana (a), so that they may not despair due to its prolongation. That by seeing the prosperity of their enemies they do not fall prey to doubts. We must also remind them that the affluence of the wicked was foretold by the truthful Imams (a) and similarly they had also predicted the establishment of a just government. Thus when the first prophecy has been fulfilled the second one shall also be certainly fulfilled, Insha Allah.

They should know that one who remains patient and awaits, reaches to Faraj and success, to a great Faraj or to the minimum type of Faraj; rather awaiting itself is a kind of Faraj. Don't you see that when one becomes too much indebted, but he knows that soon he would get help, he would always be in

anticipation of that person who is going to bring this relief? And he will assure himself so that the burden of debts is lifted for him. Or if someone falls ill and remains in that condition for many days; but he knows that there is an expert physician in a particular place who will come to him after some time and cure him, such a person is all the time in anticipation of that physician. This anticipation accords him assurance to bear the illness and ward off grief and sorrow. It was from this aspect that Abu Baseer asked Imam Ja'far Sadiq (a): May I be sacrificed on you, when will Faraj occur? His Eminence replied: O Abu Baseer, are you also of those who are inclined to the world? One who recognizes this matter his Faraj has taken place due to his anticipation.⁴³²

It is narrated from Muhammad bin Fudail that he asked Imam Ali Reza (a) something about Faraj and he said: Is it not but that awaiting for Faraj is also Faraj? The Almighty Allah says:

Wait then, I too with you will be of those who wait.⁴³³

It is narrated from Husain bin Jaham that he said: I asked His Eminence, Abul Hasan Musa bin Ja'far (a) regarding Faraj. He replied: Don't you know that waiting for the Faraj is Faraj? I asked: I don't

⁴³¹ *Iqbal, Pg. 457*

⁴³² *Biharul Anwar, Vol. 52, Pg. 142, Tr. no. 54; Ghaibat Nomani, Pg. 180*

⁴³³ *Biharul Anwar, Vol. 52, Pg. 128, Tr. no. 22*

know anything except what you have taught. He replied: Yes, waiting for the Faraj is a kind of Faraj.⁴³⁴

In Ghaibat Nomani it is narrated from His Eminence, Abu Ja'far Imam Baqir (a) that he said: "The hasteners will perish and those nearest to Allah will be saved! After distress there will be wonderful deliverance!"⁴³⁵

Ali Ibne Yaqteen has narrated from Imam Kazim (a) that he said, "The Shias are being trained through hope for the past 200 years." The narrator says that Yaqteen asked his son, Ali, "How is it that whatever had been said about us (the kingdom of Abbasides) has come to pass but whatever was said regarding your just government, hasn't?" Ali replied, "The source of both the prophecies is the same. The only thing is that the time for whatever was said about you had arrived, so everything happened exactly as predicated. While the time for whatever was said about us is not yet ripe. So we are subsisting on hope. If they had been informed at the outset that this will happen after 200 or 300 years then hearts of the people would have hardened and the common people and those of weak faith would have renegaded from Islam. Thus it was said to them that soon they shall be relieved and that the appointed hour is near, so that they may not despair till the actual event."⁴³⁶

⁴³⁴ *Biharul Anwar, Vol. 52, Pg. 130, Tr. no. 29*

⁴³⁵ *Ghaibat Nomani, Pg. 104*

⁴³⁶ *Usool Kafi, Vol. 1, Pg. 369, Tr. no. 6*

Chapter 51

WE SHOULD NOT SIT IN THE ASSEMBLY WHERE DISRESPECT IS CAUSED TO IMAM (a)

The believer is obliged to keep aloof from the gatherings of deviated people where ridicule is directed towards Imam (a) or where he is being criticized. Where people raise objections against him and deny his existence, or even if they are ignoring his remembrance. It even applies to situations where a believer is being ridiculed. The Almighty Allah says regarding such matters:

And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at, do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.⁴³⁷

In Tafseer Ali bin Ibrahim Qummi it is mentioned that he said: Signs of Allah, are the Holy Imams (a).⁴³⁸

According to a traditional report of Al-Kafi, Imam (a) was asked regarding the following Quranic verse:

And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at...

He (a) said, "When we learn that such and such person denies the truth and utters unsuitable things about Imam (a),

we must get up from there at once, no matter who that person is.”⁴³⁹

In the same book, in a correct report from His Eminence, it is mentioned that he said: One who believes in Allah and the Judgment Day does not sit at a place where an Imam is being criticized or a believer is being degraded.⁴⁴⁰ In the same book, it is narrated from, His Eminence (a) that he said: There are three types of gatherings that Allah hates and sends His chastisement to their participants; so you should never attend these gatherings: One: It is a gathering in which one decides to lie about his verdicts. Second: In which the remembrance of the enemies is refreshed and our remembrance is forgotten; and (thirdly) a gathering in which there is refusal to follow us, while you know that such a thing is there in that gathering. The narrator says: After that the Imam (a) recited three verses from the Book of Allah as if they were on the tip of his tongue – or he said: As if they were in his fist:

And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance.⁴⁴¹

⁴³⁷ Surah Nisa 4:140

⁴³⁸ Tafseer Qummi, Vol. 1, Pg. 156

⁴³⁹ Usool Kafi, Vol. 2, Pg. 377

⁴⁴⁰ Usool Kafi, Vol. 2, Pg. 377

⁴⁴¹ Surah Anaam 6:108

And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse.⁴⁴²

And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah.⁴⁴³

In the same book, it is narrated from His Eminence (a) that he said: Whenever you are caught up among the Nasibis and their gatherings, be like one who is on the surface of a red

stone, till you leave that company, because the Almighty Allah is inimical to them and curses them. So if you see that they are talking ill of any of the Imams, you must get up from there because divine wrath will strike them at that place.⁴⁴⁴ And in the same book, in a correct report it is narrated from His Eminence (a) that he said: One who sits in the company of one who abuses a holy personality, he has indeed disobeyed the Almighty Allah.⁴⁴⁵ And in the same book, it is also narrated from His Eminence (a) that he said: One who sits in a gathering in which one of the Imams is being abused, and he could leave that place, but he does not, the Almighty Allah will make him degraded in the world and punish him in the Hereafter. And what he has been bestowed regarding our Marifat will be taken away from him.⁴⁴⁶

In Tafseer Burhan, quoting from Kishi through the author's own chain of narrators from Muhammad bin Asim it is mentioned that he said: I heard His Eminence, Imam Reza (a) say: O Muhammad bin Asim, I have come to know that you sit in the company of Waqifis? I said: Yes, may I be sacrificed on you, I sit with them opposing their views. His Eminence (a) said: Don't sit in their company, Allah, the Mighty and Sublime says:

And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.

It implies the successors of Prophet and it is the Waqifis who deny them.⁴⁴⁷

I say: We should remember that here Waqifis are only one of the implications; in the same way, the mention of successors is only one of the implications of signs of Allah.

Note: From what we have seen under the interpretation of these verses and other traditional reports it is clear that it is

prohibited to sit in the gathering of deviated people, some kinds of whom are mentioned in the beginning of this discussion. Rather it is not merely prohibited, it is a greater sin as Allah, the Mighty and Sublime has said: You will also be like them. Thus one who sits in their company will also be considered same as they are. Rather, one who sits with them will be a hypocrite and eligible for Hellfire as mentioned in the verse: surely Allah will gather together the

⁴⁴² *Surah Anaam 6:68*

⁴⁴³ *Usool Kafi, Vol. 2, Pg. 378, Tr. no. 12*

⁴⁴⁴ *Usool Kafi, Vol. 2, Pg. 379, Tr. no. 13*

⁴⁴⁵ *Usool Kafi, Vol. 2, Pg. 379, Tr. no. 14*

⁴⁴⁶ *Usool Kafi, Vol. 2, Pg. 379, Tr. no. 15*

⁴⁴⁷ *Tafseer Burhan, Vol. 1, Pg. 423, Tr. no. 4; Surah Nisa 4:140*

hypocrites and the unbelievers all in hell. Thus it is clear that it is a greater sin. I beseech Allah, the Mighty and Sublime to give us Taufeeq to do that with which He is pleased and keep us away from that which causes His fury and anger.

It is mentioned in a Dua: Or perchance You find me in a gathering of falsehood and leave me among them.

I say: This much divine anger would be enough to destroy us. I beg the Almighty to keep us safe from such a situation. In duty number fifty-eight we will mention some points to illustrate this point further, Insha Allah.

Chapter 52

TO FEIGN SUPPORT TO TYRANT RULERS

A tradition related through Sunni chain of narrators is recorded in Biharul Anwar wherein Huzaifah says that he heard the Messenger of Allah say: Woe upon the tyrant rulers of this nation. How they commit massacres leaving alone those who are apparently obedient to them. They terrify all the people, therefore the believers and pious ones meet them pretending solidarity with them while actually they want to run away from them. Thus when the Almighty Allah wants to restore the glory of Islam, He destroys all types of tyrants and reforms the nation after corruption and decadence. At that moment His Eminence (a) said: O Huzaifah, even if one day remains from the tenure of the earth, the Almighty Allah will prolong that day till a man from my family rules.

In Tohafful Uqool, it is mentioned that Imam Sadiq (a) advised Momin al-Taq, "O Son of Noman! When you are compelled to spend your life under a tyrant government, you must behave nicely with those whom you fear most. Because one who tries to overcome the government has agreed to get himself killed. The Almighty Allah says:

And cast not yourselves to perdition.⁴⁴⁸

In Ghaibat Nomani it is narrated through the author's own chain of narrators that Amirul Momineen (a) said: "Be like the bees among the birds. All the birds deem them weak but if they know what blessing there is inside their (the bees') interior, they will not do that to them. Mix with people with your tongues and persons and be far away from them with your hearts and deeds. I swear by Him, in Whose hand my soul is,

you will not meet what you like until a time comes that you spit at the face of each other, call each other liars and until none of you remains except like the kohl in an eye and like the salt in food. I give you an example. It is like a man having some food (grains). He sifts and purifies it and then he keeps it in a store for some time. Then he comes back to find that his food has been worm-eaten. He takes it out, purifies it and puts it back into the store for some time. After a time he comes to find that his food has been worm-eaten. He taken it out, purifies it and puts it back into the store. He does so again and again until nothing of his food remains except the least, which will never be harmed by the worms. So are you! You are going to be clarified until none of you remains save a very few ones, who will never be affected by seditions.”⁴⁴⁹

⁴⁴⁸ *Tohaf al-Uqool, Pg. 228*

⁴⁴⁹ *Ghaibat Nomani, Pg. 112*

Chapter 53

AVOIDING FAME

This is so because fame is an avoidable evil and salvation lies in remaining unknown. There is a tradition from Imam Sadiq (a) in Al-Kafi. Imam (a) says, "If possible lead such a life that people do not recognize you." That is you do not become a well-known personality.

Imam Muhammad Baqir (a) is quoted through a correct chain of narrators in Kamaluddin, that he said, "A time will come upon the people when their Imam will be ghaib (in occultation). Fortunate are those who remain steadfast on our Imamat. The least Thawab they would receive at that time is that Allah would address them: O My slaves! Believe in Our secret and testify to Our unseen. Good news to you for My good rewards O My slaves! I shall accept your deeds and forgive your sins. I shall quench your thirst with rain and remove calamities from you. And if you people hadn't been there I would have sent chastisement upon them. (The world)." Jabir says that he asked Imam (a) regarding the most preferable act of a believer during such times. Imam (a) replied, "Controlling his tongue and sitting at home."⁴⁵⁰

Amirul Momineen (a) says in a sermon of Nahjul Balagha: There would be a time wherein only a sleeping (inactive) believer would be safe (such that) if he is present he is not recognized but if he is absent he is not sought. These are the lamps of guidance and banners of night journeys. They do not spread calumnies nor divulge secrets, nor slander. They are those for whom Allah would open the doors of His mercy and keep off from them the hardships of His chastisement. O People! A time

will come to you when Islam would be capsized as a pot is capsized with all its contents.”⁴⁵¹

As-Sayyid ar-Razi says: As regards Amirul Momineen’s words “kullu mu’minin nuwamah” (every sleeping believer), he implies thereby one who is talked of little and causes no evil. And the word “al-masayih” is the plural of “misyah”. He is one who spreads trouble among people through evils and calumnies. And the word “al-madhayi” is the plural of “midhya”. He is one who on hearing of an evil about someone spreads it and shouts about it. And “al-budhur” is the plural of “badhur”. He is one who excels in foolishness and speaks rubbish.

In Ghaibat Nomani it is narrated from Imam Abu Abdillah Sadiq (a) that he said: “A tradition that you understand is better than ten that you narrate (without understanding them). Every truth has a fact and every rightness has a light. By Allah, we do not consider a Shia as a jurisprudent until a mistake is committed before him and he notices the mistake. Amirul Momineen (a) has said from the pulpit of Kufa: There will be dark, blind and dim seditions awaiting you, from which no one will be saved except the ‘Nooma’. People asked: What is the ‘Nooma’? He said: It is one, who knows people but people do not know him.” Then he added: Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience. If the world remains without an

⁴⁵⁰ *Kamaluddin, Vol. 1, Pg. 330*

⁴⁵¹ *Nahjul Balagha, Sermon 102, Faiz, Pg. 291*

authority (from Allah) for an hour, it will sink with its people. The authority knows people but they don’t know him. It is like Prophet Yusuf (a), who knew people but they denied him.”⁴⁵²

In the same book also through the author’s own chain of narrators it is mentioned about Imam Abu Abdillah Sadiq (a) that one of his companions came to him and said: “May I be

sacrificed on you! By Allah, I love you and love whoever loves you. O my master, how numerous your Shias are!" His Eminence said, "Would you please mention them?" The man said, "They are too many." He said, "Could you count them?" The man said, "They are much more than to be counted." Abu Abdillah asSadiq (a) said, "If the number becomes three hundred and a little more, then what you want will happen. Our Shias are those, whose voice does not pass beyond their ears, nor does their zeal go beyond their body, nor do they praise us openly, not quarrel with anyone because of us, nor sit with anyone criticizing us, nor talk with anyone abusing us, nor love whoever hates us and do not hate whoever loves us." The man said, "Then how do we deal with these different groups, who pretend that they are Shias?" He said, "They will be tried, purified and distinguished. Years that will perish them, a sword that will kill them and disagreement that will scatter them. Our real Shias are those, who do not growl like a dog, do not covet like a crow and do not ask people for alms even if they die of hunger." The man said, "May I be sacrificed on you, where can I find such a kind of people?" He said, "You can find them in the far sides of the world. They are those, whose lives are so simple, whose abodes move from one place to another, who if seen will not be known, if absent, will not be missed, if they become ill, will not be visited, if they propose to a woman, will not be married and if they die, their funerals will not be attended. It is they, who divide their monies among them, who visit each other in their graves and who never disagree even if their countries are different."⁴⁵³

This tradition has also been recorded from another channel with the addition: And when they see a believer they accord him honor and when they come across a hypocrite they keep away from him and at the time of death they are not impatient; and they visit each other in their graves.

I say: That which proves this is the statement of His Eminence (a): If they are present no should recognize them and when they are absent no one searches for them...because His Eminence (a) through this statement has mentioned the merit of being unknown among the people and flayed becoming

famous among them and it is from this aspect I have mentioned the whole tradition as there are many merits in it. And all the matter that is related to that time is condensed in the following couplets:

And I remained concealed from the people and they didn't recognize me. And from this aspect I became clear to the hearts. And my friend has put me into loneliness therefore I have disappeared from his sight, since I have obtained the companionship of the knower of the unseen. And how can the lonely day make me afraid while the fact is that my beloved is away from my competitor and near to me. That is why jinns and men are afraid of me as I am attached to my loneliness and my friend is with me.

⁴⁵² *Ghaibat Nomani, Pg. 70*

⁴⁵³ *Ghaibat Nomani, Pg. 107*

Chapter 54

SELF IMPROVEMENT (DEVELOPMENT)

The next duty is to get rid of dirty habits and evil traits and to embellish our personality with good morals. This is obligatory at all times but it is especially emphasized for the period of Ghaibat because it is a necessary qualification to entitle one for being included among his companions. Nomani (r.a.) has recorded a tradition from Imam Sadiq (a) that says: "One who desires to be included among the companions of Imam Zamana (a) must be a Montazir (one who awaits), and he should be pious and of good behavior. So even if he dies before the re-appearance of Imam (a) he would get the same reward as if he had been with the Imam (a). Strive and await! If you want to be bestowed with Divine Mercy."⁴⁵⁴

I say: In this tradition there is proof that the whole reward of awaiting can be gained through piety and good manners as we have previously explained.

⁴⁵⁴ *Ghaibat Nomani, Pg. 106*

Chapter 55

UNITY AND CO-OPERATION IN IMAM'S HELP

There is great strength in unity even though each one of us is personally obliged to help Imam (a). The Almighty Allah says:

And hold fast by the covenant of Allah all together and be not disunited.⁴⁵⁵

It is so because Imam (a) is the connection between Allah and His creatures in all times and this connection cannot be beneficial without following Imam (a) and helping him. Amirul Momineen (a) remarked in a sermon: "O people! If you had not been deficient in supporting the truth and lazy in deflecting falsehood, those unlike you wouldn't have overcome you. Those who have overpowered you would not have got the power to do so. Because like the Bani Israel, you have lost your way. And by my life! Your straying away will intensify because you have discarded the truth."

Imam Zamana (a) says in the Tawqee to Shaykh Mufeed (a.r.), "If our Shias (May Allah help them in His obedience!) had been united in fulfillment of their covenant (regarding us) our meeting them would not have delayed, and they would have soon met us with true and perfect Marefat."⁴⁵⁶

⁴⁵⁵ Surah Aale Imran 3:103

⁴⁵⁶ Biharul Anwar, Vol. 53, Pg. 177

Chapter 56

SINCERE REPENTANCE AND FULFILLMENT OF RIGHTS

As mentioned above, our sins and disobedience of Shariah play a great part in prolonging the Ghaibat of Imam (a). The Tawqee of Imam (a) further says, "That which keep us away from them are the unpleasant things that we hear about them and do not like and those we never expected from them. And Allah is He Whose help is sought and He is sufficient for us and most excellent is the Protector."⁴⁵⁷

⁴⁵⁷ *Biharul Anwar, Vol. 53, Pg. 177*

Chapter 57

TO REMEMBER IMAM (a) AND ACT UPON HIS TEACHINGS

The traditions of Imams (a) are clear as regards the fact that Imam (a) is a witness of our deeds and he is informed of all our activities. Wherever we might be and in whichever condition, we are within the vision of Imam (a). He is the watchful eye and the alert ear of Almighty Allah. Once you are convinced of this, you shall see him with the inner eye and his vision shall always exist in your thoughts. Then it is incumbent for you to feel yourself in his presence. Everyone should have this perception unless he is blind in the heart.

Once a person is convinced of this he would act in a way befitting this situation. Like the visually handicapped person who himself cannot see anything. But when he is in the presence of a ruler he will act with utmost respect, just like those who are not blind. This is so, because he is certain that he is in the presence of the ruler, even though he might not see him with his eyes. The situation of a Momin is same during the period of occultation. On the basis of his faith he is sure that Imam (a) sees him and he behaves accordingly. Shaykh Sadooq has quoted Masada bin Sadaqah from Abi Abdullah from his forefathers from Ali (a) that he said from the pulpit of Kufa Masjid: "O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided after having received guidance, whether this Proof be seen and not be obeyed or be hidden and the enemies are lying in ambush for him and himself he is hidden from the view of the people while his knowledge

will not be hidden from the people and his laws are firm in the hearts of the believers and they act upon them.”⁴⁵⁸

I say: This well-known tradition has also been recorded in Al-Kafi⁴⁵⁹ and Ghaibat of Nomani with minor differences. It mentions knowledge, recognition (Marefat), attention and remembrance. Therefore, we must ponder upon it carefully in order to achieve the aim, if Allah wills.

Reminder and Guidance: It is that different people have different levels of Marifat and remembrance of our master (a). Some of them remember His Eminence (a) in the way a poet has versified as follows:

Allah knows that I don't remember you; because how can I recall you when I have never left your remembrance?

In another verse the poet says:

By the one, Who, if He wanted, would not have brought me into existence. Even though he may be away from my sight, he is not absent from my heart.

Such a person is not unaware of his master and he always keeps in mind the manners and conditions of His Eminence (a). Thus congratulations to these people for the wisdom bestowed to them, for their knowledge and actions and Marifat. We pray to the Almighty Allah to bless me and make me of those who are mentioned in the following couplet:

⁴⁵⁸ *Kamaluddin, Vol. 1, Pg. 302, Chapter 26, Tr. no. 11*

⁴⁵⁹ *Usool Kafi, Vol. 1, Pg. 339*

I love the righteous, even though I am not from them. Perhaps Allah would bestow righteousness to me.

But here another point is worth mention, which would be a reminder for ourselves and other believers, from the barakah of what we have understood about our Master (a).

It is that you must know with certainty that you are not away from the sight and hearing of your master (a); he knows your position and is aware of your circumstances. Thus if you are one who is such that you follow the manners approved by him you would be able to earn his love and blessings. And if you are from those who are unaware and aloof of that leader, it is regretful. Allah, the Mighty and Sublime says:

And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind. He shall say: My Lord! Why have You raised me blind and I was a seeing one indeed? He will say: Even so, Our communications came to you but you neglected them; even thus shall you be forsaken this day.⁴⁶⁰

Which hardship is worse than the darkness of unawareness and ignorance, and which regret is greater than blindness of Judgment Day? And which fear is as bad as the terror of that regret and which calamity is greater and more painful than it? Thus you must make haste to free your neck, and this cannot be achieved except if you keep up the remembrance of your master in the world and the hereafter as the Almighty Allah says:

(Remember) the day when We will call every people with their Imam.⁴⁶¹

When it is morning, you must thank the Almighty for the blessings He has bestowed you for the sake of His Eminence (a) and you must do this regularly lest the bounties you are given may be taken away from you due to your sins. And you should know that your master sees all that you do. So as a mark of respect for him, avoid such shameless deeds and if you get a chance to perform a good deed, you must give precedence to it, as it is a divine bounty that Allah has bestowed you with through the Barakat of your master. And be thankful to Allah for that and gift it to the Imam of the Time (aj) and say verbally and with your heart:

O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.⁴⁶²

Be humble and sincere in all circumstances, just as a slave behaves before his master; and salute him every morning and evening; greeting of a slave who is eager to see him and is sad in his separation; greetings of a sincere one whose tears flow on his cheeks and who believes that he is standing in the presence of his master. When it is time for the ritual prayer, remember the condition of your master when you stand in the court of Allah, the Mighty and Sublime. With presence of mind and humility of the body and ignore everything except the Almighty Allah, knowing that this Taufeeq is also given to you for the sake of the Imam (a) and that this worship is

⁴⁶⁰ *Surah Taha 20:124-126*

⁴⁶¹ *Surah Isra 17:71*

⁴⁶² *Surah Yusuf 12:88*

of no use without the Marifat of the Imam. As much you are deep in recognition as much Allah, the Mighty and Sublime would reward you for your worship acts. When you finish your prayers, make the Imam as your intermediary with the Almighty Allah so that it may be accepted. Begin every supplication with a request in favor of the Holy Imam (a) due to his priority and his right upon you. Whenever you have a need or some problem troubles you, you must first of all present it to your Imam and earn his pleasure so that he intercedes for us with the Almighty Allah as he is only the intermediary with God and he is the door of Allah through which He must be approached. Allah, the Mighty and Sublime says:

And go into the houses by their doors.⁴⁶³

There are numerous points in this topic.

One year in the past, I was faced with an important matter and I was worried about it all the time. One night I saw in

dream, grandfather of my mother (r.a.) who was a pious Sadaat. I saw him in the most beautiful garden that I could have imagined. He was in the best condition and very elegant shape. I greeted him and he replied to me and a conversation ensued between us: I said to him: Ask the Almighty Allah to solve that problem of mine. He spoke to me in Persian: Our Dua is not higher than the Dua of the Imam of the Time (aj); thus whenever we have a problem we mention it to him. If he permits we make changes in that Dua, otherwise not...on the basis of this we come to know that His Eminence is a point of refuge in all circumstances, thus it is your duty to refer to him, supplicate to him and seek his mediation to Allah, the Mighty and Sublime because it is one of the duties of the Imam to pray for the believers as mentioned in traditional reports in the same way as the believers are obliged to pray for the Imam of their time as proved in this book through reason and texts. Since most people are such that they are ignorant of this, we must mention that it is a situation which takes one closer to Satan. So you must pray to the Imam and make him pleased so that he may keep the Satan away from you. You must beseech with sincerity, the Almighty Allah to forgive your sins and give you Taufeeq to remember your master all the time; He gives Taufeeq to anyone He likes. You are under obligation to practice with regularity all the rituals that have been mentioned so far, and will be mentioned in the coming pages and also study the manners concerning your master. I pray Allah to give me and you Taufeeq for knowledge and action that He may protect us from mistakes and deviations; He is proximate and the hearer of prayers.

⁴⁶³ *Surah Baqarah 2:189*

PRAYING TO ALLAH THAT WE DO NOT LOSE THE REMEMBRANCE OF IMAM (a)

We should pray to Allah that we never forgo the remembrance of Imam (a). This is so, because Allah has prescribed a code of conduct for us with regard to Imam (a) and it is subject to the fact that we remember Imam (a) constantly. A sentence of Shaykh Amri is quoted in Kamaluddin: "Do not erase the remembrance of Hazrat (a) from our hearts."⁴⁶⁴ Please ponder upon these words. How it is an important component of Dua and how the Shias are advised to include such words in their invocations. We should never ignore this important point. We must keep them in mind especially when we have high hopes of having our invocations accepted. We must beseech Allah and request Him not to make us negligent of Imam's remembrance. We must not delay this so much that one is afflicted with the malady of unawareness before he starts praying. According to the traditions of the Holy Imams (a) it is necessary for the momin to pray before the descent of calamities. One should avoid all such sins that deprive one of the Imam's remembrance because it is a great misfortune as mentioned in supplications of Imams (a): "O Allah! Forgive us those of our sins that cause the descent of misfortune (and wretchedness)." Indeed, the wretchedness of forgetting the remembrance of Imam (a) is such an unfortunate thing that it makes one liable for calamities and misfortune in this life as well as the hereafter.

⁴⁶⁴ *Kamaluddin, Vol. 2, Pg. 513*

Chapter 59

HUMBLING OUR BODY FOR IMAM (a)

The believer is duty-bound to humble himself before Imam (a) as mentioned in the tradition recorded by Ali Ibne Tawoos in his book *Jamal al-Usboo*. He has narrated it from Imam Sadiq (a) through his chains of narrators in the supplication of Friday. We have quoted it from the book *Abwaabul Jannat Fee Aadaabul Jumuaat*: "O Allah! I come to your door with a submissive heart and a humble and lowly body towards the guiding Imams. With a respectful heart, I seek Your nearness."⁴⁶⁵ The Wali referred to in this prayer is Imam Zamana (a).

If it is said: It is possible that Wali means Imam in every age and the perfect believer. I would say: Even though it is a remote possibility we can say that it could be such if you take into consideration that the Imam himself is the most perfect believer. And the meaning of physical humility according to what can be derived from lexicons and traditions is that one must involve his body in service of the Holy Imam (a) at the same time acknowledging ones lowliness, as you are well aware of the greatness of the Imam in comparison to you. You also must keep in mind your lowliness in relation to the Imam and how fulfilling his right is obligatory on you; just as is the case of a slave and his master. Because the slave who understands the meaning of servitude, knows that he has to involve his body in the service of the master and along with this he never imagines that he is in any way doing a favor to his master. Rather he is aware that if he is in any way shortcoming in his service, it would be a great and serious defect. If he is arrogant in this regard he would be considered blameworthy in the view of all sensible people. Now when such is the case of a slave who has been purchased at the cost of a few dirhams, what can be said

about the one who has God given Wilayat? The Almighty Allah mentions this in His great Book as follows:

The Prophet has a greater claim on the faithful than they have on themselves.⁴⁶⁶

After the Holy Prophet (s), this position is given to the Imam (a). Anyone who is conversant with the traditions of Aale Muhammad would not deny any of the points that we have mentioned above. We have refrained from quoting all such traditions as it would have unduly prolonged the discussion and we think that this much is enough for the intelligent. A poet says:

***One who is conversant with the city
Knows where my goods lie.***

⁴⁶⁵ *Jamaal al-Usboo, Pg. 230*

⁴⁶⁶ *Surah Ahzab 33:6*

Chapter 60

GIVING PRECEDENCE TO THE WISH OF IMAM ZAMANA (a) TO OUR WISHES

It means that when we intend to take a step, we should ponder upon it whether Imam Zamana (a) shall be pleased with it or not. We should do it only if it is as per his wishes and not if it is going to earn his displeasure. In such situations we should overcome our personal desires and achieve the Imam's pleasure. You shall become his loved one and remembered in good words by Imam (a) and his forefathers.

This is mentioned in the tradition recorded by Fazil Muhaddith Noori quoting from Amali of Shaykh Tusi that the narrator⁴⁶⁷ asked Imam Sadiq (a), "Why do we hear so much about Salman the Persian from you?" Imam (a) said, "Do not call him Salman the Persian, say Salman the Muhammadan. Do you know why I remember him so much." "I don't know," said the narrator. "It is due to three things", said the Imam (a), "He gave preference to the desire of Amirul Momineen (a) over his personal wishes. Befriending the poor and preferring them over affluent people and his attachment to knowledge and scholars. Indeed Salman was a righteous Muslim and not of the polytheists."⁴⁶⁸

I say: Ponder upon these qualities and all the good things that are related to him and know that the Imam himself has these traits and he likes these qualities and has praised them. So please put these traditions into practice and gain the good of the world and the hereafter. May the Almighty Allah give me and all believers the Taufeeq to act on these things; He is the proximate One and the One Who answers the supplications.

⁴⁶⁷ *It is Mansur bin Yunus.*

⁴⁶⁸ *Biharul Anwar, Vol. 22, Pg. 227, Tr. no. 33*

Chapter 61

RESPECTING ALL THOSE WHO ARE NEAR TO IMAM (a) OR THOSE WHO ARE ASSOCIATED WITH HIM

Whether those who are close to Imam (a) by relation, like the Alawi Sadaat or spiritually near ones like the scholars and religious personalities. This is so because respecting them is respecting Imam (a) and it is usually observed by the intelligent people. They accord respect and honor to the children, brothers and near ones or great personalities and thus they are respectful to all the persons associated with Imam (a). They also consider any kind of failure in according respect to them an act of audacity against Imam (a). It is something that no sensible person would deny. And our Imams (a) have mentioned this in a number of traditions that have come down from them. Some of them we have quoted in duty no. thirty-one, thirty-seven and forty eight etc. In addition to this is that which will come in duty sixty-eight; and that also supports this point. The reader may refer to those sections and think upon it. Thus it is our duty to honor those who are related to the Imam, be it the Sadaat who are related to him or the scholars who specialize in the traditions of the Holy Imam (a) and his ancestors; so that we may be able to gain the proximity and love of the Imam of the Time (aj). May the Almighty Allah give us all Taufeeq to act on this duty.

Chapter 62

VENERATING THE PLACES VISITED BY IMAM (a)

For example the Masjid Sahla, the great Kufa Mosque, the cellar in Samarrah and the Masjid Jamkaran etc, where some pious people had met Imam (a) or the places mentioned in traditions to be places where Imam (a) had stayed for sometime-or like the Masjidul Haraam etc; and all other things associated with Imam Zamana (a). Like the names and titles, the words of his tawqees and books about Imam Zamana (a) etc. Here we should note that firstly it is the mustahab nature of these above acts and secondly it is about the kind of respect accorded to them.

Discussion One: We are the Signs and Companions

1. The proof of their being mustahab (recommended) is based on the Quranic verse:

And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.⁴⁶⁹

This can be explained from two aspects:

Aspect one: 'Shairullaah' (signs of Allah) denotes anything that has a special relationship to the Almighty Allah; directly or indirectly; as is evident from the verses of Quran and traditional reports. It is also an established matter that honoring the signs of Allah is honoring the Almighty Allah and any disrespect to the signs of Allah is same as disrespect of the Almighty. Signs of Allah can be His names, His Books, prophets, angels, masjids, the believers and occasions whose respect He has made obligatory, houses that He has ordered to be raised high, in whom, His name is exalted, the tombs and graves of holy people, commands of the Almighty Allah, obligatory duties and prohibitions, divine penalties, Hajj and its rituals etc. Allah, the Mighty and Sublime says:

And (as for) the camels, We have made them of the signs of the religion of Allah for you.⁴⁷⁰

This verse proves that sacrifice for Allah is not only the sacrifice of camels as some people think. There are many other implications and it is impossible or difficult to enumerate them all. It is clear that it implies the places, tombs and graves of Imams (a), because they are related to the Almighty Allah by one or some aspects. I don't see that the Almighty Allah has made sacrificing a fat camel as a sign of Allah even though they be taken to the House of Allah that He has related to Himself. Then what is the difference between this and holy tombs of Imams (a) and all the matters associated with them? Because Imams (a) are the proofs of Allah, His clear signs and they are better and higher than the Holy house. Rather, it is

mentioned in some traditional reports: A believer is more hallowed than the Holy Kaaba. It is because faith in the Almighty Allah is the most preferable and the greatest matter. Therefore the Almighty Allah has said: "And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts." As we mentioned in the discussion of the excellence of respecting the signs of Allah, piety of the heart is the most important matter. It is something that is not needy of praise of its excellence and its position with the Almighty Allah.

⁴⁶⁹ *Surah Hajj 22:32*

⁴⁷⁰ *Surah Hajj 22:36*

It can be further explained that the Almighty Allah mentioned some laws in Surah Hajj, commanded monotheism, sincerity and aloofness from polytheism and then He said:

Being upright for Allah, not associating aught with Him.⁴⁷¹

Then He informs about the consequences of polytheism saying:

And whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.⁴⁷²

Then He explained the signs of monotheism and faith in the following words:

And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

So that it may become clear that one who is purified of polytheism and who is decorated with the ornaments of faith and has obtained the light of monotheism, it is respect of the signs of Allah because one who loves someone, he also loves all that is related to his object of love. It is something that is commonly witnessed in the world and it is also supported by reason and

religion. Thus a believer is one who respects the signs of Allah because he has faith in Allah. One whose level of faith is higher, the more is his respect to the signs of Allah.

From all which we have mentioned so far it can be concluded that anything and anyone that is having a special relationship to Allah, it is a cause of its honor and it becomes a 'sign of Allah'. Secondly, according respect to the signs of Allah is according respect to the Almighty, whether the relationship is direct or indirect. For example the tombs of Imams (a). They are like masjids as they are related to Allah, because they are dedicated to the worship of Allah. However it does not mean that such places share all the rules of masjids, because there are some special laws of Shariah which are applicable to particular places. But as far all actions that are construed as respect and honor in the general sense, all are same for these places and its details will come in Issue Two, Insha Allah.

We should know that all that we have mentioned in the discussion of meaning of 'signs of Allah' is not contradictory to the interpretation that it is the whole religion of Allah. Some have explained it as standards of the religion of Allah and yet, some have said that it denotes signs that the Almighty Allah has appointed for His obedience. Others say that it implies the prohibited things and lastly some explain them as rituals of Hajj. Also Amirul Momineen (a) has declared: We are the signs; because the apparent import of the statement is that to which all interpretations lead.

Aspect Two: It is that in Miratul Anwaar it is narrated from Amirul Momineen (a) that he said: We are the signs and companions.⁴⁷³ It is clear the 'we' either denotes the Holy Prophet (s) and the Imams or only the Imams (a), because they are the greatest signs of the Almighty Allah and without any doubt according honor to them is same as honoring the Almighty. Thus it can be concluded that anything which is related to our master, Hazrat Hujjat and the other Imams (a) like places, tombs,

⁴⁷¹ *Surah Hajj 22:31*

⁴⁷² *Surah Hajj 22:31*

sarcophagus, writings, books, clothes, sayings and traditions and their descendants and followers etc. all such things deserve attention and there is no doubt that it is a recommended act.

Justification and analysis regarding the saying of Amirul Momineen (a) that: We are the signs and companions.

It is that this tradition as a few aspects: One: It is an indication to what is mentioned in the supplication of 15th Shaban that the Imams will be the companions of resurrection and Judgment Day. And in a tradition narrated from Amirul Momin-een (a) quoted in Basair it is mentioned that: I am the gatherer (Hashir) on behalf of Allah.

In Part Four, under the discussion on intercession of His Eminence (a) a tradition was mentioned which also supports this point. Thus this implication is not surprising because the Holy Imams (a) are abodes of divine will and the supporters and defenders of the religion of Allah, as mentioned in the supplication of month of Rajab, quoted from Hazrat Hujjat (a). And the Almighty Allah says to Prophet Isa (a):

And when you brought forth the dead by My permission.⁴⁷⁴

Without any doubt, the Imam of the Time (aj) is superior to Prophet Isa (a) and also greater than Israfeel who will blow the bugle and the Imams (a) have revived the dead in this world as proved from widely related traditions. Many other proofs can be given for this but this is not the appropriate occasion. It is possible that it denotes that they would be the gatherers and resurrectors during the period of Rajat. And Allah knows best.

Second: It could also mean that the Holy Imams (a) are the people of secrets. That which supports this point is that which has come in traditional reports that the Almighty Allah informed Ali (a) a secret on the days of the battles of Taif,

Khyber, Hunain and Tabuk. These traditional reports are mentioned in Burhan and some other authentic books. Also in support of this point is the saying of the Holy Imams (a) quoted in Basair that: "Our matter is secret, and a secret which is concealed with secrecy."⁴⁷⁵

In another tradition it is mentioned: Indeed, our matter (Wilayat) is itself truth, and the truth of truth, and it is the apparent and the hidden of the apparent, and the hidden of the hidden and it is a secret, and secret of secret and the hidden secret and a secret that is concealed with secret and the explanation of this statement is not understood by many.⁴⁷⁶ In the same way, in many traditional reports narrated from the Holy Imams (a) it is mentioned: Our traditions are difficult, none brings faith on them except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith, from this aspect we saw that it would be better to refrain from its explanation. Further, this is supported by a tradition that was mentioned in the chapters of the knowledge of the Imams, which means the kinds of their sciences: The effect lies in their hearing.

⁴⁷⁴ *Surah Maidah 5:110*

⁴⁷⁵ *Basairud Darajaat, Pg. 126*

⁴⁷⁶ *Basairud Darajaat, Pg. 28, Chapter 12, Part One, Tr. no.*

1

A large number of authentic traditional reports have come in this regard that are compiled in the books of Kafi and Basair etc.

For example there is a tradition that is mentioned in Basair in description of the Imam in which Imam Muhammad Baqir (a) says: When the Imam is a fetus he hears the talk (of people) in the womb and when he is born, the following is inscribed on his right arm:

And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.⁴⁷⁷

After that a pillar of Noor is raised for him so that he can see the activities of the creatures, then another pillar is made from the Almighty Allah to the ears of the Imam, so that whenever the Imam's knowledge needs to be increased, it is inspired to him through that.⁴⁷⁸

Third: It is that the words of Amirul Momineen (a) 'and the companions' may be regarding a traditional report that is received from him: "We have conditions with the Almighty Allah: in them He becomes us and we become Him, and [in that condition] He is in the position of divinity and we remain in our position of servitude." And in the supplication that is quoted in Iqbaal from His Eminence, the Imam of the Time (aj) through Muhammad bin Uthman (r.a.) for everyday of the month of Rajab, it is mentioned as follows: There is no distance between You and them except that You are God and they are Your servants and creatures; joining and separation of the signs is in You are hands. They have originated from You and to You is their return...⁴⁷⁹ and this is the greatest position, such that nothing could be higher than it. It is the position of the Holy Prophet (s) and the Holy Imams (a), which is termed as 'Aalam-e-Haahoot'. The one above them is only the Almighty Allah. He is the unseen of the unseens and it is the condition of lordship, He is not restricted by space and no place is devoid of Him, time does not pass upon Him and no time is devoid of Him. And if you like to know the explanation of their positions look at melted iron that in the companionship of fire it has become fire but it is not fire, it is that and also it is not, and fire is fire and the melted iron is iron, thus the statement of His Eminence (a) that: "And we are in Him and we are Him" is from the aspect of all the signs of Wajibul Wujood of the Almighty Allah in their existence and He is Wajibul Wujood, Who is pure of the similarities with His creatures. Thus He is He and we are the created and are in need of Him. Thus we are we.

This helps us to understand the statement of His Eminence (a) when he said: O Salman, bring us down from the position of divinity and raise us above the position of humans as we are above them, and purify us from that which is applicable to you;

then you can say whatever you like about us...and the saying of Imam (a) in the Ziarat of Amirul Momineen (a) that: Peace be on you, O the self of Allah, the Almighty, who is fixed in it by His sunnats. And in another Ziarat regarding His Eminence (a) it is mentioned: Peace be on the elevated self of Allah. And that which is explained in the verse:

⁴⁷⁷ *Surah Anam 6:115*

⁴⁷⁸ *Basairud Darajaat, Pg. 29, Chapter 12, Tr. no. 4*

⁴⁷⁹ *Basairud Darajaat, Pg. 22, Chapter 12, Part Nine, Tr. no. 6*

You know what is in my mind (Nafs), and I do not know what is in Your mind.⁴⁸⁰

It is said that the Nafs of Allah is Amirul Momineen (a).⁴⁸¹ And also it becomes clear from this what His Eminence (a) mentioned in the Shiqshiqya Sermon: "The flood water flows down from me and the bird cannot fly upto me."⁴⁸² In the same way is the saying of Imams (a) that no one can describe them.

This shows that we should not be surprised with the statement that Amirul Momineen (a) is the gatherer on Allah's behalf, on Judgment Day and one who can change the circumstances as mentioned in the Ziarat of His Eminence; it does not contradict the fact that His Eminence is the gatherer and the gathered one also, he is the account taker as well as the account giver as mentioned in the explanation of the verse:

Surely to Us is their turning back. Then surely upon Us is the taking of their account.⁴⁸³

As mentioned in Kafi, Burhan and other books which may be referred.⁴⁸⁴ Thus are the three aspects of that statement.

Four: A friend of mine who is named after the fifth Imam (a)⁴⁸⁵ has mentioned of a possibility that 'we are the signs and companions' could imply the Imams (a) themselves and the word of 'As-haab' could be reference to the tradition of the

Holy Prophet (s) in which he said: The companions are like stars, whichever of them you follow, you will be guided. That is the Holy Prophet (s) meant to imply these same purified and interceding Imams of Judgment Day, and not anyone who accompanied the Prophet for some days and committed sins in his own life, as some blind-hearted people think. And our friend has mentioned that the tradition of the Holy Prophet (s) must be interpreted in this way only, Allah knows best.

It is the same tradition that is mentioned by Shaykh Sadooq in Maaniul Akhbar through his own chain of narrators from Ishaq bin Ammar from His Eminence, Abu Abdullah Imam Sadiq (a) from his father that: The Messenger of Allah (s) said: It is necessary for you to act on all that you find in the Book of Allah, the Mighty and Sublime and you have no excuse to leave anything; and whatever may not be in the Book of Allah, and regarding which is my Sunnah, in that also you have no excuse to leave any of my Sunnat, and anything that does not reach you from me regarding that Sunnat, act on what my companions have said, as indeed the simile of my companions among you is that of the stars, that if you follow any of them you will be guided and whichever saying of my companions you adopt, you will be guided. Interacting with my companions is mercy for you. It was asked: O Messenger of Allah (s), who are your companions? He replied: My Ahle Bayt.⁴⁸⁶

Let us now return to our actual discussion:

480 Surah Maidah 5:116

481 Biharul Anwar, Vol. 100, Pg. 331

482 Nahjul Balagha, Sermon 3

483 Surah Ghashiyah 88:25-26

484 Tafseer Al-Burhan, Vol. 4, Pg. 455

485 His name is mentioned in the first volume of this book.

486 Maani al-Akhbaar, Pg. 156

2. Among the factors that prove this matter is a traditional report mentioned in Khulasa Allamah and Biharul Anwar through a correct chain of narrators from Sulaiman bin Ja'far that he said: Ali bin Ubaidullah bin Husain bin Ali bin Husain

bin Ali bin Abi Talib told me: Then what restrains you from this act? He replied: Respect and awe that His Eminence commands and that I am afraid of him.

Sulaiman bin Ja'far said: After some days, His Eminence, Abul Hasan (a) was slightly unwell and people came to visit him. I went to meet Ali bin Ubaidullah and said: The opportunity you wanted has arrived. His Eminence, Abul Hasan (a) is slightly unwell; people come to visit him, so you may also pay him a visit if you like. The narrator says: He went to visit His Eminence, Abul Hasan (a) and the Imam spoke to him in the best way and Ali bin Ubaidullah was very much pleased. After sometime, Ali bin Ubaidullah fell ill and His Eminence, Abul Hasan Imam Reza (a) paid him a visit, and I also accompanied the Holy Imam (a). The Imam sat near him till the other visitors departed. After we left his place, a slave girl of mine informed me that Umme Salma, wife of Ali bin Ubaidullah watched the Imam Reza (a) from behind the curtain and when the Imam departed, she came out and threw herself on the spot the Imam had sat, and she kissed it and rubbed her body on that place. Sulaiman bin Ja'far says: Later I visited Ali bin Ubaidullah and he also told me about the act of Umme Salma and I conveyed the information to Imam Ali Reza (a). The Imam said: O Sulaiman, indeed, Ali bin Ubaidullah, his wife and his children are people of Paradise, O Sulaiman, sons of Ali and Fatima (a) when the Almighty Allah explains this matter to them; they will not be like other people.⁴⁸⁷

I say: That which is proved from this traditional report is the silent approval of His Eminence (a) to the act of wife of Ali bin Ubaidullah and his praise for them that: "they are folks of Paradise" and "sons of Ali and Fatima..." That is: That lady kissed the place where the Imam had sat and sought blessing from it due to her Marifat of truth and the position of Imam (a), as opposed to the thinking of the majority of people.

3. Among the evidences is the saying of the Almighty Allah:

In houses which Allah has permitted to be exalted and that His name may be remembered in them.⁴⁸⁸

The interpretation of this verse as mentioned in Ghayatul Maram, Burhan and other books, through Shia as well as Sunni channels is that when the Messenger of Allah (s) recited this verse, a person arose and asked: What houses are these, O Messenger of Allah (s)? His Eminence (a) replied: Houses of prophets. Abu Bakr asked: O Messenger of Allah (s), is this house from them? And he pointed to the house of Ali and Fatima (a). The Holy Prophet (s) said: Yes, the best of them.⁴⁸⁹

It is narrated from Isa bin Dawood from, His Eminence, Musa bin Ja'far from his father (a) that he said regarding the verse:

⁴⁸⁷ *Biharul Anwar, Vol. 49, Pg. 222, Tr. no. 15; Rijaal Kishi, Pg. 593, Tr. 1109; Khulasa Allamah, Pg. 48*

⁴⁸⁸ *Surah Noor 24:36*

⁴⁸⁹ *Maani al-Akhbaar, Pg. 156*

In houses which Allah has permitted to be exalted and that His name may be remembered in them.

They are the houses of Aale Muhammad, house of Ali, Fatima, Hasan, Husain, Hamza and Ja'far (a)...

There are numerous traditional reports about this but we have refrained from quoting them all for the sake of brevity: The point of evidence is that here the word 'permitted' is in the meaning of command like in the verse:

And as one inviting to Allah by His permission.⁴⁹⁰

Or it is in the meaning of intention, like in the verse:

And [O Prophet, remember the time when the Almighty Allah said to Isa (a)] when you brought forth the dead by My permission.⁴⁹¹

Both these suppositions lead us to conclude that houses of Aale Muhammad are those which the Almighty Allah likes to be

exalted by mention of His name even if we suppose that it is a command, like in the verse:

And that His name may be remembered in them.

Here 'permitted' cannot be construed as leave and permission, because without any doubt remembrance of Allah has excellence and is rewarding, and if it is taken to mean 'permission' it would be contradictory, therefore, it should, in any case, denote 'command'. The conclusion is that: (In houses in which the Almighty Allah has commanded that to be raised and in which His name should be mentioned) Since both raising implies honoring and it is not an exaltation of personal feelings. And in fact it is not different from a house where a person lives for some time or all the time. In both cases it is his house. Thus whatever applies to them as they are the houses of Aale Muhammad from the aspect of respect and honor the same applies to that also. Although the more is their staying in it for a longer time the more deserving of respect and importance. And we shall mention more points to support this contention in point two, Insha Allah.

An unreasonable person argued with me and said: I don't accept that the word of 'house' can apply to any place that a person stays in for some time. I replied: Firstly: The correctness of what I have said is clear. Secondly: If you don't accept it, you will be ordered to be like them, with support of proof, because as a result Aale Muhammad having lived in them those houses are related to them, because they have stayed therein and this is present in all places that they have stayed, as is clear.

4. For example the statement of the Almighty Allah:

Therefore put off your shoes; surely you are in the sacred valley, Tuwa.⁴⁹²

⁴⁹⁰ Surah Ahzab 33:46

⁴⁹¹ Surah Maidah 5:110

⁴⁹² Surah Taha 20:12

Saying that the valley is sacred, implies that every sacred place is worthy of honor and respect. And it is well known that by restricting a quality you reach to the cause as is very much clear.

5. That which proves the merit of honoring the Imam and to be inclined to that which could be construed as respecting him: Like paying respect to everything that is related to him and this is very much clear and there is no doubt in it. It is so because honoring those places or things is same as paying respect to the Holy Imam (a). But to say that it can be construed as respecting the signs of Allah is something we have already explained and there is no need to repeat it here.

6. For example, in books of visitation of tombs, like Misbahuz Zaer of Sayyid Ibne Tawoos and in Biharul Anwar of Allamah Majlisi, in the etiquette of entering Kufa Masjid it is mentioned: And when you reach the Masjid, you must recite the following at the gate famous as Baab al-Feel: Peace be on our chief, the Messenger of Allah, Muhammad bin Abdullah and his purified progeny. Peace be upon Amirul Momineen Ali Ibne Abi Talib, and the mercy of Allah and His blessings, and on his gatherings, his abodes and the position of his wisdom and the heritage of his forefathers, Nuh, Ibrahim and Ismail...⁴⁹³

Point of evidence is that we are told to recite salutations to the places related to Amirul Momineen (a) it implies that such a course of action would also be applicable to places related to the Imam of the Time (aj) and all the other Imams also because all of them have the same position of honor. On the basis of this we can also say that it is recommended to recite salutations to Imams at all places associated with them even though particular instructions may not have come for each.

7. For example: It also proves that it is a meritorious act to express our love to one who is loved by a believer and it also is based on the principle of mutual love between the believers. Since love is an inner condition and its proof lies in expressing it by actions which are fruits of that love. And whatever is done or spoken by way of expressing our love for the Imams (a) or

use any organ of the body it would be contused as such. Only the tongue and the hands are mentioned, but it is equally true for other physical organs also. But these two are mentioned as most of such actions are seen to be done through them only. Thus through these we help and support the friends and brothers in faith and remove the harm of the oppressors etc...

Among the types of loves is: According respect to everything they like and everything associated with them, like their gatherings, clothes, writings and all that which is particular to them as seen commonly, and as versified in the following couplets:

I passed over the walls of the house of Laila. Kissing the walls and her houses. Love of the houses does not amuse my heart. But the love for one who resides in these houses has made my heart loving.

8. For example, the statement of Allah, the Mighty and Sublime:

O you who believe! do not enter the houses of the Prophet unless permission is given to you.⁴⁹⁴

⁴⁹³ *Biharul Anwar, Vol. 100, Pg. 409, Tr. no. 67*

⁴⁹⁴ *Surah Ahzab 33:53*

It is an act of honoring houses associated with the Holy Prophet (s) and places related to the Holy Imams (a) and it is further strengthened by the verse:

In houses which Allah has permitted to be exalted and that His name may be remembered in them.

9. For example, there is a traditional report mentioned in Mazar Bihar and other books quoting Azadi that he said: In Medina I came out to go to the house of His Eminence, Abu Abdullah Imam Sadiq (a). On the way I met Abu Baseer, who was in a state of ritual impurity (requiring bath), although I didn't know at that time. Both of us together came to the Imam and

saluted him. The Imam raised his head and said to Abu Baseer: O Abu Baseer, do you not know that it is inappropriate to enter the Prophet's houses in a state of ritual impurity? So Abu Baseer returned and after he had bathed, we came back to the Imam.⁴⁹⁵

I say: Other traditional reports have also come regarding this and are specialized with prohibition of that which is not appropriate with regard to the presence of Imam (a) because it is not restricted only to the Imam, rather it is general from all the people. In addition to this it is general for all the people and the presence of the Imam is only one of the conditions, so it is not possible to make the general fit that condition and prohibit claims dispensed with general on the condition of the Imam's presence.⁴⁹⁶

10. For example, that which proves the excellence of the land in which the Imam is buried, and the majesty of that land, is that without any doubt it has gained excellence because the Holy Imam (a) is buried therein and same is the case of all places that the Imam frequented when he was alive as is clear to all.

11. For example, that which proves the excellence of the eve of the birth of His Eminence (aj) and that which is mentioned as regards paying respect to it is Imam's statement to that effect since his birth has occurred in it. And this cause - that is relation to His Eminence, - is according to all the testimonies and affairs that are related to him. And in support and emphasis of all the points we have mentioned is that without any doubt all places and lands are equal with regard to their creation and none of them is superior to the other, except for that which has occurred over them and it is that the Imam is either buried there or had stayed over there during his lifetime. Moreover, without any doubt his body transfers some effects to the place that is worthy of them.

Therefore, towels that the Messenger of Allah (s) used to dry his hands had become such that fire had no effect on them due to the honor and respect of His Eminence; and there is also no

doubt that one who seeks blessings from them will earn the reward of according respect and honor to the Holy Prophet (s) and if they are placed at the painful spot to seek cure from them, it will indeed be cured. In the same way one who causes them disrespect has in fact disrespected the Messenger of Allah (s) and the same applies to everything that is associated to the Holy Prophet (s) or any of the Holy Imams (a).

⁴⁹⁵ *Biharul Anwar, Vol. 47, Pg. 336, Tr. no. 8 & Vol. 100, Pg. 126, Tr. no. 2*

⁴⁹⁶ *Biharul Anwar, Vol. 47, Pg. 7, Tr. no. 22; Usool Kafi, Vol. 3, Pg. 251, Tr. no. 5*

Furthermore, among the supporting points is that some of those lands as a result of the effect of their hands turned to gold or silver and some of the water that spurted from them turned to rubies and emeralds and there are many examples of this as mentioned in their miracles and biographies. It is mentioned in traditional reports that the sand on which fell the hooves of the horse of Jibraeel (a) on the day Firon's forces drowned, was that it moved, therefore Samiri said:

I saw (Jibraeel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting.⁴⁹⁷

What we have mentioned is enough for sensible ones, and the Almighty Allah is the one Who gives Taufeeq and guidance.

Discussion Two: Regarding the value of honoring those places and tombs

Here we shall point to that which is obtained through paying respect to them: The principle is that it fits all the circumstances of respect and honor whether it be through Shariah or through common parlance.

Type one: Like the ritual prayer, recitations and supplication, as verses of Quran and traditional reports emphasize the Prayer of Tahiyat and recitations in Masjids and other religious places show that these are ones to be respected. And that which shows the recommended nature of these places is the following verse:

In houses which Allah has permitted to be exalted and that His name may be remembered in them.⁴⁹⁸

Type two: Like decorating and kissing and entering them barefooted etc...and from what we have mentioned, it is clear that if one vows to carry out any of these actions, his vow is correct from the aspect of their respect and anything opposed to it is unlawful and if he does anything opposed to his vow, he is liable for penalty, thus there is no occasion to consider whether he had vowed to light a lamp at a place associated with the Imam or at the pulpits from where his excellences are narrated, the vow has been established as opposed to this thinking. Indeed, the Almighty Allah speaks the truth and He it is Who guides to the right path. Now that you have understood this meaning, let us see what are the different types of actions that can be considered as paying respect, for the sake of ourselves and people of faith.

For example, building, decorating, kissing, spreading carpet, lighting a lamp in these buildings; visiting them on special occasions, bare footed, in a pure state with perfumed clothes, putting forward the right foot at the time of entering in a dignified way, remaining busy in remembrance of the Almighty Allah, reciting Quran, Duas, Salawat and salutations on the Imam of the Age (aj) and his respected forefathers and on the places

associated with His Eminence; refraining from impure (Najis) things in those places, and their purification in case they have become impure; according respect to them, not entering them in a state of ritual impurity, not to take anything impure therein,

⁴⁹⁷ *Surah Taha 20:96*

⁴⁹⁸ *Surah Nun 24:36*

not throwing the water of rinsing the mouth and nose therein, not to remain busy with worldly affairs in them, and not even to talk about them; the ladies must not enter in menstruation, Nifas; uncovering the private parts in them, not to enter with a foul smelling mouth, like that of onion etc., not to recite poetry therein, and to refrain from unlawful and despicable acts, not to indulge in jokes, laughing and useless talks, arguments, raising of the voice, in short to do everything that is considered paying respect and to keep away from every act that can be considered as disrespectful.

Here some points must be clarified:

First: In view of the traditional report of Abu Baseer that is mentioned previously, it is despicable to enter the holy places and tombs of Imams (a) in a state of ritual impurity (Janabat) and according to some scholars it is unlawful. I also do not allow that they be considered as Masjids as will be explained later.

Second: To do anything that is in contravention to respect of the holy Imam (a). Like taking Ain-eNajasaat (impurities) inside these places, which is absolutely haraam if the intention is to cause disrespect.

Third: It is obligatory to restrain one who commits the above two acts of disrespect, otherwise it is recommended to do so.

Fourth: A person who reserves a place in these spots to gain benefits, is more deserving than other people for it. He will have priority on it, the whole day and night, except that he may

give it up. Or when he leaves the place whether his need is fulfilled or not, whether he goes away for a long time or not. That which proves this is a correct narration of Muhammad bin Ismail bin Bazigh from some of his associates that he asked His Eminence, Abu Abdullah Imam Sadiq (a): We are in Mecca, Medina or any other holy place, and a person who was sitting there goes out to renew his Wudhu and someone else comes and occupies his place? The Imam (a) replied: One who has precedence for a place, has so for a night and a day.

I say: Even though this traditional report is without chain of narrators, it can be relied upon as the companions have acted on it. Furthermore it can be supported by two other traditions. Additionally, it is narrated through a remarkable personality who are referred to as 'associates' and not as 'people'.

Note: Some think that the 'and' in the above traditional report is in the meaning of 'or' from the aspect of the report of Talha bin Zaid from Imam Ja'far Sadiq (a) that he said: Amirul Momineen (a) said: The market of the Muslims is like their Masjid, one who occupies a place, retains his precedence till the evening.

In view of a traditional report that is narrated directly from the Holy Prophet (s) it is mentioned: One of you, who occupies a place in the Masjid for prayer and recitations, has precedence for that place till night.

I say: There is no need to take the 'and' to imply 'or'; rather it is by way of common meaning for conjunction that which is joined in it because its root lies in it. And it is the same root that the scholars of Usool have described as: "Waw" is for absolute plural. And in this tradition if we take the pronoun to mean 'precede' the matter will become clear. That is one who precedes will on the day of preference will be in that position. In the same way, if it is taken to be a person, it would mean as follows: One who wants to take a preferable place should on that day on which precedence is taken, will be an eligible candidate for the same and the same is about that particular night. Thus think upon this as it clarifies what we have mentioned.

On the basis of what we have stated, there is no contradiction between this tradition and two other reports that we mentioned as some people think. And it has become difficult for those wanted to reconcile them. Though there are varying opinions of scholars regarding this and we shall write a separate book about them.

Conclusion: The great traditionist, Allamah Noori (r.a.) in Jannatul Mawa, has narrated from Riyadhul Ulama as follows: I saw in some writings of Shaykh Zainul Abideen Ali bin Hasan bin Muhammad, caretaker of the tomb of Imam Husain (a): Ibne Abi Jawad Nomani was blessed with the audience of Imam Mahdi (aj) and he said to His Eminence: O my master, there is a place associated with you in Nomaniyah and one in Hilla; which of them do you honor by your presence? His Eminence (a) said: In Nomaniyah on the eve of Tuesday and Tuesday; and Friday and Friday eve in Hilla, but the people of Hilla do not accord the respect it deserves. One who enters a place associated with me, should recite Salawat twelve times as a mark of respect for me and the Holy Imams (a). Then he should recite two rakats prayer with two Surahs and supplicate the Almighty Allah and He will give what he likes. I said: O my master, teach me that supplication. He said:

O Allah, take my paying respect from me till I stand in pain, and You are the most merciful of the merciful ones. Even though I have committed sins that are many times that I should be punished for them. And You are the forbearing and You ignore most of these sins; till Your forgiveness overpowers Your chastisement.

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The narrator says: His Eminence (a) recited this Dua three times, till I learnt it by heart.⁴⁹⁹

⁴⁹⁹ *Jannatul Maawa, Pg. 270, Incident no. 34*

Chapter 63

NOT TO FIX THE TIME OF REAPPEARANCE AND TO FALSIFY THOSE WHO FIX THE TIME

Divine wisdom has kept the time of the reappearance of Imam (a) a secret because its effect is connected to Allah. As mentioned in the supplication of Imam (a) related by Shaykh Amri: "O Allah! You know the time of Your Wali's reform (reappearance) without being taught. So issue the command that he may reappear lifting the curtain of Ghaibat. Bestow me the Taufeeq of patience with regard to Intezar. So that I do not prefer advancement while you had postponed it. And that I do not incline towards delay on matters that You expedite. And that I do not prefer the exposing of all things that You have hidden. And that I do not strive to find the things You have concealed. And that I do not oppose You regarding the decrees of the universe whose hidden wisdom is known to you."

In the book of Husain bin Hamadan through the author's own chain of narrators it is mentioned from Mufaddal bin Umar that he said: I asked Imam Sadiq (a) regarding the verse:

They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.⁵⁰⁰

And the verse:

Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?⁵⁰¹

And the verse:

The hour drew nigh and the moon did rend asunder.⁵⁰²

And the verse:

And what shall make you know that haply the hour be nigh? Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.⁵⁰³

Mufaddal asked the meaning of 'dispute' in the above. Imam (a) said, "They say when was Qaim born? Who has seen him? Where he is at present? Where shall he be in the future? And when shall he reappear? All these acts of impatience with Divine affairs are due to doubts with regard to the Divine decrees. They have suffered loss in the world and the hereafter and the infidels have evil consequences." Mufaddal asked Imam (a) whether he would not appoint a time for it? Imam (a) said, "O Mufaddal! Never predict a time for all this because one who does it has claimed partnership in the knowledge of Allah and he has falsely claimed that Allah has informed about His secrets."

⁵⁰⁰ Surah Araaf 7:187

⁵⁰¹ Surah Muhammad 47:18-19

⁵⁰² Surah Qamar 54:1

⁵⁰³ Surah Shura 42:17-18

Muhammad Ibne Muslim is quoted in Ghaibat Nomani that Imam Sadiq (a) said, "O Muhammad! If anyone quotes us with regard to the prediction of the time (of reappearance), falsify him at once because we do not inform anyone of the appointed hour."⁵⁰⁴

It is narrated from Abu Bakr Hadhrami that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) that he said: Indeed, we do not fix a time for this.⁵⁰⁵

It is narrated by Abu Baseer that he said to Imam Sadiq (a): "May I be sacrificed on you, when will al-Qaim appear?" He said, "O Abu Muhammad, we, Ahle Bayt, do not time. Prophet Muhammad (s) has said: May Allah damn the diviners. O Abu Muhammad, before this matter there will be five signs: a call (from the heavens) in Ramadan, the rising of as-Sufyani, the rising of al-Khurasani, killing of Nafs Zakiyyah and the sinking of the desert. Before the appearance of al-Qaim there must be two plagues: the white plague and the red plague." I asked: What are they? He said, "The white plague is a torrential death and the red plague is killing by the sword. Al-Qaim does not appear until his name will be called out from the heavens in the twenty-third night of Ramadan, which will be a night of Friday." I said: What will be called out? He said, "The caller will call out the name of al-Qaim and the name of his father and will say: 'So and so the son of so and so is the Qaim of Muhammad's progeny. You are to listen to him and to obey him.' Every alive thing of the creatures will hear the call. The sleepers will wake up and get out to courtyards and the virgins will get out of their veils. Then al-Qaim will appear after hearing the call. It will be the call of Jibraeel (a)."⁵⁰⁶

In Al-Kafi and Ghaibat Nomani it is narrated through the author's own chain of narrators that Muzhim said to Imam Sadiq (a): "May I be sacrificed on you, please tell me when this matter, which we are waiting for, occurs?" Abu Abdillah as-Sadiq (a) said, "O Muzhim, the diviners often tell false things, the hasteners perish and only the submissive believers are saved."⁵⁰⁷

It is narrated through both the chains of narrators that Abu Baseer asked Abu Abdillah as-Sadiq (a) about al-Qaim (a) and he said: "The diviners tell lies. We, Ahle Bayt, do not time."⁵⁰⁸

In Ghaibat Nomani, it is narrated from Imam Sadiq (a) that he said: "Allah does not consent save to reverse the timing of the diviners."⁵⁰⁹

Fudail bin Yasar is reported to have said: "I asked Abu Ja'far al-Baqir (a): "Is there a fixed time for reappearance?" He said: "The diviners lie, the time-fixers lie."⁵¹⁰

⁵⁰⁴ *Ghaibat Nomani, Pg. 155*

⁵⁰⁵ *Ghaibat Nomani, Pg. 155*

⁵⁰⁶ *Ghaibat Nomani, Pg. 155, 156*

⁵⁰⁷ *Usool Kafi, Vol. 2, Pg. 368*

⁵⁰⁸ *Usool Kafi, Vol. 1, Pg. 368*

⁵⁰⁹ *Ghaibat Nomani, Pg. 155*

⁵¹⁰ *Ghaibat Nomani, Pg. 158*

In Al-Kafi it is quoted from Ahmad that he said: "Allah does not consent save to reverse the timing of the diviners."⁵¹¹

Through his own chain of narrators, from Abu Baseer it is mentioned that he said: I asked Abu Abdillah as-Sadiq (a) about al-Qaim (a) and he said: "The diviners tell lies. We, Ahle Bayt, do not time. Allah does not consent save to reverse the timing of the diviners."

In Ghaibat Shaykh Tusi through his own chain of narrators, it is mentioned that Fadl bin Shazan said: I asked Imam Baqir (a): "Is there a fixed time for reappearance?" He said: "The time-fixers have lied, they have lied, they have lied."⁵¹²

Through his own chain of narrators, it is quoted from His Eminence, Abi Abdillah Imam Sadiq (a) that he said: "The time-fixers have lied. We have not fixed the time before and we shall not fix it in future."⁵¹³

Through the author's own chain of narrators it is narrated from Abdur Rahman bin Kathir that he said: I was in the assembly of Imam Ja'far Sadiq (a) when Muhzim Asadi arrived and said: May I be sacrificed on you, tell me about that which you are waiting for; that when it would come to pass; so that I

can await for it. His Eminence (a) replied: The time-fixers have lied and the haste-makers were destroyed and the submitters were saved. And they come toward us.⁵¹⁴ And through a correct chain of narrators it is narrated from Imam Ja'far Sadiq (a) that he said: Reject without fear, one who fixes a time for it, as I have not mentioned any time.⁵¹⁵

In *Ihtijaj* of Shaykh Tabarsi it is narrated from Muhammad bin Yaqoob Kulaini from Ishaq bin Yaqoob that he said: I requested Muhammad bin Uthman Amari (r.a.) to write a letter to the Imam of the Time (a) asking him some questions that were difficult for me. So an epistle was received from Imam (a) as follows: ... As for Faraj, it is in the hand of Almighty and the time-fixers have lied.⁵¹⁶

Shaykh Tusi has narrated it from a group of his teachers from Ja'far bin Muhammad bin Quluwahy and Abu Ghalib Razi etc., from Muhammad bin Yaqoob Kulaini from Ishaq bin Yaqoob.⁵¹⁷

I say: We have not found the biography of Ishaq bin Yaqoob in books of *Rijaal*, but it is sufficient for his veracity that Shaykh Kulaini has narrated from him in addition to other contexts.

Explanation: From all that we have mentioned so far, it becomes clear that it is one of the most important duties not fix a time for reappearance. Here it would be appropriate to mention some issues:

⁵¹¹ *Usool Kafi, Vol. 1, Pg. 368*

⁵¹² *Ghaibat, Shaykh Tusi, Pg. 262*

⁵¹³ *Ghaibat, Shaykh Tusi, Pg. 262*

⁵¹⁴ *Ghaibat, Shaykh Tusi, Pg. 262*

⁵¹⁵ *Ghaibat, Shaykh Tusi, Pg. 262*

⁵¹⁶ *Al-Ihtijaaj, Shaykh Tabarsi, Vol. 2, Pg. 281*

⁵¹⁷ *Ghaibat, Shaykh Tusi, Pg. 176*

Issue One: It is possible for one to imagine that there is contradiction between the above and the traditional report quoted

by the three Shaykhs⁵¹⁸ from Abu Hamza Thumali through their chains of narrators. Abu Hamza Thumali says: I said to His Eminence, Abu Ja'far Imam Baqir (a): His Eminence Ali (a) has said: There is trouble for seventy years and his saying: There is relief after the trouble. Now seventy years have passed and we have yet to get relief? His Eminence Abu Ja'far (a) said: O Thabit, the Almighty Allah had fixed a period of seventy years for this matter, but when Imam Husain (a) was martyred the divine anger increased on the people and He delayed it by 140 years; then we told you about it and you exposed it; so the Almighty Allah postponed it further and did not inform us of the time. And the Almighty Allah erases what He likes and writes what He likes and with Him is the source of the book.⁵¹⁹ Abu Hamza says: I asked the same thing from Imam Ja'far Sadiq (a) and he told me it was right.

Shaykh Tusi, through his own chain of narrators has narrated from Fadl bin Shazan from Abu Baseer that he said to His Eminence: Has the time of it approached, so that we can rest assured? He said: Yes, but you exposed it and the Almighty Allah has increased it.⁵²⁰

Through the author's own chain of narrators it is narrated from Imam Ja'far Sadiq (a) that he said: I knew about its time, but the Almighty Allah postponed it and He will do what He wants with my descendants.⁵²¹

Nomani through the author's own chain of narrators has narrated from Ishaq bin Ammar from Sudair Sarafi that he said: I heard Imam Ja'far Sadiq (a) say: A time was fixed for reappearance and it was in 140 A.H. but you mentioned it and became dispersed; Allah, the Mighty and Sublime also postponed it.⁵²²

In the same book in another tradition it is narrated that he said: His Eminence, Imam Ja'far Sadiq (a) said: O Abu Ishaq, this matter has been postponed for the second time.⁵²³

The author of this book, those who hold fast to the firm rope of Allah, that is the Wilayat of the Holy Imams (a), Muhammad Taqi Musawi Isfahani may God forgive him, says: There is no

contradiction between this tradition and those mentioned before because there is no clarification that it is referring to the reappearance of Imam Mahdi (a) because the year 70 A.H. and 140 A.H. was before the birth of the Imam of the Time (aj) and the third tradition that we have mentioned is the proof. On the basis of this, Imam's dominance and success of believers is not restricted to the time of Imam's reappearance and the apparent meaning of this traditional report is that the Shias will gather around Imam Husain (a); but this did not happen; so the matter was postponed till year 140 A.H. This was the time of Imam Ja'far Sadiq (a). But as mentioned in the report, this matter was exposed and the Almighty Allah postponed it further and did not inform the people about it.

The Almighty Allah says:

⁵¹⁸ *Ghaibat, Shaykh Tusi, Pg. 263; Usool Kafi, Vol. 1, Pg. 368; Ghaibat Nomani, Pg. 157*

⁵¹⁹ *Surah Raad 13:39*

⁵²⁰ *Ghaibat, Shaykh Tusi, Pg. 265*

⁵²¹ *Ghaibat, Shaykh Tusi, Pg. 263*

⁵²² *Ghaibat Nomani, Pg. 157*

⁵²³ *Ghaibat Nomani, Pg. 157*

This We requited them with because they disbelieved; and We do not punish any but the ungrateful.⁵²⁴

And as for traditions which we promised to mention:

For example: In the 10th volume of Biharul Anwar quoting from Kitabun Nawadir of Ali bin Asbath it is narrated from Thalaba bin Maimoon from Hasan bin Ziyad Attar that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a) the meaning of the following verse:

Have you not seen those to whom it was said: Withhold your hands, and keep up prayer.⁵²⁵

He said: It was revealed with regard to Hasan bin Ali (a); the Almighty Allah commanded him to refrain from fighting a battle. The narrators said: [I asked regarding]:

Fighting is enjoined on you.

The Imam (a) said: It was revealed with regard to Husain bin Ali (a); the Almighty Allah commanded him and people to fight alongside him.⁵²⁶

I say: All the three persons who constitute the chain of narrators of this tradition are reliable; and they all are Shia imamites, as scholars have clarified, thus the tradition is within limits of correctness, and in the same way, it has come in traditions that we have not mentioned for the sake of brevity. And from what we have explained, it becomes clear that we cannot accept the meaning of these traditions and that we should follow the traditions that clearly prohibit the timing of the reappearance of the Imam of the Time (aj) as some scholars have done because they know that each of these five traditions is such that it is not clearly mentioned in them that they are with regard to the timing of the reappearance of the Imam of the Time (aj). Rather in the second and third traditions there is no mention of 'Faraj' also because more than this nothing is clear from them except that the Imams know of the timing and not that they should have informed others. Additionally, its explanation according to some scholars is opposed to the tradition of the Holy Imams (a) that: "We are the family that never tells about the time." And also: "We didn't fix a time in the past and we will not do it in the future also." And also: "We don't fix a time for anyone," etc. On the basis of this, these traditions are not in need of explanation and justification.

If it is said: It is possible that it may contradict what is mentioned in Biharul Anwar and Burhan from Ayyashi from Abi Lubaid Makhzumi from Imam Muhammad Baqir (a) that he said: O Aba Lubaid, indeed, there is a lot of knowledge in the Huruf Muqattiat, the Almighty Allah revealed:

"Alif Lam Mim. This Book..."

Thus arrived His Eminence, Muhammad till his Noor became apparent and his words left an imprint on their hearts. And His Eminence was born when 103 years had passed in the 7th century. Then he

⁵²⁴ *Surah Saba 34:17*

⁵²⁵ *Surah Nisa 4:77*

⁵²⁶ *Biharul Anwar, Vol. 44, Pg. 220, Tr. no. 14*

said: This matter is mentioned by the Almighty Allah in Huruf Muqattiat when you count them without repeating, and no Huruf Muqattiat passed but that a Bani Hashim appeared. Then he said: Alif is one, Laam is thirty, Meem is forty and Saad is ninety and their total is 161. Then took place the uprising of Imam Husain (a). When it will reach to the end, the son of Abbas will arise in ALMS' and after he passes away, our Qaim will rise in ALR, so understand them and keep it concealed from those who don't deserve it.⁵²⁷

In Biharul Anwar and Sharh Arbaeen of Majlisi the second, it is quoted from Al-Mahtazar of Hasan bin Sulaiman, student of Shahid Awwal (r.a.) that he said: There is a report that a tradition was found in the writing of Imam Hasan Askari (a) that he had written: "Walking in the footsteps of prophethood and Wilayat, we have reached the high peaks of realities." Till he said: "A spring of the water of life will burst forth for them at a time when they would have burnt in the flames of calamities and years equal to ALM, T'H and T'S will have passed."⁵²⁸

In reply we say: These two traditional reports are not able to contradict the tradition that we have quoted before, from the aspect of chain as well as from the aspect of proof. Because the first tradition is Mursal till Khatheema bin Abdur Rahman who has narrated from Abu Lubaid, and Khatheema is not mentioned in books of Rijaal and as regards Abu Lubaid also they have neither praised not criticized him. On the basis of this, from the aspect of Sanad, the tradition is weak and it cannot be relied upon. As for the second tradition, in addition to the fact that it is Mursal, in fact it is a report and not a narration.

From this aspect these two traditional reports are from the ambiguous traditions whose knowledge should be left to the Imams (a). Moreover, in the second tradition the reappearance of the Imam of the Time (aj) is not mentioned and Allah knows, what is the meaning of the spring of the water of life? And in the first tradition it is not clarified that 'our Qaim' refers to the Imam of the Time (aj), because the word is used in many traditions to mean anyone who stands up in defense of the Holy Imams (a) as mentioned in traditions: For example, Nomani has narrated through his chain of narrators that Imam Sadiq (a) said: Amirul Momineen (a) informed of some things that would happen after him until the appearance of the Qaim. Al-Husain (a) asked him: "O Amirul Momineen, when does Allah clear the world from the unjust people?" Amirul Momineen (a) said: "Allah does not clear the world from the unjust until the sacred blood is shed." He mentioned the story of the Umayyads and the Abbasids in a long tradition. Then he said: "When al-Qaim rises in Khorasan, defeats Kufa and the two nations, passes the island of Bani Kawan, and another revolter from us rises in Jeelan, who will be supported by the people of Aabir and Daylaman, then the banner of the Turks will rise in different countries to support my son (al-Qaim). Then some things will happen here and there. Basra will be destroyed and the emir of the emirs will rule in Egypt." He told a long story and then said: "When armies get ready, different leaders rise, revolters rebel and unbelievers perish, then the expected Qaim and the unknown Imam will appear with honor and virtue. O Husain, he is your descendant, who has no like at all. He will appear between the two corners (of the Kaaba) in ragged clothes. He will rule over all the people and will clear the world of every evil. Blessed is he, who lives until his (al-Qaim's) age and enjoys his rule."⁵²⁹

⁵²⁷ *Biharul Anwar, Vol. 52, Pg. 106, Tr. no. 13; Ayyashi, Vol. 2, Pg. 3, Tr. no. 3*

⁵²⁸ *Biharul Anwar, Vol. 52, Pg. 121, Tr. no. 50*

⁵²⁹ *Ghaibat Nomani, Pg. 146 and in Biharul Anwar, Vol. 52, Pg. 235, Tr. no. 104*

Issue Two: From what we have mentioned so far it becomes clear that the time of reappearance of the Imam of the Time (aj) is a divine secret which Allah has kept away from the people while Himself He is aware of it; as is the Holy Prophet (s) and his successors; but what we have derived from their sayings is as follows:

Aspect One: It is that people cannot bear that knowledge and they will not be patient enough to conceal it. This is derived from the two reports of Abu Hamza and Abu Baseer quoted previously: Believer have different levels, some of them are unable to bear them due to the weakness of their faith and these cannot be entrusted with the knowledge. They are such that when some secrets are mentioned to them they fall into doubts due to lack of strength as mentioned in levels of faith. If one who can bear two parts is given three, he will break just as an egg breaks on a stone. Also, it is narrated that: If Abu Zar knew what is in the heart of Salman, he would kill him. And other traditions...and some believers are such that their faith is strong and their certainty is fast, and they can keep secrets and no doubt haunts them, but they don't have the capability to bear them for a long time. Suppose they are told that Hazrat Hujjat (a) will not appear for another thousand years, they would have died of sorrow or they might have fallen into sickness and hardships. On the basis of this it required that the time of reappearance should be concealed from these believers also. There are some whose faith is the strongest but they also don't have patience to keep it confidential, and if they are told a secret they would have exposed it. Thus the exigency lies in that such a thing must be concealed from them also. It is perhaps from this aspect that in Basair it is mentioned through the author's own chain of narrators that Abul Samit said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) say: Some of our traditions are such that neither the proximate angel, nor the messenger prophet or the believer man can bear. I (the narrator) asked: Then who bears them? He replied: We bear them.⁵³⁰

In the same book in another tradition from His Eminence (a) it is mentioned: Indeed, our traditions are difficult, serious,

convincing, clear and sharp-witted. That neither the proximate angel, nor the messenger prophet or the believer man can bear. I (the narrator) asked: Then who bears them, may I be sacrificed on you? He replied: Anyone we like, O Aba Samit. Abu Samit says: I thought that the Almighty Allah has a servant who is superior to these three groups.⁵³¹

In Kafi it is narrated from some of our associates that: I wrote to His Eminence, Abul Hasan al-Askar (Imam Hadi): May I be sacrificed on you, what is the meaning of the saying of Imam Sadiq (a) that: Indeed, our traditions are [difficult, and serious], that neither the proximate angel, nor the messenger prophet or the believer man whose heart Allah has tested, can bear. The Imam replied: The meaning of the saying of Imam Sadiq (a) that: that neither the proximate angel, nor the messenger prophet or the believer man whose heart Allah has tested, can bear, is that no angel will bear it except that he will convey it to another angel, and no prophet will bear it except that he will

⁵³⁰ *Basairud Darajaat, Pg. 23, Chapter 11, Tr. no. 11*

⁵³¹ *Basairud Darajaat, Pg. 22, Chapter 11, Tr. no. 10*

pass it on to another and no believer will bear it except that he will convey it to another believer. This is the meaning of the Imam's saying.⁵³²

Aspect Two: It is that divine exigency demands that the believer should be in anticipation of the reappearance of the Imam in every time period as mentioned in the following verse of Quran: The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait.⁵³³

There are numerous traditions to this effect that we quoted in the discussion of Intezar. Thus if they knew about the time of reappearance of the Imam of the Time (aj) it would be against the purpose and before the time of reappearance they would despair of it. And this would cause many purposes to remain unachieved; therefore, the time of reappearance of His Eminence (a) is concealed from them. Its reason is explained in

the tradition of Ali bin Yaqteen in Kafi when he asked about it from Imam Musa Kazim (a). Imam (a) said: The Shias are being trained in that hope for two hundred years. And Yaqteen said to his son, Ali! How is it that, that which was told regarding our kingdom (Bani Abbas) has been fulfilled, and that which was mentioned about your true kingdom has not been fulfilled? Ali said: What had been said to you and what had been said to us are from the same source but the time of your matter came and it occurred as it had been said to you whereas the time of our matter did not come yet so we justified that by hopes and wishes. If it was said to us that this matter would occur after two hundred or three hundred years, our hearts would become hard and then most people would apostatize but they said to us that it would be so near in order to attract the hearts of people and to make them feel that deliverance was about to come.⁵³⁴

Explanation: Regarding the Imam's statement that the Shias are trained in it for two hundred years, it is most probably that since Shias fell into deep sorrow as a result of the martyrdom of Imam Husain (a) the Imams (a) gave them hope of re-appearance and victory of Imam Mahdi (a) and this period had stretched to two hundred years till that time. Another explanation is also mentioned regarding this traditional report. It is that it is talking of the time since the Besat of the Holy Prophet (s), though it is farfetched. Some scholars have said: The believer were having a difficult time at the time of Besat in the same way as after the passing away of the Holy Prophet (s) and during the time of Amirul Momineen (a), Hasan and Husain (a) and each of them assured the people regarding the re-appearance of the Imam of the Time (aj), and Allah knows best.

Aspect Three: The reason of concealing the time of re-appearance from people is one of the demands of Ghaibat: Test and examination of people; and same is the case of keeping secret the knowledge of re-appearance of the Imam of the Time (aj) and if it is not so, the test of people would not be complete and the haste makers will not be distinguished from others as mentioned in numerous traditions. In Ghaibat Nomani it is narrated from Ibne Abi Yafur that he said: "I asked Imam Sadiq (a): "May I be sacrificed on you, how many Arabs will be there

with al-Qaim?" He said, "Very few." I said, "By Allah, those who talk about this matter among the Arabs, are too many." He said, "People must be tried, sifted and purified. Much many people will be thrown away from the

532 Usool Kafi, Vol. 1, Pg. 401

533 Surah Yunus 10:20

534 Usool Kafi, Vol. 1, Pg. 369

sieve."⁵³⁵ In another tradition the same thing is narrated from Abu Baseer. In the same book, it is reported from Imam Hasan or Husain Ibne Ali (a) that he said: "The matter that you are expecting will not occur until a time comes that you disavow each other, spit at the face of each other, declare unbelief against each other and curse each other." I (the narrator) said to him, "There will be goodness in that time!" He said, "All the goodness will be in that time. Our Qaim will rise up and do away with all of that."⁵³⁶ In another report it is narrated from Amirul Momineen (a) that he said: "O Malik bin Dhamra, how about you when the Shias disagree like this?" He interlaced the fingers of his two hands. I (the narrator) said: O Amirul Momin-een, there will be no goodness then." He said, "O Malik, all the goodness will be then! At that time our Qaim will appear..."⁵³⁷ It is narrated from Imam Sadiq (a) that he said: "By Allah, you are going to be broken up like glass but glass is remade and it returns as before. By Allah, you are going to be broken like the breaking of pottery but pottery is never remade as before. By Allah, you are going to be sifted, to be clarified and to be purified until none of you remains save the least. (He shrank his hand)."⁵³⁸

It is narrated from Imam Ali Ibne Musa Ja'far (a) that he said: "By Allah, that which you look forward to, will not be until you are tested and clarified and until none of you will remain save the least and the least."⁵³⁹

Imam Baqir (a) is reported to have said: "What are you talking about? Never! Never! That, which you look forward to, will not be until you are tested. Never! That, which you look forward to, will not be until you are clarified. Never! That, which you look forward to, will not be until you are sifted. That,

which you look forward to, will not be except after despair. That, which you look forward to, will not be until he, who is to be wretched, becomes wretched and he, who is to be happy, becomes happy.”⁵⁴⁰

A similar tradition is mentioned by Muhammad bin Yaqoob Kulaini through his own chain of narrators and what we have stated so far is enough for the people of guidance. Aspect Four: Keeping the timing secret is a favor to believers in the time of occultation of His Eminence (a). As mentioned in the previous traditions it is a matter that can be advanced as well as delayed due to some reasons that are concealed from the people. If it is delayed may people would fall into doubt that the promise of the Almighty Allah is not true. Our master, Imam Muhammad Baqir (a) has mentioned this reason in a traditional report mentioned in Kafi etc. from Fudail bin Yasar that he said: I asked His Eminence (a): Is there a time for this? He replied: The time-fixers have lied. They have lied, they have lied. Indeed, when Musa (a) left at the invitation of his Lord, he promised his people that he would be gone for thirty days, but when the Almighty Allah increased them by ten days, the people said: The promise that Musa made is invalid...And they did what they did. Thus when we narrate something to you and it happens in the same way, you must say: The Almighty Allah has said the truth. And when we narrate something to you and something opposed

⁵³⁵ *Ghaibat Nomani, Pg. 109*

⁵³⁶ *Ghaibat Nomani, Pg. 109*

⁵³⁷ *Ghaibat Nomani, Pg. 109*

⁵³⁸ *Ghaibat Nomani, Pg. 110*

⁵³⁹ *Ghaibat Nomani, Pg. 111*

⁵⁴⁰ *Ghaibat Nomani, Pg. 111*

to that happens, you must say: The Almighty Allah has said the truth. And you will get twice the reward.⁵⁴¹

I say: It is possible that they would get two times the reward; once for their faith and the second time for their patience; and there are other possibilities also, and Allah knows best.

Note: The occurrence of Bada is that people come to know of the destiny of a thing which had been concealed from them due to divine exigency and Allah knows what must be hidden from them and what must be revealed. The meaning of Bada is doubtful for the Ahle Sunnah, therefore they have denied it and said it is due to ignorance of Almighty Allah as mentioned in twenty-first duty under part five, which may be referred once again.

Conclusion and Explanation: It is that from the first three aspects that we have derived from the sayings of Masoomeen (a) is concealing the time of reappearance of the Imam of the Time (aj) in an absolute way; that is they have not informed about the exact time of reappearance as it is one of the hidden wisdoms and exigency that demands concealment as is obvious to all who are experts in this field and who are conversant with the traditions of the Holy Imams (a).

As for the fourth aspect: It is only like concealing the changed time of reappearance from the people, because if they were aware of the exact time, divine wisdom demands that the time of reappearance must be delayed further and more people fall into doubts and be haunted with bewilderment as it happened in the case of Bani Israel.

If it is said: Then how people were informed about some Badi-i matters and then due to exigency something else happened? As seen in the incident of the young man whose death was foretold by Prophet Dawood (a), the woman whose death was foretold by Prophet Isa (a), the Jew whose death was foretold by our Prophet (s) and he did not die and the time of reappearance and relief that was foretold at a time and it did not occur then; did this all not put the people into doubts and bewilderment?

In reply we say: It was from the aspect of divine proofs who being among the people informed them about the Bada and postponement of the request of the people while during Ghaibat the people are deprived from meeting the Imam and

asking him questions. On the basis of this, whatever is told with regard to reappearance in the changed time, it was postponed due to divine exigency. And Imam and proofs are also not present among them, who can remove their doubts and bewilderment, who can mention to them the wisdom behind them and its truth; thus they will continue in the valley of deviation and doubts. That is why they are not told of the true time of reappearance as it is best for them in order to guard them from deviation.

If it is said: Since the believers have faith in the truthfulness of the Holy Imams (a) and they believe that there is divine will and change in fate, they will never fall into doubts and bewilderment whether the Imam is present with them or is in occultation.

⁵⁴¹ *Usool Kafi, Vol. 1, Pg. 368*

In reply we say: This condition and position of the believers is complete as faith is deep rooted in their hearts, and by a firm proof and evidence and the Almighty Allah supports them by a holy spirit from His side, and these are very less in comparison to others; as for the majority, their faith is weak and like wheat in the fields they incline to the direction of the wind. Therefore the Imam (a) wanted that they must be trained and taken care of and that their strength should be perfected to enable them to reach the aimed position. And that whatever is to their detriment may be removed from them. It is from this aspect that the Holy Imams (a) kept most of the matters concealed from most of their Shias to protect them and it was a kindness to them. It is so because the Imam is an affectionate father, as mentioned in the tradition of qualities and excellence of the Imam in Kafi⁵⁴² etc.

From what we have mentioned so far, it becomes clear that the informing of Prophet Musa (a) about the time of reappearance to Bani Israel did not cause them to deviate; it was a test for them. And when he informed them of the time that the Almighty Allah had ordered and went into occultation appointing his brother, Haroon, as his successor and appointing him

as his proof; whereas these people, in separation of the divine proof, they gave up referring to him and even wanted to kill him. Thus the Quran says:

Son of my mother! surely the people reckoned me weak and had well-nigh slain me.⁵⁴³

And the Almighty Allah said:

And certainly Haroon had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent God, therefore follow me and obey my order. They said: We will by no means cease to keep to its worship until Musa returns to us.⁵⁴⁴

If it is said: "It is narrated from Hazrat Hujjat: And as for the new problems, you may refer to those who are narrators of our traditions; they are my proofs on you and I am the proof of Allah..." and he has appointed the scholars during Ghaibat as the points of reference for the people, on the basis of this, the proof is complete on the believers just as during the time of presence of the Imam and they have what is needed to remove doubts and deviation. Thus they are like those believers who ask questions from the Imam when they are present. While during their Ghaibat they refer to the scholars who are trustees of the knowledge of Imams (a).⁵⁴⁵ Thus they can refer to them whenever they are in doubts and there is no need that they must be told the changed time of reappearance.

In reply we say: **Firstly:** It is possible that during some of the time of Ghaibat, knowledge is hidden and due to the absence of scholars or due to the dominance of tyrants etc. and that time in the terminology of traditions is called "Zamana Fitrat". During that time, the believer will not find anyone who could remove his doubts and bewilderment and who can explain to him the cause of divine wisdom and exigency. It is this that is mentioned in traditional report of Shaykh Nomani in Ghaibah through the author's own chain of narrators from Aban bin Taghlib from His Eminence,

⁵⁴² *Usool Kafi, Vol. 1, Pg. 200*

⁵⁴³ *Surah Araaf 7:150*

⁵⁴⁴ *Surah Taha 20:90-91*

⁵⁴⁵ *Kamaluddin, Vol. 2, Pg. 484*

Abu Abdullah Imam Sadiq (a) that he said: A time will come on the people, in which knowledge will be bound as a snake bound in its hole. While they are in such a condition, a star will shine to them.⁵⁴⁶

I (the narrator) asked: What do we do during that time? He replied: Keep to what you have kept to until Allah makes your star shine to you.

Explanation: The word of 'bound' shows that it is hidden.

Secondly: Although great scholars were the special representatives of the Imam (a) during the period of occultation, they were points of reference for the people and they informed them of the lawful and the prohibited, they were unaware of the time of reappearance and they did not even know about the true cause of Ghaibat as mentioned in the tradition of Abu Hamza in which Amirul Momineen (a) said that the people will not know about the true cause of Ghaibat till the Imam himself does not reappear and inform them about it. The same is the case with other divine exigencies but their discussion is beyond the scope of this book. The Almighty Allah is one who guides to truth. Thus it can be concluded that it is the duty of Imam (a) to solve the problems and expose the realities and not revealing them during the period of occultation is related to the people. We pray to the Almighty Allah to give the Taufeeq to hasten the reappearance of the Imam of the Time (aj).

And thirdly: Indeed, the Almighty Allah is kind to His servants and His mercies are of two types:

Type one: It is the mercy that is obligatory on Him from the aspect of logic and Islamic texts and it is the same whose opposite is evil and bad. The Almighty Allah does not commit a deed which is evil and bad, since He is much above that. It is

the same that kindness is obligatory on Allah. In this regard there is no condition of time and persons. In the same way, He cannot order anyone to commit such a deed. Or command them to do something regarding which they cannot have any knowledge. Therefore sending of prophets is obligatory on Him and giving them miracles is also obligatory according to the rule of kindness and all the people of all the time period are equal in this.

Type two: It is that which though not obligatory through the rule of logic, but it is a by way of favor to anyone He likes in whichever way He likes (He cannot be questioned concerning what He does and they shall be questioned.).⁵⁴⁷ It is in this way that the Almighty Allah has been kind to the Ummah of Muhammad (s) due to the fact that it had to bear so many difficulties as mentioned in the following verse:

Do not lay on us a burden as You didst lay on those before us.⁵⁴⁸

Also, it is the same with keeping secret from the people the knowledge of the time of reappearance of their Imam (a), and the Almighty Allah is not such that He would leave excuse to anyone when He has completed His argument and made it clear to them through logic and sense the truthfulness of their Imams (a) but still He has concealed the actual time of reappearance for some hidden reason so that they may not fall into doubts and misunderstandings.

546 Ghaibat Nomani, Pg. 81

547 Surah Anbiya 21:23

548 Surah Baqarah 2:286

From all that we have mentioned so far, it becomes clear that it is a special favor of the Almighty Allah that He has kept the time of reappearance of the Imam of the Time (aj) a secret from the people and it is a divine favor. So we must think upon it.

Third Issue: The apparent meaning of many traditions is that the Imams (a) know all that is and will be till Judgment Day and that which is mentioned in a tradition that they are not ignorant of anything and that the knowledge of everything is present in the Quran, as mentioned by the Almighty Allah:

And We have revealed the Book to you explaining clearly everything.⁵⁴⁹

The Imam derives it from them and the Almighty Allah says:

And there is nothing concealed in the heaven and the earth but it is in a clear book.⁵⁵⁰

Also the Almighty Allah said:

Then We gave the Book for an inheritance to those whom We chose from among Our servants.⁵⁵¹

They are Imams according to a tradition; then the Almighty Allah says:

And We have recorded everything in a clear writing.⁵⁵²

That is Amirul Momineen (a) as narrated by the Holy Imams (a) with the background that they are equal in knowledge and valor and that whatever Amirul Momineen (a) knew, they also are cognizant of it.

In the same way is the statement of Imam Sadiq (a) that he said: The Almighty Allah does not appoint anyone as a Divine Proof who when asked about something say: I don't know.

The saying of Imam Muhammad Baqir (a) that: Among the knowledges entrusted to us is: Exegesis of Quran and its laws, knowledge of changes and happenings of the time, and when the Almighty Allah wants good of a people He makes them hearing, and thus those who do not have a hearing ear, they turn their back on that which they hear and turn away from that which they imagine not to hear. Then Imam Muhammad

Baqir (a) was silent for sometime, and then he said: If I had found vessels or reliable people I would have told them about what I know.

From traditions given in Basair and Kafi etc. we can sum up as follows: The Imams (a) is aware of the timing of his re-appearance but he has not been permitted to reveal it. In the same way as the

⁵⁴⁹ *Surah Nahl 16:89*

⁵⁵⁰ *Surah Naml 27:75*

⁵⁵¹ *Surah Fatir 35:32*

⁵⁵² *Surah Yasin 36:12*

Imams (a) just as they are not allowed to reveal most justifications, because Imams (a), although are aware of everything with few exceptions, like the Great Name of Allah, which the Almighty Allah has reserved for Himself and did not inform any of the people. But the Imams are: (They do not precede Him in speech and (only) according to His commandment do they act.)⁵⁵³ and the servants of Allah do not inform about anything that the Almighty Allah has not told them to as mentioned in traditions of Kafi and Basair.⁵⁵⁴

The conclusion of the traditional report is that the Almighty Allah has ordered the people to ask the Imams (a) as mentioned in the verses:

So ask the followers of the reminder if you do not know.⁵⁵⁵

That is it is upon them to ask, but the Imam is not bound to reply them. Rather it is upon their discretion to reply or not. The Almighty Allah says:

This is Our free gift, therefore give freely or withhold, without reckoning.⁵⁵⁶

Thus the Imam says only that which is for good and conceals that which needs to be concealed. We could have if we liked,

mentioned a tradition in support of each of these points but it would have unnecessarily prolonged the matter and we would have gone beyond the scope of our discussion. Only a little indication is sufficient for the wise. In the whole corpus of traditions we have found only the following two traditions which are opposed to what we have stated.

First tradition: If one verse had not been in the Quran I would have told you everything that is to happen till Judgment Day. It is:

Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.⁵⁵⁷

Similar types of statements are recorded from the Holy Imams (a).

Second tradition: It is mentioned in the report of Abu Hamza Thumali quoted above, from His Eminence, Abu Ja'far Imam Baqir (a) at the end of which he said: And after that its time was not told to us:

And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting place and its depository all (things) are in a manifest book. Complete consideration of this shows that it is in no way negating the knowledge of the Imam regarding the time of re-appearance of the Imam of the Time (aj).

⁵⁵³ Surah Anbiya 21:27

⁵⁵⁴ Basairud Darajaat, Pg. 38, Chapter 19

⁵⁵⁵ Surah Anbiya 21:7

⁵⁵⁶ Surah Saad 38:39

⁵⁵⁷ Surah Raad 13:39

First tradition: Its meaning is that the verse, Allah erases what He likes...prevents the people from being told everything that will happen till Qiyamat because His Eminence (a) has not said: If a verse had not been there in Quran, I would have known all that will happen. He, in fact, said: If one verse had

not been in the Quran I would have told you everything that is to happen till Judgment Day. The Arabic term of 'Lau-la' shows that it is in negation of the predicate. Thus we can conclude that there are many issues regarding which the Almighty Allah wants the people to be unaware of them and there were some matters that after being concealed, were made known to them. Thus He erases and He writes...and the Almighty Allah knows from the beginning what to erase and what to write and the source of the Book (Ummul Kitab) is with Him. And it is the Lauhe Mahfooz on which runs the pen writing all that was and all that is happening. And from the aspect of many exigencies and hidden wisdoms, He has informed the people of the slate of erasing and writing; for example:

1. Telling them about generality of power and dominance of exigency and His will, so that the Jews and apostates may not say that the hands of the Almighty Allah are tied up.

2. It is that people serve Allah; that they may be submissive to Him and supplicate Him so that they may gain one of the two good deeds: that is they reach their aim in this life only or that they earn the reward of supplicating.

3. Many tests and trials to differentiate the good people and sometimes they occur in erasing and writing so that some believe in it and some deny it as some heretic philosophers think. Sometimes it is in testimony of the Purified Imams (a) and Divine Proofs and it occurs in their knowledge, as they have informed that Bada has occurred in it from the aspect that it is from the conditional matters in which erasing and writing continues. Thus the believers have testified for them and due to their belief with relation to it, and with truthfulness of their Imams (a). And our master, Imam Baqir (a) has indicated to it in the tradition of Fudail bin Yasar that was mentioned in the fourth aspect, should be considered sufficient and should be referred again. However, he has rejected his opponents and mentioned that they have attributed lies to the Almighty Allah and they think that Imams (a) have fabricated them so that they may have a route of escape in that which they tell to the Shias and it happens in the opposite way. However, the

Almighty Allah has spoken of erasing and writing in His own Book so that His proofs and bayyainat (Imams) may talk about them and explain them and that they may reject the statement of ignorant and sinful people that the Almighty Allah is much above what He is described as. 4. Sometimes tests and trials are effects that are related to the instance of erasing and writing, in the stage of reliance, servitude, humility, supplication and things that would lead to change of destiny. There are many reasons for tests and trials also but their discussion would be appropriate in some other place.

The conclusion is that the Almighty Allah has informed that erasing and writing is true but He has kept concealed some of them and revealed some of them. We have mentioned some of them and if one thinks upon traditional reports he would find many such examples, Insha Allah. Thus if the Imam informs someone that what his end would be and what is going to happen till the end of time, there would be contradiction in it, because there are many things that alter the destiny. Thus he said: If this had not been there I would have informed you what is going to happen till Judgement Day. From what we have mentioned, it is learnt that the verse of erasing and writing is one whose demand is to restrain Imams (a) from informing what would happen till Judgment Day and it does not deny their knowledge.

Note: It is that the tradition mentioned above and others like it, prove that the Imams (a) are not allowed to tell the people everything that is going to happen. Their job is only to tell the people about some of the happenings of the world; and this is also due to many reasons, for example:

1. To prove their veracity as regards other incidents, laws and the lawful and the prohibited etc. that we have mentioned.
2. Completion of the faith of the believers and completion of argument on the disbelievers.
3. Assuring the believers and encouraging them to await for the reappearance of the Imam of the Time (aj).

It is from this aspect that they have mentioned about all that would come to happen before the reappearance of the Imam of the Time (aj). One of them being the changing of turbans into hats during the time of the Shah and second: Happiness and thankfulness of the people on having children and it was in the year that the Shah made two year government duty compulsory, in 1347 A.H. I pray to the Almighty Allah to hasten the reappearance of the Imam of the Time (aj) so that he may destroy the foundations of injustice and corruption.

In Noorul Ayn that was probably written around 170 years ago, has mentioned from the Holy Prophet (s) two things among the signs of the last age.

Also, we can see men resembling women and women resembling men in their dress and ornaments; and the open display of bad habits, like the ways of vain pastimes and music and openly embracing in public roads, commanding evil and forbidding good. The sinful people are given respect and the believers are humiliated; people consider Zakat to be a fine on wealth and think the sin is a form of windfall. All these things are mentioned in the sayings of the most truthful Prophet and his successors. I pray to the Almighty Allah to hasten the reappearance of His Wali so that His Eminence may give relief to the believers and bring them out of hardships. Some of the signs we mentioned above have only appeared within a short span of time and without any doubt to witness these matters, is source of faith for the believer, completion of argument on the deniers, the doubters and the falsifiers.

Second tradition: As for the second tradition, that is the report of Abu Hamza Thumali, its first and last proves that the aim of the Imam was to conceal the report from him and himself announces the tradition that is asking for confidentiality and secrecy, and we have mentioned its aspect in the reply of the question. The explanation is that the Almighty Allah created the Lauhe Mahfooz in the sky and made it a repository of all the knowledge's, incidents and judgments as He says:

And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting place and its depository all (things) are in a manifest book.⁵⁵⁸

In Surah Taha He says: He said:

The knowledge thereof is with my Lord in a book.⁵⁵⁹

In Surah Naml He says:

And there is nothing concealed in the heaven and the earth but it is in a clear book.⁵⁶⁰

He says in Surah Saba:

Not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book.⁵⁶¹

It is mentioned in Surah Fatir:

Nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.⁵⁶² ***It is mentioned in Surah Qaf: And with Us is a writing that preserves.***⁵⁶³

It is mentioned in Surah Hadid:

No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence.⁵⁶⁴

It is mentioned in Surah Waqiyah:

Most surely it is an honored Quran. In a book that is protected. None shall touch it save the purified ones.⁵⁶⁵

The Almighty Allah created an equal of Lauhe Mahfooz in the earth, and that is Imam (a). He is the Lauh of the kingdom just as the Lauhe Mahfooz is for the ethereal sphere and all that He entrusted to the heavenly Lauhe Mahfooz, the same was given to Imam (a). Thus the Almighty Allah says:

And We have recorded everything in a clear writing.⁵⁶⁶

- 558 *Surah Hud 11:6*
559 *Surah Taha 20:52*
560 *Surah Naml 27:75*
561 *Surah Saba 34:3*
562 *Surah Fatir 35:11*
563 *Surah Qaf 50:4*
564 *Surah Hadid 57:22*
565 *Surah Waqiyah 56:77-79*

And He says:

Ha Mim! I swear by the Book that makes manifest (the truth).⁵⁶⁷

It is mentioned in some traditions that Amirul Momineen (a) is the same Imame Mubeen (the manifest Imam).

In Kafi it is narrated from Imam Musa Kazim (a) in the tradition of a Christian who converted to Islam that: Ha Meem is the Messenger of Allah (s) and 'Kitaabe mubeen' is Amirul Momineen (a).⁵⁶⁸

Traditional reports regarding the values of the knowledges of Imams (a) are more than that they can be counted, if you like to see them you may refer to the book of Basairud Darajaat, may the Almighty Allah give its author the best of the rewards.⁵⁶⁹ There are traditions that state that all the Imams (a) are equal in knowledge, bravery and other good qualities and what Amirul Momineen (a) knew, the Imam after him also knew and same is the case of the other Imams.

Now that you have understood this point we say: Just as the Almighty Allah entrusted Lauhe Mahfooz with all the knowledge of everything, except for that in which there is some good, He did not reveal and the rest He concealed from the people subject to the conditions of the persons and times, in the same way is the one whom He has made as Lauhe Mahfooz

on the earth. He has entrusted to him all the knowledge but only that is given from them in which there is goodness and the rest is concealed. Thus Allah, the Mighty and Sublime says:

But He sends it down according to a measure as He pleases.⁵⁷⁰

The Almighty Allah says:

Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven. Yielding its fruit in every season by the permission of its Lord?⁵⁷¹

Imam (a) is that same pure tree as mentioned in many, rather Mutawatir traditions and its fruit is his only, and he can increase it by the leave of his Lord as mentioned in Mutawatir traditions.

The conclusion is that Imam wanted to conceal the explanation of this matter and that which proves it is the beginning part of question and answer. Also that which proves it is the saying of Imam Sadiq (a) to Abu Ja'far Muhammad bin Noman under a lengthy tradition in Tohafful Uqool in which he said: O Ibne Noman, the scholar (sinless Imam) cannot tell you of everything he knows, because he is God's secret that He revealed to Gabriel the angel. Gabriel revealed it to Muhammad (peace be upon him and his family), and he revealed to Ali (peace be upon him) who revealed it to Al-Hasan (peace be upon him). Al-Hasan revealed to al-Husain (peace be upon him) who revealed to Ali

⁵⁶⁶ Surah Yasin 36:12

⁵⁶⁷ Surah Dukhan 44:1-2

⁵⁶⁸ Usool Kafi, Vol. 1, Pg. 479

⁵⁶⁹ Basairud Darajaat, Pg. 127, Chapter 6, Tr. no. 3

⁵⁷⁰ Surah Shura 42:27

⁵⁷¹ Surah Ibrahim 15:24-25

(peace be upon him). Ali (peace be upon him) revealed it to Muhammad (peace be upon him) who revealed it to someone. Do not be hasty. This issue (advent of Mahdi) was about to be come forth three times, but it was postponed because you declared it publicly. Your enemies are more acquainted with your secrets...⁵⁷² Think upon this traditional report carefully; anyone who has hearing will say that Imams (a) know the time of re-appearance but they have been restrained by the Almighty Allah as the Shias cannot bear it.

If it is said: On the basis of this, it is necessary that the statement of Imam (a) to Abu Hamza was a lie because His Eminence (a) said: After that we were not told of the fixed time. In reply we shall say: The venerable Shaykh Muhammad bin Hasan Saffar through correct chain of narrators in Basairud Darajaat has mentioned from Imam Sadiq (a) that he said: Indeed, I say a word that has seventy aspects and we can come out from any of the charges.⁵⁷³ And through the author's own chain of narrators it is narrated from Ali bin Hamza that he said: I and Abu Baseer came to His Eminence, Abu Abdullah Imam Sadiq (a) and we had just taken our seats when His Eminence made a statement. I said to myself: I will consider it for the Shias and it is a tradition, the like of which I have not heard. He said: Then His Eminence glanced at me and said: When I utter a single letter, there are seventy aspects to it for me, I can take this or I can take that.⁵⁷⁴

Through correct chain of narrators, it is narrated from Imam Ja'far Sadiq (a) that he said: Till the time you can understand my statements you will be the most ardent jurisprudents, indeed our statements have seventy aspects.⁵⁷⁵

There are many, rather Mutawatir traditions in the meaning of this traditional report and it proves that whenever he says something it is apparently opposed to his other statements or someone may think that it is untruth. This proves that the Imam does not mean the apparent meaning and to come out of it is upon him only. Thus it is obligatory on us to testify for him and to leave his knowledge to himself. Lest we deny something out of ignorance as some of his statements are based on

Taqayyah and exigencies and we don't understand them. If the dear readers try to study their statements with interest, they will surely be helped by Allah in understanding them.

Among that which proves this, is the report of Al-Kafi⁵⁷⁶ etc., in which it is reported from Sudair that he said: "I, Abu Baseer, Yahya al-Bazzaz and Dawood Ibne Kathir⁵⁷⁷ were in the majlis (the room for receiving people) of Abu Abdillah (a), when he came out to us in a state of anger. He took his place and said: 'How strange it is that some groups claim that we know the ghayb. No one knows the ghayb except Allah; to Whom belong Might and Majesty. I had intended to beat my female slave, so-and-so, but she fled from me and I did not know in which room of the house she was.'" Sudair said: "But when he stood up from the majlis and went into his private quarters, I, Abu Baseer and Maysar went in and said to him: 'May we be your ransom, we heard you say this and that about the matter of your female slave, and we know that you have a very broad and extensive knowledge, but we do

⁵⁷² *Tohaf al-Uqool, Pg. 229*

⁵⁷³ *Basairud Darajaat, Pg. 359, Chapter 9*

⁵⁷⁴ *Basairud Darajaat, Pg. 32, Chapter 9*

⁵⁷⁵ *Basairud Darajaat, Pg. 329, Chapter 9*

⁵⁷⁶ *Usool Kafi, Vol. 1, Pg.257, Maysar is included in the text in Basairud Darajat, Pg. 213*

⁵⁷⁷ *Basairud Darajaat, Pg. 359, Chapter 9*

not attribute knowledge of the ghayb to you.'" He said: "He said: 'O Sudair! Have you not read the Quran?' I said: 'Yes.' He said: 'Have you found in what you have read of the Book of Allah, to Whom belong Might and Majesty:

Said he who possessed knowledge from the Book: I will bring it to thee, before ever thy glance returns to thee."⁵⁷⁸

"And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book."

He said: "I said: 'May I be made your ransom, I have read it.' He said: 'Did you understand (who) the man was? Did you know how much of the knowledge of the Book he possessed?'" He said: "I said: 'Tell me about it.' He said: 'It was the amount of a drop from the blue (deep) sea (of knowledge), but what (portion) of the knowledge of the Book was that?'" He said: "I said: 'May I be made your ransom, how little that is!' Then he said: 'O Sudair, how much it is! (unless it be that) Allah, to Whom belong Might and Majesty, compares it to the knowledge which I shall tell you about, O Sudair, have you also found in what you have read of the Book of Allah, to Whom belong Might and Majesty:

Say: Allah suffices as a witness between me and you, and whosoever possesses knowledge of the Book.⁵⁷⁹

He said: "I said: 'Yes, I have read it, may I be made your ransom.' He said: 'Is he who possesses the knowledge of the Book, all of it, more knowledgeable, or he who possesses knowledge of the Book, (but only) some of it?' I said: 'No, rather he who possesses knowledge of the Book, all of it.'" He said: "Then he pointed with his hand to his chest and said: 'The knowledge of the Book, by Allah, all of it, is in our possession; the knowledge of the Book, by Allah, all of it, is in our possession.'"

Note and Conclusion: Think upon these traditions from the beginning to the end and you will come to know that what we have said is right. What the Imams (a) say is based on their knowledge and not what is apparent. It is revealed as an exigency because His Eminence knows who all are sitting in his assembly at that time. Whether it is hypocrites or extremists. Or the Imam may be aware of other reasons than this. Thus he said what was in the interest of all and later explained also if there was something lacking in his statement. An Imam is one who is having the knowledge of unseen and he has all the knowledge of the book. From what we have mentioned above it is proved that the Imam is like Lauhe Mahfooz and he contains all the knowledge as mentioned in some Ziarats and traditional reports, that the Imam is the treasurer of divine knowledge.

Now it is your duty to struggle in his statements and think on them carefully so that your faith increases and your belief becomes perfect and forgiveness is from Allah.

⁵⁷⁸ *Surah Naml 27:40*

⁵⁷⁹ *Surah Raad 13:43*

Conclusion of discussion:

Hafiz Bursi says in *Mashriqul Anwaarul Yaqeen*: Imam (a) is higher than Lauhe Mahfooz due to the following:

First: Lauh is a vessel of remembrance, lines and writings, and Imam encompasses the lines and the secrets of the lines, therefore he is superior to Lauh.

Secondly: The Arabic term of 'Lauhe Mahfooz' is on the weight of 'Mafool' and the term of 'Imame Mubeen' is on the weight of 'Foeel' which is in the meaning of active participle (a doer); thus he is more knowing about the secrets than Lauh, and the Isme Faael is superior to Isme Mafool.

Thirdly: The absolute Wali is having everything and he encompasses everything and Lauh is a thing; so the Imam is encompassing that also and is superior to it; he is more knowing than it.⁵⁸⁰

⁵⁸⁰ *Mashaariqul Anwaarul Yaqeen, Pg. 125*

Chapter 64

FALSIFYING ALL THOSE WHO CLAIM SPECIAL DEPUTY SHIP DURING THE GREATER OCCULTATION

It is the unanimous belief of the Shias that the system of special deputyship came to an end with the passing away of the great Shaykh, Ali Ibne Muhammad Saymoori (r.a.) He was the last of the four special deputies of Imam (a) during the lesser occultation (Ghaibat-e-Sughra). After the passing away of Ali Ibne Muhammad Saymoori (r.a.) the period of Greater occultation started and during this period the points of reference for Shias are the scholars of religion well-versed in jurisprudence and on the pinnacle of piety. Thus anyone who claims to be a special deputy of Imam (a) during this period is a liar and a renegade. Rather, it is indispensable tenet of Imamiyah faith and none of our scholars have disputed it. This is the best proof. Moreover, the good prophecy of Imam (a) with regard to the birth of Shaykh Sadooq also proves this. The book Kamaluddin has a narration from Abu Muhammad Hasan bin Ahmad Mukattib who says that in the year of Ali Ibne Muhammad Saymoori's death he visited Baghdad. He went to meet Ali Ibne Muhammad Saymoori a few days before his demise. Ali Ibne Muhammad Saymoori showed the people a letter from Imam (a) (Tawqee). It was as follows: "In the Name of Allah the Beneficent the Merciful. O Ali Ibne Muhammad Saymoori: May Allah give good rewards to your brethren concerning you (i.e. on your death), for indeed you shall die after six days. So prepare your affairs and do not appoint anyone to take your place after your death. For the second occultation has now occurred and there can be no appearance until, after a long time, when Allah gives His permission, hearts become hardened and the world is filled with injustice. And someone

will come to my partisans (Shia) claiming that he has seen me, beware of anyone claiming to have seen me before the rise of al-Sufyani and the outcry from the sky, for he shall be a slanderous liar. And there is no strength and might except for Allah, the High and the Mighty.”

Mukattib says that he copied the *tawqee* and went away from there and when he returned on the sixth day he found Ali Ibne Muhammad Saymoori in a dying condition. When he was asked regarding his successor, he said: “The Almighty Allah shall Himself take the affair to its completion.” And he passed away after saying this and these were the last words heard from him.⁵⁸¹

I say: Here our discussion will deal with two aspects: One: Chain of narrators of the tradition and two: Its point of evidence on the point under discussion.

Issue One: It is that according to terminology this tradition is ‘highly correct’ because it is narrated from our master by three different persons. First is the venerable Shaykh Abul Hasan Ali bin Muhammad Saymoori, who is in no need of description due to his majestic position and fame. Second: Shaykh Sadooq Muhammad bin Ali bin Husain bin Musa Babawayh Qummi who is also famous for his books and hardly needs explanation. Third: Abu Muhammad Hasan bin Ahmad Mukattib, as mentioned by Maula Inayatullah in *Majmaur Rijal* he is, Abu Muhammad Hasan bin Husain bin Ibrahim bin Ahmad bin Hisham Mukattib and Sadooq has often narrated from him, may Allah bless him; and it is a sign of correctness and reliability as mentioned by Maula Inayatullah in

⁵⁸¹ *Kamaluddin, Vol. 2, Pg. 516, Chapter 45, Tr. no. 44*

Majmaur Rijal and he has mentioned many proofs for it that cannot be stated here. Mukattib means one who teaches writing.

Note: There are two mistakes in two books that have come to my attention and it is better to clarify them here.

First: In the book of Ghaibah of the venerable Shaykh, Muhammad bin Hasan Tusi, in the copy I am having, it is mentioned: Narrated to us a group from Abu Ja'far Muhammad bin Ali bin Husain bin Babawayh that he said: Narrated to me Abu Muhammad Ahmad bin Hasan Mukattib that: I was in Medinatul Islam (Baghdad)...⁵⁸²

In the same way this tradition is mentioned by Ibne Babawayh in Kamaluddin. But he has narrated from Hasan bin Ahmad.⁵⁸³ Apparently this mistake has occurred from the scribes of Ghaibah Shaykh Tusi. That which supports that this mistake is from the scribes, is that Haaj Mirza Husain Noori has mentioned the same tradition in his book, Jannatul Mawa quoting from Ghaibah Shaykh Tusi from Hasan bin Ahmad Mukattib.⁵⁸⁴ And Allah knows best.

Second: In the book of Mustadrakul Wasail, written by Mirza Husain Noori, he quoted a tradition from Shaykh Sadooq but he, despite his awareness, does not mention his name with respect and just says: Sadooq. Now we all know that it was only an oversight. There are many examples of such oversights that the coming scholars must take care to correct. Thus we must all make efforts in this regard and the Almighty Allah will not make us lose hope. Perhaps the mistake occurred because they have narrated from Maula Inayatullah who in turn has taken from Rabius Shia of Sayyid Ibne Tawoos and he has narrated from Hasan bin Ahmad Mukattib. Thus we come to know that the narrator from Abul Hasan Saymoori (r.a.) is same Hasan bin Ahmad through whom Ibne Babawayh has narrated.

Among the proofs of correctness of this tradition and that it is narrated from the Imam is that Shaykh Tabarsi, author of Ihtijaj, has mentioned it directly without chain of narrators. While in the beginning of the book he has stated that whenever he has not mentioned the chain of narrators it implies that the tradition is well known or tradition scholars have unanimity on it or unanimity on it by way of logic.⁵⁸⁵ Thus it becomes clear that the above mentioned tradition is needless of chain of narrators either because there is unanimity of scholars or its fame

or both. In the same way among the proofs of its correctness is that all scholars since the time of Shaykh Sadooq till the present age have accepted it and none have expressed any reservations in it as is clear to all those who are conversant with their writings. Thus it became known that the above mentioned tradition is absolute and there is no doubt in it. It is a tradition regarding which the Imam has said: Indeed, there is no doubt in that in which there is unanimity.

Issue Two: In the proof of the mentioned tradition on the subject under discussion, the matter explained is that the saying of Imam (a): “Indeed, the second Ghaibat has occurred” is the cause for

⁵⁸² *Al-Ghaibah, Shaykh Tusi, Pg. 242*

⁵⁸³ *Kamaluddin, Vol. 2, Pg. 516*

⁵⁸⁴ *Jannatul Maawa, Pg. 18*

⁵⁸⁵ *Al-Ihtijaaj, Vol. 2, Pg. 297*

statement, “Do not appoint anyone as your successor”; thus it proves that Ghaibat Kubra is one in which there is Wikala and special representation; then this is emphasized with, “And whoever claims to have met me would come to my Shias...” From the first context there is no doubt in the statement that ‘meeting’ here means that special type of meeting that was reserved only for the four special representatives of Imam (a) during the first occultation (Ghaibat Sughra) and it became famous through the statement of Imam (a) that, “One who claims such a thing in Ghaibat Kubra, has lied; and there is no might and power except by Allah, the High and the Mighty.”

The conclusion is that ‘meeting’ in the above statement is meeting in sense of ‘Babiyat’ or special representation like that of the four special representatives during Ghaibat Sughra and it does not mean direct meeting and it restricts the meaning of ‘meeting’, whether by common mention or special intention and in this way to use the word in many of its meanings; like one says: “I bought meat” or “Buy meat”. Here it denotes special meat of sheep and not absolute meat. In the same way the

context mentioned in the present matter is as the Almighty Allah says:

Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoob and the tribes.⁵⁸⁶

The word of 'tribes' (Asbath) is a general term but it denotes something special, because heavenly scriptures were not revealed on all grandsons of Yaqoob, it was revealed only on some of them. In the same way, in the blessed epistle, the meaning of 'meeting' is a special type of meeting, which we shall explain by the help of the Almighty. This shows that there is no contradiction between this epistle and many sayings of His Eminence, in Biharul Anwar, Najmus Thaqib and Darus Sa-laam of Shaykh Iraqi. As these incidents prove that numerous people met the Holy Imam (a) during the period of Ghaibat Kubra. May Allah, the Mighty and Sublime give us all Taufeeq to meet him and also bestow on us his intercession; Allah is nearest to His servants and one who fulfills the prayers.

In reconciling these remote justifications there is no need for us to deviate from them and reject them. What we have explained is like a brilliant light (Noor) on Mt. Tur, the Taufeeq is from Allah.

That which proves the discontinuation of 'Babiyat' and special representation in Ghaibat Sughra is: No scholar since the time of the Imams has even indicated in any tradition such a thing. In spite of the fact that they have gathered and compiled traditions on different topics. While on the other hand we have numerous incidents that mention how people met the Holy Imam (a). So much so, that there are not even weak traditions on the subject of special representation of Imam (a). Thus we can rest assured that the Imam's Wikala and special representation came to an end after Ghaibat Sughra, even though we might not be having any other reason, this is sufficient.

We can thus conclude that not finding a proof is itself proof of its non-existence; it is one of the most important rule that

scholars of Usool follow. Also, we see in all the matters related to the world and the hereafter; earnings and social relations, during all the times, depend on this rule only, that in whichever subject you have doubts, when you don't find any proof against it even though you have searched it thoroughly, you can assume that it does not exist. In other words it can be said that no sensible person, after research in something about which there is no confirmed order, especially after the Imams (a) have mentioned everything that people will need and established a system of jurisprudence.

⁵⁸⁶ *Surah Aale Imran 3:84*

Contemplation on this principle leads us to conclude that it is false what the Sufis say regarding allegiance to a Gnostic Shaykh and his obedience as we mentioned previously. In the same way it disproves the claim of Shaykhiyah sect when they say: "Following a special person is obligatory at all times and that person is called a pure Shia, and they think that he is the mirror of the qualities of the Imam, and knowing him is one of the four pillars of faith." It is so because there is no proof in its favor and there are definite proofs against it as mentioned in its proper place. We beseech the Almighty to keep us steadfast on true faith and protect us from the deviations of Satan.

The above points can also be supported by many traditions. For example, there is a tradition to this effect, narrated by Shaykh Nomani (r.a.) in the Book of Ghaibat. In which it is narrated from Abdullah bin Sinan that he said: "I and my father came to Abi Abdullah (a) and he said: How will you be when you will not be able to see your Imam or know his location? And none will get salvation from it except those who recite Dua Ghareeq. My father asked: What shall we do in such circumstances? He replied: When such a time comes, remain steadfast on religion till the matter becomes correct for you."⁵⁸⁷

Shaykh Sadooq has also recorded this report in *Kamaluddin wa Tamamun Ni'ma*, in which it is stated: Till the matter becomes clear on you.⁵⁸⁸

I say: Ponder on this tradition and rely on the saying of Imam Ja'far Sadiq (a) when he spoke of full Ghaibat of Imam (a) and discontinuation of his special representation in Ghaibat Kubra, telling them to continue to follow their original faith till the Imam reappears. The meaning of 'what you have in your hands' is following scholars and tradition experts in principles and practical laws and Sunnah.

Shaykh Nomani (r.a.) has mentioned this only when he says: In the tradition of Abdullah bin Sinan it was said: "...that you don't find an Imam of guidance nor any banner." This referred to what had really happened and confirmed the matter of the deputies, who had been between the Imam and his Shias, but their job stopped after some time. The deputy between the Imam, during his disappearance, the Shia was like the banner. When people were afflicted with the ordeal, the banners disappeared and would not reappear until the expected Imam would reappear. Also the confusion that the infallible Imams had told of occurred. The second disappearance of al-Qaim (a) also took place. It will be discussed in the next chapter." We beseech the Almighty to bestow us insight and the right path through His mercy and give us Taufeeq to do what He likes.⁵⁸⁹

Among the traditions that prove this point is a report quoted in Kamaluddin from Zurarah through correct chain of narrators in which he said: Abi Abdullah (a) said: "There will come upon the people a time when the Imam will disappear from them. It was asked: What should they do in such

⁵⁸⁷ *Ghaibat Nomani, Pg. 81*

⁵⁸⁸ *Kamaluddin, Vol. 2, Pg. 348, Chapter 33, Tr. no. 40*

⁵⁸⁹ *Ghaibat Nomani, Pg. 83*

circumstances? He replied: They should remain attached to the faith they were on before, till the matter becomes clear to them."⁵⁹⁰

I say: The pronoun in Imam's statement, "till it becomes clear to them" is a hidden pronoun which returns to the Imam. That is it is the duty of people in his Ghaibat that they must

stick to their original beliefs and not to testify for one who claims a special successorship of the Imam till their Imam reappears. This shows that the Imam wanted to say that you must not follow anyone who claims to have a special office of the Hidden Imam (a) till he reappears with the signs and miracles foretold by his forefathers.

To support this there is a tradition that Shaykh Sadooq (r.a.) has narrated from Aban bin Taghlib that he said: His Eminence, Abu Abdullah Imam Sadiq (a) said: A time will come on the people, when Sibtah will come on the people. Till the narrator said: I asked: What is Sibtah? He replied: Fatra and Ghaibat. The narrator asked: What should we do at that time? Imam (a) replied: Remain on your original beliefs till the Almighty Allah makes your star shine for you.

I say: The shining of the star is an allusion to reappearance of the Imam. That which proves this is a tradition that Shaykh Nomani through his own chain of narrators has narrated from Aban bin Taghlib from Imam Ja'far Sadiq (a) that he said: O Aban, a time will come on the people...till the narrator asked: May I be sacrificed on you, what will we do and what will happen then? He replied: Keep to what you have kept to until Allah brings the master (of the matter) for you.⁵⁹¹

There is also a tradition from Thiqatul Islam Muhammad bin Yaqoob Kulaini (r.a.) through a correct chain of narrators from our master, Imam Muhammad Baqir (a) that he said: Indeed, we are like the stars of the sky, that when one star sets another rises and point at it with your fingers then the Angel of death comes to take it (him) with him. After that you remain for a period of time. The progeny of Abdul Muttalib become the same in this regard and none will be distinguished from the other, then your star will appear. Praise Allah and accept it.⁵⁹²

Shaykh Nomani has narrated as follows: "The example of my family is like the stars of the sky. Whenever a star sets another shines until a certain star shines and you glance at it and point at it with your fingers then the Angel of death comes to take it (him) with him. After that you remain a period of time. The

progeny of Abdul Muttalib become the same in this regard and none will be distinguished from the other, then your star will appear. Praise Allah and accept it.”⁵⁹³

Nomani has also through his own chain of narrators, related from Imam Sadiq (a) from his forefathers from the Messenger of Allah (s) that he said: “The example of my family among this Ummah is like the stars of the sky. Whenever a star sets, another shines until when you stretch your eyebrows towards (a shining star) and point with your fingers at it, the Angel of Death comes to take it with him. Then you remain for a period of time unknowing which one it is and so the

⁵⁹⁰ *Kamaluddin, Vol. 2, Pg. 350, Chapter 33, Tr. no. 44*

⁵⁹¹ *Ghaibat Nomani, Chapter in praise of the period of occultation*

⁵⁹² *Usool Kafi, Vol. 1, Pg. 328*

⁵⁹³ *Ghaibat Nomani, Pg. 79*

progeny of Abdul Muttalib become the same in this regard. While you are so, Allah will make your star shine again. Then you are to praise Allah and to accept your star.”⁵⁹⁴

With the help of Allah and with the blessings of His Awliya and from this correct tradition it becomes known that it is not lawful to testify to the claim of anyone who thinks he has a special office of Imam’s embassy during the period of Ghaibat Kubra.

Also in support of this is what the venerable Shaykh Kulaini has mentioned through correct chains of narrators from Imam Ja’far Sadiq (a) that he said: There are two Ghaibats for the Qaim (a), one is of a short duration and one is long. In the first Ghaibat no one will know his location except his special Shias. And in the second Ghaibat, except for his special friends no one will know where he is.⁵⁹⁵

After quoting the above tradition, the author of Wafi says: As if the Imam’s phrase ‘except his special friends’ means the special servants of His Eminence, because all the Shias do not

have access to them. Whereas in the first Ghaibat, there were special deputies of the Imam who brought epistles of the Imam to his Shias. The first deputy was Abu Amr Uthman bin Saeed Amari (r.a.). And when Uthman bin Saeed passed away he made a bequest in favor of his son, Abu Ja'far Muhammad bin Uthman. And Abu Ja'far made a bequest in favor of Abul Qasim Husain bin Rauh. Abul Qasim made a bequest in favor of Abul Hasan Ali bin Muhammad Saymoori (r.a.). When the last moment of Saymoori approached and they wanted him to make a bequest, he said: The matter belongs to Allah and He will take it to its end. Thus this is Ghaibat Kubra which occurred after the passing away of Saymoori.

Also supporting this is a tradition that Shaykh Sadooq has narrated from Umar bin Abdul Aziz from Abi Abdullah (a) that he said: "When days and nights pass in such a condition that you are unable to see the Imam whom you can follow, you must continue to love what you love and continue to hate what you hate till Allah, the Mighty and Sublime brings him out."⁵⁹⁶

Kulaini (r.a.) in Usool Kafi through the author's own chain of narrators has narrated from Mansoor from someone who mentioned him from His Eminence, Abu Abdullah Imam Sadiq (a) that the narrator asked him: What shall we do when we pass our days without seeing an Imam we can follow? He replied: Continue to be friendly with those you were before it and continue to be inimical as before, till the Almighty Allah reveals it (the Imam).⁵⁹⁷

Nomani through his own chain of narrators has narrated from Ahmad bin Mansoor Saiqal from his father, Mansoor that His Eminence, Abi Abdillah Imam Sadiq (a) said: "If you spend a day and a night without finding an imam of Muhammad's progeny, then still love whom you have loved

594 Ghaibat Nomani, Pg. 79

595 Usool Kafi, Vol. 1, Pg. 340

596 Kamaluddin, Vol. 2, Pg. 348, Chapter 33, Tr. no. 37

597 Usool Kafi, Vol. 1, Pg. 342

before, hate whom you have hated before, follow whom you have followed and wait for the deliverance day and night.”⁵⁹⁸

I say: These traditions command us not to follow anyone who claims Imamate, Babiyat or Niyabat Khassa during the period of Ghaibat till the Almighty Allah makes His awaited Wali re-appear. Because the Imam’s statement, “You must continue to love what you love...” means that we must ignore those who lay claims to special Imamate or Niyabat Khassa in Ghaibat. That is if someone is claiming something special to himself we must not accept his call and must not follow him. This is denial of his claim as is very much clear.

Among traditions that prove discontinuation of embassy of the Imam, is a tradition that Nomani has quoted from Mufaddal bin Umar Jofi from Imam Sadiq (a) that he said: “The man of this matter disappears twice. The first one lasts long until some people say that he has died, some say that he has been killed and others say that he has gone. None of his companions will still believe in him except a very few people. No one knows his place except the guardian, who manages his affairs.”⁵⁹⁹

Nomani says: If regarding Ghaibat there had not been any other, it would have sufficed for consideration.

Beneficial conclusion: You know that, these four mentioned personalities were special representatives of the Imam in the first Ghaibat and the Shias referred to them in their matters since their deputyship of the Imam was proved through the Imam’s Nass in their favor as mentioned with regard to Uthman bin Saeed⁶⁰⁰ and his son, Muhammad from Imam Hadi and Imam Askari (a). With regard to Abul Qasim Husain bin Rauh, it was confirmed by Muhammad bin Uthman through the order of Imam (a). And Husain bin Rauh declared Imam’s bequest in favor of Abul Hasan Ali bin Muslim Saymoori. Many miracles were shown by these special deputies as mentioned in books of Ghaibat.⁶⁰¹

Sayyid Ibne Tawoos has narrated incidents about them in his book, Majmaur Rijal. In Rabius Shia, Sayyid Ibne Tawoos has

clarified that miracles were shown by them. In the same way, Maula Inayatullah has narrated incidents about them in *Majmaur Rijal* as have other scholars. Without any doubt, Wikala and Niyabat Khassa is not proved except through three methods: Nass of Imam; or Nass of his (Special Deputy) Naib Khaas or through a miracles at the hands of one who claims to have this special office. If this were not so, every materialist person will raise the claim of special deputyship as happened many times when Imam (a) had to issue epistles in their refutation, cursing them and seeking immunity from them. The names of Naseeri and Numairi are found in books of Ghaibat and those who are interested may refer to them.

In the period of Ghaibat Kubra the door of Wikala and special deputyship is closed; but as per the traditions of the Holy Prophet (s) and the Holy Imams (a) it has given general deputyship to the scholars and jurisprudents, who are experts of religion and well versed in the traditions of the Holy Imams (a). Thus the general believers are obliged to refer to them in their religious matters.

⁵⁹⁸ *Ghaibat Nomani, Pg. 81*

⁵⁹⁹ *Ghaibat Nomani, Pg. 89*

⁶⁰⁰ *Al-Ghaibah, Shaykh Tusi, Pg. 242*

⁶⁰¹ *Al-Ghaibah, Shaykh Tusi, Pg. 242*

There are numerous traditions on this subject like the saying of the Holy Prophet (s) when he said thrice: O Allah, forgive my caliphs. It was asked: O Messenger of Allah (s), who are your caliphs? He replied: Those who will come after me and narrate by traditions and Sunnah.

It is mentioned in the blessed epistle: "...And as for new problems, refer to those who are narrators of our traditions; they are my proofs on you and I am the proof of Allah on them."⁶⁰² And there are many other traditions mentioned at proper occasions.

Two points: Here it would be appropriate to mentioned two points:

First: It is that some of our scholars are of the view that general Wilayat is proved for our jurists in the period of Ghaibat. That is they have all the powers and functions that the Imam has, except those which are only with regard to the special deputyship. Some scholars have denied it and said: Their deputyship is only in issues that are specifically mentioned like issue of verdicts and giving of decisions when there is dispute among the people. And this is the truth; and what the former scholars have claimed is based on weak arguments.

Second: When a person belonging to our school of thought claims for himself or anyone else special deputyship of Hazrat Hujjat (aj) during the period of occultation, knowing that it is a principle of faith to believe that the system of special deputyship has ended during Ghaibat Kubra, he has committed heresy and become apostate. Because it denotes that he has denied the principles of faith and therefore committed infidelity. In the same way, if he knows through consensus and traditions and still claims of special deputyship, he is a Kafir. But if he does not know that it is a principle of faith, and he denied the special deputyship during Ghaibat Kubra and considered it for himself, it is sure that such a person is a misguided soul. But there is no proof for his apostasy and leaving Islam is doubtful. Because no legal proofs are found for it that he has denied something is necessary in the view of Muslims that should be reason for his apostasy and infidelity; what to say of denying the principals of faith! Rather the denial that makes one an apostate is testimony of the Holy Prophet (s) with regard to something that he has brought. The same is the case of Ahle Sunnah who do not believe in that which we consider necessary; that is the immediate successorship of Amirul Momin-een (a). The great Faqih, Muqaddas Ardebili is also of the same view and many other jurists have also accepted it. Some others are of the view that denying any Islamic creed is absolute cause of infidelity, like denying one of the two Shahadatain etc. They take support of traditions that fall short in proving their point, and its details will be given in proper place. Allah knows best.

⁶⁰² *Kamaluddin, Vol. 2, Pg. 484*

Chapter 65

TO PRAY FOR SEEING THE IMAM (a) WITH FORGIVENESS AND FAITH

We must pray to the Almighty that He grant us the distinction of seeing Imam (a) with forgiveness and faith. Two points are worth noting in this regard. One is that having a desire of seeing Imam (a) is a mustahab (recommended) act. Secondly, is a prayer for seeing him with faith and forgiveness. The proof for the first point lies in the supplications of Ghaibat taught by the Holy Imams (a). For example in Dua Ahad, quoted from Imam Sadiq (a):

O Allah! Let me see his brilliant countenance and praiseworthy face.⁶⁰³

Similarly in Dua-e-Amri it is mentioned: "O Allah! I beseech You, make me see Your Wali in the condition when his command is running." (He is in power).⁶⁰⁴

There are other supplications also, but to mention them all will prolong the discussion. In addition to this, this matter is one of the necessities of love of faith. Because every friendship creates an eagerness to see the beloved at all times, or to try all means to achieve this. Of all the means, is Dua and supplication which is the key to all goodness and blessing and a means of achieving every important need.

Also, that which prove our point are all those traditions that command us to supplicate for hastening of reappearance of the Imam of the Time (aj). Since it is a Dua that the Almighty Allah keeps us alive till the time of his reappearance when we see him with the eyes. Thus those evidences also prove this point.

And the second matter is also proved through what Thiqatul Islam Muhammad bin Yaqoob Kulaini (r.a.) has mentioned through his own chain of narrators from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: When one of you wants to see the Qaim (a) he should desire to see His Eminence in relief, because the Almighty Allah sent His Eminence, Muhammad as mercy and the coming of the Qaim (a) will be divine chastisement.⁶⁰⁵

I say: This can be explained as follows: The Almighty Allah did not order His Prophet to take revenge from the infidels and unjust people, whereas, they began hostilities. Rather He sent the Holy Prophet (s) as a mercy for the worlds and addressing him, said:

So grant the unbelievers a respite: let them alone for a while.⁶⁰⁶

So that he may allow the revenge to be postponed till the time of the Qaim (a) and whenever Jibrael (a) arrived, he ordered the Prophet to be kind with the people; but His Eminence, the Qaim (a) is appointed for taking revenge, so that he may punish every people for what they have done. On the basis of this whoever sees him during his time it is not that his seeing him will be mercy and

⁶⁰³ *Biharul Anwar, Vol. 102, Pg. 111*

⁶⁰⁴ *Biharul Anwar, Vol. 102, Pg. 90*

⁶⁰⁵ *Raudatul Kafi; Pg. 333, Tr. No. 306*

⁶⁰⁶ *Surah Tariq 86:17*

glad tiding for him. Rather, for most of the people, it would be revenge and punishment as Allah, the Mighty and Sublime says:

And most certainly We will make them taste of the nearer chastisement before the greater chastisement [Qiyamat].⁶⁰⁷

There are numerous verses and traditions on this topic, and since in the last period of time, and since at that time there would be too many hardships and calamities and many people will deviate, the Imams have told the Shias to pray to the Almighty Allah for relief. So that they may meet their Imam in a state of relief and peace and live under the shade of his blessings and that they may not be included among the doubters and those who change the religion of Allah, that His Eminence, the Qaim will have to take revenge from them and put them to the sword; then their end would be in Hell and what a bad abode it is.

Reminder: It is that meeting the Imam during his reappearance is possible for those who pray and request for it. It can take place in one of the two ways:

One: That the Almighty Allah brings his reappearance near so that we can meet him.

Two: It is that the supplicant dies before his reappearance and the Almighty Allah makes him alive during the time of his reappearance, and he meets the Imam as a result of his supplication and as a reward of his hope, as mentioned in Dua Ahad narrated from Imam Ja'far Sadiq (a). We have quoted this Dua in the 34th duty.

Beneficial Conclusion: Just as it is recommended to pray for seeing the Imam during his reappearance, in the same way it is recommended to pray that one sees him in sleep and wakefulness as proved from the following:

First Aspect: That which proves that it is recommended to supplicate for every legal thing, like:

And your Lord says: Call upon Me, I will answer you.⁶⁰⁸

Also the saying of the Almighty Allah:

And ask Allah of His grace.⁶⁰⁹

And:

And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me.⁶¹⁰

There are Mutawatir traditional reports on this matter; for example:

⁶⁰⁷ Surah Sajdah 32:21

⁶⁰⁸ Surah Momin 40:60

⁶⁰⁹ Surah Nisa 4:32

⁶¹⁰ Surah Baqarah 2:186

1. It is narrated from Imam Ja'far Sadiq (a) that he said: Dua is a worship act⁶¹¹ regarding which Allah, the Mighty and Sublime said:

Surely those who are too proud for My service shall soon enter hell abased.⁶¹²

2. It is also narrated from His Eminence (a) that he said: Dua is the source of worship, just as the cloud is the source of rain.⁶¹³

3. It is also narrated from His Eminence (a) that he said: Call the Almighty Allah often, as Allah likes the believer who calls Him; and He has promised the believers that he would accept their prayers. And on Judgment Day the Almighty Allah will consider it among the deeds of the believers that He increases their good deeds.

4. In another tradition it is narrated from His Eminence that: So supplicate more as it is the key to every mercy and success of every need. And that which is with Allah cannot be achieved except through Dua and indeed, no door is knocked too much but that it makes the widening near for the person who is knocking.⁶¹⁴

5. It is narrated from the Holy Prophet (s) that he said: Every Muslim who calls the Almighty Allah with a supplication in which there is no cutting of relations or committing of sins, the Almighty Allah gives him one of the three: Either He accepts the Dua soon; or He stores it for the Hereafter or He removes an equivalent evil from his account.⁶¹⁵

6. It is narrated from His Eminence that he said: Dua is the kernel of worship, and no believer calls the Almighty Allah but that He accepts it. Thus He realizes it in the world very soon or stores it for him in the Hereafter or forgives an equivalent amount of his sins, except that he should not supplicate for a sinful act.⁶¹⁶

7. It is narrated from His Eminence that he said: The most helpless of the people is one that is helpless from making supplication and the most miserly is one who is miserly in saying Salaam.⁶¹⁷

8. It is narrated from Amirul Momineen (a) that he said: The Almighty Allah does not open the door of Dua and closes the door of acceptance.

9. It is narrated from Imam Ja'far Sadiq (a) that he said: You must supplicate; as you will not get anything like it in gaining proximity of the Almighty Allah.⁶¹⁸

10. It is narrated from Amirul Momineen (a) that he said: The act most loved by Allah, the Mighty and Sublime in the earth is Dua, and the best worship act is chastity.⁶¹⁹

⁶¹¹ *Usool Kafi, Vol. 2, Pg. 467*

⁶¹² *Surah Momin 40:60*

⁶¹³ *Usool Kafi, Vol. 2, Pg. 471*

⁶¹⁴ *Usool Kafi, Vol. 2, Pg. 470*

⁶¹⁵ *Biharul Anwar, Vol. 93, Pg. 294, Tr. no. 23*

⁶¹⁶ *Biharul Anwar, Vol. 93, Pg. 302, Tr. no. 39*

⁶¹⁷ *Biharul Anwar, Vol. 93, Pg. 302*

⁶¹⁸ *Biharul Anwar, Vol. 93, Pg. 302*

11. It is narrated from Fudail bin Uthman that he said: I asked Imam Ja'far Sadiq (a): Teach me something nice. The Imam said: I advise you piety and fear of God, truthfulness, trustworthiness, good behavior with your companions, Dua before the rising of the Sun and after it has set, and a thing that does not stop you from asking your Lord, and you don't say: This is something that will not be given to me. And pray that Allah does what He wants.

There are many traditions that have come in books of our great scholars and the conclusion is that: Being blessed with the honor of meeting the Imam is a matter which is possible and legal and for every such act it is recommended to pray for it. The result is that: It is recommended to pray for meeting the Imam (a). The greatness of this incident is proved from Quran and traditions, consensus and reason, and what we have narrated from Quran and traditions are enough. As for consensus, it can be known to anyone who studies the books of scholars; rather one would find that Dua is said to be a basic of religion. And reason commands that it is a good thing for a person to ask his needs from the Lord of the worlds.

As for the smallest matter, that is possibility of meeting the Awaited Imam (aj) – legality of asking for it on the people of faith is proved. And strongest possibility of its occurrence is that it has happened for many of the scholars and for one whose well being is intended in the world and the hereafter. And their request has come in some Duas and Ziarats of the past scholars, just as they mention it in the Dua quoting from Amari from His Eminence as follows: "And make me of those whose eyes are lighted by his view."⁶²⁰

In Dua Ahad we read: "And brighten my eyes with the anti-mony of seeing him once."⁶²¹

In Dua Nudbah it is mentioned: "And [O Allah,] show the chief of this small servant of Yours, O One of severe power." And the supplication that is mentioned after Salaam on His Eminence, in the Cellar it is mentioned: "And show his face to me." Other supplications have been mentioned in their places.

However the fact is that this request is not only for the period of his reappearance. According to some traditions, His Eminence comes and goes among the people. They see him but they do not recognize him. For me and other nice people such opportunities have appeared.

For example, among traditions that indicate this is a tradition that Kulaini has mentioned in *Usool Kafi* through correct chain of narrators from Sudair Sairafi that he said: "I heard Abu Abdillah, peace be upon him, say: 'In the Master of this affair there is a likeness to Yusuf, peace be upon him.'" "He said: "I said to him: 'You must be referring to [al-Mahdi], but to his life or his occultation?' "He said: "Then he said to me: 'Which does this swine-like group deny? The brothers of Yusuf, peace be upon him, were descendants of prophets; they made a business of Yusuf, then they traded with him and spoke with him, and they were his brothers and he was their brother; but they did not know who he was until he said: "I am Yusuf and this is my brother." So why does this cursed group deny that Allah, to whom belong Might and Majesty, can do with His Divine Proof at some time or other what he did with Yusuf? Yusuf, peace be upon him, held sovereignty over Egypt and between him and his father there was an eighteen day journey; if he had wanted to let [his father] know he would have done so.

⁶¹⁹ *Biharul Anwar, Vol. 93, Pg. 295*

⁶²⁰ *Kamaluddin, Vol. 2, Pg. 513*

⁶²¹ *Biharul Anwar, Vol. 102, Pg. 111*

But Yaqoob, peace be upon him, and his sons, on [hearing] the good news, traveled the distance from their desert to Egypt in nine days. So how can this group deny that Allah, to Whom belong Might and Majesty, can do with his Divine Proof what he did with Yusuf? He will [come and] go in their markets and step on their rugs [i.e., enter their homes] until Allah to whom belong Might and Majesty, gives him leave in this matter; just as He gave Yusuf leave and they said: "Why, are you indeed Yusuf?" "I am Yusuf," he said.⁶²²

Nomani through his own chain of narrators has quoted from Sudair that he said: I heard Abu Abdillah as-Sadiq (a) say: "The Qaim is also having a similarity to Prophet Yusuf (a)." The narrator says: I said: Perhaps you want to tell us about him or his occultation. He told me: "In this Ummah, the opponents who resemble swine, oppose (regarding the occultation of the Qaim). And Yusuf's brothers were among the children of prophets but they sold away Yusuf while all of them were his brothers and he was also a brother to them, yet when they met they could not recognize him till Yusuf introduced himself and said: "I am Yusuf and this is my brother." Thus how can this Ummah deny if the Almighty Allah wants to keep His Proof concealed from them in a period of time? And one day Yusuf became the king of this same Egypt and the distance between him and his father was only of 18 days' travel. When Allah, the Blessed and the High wanted that his status and value be recognized, by Allah, the people of his house covered this distance in nine days after getting the glad news. Thus how can this Ummah deny that Allah, the Mighty and Sublime can do with His Proof what He had done with Yusuf?"⁶²³

I say: O believer having certainty, think upon this tradition and see how the Imam denies and refutes those who think that the Imam of the Age (aj) does not visit the people and they don't see him. And the fact that Imam (a) has compared him to Prophet Yusuf (a). This tradition and the one mentioned before it suffices for the people of faith and certainty. In traditions I have not come across anything that contradicts all that we have mentioned and two traditions explain that they have no contradiction with what we have mentioned.

Firstly: The statement of His Eminence, in his epistle that we quoted previously it is mentioned: "One who claims to have seen me before Sufyani and call from the heavens is a liar..." As we mentioned previously this tradition has no contradiction with the subject under discussion.

Secondly, supporting this point is the tradition of Ahmad bin Ibrahim quoted in the Bab-ul-Mazar of Biharul Anwar: The narrator says that he told Abu Ja'far Muhammad Ibne Uthman

regarding his desire to see Imam (a). “He asked me if I was seriously desirous of it and I replied in the affirmative. He said, “May Allah reward you for your desire. May He easily show you the blessed face of Hazrat (a) while you are eligible for salvation. O Abu Abdillah. Do not insist on seeing him because this is a period of occultation. Do not persist for seeking his company because it a very serious divine affair and in such circumstances it is better to submit to Allah’s will. But you must address him by reciting his Ziarats.”⁶²⁴

I say: There is no contradiction in this tradition with the topic of our discussion.

⁶²² *Usool Kafi, Vol. 1, Pg. 336*

⁶²³ *Ghaibat Nomani, Pg. 84*

⁶²⁴ *Biharul Anwar, Vol. 102, Pg. 97, Chapter 7*

First: It is that since His Eminence, Muhammad bin Uthman prayed for him saying: “So that He may show you the face of His Eminence with ease and relief.” If this had been impossible, or the request had been illegal, he would not have prayed thus.

Second: It is that since this question and answer took place during the first Ghaibat (Sughra) and in that time, many faithful people had the honor of meeting the Imam from the deputies of His Eminence, and others, as is clear from traditions and we have not seen anything in traditional reports that contradicts this.

Third: There is a possibility that at that time, especially, it meant meeting the Imam was a dangerous thing. Its similarity is found in Imam’s restraining the Wukala from mentioning him; thus in *Usool Kafi* it is narrated from Husain bin Hasan Alawi that he said: Once a friend of Roz Hasani told him: He [the Imam of the Age] (aj) takes money from the people and he has agents everywhere for this purpose. And he named the Wukala of His Eminence in various areas – this information reached Abdullah bin Sulaiman, the vizier of the ruler; he decided to apprehend the Wukala and the king said: You must

search where this man [His Eminence (a)] is, as it is very important. Abdullah bin Sulaiman said: I will apprehend all the agents. The ruler said: No, rather you must find unknown people to spy on them and send them money, whosoever of them accepts the money must be arrested. The narrator says: [Thus] a letter came [from the Imam] that commanded all the agents not to take anything from anyone and express ignorance about the matter of the Imam of the Time (aj). Thus an unknown person came to Muhammad bin Ahmad in private and said: I have an amount of money that I want to send [to the Imam]. Muhammad said: You have made a mistake, I know nothing about it. Although the man tried his best to coax him into it, he continued to feign ignorance. Spies spread in all areas but the agents refrained from accepting anything from them due to the instructions they had received from the Holy Imam (a).⁶²⁵

Fourth: It is not possible for anyone to meet the Imam except by his permission. And perhaps Abu Ja'far's refusal from the aspect that Imam (a) did not accord permission to him was a matter of honor for him or it is possible that he could not bear the secret and was not capable to keep confidentiality and he would have publicized the report or for some other reason. Supporting this point is that which is mentioned in Usool Kafi from Ali bin Muhammad from Abu Abdullah Salihi that he said: "[Some of] our co-sectarians asked me after the passing away of Abu Muhammad, peace be upon him, to ask about the [twelfth Imam's] name and whereabouts. The answer came: 'If I indicate the name, they will divulge it; and if they know the place, they will guide [enemies] to it.'"⁶²⁶

Fifth: Perhaps that person wanted to meet the Imam personally and to become his servant in the way of companions of other Imams (a) and this was prohibited in both the Ghaibats and Shaykh Abu Ja'far understood it in this way. Therefore he said: Don't ask to be in his company.

Supporting this point is that which Kulaini (r.a.) has mentioned in a correct report from Imam Ja'far Sadiq (a) that he

said: "The Qaim, peace be upon him, will go into two occultations: one of them will

⁶²⁵ *Usool Kafi, Vol. 1, Pg. 525, Tr. no. 30*

⁶²⁶ *Usool Kafi, Vol. 1, Pg. 333*

be short, and the other will be long. In the first occultation only the elite (khassah) of the Shia will know where he is, but in the other, only those servants especially close to him (khas-sah mawalih) will know where he is."⁶²⁷

The previous point is also supported by this.

Second Aspect: It is that to look at the luminous face of the Holy Imam (a) is an act of worship. And to pray for Taufeeq to pray is also worship. On the basis of this to pray for Taufeeq to see Imam's face is also worship and each of the two prefaces to this matter is clear that does not need proof and evidence. Rather, proving the first preface is a tradition that is mentioned in Majalis of Shaykh Sadooq from our master Imam Ali Reza (a) that he said: "To glance at the Prophet's progeny is an act of worship, whether it be an Imam or otherwise."⁶²⁸ And that which proves the second preface is a supplication that has come from the Imams (a) in which they have emphasized seeking Taufeeq for worship from the Almighty Allah.

Third Aspect: It is the statement of Imam (a) in Dua Ahad etc. that: "O Allah! Show me the rightly guided face of (Imam a.s.), the praiseworthy moon and enlighten my vision by looking at him." It is a general statement, for the period of Ghaibat as well as his presence as will be clear to one whose heart is gleaming with his Noor.

Fourth Aspect: It consists of the excellence of reciting Surah Bani Israel on Friday eves as mentioned in Tafseer Burhan and Ayyashi and Sadooq has narrated from Imam Ja'far Sadiq (a) that he said: One who recites Surah Bani Israel every Friday eve will not die till he reaches the Qaim (a) and becomes his companion.⁶²⁹

It also consists of the excellence of reciting Dua Ahad that is mentioned in Biharul Anwar quoting from Ikhtiyar of Sayyid Ibne Baqi from Imam Ja'far Sadiq (a) that he said: One who recites this Dua after every obligatory will see MHMD in wakefulness or in sleep...⁶³⁰

We have mentioned this Dua at the beginning of Part Six. Also in support of this is that which is mentioned in Makarimul Akhlaq in praise of reciting the Dua: Allahumma inna rasoolak saadiq...after every obligatory prayer and by doing this continuously he would be blessed with seeing the Imam.⁶³¹

We have mentioned this Dua also in Part Six. The point of evidence in it is that these traditions show that asking the Almighty Allah to allow us to see the Imam of the Time (aj) is a meritorious deed and Imams (a); so much so that seeing the Imam was the reward of worship of some of them.

Fifth Aspect: That which Allamah Tabatabai Sayyid Mahdi Najafi, well known as Bahrul Uloom has said regarding matters in which it is recommended to perform Ghusl bath:

⁶²⁷ *Usool Kafi, Vol. 1, Pg. 340*

⁶²⁸ *Amali, Pg. 176*

⁶²⁹ *Tafseer Al-Burhan, Vol. 2, Pg. 389*

⁶³⁰ *Biharul Anwar, Vol. 86, Pg. 61*

⁶³¹ *Makarimul Akhlaq, Tabarsi, Pg. 284, Beirut*

To see Imam (a) in dream for something you want to ask.

If request to see the Imam had not been recommended, performing Ghusl for it would not have been recommended as it is well known that recommendation of Ghusl is to attract the people to it.

Sixth Aspect: It is that praying to see the Imam is an expression of eagerness for him and a means of earning his goodwill. Without any doubt, expression of friendship is one of the best and important acts of worship because it is a sign of Wilayat. Thus as deep and perfect is ones love as eager will the

person be to meet him. It is from this aspect that we have presented matter to prove this point.

Seventh Aspect: It is that which is mentioned in Jannatul Mawa of Muhaddith Noori (r.a.) quoting from Ikhtisaas of Shaykh Mufeed from Abu Mughra from His Eminence, Abul Hasan Musa bin Ja'far (a) that he said: One who has a request from the Almighty Allah and wants to see us and know his abode in the hereafter, he should perform Ghusl for three nights at the same time praying to see us; he would indeed see us and will be forgiven and his abode will not remain concealed from him.⁶³²

After the mention of this, Muhaddith Noori says: Note the Imam's words 'call to Allah regarding us'. That is call Him through our Waseela to allow you to see us and that you know your position with regard to us. And the words: 'and prepare to see us' means that we should always think and be eager to see them. Or it could be that we ask them for it.

I say: There is a strong possibility that the Imam's words 'call to Allah regarding us' mean that a person may speak of his secrets to the Imam of his time, remind him of his condition and tell him about his problems again and again. And present to him, his needs and aspirations and request His Eminence to accept his supplications, like he beseeches the Almighty Allah. Because his Imam hears his talks and sees him also. Since an Imam is one whom the Almighty Allah has made as the refuge of those whose seek it and a helper of those who seek his help. Thus 'call to Allah regarding us' is in the meaning of 'call us' and there is a tradition which be presented in future in which 'Call with them the creator' is meant to be 'Call them'.

In the supplication for Ashura Day we read: And may Allah include us among the revenge seekers of Imam Husain (a).⁶³³ There are many examples of this as is clear to those who are conversant with traditions. Supporting this is what Sayyid Ibne Tawoos has mentioned in Kashful Muhajja quoting from Rasail of Muhammad bin Yaqoob Kulaini (r.a.) whose name he mentioned that he said: I wrote to Abul Hasan (a): There is a

person who would like to mention his special request and secrets to his Imam and in the same way he would like to repeat them to his Lord. His Eminence (a) replied: If you have a need, move your lips and you will be answered.⁶³⁴

What we mentioned in relation to Imam's words 'call to Allah regarding us' is to additionally emphasize this point.

632 Jannatul Maawa, Benefit Two; Biharul Anwar, Vol. 53, Pg. 328

633 Misbah, Shaykh Kafami, Pg. 482

634 Kashful Muhajja, Pg. 154

Eighth Aspect: Although anyone from believers can pray to see and meet the Imam, it is the pious scholars who precede all in this matter. Some of them spent forty Friday nights in Kufa Masjid and some forty Wednesday nights in Masjid Sahla. They spent their time in worship and supplications till they were blessed by what they had aspired. And many people had the honor of seeing the Imam and their incidents are quoted in books like Biharul Anwar,⁶³⁵ Najmus Thaqib and Darus Sa-laam etc. In addition to this I personally know some reliable persons who were blessed with this honor.

The conclusion is that it is possible to see the Imam during Ghaibat and many people have had this honor. This can be told to anyone who is in doubt or if he belongs to Sunni sect, who ask: What is the use of an Imam who is unseen? They can also be told: Benefits of the Imam are not restricted to the time of his reappearance. There are many benefits from him even when he is unseen. There are traditions that speak of the sun behind cloud. An author has versified this:

He is the standard of guidance through the spread of his
effulgence.

Even though unseen by our eyes, he is able to guide as if he
is present.

Have you not seen that the Sun spreads its rays everywhere .

Even though it may be behind the clouds?

At the end of the book we shall present many justifications why the Imam in Ghaibat is compared to the sun behind clouds since the Almighty Allah has blessed me with these matters through the Barakah of His Awliya. Many of our scholars have clarified in their books that it is not impossible to see the Imam during Ghaibat and also many believers have got this honor.

Sayyid Murtuza says in Ghaibah: If it is asked what is the difference between the fact that [the Imam (a)] exists, but he remains in occultation; and no one can meet him and no person gets any benefit from him and on the other hand he does not at all exist and according to terminology he is nonexistent. And whether it is not allowable that he should remain in non-existence till the time Providence knows that it is the time for his coming into existence? Because just as you consider it lawful for him to be kept hidden till He knows the obedience and submission of the people for him and at that time He brings him out?

In reply it would be said: Firstly: We do not consider it lawful and possible as many of his devotees, followers and those who believe in his Imamate have had the honor of meeting him and they have benefited from him and those also who were not from his Shias and friends when they also visited him they also derived the same benefits. Because from the aspect that they had belief in the existence of His Eminence and they considered his obedience incumbent and necessary upon themselves therefore they compulsorily feared committing sins and those acts disliked by him, and they are fearful that he would punish and chastise them and make them pay for all such things and therefore they committed the least sins.

⁶³⁵ *Biharul Anwar, Vol. 52, Pg. 1*

Sayyid Raziuddin Ali bin Tawoos (q.s.) says to his son in the book, *Kashful Muhajja*: "...the path to your Imam (a) is open for anyone whom Allah the Almighty considers deserving of the

grace of His Eminence and for whomsoever Allah completes the favor upon him.”⁶³⁶

Among the scholars who have clarified this meaning is Al-lamah Majlisi, Bahrul Uloom, Muhaqqiq Kazmi, Shaykh Tusi and other prominent scholars. Thus what we mentioned through the Barakah of the Imams (a) it is known that seeing the Imam (a) in wakefulness and sleep during the period of Ghaibat is possible and it is recommended to pray to the Almighty Allah for this as He is the One Who gives Taufeeq.

Chapter 66

FOLLOWING IMAM (a) IN MORAL BEHAVIOR AND DEEDS

It is our duty to follow Imam (a) in good deeds and moral behavior. We must consider Imam (a) as our ideal in this regard, because that is the actual meaning of partisanship and following. The perfection of faith lies in performing the deeds as he does, being with him in Qiyamat and residing near him in the Paradise. Hazrat Ali's (a) letter to Uthman bin Hunaif the Governor of Basra mentions: "Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge he takes light."⁶³⁷

In Raudatul Kafi, Imam Zainul Abideen (a) is reported to have said, "There is no superiority for Qurayshite or an Arab regarding his descent except his humility. There is no virtue, except for his piety there is no good deed other than intention and no worship act is possible without considering it correct. Beware! One to whom Allah is most angry is one who is an Imamite by faith and who does not follow (his Imam) in deeds."⁶³⁸

Explanation: It is mentioned in traditions that it is possible Allah may befriend a slave but He does not like his deeds and it is also possible that He does not like a slave but likes his actions. This is also accepted by reason because in the view of Allah love and hate depends on the legality or the illegality of that action according to Divine law. If the person has faith according to it, since he is a believer but he fails to act upon it, Allah will be angry with regard to his actions. After this introduction it becomes evident that the aim of Imam's (a) statement that the most hated person from the aspect of his deeds

is one who accepts the way and religion of Imam (a) from the aspect of belief only. That is he believes in his Imamat and Wilayat but opposes him by his actions and behavior. The consequence of this is that when a momin opposes his Imam by his deeds and behavior the opponents get an opportunity to ridicule, and this is a greater sin. When the believer treads in the footsteps of Imams (a) it is as if the honor of the Waliullah (Imam) has increased and people are more attracted towards him. In this way the aim of the institution of Imamat is achieved. As mentioned by Imam Sadiq (a), "Become an ornament for us, do not be a disgrace for us."⁶³⁹

And his statement that: "Call the people [to your religion] without using your tongue."⁶⁴⁰

In Usool Kafi through correct chains of narrators it is narrated from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: I don't consider anyone as a believer unless he follows us in all matters, pay attention that indeed, among our demands are piety and abstemiousness; so decorate yourself with it so that the Almighty Allah send mercy to you and through the abstemiousness you put your enemies in sorrow and grief so that the Almighty Allah gives you honor and keep you alive.⁶⁴¹

In Raudat Kafi, it is narrated from Imam Ja'far Sadiq (a) that he said: I and Abu Ja'far [Imam Baqir (a)] passed a group of Shias who were sitting between the Prophet's grave and his pulpit. I said to His Eminence, Abu Ja'far: They are your Shias and devotees, may I be sacrificed on you. He replied:

⁶³⁷ *Nahjul Balagha, Letters*

⁶³⁸ *Raudatul Kafi; Pg. 234, Tr. No. 312*

⁶³⁹ *Usool Kafi, Vol. 2, Pg. 77, Tr. no. 9*

⁶⁴⁰ *Usool Kafi, Vol. 2, Pg. 78, Tr. no. 13*

⁶⁴¹ *Usool Kafi, Vol. 2, Pg. 78, Tr. no. 13*

Where are they? I said: I saw them between the grave and the pulpit. He said: Take me to them. So we went to them and saluted them. Then the Imam said: By Allah, I love your fragrance and your souls, help us with abstemiousness and

struggle as whatever is with the Almighty Allah is not achieved except through abstemiousness and struggle. And since He makes the servant know his Imam he follows him. Indeed, by Allah, you all are on my religion, and the religion of my forefathers Ibrahim and Ismail, and since they were on this religion, so you help this religion through abstemiousness and struggle.⁶⁴²

Allamah Majlisi, in the explanation of this tradition says: The Imam has mentioned the names of Ibrahim and Ismail to show that all prophets are following him in religion. Or it could also be the fact that they were progenitors of the Holy Prophet (s) and his family which goes on to show that the Prophet and his family follow the right faith and the prophets follow them. Thus 'they' indicate Ibrahim and Ismail and the other past prophets (a). And these include his forefathers from the Prophet (s) and the Holy Imams (a).

I say: It is possible that the special mention of the names of Ibrahim and Ismail was from the aspect of the saying of the Almighty:

Then We revealed to you: Follow the faith of Ibrahim, the upright one.⁶⁴³

And the saying of Allah:

The faith of your father Ibrahim; He named you Muslims before.⁶⁴⁴

Also:

Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.⁶⁴⁵

And to show that the way that the Almighty Allah showed to them was the same way of the Shias even though their numbers be less and they may be less important in the view of people. This is the Shariat of Ibrahim and true monotheism.

That which proves this point is a traditional report that Thiqatul Islam Kulaini (r.a.) has mentioned in Rauda Kafi from His Eminence, Abu Ja'far Imam Baqir (a) that he said: No one from this Ummah followed the faith of Ibrahim (a) except us; no one from this Ummah was guided except through us and no one from this Ummah was misguided except for us (our opposition).⁶⁴⁶ This statement of His Eminence is an assurance to Shias and it is punctuated with oaths and other emphasizing points. For example he says: "They are following their religion." It denotes the blind faith of general Muslims and 'they' means their leaders of misguidance, may Allah curse them all, because it was a time of Taqayyah and occasion of Taqayyah. The Imam want to say in this tradition that the Shias

⁶⁴² *Raudatul Kafi, Vol. 8, Pg. 240, Tr. No. 328*

⁶⁴³ *Surah Nahl 16:123*

⁶⁴⁴ *Surah Hajj 22:78*

⁶⁴⁵ *Surah Anaam 6:161*

⁶⁴⁶ *Raudatul Kafi, Pg. 254, Tr. No. 359*

are not such that they would vie their opponents for wealth and pelf and that the most important thing in their life is religion as mentioned in the following:

Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly. A brief enjoyment! then their abode is hell, and evil is the resting-place. But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.⁶⁴⁷

There is a possibility that 'they' denotes the polytheists; that even though the blind hearted general Muslims are such; they are in fact polytheists because they have made their leaders and false deities as partners in the truth that was given to them by Allah; just as the polytheists make them share worship:

And serve Allah and do not associate any thing with Him.⁶⁴⁸

Without any doubt one who considers anyone a partner of the Wali of Allah, is a polytheist; because he has made him a partner in a divine affair. The replacement of 'polytheists' with 'opponents' is to the extent of Tawatur. In Ziarat Jamia we read: One who fights you is a polytheist. It is mentioned in Ghadeer sermon: O who associates anyone in the allegiance of Ali (a) is a polytheist.

In Miratul Anwar quoting from Maaniul Akhbar under a tradition of the Holy Prophet (s) it is mentioned: O people, one who considers Ali as the Imam, considers me as the Prophet and one who considers me as the Prophet considers the Almighty Allah as the Lord.⁶⁴⁹

There are numerous traditions on this matter. The point of conclusion is that the view of Imam (a) was to make the believers eager for Islam and monotheism, that the Almighty Allah has chosen for His servants and He has said:

Surely the (true) religion with Allah is Islam.⁶⁵⁰

And Allah, the Mighty and Sublime says:

And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.⁶⁵¹

And the same did Ibrahim enjoin on his sons and (so did) Yaqoob. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.⁶⁵²

In the same way, Imam (a) has emphasized that the opponents have taken partners for the Awliya of Allah and it is just as one takes a partner to Allah.

⁶⁴⁷ Surah Aale Imran 3:196-198

⁶⁴⁸ Surah Nisa 4:36

⁶⁴⁹ *Miraat al-Anwaar, Pg. 24*

⁶⁵⁰ *Surah Aale Imran 3:19*

⁶⁵¹ *Surah Aale Imran 3:85*

⁶⁵² *Surah Baqarah 2:132*

If the readers pay attention to this and they study the meanings of the Imam's words they would realize that what we have stated is right.

The word of 'and surely' in the verse: "And surely if he had been such" is for emphasis, like in the following:

And surely they had purposed to turn you away.⁶⁵³

He had well-nigh led us astray from our gods.⁶⁵⁴

And We did not make that which you would have to be the qiblah.⁶⁵⁵

And We found most of them to be certainly transgressors.⁶⁵⁶

Etc. And on the basis of what Allamah Majlisi has mentioned 'and surely' is a conjunction and this is also not against what we claim.

After this encouragement Imam (a) orders them to follow their Imam (a) and then says: "help this through abstemiousness and struggle". Because it is Imam's help from two aspects and their own help from two aspects. It is help of Allah from the aspect that the Imam is asking the people to help the religion of Allah. And the promotion of religion is that all people obey Allah. Thus a man is obedient to the Almighty Allah and at the same time, is away from His disobedience. The second aspect is that when a person is religious and pious others are also encouraged for this. And they know that it would be the truth of their Imam. Because it proves that the Imam has taught them this.⁶⁵⁷ Thus to obey the Imam will be construed as disobeying the enemies and opponents and in this way he

would help his Imam and fight the enemies as the Imam has mentioned in this tradition quoted previously.

Also, the fact that it is help and support of oneself is that struggle in obedience and piety causes one to remain steadfast on faith, just as one who is firm on sins is being degraded; Allah, the Mighty and Sublime says:

Then evil was the end of those who did evil, because they rejected the communications of Allah and used to mock them.⁶⁵⁸

Another reason is that: Struggle and effort in obedience and piety and refraining from sins will cause you to earn the Imam's proximity in Paradise and thus it is a help of believers to themselves just as the opponents will be such that they would deprive themselves of this and be far away from the Imams. Proving this matter is what Thiqatul Islam Kulaini has mentioned in Rauda Kafi from Muhammad bin Yahya from Ahmad from Hasan bin Ali from Hammad Lahham from Imam Ja'far Sadiq (a) that his father told him: My dear son, indeed if you act in contravention to my behavior,

⁶⁵³ *Surah Isra 17:73*

⁶⁵⁴ *Surah Furqan 25:42*

⁶⁵⁵ *Surah Baqarah 2:143*

⁶⁵⁶ *Surah Araaf 7:102*

⁶⁵⁷ *Usool Kafi, Vol. 2, Pg. 636, Tr. no. 5*

⁶⁵⁸ *Surah Rum 30:10*

you will also not be with me in my abode in Qiyamat tomorrow. Then he said: Allah, the Mighty and Sublime does not grant leadership of people who act in contravention to his followers, to be with them in Qiyamat; no by the Lord of the Kaaba.⁶⁵⁹

It would not be out of place to end our discussion on the narrators of this tradition and our motive in this should remain concealed that some prominent scholars have said in Miratul Uqool: This tradition is unknown. Thus with the help from the

Almighty Allah and support of the Prophet's progeny I can say: This tradition, in my opinion is from the correct traditions. And if you like to read the explanation of the matter and are inclined to reveal its truth you should open up the wing of training and your heart must be open to accept the truth. It is that Muhammad bin Yahya Attar is the same Muhammad bin Yahya the trustworthy one; and I will tell you a complete rule: that whenever Muhammad bin Yahya comes at the beginning of a chain in Kafi he is that same trustworthy man. As for Ahmad bin Muhammad who has come in this tradition he is Ahmad bin Muhammad bin Isa Ashari, a scholar of jurisprudence. Hasan bin Ali is, according to my research, Hasan bin Ali bin Faddal, he was a pious and reliable person, he had many excellences and his place is at the seventh pillar of Kufa Masjid. Although he spent a major part of his life as a Fatihya, he later returned to the right beliefs. As for Hammad Lajjam, he is Hammad bin Waqid Kufi Lajjam, he was a senior reliable Shia who well versed with the conditions of Imams. Thus what I have concluded so far is that he was a trustworthy narrator of traditions. There are some aspects for this:

First: The reliance of Qummi reporters on his traditional reports, specially Ahmad bin Muhammad bin Isa - as it is mentioned - in spite of his majesty and foresight, because Qummis usually keep away from weak narrators, rather it is said that it is from this aspect that Isa mentioned above exiled from Qom, Ahmad bin Muhammad bin Khalid Barqi.

Second: It is that Ibne Fuddal in spite of piety and religiosity, has narrated from him, and narration of traditions is only from reliable persons.

Third: Statement of the Imam Abu Muhammad Askari (a) in reply to the question regarding the books of Ibne Fuddal in which he said: "Accept what they have narrated and leave where they have explained their view."

Fourth: Traditional report of Ja'far bin Bashir Bajali, the trustworthy scholar about whom they said: He narrated the traditions faithfully.

Fifth: That which Shaykh Muhammad bin Yaqoob Kulaini (r.a.) has mentioned in Usool Kafi under the chapter of Taqayyah from Muhammad bin Yahya Attar from Ahmad bin Muhammad bin Isa from Hasan bin Ali bin Faddal from Hammad bin Waqid Lajjam that he said: I saw Imam Sadiq (a) on the way and turned my face away from him. Then after some day I visited him and said: That day I saw you but I turned my face away lest you had to face some difficulty on account of me. His Eminence said: May the Almighty Allah bless you; however yesterday a man from so and so place saw me and said: Peace be on you O Aba Abdillah, and he didn't do a nice thing.⁶⁶⁰

⁶⁵⁹ *Raudatul Kafi, Pg. 253, Tr. No. 358*

⁶⁶⁰ *Usool Kafi, Vol. 2, Pg. 218*

In this tradition there is proof that Hammad is from the Shi-as Imamiyah who resorted to Taqayyah to protect the Imam and the Imam prayed for him. Also, this proves his understanding and intelligence. Thus from this we can conclude that he was a trustworthy and truthful narrator and what Allamah Majlisi has said about him that he is unknown, is incorrect.

Chapter **67**

**RESTRAINING OUR TONGUE EXCEPT FOR
ALLAH'S REMEMBRANCE**

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Chapter 68

RESTRAINING OUR TONGUE EXCEPT FOR ALLAH'S REMEMBRANCE

Although this is a meritorious act in all times, it is specially emphasized for the period of Ghaibat.

Shaykh Sadooq has narrated through a correct chain of narrators that Abu Ja'far Baqir (a) said: "A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you hadn't been there I would have sent My chastisement upon them." Jabir asked: O son of Allah's messenger, what is the best thing that a believer can do at that time? He replied: Guard the tongue and stay at home.⁶⁶¹

Shaykh Sadooq (a.r.) has quoted Imam Sadiq (a) and he narrates through his purified forefathers from the Holy Prophet (s) that he said, "Those who recognize Allah and are humble to Him, they restrain their tongues and avoid unlawful foods, fast in the day and pray the whole night." The companions said, "O Messenger of Allah (s), may our parents be sacrificed on you, who are these Awliya of Allah (Friends of Allah)?" He (s) replied, "When the Awliya were silent, their silence was meditation. When they spoke, it was Allah's remembrance. When

they looked, it was a lesson and when they uttered something it was wisdom. When they walked it was a bounty. If Allah has not destined death for them their souls would have still been intact in their bodies for the desire of performing good deeds in anticipation of heavenly rewards and in the terror of divine chastisement.”⁶⁶²

Explanation: Mostly, silence in guarding the tongue from speaking in a situation when a person is susceptible to what he says, and keeping quiet is general from that. And speaking mostly is used when a person is addressed and dialogue is the general form of that.

It is mentioned in Al-Kafi that Imam Muhammad Baqir (a) says, “Our partisans are mute.”⁶⁶³ And in the same book through a reliable chain of narrators it is narrated from Imam Musa Kazim (a) that a person said to him: Give me some advice. He replied: Protect your tongue so that you may become beloved and don’t give other people control over your affairs as they will degrade them.⁶⁶⁴

In the same book through correct chain of narrators it is narrated from Imam Reza (a) that he said: Among the signs of Fiqh are forbearance, knowledge and silence; indeed it is one of the doors of wisdom; indeed silence brings love, indeed it guides to all good.⁶⁶⁵

⁶⁶¹ *Kamaluddin, Vol. 1, Pg. 330*

⁶⁶² *Amali, Pg. 330*

⁶⁶³ *Usool Kafi, Vol. 2, Pg. 113*

⁶⁶⁴ *Usool Kafi, Vol. 2, Pg. 113*

⁶⁶⁵ *Usool Kafi, Vol. 2, Pg. 113*

In a correct report it is narrated from Imam Sadiq (a) that he said: The Messenger of Allah (s) said to person who was present in his assembly: Shall I not guide you to that for which the Almighty Allah will send you to Paradise? He said: Yes, O Messenger of Allah (s). The Prophet said: Help others with what you have got. The man said: What if I myself need that which I want to give him? The Prophet said: Then help the

oppressed. He said: What should I do if I am unable to help one I want to? He replied: Then do something for the needy. He asked: What if I myself am in need of that? He replied: Keep your tongue silent except from that which is good; are you not pleased that this one quality can take you to Paradise?⁶⁶⁶

In Kafi it is narrated from Imam Sadiq (a) that he said: A man is always written as a good one as long as he keeps quiet; but the moment he speaks up, he is written either as a good one or a bad one.⁶⁶⁷

Shaykh Sadooq has also mentioned a similar tradition in Faqih from Amirul Momineen (a).⁶⁶⁸ These two traditions and the one we quoted previously and another which is mentioned in Majalis of Shaykh Sadooq prove that remaining quiet is a recommended act even though it may not consist of contemplation and Taqayyah etc. There are some traditions which prove this and we shall present them in the coming pages, Insha Allah.

Majlisi (r.a.) has contemplated on the last tradition and said in explanation of the Imam's words: "he would be written as a good man..." that: "Either it is due to his faith or due to his silence, because remaining quiet is a good deed as mentioned in this report." Then he said: "And I say: "The first possibility is more obvious though most people have not noted it, as the Imam has said: "When he speaks up, he is either written as a good person or as a bad one." Because according to the second possibility, the restriction goes away, as it is possible that he may speak a about lawful matter, that is neither good nor bad, but we give the bad one a generality, such that it includes all that is not good, and this is remote.

If there is doubt that: On the basis of what you choose, objection is laid against it at the time of stating it, he will get the reward of faith, thus he is good as well as bad. On the basis of this it is not correct to waver between good and bad.

In reply we say: It is possible that 'good' means one who does not commit a single bad deed as is apparent, then the

competition between the good and bad will be correct. In addition to this we deny the continuation of reward in spite of committing the sin, and absence [of continuation of reward] indicates what the Infallibles (a) have said: "An adulterer, as long as he is a believer, does not commit adultery." And the likes of this as some were mentioned before. This is one of the points derived from it and one of the points derived from the tradition that: "The sleep of a scholar is worship." That is while he sleeps also, he is in the position of worship, as a result of continuation of the deed and faith and that he keeps from that which invalidates it.⁶⁶⁹

⁶⁶⁶ *Usool Kafi, Vol. 2, Pg. 113*

⁶⁶⁷ *Usool Kafi, Vol. 2, Pg. 116*

⁶⁶⁸ *Man Laa Yahzarul Faqih, Vol. 4, Pg. 394, Tr. no. 5842*

⁶⁶⁹ *Miraat al-Uqool, Vol. 8, Pg. 225*

This discussion is having a number of aspects:

First: What they have considered obvious is not so. That the reward is not restricted to that which is not the proof of his faith, rather that which is clear is that which the readers is aware of and traditions have confessed to have understood from: "On the basis of the second possibility, the restriction goes away..." is a mistake. Because one who makes a legal statement has done bad to himself because he has wasted his capital of time and he has given it up in exchange of nothing. The time he spent in saying the lawful statements could have been used in remembering Allah or reciting Dua or reading the Quran. And as reward of those things he could have earned a lot of rewards, and here there is actually no metaphor. Because it is clear that everyone is either good or bad to himself. The foremost is one who wants the benefits for himself and second is one who removes the benefits from himself.

The bad people are of two types: The first are those who pull the punishment and distress towards themselves. And the second are those who just give up the benefits and each of them do bad to themselves, because a person who has wasted

his life without earning rewards of the hereafter has wasted his life. And no one can doubt it.

What we have mentioned is having a generality and restriction to the saying of the Almighty Allah:

I swear by the time. Most surely man is in loss. Except those who believe and do good.⁶⁷⁰

Since its apparent meaning is that everyone who spends his life in good deeds, has wasted his life as he has wasted his time, even though it may be little by little. So think upon what we have said and Insha Allah you will gain numerous benefits from it. How nicely the poet has said:

Time came to purchase my life continually. I said I will not sell it for the world and what is in it. But it began to purchase it little by little with nothing. May those hands perish that sell at a loss!

Second: It is that in reply to the doubt you have you say: “It is possible that the implication of good...” I don’t find any justification for this. And the apparent meaning of traditional report is that those who assume silence or speakers who are either good or bad from the aspect of their deeds, if they remain silent the same act will be counted as a good turn to themselves. And if they speak up a good thing, this act will also be considered a good turn to themselves. And if they utter a lawful statement they would be doing bad to themselves because they would be forgoing the reward of silence and if they speak up a haraam thing they would have done bad to themselves from two aspects: One for losing the reward of silence and another of becoming eligible for punishment of saying a haraam thing.

Third: It is that his statement: “In addition to this I consider continuation of reward of faith in spite of committing sins as prohibited,” is a clear mistake. Because it is not compatible with divine justice and also due to the proofs mentioned above,

faith consists of belief and its confession and the two are related.

⁶⁷⁰ *Surah Asr 103:1-2*

And as for deeds: They have no role in formation of faith although it is concerned with its perfection. Thus if it is supposed that the believer dies when he is committing fornication. He will not remain in Hellfire forever even though due to his deed; he will be punished till he gets intercession. And in the view of Shia Imamiyah, faith is that which makes one enter Paradise. And the requirement of this scholar is that such a person will remain in Hell forever. And I don't know how this statement was made by such a scholar! But sometimes even the best people make mistakes and the sharpest sword does not cut a thing. An Infallible is one that Allah has protected.

Fourth: His statement: "we deny the continuation of reward in spite of committing the sin, and absence [of continuation of reward] indicates what the Infallibles (a) have said: "An adulterer, as long as he is a believer does not commit adultery," is also improper and it is a claim without proof. The fact is that faith is having different grades as mentioned in many of the traditional reports and the perfect believer is one whose words testify to his deeds. And without any doubt, a sinner, when he is disobeying Allah, his action is opposed to his faith, and in this manner a defect enters his faith because the true faith is present in him. Because faith, as you know, is belief and confession and till the time that person has belief and confession, his reward of faith is also proved. What we have mentioned is supported by numerous traditional reports and many Duas narrated from the Holy Imams (a). For example in one of his Duas the Imam says: O Allah, if I disobey You in what You have ordered or what You have prohibited, but the fact is that I have obeyed you in the thing You like most, and it is faith in You, the faith with which you favored us and not that we favored You by having faith in You.

Fifth: It is his statement: "And this can be an explanation of this traditional report and one of the causes that is related:

(Sleep of the scholar is worship)...” is also an interpretation without proof, rather the first is that the saying of the Infallibles (a) (Sleep of the scholar is worship) etc can be left at their apparent meaning, and there is no need to interpret it, because the acquisition of knowledge that the Almighty Allah has called us to is having much benefit and some of them are: The Almighty Allah gives his sleep the reward of worship and the wisdom behind it is that the student puts himself to trouble in acquisition of the pleasure of the Almighty Allah and he gives up rest so that the people are guided. Thus the Almighty Allah rewards him, by making his sleep, which is rest and comfort for his body, as a worship act in exchange of having subjected his body to hardships. Thus every new sleep brings a new reward for the scholar as a recompense of subjecting his body to bear the hardships and discomfort of acquiring knowledge. It is like that which is mentioned as reward for visiting the grave of our master, His Eminence, Abi Abdullah al-Husain (a): The angel prays to Almighty Allah while the visitor to his grave sleeps and the reward is for him and after he is dead, he prays and this reward is also for him.

The conclusion of our discussion is: Remaining quiet - except to speak that which the Almighty Allah is pleased with or to speak that which is necessary for man to spend his life - is a recommended deed, even though we may discount that which may happen as a result of it. There are many traditions in Layali that prove this. For example the Holy Prophet (s) said to Allah: O my Lord, what is the foremost worship? The Almighty Allah replied: “Silence and fasting.” In another report it is mentioned: There are four things that except for a believer no one can obtain them. Silence, and it is the foremost worship act...and the Almighty Allah said: O Muhammad, there is no worship act more likeable to Me than silence and fasting. And his saying: Among the signs of Fiqh are forbearance, knowledge and silence; indeed it is one of the doors of wisdom; thus guard your tongue except from that which is good as it would take you to Paradise. And it was said to Prophet Isa (a): Tell me of that through which I can go to Paradise. He replied: Never say anything. And the Holy Prophet (s) said: Good manners, moderation and silence is one of twenty-six parts of

prophethood. And he said to Abu Zar: Shall I not tell of a deed that is heavy on the balance on Judgment Day and light on your tongue? He said: Why not, O Messenger of Allah (s)? The Holy Prophet (s) said: Silence and good manners; leaving off that which does not concern you. Prophet Isa (a) said: Worship is having ten parts; nine of which are in silence and one part is fleeing from the people. The Holy Prophet (s) said: The Almighty Allah conceals the defects of one who guards his tongue.

It is mentioned in traditional reports: There was a young man from the companions of the Messenger of Allah (s) who was killed battle of Uhad and it was found that he had tied up a stone to his stomach due to extreme hunger. Thus his mother present at his side removed dust from his face and said: My son, may you enjoy the Paradise. The Holy Prophet (s) said: How do you know that he has got Paradise; perhaps he had said something useless? And it is mentioned in Hadith Qudsi that: O son of Adam, if you have got hardness in the heart, deprivation in sustenance and sickness in the body, you should know that you have said something that does not concern you. It is narrated that Khwaja Rabi did not speak about worldly and useless matters for a period of twenty years, till our master, His Eminence, Husain bin Ali (a) was martyred; so the congregation said: Today, he would speak up; when they went to his place and informed him about the martyrdom of His Eminence, he said: May the Almighty Allah increase your and my reward on the killing of Husain (a) and he glanced at the sky, wept and said: O Allah, O creator of the heavens and earth, knower of the unseen and apparent, You do justice between Your servants in what they differed. After that he went to his place of worship, and did not say anything except truth till he passed away.

In Tohafful Uqool, among the advices of Imam Sadiq (a) to Abdullah bin Jundab it is mentioned: You must observe silence, whether you are ignorant or learned, you will be considered dignified; because silence is an ornament for the learned and a means of concealing the defects of an ignorant.

I say: How beautifully has a poet said:

Silence is an ornament and keeping quiet is a source of security. Thus when you speak up, do not be talkative. Not once have you regretted your silence. Whereas you have regretted speaking up many a times. In *Tohafful Uqool* it is related from Imam Sadiq (a) that he advised Abu Ja'far Muhammad bin No-man as follows: "Those who preceded you, used to keep silence; while you are learning how to speak. If one of them wanted to dedicate his efforts to worship, he would have to learn keeping silent ten years before that. If he learnt it adequately, he would go worshipping. Otherwise, he would say: No, I am not fit enough for it."⁶⁷¹

⁶⁷¹ *Tohaf al-Uqool, Pg. 228*

There are numerous traditions of the Holy Imams (a) and many wise sayings on this topic. The most comprehensive of this is the saying that Kulaini (r.a.) has quoted in *Usool Kafi* through his own chain of narrators from Imam Sadiq (a) that he said: Luqman said to this son: My dear son, if you think speech is silver, then silence is golden.⁶⁷²

I say: This tradition proves that keeping quiet to oneself is better than speaking up to oneself. That is if we look at the nature of silence from the aspect that applies to it and which is seen and nature of talking should be ignored from an aspect that applies to it is supposed; silence is the best, and its aspect is clear to its people, because the comfort of the body and heart lies in it. And it would be of lifespan from that which is not concerned with it. It has other benefits also which are clear for one who thinks upon them and on the basis of this it is a natural phenomenon and between this meaning and what is proved is inclination to speaking in special circumstances, and it being obligatory in other circumstances and there is no problem in it, just as sometimes silence is obligatory (Wajib) and sometimes it is unlawful (Haraam) and sometimes it may also be despicable (Makrooh). But to look at reports that speak of it being recommended does not make it lawful and contradiction

between the order of silence and speaking does not change nature.

It is surprising of Allamah Majlisi that after quoting that tradition in *Miratul Uqool* he says: "It proves that silence is better than speech; it seems as if it is so in most cases and if not, it is clear that speaking up is better than remaining quiet in many cases. Rather, it is obligatory to speak up while expressing the principles and practical laws of religion, enjoining good and forbidding evil; and silence is haraam. Also, it is recommended to speak giving advices and exhortations to believers and to make them inclined to religious knowledge etc. Thus those traditional reports are having specialization without this context or related to the circumstances of the people, because most of their speaking is with to that which is not beneficial to them. Or that those traditions have been content with lawful matters."⁶⁷³

I say: After you contemplate on what we have mentioned, you will realize that there is no need of this clarification. It must have become clear to you that where his doubts reach, in his statements - may Allah exalt his status - due to his many pre-occupations, he failed to think on this tradition as he should have done.

Explanation and justification: You know that originally keeping quiet is better than speaking up. It may be otherwise if there are enough justifications to the contrary, as must be clear to the scholars. Our stance can best be understood if you consider the following problem: Is it obligatory to remain quiet while listening to the Quran or not? I say: This problem has three aspects:

First: During the congregation prayer.

Second: When the congregation leader is reciting the sermon of Friday Prayer.

Third: Listening to Quran at other times.

⁶⁷² *Usool Kafi, Vol. 2, Pg. 114*

⁶⁷³ *Miraat al-Uqool, Vol. 8, Pg. 214*

Issue one: It is said: Those who are praying behind a congregation leader, who fulfills all conditions, are obliged to keep quiet and it is obligatory on them to listen to his Qiraat keeping quiet at the same time. Some consider it to be recommended and what has come in traditions is prohibition of reciting the Qiraat in that condition. And it is that to remain silent, so much so that we don't find proof that it is Wajib to recite glorifications and remembering Allah also, rather an opposite is found in traditional reports and the details of this have been fully researched.

Issue Two: It is said: It is obligatory for those who are present in a place where Friday Prayer is organized to keep quiet and listen to the sermon. According to another statement: It is obligatory on worshippers and accordingly yet another statement: on their sufficient numbers necessary for making Friday Prayer obligatory. According to another statement: It is obligatory to keep quiet and listen if one of the followers is able to hear the sermon. Some have considered it recommended and are opposed to those who have considered it Wajib. And some believe: It is Wajib to listen to both the sermons from the beginning to the end. Some say: As much as possible it is Wajib to remain silent and listen to the two sermons. And the statement that it is recommended and to take the path of precaution is clear and right. And the details of this is beyond the scope of this book.

Issue Three: That is since the matter whether it is obligatory or recommended to keep quiet when one can hear the Quran is something that our scholars have not solved and that is why we have discussed it here. Many of the Sunni jurists have categorically said that it is Wajib to keep quiet and listen to Quran. But Imamiyah scholars are more inclined to deny its obligation and advocate that it is recommended and some of them have reconciled them and it is the right attitude.

But Allamah Majlisi has opposed this and said in Kitabus Salat of Biharul Anwar after the mention of the verse:

And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.⁶⁷⁴

Generally this verse is thought to prove that it is obligatory to keep quiet and listen to the Qiraat of Quran in all circumstances, whether it be during prayers or otherwise, whether we consider it absolute or consider the commands of the Quran to be for making it obligatory. That which is generally accepted by all is that it is Wajib to keep quiet when the Imam is reciting and the recommendation is for other than it, along with the fact that the apparent meaning of most reliable traditions is that it is Wajib except for a report of Zurarah who has quoted from Imam Muhammad Baqir (a) that he said: And when you follow the Imam in congregation prayer, thus in the first two rakats don't say anything and remain quiet to listen to Qiraat. And in the remaining two rakats you recite the recitations as Allah, the Mighty and Sublime says to believers: "When Quran is being recited" that is in obligatory prayer behind the Imam of Jamaat so you remain quiet and listen to it, perhaps mercy may be done on you and the two later rakats are like the first two rakats.⁶⁷⁵

This tradition can be applied to the verse that is revealed about it and it will not be against its apparent import but they have gathered writings that it is not obligatory to listen to the Imam,

⁶⁷⁴ *Surah Araaf 7:204*

⁶⁷⁵ *Man Laa Yahzarul Faqih, Vol. 1, Pg. 392, Tr. no. 1161*

except for Qiraat. And it is possible that it may support that: to listen to every recitation till one can. And another that: In congregation, regarding people who cannot follow the Imam, they must recite themselves. As much as possible one should follow the path of precaution and remain quiet during Qiraat.⁶⁷⁶

This the end of discourse of Allamah Majlisi, may the Almighty Allah increase his ranks in Paradise. And you will know what objections are applicable to his statements according to our view.

Thus I say: There are many points that show that it is not obligatory. There are many principles that support this matter. On the other hand we have the command to listen to Qiraat as much as possible. And this is also supported by verses of Quran. Since this matter was frequently encountered it was necessary for the scholars to have written about it. And they have objected to those who speak while Quran is being recited. In the same way, they deny it to those who commit sinful acts and if it had been true they would have earned fame and reached the ears of all in all the lands.

A proof that it is recommended: Many sayings prove that it is recommended to keep quiet while the Quran is being recited, even in prayers when the Imam is reciting. And this has no contradiction with what some of our scholars say that it is haraam to recite when the Imam is reciting in congregation prayer. And that it is lawful or recommended to recite Tasbih at that time. Thus the objection to the writer of Tanqih al-Ijma does not go against his claim, because it would be for one that considers it unlawful. And we don't find anyone saying that reciting the Tasbih is unlawful. So think upon it. And this is sufficient proof that it is recommended. In addition to that, keeping quiet and lending the ear is paying respect to Quran and respect of Quran is in fact respect for the Almighty Allah.

Another proof is a tradition that the great scholar Noori has mentioned in Mustadrakul Wasail quoting from Al-Alaa of Muhammad bin Muslim from His Eminence, Abu Ja'far Imam Baqir (a) that he said: Remaining quiet and listening to [Qiraat of] Quran in Prayers etc is recommended.⁶⁷⁷

In Tafseer Imam Askari (a) it is mentioned in the excellence of Surah Fatiha that he said: In fact Surah Hamd is greater and heavier than all things treasured in the stores of the Arsh (divine Throne) and the Almighty has reserved this grace only for

me and not granted it to any of the earlier messengers, except His Eminence, Sulaiman (a) who was granted only Bismillaahir Rah'maanir Rah'eem from this Surah. This is mentioned in the Holy Quran in these words:

Surely an honorable letter has been delivered to me. Surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful.⁶⁷⁸

Thereafter he said: Whoever recites this Surah (Hamd), believes in love of Muhammad and his progeny and has faith in obeying the apparent and hidden of them, Almighty Allah will grant, in its recitation, one unit of heavenly reward (Hasanah) for each and every letter of it and Hasanah is

⁶⁷⁶ *Biharul Anwar, Vol. 88, Pg. 21*

⁶⁷⁷ *Mustadrakul Wasail, Vol. 1, Pg. 295, Chapter 21, Tr. no. 4*

⁶⁷⁸ *Surah Naml 27:29-30*

something better than all the treasures of this world. The hearer of this Surah will get one third of the said reward. Hence each of you must wish to obtain more and more good from it, which is just in front of you. You should consider it as worthy of making the most out of it lest time may pass away and you have to regret.⁶⁷⁹

I say: The Imam the words, 'obtain more and more good from it...' show that it is recommended to recite and listen to Surah Hamd; since if it had been obligatory, we would not have been urged to recite it so much, since an obligatory thing must be carried out in any case. And there is no difference between this and other Surahs.

In Kanzul Irfan of Fadil Miqdad after the verse:

And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.⁶⁸⁰

It is said: Imam Ja'far Sadiq (a) has said: It denotes that it is recommended to listen to it in prayer etc.

In Wafi and Burhan it is quoted from Tahdhib of Shaykh Tusi in a correct tradition from Muawiyah bin Wahab from His Eminence, Imam Ja'far Sadiq (a) that he said: I asked His Eminence: There is a person you don't like and he is leading a group in prayers which is recited aloud [what is the duty of the follower]? Imam (a) replied: When you hear him reciting the Quran you must listen to him. I said: That Imam of congregation considers me a polytheist! Imam said: If he disobeys Allah you obey Him. I asked again but the Imam did not permit. I said: I will pray at home and then attend prayer behind him also. Imam (a) said: Do it if you can. And he said: His Eminence, Ali (a) was leading the Morning Prayer when Ibne Kawwa, standing behind the Imam in prayers, recited the following verse:

And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.⁶⁸¹

So Amirul Momineen (a) in order to accord respect to Quran, remained quiet till Ibne Kawwa finished its recitation. Then His Eminence (a) continued. Again Ibne Kawwa repeated the same verse. Again Ali (a) remained quiet and after that continued his Qiraat in prayer. Once more, Ibne Kawwa recited the verse and Ali (a) remained quiet. And then he recited the following verse in reply to him:

Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.⁶⁸²

After that he completed the Surah and went into Ruku.⁶⁸³

⁶⁷⁹ Tafseer Imam Askari (a), Pg. 9

⁶⁸⁰ Surah Araaf 7:204

⁶⁸¹ Surah Zumar 39:65 ⁶⁸² Surah Rum 30:60

I say: Five orders can be derived from this correct narration.

First: That it is recommended to remain absolutely quiet when Quran is being recited, even though the listener be in prayer and even though the reciter may not be the prayer leader.

Second: It is that this much silence does not go against the continuity that is necessary in prayer.

Third: It is allowed to recite Quran while in prayers.

Fourth: It is allowed make other announcements and address others through Quran in prayers.

Fifth: That this much Qiraat does not hamper the Mawalaat of prayer is reliable. And what we mentioned is that it is recommended to keep quiet and listen to Qiraat of Quran in every circumstance and in every place whether it be in Friday sermon or congregation prayer or in the sermon for Eids.

As for what is said in tradition: "I asked again but the Imam did not permit and he continued to prohibit it," is regarding Wajib Qiraat in prayer. And this was done in this manner so that he may feel sad about it as will be clear to those who are conversant with traditions. In addition to this the prohibition to speak other things is not applicable to reciting Tasbih and Zikr because the special does not prove the common as will be clear to people of insight. And as for traditions that say that it is Wajib to keep quiet: or that which say that it is recommended; both the kinds can be reconciled like we reconcile the traditions that speak of obligatory nature of Friday bath. And to consider them on the basis of Taqayyah because to remain silent is from the religion of Sunnis and the right way is other than that. And as for traditions that we came across includes: That which Allamah Majlisi has quoted from a manuscript who has in turn quoted from Jamil from Zurarah that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a) regarding one who is reciting the Quran, that is it obligatory on one who hears him to remain quiet and listen to him? The Imam replied:

Yes, when the Quran is recited before you, it is obligatory on you to keep quiet and listen to it.⁶⁸⁴

Allamah Majlisi⁶⁸⁵ has also quoted from Tafseer Ayyashi from Zurarah that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) say: To remain quiet for Qiraat of Quran in prayer and otherwise, is obligatory. So when Quran is being recited in your presence it is obligatory on you to keep quiet and listen to it.⁶⁸⁶ Similar traditions are found in Wasail and Burhan.

In Majmaul Bayan it is narrated from Abdullah bin Yaqoob from His Eminence, Abu Abdullah Imam Sadiq (a) that the narrator said: I asked His Eminence (a): There is a person who is reciting the Quran, is it obligatory one who hears him to remain quiet and listen to it? His Eminence (a) said: Yes, whenever Quran is being recited in your presence, it is obligatory on you to keep quiet and listen to it.⁶⁸⁷

⁶⁸³ *Al-Wafi, Vol. 5, Pg. 1208; Al-Burhan, Vol. 3, Pg. 268; Tahdhibul Ahkam, Vol. 3, Pg. 35*

⁶⁸⁴ *Biharul Anwar, Vol. 92, Pg. 222, Tr. no. 7 & Vol. 88, Pg. 23*

⁶⁸⁵ *Biharul Anwar, Vol. 92, Pg. 221, Tr. 5*

⁶⁸⁶ *Tafseer Ayyashi, Vol. 2, Pg. 44, Tr. no. 132*

⁶⁸⁷ *Majma al-Bayan, Vol. 4, Pg. 515*

These were the traditions that prove its obligation that were based on Taqayyah and which stressed recommendation. It has become clear from what we mentioned that what Allamah Majlisi has mentioned could be objected to for a number of aspects:

Firstly: he says: "The apparent meaning of most traditional reports prove its obligatory nature." I say: Are these traditions so many? Even in Biharul Anwar he has not mentioned them all except which we have quoted.

Second: These traditions are opposed to what you know and this is the place to reconcile them as it is much preferable. And we have reconciled them by saying that traditions which say it

is obligatory were based on Taqayyah. And in addition to that we should give preference to traditions that speak of its recommended nature.

Third: That the verse we have mentioned, keeping aside the correct tradition, has also not proved absolute silence during Qiraat, as the meaning of 'Insaat' is not known from this verse.

Nishapuri in his Tafseer has narrated from Wahidi that he said: "Insaat in the view of Arabs is leaving off loud recitation; that is you can recite softly so that others don't hear." On the basis of this the proof will become brief, that is it will waver between absolute silence and reciting softly, and it is not proof that silence should be in this meaning only, although a word must be considered as per its clear meaning. Thus we cannot accept the claim that the word of 'Insaat' creates haste in the mind. And from here we can say that silence is prohibited to the follower of congregation prayer even in which the Qiraat is obligatory. Some traditional reports support that it is not obligatory.

It is mentioned in correct tradition of Abul Mughra that he said: I was in the company of His Eminence, Abu Abdullah Imam Sadiq (a) when Hafas Kalbi asked the Imam: When we are following a prayer leader who is reciting the Quran; should we supplicate and seek refuge from Satan? Imam (a) replied: Yes, supplicate.⁶⁸⁸

And it is that it is not correct to apply them to cases before the Imam begins recitation or when the followers cannot hear them, because it would be against the apparent meaning of this tradition.

For example: There is a correct narration from Zurarah that one of the two Imams [Imam Baqir or Sadiq] said: When you stand behind a congregation leader who, you can follow, you must observe Insaat and recite Tasbih to yourself.⁶⁸⁹ This proves that Insaat in the verse and correct tradition that Majlisi has quoted, means not reciting anything aloud. And if not it

is not ordered that before itself you recite the Tasbih, and it is that it can only be applied to Zikr and it is not applicable to anything else.

For example: There is a tradition of Abu Khadija Saalim bin Mukarram from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: When you lead some people in prayers you must recite the Quran in the first two rakats, and those following you must recite: Subhaanallaahi wal h'amdulillaahi wa laa ilaaha illallaahu allaahu akbar, in a standing position...⁶⁹⁰

⁶⁸⁸ *Man Laa Yahzarul Faqih, Vol. 1, Pg. 407, Tr. no. 1209*

⁶⁸⁹ *Usool Kafi, Vol. 3, Pg. 377, Tr. no. 3*

⁶⁹⁰ *Tahdhib, Vol. 3, Pg. 275, Tr. no. 120*

And traditional reports that prohibit Qiraat behind the congregation Imam, do not prove that one must be absolutely quiet even from Tasbih and Zikr. All this goes on to show that silence is not obligatory on worshippers during the Friday sermon, because the best tradition offered in its support is that the two sermons will be counted as two rakat prayers. And when their obligation is not proved in prayer it cannot be proved in the sermon also and also other objections that all cannot be discussed here.

Thus what we have concluded is that it is not obligatory to keep quiet to listen to Qiraat in all circumstances, except when leaving off silence will be an act of disrespect to Quran, and if one happens to do it such a person will be like an infidel, we seek refuge from Allah. By this I only mean speaking to oneself. From what we have stated, it becomes clear that the stance that traditions advocate that it is obligation, are objectionable. Because Insaat does not imply silence that is mentioned in the traditional report of Muawiyah bin Wahab that describes the action of Amirul Momineen (a).

Fourth: It is his statement that it can be allowed in case the congregation leaves off reciting the Quran is false because reciting the Quran is not restricted to prayer and there are many places where a person can hear Quran between the Masjid and

other houses. And another point is that in Shia faith, congregation for daily prayer is recommended and not obligatory. And it is that Qiraat is allowed softly in recommended prayer because it is tiresome to recite so much aloud and no one is convinced of its obligation. Thus what we have stated proves that it is recommended to be quiet when Quran is being recited. So please think upon this.

Rather it can be said: From this aspect silence is ordered so that one can hear the recitation. Thus hearing depends on keeping quiet, that is why we are told to be quiet. From this we can say that: If we suppose that the Insaat mentioned in the verse implies silence, its order will also be regarding its recommendation and in the same way is the order to listen to it as mentioned in the correct report of Zurarah in Man Laa Yahzarul Faqih and Allamah Majlisi has also quoted in his statements that His Eminence first prohibited Qiraat in the first two rakats in congregation and ordered Insaat. And the prohibition of Qiraat in the later two rakats also can be seen in that verse, and after that the Imam said that the later two rakats are also like the former.

This shows that the order for the first two and the later two rakats is same. And as we mentioned, Qiraat is allowed in the later two rakats, even though reciting Tasbih and Zikr is better. This shows that Qiraat in the first two rakats also is lawful, because it is stated that the first two rakats are like the later two rakats, and the prohibition in the first two rakats is from the aspect of despicability; on the basis of this, the matter will be compelled to be taken as Insaat for being recommended. That which supports this is a tradition that we have quoted from Kanzul Irfan. And from this it can be said: The traditional reports prohibiting Qiraat of the follower behind the congregation Imam should be taken as despicability as Muhaqqiq Hilli has accepted it and a group has agreed with his view. And it is possible that there may be doubt in this statement that the apparent import of other traditional reports is that it is unlawful and you cannot give up the apparent of so many traditions to justify your point. So please think upon it. And this much explanation is sufficient here .

Another problem: That which is related to the actual aim and the topic of angels that note down what people say and do. Do they write each word that we utter, even the lawful words? Or they note only the words who have some effects. That those that are unlawful, obligatory, despicable or recommended. And that they don't write the lawful (Mubah) words as there is not effect in Shariah for them. It is a controversial topic. Some have taken the first possibility and some have taken the second. And each of them have relied on a matter which will be too complex to explain here. What is reliable in the view of the author is that it is revealed from the Almighty Allah and the traditions that is mentioned in Tafseer Burhan quoting from the book of Husain bin Saeed through a correct chain of narrators from Imam Ja'far Sadiq (a) that he said: "Every person has two angels who note down what he says or utters."

After that they take him to the two angels that are above them, thus they confirm the good and bad deeds and delete the rest.⁶⁹¹ And so far I have not found any opposition to this tradition and Allah is the best guide.

⁶⁹¹ *Tafseer Al-Burhan, Vol. 4, Pg. 220; Surah Qaf 50:18, Tr. no. 6*

Chapter 69

PRAYER OF IMAM ZAMANA (a)

Numerous authentic books have quoted the correct tradition of Jamal al-Usboo where Sayyid Ibne Tawoos says: The Prayer for Imam Zamana (a) consists of two rakats and in each rakat one should recite the Surah al-Hamd till Iyyaaka Na'budo wa iyyaaka Nastae'en. Then repeat this sentence a hundred times and then complete the Surah. After al-Hamd recite Surah Ikhlaas (Qul Huwallaaho Ah'ad). On completing this prayer we should recite the following Dua:

O Allah! Calamities have become severe and our helplessness is clear and the curtains on it are raised, and the earth has become narrow inspite of its vastness (due to discontinuance of the bounties). We have complaint with the Heavens and You and only on You do we rely; on all severities and hardships. O Allah! Send blessings on Prophet Muhammad (s) and his progeny, whose obedience You have made obligatory on us, and hasten. O Allah the reappearance of the "upright one" (Al Qaim) and manifest his honor. O Muhammad O Ali, O Ali, O Muhammad answer me both of you as you both are sufficient for me. O Muhammad, O Ali, O Ali, O Muhammad help me as both of you one my true helpers. O Muhammad, O Ali, O Ali, O Muhammad you both protect me as you both are my protectors O my master, O the owner of the universe, O master of the time I have complaints, complaints complaints. Help me, Help me, Help me. Give me salvation, salvation, salvation.

I say: A similar Dua with some different wording is mentioned at the end of Part Seven narrating from His Eminence as.

For example: In Makarimul Akhlaq written by Hasan bin Fadl Tabarsi it is quoted from Abu Abdullah Husain bin Muhammad Bazoofari directly for, Najmus Thaqib which in turn has quoted from Kunooz an-Najah of Fadl bin Husain Tabarsi – father of the author of Makarimul Akhlaq – from Ahmad bin Darbi that he said: “It is said from Imam of the Time (aj) that: One who has a need from the Almighty Allah should rise after midnight of Friday eve, perform the bath; go to the place of his

⁶⁹² *Jamaal al-Usboo, Pg. 280-281*

prayer, and perform two rakats of prayer. In the first rakat recite Surah Hamd, and when he reaches ‘Iyyaka Na’budo wa iyyaka Nastae’en’ he should repeat it a hundred times. On the hundredth time he should complete the Surah Hamd. Then recite Surah Tauheed once. After that perform Ruku and Sujood and in each of them recite the zikr seventy times. Perform the second rakat also in the same manner. Recite the following Dua before the Namaz. And if you do it, the Almighty Allah will fulfill any of your needs whatever it may be, except that it be for cutting off relations. The Dua is follows:

O Allah, if I obey You, You are worth commendation, and if I offend You, You have proof against me. All ease and relief are from You. Glory be to He Who possesses the power but forgives. O Allah, even though I have offended You, but I have obeyed You in the thing You love most which is believing in You, I have not ascribed an offspring to You and I have not ascribed a partner to You. You have bestowed on me and I have not bestowed anything on You. O my God, verily I have offended You but not as a result of stubbornness, nor to depart from Your service and not denial of Your Divinity; but I have obeyed my desire and Satan has deviated me. You possess the proof against me. You will not be oppressing me if You punish me due to my sin, but if You forgive and have mercy on me, verily You are the Openhanded and Generous. O the Generous. O the Generous...

(recite till you are out of breath)

Then say:

O He that is secured from everything. O He from Whom everything is afraid and cautious of. I request You of Your security from everything and the fear of everything of You, to send blessings on Muhammad and on the family of Muhammad, and to grant security for me, my family, offspring and other privileges You have bestowed on me till I was not frightened by anyone and will not be cautious of anything forever. Verily You have the power over everything. Allah is sufficient for us as an excellent trustee. O He that sufficed Ibrahim against Nimrod. O He that sufficed Musa against Firon, I request You to bless Muhammad and the family of Muhammad and to suffice me from the evils of so and so, son of so and so.

In Makarimul Akhlaq it is said: It is narrated that if every believing man and woman recites this prayer, and supplicates sincerely with this supplication, doors of the sky will open in acceptance of it and it will be accepted immediately [or in the same night]. And it is from the mercy of the Almighty Allah on us and on the people.⁶⁹³

In Najmus Thaqib a similar tradition is quoted from Kunooz an-Najah.

The weak author, Muhammad Taqi Musawi Isfahani - may Allah forgive him - says: I had many important tasks that prevented me from this prayer but later through His blessings and bounties of the Imam of the Time (aj) He removed all such impediments.

For example: in Najmus Thaqib, this prayer is mentioned as the Prayer of the Imam of the Time (aj) and he has quoted it from Sayyid Fadlullah Rawandi. And after conclusion of prayer, one as to recite Salawat on Muhammad and progeny of Muhammad, a hundred times and then there is a special supplication for this occasion.

In Jannatul Mawa quoting from Tarikh Qom of Shaykh Fadil Hasan bin Muhammad Qummi from Monisul Hazeen Fee Marifte Haqq wal Yaqeen of Shaykh Abu Ja'far Muhammad bin Babawahy in the chapter of building of Masjid Jamakaran, a long tradition has been mentioned and then it is said: "Imam Mahdi (aj) has commanded this prayer in a special way that is: Recite two rakats prayer and each rakat recite Surah Fatiha and when you come 'Iyyaaka na'budu wa iyyaaka nastae'en', repeat it a hundred times. After that recite Surah Hamd till the end. In Ruku and Sujood recite the Tasbih seven times and when you finish the prayer recite tahleel (Laa ilaaha illallaahu), tasbih of Lady Fatima Zahra (a). When you finish that perform a Sajdah and recite a hundred times Salawat on the Holy Prophet (s). Then he said: (And these are Imam's words): Fa-man s'allaha fa kaannama s'alla fee baitil a'teeq; One who prays these two rakats prayer is like one who prayed in Holy Kaaba.⁶⁹⁴

The respected Muhaddith Noori has said regarding the Imam's statement: 'and when you finish the prayer recite tahleel' apparently means recite Laa ilaaha illallaahu wah'dahu wah'dahu.

I say: Precaution in worship and preparation of fulfillment of needs demands that we reconcile between the mentioned values, that after midnight of Friday, perform the Ghusl and perform this prayer, and after the prayer recite the Tahleel that the Messenger of Allah (s) has taught and said: This is my Dua and the Dua of the prophets is before me and then recite:

⁶⁹³ *Makarimul Akhlaq, Tabarsi, Pg. 339-340*

⁶⁹⁴ *Jannatul Maawa, Pg. 23, Incident no. 8*

There is no god but Allah, the One with no partner to Him. For Him is the kingdom and the praise. He enlivens and causes death. He causes death and He enlivens. And He is the living that never dies. In His control is all the good. And He is powerful over everything.

Then recite the Dua that the Holy Prophet (s) recited on the day of the conquest of Mecca:

There is no god but Allah, the One with no partner to him. He fulfilled the promise and helped His servant and destroyed the confederations through one. Then for Him is the Kingdom and the praise. He enlivens and causes death and He is powerful over everything.

Then recite the Tasbih of Fatima Zahra (a) that is recited after every obligatory prayer. Then recite the special Tasbih of His Eminence as mentioned after his prayer; it is as follows:

Glory be to the One having power, the lofty being. Glory be to the One with majesty and greatness. Glory be to the One with the original kingdom of dignity. Glory be to the One who is dressed in beauty and elegance. Glory be to the One who wears the dress of Noor and dignity. Glory be to the One who sees the spoor of ant on the black hard rock. Glory be to the One Who sees the route taken by birds in the air. Glory be to the One Who is only thus and except for Him none is like it.

Then recite Salawat a hundred times on the Holy Prophet (s) and his progeny. Then recite the Dua that is mentioned in Makarimul Akhlaq and after that recite the supplication narrated by Sayyid Ibne Tawoos; as when you act upon that which we have mentioned, your needs would be fulfilled, Insha Allah. And it is recommended to prolong the Qunoot in that Prayer and recite the words of 'Faraj' in it as our master, Amirul Momineen (a) has advised some righteous person in dream and these are the words of Dua:

There is no god, except Allah, the Forbearing and the Noble. There is no god, except Allah, the High and the Great. Glory be to Allah, the Lord of the seven skies and the seven earths and what is in them and what is between them and the Lord of the Great Arsh.

Note and Conclusion: Sayyid Ibne Tawoos, has mentioned a similar prayer in Prayers of fulfillment of needs on Friday eve

and he says: Prayers of fulfillment is two rakats on Friday eves and eves of Eid of Sacrifice. Recite Surah Fatiha till 'Iyyaaka na'budu wa iyyaaka nastae'en', and repeat this verse a hundred times and then complete the Hamd. Then recite Surah Qul huwallaahu Ahad a hundred times and in every rakat do the same. Then recite the Salaam and say seventy times: Laa h'awla wa laa quwwata illa billaahil a'liyil a'z'eem. And after that go into Sajdah and recite two hundred times: Yaa rabbi, Yaa rabbi...and ask whatever you need.

Chapter 70

WEEPING FOR IMAM HUSAIN (a)

It is an action by which we can fulfill the rights of Imam Zamana (a) and there is no doubt that fulfillment of the rights of Imam Zamana (a) is a medium of achieving the nearness of Allah.

Ja'far Ibne Muhammad Ibne Qooloolay (r.a.) narrates from Imam Sadiq (a) a lengthy tradition on the merits of weeping upon Imam Husain (a): "No eye or tear is more liked by Allah than the eye that weeps on him (Imam Husain a.s.). No one weeps for him except that he has recompensed Janabe Fatima Zahra (s.a.) and helped her in the mourning. He has presented a gift to the Messenger of Allah (s) and fulfilled my right. Everyone shall be raised in Qiyamat weeping except those who weep on my oppressed forefather, Imam Husain (a). Because their eyes will be shining. He would be given the good news and his joy will be apparent from his facial expression. All the creatures would be dreading their consequences except those who had wept on Imam Husain (a). They shall be in absolute security. All the people will gather on the plains of Mahshar but these people shall be standing under the shade of the Arsh (throne) conversing with Imam Husain (a).

They shall not be fearful of the rigorous strictness of the day of accounting. They would be told to enter Paradise but would not do so. They would prefer the company of Imam Husain (a) to Paradise. The Houries of Paradise would be sending messages to them that they are waiting for these people, however, they would be so enchanted by the conversation of Imam Husain (a) that would not pay heed to the Houries."⁶⁹⁵

The phrase “fulfilled my right” indicates that weeping for Imam Husain (a) is an act that fulfills the rights of Imam Zamana (a) and the other holy Imams (a). The reason for this is participation in their grief implies the fulfillment of mutual rights of believers. Because when a believer passes away there are some customs that the Shariah has ordered to be fulfilled. They are of two types: The first type is that we fulfill the rights of the dead and that consist of participating in the funeral, standing by the grave, seeking forgiveness for him, paying Sadaqah on his behalf, reciting prayers on his behalf, mentioning him nicely, etc. And the second type are with regard to his survivors, that is to present condolence to them, praying for them, sharing their grief, sending food etc. to them, and doing good to them; and without any doubt the rights of the Imam (a) regarding this are greater than all the people.

Thus, when the believer mourns for our master, Abi Abdullah (a) the right of the Imam that remains after His Eminence, he is in fact to some extent, fulfilling the rights of the Holy Imam (a) and seeking proximity through it although he can never fulfill the whole of it. This is mentioned in traditional reports recorded from the Holy Imams (a). However to fully explain this is beyond the scope of this book. In the end we will just mention the saying of Imam (a) which clarifies it: “And he would have fulfilled our right.” Thus it is our duty to think upon it.

⁶⁹⁵ *Kaamiluz Ziaraat, Pg. 26*

Chapter 71

VISITING THE TOMB OF IMAM HUSAIN (a)

It is an act of goodwill towards Imam Zamana (a) and other Purified Imams (a). By performing this we can please the pure heart of Imam (a). Imam (a) prays for the visitor of Imam Husain (a), day and night.

Ibne Qooloolay has quoted Imam Sadiq (a) in Kamiluz Ziraat: "One who visits the tomb of my (great grand) father (Imam Husain a.s.), has performed an act of goodwill towards the Messenger of Allah (s) and has respected our relationship. The back-biting of such a person is haraam and his flesh is haraam for hell-fire."⁶⁹⁶

In the same book, through the author's own chain of narrators it is narrated from Abdullah bin Sinan that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a): May I be sacrificed on you, your father said: One dirham spent in the way of Hajj is counted as a thousand. Then what will be the value if one undertakes a journey to visit your forefather, Husain (a)? He replied: O son of Sinan, each dirham will be considered as a thousand thousand - till ten thousand, and in the same proportion would his levels be increased and the pleasure of Allah will be better for him. And the Dua of Muhammad (s) will be there for him and the Dua of Amirul Momineen (a) and the Holy Imams (a) also.⁶⁹⁷

In the same book, it is narrated through the author's own chain of narrators that Imam Sadiq (a) said: "The deed loved most by Allah is the visitation (Ziarat) of the tomb of Imam Husain (a). The deed of a believer loved most by Allah is making

the Momineen happy and the condition loved most by Allah is that a person weeps in prostration.”⁶⁹⁸

Through the author’s own chain of narrators it is narrated from Muawiyah bin Wahab that he heard Imam Ja’far Sadiq (a) supplicating the Almighty Allah and beseeching Him: Send Your mercy for me, my brothers and visitors of the grave of my forefather, Husain (a). Those who spend from their funds put their bodies into trouble, for the sake of goodness to us, and in hope of reward and a good turn for us, and to please Your Prophet (s), and to follow our command, and making the enemies angry, so that through this they may obtain Your satisfaction. So [O Allah], reward them through Your satisfaction on our behalf, and keep them in Your safety, day and night, reward their families and children, who stay behind in the best way. And be their supporter, and keep them safe from the evil of every evildoer and every weak and strong creature, and the evil of Shaitan of men and jinns, and reward them with the best for forsaking their native place and make them return safely to their families, children and relatives. O Allah, indeed, our enemies flay them for undertaking a journey to visit our graves, but do not make this fault-finding to forgo turning to us. In such a way that they should oppose our opponents. Thus, have mercy on faces colored by the heat of the sun. And have mercy on cheeks that fall on the tomb of His Eminence, Abi Abdullah al-Husain (a), and have mercy on the eyes that weep for us, and have mercy on the hearts that are aggrieved for us, and have

⁶⁹⁶ *Kaamiluz Ziaraat, Pg. 127, Chapter 46*

⁶⁹⁷ *Kaamiluz Ziaraat, Pg. 128, Chapter 46*

⁶⁹⁸ *Kaamiluz Ziaraat, Pg. 146, Chapter 48*

mercy on the cry that is raised for us. O Allah, I have entrusted those bodies and souls to You till You bring them to the side of the Hauz on the day of the great thirst...⁶⁹⁹

It is a very lengthy tradition and we have quoted only that which is needed here. And this proves that it makes all the Imams (a) very pleased when we perform this action; it is

fulfillment of their command, a good turn to them and a way to show enmity to their enemies.

In the same book, through the author's own chain of narrators it is narrated from Muawiyah bin Wahab from Imam Ja'far Sadiq (a) that he said to Muawiyah: O Muawiyah, do not leave the Ziarat of the grave of Imam Husain (a) due to fear, because if one leaves it for fear, will be in such regret that he would wish his grave was next to his (Imam Husain's) grave. Do you not like that the Almighty Allah sees your person and shadow between those for whom the Messenger of Allah (s), Ali, Fatima and Imams (a) pray?⁷⁰⁰

Through the author's own chain of narrators it is narrated from Halabi in a lengthy tradition that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a): May I be sacrificed on you, what do you say about one who leaves the Ziarat of Imam Husain (a) when he could do it? He replied: He has done Aaq (broken off relations) to the Holy Prophet (s) and us and considered light the command to him in this regard. And the Almighty Allah will fulfill the needs of one who goes for this Ziarat, and the Almighty Allah makes him sufficient in all the worldly affairs that are important to him, He widens his sustenance, what he spends is returned to him, fifty years' sins are forgiven, when he returns, no sin will remain in his account but that it would be washed off, when he passes away, the angels descend and give him bath and open a door to Paradise. When he is raised in Qiyamat, he will be told: For every dirham you spent, there are a thousand for you, and the Almighty Allah has stored it for you.⁷⁰¹

In the tradition of Abdullah bin Hammad Basri it is narrated from Imam Ja'far Sadiq (a) in which the Imam has mentioned the excellence of the visitor to the grave of Imam Husain (a) till he said: "And as for that which will be with for him is that we shall be blessing him day and night..."

In the tradition of Safwan Jammaal from Imam Ja'far Sadiq (a) it is mentioned: If the visitor of Imam Husain (a) knew what joy he conveys to the Messenger of Allah (s), to Amirul

Momineen (a), to Fatima and Imams (a), to martyrs of us, Ahle Bayt, and what he gets through their prayers and how much reward he would get in the world and the hereafter and what reward is stored with Allah for him, he would wish that he is not seen at home for the rest of his life...⁷⁰²

⁶⁹⁹ *Kaamiluz Ziaraat, Pg. 116, Chapter 40*

⁷⁰⁰ *Kaamiluz Ziaraat, Pg. 126, Chapter 45*

⁷⁰¹ *Kaamiluz Ziaraat, Pg. 128, Chapter 46*

⁷⁰² *Kaamiluz Ziaraat, Pg. 297, Tr. no. 15*

Chapter 72

EXCESSIVELY CURSING THE UMAYYADS, OPENLY AND SECRETLY

If there is no occasion for Taqayyah, fear or personal or social constraint it is recommended to narrate the evil deeds of Bani Umayyah and curse them from the pulpits and in gatherings. It is one of those acts that make one eligible for Allah's proximity. Shaykh Sadooq writes in Khisaal that the Messenger of Allah (s) told Ali (a), "O Ali! Bani Umayyah will curse you and for each of their curse an angel will curse them a thousand times. After his reappearance Qaim (a). will curse them for forty years."⁷⁰³

I say: It means Imam (a) will command his followers to curse the Bani Umayyah from every pulpit and in every gathering throughout the world. The period so mentioned is in retaliation of the hate propaganda unleashed by Bani Umayyah to malign the name of Ali (a). It is the worldly punishment of the evil deeds of Bani Umayyah. And if it meant that His Eminence, himself alone curses the Bani Umayyah, it was not restricted to a time limit. It is not restricted to the period of reappearance of His Eminence, because he curses them all his life. We can conclude that this tradition proves the excellence of arranging for cursing Bani Umayyah and it is one of the ways of gaining proximity to the Imam of the Time (aj). Thus it is appropriate that a believer must arrange for this regularly, especially at the beginning of the day and night after obligatory prayers and also continue it at all times.

That which proves our point is a narration that Shaykh Tusi has mentioned through the author's own chain of narrators from, Imam Muhammad Baqir (a) that he said: When you

conclude the obligatory prayer, do not move till you have cursed Bani Umayyah.⁷⁰⁴

Among all the things that prove that cursing Bani Umayyah and other enemies of the Holy Imams (a) is a type of help to the Imams (a) through our tongue, it is mentioned in Tafseer Imam Askari (a) that: O son of Allah's Messenger! I am unable to help you physically, except that I am fed up with your enemies and curse them. This is only what I can do. So what about my fate? His Eminence said: I was told by my respected father that he had heard his father and he from his father that the Holy Prophet (s) said: Anyone who is unable to help us, Ahle Bayt, and he, sitting in loneliness, curses our enemies, Almighty Allah uplifts his voice and takes it to all the angels from underground to high heavens. Then all angels join him in cursing the one he is cursing. Then the angels praise the lover of Ahle Bayt and pray for him: O Allah! Pour Your mercy on this man as he did whatever he could in Your path. Had he been able to do more, he would have certainly done so. At that time, a voice comes from Almighty Allah: O angels, I have answered your prayer and sent mercy on his soul and admitted him in the group of My selected servants.

In addition to this, we should know that love and regard of the Imams (a) cannot be obtained except through cursing their enemies and except through being aloof from the enemies of Ahle Bayt (a). And without any doubt, the Bani Umayyah are their enemies and what all they have not done to the Imams (a) by way of enmity? How much they have tortured them and their friends? Thus curse of the Almighty Allah be on them till the heavens and the earth endure.

⁷⁰³ *Khisaal, Vol. 2, Pg. 579*

⁷⁰⁴ *Tahdhib, Vol. 2, Pg. 109, Tr. no. 179*

Note: It should be noted that there are some points that we mentioned and some we did not...for example the statement of Imam (a): "And curse all the Bani Umayyah." It shows that all Bani Umayyah are cursed without any exception, in spite of the fact that our scholars have mentioned among friends and

confidantes of the Imams (a) some persons whose genealogy goes back to Bani Umayyah and without any doubt, cursing the friends of the Holy Imams (a) is haraam. And the Almighty Allah has said:

And no bearer of burden shall bear the burden of another.⁷⁰⁵

Allah, the High and the Mighty has also said:

Every man is responsible for what he shall have wrought.⁷⁰⁶

We can sum up and say that what is meant is that all those who are as inimical to the Imams as Bani Umayyah even though they may belong to some other tribe, they are also included in it. Since those who are similar in essence are counted as one, even though they be different in genealogy. In the same way one who is having love and regard to Amirul Momineen (a) and the Imams (a), to whichever tribe he may belong, he will be counted as a doer of good. This can be proved from the saying of Almighty:

And Nuh cried out to his Lord and said: My Lord! surely my son is of my family, and Your promise is surely true, and You are the most just of the judges. He said: O Nuh! surely he is not of your family.⁷⁰⁷

There is a tradition of the Holy Prophet (s) that he said: Salman is from us, Ahle Bayt. And the saying of the Imams (a): Our Shias are from us and they shall return to us.

In Tafseer Burhan etc it is narrated from Umar bin Yazid Thaqafi that he said: His Eminence, Imam Sadiq (a) told me: O son of Yazid, you are, by Allah, from us. And I asked him: May I be sacrificed on you, from Aale Muhammad? He replied: Yes, by Allah, from them only. O Umar, have you not seen the following verse in the Book of Allah?

Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.⁷⁰⁸

And have you not read the following?

Then whoever follows me, he is surely of me, and whoever disobeys me, You surely are Forgiving, Merciful.⁷⁰⁹

There are numerous traditions in this meaning but what we have related so far would be sufficient for the people of insight

⁷⁰⁵ Surah Anaam 6:164

⁷⁰⁶ Surah Tur 52:21

⁷⁰⁷ Surah Hud 11:45-46

⁷⁰⁸ Tafseer Al-Burhan, Vol. 1/290 & Surah Aale Imran 3:68

⁷⁰⁹ Surah Ibrahim 15:36

Chapter 73

ACTIVE INVOLVEMENT IN THE FULFILLMENT OF RIGHTS OF BROTHERS-IN-FAITH

One of the actions that can earn the Imam's (a) pleasure is active involvement in fulfillment of mutual rights. Considering this duty unimportant tantamount to consider the right of Imam (a) insignificant because traditions state that the relationship of Momineen with Imam (a) is that of father and sons and since friendship and goodness to children is friendship and goodness to their parents. The same shall apply with regard to the rights of Momineen.

Also that ignoring this matter is same as considering the Imam unimportant.

Among the traditions that prove this matter is one narrated from Mualla Ibne Khunais that he asked Imam Sadiq (a) regarding the rights of believers. Imam (a) said, "The momin has seventy rights but I shall inform of only seven of them because I fear you would not be able to bear it and I love you much." The narrator said, "Insha Allah I shall be able to bear it." Imam (a) started, "Do not eat to satiation if your momin brother is hungry, do not dress up if he is unclothed, guide him in every matter, and prefer for him what you prefer for yourself. If you have a maidservant, send her to him so that she may do his household chores. Always remain busy in fulfilling the needs of the momin brother. If you do this, you have connected your Wilayat to our Wilayat and our Wilayat to the Wilayat of Allah."⁷¹⁰

In the same book, Mufaddal Ibne Umar narrates from Imam Sadiq (a) that he said, "Those of you who please a momin should not think that they have pleased that momin alone. By Allah! They have made us (Imams) happy, rather by Allah, they have made the Messenger of Allah (s) happy."⁷¹¹

In the same book, through the author's own chain of narrators it is narrated from His Eminence, Abul Hasan (a) that he said: Every believer brother that comes to a believer for help is a divine mercy; thus one who accepts him, is joined to our Wilayat which is joined to the Wilayat of God. But if he deprives him from fulfilling his need, even though he may be capable of it, the Almighty Allah will appoint in his grave a serpent of fire which will remain with him till Judgment Day and he would be forgiven or punished [as he is having other sins or not] and since the seeker of the need has not accepted his excuse, his position is worse.⁷¹²

In Biharul Anwar it is narrated from Imam Musa Kazim (a) in a tradition that he said: One who fulfills the need of one of our followers, it is as if he has done it for all of us. In Kamiluz Ziaraat it is narrated from Imam Reza (a) that he said: One who cannot visit us, should visit our righteous friends, reward for visiting us will be written for him.⁷¹³

⁷¹⁰ *Usool Kafi, Vol. 2, Pg. 174*

⁷¹¹ *Usool Kafi, Vol. 2, Pg. 189*

⁷¹² *Usool Kafi, Vol. 2, Pg. 196*

⁷¹³ *Kaamiluz Ziaraat, Pg. 319, Chapter 105*

A similar tradition is also narrated from Imam Musa Kazim (a) with the addition: And one who cannot do a good turn to us, should do it to a righteous friend of us, a reward for doing a good turn to us will be written for him.⁷¹⁴

I say: There are many traditions that are narrated on this topic. We have presented only a sampling of them to prove our point. But here we would also like to mention that which is narrated by Zaid Nursi⁷¹⁵ in his book, *Asl*, since it is having a lot of benefits and many important points. He says: I asked Imam

Ja'far Sadiq (a): I fear that we are not believers. His Eminence (a) said: Why it is so? I said: I don't see anyone among us for whom money is not as important as his brother-in-faith. And that in our view the value of money is more than that of the brotherhood that was established by Amirul Momineen (a). Imam (a) said: No, you are believers, but your faith will not reach to perfection till our Qaim does not arise. At that time, the Almighty Allah will gather your intellects and you shall be perfect believers. And if there are no perfect believers in the earth the Almighty Allah will take up to Him and you will not recognize another earth and will not recognize the heavens. Rather, by the One in Whose hand is my life, indeed, there are believers around the world, for whom the value of the world is not more than a wing of a mosquito. And if what is in the earth and what is over it, had been turned into red gold and made to stick to one of their necks and he removes it, he would not even know what it was that had been there on his neck and what has been thrown away since it was valueless for him. They are those whose life is hidden, and their native place has changed from one place to another. Their bellies have shrunk due to fasting. Their lips have dried up due to too much Tasbih. Their eyes have become weak due to weeping too much. Their faces have become yellow for lack of sleep. These are the signs that the Almighty Allah has mentioned about them in Taurat, Injil, Quran, Zaboor and the scriptures:

You will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat.⁷¹⁶

The paleness of their faces is due to keeping awake in the nights. They are good to their brothers-infaith in hardships and good times and the times of hardships they sacrifice their money for their needy brothers. The Almighty Allah has described them as follows:

And prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the

niggardliness of his soul, these it is that are the successful ones.⁷¹⁷

By Allah, they are ones who are successful and whenever you see a believer, you should respect him and when you see a person with opposite qualities you must keep away from him. When the night comes upon them, they consider the earth of Allah as their beds and dust as their covering. They put their cheeks on the dust so that their Lord be pleased with them and that He may release them from the fire of Hell. When morning comes on them, they mix with the people, but they are not identified among them. They keep away from the common path and consider water good and pure.

⁷¹⁴ *Kaamiluz Ziaraat, Pg. 319, Chapter 105, Tr. no. 2*

⁷¹⁵ *Zaid Nursi was a companion of Imam Musa Kazim (a) who lived in Iraq.*

⁷¹⁶ *Surah Fath 48:29 717 Surah Hashr 59:9*

Their bodies may be tired and in hardships but people get rest and comfort from them. Thus in the view of people they are the worst creatures but in the view of Allah they are the best. When they speak, they are not testified for, and if they express interest no one is prepared to allow them to marry in ones family. When they sit in a gathering, they are not recognized and if they are gone, no one goes out in search of them. Their hearts are full of the fear of Almighty. Their tongues are full of remembrance of Allah [or silent]. Their breasts are repositories of divine secrets. Thus if they find someone worthy, they speak to him a little and if they don't find any worthy man they keep their tongues locked and hide their keys. There is a fixed and hard tie on their mouths, more stable than the mountains. And nothing could be taken from them. They are treasure-holders of knowledge, mines of forbearance and wisdom and followers of prophets, the truthful ones, the martyrs and the righteous. They are so clever that when the hypocrites see them, they consider them dumb, blind and stupid while the fact is that there is no dumbness, blindness and stupidity among them. Indeed, they are most intelligent, eloquent, forbearing, wise, pious, chosen by Allah. Humility to the Almighty Allah

has made them quiet and due to the fear of the Almighty and to maintain the divine secrets they have kept their tongues closed.

How eager I am to be with them and to mingle with them, and how much their absence has made me sad, their company will remove my grief. Search for him and when you find him and take up their light, you will be guided, and you will be successful in the world and the hereafter. Among the people they are the most successful. Their ornament is concealing divine secrets, Namaz, Zakat, Hajj, fasting, equality and help of brothers-in-faith in times of prosperity and hardships. Thus this light is their ornament and pleasure. What fortunate people, they are heirs of Firdos Paradise and they will reside therein forever. And they will reside with the folks of Paradise in Firdos which is garden of Paradise. They are the ones for whom Hell will try but they would be happy and content in Paradise. And that is what the people of Hell will say:

What is the matter with us that we do not see men whom we used to count among the vicious?⁷¹⁸

In their view, they were evil. Thus the Almighty Allah will raise their stations till they see them and this will cause the people of Hell to despair and they will say: Alas, if we could return and be like them, as indeed they were the righteous and we were evil. And this despair will remain with the folks of Hell forever.

And in Biharul Anwar quoting from Amali of Shaykh Sadooq through the author's own chain of narrators it is narrated from Jabir Jofi that he said: We were a group of people who came to Imam Muhammad Baqir (a) and after that we performed the rituals of Hajj and other worship acts. Then we bid farewell to him, and said: O son of Allah's Messenger, give us advice. His Eminence (a) said: Your strong ones should help the weak and the wealthy of you must help the poor. And one who intends good for his religious brother, it is as if he has wished good for himself. You must keep our secrets and don't expose them to the people. And think well on our matter and take care of what

is related to you, and accept what you find compatible with Quran and reject what does not tally with Quran. And when the matter becomes doubtful for you, you must leave it to us so that we may

⁷¹⁸ *Surah Saad 38:62*

explain it to you as it has been explained to us. Thus if you are like I have advised and you don't leave it, and if one you dies before the advent of our Qaim (aj) you will get the reward of a martyr. And if you live till that time fight on the side of Our Qaim and get martyred, you will get the reward of two martyrs. And if you kill one of our enemies in the presence of the Qaim you will be eligible for the reward of twenty martyrs.⁷¹⁹

⁷¹⁹ *Amali, Pg. 145*

Chapter 74

AWAITING FOR THE REAPPEARANCE (ZUHOOR) AND MAKING PREPARATIONS FOR IT

We should be eager for the Imam's Zuhoor so that we get a chance to serve him. There are two points in this regard (1) Virtue of obtaining weapons (2) Arranging for troops etc.

Issue no. 1: Regarding the obtaining of arms and weapons, Imam Sadiq (a) says in a tradition, "If one of you prepares for the Zuhoor of Hazrat Qaim (a) even with a weapon as little as an arrow, when Allah sees the intention, I am sure, He would prolong your life."⁷²⁰

I say: The above tradition indicates that Allah shall prolong the life of such a person, whether he may live long enough to be physically present during the Imam's Zuhoor or not.

Shaykh Kulaini (r.a.) in Rauda Kafi through the author's own chain of narrators narrates from Abu Abdullah Jofi that he said: His Eminence, Abu Ja'far Imam Baqir (a) asked me: What is the duration of Marabata in your view, in the last period of time? I said: Forty days. He said: But, Marabata for us is a Marabata forever; and one who puts at disposal in our path, one horse, he will get a reward two times of that. And one who proved a weapon for us would be rewarded equal in weight to it till the time it is with him. He would be rewarded once, twice, thrice and four times. Do not make haste in it [if you see that one Imam after another is being subdued, do not despair]. Indeed, our example is like that of the prophet of Bani Israel whom the Almighty Allah revealed to call his people to Jihad and said that He would help them. So they all came together from wherever

they were. But when they were faced with the weapons of the enemies they took flight. Again the Almighty Allah revealed to the prophet to call his people to Jihad and He assured him of His help. So they came again and when they once more faced the swords and spears they fell into doubts, gave fright and fled from there. Again the third time, the Almighty Allah asked the prophet to call the people to Jihad and said that He would help him. This time the people said: You promised us help but we were defeated. So the Almighty Allah revealed: If you don't fight you would become eligible for the punishment of fire. The prophet said: Jihad with the infidels is better than punishment of fire. So the prophet called his people for Jihad. Three hundred and thirteen persons, equal to the fighters of Battle of Badr heeded his call and they hardly removed their weapons to fight that Allah, the Mighty and Sublime granted them victory.⁷²¹

Majlisi (r.a.) says in explanation of the Imam's statement: "Marabata for us is a Marabata forever" that it is Wajib on the Shias to dedicate themselves to the obedience of the Imam and await for the reappearance and prepare to help him. And the Imam's statement that he would be rewarded twice that means he will be given the reward of one who spends two times that in its weight in gold or silver. And there is possibility that it is an appropriate simile; that is he will get two times the weight of that horse.

Issue no. 2: The second point indicating the virtue of military preparation can be illustrated from the following verse of Holy Quran:

⁷²⁰ *Ghaibat Nomani, Pg. 173*

⁷²¹ *Raudatul Kafi; Pg. 381, Tr. No. 576*

O you who believe! Be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.⁷²²

The Arabic word for "remain steadfast" is "Raabetoo" Raabetoo is derived from R-B-T. It means to bind, tie up and make

fast etc. The fuqaha (jurisprudents) have mentioned in the Book of Jihad that staying in a populated center, where there is a risk of the resurgence of infidels and danger to Islam, is Marabata. Marabata is at least for three days or more with a maximum limit of forty days. If it exceeds 40 days, the rewards equals that of the warriors (Mujahideen). There is also no difference in its permissibility whether the Imam is present or in Ghaibat.⁷²³ The Messenger of Allah (s) says, "One night spent in Marabata is better than a month of fasting during the days and praying during the nights. If that person dies, that action of his shall continue and so will his sustenance. He shall be safe from the interrogating angels of the grave."

Another tradition on this subject says, "The scroll of deeds of all those who die is rolled up and sealed. Except for those who perform Marabata in the way of Allah. His deeds shall continue to multiply till Qiyamat and while in his grave, he shall be secure from the interrogating angels."

In the third tradition of the Holy Prophet (s) it is mentioned: There are two pairs of eyes whom the hellfire will not reach; the eyes that weep in fear of Allah and the eyes that remain awake guarding in the path of Allah.

Explanation: It is that the Holy Prophet (s) said: "His sustenance will continue" perhaps it denotes the Purgatory (Barzakh) according to context of some reports and exegesis of some verses as is clear to the learned.

Two points: Here it would be appropriate to mention two points:

1. The Marabata referred to here is that which is performed on behalf of the departed souls. Just as other good deeds are performed on behalf of the dead.

2. Secondly, Marabata is Mustahab (recommended) when there is no actual risk of attack from the enemy infidels. Because if there is actual need it would be Wajib-e-Kifai (One of

us is duty bound to fulfill it). But if we go into more details here, we would be straying from the main topic.

Second meaning: It is that the believer does Marabata for the Imam of the Time (aj) and makes himself attached to the relationship of his Wilayat, and follows and supports him. Such a type of Marabata is obligatory on all. And there is no proxy in it. It is one of the pillars of faith. And the Almighty Allah will not accept any deed without it.

Supporting this is all that we have mentioned in the discussion of obligatoriness of awaiting. Ali bin Ibrahim Qummi has through correct chain of narrators reported from Imam Ja'far Sadiq (a) that he

⁷²² *Surah Aale Imran 3:200*

⁷²³ *Jawahirul Kalaam, Vol. 21, Pg. 40*

said: Be patient on calamities, co-operate with each other in being patient on obligatory duties and be connected to each other through belief in us.⁷²⁴

In Tafseer Burhan, it is mentioned from Imam Muhammad Baqir (a) that he said regarding the verse:

O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

Be patient on fulfillment of obligatory duties; and be steadfast against your enemies and do Marabata for the awaited Imam.⁷²⁵

In the same book, through correct chain of narrators it is mentioned that Imam Ja'far Sadiq (a) said: Be patient on obligatory duties; advise each other to be patient in calamities and do Marabata with the belief of the Imams.⁷²⁶

It is narrated from Imam Musa Kazim (a) that he said: Be patient on calamities, and co-operate with each other in doing

Taqayyah and do Marabata for one you follow; and fear Allah, perhaps you may succeed.⁷²⁷

It is narrated from Yaqoob Sarraj from Imam Ja'far Sadiq (a) in the meaning of this verse that he said: Be patient in the trouble that you have to face because of us. I (the narrator) asked: What does 'Saabiroo' mean? He replied: Co-operate with each other on your enemies with your Wali. I (the narrator) asked: What does 'Rabitoo' means? He replied: Remaining steadfast on your Imam and fear Allah perhaps you will be successful. I (the narrator) asked: Is it the interpretation of this verse: He replied: Yes.⁷²⁸ In another tradition it is mentioned that he said: Do Marabata with your Imams in what they have made compulsory on you.

I say: From this aspect Marabata is a principle of faith. On the basis of this there is no need to bring proofs for it. In addition to this the proof of traditional reports and verses of Quran is as clear as the day.

Third meaning: It is that we should keep a horse etc ready so that we can go and fight the enemies of the Imam with it. Marabata is recommended with emphasis in this way; and its excellence in addition to that which is mentioned in Rauda Kafi is that which is mentioned in Furu Kafi through the author's own chain of narrators from Ibne Taifoor that he said: His Eminence, Abul Hasan (a) said to me: Which is the beast that you ride? I said: On a donkey. His Eminence (a) said: How much have you purchased it for? I said: Thirteen dinars. His Eminence said: This is wasteful expenditure (Israaf) that you purchase a donkey in thirteen dinars and leave a Tartary horse? I said: My chief, indeed the cost of a Tartary horse is more than that of a donkey. He said: Indeed, one who can pay for a donkey can also pay for a horse, do you not know that one who keeps a horse and awaits for

⁷²⁴ *Tafseer Al-Burhan, Vol. 1, Pg. 334, Tr. no. 6*

⁷²⁵ *Tafseer Al-Burhan, Vol. 1, Pg. 334, Tr. no. 4, Surah Aale Imran 3:200*

⁷²⁶ *Tafseer Al-Burhan, Vol. 1, Pg. 334, Tr. no. 2*

⁷²⁷ *Tafseer Al-Burhan, Vol. 1, Pg. 334, Tr. no. 3*

⁷²⁸ *Tafseer Al-Burhan, Vol. 1, Pg. 335, Tr. no. 12*

our matter, makes the enemies angry. And the Almighty Allah gives widening in sustenance to one that is related to us, and He expands his breast and fulfills his hopes and is a helper in his needs.⁷²⁹

In Burhan etc. quoting from Tafseer Ayyashi through the author's own chain of narrators it is narrated from Imam Sadiq (a) in the interpretation of the verse of Marabata that: Have patience. And he said: From sins, and advise each other patience in fulfilling the obligations and adopt patience. The Almighty Allah says: Enjoin good and forbid evil. Then he said: Which evil is worse than that this Ummah should oppress and kill us? And do Marabata: [The Almighty Allah] says: Do Marabata in the path of Allah. And we are the path between God and His creatures. And we are the links. Pay attention one who fights in our defense; he has indeed fought Jihad on behalf of the Holy Prophet (s) and what has come from the Almighty Allah.⁷³⁰

In the same book it is narrated from His Eminence, Abu Ja'far Imam Baqir (a) regarding this verse that he said: It was revealed with regard to us and the Rabat that we are ordered in it has not yet come about and it would be there in our progeny.⁷³¹

Explanation: This Marabat means same as is revealed to us through his statements in the same awaited Imam (aj) and the aspect of naming His Eminence thus is clear

Note: The actual aim here was to mention the second and third type of Marabata. The first type is also explained for additional benefits. This date in 1340 A.H. I am going for Ziarat to the tombs of the Holy Imams (a) in Iraq and pray to Allah to give me Taufeeq in my aim; and after I return from the journey, I may be able to conclude this book.

According to his son, the author returned from Ziarat but passed away within a month of it.

⁷²⁹ *Furu Kafi, Vol. 6, Pg. 535, Tr. no. 1*

⁷³⁰ *Tafseer Al-Burhan, Vol. 1, Pg. 335, Tr. no. 10*

⁷³¹ *Tafseer Al-Burhan, Vol. 1, Pg. 335, Tr. no. 13*

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IN THE AGE OF INFORMATION
IGNORANCE IS A CHOICE

*"Wisdom is the lost property of the Believer,
let him claim it wherever he finds it"*

Imam Ali (as)