

13. A Means To Allah, The Mighty And The High

Allah, the Mighty and Sublime has ordered that you must take up a means to Him, as mentioned in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

“O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.” (Qur’an, Surah Maidah 5:35)

And this verse has introduced three things that make one eligible for salvation and all three are found in *Dua* for His Eminence, the Master of the Time (aj) because: The first is the position of faith. And without any doubt *Dua* for His Eminence is a sign of faith and the cause of its perfection. And also: It is a type of *Jihad* by the tongue, in the same way it is a means towards the Beneficent Lord, which could be explained in two ways:

First: Meaning of *Waseela* (means) – as mentioned in *Majmaul Bayan*¹ – is a relationship of connection and nearness, and there is no doubt that this *Dua* is a relationship of attachment and gaining nearness to Allah, the Mighty and the High, just as the other worship acts through which one can obtain the proximity of Allah. Although this *Dua* is one of the most important means of proximity and the nearest path of connection and the most valuable of them, as will be explained in this book by the help of Allah.

Second: It is that *Waseela* implies – especially in this blessed verse – that same Imam (as), as explained in the *Tafseer* of Ali Ibne Ibrahim Qummi:

“Seek His nearness through the *Waseela* of the Imam.”²

As evident, this statement is from a traditional report of Imam (as).

In *Burhan* it is narrated from Amirul Momineen (as) that he said regarding the verse:

“And seek means of nearness to Him.”

“I am the *Waseela* to Him.”^{[3](#)}

In *Miraat al-Anwaar* quoting from the book of *al-Waahida* from Tariq bin Shahaab it is mentioned that he said: in a tradition, Amirul Momineen (as) said:

“Imams of Aale Muhammad (S) are *Waseela* to the Almighty Allah and the means of connection to His mercy...”^{[4](#)}

Also in the book of *Riyaaadh al-Jinaan* it is narrated from Jabir that the Holy Prophet (S) mentioned the excellence of himself and his family when he said:

“We are *Waseela* to Allah.”^{[5](#)}

In some Ziarats it is mentioned:

“And I make them a *Waseela* for gaining Your pleasure.”

It is mentioned in *Dua* Nudbah that:

“And I have made them source of gaining Your nearness and *Waseela* for obtaining Your satisfaction.”

In *Dua* of the Chief of the worshippers (as) on the Day of Arafah it is mentioned:

“And You made them *Waseela* to Yourself and a path towards Paradise.”^{[6](#)}

From this we learn that *Waseela* denotes this same Imam. On the basis of this taking *Waseela* towards the Almighty Allah is performing an act that is source of satisfaction and nearness of His Eminence, and as the Almighty Allah has appointed a guide for every nation and an Imam for every people. He says:

“And (there is) a guide for every people.”

He appointed the Imam (as) as a *Waseela* towards Himself, thus it is necessary for every community to recognize their guide and *Waseela* and to do all that takes one near to him and earns his pleasure. Because without recognizing him, it would not be possible to become proximate to him.

From this point of view, it is mentioned in a tradition accepted by both sects (Shia and Sunni) that:

“One who dies without recognizing the Imam of his time, dies the death of Ignorance (infidelity).”^{[7](#)}

On the basis of this, one who does not recognize the Imam of his time is like one who has not recognized any of the Imams and that which proves this matter are those widely related traditions, some of which we shall quote in the coming pages:

Husain (as) came to his companions and said: “O people, Allah, the Mighty and Sublime did not create human beings except that they should recognize Him. Thus if they recognize Him and (then) worship Him, they would become needless of worshipping anything else.” A man asked His Eminence: “O son of Allah’s Messenger (S), may my parents be sacrificed on you, what is the recognition of Allah?” He replied: “In every age the recognition (*Marefat*) of Allah is the recognition of the Imam whose obedience is obligatory on the people.”⁸

Here the author of this book quotes from his teacher, Allamah Majlisi an anecdote that the latter has mentioned in *Biharul Anwar*:

From this point of view the recognition (*Marefat*) of Allah is interpreted as the *Marefat* of Imam (as) perhaps because the *Marefat* of Allah cannot be gained except through Imam or that getting a share of divine recognition (*Marefat*) is subject to *Marefat* of Imam (as).

Now that this matter is clear I say: Without any doubt *Dua* for an early reappearance of Maula Sahib az-Zaman (aj) is also a means that the Almighty Allah has appointed towards Himself. Not only to the Almighty Allah, it is a means towards all the Imams, rather towards all the prophets and all successors as they are divine mediums and spiritual fathers, and this *Dua* is a cause of their satisfaction and seeking of their aim and goal. Moreover, it is the obedience of *Ujil Amr* that Allah has made incumbent:

وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“Obey Allah and obey the Apostle and those in authority from among you.” (Qur’an, Surah Nisa 4:59)

Because His Eminence has himself ordered us to pray for his early reappearance.

Also the tradition we mentioned in forgone pages proves this: In *Burhan* and other books, it is narrated from His Eminence, Abu Ja’far Baqir (as) regarding the following words of the Almighty Allah:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

“But when the prayer is ended, then disperse abroad in the land and seek of Allah’s grace...” (Qur’an, Surah Jumu’ah 62: 10)

“Prayer’ implies the *Bayyat* (allegiance) of Amirul Momineen (as) and ‘land’ stands for successors whose obedience and *Wilayat* the Almighty Allah has made compulsory. Just as He has ordered the obedience of the Holy Prophet (S) and Amirul Momineen (as) and he has used metaphor for them. And regarding the words: “and seek of Allah’s grace” he said: It means seeking Allah’s Grace for the Successors...”⁹

I say: Their comparison with 'land' is from two aspects:

1. Allah, the Mighty and the High has made the earth as a place of stay for the creatures so that they may spend their lives on it in comfort and peace. And in the third and the fourth part we have explained that the stability of the earth is due to the existence of the Imam, thus the safety and comfort of all the creatures of the earth is due to the existence of the Imam (as).

2. Earth is a means of receiving the heavenly bounties by the people of the world. Thus the Almighty Allah says:

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ

“And you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.” (Qur’an, Surah Hajj 22:5)

Imam (as) also is a means through which the divine bounties reach the people of the world – as we have explained before.

3. Allah, the Mighty and the High has created many types of bounties from the earth, like fruits, grasses and straw (cattle feed) etc. according to the needs of the creatures so that human beings and animals may derive their nutrition from it. The Almighty Allah says:

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا

فَأَنْبَتْنَا فِيهَا حَبًّا

وَعِنَبًا وَقَضْبًا

وَزَيْتُونًا وَنَخْلًا

وَحَدَائِقَ غُلْبًا

وَفَاكِهَةً وَأَبًّا

مَنَاعًا لَكُمْ وَلِاتِّعَامِكُمْ

فَإِذَا جَاءَتِ الصَّخَابُ

“Then We cause to grow therein the grain, And grapes and clover, And the olive and the palm, And thick gardens, And fruits and herbage A provision for you and for your cattle.” (Qur’an, Surah Abasa 80:26–33)

Also from the being of Imam (as) many kinds of sciences and laws are made available for the people according to their needs and that which is good for them; so that they may not be in need of anyone else. And other causes could also be found if more contemplation is done but due to time constraint we have just mentioned these, and the *Tawfeeq* is from Allah.

Explanation: Shaykh Tabarsi says in *Majmaul Bayan*:

Qazab (‘clover’): Green alfalfa that is pared a number of times for making it cattle feed (from Ibne Abbas and Hasan) and...

Abbun (‘herbage’): Grasslands and pasture for cattle... [10](#)

And in *Qamoos*:

Qazab (‘clover’): Every big and huge tree whose branches bear leaves and Abbun (‘herbage’): Grassland or farm where crops grow...

- [1.](#) Majma al-Bayan, Vol. 3, Pg. 189
- [2.](#) Tafseer al-Qummi, Vol. 1, Pg. 168
- [3.](#) Al-Burhan, Vol. 1, Pg. 469
- [4.](#) Miraat al-Anwaar, Pg. 331
- [5.](#) Miraat al-Anwaar, Pg. 331
- [6.](#) Sahifa Sajjadiya, Supplication no. 47
- [7.](#) Ghaibat Nomani, Pg. 180
- [8.](#) Miraat al-Anwaar, Pg. 58
- [9.](#) Al-Burhan, Vol. 4, Pg. 335
- [10.](#) Majma al-Bayan, Vol. 10, Pg. 440

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