

38: Being A Well-Wisher Of Imam az-Zaman (aj)

It is mentioned in Al-Kafi that Imam Baqir (as) narrates from the Messenger of Allah (S), that he said, “Allah does not look at any of His friends who has borne difficulties in doing good for us except that, that person will be with us in an exalted friendship.”¹ In another place in the same book it is narrated that Imam Sadiq (as) said, “The Messenger of Allah (S) delivered a discourse among the people in Masjide-e-Khaif and said: O Allah! Please the slave who listens to our words, gives them place in his heart and conveys them to those who have not heard them.

He is mostly conversant with Fiqh (jurisprudence) but he is not a Faqih (Jurisprudent) himself. Many a times a person with knowledge of jurisprudence passes it to a more intelligent jurisprudent. A Muslim should not do Khayanat (defalcation) in three things: (1) He should perform deeds purely for Allah (2) He should be a well-wisher for the Imam (as) and the religious leaders. (3) He should not distance himself from their congregation, because their invitation is for all those who like it. Muslims are brothers to each other and their blood is of equal value and even the weakest of them strives in the fulfillment of oath and vow.²

In the same book it is related from a Quraishite man that he said: Sufyan Thawri said to me, “Take me to Ja'far bin Muhammad (as).” He says that I went with him to the Imam but when we reached there, he was mounted on his beast. Sufyan said: “O Aba Abdillah please repeat for us the sermon that the Messenger of Allah (S) delivered at Masjid Kheef.” He replied: “Leave it for the time being. I am going out for some work and I will narrate it after I return, as I am already mounted.”

He said: “I ask you for the sake of your relationship with the Messenger of Allah, tell us about it.” So His Eminence dismounted and Sufyan said: “Please call for pen and paper for me so that I may note it down from you directly.”

So His Eminence called for ink and paper and said: “Write: Bismillaahir Rah'maanir Rah'eem. Sermon of the Holy Prophet (S) in Masjid Kheef: Allah likes one who listens to my words and places them in his heart and conveys them to those who have not heard it. O people it is necessary for those who are present to convey it to those who are absent. How often it is that one who reports a point of law while he

himself is not capable to think and reflect on it.

And many a times it is so that he narrates points of knowledge and jurisprudence to one who is wiser and more intelligent than him. There are three things in which the heart of a Muslim is not dishonest: 1 – Sincerity of deeds for Allah. 2 – Well-wishing for Imams and leaders of the Muslims. 3 – Following their congregation, because their call is widespread for all those who are in its pursuit. The believers are equal and their blood is same. They are united against others. The smallest of them makes effort to fulfill their pledge.” Sufyan wrote down this tradition and then repeated it to His Eminence.

After that His Eminence, Sadiq (as) mounted and went away. I and Sufyan also came away. On the way he said to me: “Just wait, let me look at the tradition again and think upon it.” I said: “By Allah, by quoting this tradition, Abu Abdillah has made something obligatory on you, from which you can never be free.” ‘What duty?’ he asked. I said: “As mentioned in this tradition there are three things in which a Muslim is not dishonest:

The first is sincerity in deeds for Allah; we have understood it but the second one about well-wishing for Imams and leaders of the Muslims; who are these Imams that it is necessary for us to wish well for them? Is it Muawiyah bin Abi Sufyan, Yazid bin Muawiyah and Marwan bin Hakam?

Those whose testimony is not valid for us and prayer behind whom is not correct? And the third point: Following their congregation, what congregation is it? Is it the Murjiah sect who say that even one who does not pray and fast and does not perform ghusl or one who demolishes the Kaaba and beds with his mother, he is equal in faith to Jibraeel and Mikaeel? Or is it the sect of Qadariyya which says that what Allah wants does not happen and that which Satan wishes happens?

Or is it about the Hururiya sect that abuses Ali Ibne Abi Talib and calls him a disbeliever? Or the Hellish sect that says faith is only the recognition of Allah and nothing besides that?” Sufyan said: “What a strange thing you said. Now tell me what the Shias say?” I said: “They say that Ali Ibne Abi Talib (as) is an Imam, loving whom sincerely is obligatory and it is necessary to remain in the congregation of Ahle Bayt.” Hearing this, he took the paper from me and tore it up and told me not to inform anyone about it.”³

Reminder: Matter on this topic has been mentioned in Part Five, point numbers 40 and 59, which may be referred to once more.

Explanation and Discussion

It is that when the Holy Prophet (S) said, ‘There are three things in which the Muslim never doubts: having sincerity in what you do for the sake of Allah, being united with the nation’s leaders and being associated with the Muslims’, it is possible that doubt implies betrayal of trust as the same thing is mentioned in the following verse of Qur’an:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلُّ ۚ وَمَنْ يَغُلُّ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ

And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection. (Qur'an, Surah Aale Imran 3: 161)

And it is also possible that it may denote malice and enmity as mentioned in the verse:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ

And We will remove whatever of ill-feeling is in their breasts. (Qur'an, Surah Araaf 7:43)

On the basis of this, of these two possibilities, it can be said that the sentence of the tradition is predicative or it can be initiative. Further it can be pronounced in a different way to imply that which is mentioned in the following verse:

غُلَّتْ أَيْدِيهِمْ

Their hands shall be shackled. (Qur'an, Surah Maidah 5:64)

It is the opposite of widening of the breast and in consonance of the following verse of Qur'an:

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلٌ

Their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief. (Qur'an, Surah Nisa 4: 155)

On the basis of all possibilities: It is possible that the word 'Alaa' in 'Alaihinna' is metaphorical. And perhaps it is in the meaning of 'in' like in the following verse:

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا

And he went into the city at a time of unvigilance on the part of its people. (Qur'an, Surah Qasas 28: 15)

And it is possible that it could be in the meaning of 'with' like in the verse:

وَأَتَى الْمَالَ عَلَى حُبِّهِ

...and give away wealth out of love for Him. (Qur'an, Surah Baqarah 2: 177)

Or it can be for showing the cause like in the following verse:

وَلْتَكْبُرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ

And that you should exalt the greatness of Allah for His having guided you. (Qur'an, Surah Baqarah 2: 185)

The word of 'Muslim' here denotes all Muslims not particularly the believers or it could also be that it is about the believers. The word 'Nasiha' is derived from 'Nushh' and it denotes sincerity. Sincerity can be with regard to aiming for goodness to the one who is advised or it can be in all words and acts through which he aims for goodness. "He should not distance himself from their congregation..." is clearly implied at the congregation of Imams (as); that is a believer is one who believes in all of them and accepts them all.

Such that if one denies even one of them it is as if he has denied all of them. "...because their invitation is for all those who like it." Apparently first the pronoun 'their' refers to the Imams (as) and the second pronoun of 'those who' refers to Muslims and 'invitation' is in the meaning of Dua and it could also mean a call to the people to understand the proofs of faith and clear signs of religion, that is the Holy Imams (as) as they are the callers to the Almighty Allah through their personal excellence and through miracles etc. The conclusion of this traditional report is having the following aspects:

First Aspect

It is that these are three things in which the heart of no Muslim should betray the trust. And this aspect is based on the supposition that the sentence is creative and the word 'alaa' is in the meaning of 'in' and 'advice' is taken to mean being a well wisher to the advised one.

On the basis of this there are three mental conditions on which the physical actions of a man are based, and they are the source of his behavior. The tradition thus lays down the responsibility of a Muslim to have this attitude to the Almighty Allah and His Awliya, then he must observe sincerity in his actions with regard to Allah and must be a well wisher of Awliya of Allah; lastly he should keep with the community. These two duties are related to the Messenger of Allah (S) and his rightful successors and this can be obtained only if the believer is having a good intention to them and dedicate himself to their service. This duty is obligatory on all, Muslims as well as the non-Muslims.

Also, here all the laws specially related to Muslims are mentioned from the aspect of exalting them as the address is to them only due to his attention to the Almighty Allah and in being attached to the standards of religion and to degrade the infidels as he has deviated from the truth. The Almighty Allah said:

نَسُوا اللَّهَ فَنَسِيَهُمْ

They have forsaken Allah, so He has forsaken them. (Qur'an, Surah Taubah 9:67)

And He said:

وَيُضِلُّ اللَّهُ الظَّالِمِينَ

And Allah causes the unjust to go astray. (Qur'an, Surah Ibrahim 14:27)

And also:

فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا

Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life. (Qur'an, Surah Najm 53:29)

Second Aspect

It is that in the points mentioned – sincerity to the Holy Imams (as) indicates means of protecting the heart from dishonesty. And this aspect is based on the fact that the predicate of 'upon' is in the meaning of 'with' or it may be for causality. And it is possible that the 'advice' is mental advice and it is related to all things related to him. Or it may be physical or monetary and it is regarding everything that is good for the advice.

Third Aspect

It is that the sentence is informative and the tradition is regarding the signs of believers. That is a Muslim is really as he should be according to the verse:

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold. (Qur'an, Surah Luqman 31:22)

Because the reality of faith lies in knowing the Almighty Allah and sincerity to Him in all acts; and then knowing his Awliya Amr (the Prophet and Imams) and service to them. And it includes wishing their well being. These are the matters that should be there in the mind of all Muslims and it is a good reason that 'yaghillo' is derived from 'Ghalaw' the Arabic word for deceit and also that it is the opposite of widening

and expansion as is clear.

Fourth Aspect

It is that it could be a positive sentence and if it is read as 'yughallo' it would be a common verb and the 'upon' denotes 'with' as it is for causality. And Muslim is taken in general sense to mean all Muslims, believers and non-believers. And 'Aimmatul muslimineen' denotes Amirul Momineen (as) and the Holy Imams (as) from the progeny of His Eminence.

The conclusion is that every Muslim that has sincerity to the Almighty Allah and has goodwill to the Imams of the Muslims, he serves their congregation and he gathers in it, his heart will be opened and enlightened and he will be safe from sealing of the heart and he would be from one whose heart the Almighty Allah has opened for faith. He will receive light from his Lord. And if all these matters don't gather in his heart he would be like one mentioned in the following verse:

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ ﴿٤﴾ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ

And their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief. (Qur'an, Surah Nisa 4: 155)

Because punishments have different grades and levels and one of them is worse than others and each is having a special effect. May Allah save us from them! In the same way, faith is also having different grades and levels and some of them are better than others and there are special effects with regard to each of them. I pray to the Almighty Allah to give us Taufeeq to complete the levels of faith and that we have goodwill to our master, the Imam of the Time (aj).

Conclusion and Reminder

It is that one who wills good for the Imam of his time, is, according to what we have mentioned and explained, is one who protects his own position and he is disciplined in his deeds. In such a way that his acts and intentions are all related to the Imam of his time (as) and he is away from every displeasure and disrespect of the Imam.

In every circumstance he only wishes for the well being of Imam (as). He is constantly trying to become proximate to his Imam, he adopts the company of the pious and keeps away from rejected and transgressing people. And if he does not find anyone with these qualities, so that he may sit with him, he remains in his house and adopts silence and he avoids the company of those who are not appropriate. And we shall present more points in this regard, Insha Allah.

[1.](#) Usool Kafi, Vol. 1, Pg. 404

[2.](#) Usool Kafi, Vol. 1, Pg. 403

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