



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## History and Development of the Shia

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Lesson: 29

Topic: The Letters and Duas of Imam al-Mahdi عنه السلام

**Tawqi'at**, one of the ways of communication between Imams عليهم السلام and the Shia;

- The *Tawqi'* to Abu al-Hasan Ali ibn Ahmad al-Dallal al-Qommi on the dispute between the Shia whether Allah has given the entire delegation (al-tafwidh) of creation and sustenance to Imams عليهم السلام or not.

Points in this *Tawqi'*:

- Allah creates and distributes sustenance.
- He is neither a body nor incorporated in a body.
- Nothing is like Allah.
- The Imams عليهم السلام ask Allah to answer their dua and reverse their haq, which He creates and sustains.

- The concepts of *shafa'a* & *tawassul* are among the most important Islamic concepts.
- A beautiful dua for times of sufferings and hardships, narrated from 'Amīr al-Mu'minīn (as):

أَللّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَأَهْلِ بَيْتِهِ الَّذِينَ اخْتَرْتَهُمْ عَلَيَّ عَلَى الْعَالَمِينَ  
أَللّهُمَّ فَذَلِّ لِي صُعُوبَتَهَا وَحُزُونَتَهَا وَكُفْرِي شَرَّهَا فَإِنَّكَ الْكَافِي الْمُعَافِي وَالْغَالِبُ الْقَاهِر

- Communication with the Imam عليه السلام through his deputies, not by exchanging letters, but instead through intuitions received by the heart of that deputy.
- E.g., The story of al-Husayn ibn Ruh al-Nawbakhti; the points in this narrative:

- A question was raised: If Imam al-Husayn عليه السلام was a Waliullah, why the enemies overpowered him?

Points in Al-Husayn ibn Ruh's answer:

- God sent messengers from the same genus as people. Otherwise, people won't accept
- He sent them with miracles to make people accept



- Sometimes they overpowered their enemies using miracles, and sometimes they didn't.
- If God had them overpower always, people would worship them as gods, and they wouldn't understand the virtue and honor of patience during difficulties, being grateful, humble, and other virtues.

The narrator returned the next day and was thinking of asking al-Husayn whether the answer was on his own. Before he started, al-Husayn replied that he never says religious things on his own. His response was what he heard from Imam al-Mahdi عليه السلام.

The point we learn here:

1. Sometimes the Imam عليه السلام answers the questions himself through a letter.
2. Sometimes the Imam عليه السلام makes his deputy answer by inspiring him

Many letters were lost. There were at least three letters to Sheikh al-Mufid.

In addition to the *Tawqi'at*, *duas* (supplications) are attributed to Imam al-Mahdi عليه السلام.

### 1. Dua of Imam al-Hujja عليه السلام:

«أَللّهُمَّ ارزُقْنَا تَوْفِيقَ الطَّاعَةِ، وَبُعْدَ المَعْصِيَةِ، وَصِدْقَ النِّيَّةِ، وَعِرْفَانَ الحُرْمَةِ، وَأَكْرِمْنَا بِالهُدَى وَالِاسْتِقَامَةِ، وَسَدِّدْ أَلْسِنَتَنَا بِالصَّوَابِ وَالحِكْمَةِ، وَامْلَأْ قُلُوبَنَا بِالعِلْمِ وَالمَعْرِفَةِ، وَظَهِّرْ بَطُونَنَا مِنَ الحَرَامِ وَالشُّبُهَةِ، وَاكْفِفْ أَيْدِيَنَا عَنِ الظُّلْمِ وَالسَّرْقَةِ، وَاغْضُضْ أَبْصَارَنَا عَنِ الفُجُورِ وَالخِيَانَةِ، وَاسدِّدْ أَسْمَاعَنَا عَنِ اللُّغْوِ وَالعَيْبَةِ، وَتَفَضَّلْ عَلَيَّ عُلَمَائِنَا بِالرُّهْدِ وَالنَّصِيحَةِ، وَ عَلَيَّ المَتَعَلِّمِينَ بِالجُهْدِ وَالرَّغْبَةِ، وَعَلَيَّ المُسْتَمْعِينَ بِالِاتِّبَاعِ وَالمَوْعِظَةِ، وَ عَلَيَّ مَرْضَى المَسْلَمِينَ بِالشِّفَاءِ وَالرَّاحَةِ؛ وَ عَلَيَّ مَوْتَاهُمْ بِالرَّاقَةِ وَالرَّحْمَةِ، وَ عَلَيَّ مَشَائِخِنَا بِالْوَقَارِ وَالسَّكِينَةِ، وَ عَلَيَّ الشُّبَابِ بِالإِنَابَةِ وَالتَّوْبَةِ، وَ عَلَيَّ النِّسَاءِ بِالحَيَاءِ وَالعِفَّةِ، وَ عَلَيَّ الأَغْنِيَاءِ بِالتَّوَاضُّعِ وَالسَّعَةِ وَ عَلَيَّ الفُقَرَاءِ بِالصَّبْرِ وَالقِنَاعَةِ، وَ عَلَيَّ العُرَاةِ بِالنَّصْرِ وَالعَلْبَةِ، وَ عَلَيَّ الأَسْرَاءِ بِالخِلَاصِ وَالرَّاحَةِ، وَ عَلَيَّ الأُمَرَاءِ بِالعَدْلِ وَالسَّفْقَةِ، وَ عَلَيَّ الرِّعِيَّةِ بِالإِنصَافِ وَحُسْنِ السَّيْرِ، وَ بَارِكْ لِلْحَجَّاجِ وَالرُّوَّارِ فِي الرِّزَادِ وَالنَّفَقَةِ، وَ اقْضِ مَا أُوجِبَتْ عَلَيْهِمُ مِنَ الحَجِّ وَالعُمْرَةِ، وَ بِفَضْلِكَ وَرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ»

### 2. Dua al-Faraj:

«أَللّهُمَّ عَظِّمِ البَلَاءَ وَبَرِّحِ الخِفَاءَ وَانْقَطِعِ الرَّجَاءَ وَانكشِفِ العِطَاءَ وَضَاقَتِ الأَرْضُ وَمنَعَتِ السَّمَاءُ وَإِلَيْكَ المُشْتَكِي وَعَلَيْكَ المُعْوَلُ فِي الشَّدَةِ وَالرِّخَاءِ  
أَللّهُمَّ فَصَلْ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أُولَى الأَمْرِ الَّذِينَ فَرَضْتَ عَلَيْنَا طَاعَتَهُمْ فَعَرَفْتَنَا بِذَلِكَ مَنزِلَتَهُمْ فَفَرَّجْ عَنَّا بِحَقِّهِمْ فَرَجًا عَاجِلًا عَاجِلًا كَلِمَحِ البَصْرِ أَوْ هُوَ أَقْرَبُ  
يَا مُحَمَّدُ يَا عَلِيُّ اكَفِيَانِي فَإِنَّكَمَا كَافِيَايَ وَانصُرَانِي فَإِنَّكُمَا نَاصِرَايَ  
يَا مَوْلَايَ يَا صَاحِبَ الرِّمَانِ العَوْتُ العَوْتُ العَوْتُ أَدْرِكْنِي أَدْرِكْنِي أَدْرِكْنِي»



3. **Dua al-Iftitah (دعاء الافتتاح)** is narrated through Muhammad ibn Uthman al-Amri. It is recited during the month of Ramadan. In the end, we pray for Imam al-Mahdi عليه السلام, which shows that Imam wants us to do dua for him.

4. **Dua al-Nudba (the supplication of lamentation and cry)** (recited on the days of Eid) narrated by Sayyed ibn Tawus and Sheikh al-Mufid narrated this.

- The Imam عليه السلام cries and describes how Imams عليهم السلام were martyred and talks

about what Imam عليه السلام will do after appearance.

5. **Ziyara 'Ale Yasin:** It also came in a *tawqi'* from the Imam عليه السلام.

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