



## The Desirability of Obtaining Divine Assistance in Imam Khamenei's Quranic Thought



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### Abstract

Divine assistance (*'imḍād-i ghaybī*) and the desirability of its attainment is one of the topics that have a special place from the Quranic perspective of Imam Khamenei's defensive school of thought. A systematic discussion and research are needed to understand this topic. Based on the Quranic verses, part of the divine assistance in the field of defense is related to the promises from God, given to the believers. Moreover, the Supreme Leader of the Islamic Republic of Iran, in many of his statements and literal works has mentioned the issue of benefiting from divine assistance and how to obtain it. This article uses the descriptive-analytical method, and a number of verses that had a particular interest to Imam Khamenei in this field, are sampled, and the method of analyzing and expressing the findings is qualitative.

The results of this article indicate that divine assistance is the focus of the special attention of Imam Khamenei's defensive school of thought, and it is clear from his statements that those who wage *jihād* in the path of God are both faithful and pious. Besides, due to their constant beseeching and seeking the Divine help, they have received special Divine care. They are aided in the area of defense in the forms of aiding angels, strengthening the morale of the believers against the threats and the terrible dangers of the enemy, creating terror in the hearts of the enemies, and other forms.

**Keywords:** The Holy Quran, Divine assistance, Imam Khamenei, Human Sciences, Defensive School of Thought.

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## Introduction

Divine assistance and divine assistance and how to obtain it is one of the basic Quranic subjects that the Supreme Leader of the Islamic Republic of Iran showed its importance and he has always emphasized, addressed, and specified it in many private and public meetings and in his works, too. However, studies show that those who strive in the path of God and are committed to the revealed obligations and prohibitions can benefit from divine assistance. In general, religious ideologies and specifically, the teachings of the Quran indicate that divine assistance is one of the Divine traditions beyond the senses and has a significant and effective role in individual and social life. Therefore, the present article tries to analyze this issue based on Imam Khamenei's Quranic thought to call the attention of Muslims and believers, managers, and decision-makers in all fields, especially in the field of defense.

### **Analysis of the Divine assistance and Obtaining its Graces in Life**

Divine assistance is without a doubt totally different from the group of illusory affairs such as spells, talismans, and things like that. It should be noted that matters such as divine assistance, and other subjects in the field of assistance beyond the materialistic world have their presence in the holy Qur'an and the Islamic narrations. However, there is no contradiction between modern findings and metaphysical matters. Besides, the denials and statements, related to the fact that divine assistance is meaningless and against science and is incompatible with the scientific spirit, originate from ignorance or worse than ignorance, result from stagnation (*jumūd*). Undoubtedly, stagnation is worse than ignorance, since ignorance is related to the lack of knowledge, and those who are stuck in stagnation and false pride, think that what they know is all knowledge and this pride creates a world of ignorance and darkness for them. This means that stagnation is worse than ignorance because it is anti-realism and it deprives people of their sense of examination (Muṭaharī 2005, 3:334-336).



According to the verses that are related to the subject of divine assistance, and the ways to obtain it, it has been emphasized that believers abstain from sins and do their duties towards God completely. Accordingly, they will obtain divine assistance in the physical and metaphysical forms. As an example, those who strive in the path of God on the battlefield were being aided physically and emotionally, by founding peace in their hearts, and by sending fighting angels to support them on the battlefield, and by creating fear in the hearts of the enemies, and by defeating their plans. It can be concluded that at any time and in any situation, trusting in God and adhering to the instructions of the prophets, both in the field of thought and fighting the enemies, will establish the basis for obtaining divine assistance from God. With this presumption, the authors of this article believe that all Muslims in general, and especially those who are fighting on war and defense fronts, can benefit from divine assistance because they have the capacity to receive divine assistance from God.

Some of the most important subjects that will be discussed in this article are as follows:

### **1. Faith and Piety**

From the perspective of the Qur'an, objects in the essence of their existence, get help from the unseen world. In other words, the whole of nature receives divine assistance from God, and in addition to that, humankind has the potential to receive divine assistance. One of the most decisive elements in obtaining divine assistance is faith and piety (Mutaharī 2005, 3:345-346).

The Supreme Leader of the Islamic Republic of Iran had expressed a lot of subtle and detailed information, that was based on this verse from the holy Quran: "If God is there to help you none will overcome you; and if He forsakes you, who will help you other than Him? So only in God should the faithful place their trust" (Quran 3:160) (Khamenei's statements, at Imam Husayn University, 10/3/1390).



Imam Khamenei has paid special attention to the element of “faith” in his statements and his works, which seems to be the basic reason and the first condition for obtaining divine assistance. This importance can be understood from the text and content of many verses from the holy Quran. As an example, the verse: “and it was a must for Us to help the faithful” (Quran 30:47) which is about God’s commitment to helping the believers, as well as the verse: “Then We shall deliver Our apostles and those who have faith. Thus it is a must for Us to deliver the faithful” (Quran 10:103) that talks about certain situations of calamity and punishment in which believers are saved from such threats.

Therefore, there is a lot of talk about faith in the holy Quran and it seems that from the first verses of ssūra al-Baqarah, which are used to show that the most important matters are: faith in God and His divine assistance (2:3), the Day of Judgement (2:4), angels, sending prophets with their books, death, and the Day of the Resurrection (2: 3-4), which are the most basic things to save humans from God’s punishments in the hereafter.

One of the basic human needs, amid doubts and troubles, is to achieve psychological peace and certainty. The belief in the divine aid and the unseen world results in peace of mind. According to the Quran, “those who have faith, and whose hearts find rest in the remembrance of Allah. Look! The hearts find rest in Allah's remembrance!” (Quran 13:28). The belief in the divine aid strengthens the faith, and removes the doubts and sensual desires of those who strive in the path of God and, as such, they shall receive divine assistance and peace of mind: “It is He who sent down composure into the hearts of the faithful that they might enhance their faith” (Quran 48:4) (Jawādī Āmulī 2010, 11: 654; Ālūsī 1994, 13:246).



### **1.1. Help and Support in the Domain of Thoughts**

According to the Quran: “The faithful are only those whose hearts tremble [with awe] when Allah is mentioned, and when His signs are recited to them, they increase their faith, and who put their trust in their Lord” (Quran 8:2). This verse shows that faith and piety play a very effective role in the domain of thought and cause certainty and stability of the belief.

### **1.2. Help and Support in the Domain of Deeds**

Undoubtedly, faith and piety are very effective in the domain of deeds, and it is the cause of resistance and strong standing. One of the most important proofs of this statement is the verse: “O you who have faith! If you help Allah, He will help you and make your feet steady” (Quran 47:7).

### **1.3. Help and Support by Influencing Hearts**

Instilling love and affection in the hearts of others towards the people of faith is one of the other divine aids for the believers, and this is clearly stated in the verse: “Indeed those who have faith and do righteous deeds the All-beneficent will endear them [to His creation]” (Quran 19:96).

## **2. Having Good Spiritual Health and Continuous Self-discipline**

Undoubtedly, in order to obtain divine assistance, it is very important to have good spiritual health and continuous self-discipline which plays a very effective role in receiving divine assistance from God in any area. For example, one must have a sound heart (*qalb-i salīm*) to attain scientific growth and progress, because, from the perspective of Islam, knowledge is a light that God sends to the heart of everyone who is suited for that. In addition to having a sound heart, it is necessary to strive constantly to become erudite in different sciences and to attain wisdom, because it is stated in the Quran: “and that nothing belongs to the man except what he strives for” (Quran 53:39).



The Supreme Leader of the Islamic Republic of Iran clarified the task for all the Muslims in the world and said in this regard: "Today, in our opinion, one of the best examples in the struggle against us Muslims, is that we are the followers of Ahl al-Bayt (a) must keep fighting against the plans of imperialism in the Islamic region; Today, one of the greatest struggles is this one, and imperialistic plans must be fought" (Khamenei's statements at the meeting of members of the World Assembly of Ahl al-Bayt and the Union of Islamic Radio and Television, 26/5/1394).

### 2.1. Help in the most Difficult Situations and Hard Times

One of the prominent examples mentioned in the Quran is about the polytheists' decision to kill the holy prophet. The Prophet (s) decided to migrate to Medina to continue his struggle against the polytheists. Trusting in the divine assistance, to get rid of the polytheists' sinister plot, he asked Ali b. Abi Talib (a) to sleep, in place of him, in his bed. The story of this incident can be read in verse 207 of the Sūra al-Baqarah. When the enemy knew that his plan had failed, they started chasing the Prophet (s), and in the middle of the journey, the Prophet took refuge in *Thawr's* cave to escape from the enemy. The possibility that they would find out about their hiding place was very high. However, God's divine assistance came to them and even though the enemies approached the cave entrance, they did not find the prophet and failed to implement their assassination plan. Moreover, in verse (40) of Sūra al-Tawbah a detailed explanation of the divine aid is mentioned:

If you do not help him, then Allah has already helped him when the faithless expelled him, as one of two[ refugees ], when the two of them were in the cave, he said to his companion, " Do not grieve; Allah is indeed with us." Then Allah sent down His composure upon him, and strengthened him with hosts you did not see, and He made the word of the faithless the lowest; and the word of Allah is the highest; and Allah is all-mighty, all-wise. (Quran 9:40)



This group of verses conveys that God in the most difficult situations and times sends help to the believers and sends fear to the hearts of the enemies, and His invisible armies will help the believers and provides a platform for stability and strengthens their spirit of resistance and perseverance: “Then Allah sent down His composure upon His Apostle and upon the faithful, and He sent down hosts you did not see, and He punished the faithless, and that is the requital of the faithless” (Quran 9:26) (Faḍlullāh 1998, 11-67).

## **2.2. Preparing and Providing a Platform for the Permanent Benefit of the Divine assistance**

Given the statements of the Supreme Leader of the Islamic Republic of Iran and also from the verses of the Quran, divine assistance is not related to a specific time and place. Rather, it always continues as a current tradition from which the faithful would benefit. Many verses can be used in this regard; for example, if you pay close attention to the text and content of the verse (Quran 8:26), verse (Quran 8:10), and verse (Quran 8:12) and other similar verses, it is known that the divine assistance of God and strengthening the faith of the believers and putting fear in the hearts of disbelievers and threatening the enemies of the truth (Quran 8:13) aim at weakening the spirit of the hostile enemy (Ṭabarsī 1993, 4:809; Makārim Shīrāzī 1995, 7:106).

## **3. Help to the Divine Religion**

Another condition for benefiting from divine assistance is to support the divine religion. In this regard, there are many verses, narrations, and statements of the leader. As an example, the Supreme Leader in a statement about the verse, “Allah will surely help those who help Him” (Quran 22:40) says: “Whoever works for God, God will put all his facilities, knowledge, power, and the precedents (*sunnat*) of creation at his service” (Khamenei’s statements at the meeting of the participants in the *Āsīb-*



*Shināsī-i 'Inqilāb* Conference, 15/12/1377). Imam Khamenei in another statement says in this regard: “God’s help means the help of all forces in this nature; everyone will come to your aid; supernatural forces will come to your aid; you will be helped, you will advance; as you have done today” (Khamenei’s statements at the graduation ceremony of army graduates, 8/19/1389).

#### 4. Supplication and Seeking Help

Supplication, prayer, and seeking help from God are one of the most decisive means to attain Divine aid in various fields. Imam Khamenei believes that praying and seeking help from the Creator is a definite need and is considered to be one of the Leader's main pieces of advice on all religious days and occasions. It seems that the citations and references and the origin of such statements of the Supreme Leader go back to the fact that the Almighty God in the holy Quran, and according to the recognition of the limited power and weak possibilities of man, had given advice and emphasis to the believers and Mujahidin in numerous verses to ask God the Almighty for help and assistance and to let them know that help is only in the hands of God and others inherently have no role in getting it (Al-Imran: 126), (al-Anfal: 10), (Yasin: 74).

What should be pointed out is that the answer to requests is not specific to a certain time and place, but if a servant sincerely asks God at any age, at any time, and under any condition, he will obtain divine assistance. This is well stated in the verse: “When My servants ask you about Me, [tell them that] I am indeed rearmost. I answer the supplicant's call when he calls Me. So let them respond to Me, and let them have faith in Me, so that they may fare rightly” (Quran 2:186).

There is a lot of talk about the content of this verse. Ayatullah Jawādī believes that: “These words make the verse unique and show God’s complete attention to the subject of the verse, that is, ‘prayer.’ A beautiful





expression, full of affection, is the use of ‘*Ibādī*’ (my servants) instead of ‘*Nās*’ (people) and similar, which doubles the special attention to prayer. Attaching of the *Ka’ba* to God in the expression ‘*Baytī*’ (2:125) shows the dignified status of the *Ka’ba*. Attaching servants to God in the expression ‘*Ibādī*’ will also be a source of pride for them” (Jawādī ’Āmulī 2010, 9:394). In any case, the purpose of the verse is that the supplicant’s call is accepted without any conditions, and in *sūra al-Ghāfir*, God says: “Your Lord has said, ‘Call Me, and I will hear you!’” (40:60). There are other verses related to the answering of prayers by God. In addition, given the supplications of such prophets as Ayyūb, Dāwūd, Yūnus, Yaḥyā, and Yūsuf (al-Anbīya’: 78-82-88-90; Yusuf: 33; and so on), and the exegetical points about these verses show that no prayer remains unanswered and Almighty God hears the prayers of his servants and answers them (Ṭabātabāi 2013, 2:31; Ṭabarī 1991, 2:92).

## 5. Trust in God

Trusting in God the Almighty plays a central role in advancing human goals, which is reflected in both the Quran and in the Imam Khamenei statements, which are based on the Qur’anic teachings. Meanwhile, it is indicated that reliance on God is the basis of any work since spiritual authority is rooted in faith and trust. He says: “The more attention paid to the Almighty God, the greater the sincerity of man will become, and as such his affairs will proceed easily. It is a mistake if we imagine that without relying on the divine power, and without recourse to the divine power, we will be able to move one step forward. Blessed work, is a work that is accompanied by the spirit of sincerity, asking for aid, and supplication to the Lord” (Khamenei’s statements at the meeting of ambassadors and heads of the Iranian political agencies abroad, 10/7/2013). In another statement, the Leader says that: “The force that keeps man strong against all powers is the trust in God” (Khamenei’s statements at a group meeting of Basīj commanders, 27/8/1371).



From the Quran's point of view relying on God means that a person works and strives and does what he can; But to get the result of his work and to bear the fruits of his efforts and struggle, he looks forward to God's judgment and destiny, the heart submits to God's providence and will (Sayyid Qutb 2004, 1:503). Divine assistance will never replace the efforts and the planning of the believers. The condition for obtaining divine assistance and assistance is that the believers do not neglect their duties. This is why God while encouraging the believers to seek help from Him, orders them to do their part of the job in addition to trusting in Him. Therefore, it is well understood from the verses of the Quran that the divine assistance of the Almighty God will not replace the effort and planning of the believers.

## 6- Constancy and Forbearance

Imam Khamenei about patience says: "Patience means staying on the battlefield, not leaving the battlefield. Some run away from the battlefield; Some do not run away, but gradually they withdraw from the battlefield; This is the opposite of patience. Patience means persevering and staying on the battlefield. Patience means looking at distant goals and distant horizons ..." (Khamenei's statements at the graduation ceremony of the students of Imam Husayn University, 9/4/1397).

He also says about the importance and the function of patience: "Anyone from religion and humanity who is in need of action needs patience because religion is by action and action is by patience. And if not: The words of truth and the straight logic of the sublime school of religion will not be understood and applied" (Khamenei 2016, 16). There are other statements, from Imam Khamenei in this regard, and all of them make it clear that patience is a person's perseverance on the way towards perfection and his resistance against the motives of evil. In addition, the Supreme Leader, on the basis of the hadith that divides patience into three



types: patience with obedience, patience with sins, and patience at adversity (Kulaynī 1986, 2:91), says that patience in all situations is the essence of resistance and standing and being active and dynamic (Meeting with the heads of the three powers and officials of the system, 19/6/1387).

It is concluded from the Supreme Leader's statements, that patience everywhere means resistance, and not surrendering and being held captive by the enemy. Moreover, according to the revelation, attaining divine assistance by the believers, Mujahidin, and those who strive in the path of resistance is only achievable by patience and perseverance. According to the verse (Al-Imran: 125), it is emphasized that the believers and the Mujahidin will benefit from the blessings of divine assistance when they have patience, endurance, and piety (Fakhr Rāzī 1999, 8:353).

According to the text and content of the mentioned verses as well as verse 13 of Sūra al-Aḥqāf, it is found that the basic condition for fully benefiting from the divine assistance and especially the help and support of angels is to have faith and perseverance. This view is also found in Imam Khamenei's statements.

Therefore, the meaning of endurance is that resisters are like a compact structure (*bunyānun marṣūṣ*) (al-Ṣaf: 4) and with firm and steady steps (al-Anfāl: 45) and away from any weakness (Āl 'Imrān: 146-148). They make up their mind and enter the field of action and never give up their holy ideals. When needed they give up their life and property to reach the destination, in that case, divine assistance and the visible and hidden armies of God will reach out to help and support them.

Based on the contents and research findings, the author's model, made of the subject, is presented in the following diagram:





## Conclusion

What the Supreme Leader has said about the benefit of those who strive in the path of truth from divine assistance is taken from the Quran that God, due to their faith and piety, hard work and effort, intercession and seeking help, and trust, has given them patience, perseverance and a spirit of stability. One of the clear examples in the holy Quran was the sending of angels to help the believers on the battlefield of Badr, which was the first important battle in Islam. Although Muslims in terms of manpower and military equipment were not visible in front of the enemy, in the light of the divine assistance, especially the angels who came to their aid and created terror in the hearts of the polytheists, the enemy was defeated and the victory was given to the Muslims.

The results of the article show that divine assistance is trans-temporal and trans-spatial and God has encouraged the faithful to prepare the platform for the constant use of the unseen and the visible aid.

The final findings show that people of faith can benefit from continuous heavenly and earthly blessings at any time and place by believing in the teachings of the Quran, practical commitment, and trust in God the Al-Mighty.



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