

48. The Noble Benefits

Here we shall study the noble benefit that consists of two valuable benefits:

One: It is that praying for an early reappearance of our master, the Master of the Time (aj) is implied from the difficult to understand traditions of the Purified Imams (as).

Two: It will become the cause of accepting all the difficult traditions and to bear their secrets that are unpalatable and hard to accept. And this is the best occasion to mention some points related to the topic of our discussion. For the sake of explanation it is necessary to mention some benefits:

First Benefit

Some of the traditional reports about whom it is said: The tradition of the Imams are difficult to understand.

In *Usool Kafi* through his own chain of narrators it is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

The Messenger of Allah (S) said: "The traditions of Aale Muhammad are difficult, and except for the proximate angels, messenger prophets or the man whose heart Allah has tested for faith none can have faith upon them. So whatever may reach you from the traditions of Aale Muhammad (S) and your heart becomes soft by it and you recognize it, you must accept it. And that about which you are doubtful and unfamiliar, you must return it to Allah, the Messenger of Allah and the scholars from Aale Muhammad (S). Indeed he is destroyed that is told something and he cannot bear it and he says: By Allah, it is not so, by Allah it is not so; and denial is also *Kufr* (infidelity)." ¹

It is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Indeed our traditions are difficult, which none can bear except one whose breast is illuminated or he has a flawless heart or has very good morals and manners. Indeed, the Almighty Allah took covenant from our Shias (on our *Wilayat*) in the same way as he took the pledge of *Alastu Rabbikum* 'Am I not your

Lord?' (for His Lordship) for Himself. Thus all those who fulfill our covenant the Almighty Allah gives them Paradise and those who are inimical to us and do not fulfill our rights will remain in the Fire of Hell forever.”[2](#)

Again it is narrated from Imam Ja’far Sadiq (as) from Imam Ali Ibne Husain (as) that he said:

“Indeed, knowledge of the scholars is most difficult and none can bear it except the proximate angels, messenger prophets or the man whose heart Allah has tested for faith.”[3](#)

Saffar in *Basairud Darajaat* has also mentioned this tradition and also through his own chain of narrators quoted from His Eminence, Abu Ja’far Baqir (as) 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 claws of their hands. And it is the time when the blessing of deliverance would be sent by the Almighty Allah on the people.”[4](#)

Through another chain of narrators from Abu Hamza Thumali from His Eminence, Abu Ja’far Baqir (as) it is narrated that he said:

I heard His Eminence say: “Our traditions are really tough that except for three groups none can bear them: The messenger prophets or the proximate angels or the believer whose heart Allah has tested for faith.”

Then he said: “O Abu Hamza don’t you see that the Almighty Allah has chosen for us the messenger prophets, the proximate angels and tested believers?”[5](#)

Through another chain of narrators, it is narrated from His Eminence that he said:

“Traditions of Aale Muhammad (S) are difficult, serious, convincing, clear and sharp-witted. None can bear them except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith, or a city that is walled. Thus when our Qaim (aj) reappears, he would speak out and the Holy Qur’an would testify for him.”[6](#)

Through another chain of narrators again it is narrated from His Eminence that he said:

“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. Thus accept whatever your heart recognizes, and return to us whatever you are not familiar with.”[7](#)

Through another chain of narrators a similar thing is narrated from His Eminence.

It is narrated from Mufaddal that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “Our traditions are difficult, none can bear them except the proximate angels or messenger prophets or a believer whose heart the Almighty Allah has tested for faith.”[8](#)

Through his own chain of narrators from Ismail bin Abdul Aziz, it is narrated that he said:

I heard His Eminence, Abu Ja’far Baqir (as) that he said: “Our traditions are difficult. He says: I asked: “May I be sacrificed on you, please explain to me.” He replied: *Zakwaan* (that is) always luminous. He asked: *Ajrad?* He replied: (that is) Always fresh. I asked: *Maqna?* He replied: Hidden and veiled.”[9](#)

Through his own chain of narrators it is narrated from Asbagh bin Nubatah that he said: I heard Amirul Momineen (as) say:

“Indeed, our traditions are difficult, crude and harsh. Thus only very few of them 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 of people: the proximate angels or messenger prophets or a believer whose heart the Almighty Allah has tested for faith.”[10](#)

Through another chain of narrators, it is narrated from His Eminence, Abu Ja’far Baqir (as) that he said:

“Indeed, our traditions are most difficult, open, rough, noble and majestic. So when you hear something and your heart becomes soft by it and you recognize it, you must accept it. And praise Allah in thankfulness. And if you cannot bear it and don’t have its strength, you must leave it for the knowing Imam from Aale Muhammad (S). As the unfortunate ones are destroyed; those who say: By Allah, it is not so. Then he said: O Jabir, indeed, denial is also disbelief in the Almighty Allah.”[11](#)

Second Benefit

Regarding the meaning of the words that are mentioned in the statements of the Imams (as):

Our traditions are difficult.

It is possible that the implication from whatever that has reached you, the difficulty is caused by the words: ‘bearing them is difficult’ and the meaning of ‘bearing’: its meaning will be explained at the appropriate place due to the demands of the circumstances. Since the perfect believer recognizes the occasion of mention and he also knows that which points must be concealed, therefore in every circumstance he acts upon that which is for his good through the effulgence of faith.

But it seems more likely to my humble view, in the view of all people that it is talking about the traditions of their *Fadail* (merits), their extraordinary position and strange secrets that imagination cannot reach them and such amazing qualities that even intellectuals are helpless in describing them. And on the basis of this the addition is for restriction. That is: traditions that are restricted about us, consisting of our

merits and positions; they are very difficult. Since the connection of traditions to them can be visualized in two ways:

First: That which they have informed as the first possibility implies this meaning.

Second: That which is special only to them and which is about their merits, excellences, position and status.

On the basis of this, relationship of the tradition to them proves its generality and secondly there is no need to say: The implication of some of the traditions is that we should restrict the genitive or that we say: It is the metaphorical meaning mentioned as general and the special is aimed, rather the stipulation is that they should be understood in the real sense and the conjunction 'of' should be considered as restrictive.

It is possible that traditions mentioned in these traditional reports are about excellences as it has come in some statements of elders, or that it denotes traditions of remembrance or command as all of them imply the same thing. But that which we have selected and emphasized are supported by many traditions, some of which will be presented below:

There is a traditional report related as follows: The matter of the Imams (as) is intricate. Like the tradition that Saffar has narrated in *Basair* from Abul Rabi Shami from His Eminence, Abu Ja'far Baqir (as) that he said:

I was seated in the company of His Eminence when I saw Abu Ja'far (as) fall asleep, then he raised his head and said: "O Abul Rabi there is a tradition that Shias repeat but they don't know its real meaning." I asked: "May I be sacrificed on you, what is that?" He replied: "The statement of Ali Ibne Abi Talib (as) that:

Indeed our matter is difficult and intricate. None can bear it except the proximate angels or the messenger prophets or the believer whose heart Allah has examined for faith.

O Abul Rabi, don't you see that there are angels that are not proximate and none shall carry (our traditions) except the proximate ones. And sometimes there is prophet but he is not a messenger, and none will carry it but the messenger. And sometimes there is a believer but he has not been tested, and none can bear it except the believer whose heart the Almighty Allah has tested for faith." [12](#)

Also through his own chain of narrators from Abu Baseer and Muhammad bin Muslim it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"Whatever you hear, talk about it to the people. And leave whatever you don't hear. 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." [13](#)

And through his own chain of narrators it is narrated from Sudair Sairafee that he said:

I was in the company of His Eminence, Abu Abdillah Sadiq (as) and we were asking His Eminence questions about religious topics that my companions had posed. Suddenly a question arose in my mind, I asked: “May I be sacrificed on you, a question has come to mind.” He said: “Is it not among those questions?” I replied: “No.” “What is it?” I said: “It is the statement of Amirul Momineen (as): Indeed our matter is difficult and intricate. None understand it except the proximate angel or the messenger prophet or the believer whose heart the Almighty Allah has tested for faith.”

Imam Ja’far Sadiq (as) said: “Yes, angels are proximate and non-proximate and in the prophets also there are messengers and non-messengers, and among the believers are tested and non-tested. And certainly, this matter of yours was presented to the angels, then except for the proximate ones, none accepted it. And it was presented to the prophets and except for the messengers, none confessed to it. And it was presented to the believers and except for the tested ones, none agreed to it.”[14](#)

It is narrated from Abu Baseer that he said: His Eminence, Abu Abdillah Sadiq (as) said:

“Our affair is difficult and intricate, which none can carry except those in whose hearts the Almighty Allah has written faith.”[15](#)

Also in the same book through his own chain of narrators, it is narrated from Amirul Momineen (as) that he said:

“The matter of us, Ahle Bayt is difficult to understand, none recognizes and agrees to it except the proximate angel or the messenger prophet or the noble believer whose heart the Almighty Allah has tested for faith.”[16](#)

Also through his own chain of narrators, it is narrated from Ziyad bin Sauqa that he said:

“I was with Muhammad bin Amr bin al-Hasan and we were discussing the tragedies of the family of the Holy Prophet (S). So he wept till his beard was wet with tears and then said: Indeed, the matter of Aale Muhammad (S) is great and tremendous. It is not possible to narrate it, and when our Qaim arises he would talk about it and the Holy Qur’an will testify for it.”[17](#)

I say: Apparently the matter mentioned in this tradition and others like it, denotes ‘position’. Thus the difficulty implied is with regard to the position that the Almighty Allah has given them and made it special to them, be it from the worldly matters or spiritual, or the astounding miracles, or the clear evidences, or it may be the perfect sciences, special gifts, strange secrets, marvelous excellences, monetary rights or conditional qualities...that except for Allah or one whom Allah has taught – that is the Messenger of Allah (S) and the Purified Imams (as) – none can compute them and a large number of traditional reports support this matter as is clear to those who are familiar.

Third Benefit

Regarding the meaning of ‘difficult to understand’ and all the terms mentioned in the traditional reports: is the term of *Sa’ab*: which is opposite of *Dhalool*. *Dhalool* is something familiar to all, while *Sa’ab* is the contrary to that.

And it is mentioned in *Majmaul Bahrayn* that:

Sa’ab is the opposite of *Dhalool*. It is said that: *Sa’oba ash Sayyun* with vowel O on the A’in – *Sa’obaa*: Difficult and hard. [18](#)

That which supports this point is mentioned in Part Four in the topic of the resemblance of His Eminence to Dhulqarnain. And here it denotes a position which does not apply to anyone other than them. No creature is capable to obtain it and to reach the position that the Almighty Allah has given especially to them, in such a way that even the proximate angels and the messenger prophets cannot reach them.

The evidence and proof of this is a tradition mentioned in *Basairud Darajaat* from Mufaddal that he said:

“Indeed, our traditions are difficult to understand, sharp and crude, that they cannot be borne. (Except by) The proximate angel or the messenger prophet or the believer whose heart the Almighty Allah has tested for faith.

As for *Saa-ab*: It is something which is not yet mounted (begun) and as for *Musta-sab* it is something when it is seen they would flee from it...” [19](#)

Insha Allah we will quote the full text of this tradition along with its meaning and also explain how it can be reconciled with other previous traditions in one of the benefits that will be mentioned in the coming pages.

The evidence of the point that *Saa-a’b* denotes position that the Almighty Allah had given to them especially: In *Tafseer* of Imam Hasan Askari (as) it is mentioned regarding the statement of Allah:

وَلَا تَقْرَبُوا هَذِهِ الشَّجَرَةَ

“...and do not approach this tree.” (Qur’an, Surah Baqarah 2:35)

The Almighty Allah said: ‘and do not approach this tree’. That is, do not approach the tree of knowledge because it is restricted only for Muhammad and his Purified Progeny (as). So the Almighty Allah said:

“...do not approach this tree.”

And except for them, no one else had anything to do with it. As only they, by the permission of Allah can

partake from this tree. And that which the Prophet, Ali, Fatima, Hasan and Husain (as) ate after feeding the poor, the orphans and the prisoners, was the product of this tree only. After eating which they never felt hunger, thirst or any type of discomfort. In this matter, that tree was superior to all the trees of Paradise.

Except for this one, all the trees put forth only one type of fruit. While this tree and all the trees of this kind had wheat, grapes, figs, jujube and all kinds of fruits and eatables. That is the reason why narrators have given different descriptions of it. Some say that it was a wheat plant, some say it was grape vine, some say it was fig and some, jujube. And the Almighty Allah said:

“...and do not approach this tree.”

That is aspiring for the excellence of Muhammad and Aale Muhammad, do not go near this tree. Because the Almighty Allah has given only to them this status from all His creatures. It is such a tree that if someone eats from it by the permission of Allah all the knowledge of the past and the future is put into his heart without any coaching. And those who eat from it without permission will not realize his/her aim and he/she will be considered as a disobedient one of the Lord.”[20](#)

That which is mentioned in *Tafseer Burhan* also confirms this. Thus it is narrated from Ibne Babawahy (r.a.) through his own chain of narrators from Imam Ja’far Sadiq (as) in a lengthy tradition that he said:

“Thus when Allah, the Mighty and Sublime settled Adam and his wife in Paradise and ordered them:

“...and eat from it a plenteous (food) wherever you wish and do not approach this tree...”

That is the wheat plant (as they would be from the unjust). Thus they saw the position of Muhammad, Ali, Fatima, Hasan, Husain and the Imams after them, that it was the highest grade of Paradise. They said: O Lord, whose positions are these? Allah, the Mighty and Sublime said: Raise your heads and look at the side of the *Arsh* (throne). So they looked up and saw the names of Muhammad, Ali, Fatima, Hasan, Husain and the Imams (as) written on the flank of the *Arsh* with an effulgence from the effulgence of the Lord, the Mighty and the Powerful.

Then they asked: O Lord, how much are the people of this position venerable in Your view? And how much they are beloved to You? And how much noble are they in Your estimation? Allah, the Mighty and Sublime replied: If they had not been there I would not have created you, they are the repositories of My knowledge, and the trustees of My secrets. Be careful that you may not become jealous of them, and that you desire from Me to grant you that same position. And that you may aspire for their exalted status.” Till Imam Ja’far Sadiq (as) said: “...thus when Allah, the Mighty and Sublime wanted them to repent, Jibraeel came to them and said: You have done injustice on yourselves by aspiring for the position of one who is higher than you. Thus your recompense would be that you shall be taken away from the neighborhood of Allah, the Mighty and Sublime and sent to His earth...”[21](#)

And as for *Musta'sib*: It denotes something that is difficult to hear. In the tradition of *Basairud Darajaat* this very point is indicated when the Imam (as) said:

“*Musta-sab* is something, when it is seen they would flee from it...”

And as for *Khushtan*: It is the opposite of soft and gentle, since bearing it is difficult for those are untested.

And as for *Makhshoosh*: It is a camel that has a rein affixed to its nose. It is a piece of wood inserted into the pierced nostril of the camel and rein is tied to it so that it can be controlled in a better way. The Imam (as) has compared his tradition to this in order to prove that it is ordered for those who have to learn it by heart and to have faith on it. And the Imams (as) did not mention them to anyone who were not deserving of it.

Thus it is obligatory on the believer not to mention their secrets and special qualities except to those who have the capability to bear them. And this is the meaning contained in *Khishshaash*. And that which proves it is that which is mentioned in the tradition that we quoted:

“Thus they are not given to people except a few. One who recognizes them, is given more and those who deny are not told anything more.”

And as for ‘for the peace of the eyes’ It is the opposite of easy which is emphasis on ‘difficult to understand’.

Fourth Benefit

In the sense of the statement of Imam (as): And certainly, this matter of yours was presented to the angels, then except for the proximate ones none accepted it. And it was presented to the prophets and except for the messengers, none confessed to it. And it was presented to the believers and except for the tested ones, none agreed to it. Apparently it is in contradiction with a large number of traditions that state that all angels and prophets seek proximity to the court of the Almighty Allah through the *Wilayat* of the family of Prophet (as) and they are very particular about it. And they confess to their position that Allah, the Mighty and Sublime has bestowed on them. Among them are:

In *Basairud Darajaat* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Angels have not obtained proximity and sacred neighborhood to Allah, the Mighty and the High except through the beliefs that you follow, and indeed the angels describe the same thing that you do. And they pursue that which you pursue. And in every manner there are some among the angels that say: [O Lord] Our statement regarding Aale Muhammad (S) is just as You have made them.”²²

And also in this book through the author's own chain of narrators it is mentioned that Hammad bin Isa said:

A person asked His Eminence, Abu Abdillah Sadiq (as): "Are angels more in number or human beings?" He replied: "By the One in Whose hands is my life, the angels of the Almighty Allah are more than particles of dust and there is no place in the heavens where they are not present; they praise and glorify Allah. And in the earth there is no tree and so much so that there is no space equal to the point of a needle where an angel is not appointed to come every day and teach, the Almighty Allah knows them.

None of them is there who does not seek proximity to the Almighty Allah through *Wilayat* of us, Ahle Bayt, and prays for the forgiveness of our friends, and invokes curse on our enemies, and supplicates Allah to send chastisement on them, a chastisement worth sending." [23](#)

Also through his own chain of narrators it is narrated from the Messenger of Allah (S) that he said:

"Prophethood was not perfected for any prophet in the ethereal sphere till they were not presented with the *Wilayat* of my family, and it was personified for them. Thus the prophets accepted their obedience and *Wilayat*." [24](#)

Again through his own chain of narrators, it is narrated from Imam Ja'far Sadiq (as) that he said:

"No prophet obtained prophethood except through the *Marefat* (recognition) of our rights and our precedence over others." [25](#)

In another traditional report it is narrated from His Eminence that he said:

"Neither any prophet got prophethood nor any messenger was sent except for our *Wilayat* and for our superiority over others than us." [26](#)

It is narrated from His Eminence, Abu Ja'far Baqir (as) that he said:

"Our *Wilayat* is the *Wilayat* of the Almighty Allah and no prophet was sent except for it." [27](#)

And there are other traditional reports also.

We can bring together the points of these two traditions and conclude as follows:

First: The acceptance of the prophets in these traditions is acceptance of *Wilayat* and superiority in brief, while in the previous traditions it implies acceptance with details of their recognition of their specialties and their position.

Second: The implication in these traditional reports is testifying by the heart. While in the former ones it is by heart as well as by the tongue.

Third: The implication in the previous tradition is gaining precedence in the spiritual realm by accepting what the Almighty Allah has appointed for Muhammad and his Progeny, and those who took precedence in it were messenger prophets, proximate angels and tested believers. And all the other prophets, angels and believers followed them:

“And the foremost are the foremost, These are they who are drawn nigh (to Allah)...”

This is what we have concluded from the above and for each of the causes there are traditions that testify for it and we mentioned some of them to serve our purpose; and the Almighty Allah is the most knowing and He is the guardian.

And it is not unlikely that the statement of Imam (as) that: “Your matter...” implies according to the method of some of the traditional reports related especially to the reappearance of His Eminence, Qaim (aj) because it is a secret that only a few would have faith and testify for it. That which proves this are some traditional reports; a few of them are as follows:

1. In *Usool Kafi* through his own chain of narrators it is narrated from Mansoor that he said:

His Eminence, Abu Abdillah Sadiq (as) told me: “O Mansoor, this matter will not reach you but after hopelessness, and no by Allah, till the good is separated from the bad, and no by Allah, till you will be heated like gold is purified; and no by Allah till you are sidelined. And those who incline to evil get evil and those who incline to good get good.”[28](#)

2. And also it is narrated from His Eminence, Abu Ja’far 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.”[29](#)

3. In *Ghaibat Nomani* through his own chain of narrators it is narrated from Safwan bin Yahya that he said:

His Eminence, Abul Hasan ar-Reza (as) said: “By Allah, that which you look forward to, will not occur until you are tested and clarified and until none of you remains, save the least and the least.”[30](#)

4. And from His Eminence, Abu Ja’far Baqir (as) it is narrated that he said:

“O Shia of Aale Muhammad (S), you are going to be tested like the *kohl* in the eye. One knows when the *kohl* is put into his eye but he does not know when it gets out of it. In the same way one believes in our matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants it.”[31](#)

A large number of traditional reports have come in this same meaning.

Also that which supports the above matter is a tradition quoted in *Basairud Darajaat* and *Usool Kafi* from His Eminence, Abu Ja'far Baqir (as) that he said:

“Indeed, Allah, the Mighty and the High created the creatures. He created drinking water and created salty and bitter water. Then both these waters got mixed. Then He took a handful of clay from the surface of the earth and mixed it thoroughly. Then to the people of the right – while they were moving among themselves like ants – He said: Go safely to Paradise. And He said to the people of the left: To the fire, and I don't care. Then he asked: Am I not your Lord?

قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ

They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this. (Qur'an, Surah Araaf 7: 172)

Then He took the pledge from the prophets saying:

“Am I not your Lord? Then he said: And this Muhammad, is he not My messenger and this Ali, is he not Amirul Momineen? They said: Yes! We bear witness to it. So prophethood was given to them. And from the Ulil Azm prophets the pledge was taken that: I am your Lord, and Muhammad is My messenger and Ali is the Amirul Momineen and the successor after him and the holders of My authority and the repositories of My knowledge, and Mahdi is the one through whom I will help the religion and unveil My treasures for him and he would take revenge from My enemies and I shall be worshipped through him – willingly or unwillingly. They said: O Lord, we accept and testify to this. But Adam neither accepted nor rejected. Thus the post of Ulil Azm was given to these five prophets with regard to Mahdi (aj). And for Adam there was no determination in its acceptance. And it is this point that is mentioned in the statement of Allah, the Mighty and Sublime:

“And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.”

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

Indeed since the beginning, the covenant was presented to Adam and he forgot it and he did not have determination upon it.” (Qur'an, Surah Taha 20: 115)

He said: “It is this that he missed (*Tark*)...”[32](#)

Fifth Benefit

Apparently the believer who is tested denotes one whose is not susceptible to doubts as a result of many causes and it is not inclined to falsehood. And ‘a city surrounded by a fort’ implies one who is capable of protecting the secrets and acceptance and submission of the excellences of the family of the Messenger of Allah (S) even though he may not have been tested actually.

Sixth Benefit

Regarding the ‘bearing of it’ that is mentioned in those traditions.

Shaykh Nomani in his book of *Ghaibat* through his own chain of narrators narrates from Abdul Alaa that he said:

His Eminence, Abu Abdillah Sadiq (as) said to me: “O Abdul Alaa, undertaking our matter is not knowing and accepting it. It is by preserving and keeping it secret from those who are not reliable. Deliver to them (the Shia) my greetings and tell them that he (Imam Sadiq) says to you: May Allah have mercy upon one who brings himself and us, people’s love by showing them what they know and refrains from telling them what they deny.”³³

In some other versions it is added as follows:

“By Allah, he that makes war against us, is not worse than one who fabricates against us what we hate...”³⁴

Through another chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Knowing this matter is not enough to prove your loyalty unless you keep it secret from those, who are nor reliable. It suffices you to say what we have said and to be silent on what we have been silent. If you tell what we have said and submit to what we have left unsaid, you have believed in what we have believed. The Almighty Allah says:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا

“If then they believe as you believe in Him, they are indeed on the right course...” (Qur’an, Surah Baqarah 2: 137)

Ali bin al-Husain (as) says:

“Tell people of what they know and do not burden them with that they cannot bear, for you will lead them

to avoid us.”[35](#)

Through another chain of narrators it is mentioned that His Eminence, Abu Abdillah Ja’far bin Muhammad as-Sadiq (as) said:

“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 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.”[36](#)

In another tradition it is narrated from Imam Ja’far Sadiq (as) that he said:

“If one hides the serious traditions of ours, Allah will make that as light between his eyes and grant him glory among the people and if one spreads the serious traditions of ours, he will not die until he is injured by a weapon or he dies in bewilderment.”[37](#)

In *Tohafful Uqool* it is narrated from Imam Ja’far Sadiq (as) that he said in his advices to Muhammad bin Noman, who is more famously known as Momin Taq, as follows:

“O Ibne Noman, the divulger of our secrets is more sinful than him who kills us with his sword. He is surely more sinful. He is surely more sinful.”

“O Ibne Noman, whoever relates a narrative to us is murdering us intentionally, not unintentionally.”

“O Ibne Noman, the scholar cannot tell you of everything he knows, because he is God’s secret that He revealed to Jibraeel the angel. Jibraeel revealed it to Muhammad (S), and he revealed to Ali (as) who revealed it to Al-Hasan (as). Al-Hasan revealed to al-Husain (as) who revealed to Ali (as). Ali (as) revealed it to Muhammad (as) who revealed it to someone. Do not be hasty. This issue 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.”

“O Ibne Noman, Keep yourself safe. You have disobeyed me. Do not divulge my secrets. Al-Mughaira bin Saeed forged lies against my father and divulged his secrets; therefore, God caused him to suffer the heat of iron. Likewise, Abul-Khattab forged lies against me and divulged my secrets; therefore, God caused him to suffer the heat of iron. For those who conceal our affairs, God will adorn them with our affair in this world and the world to come, give them their shares, and guard them against the heat of iron and the narrow detention.”

“Once, the Bani Israel were inflicted with such a harsh famine that their animals and children perished. Hence, Moosa (as) supplicated to God to save them. God said: “O Moosa, they have made public fornication and usury, constructed the churches, and wasted the almsgiving.”

Moosa said: “O Lord, be merciful to them out of Your compassion. They do not understand.”

“Thus, God told Moosa that He would send rainfall on them and test them for forty days. But they publicized this matter; hence, God ceased rainfall for forty years. In the same way, as your issue was about to come forth, you publicized the matter in your gatherings.”

“O Ibne Noman, a servant will not be a faithful believer before he learns three characters; one from God, one from His Messenger, and one from the Imam. The character that he should learn from God is the concealment of secrets. God the Glorified says:”

عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا

“He knows the unseen and He does not allow anyone to know His secrets...” (Qur’an, Surah Jinn 72:26)

The character that he should learn from the Prophet (S) is that he should treat people courteously.

The character that he should learn from the Imam (as) is to be steadfast against situations of misfortune and crises until relief comes about...[38](#)

The conclusion of this and other traditional reports is that: The bearing, that is the topic of discussion in the statements of the Imams (as) is fulfilled in three ways:

1. Recognizing the matters and excellence of the Imams (as).
2. Acceptance and submission with regard to them.
3. Guarding them from those not deserving of them.

Since some angels and prophets with regard to their positions were deficient than others in recognizing their specialties and lofty merits, they said: “Will not bear them except the proximate angel...,” as their being unable to bear is from the aspect of their deficiency from recognizing some of the excellences that the Almighty Allah has especially given to Muhammad and his infallible progeny and it is not from the aspect of submission – since it is denial of the Almighty Allah – as mentioned in the last traditional report of the first benefit – rather they have secrets and knowledges that even the proximate angels and the messenger prophets cannot bear, as mentioned in the traditional report of *Basairud Darajaat* through his own chain of narrators from Abi Samit that he said:

I heard His Eminence, Abu Abdillah Sadiq (as) say: “Some of our traditions are such that neither the proximate angel, nor the messenger prophet or the believer man can bear. I asked: Then who shall bear them? He replied: We bear them.”[39](#)

Seventh Benefit

Regarding the point that the matter of the Imams (as) implies praying for His Eminence, Qaim (aj).

It can be explained that the matter of His Eminence, Qaim (aj) according to what the Almighty Allah has made it to be in the time of occultation and reappearance is from among the strange secrets and a difficult and intricate matter that did not happen in the case of any of the prophets, messengers and saints. And it is such a matter of realization that it does not require any proof or evidence.

In traditional reports recorded from the family of revelation also this meaning is mentioned. Just as our master, Imam Abu Muhammad Hasan al-Askari told Ahmad bin Ishaq: O Ahmad! This is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of *Illiyeen* with us.” We have already mentioned the complete tradition in Part Four in the chapter of the Letter ‘Gh’.

Therefore the Imams (as) kept that matter secret and prohibited the mention of his name in public. Rather that matter is so difficult to understand that it is, as mentioned in the end of the fourth benefit in a tradition of Imam Muhammad Baqir (as): But Adam neither accepted nor rejected. And there are other evidences that absolutely prove that the matter of His Eminence, Mahdi (aj) is from among the intricate matters and strange secrets such that none can bear it except the proximate angel or messenger prophet or the believer whom the Almighty Allah has tested for faith.

Since praying for His Eminence (aj) is recognition of His Eminence and shows submission to his matter, it would be correct to say that one who prays for His Eminence is the implication of that title.

Eighth Benefit

As praying for an early reappearance of our master, the Master of the Time (aj) is a cause of capability of the believer to bear all traditions of the Imams (as) and the difficult ones of them by explanation that: It was mentioned previously that regularity in praying for the Master of the Time (aj) is a cause for perfection of faith and remaining steadfast of the believer on faith and certainty, and from the traditions mentioned above it is learnt that bearing the matters and difficult traditions of the Imams (as) would be among its effects. It means that: Sincere prayer for our master, the Master of the Time (aj) is the cause of sincerity of faith and the sincerity of faith is a cause of becoming eligible for this elevated status. Thus the conclusion is that praying for His Eminence, the Master of the Time (aj) is a cause of gaining this valuable status.

[1.](#) Kafi; Vol. 1, Pg. 401

[2.](#) Kafi; Vol. 1, Pg. 401

[3.](#) Kafi; Vol. 1, Pg. 401

[4.](#) Basairud Darajaat, Pg. 24

- [5. Basairud Darajaat, Pg. 25](#)
- [6. Basairud Darajaat, Pg. 24](#)
- [7. Basairud Darajaat, Pg. 21](#)
- [8. Basairud Darajaat, Pg. 22](#)
- [9. Basairud Darajaat, Pg. 22](#)
- [10. Basairud Darajaat, Pg. 21](#)
- [11. Basairud Darajaat, Pg. 22](#)
- [12. Basairud Darajaat, Pg. 26](#)
- [13. Basairud Darajaat, Pg. 26](#)
- [14. Basairud Darajaat, Pg. 26](#)
- [15. Basairud Darajaat, Pg. 27](#)
- [16. Basairud Darajaat, Pg. 27](#)
- [17. Basairud Darajaat, Pg. 28](#)
- [18. Majma al-Bahrayn, Vol. 2, Pg. 100](#)
- [19. Basairud Darajaat, Pg. 24](#)
- [20. Tafseer Imam Hasan Askari \(as\), Pg. 74](#)
- [21. Tafseer Burhan; Vol. 1, Pg. 82](#)
- [22. Basairud Darajaat, Pg. 68](#)
- [23. Basairud Darajaat, Pg. 68](#)
- [24. Basairud Darajaat, Pg. 73](#)
- [25. Basairud Darajaat, Pg. 74](#)
- [26. Basairud Darajaat, Pg. 74](#)
- [27. Basairud Darajaat, Pg. 75](#)
- [28. Kafi; Vol. 1, Pg. 370](#)
- [29. Kafi; Vol. 1, Pg. 370](#)
- [30. Ghaibat Nomani, Pg. 111](#)
- [31. Ghaibat Nomani, Pg. 111](#)
- [32. Basairud Darajaat, Pg. 70, Kafi; Vol. 2, Pg. 8](#)
- [33. Ghaibat Nomani, Pg. 13](#)
- [34. Ghaibat Nomani, Pg. 13](#)
- [35. Ghaibat Nomani, Pg. 14](#)
- [36. Ghaibat Nomani, Pg. 14](#)
- [37. Ghaibat Nomani, Pg. 15](#)
- [38. Tohaf al-Uqool, 228](#)
- [39. Basairud Darajaat, Pg. 23](#)

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