

Chapter 55: Narrations about the Reward for Waiting for Reappearance

1 – Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.) said: Narrated to us Ja'far bin Muhammad bin Masud: Narrated to us Ja'far bin Muhammad: Narrated to me Amraki bin Ali Bufakki from Hasan bin Ali bin Faddal from Thalaba bin Maimoon from Musa Numyari from Alaa Ibne Sayaba from Abi Abdullah (a.s.) that he said:

“Those of you who die (with belief) on this matter (of reappearance), awaiting it; are like those who are in the tent of the Qaim (a.s.).”

2 – And through the same chain of narrators from Thalaba from Umar bin Aban from Abdul Hameed Wasiti that he said to Abi Ja'far Muhammad bin Ali al-Baqir (a.s.):

“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 asked: What if I die before the time of Imam Qaim? He replied: If one of you makes an intention that 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; rather he is like one who is martyred in his company.

3 – And through the same chain of narrators from Muhammad bin Masud from Ja'far bin Maroof that he said: Informed us Muhammad Ibne Husain from Ja'far bin Basheer from Musa bin Bakr Wasiti from Abil Hasan from his ancestors (a.s.): The Messenger of Allah (S) said:

“The best deed of my Ummah is to await for the reappearance from Allah.”

4 – And through the same chain of narrators from Muhammad bin Abdul Hameed from Muhammad bin

Fudhail that he asked Abil Hasan ar-Reza (a.s.) regarding reappearance and he said:

“Allah, the Mighty and Sublime says:

فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ

Wait then, I too with you will be of those who wait1.

5 – And through the same chain of narrators from Muhammad bin Masud that he said: Narrated to me Abu Salih Khalaf bin Hammad Kashshi that he said: Narrated to us Sahl bin Ziyad: Narrated to me Muhammad bin Husain from Ahmad bin Muhammad bin Abi Nasr that he said: Ar-Reza (a.s.) said:

“How good is patience and awaiting for the reappearance? Have you not heard Allah, the Mighty and Sublime say?

وَأَرْتَقِبُوا إِنِّي مَعَكُمْ رَقِيبٌ

And watch, surely I too am watching with you2.

فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنتَظِرِينَ

Wait then, I too with you will be of those who wait3.

Thus you must be patient because there is deliverance after despair and those before you were more patient than you.”

6 – Narrated to us Muhammad bin Hasan bin Ahmad bin Walid (r.a.) that he said: Narrated to us Muhammad bin Hasan Saffar from Ahmad bin Isa from Qasim bin Yahya from his grandfather Hasan bin Rashid from Abi Baseer and Muhammad bin Muslim from Abi Abdullah (a.s.) from his ancestors from Amirul Momineen (a.s.) that he said:

“One who awaits for the reappearance of our Qaim is like one who writhes in his blood in the path of Allah.”

7 – Narrated to us Muzaffar bin Ja'far bin Muzaffar Alawi Samarqandi (r.a.): Narrated to us Haider bin Muhammad and Ja'far bin Muhammad bin Masud that they said: Narrated to us Muhammad bin Masud: Narrated to us Qasim bin Hisham Luluai: Narrated to us Hasan bin Mahboob from Hisham bin Saalim from Ammar Sabati that he said: I asked Abi Abdullah (a.s.):

“I asked Abu Abdillah, peace be upon him: ‘Which is better, worship in secret with a hidden Imam from

among you during government by an illegal ruler, or worship in 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. 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.’

“I said: ‘May I be made your ransom, by Allah you have encouraged me to do good deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you during the government of Truth, since we are of a single religion?’

He said: “Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers, fasting, hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while concealing the truth about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imam and yourselves before oppressive sovereigns.

You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and be patient about your religion, your worship, obedience to your Imam and fear of your enemy. For this, Allah, to whom belong Might and Majesty, will double the reward for your actions for you, may it be pleasing to you.’

“I said: ‘May I be your ransom, what do you think? That we should be companions of al-Qaim and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds

than the contemporaries of the government of Truth and Justice?’ He said: “Glory be to Allah! Do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands?

That Allah should cause people’s speech to harmonize, and that Allah should unite the diverse hearts of people? That they should not rebel against Allah, to whom belong Might and Majesty, in His land? That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of His creatures?

By Allah, O Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhud. May you rejoice!’ “

8 – Narrated to us Ali bin Ahmad (r.a.): Narrated to us Muhammad bin Abi Abdullah Kufi: Narrated to us Musa bin Imran Nakhai from Husain bin Yazid Naufali from Abi Ibrahim Kufi that he said:

“I went to Abu Abdillah Ja’far Ibn Muhammad Al-Sadiq (a.s.) and was sitting in his presence when Abu Al-Hasan Musa Ibn Ja’far (a.s.) entered while he was a boy. I stood up, kissed him and sat with him. Then Abu Abdillah (a.s.) remarked, ‘O Ibrahim! Know that, he is your master after me. Know that, concerning him one group will be destroyed while another will be saved.

Then may Allah curse his killer and multiply His chastisement for the one who fights against him. Know that, certainly Allah will bring out from his progeny the best of the inhabitants of the earth in his time. He will be named after his grandfather, he will be the inheritor of this knowledge and his laws in his judgments, the treasure-chest of Imamate and the fountainhead of wisdom.

The tyrant king of Bani (Abbas) will kill him after his amazing acts, due to envy. But Allah (Mighty and Glorified be He) will convey His affairs even if the polytheists dislike it. And Allah will bring forth from his progeny the completion of twelve Mahdi (guided leaders). Allah has chosen them for His nobility, permitted for them the abode of His Holiness and the twelfth awaited one is from them, as if with an open sword standing in front of the Messenger of Allah (S) in his defense.’

Then a person from the friends of Bani Umayyah entered due to which Imam had to cut short his speech. I returned to Abu Abdillah (a.s.) eleven times that he may complete his talk but was unable to do so. In the coming year, which was the second year, I went to him while he was sitting. He said, ‘O Ibrahim! He is the one who will provide salvation to his Shias after intense straitening, lengthy calamities, grief and fear. Then congratulations to him who finds his time. This is enough for you O Ibrahim.’ Ibrahim said, ‘Then nothing was dearer to my heart or soothed my eyes more than this talk.’”

[1.](#) Surah Araaf 7:71

[2.](#) Surah Hud 11:93

[3.](#) Surah Araaf 7:71

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