

'Tawakkul – Reliance and Seeking Assistance From Allah^{-azwj}'

Table of Contents

Tawakkul – Reliance and Seeking Assistance From Allah^{-azwj}	3
What is the Tawakkul (reliance) upon Allah^{-azwj}?	3
Momin and Reliance upon Allah^{-azwj}	4
Tawakkul of Prophet Ibrahim^{-as}:	5
One should be pleased with what Allah^{-azwj} Wants:	6
Reliance upon Allah brings Sufficiency:	7
One should not rely on others:	8
Seek Assistance from Allah^{-azwj}:	10

Abbreviations:

saww: - Sal lal la ho Allay hay **Wa** Aal lay he **Wasallam**

azwj: - Az Za **Wa** Jalla

asws: - Allay hay Salawat **Wass Salam**

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

Tawakkul – Reliance and Seeking Assistance From Allah^{-azwj}

What is the Tawakkul (reliance) upon Allah^{-azwj}?

مع، معاني الأخبار أبي عن سعد بن البرقي عن أبيه رفعه قال: سأل النبي ص عن جبرئيل ما التَّوَكُّلُ عَلَى اللَّهِ عَزَّ وَ جَلَّ

(The book) ‘Ma’any Al Akhbar’ – My father, from Sa’ad, from Al Barqy, from his father, raising it, said,

‘The Prophet^{-saww} asked Jibraeel^{-as}: ‘What is ‘التَّوَكُّلُ’ the reliance upon Allah^{-azwj}?’

فَقَالَ الْعِلْمُ بِأَنَّ الْمَخْلُوقَ لَا يَضُرُّ وَلَا يَنْفَعُ وَلَا يُعْطَى وَلَا يَمْنَعُ وَ اسْتِعْمَالُ الْيَأْسِ مِنَ الْخَلْقِ فَإِذَا كَانَ الْعَبْدُ كَذَلِكَ لَمْ يَعْمَلْ لِأَحَدٍ سِوَى اللَّهِ وَ لَمْ يَرْجُ وَ لَمْ يَخَفْ سِوَى اللَّهِ وَ لَمْ يَطْمَعْ فِي أَحَدٍ سِوَى اللَّهِ فَهَذَا هُوَ التَّوَكُّلُ الْخَيْرُ.

He^{-as} said: ‘The knowledge that the created beings can neither harm nor benefit, nor give nor prevent, and utilising the despair from the people. So, when the servant was to be like that, he will not work for anyone besides Allah^{-azwj}, and he will not hope and will not fear besides Allah^{-azwj} and will not covet in anyone besides Allah^{-azwj}. So this, it is ‘التَّوَكُّلُ’ the reliance’ – the Hadeeth”¹.

ضاً، فقه الرضا عليه السلام أروى عن العالم ع أَنَّهُ قَالَ: مَنْ أَرَادَ أَنْ يَكُونَ أَغْنَى النَّاسِ فَلْيَكُنْ وَاثِقًا بِمَا عِنْدَ اللَّهِ جَلَّ وَ عَزَّ.

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – It is reported from the Scholar^{-asws} having said: ‘One who wants to be richest of the people, let him be trusting in what is in the Presence of Allah^{-azwj}, Majestic and Mighty”².

¹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 23

² Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 a

– وَ رُوِيَ فَلْيَكُنْ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدَيْهِ.

And it is reported: ‘Let him be more trusting with what is in the Hand of Allah^{-azwj} than he is from what is in his own hands’.³

– وَ أَرُوِي مَنْ قَنَعَ شَيْعَ وَ مَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ.

And it is reported from the Scholar^{-asws} having said: ‘Allah^{-azwj} the Glorious Said: ‘Be satisfied with whatever you get, you will be from richest of the people’.⁴

Momin and Reliance upon Allah^{-azwj}

قُلْتُ فَبِأَيِّ شَيْءٍ عُلِمَ الْمُؤْمِنُ أَنَّهُ مُؤْمِنٌ

I said, ‘By which thing does the Momin know that he is a Momin?’

قَالَ بِالتَّسْلِيمِ لِلَّهِ وَ الرِّضَا فِيمَا وَرَدَ عَلَيْهِ مِنْ وَرَاءِ سُخْطٍ.

He^{-asws} said: ‘With the submission to Allah^{-azwj} and the satisfaction in whatever arrives to him from beyond discontent’.⁵

52- محص، التمهيص عَنْ سَعِيدِ بْنِ الْحُسَيْنِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا أَتَانِي أَصْبَحْتُ فَقِيرًا أَوْ مَرِيضًا أَوْ غَنِيًّا لِأَنَّ اللَّهَ يَقُولُ لَا أَفْعَلُ بِالْمُؤْمِنِ إِلَّا مَا هُوَ خَيْرٌ لَهُ.

(The book) ‘Al Tamhees’ – from Saeed Bin Al-Hassan who said,

‘Abu Ja’far^{-asws} said: ‘I^{-asws} don’t care I^{-asws} become poor, or sick, or rich, because Allah^{-azwj} Said: “I^{-azwj} will not Do anything with the Momin except what is good for him!”’⁶

– مَشْكَاةُ الْأَنْوَارِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْغِنَى وَالْعِزَّ يَجُولَانِ فَإِذَا ظَفِرَا بِمَوْضِعِ التَّوَكُّلِ أُوطِنَاهُ.

(The book) ‘Mishkat Al Anwaar’ –

‘From Abu Abdullah^{-asws} having said: ‘The riches and the honour roam around. When they are successful with a place of reliance, they make it a homeland’.⁷

³ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 b

⁴ Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 c

⁵ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 4

⁶ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 52

⁷ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 1

Tawakkul of Prophet Ibrahim^{-as}:

بَيَانُ التَّنْزِيلِ لِابْنِ شَهْرَآشُوبَ، قَالَ: أَمَرَ نُمْرُودُ بِجَمْعِ الْحَطَبِ فِي سَوَادِ الْكُوفَةِ عِنْدَ نَهْرِ كَوْسَا مِنْ قَرْيَةِ قُطَنَانَ وَ أَوْقَدَ النَّارَ فَعَجَزُوا عَنْ رَمِي إِبْرَاهِيمَ فَعَمِلَ هُمْ إِبْلِيسُ الْمُنْجِنِيقَ فَرَمَى بِهِ

(The book) ‘Bayaan Al Tanzeel’ of Ibn Shehr Ashub who said,

‘Nimrod^{-la} ordered with collecting the firewood in the wilderness of Al-Kufa by the river Kowsa (home town of Ibrahim^{-as}), from the town of Qutana, and ignited the fire. But they were unable from throwing Ibrahim^{-as}. So Iblees^{-la} made the catapult for them and he^{-as} was thrown by it.

فَتَلَقَّاهُ جِبْرِئِيلُ فِي الْهَوَاءِ فَقَالَ هَلْ لَكَ مِنْ حَاجَةٍ

Jibraeel^{-as} met him^{-as} in the air. He^{-as} said: ‘Is there any request for you^{-as}?’

فَقَالَ أَمَّا إِلَيْكَ فَلَا حَسْبِيَ اللَّهُ وَ نِعَمَ الْوَكِيلُ

He^{-as} said: ‘As for to you^{-as}, so no! Allah^{-azwj} Suffices me^{-as} and He^{-azwj} is the best protector!’

فَاسْتَقْبَلَهُ مِيكَائِيلُ فَقَالَ إِنْ أَرَدْتَ أَحْمَدْتُ النَّارَ فَإِنَّ خَزَائِنَ الْأَمْطَارِ وَ الْمِيَاهِ بِيَدِي

Mikaeel^{-as} met him^{-as}. He^{-as} said: ‘If you^{-as} want, I^{-as} can freeze the fire, for the treasures of the rains and its waters are in my^{-as} hand!’

فَقَالَ لَا أُرِيدُ

He^{-as} said: ‘I^{-as} don’t want!’

وَ أَنَاهُ مَلَكُ الرِّيحِ فَقَالَ لَوْ شِئْتَ طَيَّرْتُ النَّارَ

And the Angel of the wind came to him^{-as}. He said, ‘If you^{-as} so desire, I can make the fire fly away!’

قَالَ لَا أُرِيدُ

He^{-as} said: ‘I^{-as} don’t want!’

فَقَالَ جِبْرِئِيلُ فَاسْأَلِ اللَّهَ

Jibraeel^{-as} said: ‘So ask Allah^{-azwj}!’

فَقَالَ حَسْبِي مِنْ سُؤَالِي عِلْمُهُ بِحَالِي.

He^{-as} said: ‘His^{-azwj} Knowledge of my^{-as} situation suffices me^{-as} from asking’.⁸

One should be pleased with what Allah^{-azwj} Wants:

يد، التوحيد القُطَّانُ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنِ الثُّمَالِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ ع يَا دَاوُدُ تُرِيدُ وَ أُرِيدُ وَ لَا يَكُونُ إِلَّا مَا أُرِيدُ فَإِنْ أَسْلَمْتَ لِمَا أُرِيدُ أَعْطَيْتُكَ مَا تُرِيدُ وَ إِنْ لَمْ تُسَلِّمْ لِمَا أُرِيدُ أُنْعَثُكَ فِيمَا تُرِيدُ ثُمَّ لَا يَكُونُ إِلَّا مَا أُرِيدُ.

(The book) ‘Al Tawheed’ – Al Qattan, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Marwan Bin Muslim, from Al Sumali, from Ibn Tareyf, from Ibn Nubatah who said,

‘Amir Al-Momineen^{-asws} said: ‘Allah^{-azwj} the Exalted Revealed to Dawood^{-as}: “O Dawood^{-as}! You^{-as} want and I^{-azwj} Want, it cannot happen except what I^{-azwj} Want. So if you^{-as} were to submit to what I^{-azwj} Want, I^{-azwj} shall Give you what you^{-as} want, and if you^{-as} do not submit to what I^{-azwj} Want, I^{-saww} shall Delay you^{-as} regarding what you^{-as} want, then it will not happen except what I^{-azwj} Want!’”⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَيْمًا عَبْدُ اللَّهِ أَقْبَلَ قَبْلَ مَا يُحِبُّ اللَّهُ عَزَّ وَ جَلَّ أَقْبَلَ اللَّهُ قَبْلَ مَا يُحِبُّ وَ مَنِ اعْتَصَمَ بِاللَّهِ عَصَمَهُ اللَّهُ وَ مَنْ أَقْبَلَ اللَّهُ قَبْلَهُ وَ عَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ أَوْ كَانَتْ نَازِلَةً نَزَلَتْ عَلَى أَهْلِ الْأَرْضِ فَشَمِلَتْهُمْ بَلِيَّةٌ كَانَ فِي حِزْبِ اللَّهِ بِالتَّقْوَى مِنْ كُلِّ بَلِيَّةٍ أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Whichever servant comes forward to accept whatever Allah^{-azwj} Mighty and Majestic Loves, Allah^{-azwj} would Come forwards with what he loves; and the one who seeks Allah^{-azwj}’s Protection, Allah^{-azwj} will Protect him, and the one who comes forward, Allah^{-azwj} will Protect him, no matter if the sky were to fall upon the earth, or there was to descend a descent upon the inhabitants of the earth and engulf them in an affliction, he would be in the party of Allah^{-azwj} with the piety, (safe) from every affliction. Isn’t Allah^{-azwj} Mighty and Majestic Saying **[44:51] Surely the pious are in a secure place?**’¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُبَيْرٍ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ عَنْ أَبِي الْحُسَيْنِ الْأَوَّلِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ فَقَالَ التَّوَكَّلْ عَلَى اللَّهِ

⁸ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 70

⁹ Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 24

¹⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 4

دَرَجَاتٍ مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَ بِكَ كُنْتُ عَنْهُ رَاضِيًا تَعْلَمُ أَنَّهُ لَا يَأْلُوكَ خَيْرًا وَ فَضْلًا وَ تَعْلَمُ أَنَّ الْخَلْقَ فِي ذَلِكَ لَهُ فَتَوَكَّلْ عَلَى اللَّهِ بِتَقْوِيضِ ذَلِكَ إِلَيْهِ وَ ثِقْ بِهِ فِيهَا وَ فِي غَيْرِهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from someone else, from Ali Bin Asbaat, from Ahmad Bin Umar Al Hallal, from Ali Bin Suweyd,

(It has been narrated) from Abu Al-Hassan^{-asws} the 1st, said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **[65:3] and whoever relies upon Allah, He is sufficient for him**. So he^{-asws} said: ‘The reliance upon Allah^{-azwj} has levels – from it is that you rely upon Allah^{-azwj} in your matters, all of them. So whatever He^{-azwj} Does with you, you should be satisfied from Him^{-azwj}. You should know that He^{-azwj} would not Keep away any goodness and Grace from you; and know that the Decision regarding that is for Him^{-azwj}. Therefore, rely upon Allah^{-azwj} by delegating that to Him^{-azwj}, and trust in Him^{-azwj} regarding it, and in other such matters’.¹¹

Reliance upon Allah brings Sufficiency:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ أُعْطِيَ ثَلَاثًا لَمْ يَمْنَعْ ثَلَاثًا مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الْإِجَابَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ وَ مَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكِفَايَةَ

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Yahya Bin Al Mubarak,

(It has been narrated) from Abdullah Bin Jabala, from Muawiya Bin Wahab, from Abu Abdullah^{-asws} having said: ‘The one who gives three (things) would not be denied three (things) – The one who gives the supplication would be Given the answer, and the one gives the thanks would be Given the increase, and the one who gives the reliance would be Given the sufficient’.

ثُمَّ قَالَ أ تَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

Then he^{-asws} said: ‘Did you recite the Book of Allah^{-azwj} Mighty and Majestic **[65:3] and whoever relies upon Allah, He is sufficient for him?**’ And he^{-asws} said: ‘**[14:7] If you are grateful, I would Increase it more for you**. And He^{-azwj} Said **[40:60] And your Lord says: Call upon Me, I will Answer you**’.¹²

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 5

¹² Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 6

One should not rely on others:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبَّادِ بْنِ يَعْقُوبَ الرَّوَاجِيِّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ كُنْتُ مَعَ مُوسَى بْنِ عَبْدِ اللَّهِ يَنْبُعَ وَ قَدْ نَفَذْتُ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ فَقَالَ لِي بَعْضُ أَصْحَابِنَا مَنْ تُؤَمِّلُ لِمَا قَدْ نَزَلَ بِكَ فَقُلْتُ مُوسَى بْنُ عَبْدِ اللَّهِ فَقَالَ إِذَا لَا تُقْضَى حَاجَتُكَ ثُمَّ لَا تُنْجَحُ طَلِبَتُكَ قُلْتُ وَ لَمْ ذَاكَ قَالَ لِأَنِّي قَدْ وَجَدْتُ فِي بَعْضِ كُتُبِ آبَائِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ ثُمَّ دَكَرَ مِثْلَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أُمِّلْ عَلَيَّ فَأَمْلَاهُ عَلَيَّ فَقُلْتُ لَا وَ اللَّهُ مَا أَسْأَلُهُ حَاجَةً بَعْدَهَا.

Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from one of our companions, from Abbad Bin Yaquob Al Rawwajiny, from Saeed Bin Abdul Rahman who said,

‘I was with Musa Bin Abdullah at Yanbu, and my expense monies had depleted in one of the journeys. So one of the sons of Al-Husayn^{-asws} said to me, ‘Who will take care of what has befallen you?’ So I said, ‘Musa Bin Abdullah’. So he said, ‘Then your need would not be fulfilled. Then your seeking would not be accomplished’. I said, ‘And why is that so?’ He said, ‘Because I have found in one of the Books of my forefathers^{-asws} that Allah^{-azwj} Mighty and Majestic is Saying . . .’, and he mentioned similar to it (the above Hadeeth). So I said, ‘O son of Rasool-Allah^{-saww}! Dictate it to me’. So he dictated it to me. So I said, ‘No, by Allah^{-azwj}! I will not ask him for a need after it’.¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبِي عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ الْحُسَيْنِ بْنِ رَاشِدٍ عَنِ الْحُسَيْنِ بْنِ غُلَوَانَ قَالَ كُنَّا فِي مَجْلِسٍ نَطْلُبُ فِيهِ الْعِلْمَ وَ قَدْ نَفَذْتُ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ فَقَالَ لِي بَعْضُ أَصْحَابِنَا مَنْ تُؤَمِّلُ لِمَا قَدْ نَزَلَ بِكَ فَقُلْتُ فَلَانَا فَقَالَ إِذَا وَ اللَّهُ لَا تُسَعَفْ حَاجَتُكَ وَ لَا يَبْلُغَكَ أَمْلُكَ وَ لَا تُنْجَحُ طَلِبَتُكَ قُلْتُ وَ مَا عَلِمَكَ رَحِمَكَ اللَّهُ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Abu Ali, from Muhammad Bin Al Hassan, from Al Husayn Bin Rashid, from Al Husayn Bin Ulwan who said,

‘We were in a gathering seeking knowledge therein, and my expense monies had been depleted during one of my journeys. So, one of our companions said to me, ‘Who would take care of what has befallen you?’ So I said, ‘So and so’. So he said, ‘Then, by Allah^{-azwj}, your need would not be relieved, nor would your work be accomplished, nor would your seeking be successful’. I said, ‘And what made you know, may Allah^{-azwj} have Mercy on you?’

قَالَ إِنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) حَدَّثَنِي أَنَّهُ قَرَأَ فِي بَعْضِ الْكُتُبِ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ عِزَّتِي وَ جَلَالِي وَ مَجْدِي وَ ارْتِفَاعِي عَلَى عَرْشِي لَأَقْطَعَنَّ أَمَلَ كُلِّ مُؤَمِّلٍ [مِنَ النَّاسِ] غَيْرِي بِالْيَأْسِ وَ لَأَكْثُوْنَهُ ثَوْبَ الْمَدَلَّةِ عِنْدَ النَّاسِ وَ لَأُخَيِّئَهُ مِنْ قُرْبِي وَ لَأُبَعِدَهُ مِنْ فَضْلِي

He said, ‘Abu Abdullah^{-asws} narrated to me that he^{-asws} read in one of the Books that Allah^{-azwj} Blessed and High is Saying: ‘By My^{-azwj} Honour and My^{-azwj} Majesty, and My^{-azwj} Glory, and by Exaltedness upon My^{-azwj} Throne! I^{-azwj} shall Cut-off the work of every worker (from the people) working for other than Me^{-azwj}, by the despair, and I^{-azwj} shall Clothe him in the

¹³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 8

disgrace in the presence of the people and I^{-azwj} shall Prevent him to come near to Me^{-azwj}, and Distance him from My^{-azwj} Grace.

أَيُّؤْمِلُ غَيْرِي فِي الشَّدَائِدِ وَ الشَّدَائِدُ بِيَدِي وَ يَرْجُو غَيْرِي وَ يَتَمَرَّغُ بِالْفَكْرِ بَابَ غَيْرِي وَ بِيَدِي مَفَاتِيحُ الْأَبْوَابِ وَ هِيَ مُغْلَقَةٌ وَ بَابِي مُفْتُوخٌ لِمَنْ دَعَانِي

Is he working for other than Myself^{-azwj} during the difficulties, while the difficulties are in My^{-azwj} Hands? And he is hoping to other than Myself^{-azwj} and he is knocking with the infidelity, a door other than Mine, and the keys of the doors are in My^{-azwj} Hands, and it is locked while My^{-azwj} Door is open for the one who calls Me^{-azwj}.

فَمَنْ ذَا الَّذِي أَمَلَنِي لِنَوَائِبِهِ فَقَطَعَهُ دُونَهَا وَ مَنْ ذَا الَّذِي رَجَانِي لِعَظِيمَةٍ فَقَطَعْتُ رَجَاءَهُ مِنِّي جَعَلْتُ آمَالَ عِبَادِي عِنْدِي مُحْفُوظَةً فَلَمْ يَرْضَوْا بِحِفْظِي وَ مَلَأْتُ سَمَاوَاتِي مِمَّنْ لَا يَمْلِكُ مِنْ تَسْبِيحِي وَ أَمَرْتُهُمْ أَنْ لَا يُغْلِقُوا الْأَبْوَابَ بَيْنِي وَ بَيْنَ عِبَادِي

So who is that who hoped in Me^{-azwj} for his ravages and I^{-azwj} Cut him off from it? And who is that who hoped in Me^{-azwj} for his great hardships and I^{-azwj} Cut-off his hopes from Me^{-azwj}? I^{-azwj} Made the deeds of My^{-azwj} servants to be preserved in My^{-azwj} Presence, so I^{-azwj} was not Pleased with My^{-azwj} Preservation, and I^{-azwj} Filled My^{-azwj} skies from the ones who do not other work than Glorifying Me^{-azwj}, and I^{-azwj} Commanded them that they should not be locking the doors between Me^{-azwj} and My^{-azwj} servants.

فَلَمْ يَتَّقُوا بِقَوْلِي أَمْ لَمْ يَعْلَمُوا [أَنَّ] مَنْ طَرَفْتُهُ نَائِبَةً مِنْ نَوَائِبِي أَنَّهُ لَا يَمْلِكُ كَشَفَهَا أَحَدٌ غَيْرِي إِلَّا مِنْ بَعْدِ إِذْنِي فَمَا لِي أَرَاهُ لَاهِيًا عَنِّي أَعْطَيْتُهُ بِجُودِي مَا لَمْ يَسْأَلْنِي ثُمَّ انْتَرَعْتُهُ عَنْهُ فَلَمْ يَسْأَلْنِي رَدَّهُ وَ سَأَلَ غَيْرِي

So why does he not trust in My^{-azwj} Words? Does he not know that if I^{-azwj} were to leave someone in a hardship from My^{-azwj} Hardships, no one would have the power to remove it apart from Myself, except from after My^{-azwj} Permission? So what is the matter I^{-azwj} See him mindless from Me^{-azwj}. I^{-azwj} Gave to him by My^{-azwj} Benevolence what he had not even asked Me^{-azwj} for. Then I^{-azwj} Snatched it from him, but he did not ask Me^{-azwj} for its return, and asked others.

أَفَرَأَيْتَ أَبَدًا بِالْعَطَاءِ قَبْلَ الْمَسْأَلَةِ ثُمَّ أَسْأَلَ فَلَا أُجِيبُ سَائِلِي أَمْ أَجِيلُ أَنَا فَيَبْخُلُنِي عَبْدِي أَمْ لَيْسَ الْجُودُ وَ الْكَرَمُ لِي أَمْ لَيْسَ الْعَفْوُ وَ الرَّحْمَةُ بِيَدِي أَمْ لَيْسَ أَنَا حَلَّ الْأَمْوَالِ فَمَنْ يَقْطَعُهَا دُونِي أَمْ لَا يَخْشَى الْمُؤْمَلُونَ أَنْ يُؤْمَلُوا غَيْرِي

Does a servant view Me^{-azwj} that I^{-azwj} would Given him before the asking even? (if so) then he would be asking, but I^{-azwj} would not Answer the one who asks Me^{-azwj}? Am I^{-azwj} Stingy, so that I^{-azwj} would be Stingy to My^{-azwj} servant? Or, is not the Generosity and Benevolence for Me^{-azwj}? Or is not the Pardoning and the Mercy in My^{-azwj} Hands? Or am I^{-azwj} not a Respiter of the deeds? So the one who cuts off besides Me^{-azwj}, does he not fear the working if he were to work for other than Me^{-azwj}!

فَلَوْ أَنَّ أَهْلَ سَمَاوَاتِي وَ أَهْلَ أَرْضِي أَتَمَّلُوا جَمِيعًا ثُمَّ أَعْطَيْتُ كُلَّ وَاحِدٍ مِنْهُمْ مِثْلَ مَا أَمَلَّ الْجَمِيعُ مَا انْتَقَصَ مِنْ مُلْكِي مِثْلَ عُضْوٍ ذَرَّةٍ وَ كَيْفَ يَنْقُصُ مُلْكُ أَنَا قِيَمُهُ فَيَا بُؤْسًا لِلْقَانِطِينَ مِنْ رَحْمَتِي وَ يَا بُؤْسًا لِمَنْ عَصَانِي وَ لَمْ يُرَاقِبْنِي .

Thus, if the inhabitants of My^{-azwj} skies, and the inhabitants of My^{-azwj} earth were to work altogether, then if I^{-azwj} were to Give one of them the like of what all of them had worked for, there would be no reduction from My^{-azwj} Possessions by a part of a particle. And how can there be a reduction of a Kingdom and I^{-azwj} am its Establisher. So how miserable it is for the despondents from My^{-azwj} Mercy! And how miserable it is for the ones who disobey Me^{-azwj} and are not looking at Me^{-azwj} (in expectation)¹⁴

Seek Assistance from Allah^{-azwj}:

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۚ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ {128}

Musa said to his people, ‘Seek Assistance with Allah and be patient. Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ أَظُنُّهُ عَنْ أَبِي حَمْرَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا أَرَادَ أَنْ يَبْعَثَ سَرِيَّةً دَعَاهُمْ فَأَجْلَسَهُمْ بَيْنَ يَدَيْهِ ثُمَّ يَقُولُ سِيرُوا بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ لَا تَعْلُوا وَ لَا تُمْتَلُوا وَ لَا تَغْدِرُوا وَ لَا تَقْتُلُوا شَيْخاً فَانِيّاً وَ لَا صَبِيّاً وَ لَا امْرَأَةً وَ لَا تَقْطَعُوا شَجَرًا إِلَّا أَنْ تَضْطَرُّوا إِلَيْهَا وَ أَيْمًا رَجُلٍ مِنْ أَدْنَى الْمُسْلِمِينَ أَوْ أَفْضَلِهِمْ نَظَرَ إِلَى رَجُلٍ مِنَ الْمُشْرِكِينَ فَهُوَ حَازٍ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ فَإِنْ تَبِعَكُمْ فَأَخُوكُمْ فِي الدِّينِ وَ إِنْ أَبَى فَأَبْلَغُوهُ مَا مَنَّهُ وَ اسْتَعِينُوا بِاللَّهِ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who thinks it was from Abu Hamza Al Sumaly, from;

Abu Abdullah^{-asws} has narrated: ‘Whenever Rasool-Allah^{-azwj} wanted to send a battalion, so he^{-saww} would call them and have them seated in front of him^{-saww}. Then he^{-saww} would be saying to them: ‘March in the Name of Allah^{-azwj}, and with Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the Religion of Rasool-Allah^{-saww}. Neither commit excesses, nor mutilate, nor be treacherous, nor kill the dying elderly nor children, nor the woman, nor cut down a tree except if you are desperate to it. And whichever man from the lowest of the Muslims or the most superior of them sympathises with a man from the Polytheists, so he is a neighbour (friend) until he hears the Speech of Allah^{-azwj}. So if he were to follow you, so he is your brother in the Religion, and if he refuses, so deliver him to his safety, and seek Assistance with Allah^{-azwj} against him’.¹⁵

¹⁴ Al Kafi V 2 – The Book Of Belief and Disbelief CH 33 H 7

¹⁵ Al Kafi – V 5 – The Book of Jihaad Ch 8 H 1

إكمال الدين ابن الوليد عن الصفار عن محمد بن عيسى و ابن أبي الخطاب و الهيثم التهمذبي جميعاً عن ابن محبوب عن ابن رثاب
عن الثمالي عن أبي جعفر ع قال سمعته يقول إن أقرب الناس إلى الله عز وجل و أعلمهم و أرفهم بالناس محمد و الأئمة صلوات
الله عليهم أجمعين

(The book) ‘Ikmal Al Deen’ – Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa and Ibn Abu Al Khattab, and Al Haysam Al Nahdi, altogether from Ibn Mahboub, from Ibn Ra’ib, from Al Sumali,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The people nearest to Allah^{-azwj} Mighty and Majestic, and their most knowledgeable, and the kindest of them with the people are Muhammad^{-saww} and the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all.

فَادْخُلُوا أَيْنَ دَخَلُوا وَ فَارْقُوا مَنْ فَارَقُوا أَعْنِي بِذَلِكَ حُسَيْنًا وَ وَلَدَهُ ع فَإِنَّ الْحَقَّ فِيهِمْ وَ هُمُ الْأَوْصِيَاءُ وَ مِنْهُمْ الْأَئِمَّةُ

So be entering where they^{-asws} enter and separate from the ones they^{-asws} separate from. I^{-asws} mean Husayn^{-asws} and his^{-asws} sons^{-asws}, for the truth is among them^{-asws}, and they^{-asws} are the successors^{-asws}, and from them are the Imams^{-asws}.

فَأَيْنَ مَا رَأَيْتُمُوهُمْ فَإِنْ أَصْبَحْتُمْ يَوْمًا لَا تَرَوْنَ مِنْهُمْ أَحَدًا فَاسْتَعِينُوا بِاللَّهِ وَ انْظُرُوا السُّنَّةَ الَّتِي كُنْتُمْ عَلَيْهَا فَاتَّبِعُوهَا وَ أَحِبُّوا مَنْ كُنْتُمْ
مُحِبِّينَ وَ أَبْغِضُوا مَنْ كُنْتُمْ تُبْغِضُونَ فَمَا أَسْرَعَ مَا يَأْتِيَكُمُ الْفَرَجُ.

So be wherever you see them^{-asws}. If one day you do not see anyone from them^{-asws}, then seek Assistance with Allah^{-azwj} and look at the Sunnah (ways) which you are upon, then follow it, and love the ones you had been loving and hate the ones you had been hating, and how quickly the relief would be coming to you all!¹⁶

وَ يَقُولُ الصَّادِقُ إِنَّهُ يَوْمٌ صَالِحٌ جَيِّدٌ مُخْتَارٌ يَصْلُحُ لِكُلِّ شَيْءٍ تُرِيدُونَهُ مِثْلَ الْيَوْمِ الْحَادِي عَشَرَ وَ مَنْ وُلِدَ فِيهِ يَكُونُ طَوِيلَ الْعُمُرِ
فَاطْلُبُوا فِيهِ حَوَائِجَكُمْ وَ ادْخُلُوا عَلَى السُّلْطَانِ فِي أَوَّلِهِ وَ لَا تَدْخُلُوا فِي آخِرِهِ وَ اسْتَعِينُوا بِاللَّهِ عَزَّ وَ جَلَّ فِيهَا فَإِنَّهَا تُقْضَى لَكُمْ بِمَشِيئَةِ
اللَّهِ تَعَالَى

And Al-Sadiq^{-asws} says: ‘It is a righteous day, good, Blessed, and correct for all thing you want, like the eleventh day, and the one born in it would be of long age, therefore seek your needs during it, and enter to see the Sultan during it’s beginning and do not enter in its end, and seek Assistance with Allah^{-azwj} Mighty and Majestic during it for it shall be fulfilled for you by the Desire of Allah^{-azwj} the Exalted (an extract).¹⁷

¹⁶ Bihar Al Anwaar – V 51 The book of History – Imam Al Mahdi^{-ajtf}, Ch 9 (5) H 2

¹⁷ Bihar Al Anwaar – V 56 The book of creation - Ch 22 H 1