

## Tenth Rule

# FAITH AND RELIANCE

Faith in Allah, The Aimmah (AS) is extremely vital, and an important aspect of this journey. When we remember Allah (SWT), we need to make sure we put all our trust in Him; entrust all our affairs to Him; be pleased with whatever He gives us, and submit ourselves to The Will of Allah (SWT). These are the four parts of 'Faith' as described by Aimmah (AS). In addition, we must have love and implicit faith in The Prophet (S) and his Twelve Rightful Successors (AS). Complete reliance and trust are especially necessary at this stage. According to Allamah Taba Tabai (AR),

The more the reliance, the more the lasting effects of good deeds.

As all the existing things are The Creation of Allah (SWT), and we must love and cherish all of them. A lover of Allah (SWT) shows kindness to all humans, animals and plants – and this may even be taking an insect out of the house instead of killing it. According to Aimmah (AS),

Affection for the creation is part of faith in Allah (SWT).

When Imam Ali (AS) was asked about 'Faith in Religion', he replied that the structure of faith is supported by four pillars namely Endurance, Conviction, Justice and Jihad (war with one's enemy inside and outside).

Endurance is composed of four attributes. Eagerness, fear, piety and anticipation (of death). Therefore, whoever is eager for Paradise will ignore temptations; whoever fears The Fire of Hell will abstain from sins. Whoever practices piety will easily bear the difficulties of life and whoever anticipates death will hasten towards performing good deeds.

Conviction has also four aspects to guard oneself against infatuations of sin, to search for explanation of truth through knowledge, to gain lessons from instructive things and to follow the precedent of the past people. As such whoever wants to guard himself against vices and sins will have to search for the true causes of infatuation and the true ways of combating them out and to find those true ways one has to search them with the help of knowledge. Whoever gets fully acquainted with various branches of knowledge will take lessons from life and whoever tries to take lessons from life is actually engaged in the study of the causes of rise and fall of previous civilizations.

Justice also has four aspects, depth of understanding, profoundness of knowledge, fairness of judgment and dearness of mind. As such, whoever tries his best to understand a problem will have to study it, whoever has the practice of studying the subject he is to deal with, will develop a clear mind and will always come to correct decisions. Whoever tries to achieve all this will have to develop ample patience and forbearance and whoever has done this has done justice to the cause of religion and has led a life of good repute and fame.

Jihad is divided into four branches. To persuade people to be obedient to Allah (SWT), to prohibit them from sin and vice, to struggle (in the cause of Allah (SWT)) sincerely and firmly on all occasions and to detest the vicious. Whoever persuades people to obey The Orders of Allah (SWT) provides strength to the believers. Whoever dissuades them from vices and sins humiliates the unbelievers. Whoever struggles on all occasions discharges all his obligations and whoever detests the vicious only for the sake of Allah (SWT), then Allah (SWT) will take revenge on his enemies and will be pleased with Him on The Day of Judgment.

One of The Infallible Imam (AS) has said,

There are various degrees of trust in God. Of them one is that you should put your trust in God in all your affairs, being well-pleased with whatever God does to you, knowing for certain that he does not cease in His Goodness and Grace towards you, and that the command therein rests with Him. So put your trust in God, leaving that to Him and relying upon Him about that and everything other than that.

At this point, al-Khumeini (AR) writes that we need to understand the difference between the station of Ridha from the station of Tawakkul, the later being higher and more luminous.

This is because whereas the Mutawakkil seeks his own good, benefit, and entrust his affairs to God considering Him The Provider of Good, The Radhi (one who has attained the station of Ridha) is one who has annihilated his will in The Divine Will, having no more a separate will of his own. When a mystic was asked, "What is your wish", he replied, *My wish is not to wish at all*. What he meant is the station of Ridha.

Imam al-Kadhim (AS) said the following regarding God's statement: And if anyone puts his trust in God, sufficient is (God) for him." (Qur'an – Chapter 65, Verse 3)

Reliance on God has several stages. One of them is relying on Him in all that you do; and being pleased with whatever He does to you; knowing that He only wishes you prosperity and success; and knowing that He has full authority over all these affairs; and also having complete trust in Him in these and all other affairs.

Shaykh Rajab Ali (AR) once said to Sardar Kabuli,

What should I say to the one whose trust in his own learning and acquired knowledge is more than his trust in God's Grace.

Imam al-Sadiq (AS) has said,

Among the things pertaining to the soundness of a Muslim's certitude (in faith) is that he would not please people while displeasing God, nor blame them for something that God has not given him. For, verily, (God's) Rizq (provision, sustenance) is not brought about by anybody's greed, nor is it withheld by anyone's disapproval, and were anyone of you to flee from his Rizq like lie flees death, his Rizq would overtake him in the way he is overtaken by death.

Then he added,

Indeed God, with His justice and Fairness, has put joy and comfort in certainty (Yaqin) and satisfaction (Ridha) and He has put sorrow and grief in doubt and dissatisfaction.

Imam al-Sadiq (AS) continues,

God The Almighty, The Blessed revealed the following to Prophet Daud (AS): “Whoever from among My servants gets disappointed with My creatures and takes refuge in Me, I shall realize his intentions. Then even if The Heavens and The Earth and whatever they contain plot against him, I shall provide means for him to be saved from them. In addition, I shall know the intentions of whomever from among My servants who take refuge in others. Then I will take away from him all the means in The Heavens and The Earth, and leave him alone. I will not be concerned about where he will die.”