

[Home](#) > [Mikyal al-Makarim Fi Fawa'id al-Du'a Li'l Qai'm vol. 2](#) > [Part 8: Duties of people towards the Imam \(aj\)](#) > [22: We Must Be Submissive As Well As Impatient](#) > Section Two: Types of hastes that are denounced, that lead to corruption, apostasy and infidelity

22: We Must Be Submissive As Well As Impatient

This topic can be discussed in two parts:

[Section One: 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 (as) 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 (as) 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."[1](#)
2. It is narrated by Ibrahim bin Muhzam from his father that he said: In the presence of Imam Abu Abdillah (as) were mentioned rulers of so and so clan and His Eminence (aj) 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.[2](#)
3. It is narrated from Mansoor that he said: His Eminence, Abu Abdillah Imam Sadiq (as) 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.[3](#)
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 (as) 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.[4](#)

5. In another tradition it is narrated from Abu Ja'far Imam Baqir (as) that he said: Indeed, the hearts of the people collapse from these traditions of yours (belief in the occultation of Imam Qaim (aj)), 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.[5](#)

6. In Wafi, it is narrated from Kafi through the author's own chain of narrators from Abul Marhaf from Imam Muhammad Baqir (as) 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.[6](#) 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 (as) 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...[7](#)

8. Abdul Rahman Ibne Kathir is quoted in Al-Kafi that he was present in the assembly of Imam Sadiq (as) 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 (as) 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 (as) that he said: The hasteners will perish and those nearest to Allah will be saved. After distress there will be a wonderful deliverance.[8](#)

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 (as): 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).[9](#)

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

أتى أمر الله فلا تستعجلوه

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:

كما أخرجك ربك من بيتك بالحق

Even as your Lord caused you to go forth from your house with the truth... [10](#)

In Tafseer Burhan¹¹ 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), by Shaykh Abu Ja'far Muhammad bin Jurair Tabari through his own of narrators from Aban from His Eminence, Imam Sadiq (as) that he said:

أتى أمر الله فلا تستعجلوه

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

Imam Sadiq (as) said: At that moment His Eminence, Qaim (aj) will appear and perform two rakats prayer at the Place of Ibrahim (as); 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 (as) that he said: "The first to pledge allegiance to Qaim (aj) is Jibraeel 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:

أتى أمر الله فلا تستعجلوه

Allah's commandment has come, therefore do not desire to hasten it... [12](#)

I say: These two traditions prove that the implication of 'Allah's commandment' is reappearance of His Eminence Qaim (aj) and that Jibraeel 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 (as) that he was asked regarding the verse:

أَتَى أَمْرَ اللَّهِ فَلَا تَسْتَعْجِلُوهُ

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 (as) said: If the Almighty Allah says a thing has to occur it is as if it has already occurred. [13](#)

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 (as) that he said regarding the verse:

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۚ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۚ أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ .

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. (Qur'an, Surah Shura 42: 17-18)

The 'hour' denotes reappearance of His Eminence, Qaim (aj). 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 (as) 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 (as) 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 (as) became silent. The narrator asked: 'O son of Allah's Messenger, who will be the Imam after Hasan?' Imam (as) 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." [14](#)

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

وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ

...and the possessors of relationship have the better claim in the ordinance of Allah... (Qur'an, Surah Anfal 8:75)

And:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ

And he made it a word to continue in his posterity. (Qur'an, Surah Zukhruf 43:28)

were revealed about us. And the Imamate will remain in the progeny of Husain bin Ali (as) 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 correct recognition, and in their hearts there is no discomfort from our decisions and those that submit to us, Ahle Bayt (as)." [15](#)

19. And from the same chain of narrators he said: Ali bin Husain (as) 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." [16](#)

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 (as) 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:

إِنَّمَا أَنْتَ مُنذِرٌ ۚ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner and (there is) a guide for every people. (Qur'an, Surah Raad 13:7)

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 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. [17](#)

Section Two: 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 (as). 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 (as) have clearly informed the people of the signs that would precede the reappearance of Imam Mahdi (aj). 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 (as) or one who claims to be Imam Mahdi (aj); 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 (as) 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 (as) 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. [18](#)

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, is the follower of Satan, whom when Allah commanded to prostrate before Adam and said:

قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

Shall I make obeisance to him whom You have created of dust? (Qur'an, Surah Isra 17:61)

In a Surah the Almighty Allah has said:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

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. (Qur'an, Surah Ahzab 33:36)

Shaykh Kulaini through a correct chain of narrators narrated from His Eminence, Abi Abdillah Imam Sadiq (as) 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 (aj) recited the following verse:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

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 submission. (Qur'an, Surah Nisa 4:65)

Then Imam Sadiq (as) said: Submission is obligatory for you. [19](#)

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 (as) that have commanded us to await for the 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 (as) 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 *Tohaf ul Uqool*, Imam Sadiq (as) 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...[20](#)

Type Eight: It may happen that haste may lead to rejection of traditional reports with regard to the victory and reappearance of our master (as). 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 (as) 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 (as) 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 (as): 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 (as) 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 (as) 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 (as) 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 Qur'an, 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:

فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۗ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

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... (Qur'an, Surah Aale Imran 3:7)

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 (as).

Or they have doubted the veracity of the narrators of traditional reports even though the Holy Imams (as) have ordered us to trust them. In the blessed epistle of the Holy Imam (as) 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 [21](#)...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:

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on. (Qur'an, Surah Baqarah 2: 15)

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

وَيَصْنَعُ الْفُلْكَ وَكَلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ ۗ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ .

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ

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). 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. (Qur'an, Surah Hud 11:38-39)

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.[22](#)

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 (as), 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 (as) 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 reappearance 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 (as). 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 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 (as) 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 (as): "O One Who does not change the mediums of His wisdom."[23](#)
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 (as) 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 (as) 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.

- [1.](#) Usool Kafi, Vol. 1, Pg. 368–369
- [2.](#) Usool Kafi, Vol. 1, Pg. 368–369
- [3.](#) Usool Kafi, Vol. 1, Pg. 370
- [4.](#) Usool Kafi, Vol. 1, Pg. 370
- [5.](#) Usool Kafi, Vol. 1, Pg. 370
- [6.](#) Al-Wafi, Vol. 1, Pg. 103; Raudatul Kafi; Pg. 273
- [7.](#) Ghaibat Nomani, Pg. 103
- [8.](#) Al-Ghaibah, Pg. 104
- [9.](#) Al-Ghaibah, Pg. 111
- [10.](#) Al-Ghaibah, Pg. 104
- [11.](#) Tafseer Al-Burhan, Vol. 2, Pg. 359, Tr. No. 1
- [12.](#) Kamaluddin, Vol. 2, Pg. 671, Tr. No. 18
- [13.](#) Tafseer Al-Burhan, Vol. 2, Pg. 360, Tr. No. 6
- [14.](#) Kamaluddin, Vol. 2, Pg. 360, Tr. No. 3
- [15.](#) Kamaluddin, Vol. 2, Pg. 323, Chapter 31, Tr. No. 8
- [16.](#) Kamaluddin, Vol. 2, Pg. 324, Chapter 31, Tr. No. 9
- [17.](#) Kifayatul Athar, Pg. 309
- [18.](#) Ghaibat Nomani, Pg. 102
- [19.](#) Usool Kafi, Vol. 2, Pg. 398
- [20.](#) Tohaf al-Uqool, Pg. 244
- [21.](#) Wasailush Shia, Vol. 18, Pg. 108, Tr. No. 40
- [22.](#) Kamaluddin, Vol. 2, Pg. 512
- [23.](#) Sahifa Sajjadiya, Supplication no. 13

Source URL:

<https://www.al-islam.org/mikyal-al-makarim-fi-fawaid-al-dua-lil-qaim-vol-2-sayyid-muhammad-taqi-musawi-isfahani/22-we-must-be#comment-0>