

## 56: We Should Not Sit In The Assembly Where Disrespect Is Caused To Imam (As)

The believer is obliged to keep aloof from the gatherings of deviated people where ridicule is directed towards Imam (as) or where he is being criticized. Where people raise objections against him and deny his existence, or even if they are ignoring his remembrance. It even applies to situations where a believer is being ridiculed. The Almighty Allah says regarding such matters:

وَقَدْ نَزَلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

***And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at, do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell. (Qur'an, Surah Nisa 4: 140)***

In *Tafseer Ali bin Ibrahim Qummi* it is mentioned that he said: Signs of Allah, are the Holy Imams (as).<sup>1</sup>

According to a traditional report of Al-Kafi, Imam (as) was asked regarding the following Qur'anic verse:

***And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at...***

He (as) said, "When we learn that such and such person denies the truth and utters unsuitable things about Imam (as), we must get up from there at once, no matter who that person is."<sup>2</sup>

In the same book, in a correct report from His Eminence, it is mentioned that he said: One who believes in Allah and the Judgment Day does not sit at a place where an Imam is being criticized or a believer is being degraded.<sup>3</sup> In the same book, it is narrated from, His Eminence (aj) that he said: There are three

types of gatherings that Allah hates and sends His chastisement to their participants; so you should never attend these gatherings: One: It is a gathering in which one decides to lie about his verdicts. Second: In which the remembrance of the enemies is refreshed and our remembrance is forgotten; and (thirdly) a gathering in which there is refusal to follow us, while you know that such a thing is there in that gathering. The narrator says: After that the Imam (as) recited three verses from the Book of Allah as if they were on the tip of his tongue – or he said: As if they were in his fist:

﴿ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ﴾

***And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. (Qur'an, Surah Anaam 6:108)***

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ

***And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse. (Qur'an, Surah Anaam 6:68)***

*And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah.* [4](#)

In the same book, it is narrated from His Eminence (aj) that he said: Whenever you are caught up among the Nasibis and their gatherings, be like one who is on the surface of a red stone, till you leave that company, because the Almighty Allah is inimical to them and curses them. So if you see that they are talking ill of any of the Imams, you must get up from there because divine wrath will strike them at that place.[5](#)

And in the same book, in a correct report it is narrated from His Eminence (aj) that he said: One who sits in the company of one who abuses a holy personality, he has indeed disobeyed the Almighty Allah.[6](#)

And in the same book, it is also narrated from His Eminence (aj) that he said: One who sits in a gathering in which one of the Imams is being abused, and he could leave that place, but he does not, the Almighty Allah will make him degraded in the world and punish him in the Hereafter. And what he has been bestowed regarding our Marifat will be taken away from him.[7](#)

In *Tafseer Burhan*, quoting from Kishi through the author's own chain of narrators from Muhammad bin Asim it is mentioned that he said: I heard His Eminence, Imam Reza (as) say: O Muhammad bin Asim, I have come to know that you sit in the company of Waqifis? I said: Yes, may I be sacrificed on you, I sit with them opposing their views. His Eminence (aj) said: Don't sit in their company, Allah, the Mighty and Sublime says:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلَهُمْ ۚ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

***And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell. (Surah Nisa 4: 140)***

It implies the successors of Prophet and it is the Waqifis who deny them.[8](#)

I say: We should remember that here Waqifis are only one of the implications; in the same way, the mention of successors is only one of the implications of signs of Allah.

**Note:** From what we have seen under the interpretation of these verses and other traditional reports it is clear that it is prohibited to sit in the gathering of deviated people, some kinds of whom are mentioned in the beginning of this discussion. Rather it is not merely prohibited, it is a greater sin as Allah, the Mighty and Sublime has said: You will also be like them. Thus one who sits in their company will also be considered same as they are.

Rather, one who sits with them will be a hypocrite and eligible for Hellfire as mentioned in the verse: surely Allah will gather together the hypocrites and the unbelievers all in hell. Thus it is clear that it is a greater sin. I beseech Allah, the Mighty and Sublime to give us Taufeeq to do that with which He is pleased and keep us away from that which causes His fury and anger.

It is mentioned in a Dua: Or perchance You find me in a gathering of falsehood and leave me among them.

I say: This much divine anger would be enough to destroy us. I beg the Almighty to keep us safe from such a situation. In duty number fifty-eight we will mention some points to illustrate this point further, Insha Allah.

- [1.](#) Tafseer Qummi, Vol. 1, Pg. 156
- [2.](#) Usool Kafi, Vol. 2, Pg. 377
- [3.](#) Usool Kafi, Vol. 2, Pg. 377
- [4.](#) Usool Kafi, Vol. 2, Pg. 378, Tr. no. 12
- [5.](#) Usool Kafi, Vol. 2, Pg. 379, Tr. no. 13
- [6.](#) Usool Kafi, Vol. 2, Pg. 379, Tr. no. 14
- [7.](#) Usool Kafi, Vol. 2, Pg. 379, Tr. no. 15
- [8.](#) Tafseer Burhan, Vol. 1, Pg. 423, Tr. no. 4.

---

**Source URL:**

<https://www.al-islam.org/mikyal-al-makarim-fi-fawaid-al-dua-lil-qaim-vol-2-sayyid-muhammad-taqi-musawi-isfahani/56-we-should#comment-0>