

## Responsibility 56: Protecting Ones' Spiritual Rank Part 1

The true believer needs to be vigilant in regards to the spiritual stations, ranks and closeness to the Imam. One must ensure that nothing is done to damage this spiritual rank that one is not distanced from the Imam through one's action, nor loses the attention and friendship of the Imam.

A believer must be vigilant so that in fulfilling one's responsibilities which are the right of the Imam over him, there is no negligence and that he performs them in the best possible way.

A believer must also be attentive since he is constantly in the presence of Imam al-Zaman (ajtf) and must keep away from anything which would lead the Imam to becoming upset.

In addition, one must ensure that in whatever state he is in, whatever movements he takes, and even his silence are all performed in accordance with and for the intention of earning the love of the Imam.

A Muslim must not fall into negligence for even one instant in regards to earning the pleasure of the Imam which is equal to pleasing Allah. According to the traditions from the Ahlul Bayt (as), the actions of the Shi'a are constantly being presented to Imam al-Zaman (ajtf) with extra emphasis given on the days of Monday, Thursday and Friday when a report of our actions is given to him.

Thus, it is imperative that a true Shi'a remains attentive and vigilant and does not do anything which would result in being embarrassed in the presence of the Imam or would result in the Imam being put into an uncomfortable situation when he sees our deeds.

It has been narrated from one of the infallible A`immah (as) that: "The actions of the Ummah are presented to the Prophet every Tuesday and Thursday and thus, he is constantly informed about them. In addition, the A`immah are also presented with the actions and they also have knowledge of this."<sup>1</sup>

Imam Ja'far b. Muhammad as-Sadiq (as) has said: "The actions (of the Ummah) are presented to the Messenger of Allah and the A`immah on Thursday."<sup>2</sup>

The meaning of showing vigilance is that in all of our actions, dealings, movements and all of our words, a true believer must be observant of his Imam. He must know that the Imam is with him and that he should not, even momentarily, (spiritually) separate himself, or fall into negligence.

Imam al-Mahdi (ajtf) has stated:

فَإِنَّا نُحِيطُ عِلْمًا بِأَنْبَاءِكُمْ، وَ لَا يَعْزُبُ عَنَّا شَيْءٌ مِنْ أَخْبَارِكُمْ

“Surely we have complete knowledge of your situation and there is nothing which is hidden from us concerning you.”<sup>3</sup>

In another tradition, Imam al-Mahdi (ajtf) has stated:

إِنَّا غَيْرُ مُهْمَلِينَ لِمُرَاعَاتِكُمْ وَ لَا نَاسِينَ لِذِكْرِكُمْ

“Verily, we are not inattentive in taking care of you nor are we heedless in remembering you.”<sup>4</sup>

A true believer must know where the pleasure of Allah lies and must know that Imam al-Zaman (ajtf) himself is also seeking the pleasure of Allah. One must also realize that this pleasure can only be attained by following the Imam in all affairs, with complete obedience to the religion of Allah and by purification of the soul.

It is clear that this observance and vigilance will slowly enable a person to reach a desirable end and permit one to attain the higher levels of proximity to Allah, as the most important thing in life is to attain proximity to Allah.

<sup>1</sup>. Najm al-Thaqib, sec. 11, pg. 825; Majma' al-Bayan, vol. 5, pg. 69; In addition, verse 105 of Suratul Tawbah (9) also mentions this point where Allah ﷻ says:

وَ قُلْ ۙ اَعْمَلُوا فِى سَبِيلِى ۙ لِلّٰهِ عَمَلِكُمْ ۙ وَ رَسُوْلُهُ ۙ وَ اِلْمُؤْمِنُوْنَ

ﷻ Say: then do what you want (but know that) Allah sees your actions and so does His Messenger and the true believers.ﷻ

Without doubt and according to the traditions which have come to us, the meaning of the true believers as mentioned in this verse are the Infallible A'imma ﷻ and without doubt, the complete and definite interpretation of the word “المؤمنون” are the Infallible A'imma ﷻ.

<sup>2</sup>. Najm al-Thaqib, pg. 825, sec. 11; BaSair al-Darajat, pg. 426, no. 16

<sup>3</sup>. al-Ihtijaj, pg. 497; Biharul Anwar, vol. 53, pg. 174, sec. 31, no. 7

<sup>4</sup>. al-Kharaij, pg. 902; Biharul Anwar, vol. 53, pg. 174, sec. 31, no. 7

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