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75. Dua of His Eminence Sajjad (as) for the Supplicants

This *Dua* consists of numerous benefits and has many effects:

First: Dua, plea and Salawaat on them from Allah, the Mighty and Sublime every morning and evening.

Second: Salaam on them from the Almighty Allah.

Third: Gathering of their affairs on piety.

Fourth: Reform and arrangement of their affairs and positions.

Fifth: Acceptance of their Taubah and the forgiveness of their sins.

Sixth: Settling them in Paradise in the neighborhood of the Purified Imams (as).

That which proves this matter is the statement of Imam Ali Ibne Husain (as) in the *Dua* of Arafah in which after praying for our master, the Master of the Time (aj) he says:

"O Lord, bless their friends who acknowledge their rank, follow their path, pursue their track, adhere strongly to them, are firmly attached to their friendship, follow their leadership, submit to their ordinance, endeavor to serve them, expect their days, and strain their eyes towards them, with blessings auspicious, pure, growing, following one another morning and evening. And confer peace on them and their souls. Let their aims be unanimous in virtue. Reform their conditions for their benefit. Accept their repentance. Verily, You are the greatest acceptor of repentance, Merciful and the best of forgivers. With Your Grace let us be with them in the abode of peace. O Most Merciful."

I say: The matter proved from this paragraph is as follows: Without any doubt, the prayer of His Eminence is accepted and effective in six ways that are mentioned in it. He has prayed for believers who are having ten characteristics and when the believer comes with the conditions mentioned in the last

part, he prays for early reappearance of his master, which is among the implications mentioned in this *Dua*. Thus this *Dua* will be accepted with regard to him. Here it is necessary to mention three points for explanation:

First: Explanation of the above mentioned *Dua*; so we say: Perhaps *Salawaat* implies mercy, as it is mentioned in a traditional report of Tafseer.

Also it is possible that it implies praise of the Almighty Allah on a man with an exalted status, since it is mentioned about one regarding whom Allah boasts to the angels. And the meaning of the blessed *Salawaat* is: innumerable worldly benefits and effects, and purifying: devoid of divine anger and displeasure and it is that which causes increase and multiplication of effects and consequences of the hereafter. And the meaning of gathering their affairs on piety is: that all their actions will be according to piety and devoid of carnality and sensuality and no action which is against the command of Allah would be committed by them. And there is a possibility that it implies their unity and gathering on the word of piety, but the first possibility is stronger. And arranging of their position: that is reforming their worldly affairs.

Secondly: Explanation of the ten above–mentioned qualities based on the sayings of the Purified Progeny of the Holy Prophet (S). Thus we say:

First quality: Belief in positions that the Almighty Allah has made special for the Purified Imams (as). These beliefs may be in brief or in detail and this is indicated by the words: so that they may accept their positions.

Second quality: Following them in their beliefs and being steadfast in things they are steadfast in. And this is the implication of the words: Following their path.

Third quality: Imitating them in their manners and actions that are performed by them, in all the aspects of life as the Imam has mentioned about it by the words: 'pursue their track'.

Fourth quality: It is that they should remain attached to that with which the Imams are attached. And this could be achieved by acting according to their commands and prohibitions. And this is the implication of the words: 'adhere strongly to them'.

Fifth quality: To remain firm upon their *Wilayat* in all important matters. Imam Ali Ibne Husain (as) has alluded to this by saying: 'are firmly attached to their friendship'.

Sixth quality: It is that they must consider only them as their Imams and they must not consider anyone else as Imams: like the Zaidiyyah and their followers.

Seventh quality: Submission to their commands. It is mentioned in *Usool Kafi* through authentic chains of narrators from Abdullah Kahili that he said: His Eminence, Abu Abdillah Sadiq (as) said:

"If people worship the One God without any partners, establish Prayer, pay *Zakat*, perform the Hajj of Allah's House and fast during the month of Ramadan, then they say about something that the Almighty Allah of the Messenger of Allah (S) has done that: Why did he not do the opposite of it? Or that they feel it in his heart, due to this matter they become polytheists. Then he recited the following verse:

"But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission." (Qur'an, Surah Nisa 4:65)

After that His Eminence, Abu Abdillah Sadiq (as) said: Submission is must for you."1

It is also narrated from His Eminence that he said:

"People have three duties: Recognizing the Imams, submitting to that which is received from them and referring to them in conflicting matters."2

Eighth quality: To put in all the efforts in their obedience; and it is from this view that Imam has said: 'endeavor to serve them'.

Ninth quality: Awaiting their rule, as the Imam says: 'expect their days'. And the traditional report that has come in this regard will be quoted in Part Eight.

Tenth quality: It is that one should consider his Imam to be before his very eyes, and consider himself in the presence of the Imam such that the Imam sees him in all circumstances and activities and hears his calls, while he is concealed from his eyes. And if the curtain is removed from his eyes, Imam (as) would be seen, and at this time one should as a much as possible, try to accord respect to the holy presence of the Imam and this is the meaning of the words of Imam Sajjad (as) that: 'and strain their eyes towards them'. And what we have mentioned is supported by many traditional reports; for example:

In *Kharaij* it is narrated from Abu Baseer that he said:

I went to the Masjid with His Eminence, Abu Ja'far Baqir (as). People were coming and going. His Eminence said to me: "Ask the people if they can see me?" I asked every person that entered: "Have you seen Abu Ja'far?" He said: "No." While His Eminence was standing over there. Till there came Abu Haroon Makfoof (blind). His Eminence said: "Ask him also." I asked him: "Have you not seen Abu Ja'far (as)?" He replied: "Is it not he that stands?" I asked: "How did you know?" He said: "How could I not know it when he is a brilliant effulgence?"

Abu Baseer says: I heard His Eminence, Imam Baqir (as) ask a man from Africa: "How is Abu

Raashid?" That man replied politely: "I found him alive and in good health. I will convey your greetings to him." Imam said: "May Allah have mercy on him." The man asked: "Is he dead?" "Yes," said the Imam. "When?" "Two days after you left." "By Allah, he was neither sick nor had any disease."

I asked: "Who was that man?" Imam said: "He was a man from our followers and Shias." Then he said: "If you think that we don't have the seeing eye and the hearing ear for you, you think wrongly. By Allah, nothing from your affairs is concealed from us. You should always consider us to be present and make a habit of performing good deeds and be from the devout, so that you are identified with that. This is our request to our children and Shias."3

I say: Some of the evidences supporting this were mentioned in the forty-sixth benefit.

Third: In the explanation of this benefit being connected to praying for an early reappearance of His Eminence we say: Without any doubt, the supplicant for our master, the Master of the Time (aj) and early reappearance of His Eminence fits the above–mentioned description provided he has observed piety and guarded his self from sensuality and kept himself away from worldly evil and base qualities. As will be mentioned ahead, all the benefits mentioned in this book have a basic requirement of piety and discipline of the self. Thus when the supplicant had been such he would become eligible for all that is mentioned. Because is *Dua* is loving the True Imams (as), a confession of their status, following their examples, supporting their heritage, reaching out to them, being attached to their *Wilayat*, having faith in their Imamate, submission to their commands, striving to obey them, and also a sign is waiting for their rule, as these matters, with a little contemplation will be known for the followers of this family.

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1. Kafi; Vol. 1, Pg. 390
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2. Kafi; Vol. 1, Pg. 390

3. Kharaij, Pg. 92

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