

[Home](#) > [Mikyal al-Makarim Fi Fawa'id al-Du'a Li'l Qai'm vol. 1](#) > [Part 4: Regarding the Qualities and special merits of Imam al-Zamana \(as\) due to which it becomes incumbent to pray for him](#) > [The Letter Waw \(W\)](#) > [1. Wilayat \(Mastership\) Of His Eminence](#) > Joining His Eminence

The Letter Waw (W)

1. Wilayat (Mastership) Of His Eminence

Our *Wilayat* with regard to His Eminence and the *Wilayat* of His Eminence for the Almighty Allah are of the most important matters that are incumbent according to reason as well as religion and are initiatives for praying for His Eminence. Here this would be discussed in three sub-headings:

Topic One: The *Wilayat* of His Eminence with regard to the Almighty Allah: Here *Wilayat* pronounced as 'Walayat' is in the meaning of love, thus whosoever has the love of the Almighty Allah is the *Wali* of Allah. On the basis of this, all believers who are superior and righteous would be the *Awliya* of the Almighty Allah and that which proves this is the following verse of Qur'an:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

“Now surely the friends of Allah- they shall have no fear nor shall they grieve. Those who believe and guarded (against evil)...” (Qur'an, Surah Yunus 10:62)

It is so because:

“Those who believe and guarded (against evil)...”

In traditions: The Thiqatul Islam, Kulaini through his own chain of narrators, has narrated from Mufaddal bin Umar that he said: Abu Abdillah Imam Sadiq (as) said: “When it is the Judgment Day, a caller would call out: Where are those who have prevented our *Awliya*? So a group of people would stand up who have no flesh on their faces. At that moment it would be announced: These are the ones who harassed the believers and had been inimical to them and they had been arrogant in their religion. Then it would be ordered that they be taken to Hell.”¹

In the same book it is mentioned in a report of Aban bin Taghlib from His Eminence, Abu Ja'far Baqir (as) that he said:

When the Holy Prophet (S) was taken up during *Me'raaj* he asked: "O Lord, what is the position of a believer with You? The Almighty Allah said: O Muhammad (S), one who disgraces one of My *Awliya* has openly made war on Me. And I am the most swift in helping My *Awliya*." [2](#)

Also in the same book through the author's own chain of narrators from His Eminence, Abu Abdillah Sadiq (as) it is mentioned that he said:

The Messenger of Allah (S) said: "The Almighty Allah took me on *Me'raaj* and revealed to me from behind the veil what He revealed and said to me: O Muhammad, one who disgraces a devotee of Mine has made war on Me. And one who makes war on Me, I make war on him. I asked: O my Lord, who is this *Wali* of Yours? He replied: It is the one who has made a covenant of *Wilayat* for you, for your successor and your progeny." [3](#)

As you have understood this, we say: There is no doubt in the necessity of love and devotion to the *Awliya* of Allah and the necessity of hatred and enmity to the enemies of Allah. Rather it is a fundamental requirement of our faith. Reason and religious texts also prove this.

As for reason: Perhaps there is no reason to discuss this.

As for religion: There are widely related texts (*Mutawatir*) about it but we shall be content by quoting only some of them, for good augury:

1. In *Kafi* through an authentic chain of narrators it is mentioned from His Eminence, Abu Ja'far the Second, Imam Jawad (as) from his father from his grandfather that Amirul Momineen (as) said:

The Messenger of Allah (S) said: "The Almighty Allah created Islam, appointed for it a field, a light, a fort and a help."

"The breadth of the field of Islam is Qur'an, its light is wisdom and its fort is good deeds and charitable acts. And as for its helpers and supporters it is me, my family and our Shias. So have love for my family and their Shias because when I was taken up to the sky of the world in *Me'raaj*, Jibraeel introduced to me the folks of the heavens, the Almighty Allah has entrusted to the hearts of the angels love for my family and their Shias and it is a trust with them till Judgment Day.

Then he brought me to the inhabitants of the earth and introduced the people of the world to me. So Allah, the Mighty and Sublime kept in the hearts of the believers of my Ummah love for me, my family and their Shias. On the basis of this, the believers of my Ummah guard our trust till Judgment Day. Know that if someone from my Ummah worships Allah, the Mighty and Sublime, all his life, but meets Him having hatred of my family and his Shias, the Almighty Allah has not expanded his heart but with hypocrisy." [4](#)

2. In the same way it is mentioned in *Kafi* through his own chain of narrators from Yaqoob bin Zahak from one of our companions that Siraj, a servant of His Eminence, Abu Abdillah Sadiq (as) said:

“Imam Ja’far Sadiq (as) was in Hira when he sent me and a group of his followers...till he said: Thus we returned. Mention was made of some people. I said: May I be sacrificed on you, we seek aloofness from them as they are not having the same beliefs as us. He said: They have *Wilayat* and love for us but they do not have the same beliefs as you, so you want to be aloof from them? I replied: Yes. He said: So there are some things that you are also not aware of, thus would it be better for us to be aloof from you? I said: May I be sacrificed on you, no. He said: In the same way, there are some matters that are with Allah and not with us, so should not Allah be aloof of us? I said: No, by Allah, may I be sacrificed on you. He said: So have love for them and do not be aloof from them, some of the Muslims have one, some two, some three portions of faith...”⁵

This is a lengthy tradition and it is mentioned in the chapter of levels of faith in *Usool Kafi*.

3. In the chapter of ‘Love for Allah’ in the above book, it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

“Among the most solid grasps of faith is that: One should love for Allah, be angry for Allah, give for Allah and prohibit for Allah.”⁶

4. And also in the same chapter, it is narrated from His Eminence, the Messenger of Allah (S) that he said:

“Which is the most firm handle of faith? The companions said: Allah and His Messenger know better. And some said: Prayer, some said, *Zakat*, some said fasting and others said Hajj and Umrah, while yet others said *Jihad*. At that moment the Holy Prophet (S) said: There is an excellence in everything that you have mentioned but it is not what I asked. The firmest handle of faith is love in the path of Allah, hatred in the path of Allah, devotion to the friends of Allah and aloofness from the enemies of Allah.”

5. It is also related from His Eminence, Sadiq (as) that he said:

“One who does not love for the sake of religion and does not become angry for the sake of religion, does not have religion.”⁷

I say: These are some traditions that have come in connection with the necessity of having regard for the *Awliya* and friends of Allah. And since the matter has now become clear, I say: There is no doubt that one who has more perfect faith would also have deeper love for the people of faith; and one who is a more perfect believer, it is necessary that love towards him should be more intense because this love is as a result of the connection of faith that exists between the believers. By this logic it becomes necessary for you to have more intense love for the Imam of your time who is the root and handle of faith and the mountain of *Wilayat* and its fort, than your love for other believers. Rather it is necessary

that you must love His Eminence more than you love your father, your children and even more than you love yourself as elaborated in the following verse of the Holy Qur'an:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

“Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command...” (Qur'an, Surah Taubah 9:24)

And also there is a tradition in *Darus Salam* and other books quoted from *Ilalush Sharai* that the Messenger of Allah (S) said:

“No man has believed till he does not love me more than he loves himself, and he does not love my progeny more than he loves his own progeny and family members, and till he does not love my family more than his own family, and till he does not love my being more than his own being.”⁸

The point is that: It is obvious that love is a matter connected to the conscience and it is a mental condition. However it is having apparent signs and effects, through which one could know the intensity of ones love to ones object of love. Among the visible signs of love are: If it is away from your sight you make it a point to pray for it. If it is in trouble you must feel sad for it.

But don't you realize that if you have a handsome son who is your sole heir and if he is gone on a journey and you don't know his whereabouts, there is not a moment in day or night when you are not worried about him; and you pray for him continuously. And you request the believers and good people to pray for him. Is all this not because of intense love and attachment? On the basis of this, anyone who claims to love his master, does a day pass when you forget him? Thus pray more for him in his occultation and consider this an opportunity.

Topic Two: It is that our love demands that we must struggle and make more efforts in praying for His Eminence.

Praying for the object of love is from human nature and this matter is absolutely clear, however here we follow another view that: It is necessary that prayers for His Eminence should be given precedence to praying for everything else. Explanation of this matter requires a preface that we present as follows:

There are three things that motivate and cause love: Pleasure, profit and goodness. The most important and perfect is the third one.⁹ Rather we could say that: The first and second causes also return to the third.

Goodness implies that the thing should be a cause of goodness. As when a man knows that the existence of a particular thing is having some goodness, he is naturally inclined to love it even though the goodness of that thing may not reach him. And as much is the goodness of that thing, as much is love and attachment of man towards it, though it would be according to the level of recognition of the goodness of its existence. Now that you have understood the preamble to this, you should know that all the motivations of love have gathered in the love for the existence of our master, Hazrat Hujjat (aj). [10](#)

As for pleasure: Which pleasure is sweeter and loftier for the believers than seeing the blessed elegance of His Eminence and being honored by meeting him? As its apparent and hidden pleasures are so great that it is not possible for you to estimate it because even Amirul Momineen (as) had expressed the desire for it as mentioned in a tradition from *Ghaibat Nomani*.

And as for profit: As you learnt in Part Five of the book, all the benefits and bounties reach the creatures through the being of His Eminence. In addition to this, are the special benefits and effects special to the reappearance of His Eminence and how aptly it is said:

You possess sum total of all the virtues that all others have.

And as for the goodness of his being: Our intellects are small and our thoughts are lowly to understand them as we are not given knowledge except a little. However everyone understands according to ones understanding and every believer, as per his share. One who has more knowledge of the goodness of the being of His Eminence, it is more important in his view to pray for His Eminence.

Because arranging prayers and making efforts for it, is among the sources of perfect love and friendship and the perfection of love is obtained from the perfection of recognition and it is one of the causes of intensity of preparation of the Holy Imams (as) in reciting supplications for His Eminence and praying to the Almighty Allah for the hastening of his reappearance. Some other causes would be explained in more details in the beginning part of Part Seven.

The conclusion is that: Our love, devotion and *Wilayat* towards His Eminence necessitates our preparations and efforts to pray for his reappearance as it is more important than praying for ourselves and that which is related to us, *Insha Allah Taala*.

Topic Three: *Wilayat* of His Eminence on us: *Wilayat* here pronounced as *Wilayat* is in the meaning of authority, power and domination. And *Wilayat* of His Eminence on us is in this manner as mentioned in the verse:

“The Prophet has a greater claim on the faithful than they have on themselves.”

As can be seen in a tradition mentioned in Part Three in the right of the master upon his slave.

Now when we have got certainty and belief that His Eminence is having precedence over us in all that is connected to us, we consider it necessary upon us that in all the things that are objects of our affection,

we should consider His Eminence to be more preferable and having more precedence.

Perhaps the same point is mentioned in the following statement of *Ziarat Jamia*:

You are having precedence before my needs and desires and intentions in all my circumstances and affairs.

Thus *Wilayat* of His Eminence necessitates that we, in all matters, should prefer His Eminence, and the tradition of the Prophet also proves this. And the most important matter of supplication is that it is the key of every goodness and the well being of every pious person. Thus it deserves that we must give precedence to His Eminence over ourselves and everything related to us in praying for deliverance and success. We have explained this matter supported by detailed arguments and extensive proofs.

Joining His Eminence

The most important wish of the lovers, the final aim of the eager ones and the ultimate desire of those who have divine recognition is that most of their supplications and the most important of their aspirations is regarding the matter of the hastening in joining the Imam of the time, the Hujjat Ibnul Hasan (aj). How beautifully it is said:

My heart and my eyes are nostalgic about you.

And my life is with you and your remembrance is with me.

I take no pleasure from life till I am able to see you.

Even though I may in the Firdaus of the eternal Paradise.

Among the most significant matters is the impatience to meet him that is mentioned in the following composition of mine:

1. My youth passed away quickly in separation and the life was spent in anticipation.
2. In eagerness to join him, I survive, and except for his remembrance, I don't derive pleasure from anything.
3. O fulfillment of the best hopes of the worshipper and supplicant, my eagerness for you is very intense.
4. O the best of the aims and the best of the refuge-givers. – and O best of those who harken (who say: Here I am) and the best of those who struggle (do*Sayy*).
5. The bowl of my patience is brimming in your separation as the sorrowful, the homeless, the mourners and the troubled ones have abandoned me.
6. O my soul and life, and O my constant comfort, heed my call because my heart is about to melt with

distress.

7. In whichever abode I looked I didn't find refuge except in your abode.

8. From the day were created in the world good deeds, justice and charity, they found no place except with you.

9. Give me refuge by your favor which has blessed all the land and the seas.

10. If you had not been there the earth would have sunk into itself and the heart of the dust would have become the repose of the dead.

11. And if you had not been there all the mountains would have scattered – and if you had not been there the pillars of the sky would have been shaken.

12. If you had not been there not a seed would have grown from the earth and not one tree would have borne any fruit.

13. And the Sun and the stars would not have given any light, and no spring would have burst forth and no lightning would have flashed.

14. And if you had not been there our enemies would have debased us and we would have had to put on the garment of disgrace.

15. None except you can provide succor – and whoever seeks deliverance from someone other than you is stupid.

16. O my beloved, my sorrow and distress have prolonged – and hasten for help before I am finished.

17. You are much higher than the praises I sing about you – you are better than all that is said in your praise.

[1.](#) Kafi; Vol. 2, Pg. 351

[2.](#) Kafi; Vol. 2, Pg. 352

[3.](#) Kafi; Vol. 2, Pg. 353

[4.](#) Kafi; Vol. 2, Pg. 46

[5.](#) Kafi; Vol. 2, Pg. 43

[6.](#) Kafi; Vol. 2, Pg. 125

[7.](#) Kafi; Vol. 2, Pg. 127

[8.](#) Ilalush Sharai, Pg. 140

[9.](#) Because mostly these causes also destroy love, but the being of our master, the Master of the Time (aj) is such that the benefits of his presence are forever and therefore pleasure of the believers is unending. (The Author)

[10.](#) Ghaibat Nomani, Pg. 214

Source URL:

<https://www.al-islam.org/mikyal-al-makarim-fi-fawaid-al-dua-lil-qaim-vol-1-sayyid-muhammad-taqi-musawi-isfahani/letter-waw-w#comment-0>