Al-Islam.org
Ahlul Bayt Digital Islamic Library Project
Published on *Al-Islam.org* (https://www.al-islam.org)

59. Reward of a believer's Well-wisher

It would be better to mention some traditional reports recorded about this and then we can discuss its ramifications on praying for an early reappearance of our master, the Master of the Time (aj).

In *Usool Kafi* through authentic chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"It is obligatory on the believer to wish for the well being of his brother in his presence as well as his absence." 1

Also it is narrated through authentic chain of narrators from His Eminence, Abu Ja'far Baqir (as) that he said:

"Well-wishing is obligatory on the believer with regard to another believer." 2

Through reliable chain of narrators, it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

The Messenger of Allah (S) said: "The greatest person in status in the view of the Almighty Allah would be one who in the world made more effort to advise and wish well for the people."3

Through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (as) that he said:

"You must, for the sake of Allah's pleasure, do good to His creatures and you will not find any act better than this."4

Now I say: One of the Shaykhs has said: Advice is either by action or by speech that is implied in conveying good to the one who is advised. Allamah Majlisi also states this in *Miraat al-Uqool*.

After that Allamah Majlisi says: The implication of the advice of a believer for another is guiding him in religious and worldly matters, educating him if he is illiterate, informing him if he is ignorant, defending

him if he is weak, respecting him whether he is low or great, not being jealous of him and not deceiving him, removing harm from him, conveying benefits to him, and if he does not accept his advice, he should be respected more till he accepts it, and it is that with regard to religious matters he should resort to Amr bil Maroof and Nahy Anil Munkar.

It is said: Well wishing can also be considered as such with regard to the Holy Prophet and the Imams (as) because they are superior to the believers.

In the explanation of the statement of Imam (as): "In his presence or absence..." it is said: that he behaves with him in the above way when he is present and when he is not present, he writes to him and send a message, protects his honor, defends him in his absence, and in short, conveys to him as many benefits as possible and deflects from him as many problems as possible. From this aspect we shall quote statements that would support the point under discussion *Insha Allah Taala*.

From all that has been discussed so far, it would be clear for the believer with spiritual inclination that praying for the well being of a believer implies well-wishing for him. Whether it be in his presence or his absence as through the medium of *Dua* his hardships are removed and benefits reach him and *Dua*is respect and honor for whom one prays.

Now that you have understood this matter I say: Praying for early reappearance of our master, the Master of the Time (aj) is sincerity and well wishing to the best of the believers and also for all of them, because:

Firstly: Imam (as) is the best believer and *Dua* for him is advice since *Dua* is a statement that is uttered for well wishing.

Secondly: We mentioned previously that deliverance, prosperity, help, following for all the people in general and removal of troubles, illnesses, sorrow and grief through the *Barakat* of the reappearance of His Eminence would be achieved, on the basis of this, praying for an early reappearance of His Eminence (aj) from Allah is advice and well wishing to all of them.

1. Kafi; Vol. 2, Pg. 208
2. Kafi; Vol. 2, Pg. 208
3. Kafi; Vol. 2, Pg. 208
4. Kafi; Vol. 2, Pg. 208

Source URL:
https://www.al-islam.org/mikyal-al-makarim-fi-fawaid-al-dua-lil-qaim-vol-1-sayyid-muhammad-taqi-musawi-isfahani/59-reward#comment-0