

24. Fulfillment Of Divine Covenant

Praying for early reappearance of our Master of the Time (aj) is fulfillment of divine covenant that believers have made with the Almighty Allah. This can be explained in the following topics:

First: There is no doubt that fulfillment of divine covenant is obligatory and it is proved by the Holy Qur'an and accepted by reason. The Almighty Allah says in the Holy Qur'an:

وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ

“Be faithful to (your) covenant with Me, I will fulfill (My) covenant with you.” (Qur'an, Surah Baqarah 2:40)

And the saying of the Almighty Allah that:

وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

“And fulfill the promise; surely (every) promise shall be questioned about.” (Qur'an, Surah Isra 17:34)

And the statement of Allah, the Mighty and Sublime:

أَفَمَنْ يَعْلَمُ أَنَّمَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَى ۚ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ

“Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind, Those who fulfill the promise of

Allah and do not break the covenant.” (Qur’an, Surah Raad 13: 19–20)

And also:

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۗ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

“And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.” (Qur’an, Surah Raad 13:25)

Second: In a large number of traditions related from the Purified Imams (as) its interpretation is the *Wilayat* of the Imams (as). It is mentioned in *Kaff* from His Eminence, Abu Abdillah Sadiq (as) that he said:

“We are the duty and sanctity of Allah and we are the divine covenant. Thus one who fulfills our covenant has fulfilled the covenant of Allah and one who breaks it, has trespassed the sanctity and broken the pledge made to Allah.”¹

In *Miraat al-Anwaar* it is narrated from Imam Ja’far Sadiq (as) regarding the verse:

إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

“Save he who has made a covenant with the Beneficent God.” (Qur’an, Surah Maryam 19:87)

He said:

It means those who are loyal to the pledge of the Almighty Allah with regard to the *Wilayat* of Ali and Imams after him (as) as it is this covenant with Allah.”²

Also in *Kanzul Fawaid* it is narrated from Imam Ja’far Sadiq (as) regarding the verse:

وَأَوْفُوا بِالْعَهْدِ ۗ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

“And fulfill the promise; surely (every) promise shall be questioned about.” (Qur’an, Surah Isra 17:34)

It is mentioned that he said:

“It is a covenant that the Holy Prophet (S) has taken from the people for our *Mawaddat* and obedience of

Amirul Momineen (as).”

And there are other numerous traditions.

Apparently this matter is mentioned with special reference from the subject of remembrance of important people and prominent personalities as implied in it and not that the pledge and covenant is restricted to only this. Allah knows best.

Third: The fulfillment of the above-mentioned covenant is in six ways:

1. Certainty of heart in their Imamate and *Wilayat* and submission to that which is related from them.
2. Sincere love for them.
3. Hating their enemies and those who usurped precedence over them.
4. Obedience and following them in all matters and in every manner.
5. Expression of heartfelt devotion to them through the tongue and in actions – as much as one can.
6. Helping them in every condition in its fulfillment.

And these six topics are actualized in the prayer of our Master of the Time (aj) and in supplicating Allah, the Mighty and Sublime for his early reappearance. Since this matter is absolutely clear there is no need for further explanation.

[1.](#) Kafi; Vol. 1, Pg. 221

[2.](#) Miraat al-Anwaar, Pg. 234

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