

## Part 42: Patience for the Imams and their Shias

Verses that mention patience and contentment etc. were revealed for the Imams (a.s.) and their Shias

First verse:

وَالْعَصْرِ. إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ.

***I swear by the time (Asr), Most surely man is in loss... (Surah Asr 103: 1-2)***

There is a tradition in *Kamaluddeen* that ‘Asr’ refers to the time when Sahibul Amr (a.s.) will reappear, as it would be mentioned afterwards.

Some have said that ‘Asr’ refers to the last day of the world and some say that ‘Asr’ refers to the Holy Prophet (S).

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ.

***Except those who believe and do good and enjoin on each other truth, and enjoin on each other patience. (Surah Asr 103:3)***

Ali Ibne Ibrahim has narrated that Imam Sadiq (a.s.) used to recite this chapter in this way:

***I swear by the time, Most surely man is in loss till the last, Except those who believe and do good, and opted for the truth and adopted patience. (Surah Asr 103: 1-3.)***

In *Ihtijaj* there is a tradition from Imam Baqir (a.s.) that the Holy Prophet (S) said in the sermon of Ghadeer: By Allah! The chapter of ‘Asr’ is in the praise of Amirul Momineen (a.s.).

In *Kamaluddeen* there is a tradition from Imam Sadiq (a.s.) that 'Asr' refers to the reappearance of Hazrat Qaem (a.s.).

*'Most surely man is in loss...'* to our enemies who are in loss. *'Except those who believe'* the people who brought faith on the verses of Quran. *'and do good'* that is they observe equality as regards their wealth among the believing brothers in their wealth. *'and enjoin on each other truth'* means they advise each other about the Wilayat of the holy Imams and *'and enjoin each other patience'*.

Ali Ibne Ibrahim, Ibne Mahyar and other commentators with authentic chains have narrated from the same Imam that the Almighty Allah has excepted His chosen servants. That is all the people are in loss except those who brought faith on the Wilayat of Amirul Momineen (a.s.) and performed the duties prescribed by Allah and advised their children and relatives about the Wilayat of the holy Imams (a.s.) and had patience on the injustice that was committed on them due to their acceptance of the true religion.

Second verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

***O those who have faith have patience and be prepared to fight the enemy and be careful about the chastisement of Allah, so that you get salvation. (Surah Ale-Imran 3:200)***

Most commentators have said that it means to have patience on ones religion and to remain steadfast while fighting against the unbelievers and to be alert against the enemies so that they may not attack the borders Muslim territories.

Ibne Babawayh and others has narrated from Imam Sadiq (a.s.) that he said: Have patience on observing Taqaiyyah against the opponents and do not get separated from your Imam who is your leader.

Ayyashi has narrated from the same Imam that: Have patience on the troubles that you experience while refraining from sins and while performing the worship of Allah and cultivate the connection on the path of Allah, which He has provided between Himself and His creatures and those who think about us and wait for us is like one who has performed the holy war in the defence of the Holy Prophet (S); and fearing Allah means to enjoin the people goodness and to forbid evil and which evil is worse than the injustice that this Ummat has committed upon us and martyred us.

Also from authentic chains from the same Hazrat there is a tradition that: Have patience on performing worship acts and on the hardships and make yourself steadfast in following the Imams.

Yaqoob Sarraj has also narrated that I asked Imam Sadiq (a.s.) whether the Earth can remain without a scholar, who may be from you, in whom people can take shelter and ask their religions questions. He replied: No, if the Earth is without any Imam there will be no worship of Allah on it.

O Yaqoob! The Earth is never devoid of a scholar from us whose Imamate becomes apparent for the people, who ask from him the permissible and the prohibited and this is apparent through the book of Allah. The Hazrat recited this verse and said: Have patience on your religion and have patience upon the injustice of your enemies who are against your religion and keep yourself connected to your Imam and fear Allah regarding that which He has ordered and made incumbent upon you.

According to another tradition he said: Be patient for the sake of our love on the hardships that reaches you and observe Taqaiyyah from your enemy. Follow your Imam and do not be separated from Him.

According to another tradition Imam Baqir (a.s.) said: Have patience while remaining away from sins and observe Taqaiyyah from the enemies of religion and adopt patience and do not disobey your Lord so that you may get salvation.

Nomani, Kulaini and others have related that Abdullah Ibne Abbas sent a person to Imam Zainul Aabedeen (a.s.) to seek the explanation of this verse. The Hazrat got angry and said: I desire that the person who has sent you to me should ask himself so that I can show him in whose praise this verse was revealed.

Then he said: This verse was revealed in praise of his children and about us also and the connection which we are ordered, its time has not yet come. From our generations there would be a person who will be ordered this and in his loins will be those who are made for the fire of Hell. And very soon he will become apparent and many groups will be removed from the religion of Allah.

And very soon the Earth will be coloured by the blood of the progeny of Muhammad (a.s.) who would fly from their dwellings before time. And they will ask for that which they will not be able to acquire. And the believers in those times would wait for the reappearance of Imam Qaem (a.s.) and would be patient on the injustice of the opponents. Till Allah decides about them and He is the best Judge.

Kulaini has narrated from Imam Sadiq (a.s.) that when Allah created the holy spirit of the Prophet and his Vicegerent, Ali Ibne Abi Talib (a.s.), his daughter and her children Hasan and Husain (a.s.) and all the holy Imams (a.s.) and the spirits of their Shias were made and He took promise from their Shias that they would be patient on the injustice of the enemies and observe Taqaiyyah and always follow their Imams (a.s.) and refrain from opposing them.

Third verse:

أُولَئِكَ يُؤْتُونَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ

يُنْفِقُونَ. وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ  
عَلَيْكُمْ لَا نَبْتَغِي الْجَاهِلِينَ.

***These shall be granted their rewards twice, because they are steadfast and they repel evil with good and spend out of what we have given them. And when they hear idle talk, they turn aside from it and say: we shall have our deeds, peace be upon you, we do not desire the ignorant. (Surah Qasas 28:54-55)***

Most commentators have said that this verse was revealed in the praise of those who had brought faith from other religions, like Salman and others like him.

Ali Ibne Ibrahim has narrated that it was revealed in praise of the holy Imams (a.s.) who were patient on the injustice of the opponents and behaved nicely with those who behaved badly with them, and they avoided vain talks, music and lies.

Kulaini has narrated from Imam Sadiq (a.s.) that: Patience denotes dissimulation (Taqaiyyah) and evil refers to those who disclosed the secrets of the holy Imams (a.s.) and abandoned dissimulation.

Fourth verse:

وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا.

***And we have made some of you a trial for others, will you bear patiently, and your Lord is ever seeing. (Surah Furqan 25:20)***

Ibne Mahyar has related from Imam Moosa bin Ja'far (a.s.) that one day the Holy Prophet (S) made Ali, Fatima, Hasan and Husain (a.s.) sit in one place in the house and he himself sat before them and said: O mine and Allah's family. Surely Allah says Salaam to you all and this Jibraeel is present over here and he says that the Almighty Allah says: I have made some of your enemies a trial for you, so what do you say?

They said: We would be patient in following the commands of Allah in what is going to befall us, so that when we arrive in His presence, we get extensive rewards because we have heard that surely Allah has promised rewards to those who are patient. Hearing this the Holy Prophet (S) cried loudly, and it was heard by those outside the house. At that time this verse was revealed:

And your Lord is ever seeing.

It means that Allah was knowing beforehand that they would agree to it and that they would be patient in

this test.

Fifth verse:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ  
اللَّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ.

***And certainly We sent Moosa with Our communications saying: Bring forth your people from utter darkness into light and remind them of the days of Allah, most surely there are signs in this for every patient, grateful one. (Surah Ibrahim 14:5)***

Most commentators have said that ‘the days of Allah’ refers to the days of punishment on the past unbelievers.

Ayyashi has narrated from Imam (a.s.) that ‘the days of Allah’ refers to His blessings.

Ibne Babawayh has narrated from Imam Sadiq (a.s.) that ‘the days of Allah’ refers to the reappearance of Qaem (a.s.) and the day of Raja’t (coming again) refers to the holy Imams (a.s.) and some of his friends and some of his foes would return on that day and on the day of Qiyamat.

Ali Ibne Ibrahim has related that it is the day of the reappearance of Imam Qaem (a.s.) and the day of death and the day of judgement.

Ibne Mahyar has narrated from Imam Baqir (a.s.) that ‘patience’ refers to those people who are patient on that which comes from Allah like natural calamities, blessings and they are satisfied with Him on the injustice of the enemies which befall them due to our Love and are grateful to Allah on our blessing that Allah has given them.

Sixth verse:

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا. وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ  
وَمَهْلَهُمْ قَلِيلًا.

***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, and respite them a little. (Surah Muzzamil 73: 10–11)***

Ibne Mahyar has narrates: O Muhammad (S), be patient with those who falsify you. Surely I will take the

revenge through one of your descendants who would be My Qaem (one who rises). I will make him overpower the blood of unjust people. It means he would kill them and their blood would flow.

Kulaini has narrated from Imam Kazim (a.s.) that: O Messenger! Be patient on whatever the hypocrites say about you and remain aloof from them as it deserves to be; and leave the case of those who falsify you about your appointing Ali Ibne Abi Talib (a.s.) as your successor, on Me.

And from reliable chains from the same Hazrat (a.s.) it has been related that the Almighty Allah commanded His Prophet (S) to be patient; till the enemies associated with him many bad things but he observed patience.

In *Ihtijaj* there is a tradition from Ali (a.s.) that the Holy Prophet (S) was always humble towards the hypocrites and used to call them towards him and make them sit on his left side, until Allah told the Prophet (S) to remain aloof from them and said:

And bear patiently what they say and avoid them with a becoming avoidance.

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