

## 1. Tawqee Of His Eminence

In an epistle narrated from His Eminence it is mentioned as follows:

“And pray more for the early reappearance for therein lies your success.”<sup>1</sup>

I say: By paying attention to the previous section there remains no doubt that *Faraj* implies the reappearance of His Eminence and not haste in reappearance itself.

Before the above statement the Imam has said:

“As for the cause of occultation, the Almighty Allah has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِن تُبَدَّ لَكُمْ تَسْؤُكُمْ

**“O you who believe! Do not put questions about things which if declared to you may trouble you...” (Qur’an, Surah Maidah 5: 101)**

Each of my forefathers in his time was compelled by the oath of allegiance to the tyrant ruler and when I reappear, I would not be having the allegiance of any tyrant on my neck.

As for how people would benefit from me during my occultation, it is like getting benefits from the sun, which is concealed by the clouds. And I am the security for the people on the face of the earth just as stars are security for the inhabitants of the heavens. Therefore do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance as in it lies your success. Peace be on you, O Ishaq Ibne Yaqaob and peace be on all those who follow the guidance...”<sup>2</sup>

Our scholars have not mentioned anything about Ishaq bin Yaqaob – to whom this epistle was addressed – except that Kulaini and all other erudite scholars have expressed trust and reliance on this noble man.

In the same way the salutation of the Master of the time on him, as mentioned in this epistle, is the best proof of his honor and high status.

And as for the indication in this sentence: 'It is your success only', is having some possibilities.

Possibility One: It is that *Faraj* implies His Eminence himself.

The reason for commanding to pray for reappearance in other words is that: His Eminence has stressed that: The success of you all is tied to my reappearance. The word *Dhaalika* which shows nearness to the word *Faraj* supports this possibility.

In the same way all traditions that we have quoted in which it is stated that the reappearance of His Eminence will bring success to the *Awliya* of Allah also support this possibility; some of those traditions have been mentioned previously in the chapter of the Letter 'F'.

Possibility Two: It is that it stands for the reappearance of His Eminence and the reason is that he has commanded: 'Pray more.'

Possibility Three: It is that the word *Dhaalika* (this), that is: This *Dua* is your success, it implies that by praying for my early deliverance and reappearance you will obtain success.

Possibility Four: It is that the word 'more' implies praying too much. That is: 'By praying too much for my early deliverance and reappearance you will obtain success.'

These possibilities continue to occupy my mind while the Almighty Allah is cognizant of the realities and the facts with regard to the hidden matters.

With reference to the word of *Dhaalika* – as proved according to Arabic syntax – is used for indicating from a distance, two likely possibilities came to my mind recently and they are also supported by traditions that we shall mention in the coming pages, if Allah wills. These traditions say that angels pray for one who prays for his believing brother in his absence the same number of times that he has prayed, and also in some traditional reports there is evidence of our theory.

If you say: What does it mean that the supplicant would get success?

I say: The obtaining of success by the supplicant is one of the aspects: – it is that all his worldly wishes and different needs would be fulfilled through the medium of this *Dua* because this *Dua* is the channel of all favors and blessings.

– It is that the Almighty Allah, by the auspiciousness of this *Dua*, due to the hopes he is having, would remove grief and sorrow from him and fulfill his wishes, because helping the oppressed results in getting help of the Almighty Allah – the details of which would be presented in the coming discussions, *Insha Allah* – it is that the Almighty Allah would give him patience and steadfastness in hard times and

difficulties and forbearance in not being able to achieve his aim, and solve his problems just as He made iron soft for Dawood (as).

Indeed all this is on the supposition that divine wisdom is not in that there should be complete deliverance and he is the owner of the call of the Prophet, the awe of Ali and the valor of Husain, so if that reappearance takes place, the final aim and the real purpose will be solved.

Moreover it must be said that apparently this matter proves the recommended nature of this order and I have not seen any Shia scholar giving a verdict that it is obligatory. And that which further supports the contention that it is recommended is the sentence that follows it. In addition to this in the statements of the Holy Imams (as) there are many points that support its recommended nature, and also if it had been obligatory, most of the people of the faith, rather all of them would have recognized it, since it is a common affliction and is in the same way as they recognize all the other obligations.

Also it is that the command issued is for 'more' that is 'pray more', it is an evidence of the possibilities that we have adopted.

[1.](#) Kamaluddin, Vol. 2, Pg. 485; Ihtijaj, Vol. 2, Pg. 284

[2.](#) Kamaluddin, Vol. 2, Pg. 485; Biharul Anwar; Vol. 52, Pg. 92

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