

## Twenty-Second Rule

# **DAILY VERBAL RECITATION OF** **LITURGIES**

Scholars have said that liturgies can be of much importance as water is to our living cells. The factors, that would fully assist us in our war with the Nafs is constant remembrance of Allah (SWT), and remembering the graces bestowed by Him. For example, the air we breathe day and night, upon which our existence as well as that of other living beings is dependent; nothing, can remain alive without it. Apparently, this applies to the other gifts that we are gifted without any hesitation from The Lord (e.g. sight, hearing, taste, and so forth). Each carries unlimited benefits.

Moreover, He fulfils our needs in this world and The Hereafter on a daily basis, without having any need of our adoration. Being obedient to His Commands, or disobeying them and committing sinful acts do not make any difference to Him. Whilst keeping in mind all of these blessings, do we not see that respecting and obeying such a Benefactor is essential for us? He is The Creator and King of this vast cosmos, whose infiniteness cannot be measured or even conceived by human intellect. Allamah Taba Tabai (AR) cautions us that we,

Human beings, a creature crawling on one of the smallest planets miserably fails to grasp the extent of his own small world, whose sun cannot be compared with far greater suns of innumerable galaxies. Our solar system is nothing as compared to lesser other solar systems, which still elude the keen eyes of great explorers and investigators of the world.

al-Sadiq (AS) reminds us that,

With every breath you take, a thanksgiving is incumbent upon you, indeed, a thousand thanks or more. The lowest level of gratitude is to see that the blessing comes from Allah (SWT) irrespective of the cause for it, and without the heart being attached to that cause. It consists of being satisfied with what is given; it means obeying Him with regard to His blessing, or opposing Him in any of His commands and prohibitions because of His blessing.

Scholars have reminded us that every time one gives thanks to Allah, he or she is obliged to give yet greater thanks, so on and for infinitum, and this while absorbed in His Blessings and unable to achieve the ultimate state of gratitude. For how can the bondsman match with gratitude the countless and infinite blessings of Allah (SWT).

al-Khumeini (AR) reminds us not to have any hope or expectations from anyone but Allah (SWT). Except Him, The Almighty, nobody else can help us. With all humility and with all the tears our eyes can offer, we need to pray to Allah (SWT) and seek His assistance to emerge victorious in this critical battle. In addition, we need to keep in mind that mere repetition of liturgies without paying attention and contemplating to their meaning is hardly of any use.

Therefore, it makes sense that we should only hope in Allah and that only He has the power and ability to answer our prayers and increase our blessings in this world and the next.

### **A Brief Note on Hope in Allah**

In the famous book of al-Kafi as well as in many authentic books the following tradition has been narrated from Imam al-Sadiq (AS) who has quoted from his father who quoted from The Prophet (S) that Allah has said to some of The Prophets,

I swear by My Majesty and Splendor that: whoever puts his hope in someone other than Me, I will cut off his hope, will dress him in the robe of disgrace and wretchedness, will deprive him from My Nearness, will cut off communication with him and will hide his memory. Woe is upon him, who takes shelter in other than Me during difficulties, while the solution of difficulties rest with Me. Does he hope in others while I remain living and eternal? Does he go to the homes of human beings for solution of his problems while the gates of their houses remain closed? Does he leave the door of My House while its gate remains always open?

Was there anyone who trusted Me and was betrayed? The hopes of My servants are tied to Me, and I take care of their hopes. I have filled the sky with those who never get tired of My Praise, and have ordered The Angels never to close the door between my servants and Me. Does not, the one who faces the problem know that no one can solve it except with My Permission? Why does not the servant approach Me for his needs, while I had already blessed him with favors without his asking for them?

Why does he not ask me instead of asking others? Does he imagine that in the beginning I bestow My favors upon the servant and will now deprive him after his request? Am I miser that My servants regard me as miserly? Do not the world and Hereafter belong to me? Are not mercy and benevolence My characteristics? Do not all the desires end with Me? Who has the power to terminate them?

I swear with My Majesty and Splendor that if all the needs of all of the world's habitants are summed up, and if I bestow upon them in accordance to their wants, not even the equivalent to the weight of a tiny particle will be decreased from My Kingdom. Whatever do I bestow how could it be susceptible to loss or reduction? How destitute and wretched is the one who is hopeless of My Blessings? How helpless is the one who disobeys me, indulges into forbidden deeds, disregards My limits and transgresses.

In another divine tradition it has been narrated,

Whatever my servant imagines about Me, I am exactly like his imagination, therefore, lest my servant imagine anything except good about Me.

In a tradition it has been narrated that Pharaoh (Firaun) was being drowned he pleaded for help from Prophet Musa (AS) and since he turned down his request, Allah (The Glorious, The Exalted), revealed to him,

O' Musa! You did not help Pharaoh because you were not his creator, but if he would have called Me for help, without doubt, I would have helped him, and after all I happen to be his Creator.