

## Second: Right Of Survival In The World

It is necessary to take note of the fact that if Imam al-Zamana (as) had not been there you will not remain for even a moment and rather nothing in the earth shall remain. This matter is clearly understood from traditions that Thiqatul Islam Kulaini has mentioned in Kafi, through authentic chains of narrators from Hasan bin 'Ali al-Washsha that it was asked from His Eminence, Abu Hasan Imam Reza (as):

'Can the earth remain without an Imam?' He said: 'No.' I said: It has been narrated to us from Abu Abdillah (as) that the earth cannot remain without an Imam except when Allah, the All-high, becomes angered towards the earth or (His) slaves.' He said: 'No, it (the earth) cannot remain (thus), otherwise, it would become a mire.'<sup>[1](#)</sup>

2. In another traditional report it has come from His Eminence, Abu Abdillah Sadiq (as):

"If the earth remains without an Imam, it will become a mire."<sup>[2](#)</sup>

3. Shaykh Sadooq has narrated in his book, Ikmaluddin through strong chain of narrators like correct or correct upon correct chain from Abu Hamza Thumali from His Eminence, Ja'far bin Muhammad Sadiq from his father from his forefathers (as) that:

The Messenger of Allah (s.a.w.s.) said, "Jibraeel (as) has reported to me from the Lord of the Might, may His Majesty be Mighty, that He said, 'Whoever knows (believes) that there is no god but Me alone, Muhammad (s.a.w.s.) is My servant and My messenger, 'Ali Ibn Abi Talib (as) is My caliph and that surely the Imams from his progeny are My proofs, I will make him enter Paradise on account of My mercy, save him from My hell due to My forgiveness and allow him to reside in My neighborhood. I will make My honor obligatory on him, complete My bounties on him and make him from My special and pure (servants). If he calls Me, I will answer him, if he invokes Me, I will accept his invocation and if he asks Me, I will grant him. If he is silent, I will initiate the talk with him and if he errs, I will have mercy on him. If he flees from Me, I will call him and if he returns unto Me, I will accept him. If he knocks on My door, I will open it.

But one who does not witness that there is no god but Me alone; or bears testimony for the same but does not bear witness that Muhammad is My servant and My messenger; or testifies for the above two but does not acknowledge that ‘Ali Ibn Abi Talib (as) is My caliph; or witnesses for all the above but refuses to confess that the Imams (as) from his progeny are My proofs, then indeed He has denied My bounties, belittled My greatness and disbelieved in My signs and My books. If he desires Me, I will veil Myself from him and if he asks Me, I accept his invocation. If he expects from Me, I will disappoint him. This is my retribution for will deprive him. When he calls Me, I will not hear his call and when he invokes

Me, I will not answer him and I am not unjust unto My servants.” At this juncture, Jabir Ibn Abdullah Ansari stood up and asked, ‘O Messenger of Allah (s.a.w.s.)! Who are the Imams from the progeny of ‘Ali Ibn Abi Talib (as)?’ He (s.a.w.s.) informed:

“Hasan and Husain, the two leaders of the youth of paradise. Then, the chief of the worshippers in his time, ‘Ali Ibn Husain, then Baqir, Muhammad Ibn ‘Ali; soon you will reach unto him, O Jabir, so when you meet him, convey my salutations to him. He will be followed by Sadiq, Ja’far Ibn Muhammad, then Kazim, Moosa Ibn Ja’far, then Reza, ‘Ali Ibn Moosa, then Taqi, Muhammad Ibn ‘Ali, then Naqi, ‘Ali Ibn Muhammad, then Zaki, Hasan Ibn ‘Ali, then his son, the one who will rise with the truth, the Mahdi of this Ummah. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression.

These, O Jabir, are my caliphs, my successors, my descendants and my progeny. Whoever obeys them has obeyed me and whoever disobeys them has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, Mighty and Glorified be He, will prevent the skies from falling on the earth, of course, with His permission. Due to them, Allah protects the earth from swallowing up its inhabitants.”<sup>[3](#)</sup>

In Ghaibat Nomani it is narrated from Imam Sadiq (as) from Amirul Momineen ‘Ali (as) that he said:

“Then Allah will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice.”<sup>[4](#)</sup>

There are numerous traditional reports regarding this point.

<sup>[1](#)</sup>. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/179

<sup>[2](#)</sup>. Usul al-Kafi; Muhammad bin Yaqoob Kulaini; Vol. 1/179

<sup>[3](#)</sup>. Kamaluddin; Shaykh Saduq; Vol. 1/258

<sup>[4](#)</sup>. Al-Ghaibah; Ibne Abi Zainab Nomani; Chap. 10, Pg. 141

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