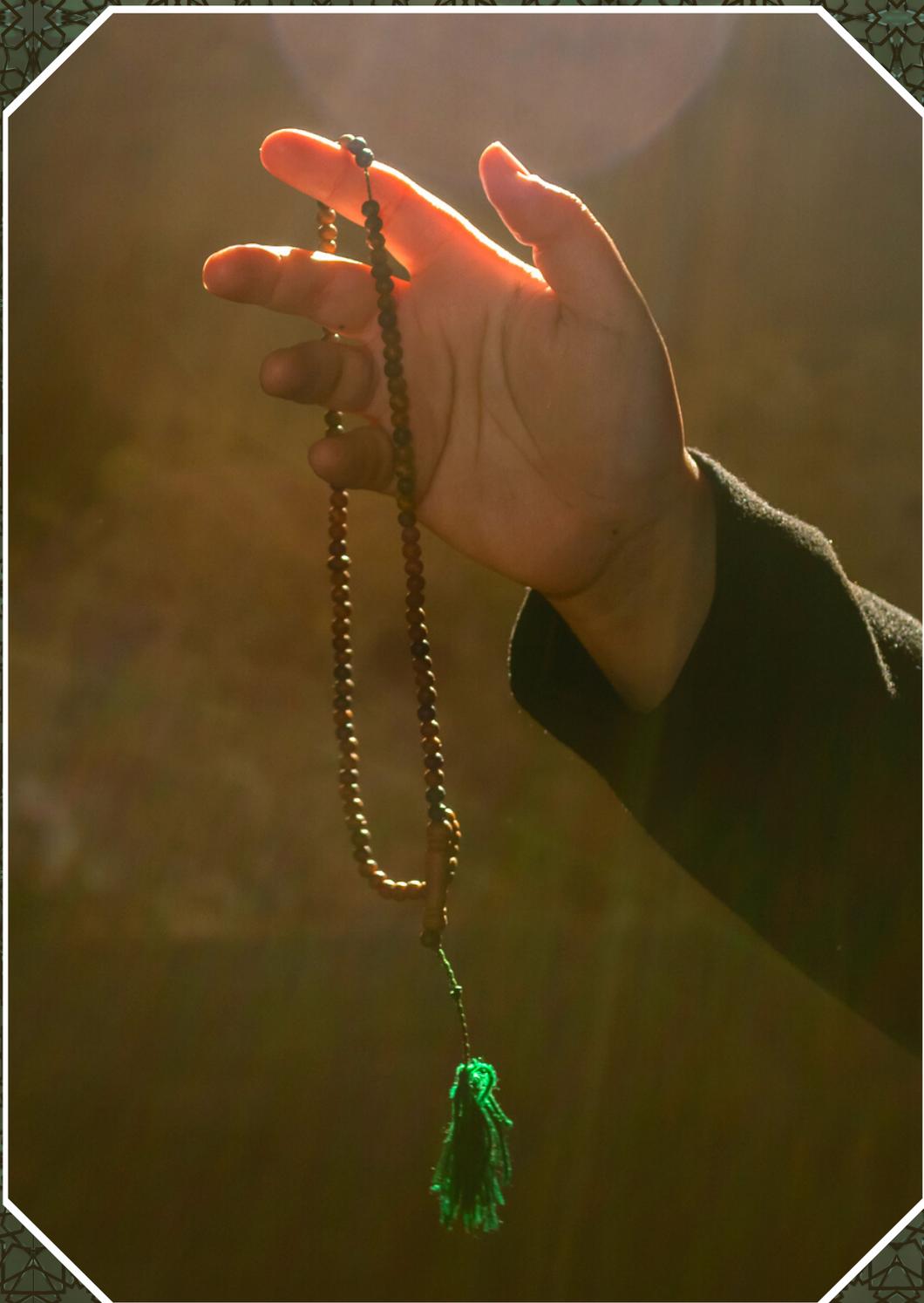


# TASBEEH OF FATIMAH ZEHRA S.A

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Salaamun 'Alaykum

Welcome to the Certificate Course – by **ZAHRA FOUNDATION**, Florida, USA - in TASBIH.

The Course is divided into an Introductory Part, SIX parts (lectures, discussions, a brief commentary on the verses that contain LA ILAHA ILLALLAH, ALLAHU AKBAR, ALHAMDU LILLAH, SUBHANALLAH by several contemporary and previous scholars, AND commentaries on these phrases. Also, Tasbih of Fatima (AS).

1) The FIRST (of the fourteen) part contains details and text on the following:-

*Chapter al-Ikhlās - Faqih Imani, Majmaul-Bayan, Mir Ahmad Ali, al-Taba Tabai, al-Tusi, al-Kashani, al-Khumeini*

2) The SECOND (of the fourteen) part contains details and text on the following:-

*Imam al-Ridha on Tawheed; Oneness of Allah - al-Khumeini; Shaykh Tabarsi on Unity of God; Unity of Allah - al-Jibouri*

3) The THIRD (of the fourteen) part contains details and text on the following:-

Allahu Akbar – a general outlook, Abu Muhammad Zaynul Abidin, AL-Amini, al-Mutahhari, al-Balagh

4) The FOURTH (of the fourteen) part contains details and text on the following:-

*Secrets of Takbirs in the Adhan and Iqamah - al-Khumeini; Shia Muslims and Allah - al-Jibouri; Takbir before the Ruku - al-Khumeini.*

5) The FIFTH (of the fourteen) part contains details and text on the following:-

**Allah, His Power; Description of Allah – Ali; Greatness of Allah – Ali**

6) The SIXTH (of the fourteen) part contains details and text on the following:-

*Al-Kabeer - al-Jibouri; Allah and His Glory - al-Khumeini; Allah as Viewed by the Commander of the Faithful Imam; Al-Mutakabbir - al-Jibouri; Knowing Allah, His Greatness and His Grace; Malik al-Mulk - al-Jibouri.*

7) The SEVENTH (of the fourteen) part contains details and text on the following:-

**ALLAHU AKBAR – 10 VERSES; ONE ALLAH - Selected Verses From al-Qur'an**

8) The EIGHTH (of the fourteen) part contains details and text on the following:-

*ALHAMDU LILLAH - Dr. Carlo; ALHAMDU LILLAH RABBIL AALAMEEN - al-Janabadhi, al-Kashani, al-Khumeini, Sadr Muta-allihin, Al-Hameed - al-Jibouri; In Praise of Allah – Ali.*

9) The NINTH (of the fourteen) part contains details and text on the following:-

*ALHAMDU LILLAH - Dr. Carlo; ALHAMDU LILLAH RABBIL AALAMEEN - al-Janabadhi, al-Kashani, al-Khumeini, Sadr Muta-allihin, Al-Hameed - al-Jibouri; In Praise of Allah - Ali.*

10) The TENTH (of the fourteen) part contains details and text on the following:-

*Allah and His Praise and Dominance - al-Khumeini; How Prophet Muhammed Praised His Lord; Praise belongs to God - al-Sajjad; Praise to Allah - Ali*

11) This is the ELEVENTH (of the fourteen) part contains details and text on the following:-

*ALHAMDULILLAH - Verse 1-10*

12) The THIRTEENTH (of the fourteen) part details and text on the following:-

*ALHAMDULILLAH - Verse 11-20*

13) The LAST part contains details and text on the following:-

*ALHAMDULILLAH - Verse 21-24; PRAISES TO ALLAH - Selected Verses From al-Qur'an*

14) The FOURTEENTH (of the fourteen) part contains details and text on the following:-

*SUBHANALLAH - Verse 6-10; GLORY TO ALLAH - Selected Verses From al-Qur'an*

## **TASBIH OF FATIMA ZAHRA (AS)** **A General Outlook**

*34 times – Allahu Akbar ( Allah is greater than anything and anyone)*

*33 times – Alhamdulliah (Refer to sura Alhamd)*

*33 times – Subhanallah (Which comes from the arabic word Sabha which means to swim. It's actually glorifying Allah (s.w.t) by swimming in his thoughts)*

- Bibi Fatima (a.s) used to run her house without much help; Prophet Mohammed (S) could see how hard his daughter worked at home. One day he said he would give her something that would be better than a helper or anything else she wished in this world. This is when he gives her the gift of this *Tasbeeh* and its is known as *Tasbeeh of Fatimatuz Zahra*. This *Tasbeeh* is recommended to be read after every namaaz.
- Imam Baqir (a.s.) says - *whoever performs the Tasbeeh of Bibi Fatima (a.s.) and asks Allah (s.w.t) for forgiveness, Allah (s.w.t) will forgive him or her a hundred times, will add a thousand good deeds to their scale, repel shaitan and be pleased with him or her.*
- Imam Jaffer Sadiq (a.s) says - *whoever does Tasbeeh of Bibi Fatima (a.s.) before they move their legs or unfold their legs from the position of sitting in wajib salaah, Allah (s.w.t) forgives them and makes Jannah wajib upon them. Imam also says that Tasbeeh of Bibi Fatima (a.s) after every wajib salaah is more loved then praying a thousand rakats everyday. He continues to say - whoever does the Tasbeeh of Bibi Fatima (a.s) after every salaah and ends it by saying La illaha illallah, Allah (s.w.t) will forgive his or her sins.*
- When Hazrat Hamza was martyred, Bibi Fatima (a.s) took some earth from his grave and moulded it into beads and she used that as her *Tasbeeh*. Before this event she would use a blue woollen string that was knotted and that was the customary *Tasbeeh* before the martyrdom of Hazrat Hamza. After that it became customary to make beads from clay.
- Hazrat Hamza was known as Sayyadatush Shuhada the "Chief of Martyrs". Today we call Imam Husain (a.s) Sayyadush Shuhada and we try to use the earth from Karbala from near his grave to use in our *Tasbeeh* so that we remember the sacrifice and we remember what Tawheed is all about.
- Our Aimmah have also told us that whoever forgets to make dhikr of Allah (s.w.t) but the *Tasbeeh* is in his or her hand made from the turbat of Imam Husain (a.s) than there is still jaza written for him or her.
- Imam Jaffer Sadiq (a.s) says that the beads from the grave of Imam Husain (a.s) are counted as *Tasbeeh* in the hands of human beings even if they don't do the *Tasbeeh*.
- Imam Musa Kadhim (a.s) says that the true mu'min is not without 5 things which are
  1. A Toothbrush
  2. A Comb or Hair brush
  3. A Prayer rug
  4. *Tasbeeh*
  5. An Aqeeq ring
- Imam Jaffer Sadiq (a.s) says whoever did *tasbeeh* made from the earth gathered from the grave of Imam Husain (a.s), Allah (s.w.t) writes for them forty good deeds, erases forty bad deeds, and meets four hundred of his needs, raising him four hundred degrees.
- It is also narrated from Imam Jaffer Sadiq (a.s) that whoever did *tasbeeh* ten times after his wajib salaah, before he moved his legs from his place of dhikr, Allah (s.w.t) would've erased four hundred thousand bad deeds, wrote four hundred thousand good deeds and it would be as if he had completed the Qur'an 12 times. The Imam goes on to say I don't move my legs without saying it one hundred times but you, you can say it ten times.

## **FATIMA'S GLORIFICATION OF ALLAH**

Abu Muhammad Ordoni

It is reported in Bihar that Ali (A) said to a man from Bani Sae'ed:  
*Should I speak to you about Fatima and Myself?*

- She was my spouse who was the most beloved to the Prophet.
- Once, she carried water using a waterskin until it scarred her chest;
- She ground (grain) using a hand mill until blisters appeared on her hands;
- She swept the floor until her clothes became dusty;
- And lit the fire under the cooking pot until her clothes became mud colored from the smoke.

*Fatima was inflicted by great pain as a result of this, so I said to her:  
Why don't you ask your father for a servant to relieve you from these jobs?*

When Fatima (A) went to the Prophet she found that he had company; and was too shy to talk to him, so she left the house. But the Prophet (S) knew that she had come for something.

Imam Ali (A) continued:  
The next morning, the Prophet came to the house while we were still under our quilt and said: Assalamu Alaikum!

Yet because we were ashamed (of being under the quilt), we preferred to remain silent.

*The Prophet once again said: Assalamu Alaikum!*

Once again we remained silent. Then for the third time the Prophet said *Assalamu Alaikum*.

Now we feared that he would depart, for it was the prophet's habit to say Assalamu Alaikum three times and then wait for permission to enter or leave.

So I said:  
Wa Alaik As-Salam, Messenger of Allah! Come in.

He (S) sat near our heads and said: *Fatima, what was your need when you came to Muhammad yesterday?*

Imam Ali added: I was afraid that she (Fatima) would not tell him, so I pulled my head from under the cover and *said: I will inform you, Messenger of Allah!*

- Surely she carried water using a water skin until her chest was scarred.
- She ground (grain) using a hand mill until blisters appeared on her hands;
- She swept the floor until her clothes became dusty;
- And lit the fire under the cooling pot until her clothes were mud colored from the smoke.

*So I said to him:  
Why don't ask your father for a servant to relieve you from these jobs?*

The Prophet (S) upon hearing this, said:  
Shall I teach you something that is better for you than a servant and a world with everything in it?

*After every prayer say:*

**Allahu Akbar** thirty four (34) times,  
**Alhamdu Lillah** thirty three (33) times and,  
**Subhan Allah** thirty three (33) times,  
then conclude that with **la illaha ila Allah**.

Surely this is better for you than that which you wanted and the world and its belongings.'

Thus, Fatima adhered to this glorification after every prayer; and it came to be known as **Tasbih Fatima**.

Abu Haroun says:

*Surely we command our children to adhere to **Tasbih Fatima** the same way we command them to perform prayers. So perform the tasbih, for whoever adheres to it shall never be miserable.*

In reference to Fatima's beads, it was reported in Makarim al-Akhlaq that it was made of woven wool threads which had knots by the number of Takbir (Allahu Akbar), until when Hamza Ibn Abdal Muttalib (A) was martyred, she made them from the mud of his grave.

Since the martyrdom of Imam Hussain (A), people have been using the mud surrounding his tomb for making beads for the great blessings, which lie in it.

Imam Sadiq (A) said:

Beads should be made with blue thread and thirty four (34) beads, which was the way Fatima's beads were made after Hamza's martyrdom.

There are various narrations, which were reported about Tasbih Fatima's importance and order. Yet, the most famous order on which our jurisprudents agree is to start with Allahu Akbar, then Al-Hamdu Lillah, and end with Subhanallah.

When we review the aforementioned narrations, it becomes clear that Lady Fatima Zahra (A) performed her housework by herself, despite her honor and nobility, and that Ali (A) helped her to do the housework.

It has been reported in Bihar that Imam Ali (A) said:

Once, the Messenger of Allah came to us while Fatima was sitting near the pot and I was cleaning some lentils; when the Prophet saw us he said:

*Abu Al-Hassan!*

I said:

*At your service! O Messenger of Allah!*

He then said:

*Listen to me, for I say not save that which is the word of Lord: There is not a man who helps his wife in her housework, save that with very hair on his body a whole year of worship-during which he fasted the days and kept up the nights in prayer is counted for him....*

### **Teaching the Tasbih to the Children**

*The Prophet (S) taught her daughter, Fatima (SA), the best lesson, which was the Tasbih. From that time, millions of people have been saying that Tasbih after their prayers. They have been asking the Lord for help via the Tasbih.*

*In the book Qorb-al-Asnad, it is quoted from Imam Jafar as-Sadiq (AS):*

*We instruct our children to say the Tasbih just as we instruct them to pray. You, too (addressing Abu Haroon) do it, because whoever doesn't recite the Tasbih, falls into misery.*

### **The Tasbih with a Long Presence of Heart**

Sheikh Ali bin Jazaeri, said the Tasbih for one hour because with each word of the praises he said, his tears flowed down his cheeks.

### **The Tasbih, the Sign of a Faithful Person**

It is written in Makarim-ul-Akhlaq that the Tasbih of Fatima (SA) is one of the five signs of a faithful person.

### **The Tasbih and Imam Sajjad (AS)**

It is said that when Imam Sajjad (AS) was taken to Yazeed, he decided to kill Imam. So, he started speaking to Imam and intended to make him say something that would give him a pretext to cause his death.

But the Imam said nothing more than Yazeed had said.

In his hand, there was a Tasbih and while speaking he turned it. Yazeed said:  
I speak to you and you answer me while your fingers turn the Tasbih. How do you permit yourself to do that?

The Imam said:

*My father informed me that the Prophet (S) didn't move from his place after the morning prayers and didn't say anything. Sometimes he took the Tasbih and said: O Lord! I entered morning while I was praising You equal to the number of the beads of the Tasbih that is in my hand.*

*Then he turned the Tasbih and spoke without praising.*

The Imam continued:

This will be counted for me and will protect me till bedtime.

When he went to bed he also gave a special praise to Allah.  
I follow my great grandfather and do the same thing.

Then Yazeed looked at the people around him and said:  
*He defeated me by his answer*  
and ordered them to let him go.

### **The Favors of the Angels**

When one of you goes to bed an honorable angel and a mulish Satan come to you quickly. The angel says:  
End your day in a good way and start your night doing the right.

At the same moment the Satan says:  
End your day committing sins and start your night with wrongdoings.

If the person obeys the angel and ends his day and begins his night in Allah's name and says the Tasbih, that angel drives the Satan away and protects the person till he/she gets up.

When the person gets up, the Satan comes to him again and repeats what it said the night before. If the person recites the Tasbih, the Satan flees and Allah gives the reward a heavenly reward equal to the reward of the one who has prayed the whole night.

### **Fatima's (AS) Tasbih (Rosary)**

It is written in Makarim-ul-Akhlag that Fatima (S) had a Tasbih made of woolen thread, which had 100 knots, and she used it to recite the Tasbih.

When Hazrat Hamzah (Prophet's uncle) was martyred, she used his soil for making Tasbih.

After the martyrdom of Imam Hussain (AS), the people used his soil to make Tasbih.

Imam Sadiq (AS) said:

The first Tasbih was our mother's (i.e. Fatima's (AS)) which was made of blue thread and after that, she made beads of Tasbih from the soil of Hamzah's grave.

### **The Soil of Imam Husain's Grave**

Imam Sadiq (AS) said:

Prostration on the soil of Hussain (AS) illuminates the seven layers of the earth, and if somebody keeps a Tasbih made of Imam Hussain's soil, they are considered the prayers of Allah, even if they don't say anything.

### **The Value of Tasbih**

Imam Baqir (AS) said:

Allah has not been praised in any way better than saying the Tasbih. If there had been something better, the Prophet (SAW) would have taught Fatima (AS).

#### *The Effects of the Tasbih*

Imam Sadiq (AS) said: Two brothers went to the Prophet (SAW) and said:

We want to go to Syria for trading. What shall we do to be protected from dangers?

He (Prophet) said:

When you go to bed, say the Tasbih, and after that say Ayat-ul-Kursi (A verse of the Holy Qur'an, surah Baqara). Then, you will be protected from all the dangers.

On the way thieves followed them, and when they entered the caravanserai, the thieves sent their slave to see what they were doing.

When the slave reached them, the two brothers went to bed and did whatever the Prophet (S) had told them. Suddenly, the slave saw walls surrounding the brothers. He came back to the thieves and told them the story, but they didn't believe him and went in the caravanserai themselves. They also didn't see anything but walls.

The next morning the thieves went to the brothers and said:

We wanted to steal your goods but last night we didn't see anything but walls.

The brothers told them the whole story and the thieves said:

We will not follow you anymore because with what you say nobody can rob you of your goods.

Imam Sadiq (AS) said:

Whoever says the Tasbih after saying his prayer, before moving from his place the heaven is their reward.

### **Tasbih in the Qur'an**

Imam Sadiq (AS) said about the Verse: Praise Allah a lot.

The one who says the Tasbih has obeyed Qur'anic verses and has praised Allah a lot!

Imam Muhammad Al Baqir A.S. has said:

One who recites the Tasbih as performed by Fatima Az Zahra A.S. and after that asks for forgiveness from Allah swt, he/she will be forgiven (by Allah). This Tasbih on the tongue (Dikr) is 100 times, but in weight on the scale (of deed) it is counted as one thousand (good deeds), it will distance Shaitan from one's self, and will make the Beneficent (Allah) pleased.

LECTURE ON  
**TASBIH of Fatima Zahra (AS)**  
**Dr. Murtadha Alidina**

Audhu Billahi Minash Shaytanir Rajim

Bismillahir Rahmaanir Rahim

Because we believe in Allah  
The absolute perfect being  
The source of all goodness and perfection and secondly  
We return to him because we believe that he is Rahman  
His mercy is universal. Thirdly,  
He is Rahim  
His mercy is endless but is especially available for those of us who believe in Him and submit to Him.

We send our salutation and greetings on the Holy Prophet  
And on his Holy progeny  
Who we believe to be the most perfect role models for our guidance.

**Elders, Brothers and Sisters**

**Salaamun Alaikum Wa Rahmatullah**

- One of the important Dhikr that we have been taught to engage in after Salah is what is famously known as the Tasbih of Fatima ZAHra (SA).
- I wish to remind ourselves of the significance of this Tasbih and what effective role it can play for us after Salat.

If you look at the reward, the significance is mentioned in these terms,

This Tasbih has got three components.

- We start with Takbir 34 times – ALLAHU AKBAR
- 33 Hamd – ALHAMDU LILLAH
- 33 Tasbih – SUBHANALLAH

A hundred units.

**Whoever recites this after his Salat,  
the effect is that he shall be forgiven**

What is there in this Dhikr that enables me to qualify to receive that special grace from God, whereby I shall be forgiven?

We need to think on this. Is it the mere recitation or something should be happening.

In the Qur'an, we have been instructed to Remember God , not only remember God occasionally, remember Him frequently.

- In Surah Ahzab, verse 14, "O You who believe! Remember Allah with much remembrance"
- and Surah Jumuah, " Remember Him frequently"
- Surah Ahzab 21, "And remembers Allah much"

How to remember him frequently?

We have different ways to do that:-

One way is to constantly remember any one of His Names and you have remembered him frequently.

But the Imams of Ahlulbait they have said, that

**If somebody engages in the Tasbih of the Holy lady Fatima after his prayer then indeed he has done his duty of remembering God frequently.**

How?

In some Riwayat, we are told that this was a special gift given the Prophet to the Lady Fatima.

It is narrated that the Prophet received a gift of some slaves from one of the neighboring empires, so Imam Ali asked her to go ask for a helper, a servant, a maid.

So she comes to the Holy Prophet and he responds by saying, "Let me suggest something else, Ya Fatima, I will give you something that is better than what you ask. It will be better for you than whatever is in this world and its possessions and then

**He (Prophet) teaches her this Tasbih**

What is there in this Tasbih, that makes it so important, that is more useful to me than perhaps other things; the comfort of having a helper and having some free time with myself?

I have a helper so I have time for other things. Why is it that this Tasbih plays such a big role?

Incidentally there is another Riwaya that says, if at all there was a gift better than this, then the Holy Prophet would have given it to this Daughter. Something is there in this that makes it the best.

Another Riwaya says,

**God cannot be worshipped, or God has not been worshipped with a praise more powerful than this Tasbih.**

How?

The sixth Holy Imam says that,

**To me, it is better for a person to engage in this Tasbih rather than to pray a thousand rakaats every day**

Why or How?

Finally there is this Riwaya that that

**This Tasbih is only a hundred units by our tongue that we pronounce. When it translates into Mizan, it becomes a thousand fold.**

It dispels and removes Shaytan and it pleases the all Merciful Lord.

How?

Mizan is the scale that will demonstrate the degree to which our actions are truthful and closer to the truth.

Surah Araf, *"the scale on which our deeds will be measured will be the truth."*

- If I want to measure your temperature, than I need something whereby the body temperature can be compared with and gives me a measurement.
- If I want to measure the weight of someone, so I need something heavy that can give me a scale of heaviness.

What will be measured on the Day of Judgment will not be the temperature or the physical weight or any other material parameters.

What will be weighted and measured on that day will be the

- Truthfulness, the degree to which my actions accorded to the truth existing in the universe; and explained to us by the lord,
- To what degree my feelings and emotions and my feeling and my spirituality
- To what degree my thoughts and belief and my attitude was on the Sirate Mustaqim and the yardstick of truthfulness,
- To that degree my scales will be heavier.

The measuring unit is Haqqa closer to Haq (Truth). My aims and means would be my actions and belief and character; heavier would be the scale that measures the truth.

**So if this Tasbih is only hundred in terms but is a thousand times on the Mizan that means this Tasbih brings me closer to the truth in all aspects of my life.**

How?

You notice it all revolves around this fundamental concept that is basically a Dhikr of Allah and Dhikr of Allah means that

- a. I recognize my own a status versus Allah
- b. I try to understand who God is and what his attributes are and
- c. I relate to him accordingly.

There are different ways to doing that, but one of the most effective ways is this Tasbih; because the fundamentals of Dhikr are summarized in these three statements we mention here. In fact there is a fourth additional statement and that is,

*"There is no god but god"*

and is mustahab, once we finish the Dhikr of a hundred units, you stop by reciting *"there is no god but god"*.

Inshallah, when we consider the meaning of each of these components we will discuss how they perform the effect of Dhikr in our lives.

## **So, the first Dhikr is ALLAHU AKBAR**

In the Qura'n the Takbir is mentioned in Surah Bani Israel the last verse.

- Praise belongs to God and God alone who is so perfect in his godhead and divinity that he has not taken any son.
  - He is so unlimited in his power and dominion and kingdom that in his kingdom there is no one equal to Him as partner.
  - And neither does He have an assistant forget anyone being equal to Him even somebody lower to Him subjugated to Him but somebody who shares a part of His godhead in a lower scale even at that level there is no one to assist him.
  - If that is your Lord who has no body equal to him
1. No body even of the lowest level can possibly assist Him in any way.
  2. and in fact He cannot produce anything because He is initially indivisible therefore He cannot have a component that separates from Him and becomes His son and shares His godhead. If that is your true Lord? "Allahu Akbar". Therefore represents this fundamental core concept.

*When I say Allahu Akbar therefore I need to understand what I mean?  
God is great or the greatest?*

*God is greater than others, it does not make sense because when you say great then you are comparing. I have a group but in this group he is the greater one. There is no group to which he belongs because there is none like unto him. Is He the greatest?*

*Again the concept of greatest is superlative, the supreme amongst whom?*

Again there is a shade of comparison - therefore the Imams have warned us don't even think that He is the greatest in that sense.

This hadith is narrated from the 6th holy Imam where somebody says Allahu Akbar and the Imam asked him "greater than what?" What are you comparing with? So the man said, "When I say Allahu Akbar, I imagine him to be greater than every thing." So the Imam said, "You have limited Him in one sense, you have compared Him and then decided He is greater but there is no comparison" So the man said, *How should I think of Him When I say Akbar,* so the Imam said.

- He is greater than that which can ever be described.
- He is not greater than other, He is not the greatest, no - there is no comparison.
- And therefore He is indescribable. What can I say, I cannot describe Him. Allahu Akbar that is the highest you can conceive of Him who is unlimited in His core fundamental essence and therefore beyond comprehension.

The 7th Imam explained,

God is greater, more exalted, more majestic than that which can be described.

Why?

For someone to be able to describe Him through His core essence. If therefore He is indescribable, then how should we describe Him? How can we talk about Him? How should we turn to Him? How should we worship Him? Before you worship you have to the object you worship in your mind. If He is indescribable then how do I speak to him? What do I refer to Him? How do I refer to Him?

Describe him the way he describes Himself, because no body understands Him better than He Himself.

In one of the battles, Khandaq, Imam Ali (AS) is narrated to have recited one Dua that was the secret of his victory in Khandaq. This Dua was taught to him by Prophet Khizr. "Ya Hu", "O He", "He" meaning the one "Hu" when you say "Hu Huwa, Qul Hu wa Allah Ahad" When you say "Hu" referring to the pronoun "he" it means, he came and he went and he did this and he did that.

*If I don't speak about this person you don't know whom I speak about. But the Surah "Qul" starts by "Qul Huwa". He, everybody knows, He is there, every body knows its God but yet they do not know Him.*

There is one aspect we know that He is there; there is another aspect we don't know who He is.

Imam Ali describes Him the way He describes Himself. " Ya Hu, Yaman La Ya'lamu man huwa illa Hu". *O He who none knows but He Himself.* So how do I describe the indescribable? I describe the indescribable the way He describes Himself. Or how do I know how he describes himself? Let me listen from those who only speak that which God puts in their hearts.

In Surah Safaat God says, " *Exalted is God from all the descriptions that any ordinary human being can make except for those who are the purified ones once their actions are purified from all sins*"

1. And therefore their minds, and hearts are not affected and distracted by the traces and effect of sins,
2. Therefore, their thoughts and feeling and spiritual state is totally pure
3. Therefore, they can be totally submissive to God without any sort of distraction
4. Therefore, they can receive pure inspiration from God
5. Therefore, when they speak they speak nothing but what God inspires in them
6. Therefore, when they speak they praise God the way He deserves to be praised.

The Prophet speaks to Fatima, " *Should I give you a gift which is better for you than [everything] anything in this world?*" Because the Prophet speaks nothing but that which has been inspired to him.

*How do I describe the indescribable?*

- Allaho Akbar,
- Alhamdu Lillah,
- Subhan Allah and then you end by saying
- La Illaha Ilallah.

*For this Takbir to have an effect on my life in such a way that for the rest of the day I have engaged in Zikr Khathir and for the rest of the day it is better for me than to have prayed a thousand rakats - the Takbir must be something to me. And what is that? Observe.*

In the Book Lantern of the Path or Misbahus Shariah we have a tradition narrated from the 6th Holy Imam - Imam says,

When you speak the Takbir then consider everything between the lowest level of existence to the highest level of existence as nothing before God.

*Remember this much, don't only reduce everything in your eyes before God that means nothing is important to you now.*

*How I am busy and I can't engage in prayer and now I will have to wait.* If truly Takbir is being pronounced by logically understanding that God is the indescribable greatest one. If Takbir is pronounced from the bottom of the heart *Truly Allah you are Akbar*, then the effect is this that everything else in this world for me before God is insignificant.

*O I am busy, I am preoccupied, I have some other priorities – that doesn't conform with Takbir.*

I keep on saying that there is an interesting slogan when the Islamic state was established in Iran, one of the first President there had this motto or slogan there - That when the time for prayer comes, tell the client or citizen who comes to you and asks for any work to be done for him don't tell him *Excuse me, it is prayer time but prayer can wait I will attend to you or I have work to do.*

He says the slogan should not be *don't say to prayers, wait I have work to do* - tell the work that *wait, I have prayers to do.* Takbir - the meaning of Takbir expresses in this way.

1. Reduce everything from the lowest level of existence to the highest level of existence, in front of God nothing is more important
2. If you don't do that then you know what happens - the tradition says, *Whoever pronounces the Takbir by his tongue but in his heart he still gives important to other things therefore he is distracted, therefore he is worried, therefore he is thinking and preoccupied elsewhere.*

Wait a minute you are standing before the One who knows everything, who knows your thoughts before they come to your mind , as they come to your mind and after they leave your mind.

He knows it.

Therefore he speaks to you " Ya Kadhib." You are speaking to the one who knows everything, " You are the greatest" and He answers " No you are a liar - You speak something but your heart does something else." "You are trying seduce and deceive and fool me? I shall surely find my Majesty and by My power, I shall punish you for this lying and hypocrisy of yours. I shall punish you and the punishment is I will remove the sweetness of communication with your Lord from your heart."

It becomes a burden to engage in Salat - When will Salat finish? The reason being our sincerity is not there when we say the Takbir for example.

Lets pray to Allah to have the tawfiq to be able to understand what Takbir means, to be able to believe it logically, to be able to accept it with our hearts and to be able to sincerely pronounce it, and therefore for God to accept us and enable us to engage in a sweet and enriching meaningful communication.

Salam Alaikum Wa Rahmatullah

LECTURE (2) ON  
**TASBIH of Fatima Zahra (AS)**  
Dr. Murtadha Alidina

- Shaitan has been expelled from God's kingdom of special mercy.
- He was expelled because of his defiance and his arrogance.

- If we determine to avoid arrogance and defiance and we rely on God then we shall be granted that protection from Shaitan.
- ❖ Bismillah
  - We turn to God, ask for his help and guidance because.
  - He is the all perfect one, the source of all goodness.
  - Because He is Rahman by His love we come to live and by His love and mercy we remain alive.
  - And by His love and mercy we grow to and thrive.
  - We turn to Him because He is Rahim, a special type of his love and mercy is available only to some those who respond to Him believe in Him and submit to Him.
- ❖ Salawat
  - We send our salutation and greetings on the Holy Prophet of Islam and on his Holy Progeny who were the best role models as guides to mankind till the end of time for mankind.

Elders, Brothers and sisters, we were discussing about the significance of the Tasbih of the Holy Lady Fatima and we said that there is tremendous rewards promised for the recitation of this Tasbih.

- ❖ One Riwaya said; whoever says this Tasbih, his sins will be forgiven.
- ❖ There is another riwaya; as a believer it is your duty to engage in the Zikr of God, not occasionally, not some time of the day, but frequently. Surah Ahzab and Jumuah. How do I remember God frequently? There are different ways to do that and one way explained is to engage in the Tasbih of Holy Lady Fatima If we do after Salat we have somehow acquired the Zikr, which is frequent.
- ❖ The Riwaya say this Tasbih was given as gift when she went to the Prophet and requested for some assistance and he said, *I will give you something much better than all this* and he taught her the Tasbih. It says, had there been a better gift the Prophet would have given her. So this is the best of Gifts.
- ❖ The Riwaya says there is no better way to praise God, than to engage in this Tasbih.
- ❖ Imam Ali said; rather than pray a thousand rakats everyday, *if you engage in this Tasbih after every Salat; it is better.*
- ❖ So, it is a very deep profound and influential Ibada and Zikr; or for example, the Riwaya that says that it is only 100 beads but it is thousand on the scales. And the Shaitan is repelled and the Rahman is pleased with this particular Zikr. Something is happening during this Zikr that is bringing us closer to Rahman further away from the Shaitan.

We dealt with meaning of Takbir in the last session and what could be the possible meaning of Allahu Akbar. That Allah is great, greater, and greatest; those could be the possible meaning. But the highest meaning the Imams have taught us is that, because God is beyond any description in the highest sense means that *God the greatest beyond any description.*

He is so ultimate and absolute in perfection that it is beyond description.

So there are stages of meanings, levels of meanings - we recite them 34 times - but why, I don't know. There is no Riwaya that gives the meaning or the explanation why this particular number.

I thought let me share with you what could be the possible meaning of Allahu Akbar in the Salat.

We notice one of the most frequent Zikr in slat is Takbir.

- You start with Takbir and
- every change of position and posture in Salat is preceded and succeeded by Takbir.
- In Qiyam before we go to Rukuh Takbir,
- as we raised our heads Takbir, as we raise our heads from Sajdah Takbir,
- we go to Sajda, Takbir
- raise our heads, again Takbir.

It performs a very important function so what could it possibly mean?

Allah, the exalted one, is absolute in His perfection, unlimited, but as He manifests Himself we come to know of different aspects of His being, but each aspects in itself is supreme in perfection, and therefore Allahu Akbar could have different meanings in different positions.

Observe.

In Takbiratul Ahram we say Allahu Akbar, what could be the possible meaning; and in it is optional to recite it seven times and after every Takbir, there is a Dua till the seventh one becomes the Takbiratul Ahram.

One of Duas we are supposed to recite optionally is Labbek Allhumma `Alabek, It is not only Hajj where it is Wajib. In Salat it is optional. Although you called b n me but there are many other things calling me, the Duniya is called me the nafs is calling me, the Shaitan is calling me, Labbaik.

Why should I not answer you and you alone, because all the goodness belongs to you alone, any evil does not belong to you, if I am in trouble I cannot go anywhere but come back to you.

If I have sinned and am suffering, if I have disobeyed and run away from you I cannot escape where ever I go I have to come back to you.

This is the spirit of Labbaik; the idolaters also said Labbaik; they would say up to this point, which is Tawhid but observe the next two phrases, *O Allah you called me* (they receive this ritual from Ibrahim), and they were practicing it and it become a ritual. Later one idol worshipping was introduced and they used to respect the reverer the idols also. They said *You have no partners*, but the partner that is already there for you.

So this Takbir, in one sense, is the negation of all partners unto God.

In Surah Hajj, there is a parable, which is being drawn and let every one in mankind listen to it. Whoever you pray to and expect help from and feel that other entity has some power or knowledge or any perfection; they are so power less that they cannot even create a fly and in case the fly could sit on an idol and take away something.

O Yes, one of things the idolaters did was to take the idol and plastered it in honey, perfume and sweet smelling flowers; obviously to attract flies. Qur'an says to look at this phenomena and that this idol is so powerless and helpless. First of all it did not have the power to create a flower forget creating it; it does not even have the power to repel if the fly comes and sits on it. The example is of the idol, but the principle applies to every

thing but god. No body other than god has the power to create and they don't even have the power to sustain.

- When we say Allahu Akbar, one aspect of the meaning of the absolute supremacy of God that we want to remind ourselves is that *There is no God but God* who is the creator and sustainer. Allahu Akbar.
- And the next, seeker and sought, both of them are weak, the worshipper and the worshipped one, both of them are weak. The problem with these Musrikin and the people who have not been guided by the guidance from God is that they do not understand God properly. God is strong, no not only strong but Aziz, irresistible, His power is overwhelming and no body can against him. Allahu Akbar.

So, this is one shade of meaning that we can think about when we say Allahu Akbar.

We have another Takbir that is there before the Rukuh. What could the meaning possibly be there?

- ❖ Notice the Qur'an condemns some people who do not make Rukuh, Surah Mursilat 77 towards the end *Woe be to those who see the truth and then deny it.*
- ❖ In Surah Rahman we have, *How many of the graces will you two deny?* repeated 30 times.
- ❖ In Surah Mursilat it is repeated ten times. Towards the end Allah says *Woe be these disbelievers and deniers, when they are told - bow down before God - they refuse.*
  - There is the story about the tribe of Saqif and they were invited to Islam. They said; in Islam the pillars are *La Lillaha Illalah* and *Muhammad Rasul Allah*, then you have pray. It is the pillar of the practice of the faith.
  - You can't say it and not pray because you say there is no God but Allah and Allah it is who has sent a Messenger and the Message is Salat.
  - They said they don't want to pray. So what you don't believe in the message of the Messenger?
  - The message is Salat.
  - But I don't want to bow down,
  - *Me bow down?*
  - The pride and arrogance prevents this act, and Allah condemns this attitude.
  - They do not make Rukuh.
  - In contrast there are those whenever you remind them of god they bow down.

In Surah Zumar, verse 23 Allah says, *This book is from the all powerful one.*

In Surah Hashar God says, *If ever we were to send this Qur'an on the mountains and if the mountains were able to receive it and under stand; if ever they were not only able to receive but to respond to it you will find two things; they would be humbled before the majesty of the Lord - not only that they would crumble out of fear.*

Mountains can do that; where is the human heart?

One of the reasons we have been asked to recite Fatiha is that it summarizes the whole of the Qur'an and a Surah after Fatiha, because according to some Riwaya the reason why a Surah has been legislated in the Qiyam after Fatiha is to keep the Qur'an alive in a Muslim's life for he is supposed to recite the Qur'an on a daily basis; optionally 50 verses a day.

It is Mustahab; Muslims don't do that. Wajib is at least one Surah five times a day, ten times. Why? To keep the spirit of Qur'an alive. It is not possible for a believer to be a true believer of the true Message and to listen to the Message and to understand and to experience the majesty of the speaker but to feel humility and to bow down.

*Surah Zumar verse 23, Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.*

A book, which is in many parts similar to other parts, and oft repeated. When those who have the awareness and the realization of the Lord when they recite the Qur'an, you see their skin shiver, and quiver because they feel the awe, the majesty of their lord. They not only feel, they express it How do they express it? They spontaneously bow down!

The Takbir before the Rukuh is the expression, O Lord I have received your Message, I have listened to it. In the Salatul Juma, I have noticed all the rules. Listen! Listen! Take the effect, feel the power and then express the humility. Allahu Akbar! I understand I believe, I feel humility and I want to bow down. That is the Takbir before the Rukuh and then there is the Takbir after Rukuh before Sajda, for they are the stages of expression of humility before God.

*In Surah Bani Israel 107 to 109, Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them. And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled. And they fall down on their faces weeping, and it adds to their humility; in their books there is information and prediction that the good news that there will come an apostle towards the end of time.*

When it is recited to them they fall down spontaneously on their chins and on their foreheads in Sajda. It is very natural, its very spontaneous, its very automatic for any who understands the majesty of their Lord.

The first reaction is Allahu Akbar, you are great, I go down to Rukuh, you are Adhim, and as you recite the Adhim, more of the majesty of the lord is experienced so you want to express the higher stage of humility in Sajda and you say Allahu Akbar. Incidentally when we say Allahu Akbar after Rukuh it is Mustahab to recite a short Dua.

Our Muslim brothers, if you have had the opportunity to listen after *Sami' Allah* they say, *O Lord all praise belongs to you. Sami' Allah, God listens and answers the prayers of he who praises him.* So God is going to listen to the one who praises, so I want to Praise him.

It is Mustahab to say *Allamdu Lillah Ahlal Kibriyai wal Adhamati Wal Jabarut - O Lord I praise you! You are the one with Majesty, you are even greater, greatest, absolute greatness; no You are the one with Jabarut, absolute Majesty, The ultimate, the absolute Majesty.*

And then go down in Sajda.

Something is happening in the heart, it is being experienced and then it is being expressed - You are the one who has Aghamat. And Kibriya and Jabarut and then spontaneously with Allahu Akbar and then fall down in Sajda.

Lets pray to Allah to give the Tawfiq to be able to engage in this Takbir with an appreciation and realization of its meaning and then to think about the meaning first and then express Allahu Akbar genuinely. Wassalam

### **THE SECRETS AND THE CORDIAL DISCIPLINES OF THE FOUR TASBIHS** **Al-Khumeini**

*The Four Tasbihat Recited in the Third and Fourth Rak`ats of the Salat And Their Cordial Secrets and Disciplines as Is Suitable*

*There are four rukns (pillars) in the Tasbihat:*

The first rukn concerns the tasbih (glorification), which is purifying Allah from descriptions by tahmid (saying: al-hamdu lillah = praise is for Allah) and tahlil (saying : la ilaha illallah = there is no god but Allah), which is of the inclusive states.

- The salik servant should, in all his worshippings, pay attention to that, and prevent his heart from the claim of describing and seeking a eulogy on the Haqq (Allah).
- He should not think that a servant is able to offer the due servitude to Allah, let alone paying the due homage to the Lord, which is not hoped for even by the perfect walis [auliya'], and from reaching which the hands of the great ones of the people of knowledge are short:

No one can net the phoenix, so undo the net,  
Since there can be nothing but wind in it, [607]

*That is why it has been said that the perfect knowledge of the people of knowledge is their knowing their own inability. [608]*

Yes, it is because of the vast mercy of Allah, the Exalted, which covers us, the weak servants, that He vests us, the helpless, with serving Him and permits us to enter into such a holy and pure state which bent the backs of even the Cherubium to get near it.

This is of the greatest favours and graces of the Holy Essence, The Provider, that bestowed upon His servants.

The people of knowledge , the perfect walis [auliya] and the godly men value it in proportion to their personal knowledge.

We-the veiled, left short of all states, the deprived and kept at a distance from any perfection and knowledge-are completely unaware of that, and regard the divine commands, which are, in fact, the highest, big unlimited blessings, as imposition and duty, performing them lazily and with boredom, and that is why we are completely deprived and veiled from its luminosity.

It must be realized that as tahmid and tahlil include Unity of Acts, in which there is the blemish of limiting and decreasing, or even the blemish of assimilation and mixing, the salik servant, to be prepared for entering into it, has to enter first into the strong fortress of glorification and purification, telling his inner heart that Allah, Great and Most High, is innocent of all creatural [khalqiyah] individuations [ta`ayyunat] and of the apparels of multiplicities, so that the entering into praising Him can be free from the blemish of multiplication.

- The second rukn is tahmid, which is the state of Unity of Acts, suitable for qiyam and recitation.

- In this respect, these glorifications in the last rak`ats take the place of the surah of al-Hamd, as the musalli is free to recite the surah of al-Hamd (the Opening) instead.
- The Unity of Acts - as has already been explained in "al-Hamd" - is to be used to exclusively assign praising to Allah,
- completely cutting short the hand of the servant from praisings.
- We should convey: "He is the First and the Last and the Outward and the Inward" [609] to the ears of the heart, and let: "And you threw not when you did, but Allah threw" [610] reach the taste of our spirit, treading upon selfishness and self-conceit by the foot of behaviour [suluk], in order to take ourselves to the state of tahmid, and out of the burden of being indebted to the creatures.

*The third rukn is the tahlil, which is of many states:*

- One is the state of negating the divinity of act, that is "There is no effector in the (world of) existence but Allah", which is a confirmation of confining the tahmid (to Allah) as its cause and factor, because the stages of the possible beings are the shadow of the Real Existence of Allah, Almighty, and mere connection.
- No one of them, in any way, is independent or self-sustaining.
- Thus, effecting existence can never be ascribed to them, since effectiveness requires independence in bringing into existence, and being independently effective in bringing into existence necessitates being independent in existing.
- According to the terms of the people of (gnostic) taste, the reality of the shadow-beings is the appearance of the Power of the Haqq (Allah) in the mirrors of creation.
- The meaning of la ilaha illallah (There is no god but Allah) is witnessing the Haqq's (Allah's) effectiveness and power upon the creatures, and negating the individuations [ta ayyunatj of creation, and annihilating the state of their activity [fa`iliyat] and their effect in the Haqq (Allah).

*The other is the negation of any worshipped other than Allah, and la ilaha illallah means:*

- There is no worshipped except Allah.
- Therefore, the state of tahlil is the result of the state of tahmid,
- as when the tahmid is exclusively confined to the Holy Essence of Allah,
- servitude places its burden in that Holy state,
- and all the servitudes,
- which people do to one another for the purpose of being praised, become negated.

*So, it is as if the salik says that since all praises are exclusively for Allah, servitude must also be exclusively for Allah, Who is to be the worshipped, and all the idols are to be broken to pieces. There are other states for tahlil, which do not suit this situation.*

- The fourth rukn is the takbir, which also means that Allah is greater than any description.
- The servant, by commencing the tahmid and the tahlil, denies the description of Allah, and, having finished that, he again denies describing Allah, and glorifies Him, accompanying his tahmid and tahlil with humbleness and confession of shortcomings.
- Probably the takbir, in this instance, is a takbir of tahmid and tahlil, as they contain the blemish of multiplicity, as has already been said.
- Probably in tasbih there is tanzih (purification) of takbir and in the takbir there can be takbir of tanzih,
- where the servant's claims turn to be completely invalid, and he becomes in command of the Unity of Acts,
- and the state of obeying Allah becomes a habit in his heart, getting out of changing colours into a state of stability.

- The salik servant, in these noble recitations, which are the spirit of knowledge, should create in his heart a mood of devotion, supplication, dedication and humility,
- and by continual repetition give to his inner heart the form of remembrance,
- fixing the truth of remembrance into his heart such that the heart would be clothed with the clothes of remembrance,
- taking off its own wear,
- which is the wear of remoteness [bu'd] (from Allah).
- Then, the heart becomes divine, truthful, in which will be fulfilled the reality and spirit of:

"Surely Allah has bought from the believers their lives." [611]

Notes:

[607]. Poetry from Hafiz Shirazi.

[608]. Biharul Anwar, vol. 94, p. 150, "Supplication Eighteen", "The Supplication of the Gnostics".

[609]. Surah al-Hadid: 3.

[610]. Surah al-Anfal: 17.

[611]. Surah at-Taubah: 111.

### **THE TASBIH OF FATIMA ZAHRA [A.S.]**

#### Secret of the Tasbih

In the Hadith of the A'immah (a.s.) there is a great deal of emphasis on reciting this effective tasbih of Fatima Zahra (a.s.).

Perhaps one of the secrets behind the merits of reciting this tasbih is as he has been mentioned in a hadith in which we are told that a man came to Imam ja'far ibne Muhammad as-Sadiq (a.s.) and asked him: "*What is the secret behind the Ka'bah having four rukn (corners) and it being cubic square (in shape)?*"

The Imam (a.s.) replied, "*It is because the baitul Ma'mur has four rukn.*"

The person then asked, "*Why does the Baitul Ma'mur has four rukn?*"

The Imam (a.s.) said, "*Because the 'Arsh has four rukn.*"

The man further asked: "*Why the 'Arsh has four rukn?*"

The Imam (a.s.) replied:

Due to the fact that every Arsh is dependent upon (or made firm by) the rukn (as its supports). The first of these is Allahu Akbar; the second is Subhanallah; the third is Alhamdulillah and the fourth is La Ilaha Illallah.

This hadith also means that whatever is in this material world has a secret which is linked to the spiritual realms.

With this hadith in mind, if the Prophet (s) taught this tasbih to Fatima Zahra (a.s.) and attributed her name to it, and if Imam Ja'far ibne Muhammad as-Sadiq (a.s.) said that:

For us, to recite this tasbih is better than 1,000 Rak'at of Salat

then it means that this tasbih has the ability to take a person up to the Arsh of Allah (s.w.t.)! Perhaps it is for this reason that some of the conditions for the tasbih are that: *one should face the Qiblah, and be in a state of Wudu while engaged in its recitation.*

The tasbih, just like the Salat, also has the power to spiritually uplift a person. If one makes a sincere intention to recite these three important dhikr, and ends it off with the recitation of 'La Ilaha Illallah', then could he see other than Allah (s.w.t.) as Great and Powerful, or would he even think of praising anyone other than Him?

Therefore with the passing of time and continuous recitation of this tasbih, such a person will have very few chances of going astray because he has taken hold of something which has nothing stronger to it, and he has grasped onto the Arsh of Allah (s.w.t.).

We ask Allah (s.w.t.) that He gives us – His sinful servants – the ability to reach His Arsh and hold onto the firmest of all handles!

#### *Being Cured by the Tasbih*

A man went to Imam Ja'far ibne Muhammad as-Sadiq (a.s.) to complain to him about his state. Even though the Imam (a.s.) was speaking to him, he could not hear what the Imam (a.s.) was saying. The man then began to complain to the Imam (a.s.) of very bad ears aches to which the Imam (a.s.) asked him, "Why are you negligent of the tasbih of Fatima Zahra (a.s.)?"

The man questioned, "May I be sacrificed for your! What is the tasbih of Fatima Zahra (a.s.)?"

The Imam (a.s.) replied, "Recite 'Allahu Akbar' 34 times; 'Alhamdulillah' 33 times and 'Subhanallah' 33 times as this makes a complete 100 (rememberances),

The man stated that, "After a short period of time that I recited this tasbihat continuously, the pain in my ears went away." (Tasbihat of Fatima Zahra [a.s.], Page 27)

#### *Separation from Satan*

Imam Muhammad ibne Ali al-Baqir (a.s.) has said,

One who recites the tasbih of Fatima Zahra (a.s.) and after that asks for forgiveness (for his sins) will be forgiven (by Allah). This tasbih on the tongue is (the recitation of the dhikr) 100 times, but as for the weight in the scale (of deeds), it is counted as 1,000 (good deeds); and (in addition, this tasbih) will distance Satan from one's self and makes 'The Beneficent' (Allah) pleased (with that person).

#### *The Worth of using a Tasbih made from Dirt around the Grave of Imam Husayn (a.s.)*

Imam Ja'far ibne Muhammad as-Sadiq (a.s.) was asked a question in relation to making the tasbih with the dirt of two particular places and which one was better – the dirt around the grave of Hamza or (from the grave of) Imam Husayn ibne 'Ali (a.s.)? The Imam (a.s.) replied,

As for the tasbih whose beads are made from the dirt of Imam Husayn's (a.s.) grave, before one does tasbih with it, the beads itself perform the tasbih!

### *The Tasbih Speaks the Truth*

Prostrating on the dirt from the grave of Imam Husayn (a.s.) radiates Celestial Light up to the seventh Earth. The person who has a tasbih which is made from the dirt of the grave of Imam Husayn (a.s.) in his possession will be counted as being one who glorifies Allah, even if he is not doing the act of tasbih with the beads!

### *A Guide for the Angels*

There is a narration which states that:

Whenever the Hurul-Ain (the heavenly individuals which await the believer) see Angels who are going towards the Earth for some work, they see that they use the tasbih which has been made with the dirt of the grave of Imam Husayn (a.s.) to find their way around the Earth..

### **ALLAHU AKBAR**

Abu Muhammad Zaynul Abidin

- ...In Islamic traditions we understand the real meaning of 'takbir' as 'Allahu Akbar min an yusaf' (God is greater than what is described of Him) ...
- His ownership is real and ontological (haqiqi and takwini):
- He has total control over all His creation, and can lay any kind of effect on any one of them.
- Therefore, every sort of knowledge, wisdom, wealth and treasure is His, and totally under His control...
- we should engrave in our minds the fact that we are placing the most honored part of our body (our face) on the most insignificant of things (earth).

### *Takbiratul Ihram*

اللَّهُ أَكْبَرُ

- **Allah is Greater**
- This is when the *musalli* pronounces the words '*Allahu Akbar*' translated as 'God is the Greatest' or 'God is greater (than every other being)'.  
• When uttering these words he must inculcate in himself the fact that no being in the world of creation is greater than Allah.  
• He should visualize the reality that every element of his body and soul is totally dependent upon Allah's Will.  
• Hence he has no reason to think for himself as possessing any degree of greatness whatsoever.  
• Instead he should express his lowliness in front of his Great Lord in a way that he tangibly senses his total dependence to Him.  
• In Islamic traditions we understand the real meaning of '*takbir*' as '*Allahu Akbar min an yusaf*' (God is greater than what is described of Him).

### **ALLAHU AKBAR**

Al-Amini

If after that one feels like having proper attention and humility he may say Takbiratul-Ihram by proclaiming, "God is Great" (*Allahu Akbar*) and may begin his prayer. But, if he

feels that he is not yet ready, does not feel any change in his mood, should seek refuge in God-Almighty from Satanic whispers and should repeat the earlier program till he gets ready.

At this moment with due attention and heart's presence should say Takbiratul-Ihram while paying attention towards its meanings and may begin his prayer. But, he must pay attention as to whom is he talking and what is he saying? Be careful that tongue and heart coordinate each other and do not lie.

Does he know the meanings of "God is Great" (Allahu Akbar) i.e. God is Greater than - that He could be described. He must pay attention correctly what is he saying? Does he really believe in it? Imam al-Sadiq (A) has said:

When you stand facing Holy Makkah (Qiblah) with the intention of prayer - forget the world and whatever it contains; people, and their affairs absolutely. Make your heart free from every thing which prevents you from God's Remembrance and with esoteric eyes witness God's Majesty and Splendor. Recollect your stoppage in front of Him on the Day of Resurrection when each human being will make his earlier deposited deeds manifested, thus, returning towards God-Almighty.

During prayer be in a state of fear and hope. After making your proper intention and saying (Takbiratul-Ihram, i.e. Allahu Akbar), whatever the earth and sky may contain, consider it as small and insignificant, because when the prayer offerer says it, God-Almighty looks in his heart - thus, if he had not paid attention towards the reality of Takbiratul-Ihram He says to him:

Oh liar! Do you want to deceit me ? I swear by my splendor and majesty, that I will deprive you from My invocations pleasure and enjoyment of having *private communications with Me*.  
Bihar al-Anwar, vol. 84, p-230

Of course preparation and getting readied before the prayer, during making intention and saying Takbiratul-Ihram are extremely effective in achieving heart's presence, but still more important than that, is the continuation of this state through out the prayer. If a slight negligence is shown, self immediately starts his action of flying from one side to another one, thus, breaking heart's presence and concentration.

### **ALLAHU AKBAR**

Al-Mutahhari

In the first chapter of the Holy Quran which we recite as part of the ritual prayer, "We worship only You, Oh, God, and beg only Your help." Here we do not use the word 'I' but 'we' to show that all Muslims are inter-related in an Islamic community. In Islam, 'I' is always replaced by 'we'. All these are lessons to learn. When we say allahu akbar are we expressing our fear of God? It is natural for the human being to be afraid of anything which is great, whether it is a mountain, a sea, or a powerful person. But when we say "God is Greater," in a convinced manner, nothing else and no one can frighten us by their greatness, for God is Greater than anything we may imagine and all other things are trivial in comparison with Him.

Hadhrat Ali says, *God has manifested Himself in the spirit of the true believers and thus everything else unrelated to God seems small in their eyes.*

Smallness and greatness are, of course, relative. If you were in a smaller place before coming here, this hall would seem very large to you; the reverse is also true. Therefore, those who are acquainted with the greatness of God, consider other things insignificant. Sa'di says that for mystics nothing exists but God and only those who understand truth realize the meaning of his words, while others criticize him for those words. He then asks, "If there exists nothing but God then what are the heaven and earth and men and monsters and beasts?" He answers this question himself by saying that all these things are too small to say they exist as compared with God's existence. He then compares this with an ocean and a drop of water and with the sun and a tiny particle.

When you utter the phrase "God is Greater" in all sincerity, His greatness is personified before you and thus nothing else finds enough significance to be flattered or feared or shown humbleness. In this way, devotion to God brings freedom: you become God's servant but free in relation to everything else. Each of the following words in the ritual prayer has a meaning illustrating God's greatness: "God is great. Glory be to God. Praise belongs to God. Glory be to my great Lord and I am praising Him. Glory be to my great Lord and I am praising Him. Glory be to my Lord the Most High and I am praising Him."

Many other phrases have been used in the ritual prayers. Someone asked Ali, peace be upon him, why in each cycle of the ritual prayer there are two prostrations and only one bowing. You know, of course, that prostration shows more humility than bowing. In prostrating, the head, which is the dearest part of the body, is placed on the low earth, as a sign of humility and worship.

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### **Allahu Akbar**

Allah is the Greatest

The phrase 'Allahu Akbar' is the opening declaration of every Islamic prayer and is a slogan which was prescribed by the Holy Prophet Muhamad (S) to the mujahids of Islam. The meaning of this prayer has been explained as follows:

Consider for example the opening declaration of every Islamic prayer: "Allah-u-Akbar". What does that mean? There can be no doubt that the second word of the declaration likens the character of Allah to a matrix which contains all and gives existence to the infinite, to space, to time, to the Universe, to all active and passive forces imaginable, to life and to the soul.

- The Universe is the physical manifestation of Allah's Will.
- All that we see, feel, hear, touch and smell shows the greatness of Allah.
- We marvel at the inventions of humans.
- For example, computers have changed our way of thinking and conducting our daily activities.
- However, this machine has very limited power to process information compared to the capacity of human mind.
- Human beings process a vast amount of information through their five senses continually.
- When we compare our abilities with forces of nature, we realize that Allah is Great and his creation is endless.
- Each human being has a physical, spiritual and intellectual existence.
- Islam teaches that the Universal Soul is eternal and present everywhere as per the following quotation:

Islamic doctrine goes farther than the other great religions for it proclaims the presence of the soul, perhaps minute but nevertheless existing in an embryonic state in all existence in matter, in animals, trees, and space itself.

Every individual, every molecule, every atom has its own spiritual relationship with the All-Powerful Soul of God.

But men and women, being more highly developed, are immensely more advanced than the infinite number of other beings known to us.

Islam acknowledges the existence of angels, of great souls who have developed themselves to the highest possible planes of human soul and higher, and who are centres of forces which are scattered throughout the universe. Without going as far as Christianity, Islam recognizes the existence of evil spirits which seek by means of their secret suggestions to turn us from good, from that stait way traced by God's finger for the eternal happiness of the humblest as of the greatest -- Abraham, Jesus, Mohammed.

Soul is present in atoms, molecules, plants, animals, humans and in space. Human beings are composed of billions of atoms and Islam teaches us that the soul is present in each and every atom. In order to develop one's inner self, it is necessary to awaken the soul by invoking Allah on a continual basis. These spiritual exercises create an inner awakening and lead to the development of the total human potential.

Allahu Akbar is recited on many occasions:

1. In the beginning of prayer of Hazrat Bibi Fatimah (upon whom be peace);
2. When animals are slaughtered; and
3. By the mujahids of Islam.

In addition to this, the Holy Prophet has encouraged Muslims to recite this prayer according to the following hadith:

To say:

- Glory be to Allah;
- Praise be to Allah;
- there is no god but Allah;
- and Allah is most great,

is dearer to me than everything on which the sun rises.

### **Allahu-Akbar**

Taken from Albalagh

These are the first words a Muslim child hears after entering this world. The father makes the call to prayer in his or her ears as the welcome-to-this-world message. The same call is heard wherever there are Muslims, five times a day. The prayers also begin with this pronouncement. Certainly this is the emblem of the Islamic faith. There is no power in the world equal to the power of the One God. Allah is the greatest.

In the western literature, God is presented as a wise man. (To the feminists He is increasingly a She). To the mathematician-philosopher, He may be a super mathematician or even a differential-equation. To the scientist, He is the First cause, that jump started the automobile of this universe that is now running on its own. To all of them, He is a good subject for a hobby but is irrelevant to our day to day affairs. As one scientist puts it: "I subscribe to Einstein's religion. It's an oceanic feeling; there's that great big thing out there that's pretty marvelous." Thing?

Einstein, who reportedly considered himself spiritual but not religious, said: "I want to know how God created this world." The implication is that He did it once. I am studying and conquering His universe now. But for intellectual curiosity it will be good to learn a little more about Him. "He may have created the laws of nature but since creation He has left them pretty much alone. He does not come in and tweak them any more."

A people's concept of God is the first place to look for, to get an idea of the corruption that their religion has gone through. Now let's compare the above confusions with Islam's declaration of an All Knowing, All Powerful God who created the Universe and who is running it every second. His attributes are best described in the well-known ayatul-kursi. Look at this marvelously profound declaration, that is beyond any human's capacity to declare but within everyone's ability to feel:

*"Allah! There is no god but He, the Living, the Eternal, Supporter of all. Neither slumber nor sleep can seize Him. His are all things in the heavens and on earth. Who is he that intercedes with Him except by His leave? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge except what*

*He wills. His throne extends over the heavens and the earth and He is never weary of preserving them. He is the Most High, the Supreme." [Al-Baqarah 2:255]*

- What a tremendously empowering creed!
- From the smallest to the largest, everything in the universe depends on Him.
- He depends on none.
- All other powers are illusory.
- His is the only real Power.
- When He is on our side, we need not fear anyone.
- If He is not pleased with us, the support of the whole world for us will be for naught.
- Worldly powers try to manipulate people by telling them what they can do for them and what they can do to them. But a person informed by Allahu-Akbar will not be tempted by the first or intimidated by the second.
- The power of "world powers" evaporates before the shouts of Allahu-Akbar.
- In fact there is no empowerment outside this belief, and no enslavement to other humans with it! We can see why the claimants to power in this world may be threatened by it.
- What a tremendously liberating creed!
- It liberates us from slavery to our own desires also.
- His knowledge is unlimited.
- Ours is extremely limited.
- What can we do except follow His commands?
- He is watching us all the time.
- We cannot get away with disobedience because of His oversight.
- He will judge us and no one will be able to intercede on our behalf except with His permission.
- We can see why those who are afraid of accountability may be threatened by it.
- What a tremendously humbling creed!
- It reminds us of our humble station in life with respect to God.

As the Qur'an says at another place,

*"Those who dispute about the Signs of Allah without any authority bestowed on them, there is nothing in their breasts except the quest of greatness, which they will never attain..." [Mumin, 40:56].*

We can see why those with arrogance may be threatened by it.

This includes the arrogance of science. We see it in the scientist who declares that there is no need to invoke a spiritual hand of God since everything has a rational basis. Or the medical doctor who thinks that he can control the biological processes. (Look at all the pronouncements of the genetic engineering pundits, euthanasia advocates, and population control gurus). On the other hand, a scientist free of such sickness looks at the workings of this universe; the great design in it; the tremendous purpose in every creation; and he finds himself compelled to say: Subhan-Allah.

*Allahu-Akbar.*

*Glory be to Allah.*

*Allah is the greatest.*

Similarly a medical doctor constantly finds the Hand of God in the life and death struggles of his patients; some succumb to minor problems, others survive major ones.

*Allahu-Akbar!*

- Allahu-Akbar is the weapon that gives us the courage to challenge all subjugation, political or intellectual.
- It makes us turn our attention to the Creator and ignore other creations like ourselves.
- In the jihads in Afghanistan, Kashmir, or Bosnia, as elsewhere, the power of this weapon has been felt by people on both sides of the conflict.
- In every conflict the shouts of Allahu-Akbar instilled fear in the hearts of the oppressors.
- It boosted the morale of the mujahideen with new levels of hope and courage.
- And that is the way it should be. Because Allah is the Greatest.

*Some Disciplines and Secrets of Takbirs in the Adhan and Iqamah*  
Al-Khumeini

- Know that, the adhan (call to the Salat)
  - ❖ is the announcement of the presence [hudur] of the external and internal powers of the soul
  - ❖ in the Presence [mahdar] of Allah
  - ❖ for the sake of praising His Sacred Essence;
  - ❖ according to all the Names, Attributes, Affairs and ayahs.
- Since the Salat, as has already been mentioned,
  - ❖ is a comprehensive praising of the Sacred Essence
  - ❖ according to the manifestation of the Greatest Name,
  - ❖ which is the state of "the Collective Oneness of the Names" [ahadiyat-i jam'-i asma']
  - ❖ in His Unity [hadrat-i wahdiyat],
  - ❖ and the state of manifestation through the collectivity [jam] differentiation [tafriq], overtness [zuhur] and covertness [butun] in the essences [ayan] and essential names [asma-i ainiyah].
- The salik's attention is first directed to the Majesty of the Sacred Essence according to this general affair [sha'n-i jami].
- So, at first, he introduces the said Greatness and Majesty to the invisible and visible powers of his own kingdom.
  - ❖ Then, secondly, to the angels of Allah in charge of the invisible powers spread in the kingdom of the soul.
  - ❖ Thirdly, to the beings of the invisible and visible worlds, and
  - ❖ fourthly, to the angels of Allah in charge of the Kingdom of the heavens and the earths (lands = aradin).
- So, through these four takbirs (saying: "Allah is Greater") he announces the Majesty of the Grand Name (Greatest Name) to all the dwellers of the invisible and visible worlds of the inward and outward kingdoms.
- And this, by itself, is an announcement of his being incapable of undertaking the duty of praising the Sacred Essence,
- and an announcement of his falling short of performing the salat.
- This, in itself, is one of the general affairs of the suluk and of the comprehensive disciplines concerning praising and worshipping,
- which must be before the salik's eyes during the whole period of performing the salat.
- That is why the takbir is repeated in the adhan and the iqamah,
- as well as in the salat.
- It is also repeated when passing from one stage to another
- so that the salik's innate inability, and the Greatness and the Glory of the Sacred Essence are confirmed in his heart.

- As such, its discipline, as it appears, is that the salik should, in each takbir, remind himself of his inability and Allah's Majesty.
- On another supposition, it is possible that each one of these preliminary takbirs of the adhan points to a state:

*The first takbir means: He is Greater than the attributive Essence;  
the second means: He is Greater than the attributive Attribute;  
the third means: He is Greater than the attributive Name;  
and the fourth means: He is Greater than the attributive Act.*

Thus, it is as if the salik says: Allahu akbar [Allah is Greater] than your description of His Essence, or of His Essence-manifestations, and He is Greater than your describing Attributes, His Names and His Acts, or their respective manifestations.

In an elaborated speech quoted from Amirul Mu'minin Ali (AS) it is said: "... *The other aspect is that Allahu akbar implies negation of His quality, as if he (the mu'adhdhin = the one who speaks out the adhan) says: ' Allah's attribute, with which He is qualified, is far above being comprehended by the describers', for the describers describe Him according to their own measure, not according to the measure of His Greatness and Majesty. He is far above His quality being understood by the describers ...*" as the hadith goes.[189]

- Another important discipline of the takbirs is that the salik is to strive,
- and, by cordial austerities, he is to prepare his heart to be the place for the Majesty of Allah, the Glorified,
- and to regard Greatness, Glory, Sovereignty and Majesty to be exclusively ascribed to the Sacred Essence of Allah, the Most High,
- and to exclude the others from Majesty.
- If he feels in his heart even a tiny bit of anyone else's greatness,
- without taking it to be the light of that of Allah's,
- his heart is sick and is controlled by Satan.
- It is quite possible that Satan's intrusion would cause the sovereignty of the majesty of other than Allah, in the heart, to be more than that of Allah's, and the heart would regard him greater than Allah.
- In this case, man would be counted among the hypocrites.
- The symptom of this devastating disease is that man regards the pleasure of the creatures to be preferred to the pleasure of Allah, and in order to obtain the pleasure of the created, he would incur the displeasure of the Creator.

As-Sadiq (AS) is quoted to have said: "*When you say: Allahu akbar, consider light whatever is there between the high (heaven) and the earth, regarding it below His Majesty, because if Allah looked into the heart of the servant while telling the takbir, and saw therein something contradicting his takbir, He would say: " O you liar! Are you deceiving Me? By My Might and My Majesty, I will deprive you of (tasting) the sweetness of remembering Me, and I will exclude you from My proximity and from getting pleasure through your supplication. "* [190]

- My dear, the fact that our wretched hearts are deprived of the sweetness of remembering Allah, the Exalted,
- and that the enjoyment of supplication to the Sacred Essence is not tasted by our spirit,
- and that we are prevented from reaching the proximity of His Threshold
- and deprived of the manifestations of His Beauty and Majesty,

is because our hearts are sick and faulty, attracted by the world, stuck to it and wrapped in the veils of the darkness of nature.

- And this fact deprives us of recognizing Allah's Majesty and of discerning the lights of His Beauty and Glory.
  - As long as our look at the beings is Satanic and independent,
  - we shall never drink of the wine of intimacy,
  - not attain to the pleasure of supplication.
  - As long as we believe that in the world of existence there can be glory, might, majesty, greatness and dignity for any created being,
  - and as long as we are wrapped in the veils of the created specifications [ta 'ayyunat],
  - the dominion [sultan] of the Majesty of Allah, the Glorified, will not manifest in our hearts.
  - So, of the disciplines of takbir is that the salik should not stop at its outer form,
  - or be satisfied with its wordings and with mere pronunciations of the tongue.
  - First, he is to prove to the heart,
  - with the power of argument and the light of divine knowledge,
  - Allah's Glory and the confinement of greatness and majesty only to the Sacred Essence of Allah, Most High,
  - informing it of the poverty, humility and helplessness of all the possible dwellers
  - and all the corporeal and spiritual beings.
  - After that, with the power of austerity, frequent intimacy [murawadah] and complete familiarity,
  - he is to enliven the heart with this divine grace
  - and grant it spiritual and intellectual life and happiness.
  - When the salik realizes the poverty and the humility of the possible (the creatures) and Allah's Greatness and Majesty,
  - and puts that before his eyes,
  - while his contemplation and remembrance reach their assigned limit,
  - and the heart attains to familiarity and tranquillity,
  - he will see with the eye of insight the effects of Allah's Glory and Majesty in all beings,
  - and the diseases and faults of his heart will be cured.
- Only then will he taste the deliciousness of supplication and the sweetness of remembering Allah,
  - and the heart will affirm Allah's Sovereign Majesty,
  - and the effects of Majesty will appear in the exterior and in the interior of the kingdom,
  - and the heart, the tongue, the outside and the inside will go in harmony.
  - So, all the external and internal powers,
  - visible and invisible,
  - recite Allahu akbar, and one of the thick curtains is drawn away,
  - and he gets one stage nearer to the truth of the salat.

There is a reference to some of what has been said in a lengthy hadith Ilalush Shara'i, quoting Imam Ja'far as-Sadiq (AS) describing the Mi'raj. He said:

Allah, the Glorified and Almighty, sent down, to the Prophet, a carriage of light comprised of forty sorts of light which were around the Arsh. The arsh of Allah, Blessed and Most High, blurs the eyes of the onlookers.

One of them was yellow, and it became the cause of the yellowness of the yellow.

Another one was red, and it became the cause of the redness of the red..."

Then he added:

... He (the Messenger (S)) sat in it and it ascended him to the lower heaven.

The angels ran to the outskirts of the heaven, then they fell in prostration, and said: 'All-Glorified and All-Holy is our Lord, the Lord of the angels and the Spirit.

*How this light is like the light of our Lord!*

Jibrael (Gabriel) said: *Allahu akbar! Allahu akbar!* The angels stopped talking, and the heaven was opened. The angels gathered and came to pay tribute to the Prophet (SA) group after group ..." as the hadith goes. [191]

- In this noble hadith there are great secrets to which the hand of our hopes is too short to reach,
- and what can be said is now out of our purpose,
- like the secret of the descension of the carriage of light,
- the secret of the many lights,
- the secret of their diversity,
- the secret of the figure forty,
- the secret of it being sent down by Allah,
- the secret of their gathering around the Arsh,
- the truth of the Arsh in this respect,
- the secret of the yellowness of the yellow and the redness of the red caused by them,
- the secret of the angels' running, their bowing, praising and glorifying, and likening his light to Allah's, and the like.
- To speak about each of them would be lengthy.
- Yet, that which suits this occasion and testifies to our subject is that the angels of Allah quieted down as they heard Gabriel's takbir,
- and gathered around the candle of the meeting of the Absolute Guardian.
- By that takbir the first heaven opened, and one of the curtains, which blocked the way to Allah, was drawn away. It should be noted that the curtains which are pushed aside by the adhan are other than the curtains which are in the opening takbirs. We shall probably refer to this concept later on, insha Allah (Allah willing).
- Concerning there being only two takbirs in the iqamah, it is probably because the salik has set up his powers in the Presence, and has somewhat advanced from multiplicity toward unity, magnifying the Essence and the Names, or the Names and the Attributes; and it may be that the magnification of the Essence and the Names implies the magnification of the Attributes and the Acts.

Notes:

[189]. Biharul Anwar, vol. R1, p. 131, "Book of the Salat", ch. on "The Adhan and the Iqamah", hadith 24.

[190]. Misbahush Shari'ah, ch. 13, on "Finishing the Salat". al Mahahhatul Bayda, printed by as-Saduq Library, vol. 1, p. 385, Mustadarak Wasa'il, 'Book of as-Salat', chs. on The Acts of the Salat, ch. 2, hadith 9.

[191]. 'Ilalush-Shara'i vol. 2, p. 312, chs. on "The Causes of the Wudu" the Adhan and the salat", hadith 1.

## **HOW SHIAS VIEW ALLAH**

Al-Jibouri

...The above views adopted and recorded by Sunni Muslims are not at all endorsed by Shi`a Muslims who refute them by quoting verse 103 of Surat al-Ana`m (6:103) that states the following:

*Vision does not comprehend Him, while He comprehends all vision, and He knows all the subtleties, (He is) the Aware One.*

In their view, the Almighty is not a physical form and, hence, does not occupy a space, nor does He move from one place to another, nor can He be seen by anyone. They contend that their Sunni brethren simply do not have the proper tafsir (exegesis) of certain Qura'nic verses such as the following:

Some faces will on that Day be bright, looking to their Lord. (75:22)

"Looking to their Lord" does not mean "looking at their Lord;" it means: they are waiting in optimistic anticipation for His rewards. As regarding the Almighty seating Himself on the Arsh, the Throne of Authority, Imam Jafer al-Sadiq (as), from whose fiqh Ithna-Asheri Jaferi Shias derive their creed, says the following:

Whoever claims that Allah sits on the Arsh considers Allah as being conveyed (or mounted on something), implying that what conveys Him has to be stronger than Him (so it could carry His weight).

And whoever claims that Allah is present somewhere, or is on top of something, or there is a place where He is not there, or that He occupies a space..., would be attributing to Him characteristics which are strictly relevant to those whom He creates, whereas Allah is the Creator of everything.

He cannot be measured or compared by anything; He cannot be like people; He is not absent from anywhere, and He does not occupy a specific space. [30]

Shi`as also refute this claim by citing Imam Ali ibn Abu Talib saying,

Allah does not descend, nor does He need to descend. Such is claimed by those who attribute to Him an increase or a decrease. Everything mobile needs what mobilizes it or what means whereby it moves. Beware, then, when you discuss His characteristics lest you should imply any increase or decrease to Him, any movement or mobilization, any departure or descending, any sitting or standing. [31]

This is the view held by all other Imams from Ahl al-Bayt; none of them contradicts the other; such is the true creed, one wherein there is no contradiction at all.

## **ON THE TAKBIR BEFORE THE RUKU**

Al-Khumeini

Apparently, this takbir (saying: Allahu Akbar=Allah is the Greatest) belongs to the ruku (obeisance = genuflection) in order to be prepared for the stage of ruku. *Its relevant discipline is to bring to mind Allah's status of Greatness and Majesty and the Lord's Might and Sovereignty, and considering, at the same time, one's weakness, inability, poverty, humility and servitude. In such a condition, and according to one's knowledge of the*

*Lord's Might and the servant's humility, one will say the takbir of the Haqq (Allah), the Exalted, being above all description.*

The description [tausif] which the salik servant makes of the Haqq (Allah), the Exalted, and his glorifying and extolling, should be out of pure obedience, and taking them to be by the permission of the Haqq (Allah), the Exalted, to describe and worship Him. Otherwise he would dare not to vaunt of his describing and glorifying in the presence of the Lord, weak a servant as he is, and, actually, having nothing of his own, for whatsoever he has is from his Great Worshipped. When Ali ibn al Husayn, with such sweet and authoritative a tongue as he had, being the tongue of Allah, says: "*How, with this feeble tongue as I have, can I thank you?*", [583] *what a thin gnat can do ?*" [584]

So, when the salik servant wants to enter the grave stage of ruku, he has to prepare himself for that stage, throwing behind, with his own hand, his describing, glorifying, worshipping and conduct [suluk]. He then has to raise his hands beside his ears, facing his empty palms towards the qiblah, and, empty-handed, with a heart full of fear and hope-fear of failure and deficiency in observing the state of servitude; and assured hope in the Holy state of Allah Who honoured him into such situations, which belong to the bosom friends of Allah and the perfect lovers - he enters the stage of ruku. Probably, raising the hands in this way denotes leaving the qiyam (standing) position and the stand [wuquf] in that stage - a sign indicating taking no provision from the stage of qiyam. Takbir denotes glorifying and aggrandizing the descriptions done in the stage of qiyam. As ruku, to the people of knowledge, is the stage of the Unity of Attributes, the takbir of ruku, to them, is aggrandizing this Unity, and raising the hands is a sign of rejecting the attributes of the creatures.

Notes:

[583]. Misbahul Mutahajjid, p. 534, an extract from Abu Hamzah's invocation.

[584]. Refer to footnote No. 272.

## **ALLAH, HIS POWER**

### **Allah, and the Qur'an**

The concept of God (Allah) in Islam is enunciated by God Himself in His revelation, the Holy Qur'an. It is expanded upon by the Final Prophet of God, Muhammad [peace upon him and his household] and further clarified by the successor to the Prophet, the Imam Ali.

#### The Holy Qur'an

##### Chapter: The Unity

- In the name of Allah, the Beneficent, the Merciful.
- Say: He, Allah, is One.
- Allah is He on Whom all depend.
- He begets not, nor is He begotten.
- And none is like Him.

✓ [Source: The Holy Qur'an, translated by M. H. Shakir, Chapter 112, verses 1-4]

### **Muhammad [S], the Prophet of Islam**

- Praise belongs to God, who in His firstness was solitary and in His beginninglessness was tremendously exalted through divinity and supremely great through His magnificence and power.

- He originated that which He produced and brought into being that which He created without a model preceding anything that He created.
- Our Lord, the eternal, unstitched (the heavens and the earth) through the subtlety of His lordship and the knowledge within His omniscience, created all that He created through the laws of His power, and split (the sky) through the light of dawn.
- So none changes His creation, none alters His handiwork, 'none repels His law' (XIII, 45) , none rejects His command.
- There is no place of rest away from His call, no cessation to His dominion and no interruption of His term.
- He is the truly existent from the first and the truly enduring forever.
- He is veiled from His creatures by His light in the high horizon, in the towering might, and in the lofty dominion.
- He is above all things and below all things.
- So He manifested Himself to His creation without being seen, and He transcends being gazed upon.
- He wanted to be distinguished by the profession of Unity when He withdrew behind the veil of His light, rose high in His exaltation and concealed Himself from His creation.
- *He sent to them messengers so they might be His conclusive argument against His creatures and so His messengers to them might be witnesses against them.*
- *He sent among them prophets bearing good tidings and warning, 'that whosoever perished might perish by a clear sign, and by a clear sign he might live who lived' (VIII, 42); and that the servants might understand of their Lord that of which they had been ignorant, recognise Him in His Lordship after they had denied (it) and profess His Unity in His divinity after they had stubbornly resisted."*

✓ [Source: Muhammad Baqir Majlisi, Bihar al-Anwar, vol. 4, pp. 287-8]

- *Praise belongs to God, who did not originate from anything, nor did He bring what exists into being from anything.*
- His beginninglessness is attested to by the temporality of things, His power by the impotence with which He has branded them, and His everlastingness by the annihilation which He has forced upon them.
- No place is empty of Him that He might be perceived through localization, no object is like Him that He might be described by quality, nor is He absent from anything that He might be known through situation.
- He is distinct in attributes from all that He has originated, inaccessible to perception because of the changing essences He has created (in things), and outside of all domination by changing states because of grandeur and tremendousness.
- Forbidden is His delimitation to the penetrating acumen of sagacities, His description to the piercing profundities of thought and His representation to the searching probes of insight.
- Because of His tremendousness places encompass Him not, because of His majesty measures gauge Him not, and because of His grandeur standards judge Him not.
- Impossible is it for imaginations to fathom Him, understandings to comprehend Him or minds to imagine Him.
- Powers of reason with lofty aspiration despair of contriving to comprehend Him, oceans of knowledge run dry without alluding to Him in depth , and the subtleties of disputants fall from loftiness to pettiness in describing His power.
- He is One, not in terms of number; Everlasting, without duration; Standing, without supports.
- He is not of a kind that other kinds should be on a par with Him, nor an object that objects should be similar to Him, nor like things that attributes should apply to Him.

- Powers of reason go astray in the waves of the current of perceiving Him, imaginations are bewildered at encompassing the mention of His beginninglessness, understandings are held back from becoming conscious of the description of His power, and minds are drowned in the depths of the heavens of His kingdom.
- He is Master over (giving) bounties, Inaccessible through Grandeur, and Sovereign over all things.
- Time makes Him not old, nor does description encompass Him.
- Humbled before Him are the firmest of obdurances in the limits of their constancy, and submitted to Him are the most unshakeable of the cords in the extremity of their towering regions .
- Witness to His Lordship is the totality of kinds, to His Power their incapacity, to His eternity their createdness, and to His permanence their passing into extinction.
- So they possess no place of refuge from His grasp of them, no exit from His encompassing them, no way of veiling themselves from His enumeration of them and no way of avoiding His power over them.
- Sufficient is the perfection of His making them as a sign, His compounding of their (natural) constitutions as a proof, the temporal origin of their natures as (a reason for His) eternity, and the creation's laws governing them as a lesson.
- No limit is attributed to Him, no similitude struck for Him and nothing veiled from Him. High indeed is He exalted above the striking of similitudes and above created attributes!
- And I testify that there is no god but He, having faith in His Lordship and opposing whoso denies Him.
- And I testify that Muhammad (PBUH) is His servant and messenger,
- residing in the best lodging-place,
- having passed from the noblest of loins and immaculate wombs,
- extracted in lineage from the noblest of mines and in origin from the most excellent of plantations,
- and (derived) from the most inaccessible of summits and the most glorious roots,
- from the tree from which God fashioned His prophets and chose His trusted ones:
  - (a tree) of excellent wood,
  - harmonious stature,
  - lofty branches,
  - flourishing limbs,
  - ripened fruit,
  - (and) noble interior,
  - implanted in generosity and cultivated in a sacred precinct.
- There it put forth branches and fruit, became strong and unassailable, and then made him (the prophet Muhammad (S)) tall and eminent, until God, the Mighty and Majestic, honoured him with the Faithful Spirit , the Illuminating Light , and the Manifest Book.
- *He subjected to him Buraq and the angels greeted him.*
- By means of him He terrified the devils, overthrew the idols and the gods (who were) worshipped apart from Him.
- His prophet's Wont (sunnah) is integrity, his conduct is justice and his decision is truth.
- He proclaimed that which was commanded by his Lord,
- and he delivered that with which he was charged until he made plain his mission through the profession of Unity
- and made manifest among the creatures that there is no god but God alone and that He has no associate;
- until His Oneness became pure and His lordship unmixed.

- God made manifest his argument through the profession of His Unity and He raised his degree with submission (al-islam).
  - And God, the Mighty and Majestic, chose for His prophet what was with Him of repose, degree and means - upon him and upon his pure household be God's peace.
- ✓ [Source: Muhammad Baqir Majlisi, Bihar al-Anwar, vol. 4, pp. 221-3]

### **Description of AllAh**

Imam Ali (AS)

- Praise be to Allah whom refusal to give away and stinginess do not make rich and Whom munificence and generosity do not make poor, although everyone who gives away loses (to that extent) except He, and every miser is blamed for his niggardliness.
- He obliges through beneficial bounties and plentiful gifts and grants.
- The whole creation is His dependants (in sustenance).
- He has guaranteed their livelihood and ordained their sustenance.
- He has prepared the way for those who turn to Him and those who seek what is with Him.
- He is as generous about what He is asked as He is about that for which He is not asked.
- He is the First for whom there was no 'before' so that there could be anything before Him.
- He is the Last for whom there is no 'after' so that there could be anything after Him.
- He prevents the pupils of the eyes from seeing Him or perceiving Him.
- Time does not change over Him, so as to admit of any change of condition about Him.
- He is not in any place so as to allow Him movement (from one place to another).
- If He gives away all that the mines of the mountains emit out or the gold, silver, pearls and cuttings of coral which the shells of the ocean vomit out, it would not affect his munificence, nor diminish the extent of what He has.
- (In fact) He would still have such treasures of bounty as would not decrease by the demands of the creatures, because He is that generous Being Whom the begging of beggars cannot make poor nor the pertinacity of beseechers make miser.

### **Attributes of Allah as described in the Holy Qur'an**

- Then look on questioner, be confined to those of His attributes which the Qur'an had described and seek light from the effulgence of its guidance.
- Leave to Allah that knowledge which Satan has prompted you to seek and which neither the Qur'an enjoins you to seek nor is there any trace of it in the actions or sayings of the Prophet and other leaders (Aimmah) of guidance.
- This is the extreme limit of Allah's claim upon you.
- Know that firm in knowledge are those who refrain from opening the curtains that lie against the unknown, and their acknowledgement of ignorance about the details of the hidden unknown prevents them from further probe.
- Allah praises them for their admission that they are unable to get knowledge not allowed to them.
- They do not go deep into the discussion of what is not enjoined upon them about knowing Him and they call it firmness.
- Be content with this and do not limit the Greatness of Allah after the measure of your own intelligence, of else you would be among the destroyed ones.

- He is Powerful, such that when imagination shoots its arrows to comprehend the extremity of His power, and mind, making itself free of the dangers of evil thoughts, tries to find Him in the depth of His realm.
- And hearts long to grasp realities of His attributes.
- And openings of intelligence penetrate beyond description in order to secure knowledge about His Being, crossing the dark pitfalls of the unknown.
- And concentrating towards Him, He would turn them back.
- They would return defeated, admitting that the reality of His knowledge cannot be comprehended by such random efforts, nor can an iota of the sublimity of His Honour enter the understanding of thinkers.

#### **About Allah's creation**

- He originated the creation without any example which He could follow and without any specimen prepared by any known creator that was before Him.
- He showed us the realm of His Might, and such wonders which speak of His Wisdom.
- The confession of the created things that their existence owes itself to Him made us realize that argument has been furnished about knowing Him (so that there is no excuse against it).
- The signs of His creative power and standard of His wisdom are fixed in the wonderful things He has created.
- Whatever He has created is an argument in His favor and a guide towards Him. Even a silent thing is a guide towards Him as though it speaks, and its guidance towards the Creator is clear.
- (O' Allah) I stand witness that he who likens Thee with the separateness of the limbs or with the joining of the extremities of his body did not acquaint his inner self with knowledge about Thee.
- And his heart did not secure conviction to the effect that there is no partner for Thee.
- It is as though he has not heard the (wrongful) followers disclaiming their false gods by sayings "By Allah, we were certainly in manifest error when we equaled you with the Lord of the worlds." (Qur'án, 26:97-98).
- They are wrong who liken Thee to their idols; and dress Thee with apparel of the creatures by their imagination; attribute to Thee parts of body by their own thinking; and consider Thee after the creatures of various types, through the working of their intelligence.

*I stand witness that whoever equated Thee with anything out of Thy creation took a match for Thee; and whoever takes a match for Thee is an unbeliever, according to what is stated in Thy unambiguous verses and indicated by the evidence of Thy clear arguments.*

*(I also stand witness that) Thou art that Allah who cannot be confined in (the fetters of) intelligence so as to admit change of condition by entering its imagination nor in the shackles of mind so as to become limited and an object of alterations.*

#### **About the greatest perfection in Allah's creation**

- He has fixed limits for every thing He has created and made the limits firm, and He has fixed its working and made the working delicate.
- He has fixed its direction and it does not transgress the limits of its position nor fall short of reaching the end of its aim.
- It did not disobey when it was commanded to move at His will; and how could it do so when all matters are governed by His will.
- He is the Producer of varieties of things without exercise of imagination, without the urge of an impulse, hidden in Him, without (the benefit of) any experiment taken from the vicissitudes of time and without any partner who might have assisted Him in creating wonderful things.

- Thus the creation was completed by His order and it bowed to His obedience and responded to His call.
- The laziness of any slug or the inertness of any excuse-finder did not prevent it from doing so.
- So He straightened the curves of the things and fixed their limits.
- With His power He created coherence in their contradictory parts and joined together the factors of similarity.
- Then He separated them in varieties which differ in limits, quantities, properties and shapes.
- All this is new creation.
- He made them firm and shaped them according as He wished and invented them.

**A part of the same sermon, containing description of the sky**

- He has arranged the depressions and elevations of the openings of the sky.
- He has joined the breadths of its breaches, and has joined them with one another.
- He has made easy the approach to its heights for those (angels) who come down with His commands and those (angels) who go up with the deeds of the creatures.
- He called it when it was yet (in the form of) vapor.
- At once the links of its joints joined up.
- Then Allah opened up its closed door and put the sentinels of meteors at its holes, and held them with His hands (i.e. power) from falling into the vastness of air.
- He commanded it to remain stationary in obedience to His commands.
- He made its sun the bright indication for its day, and moon the gloomy indication for its night.
- He then put them in motion in their orbits and ordained their (pace of) movement in the stages of their paths in order to distinguish with their help between night and day, and in order that the reckoning of years and calculations may be known by their fixed movements.
- Then He hung in its vastness its sky and put therein its decoration consisting of small bright pearls and lamp-like stars.
- He shot at the over-hearers arrows of bright meteors.
- He put them in motion on their appointed routine and made them into fixed stars, moving stars, descending stars, ascending stars, ominous stars and lucky stars.

*A part of the same sermon, containing description of Angels*

- Then Allah, the Glorified, created for inhabiting of His skies and populating the higher strata of his realm new (variety of) creatures namely the angels.
- With them He filled the openings of its cavities and populated with them the vastness of its circumference.
- In between the openings of these cavities there resounds the voices of angels glorifying Him in the enclosures of sublimity, (behind) curtains of concealment and in veils of His Greatness.
- And behind this resounding which deafens the ears there is the effulgence of light which defies the approach of sight to it, and consequently the sight stands, disappointed at its limitation.
- He created them in different shapes and with diverse characteristics.
- They have wings.
- They glorify the sublimity of His Honor. They do not appropriate to themselves His skill that shows itself in creation.
- Nor do they claim they create anything in which He is unparalleled.

*"But they are rather honored creatures who do not take precedence over Him in uttering anything, and they act according to His command." (Qur'án, 21: 26-27).*

- He has made them the trustees of His revelation and sent them to Prophets as holders of His injunctions and prohibitions.
- He has immunized them against the waviness of doubts.
- Consequently no one among them goes astray from the path of His will.
- He has helped them with the benefits of succor and has covered their hearts with humility and peace.
- He has opened for them doors of submission to His Glories.
- He has fixed for them bright minarets as signs of His Oneness.
- The weights of sins do not burden them and the rotation of nights and days does not make them move.
- Doubts do not attack with arrows the firmness of their faith.
- Misgivings do not assault the bases of their beliefs.
- The spark of malice does not ignite among them.
- Amazement does not tarnish what knowledge of Him their hearts possess, or His greatness and awe of His glory that resides in their bosoms.
- Evil thoughts do not lean towards them to affect their imagination with their own rust.
- Among them are those who are in the frame of heavy clouds, or in the height of lofty mountains, or in the gloom of over-powering darkness.
- And there are those whose feet have pierced the lowest boundaries of the earth.
- These feet are like white ensigns which have gone forth into the vast expanse of wind.
- Under them blows the light wind which retains them upto its last end.
- Occupation in His worship has made them carefree, and realities of Faith have served as a link between them and His knowledge.
- Their belief in Him has made them concentrate on Him.
- They long from Him not from others.
- They have tasted the sweetness of His knowledge and have drunk from the satiating cup of His love.
- The roots of His fear have been implanted in the depth of their hearts.
- Consequently they have bent their straight backs through His worship.
- The length of the humility, and extreme nearness has not removed from them the rope of their fear.
- They do not entertain pride so as to make much of their acts.
- Their humility before the glory of Allah does not allow them to esteem their own virtues.
- Languor does not affect them despite their long affliction.
- Their longings (for Him) do not lessen so that they might turn away from hope in (Allah) their Sustainer.
- The tips of their tongues do not get dry by constant prayers (to Allah).
- Engagements (in other matters) do not betake them so as to turn their (loud) voices for Him into faint ones.
- Their shoulders do not get displaced in the postures of worship.
- They do not move their necks (this and that way) for comfort in disobedience of His command.
- Follies of negligence do not act against their determination to strive, and the deceptions of desires do not overcome their courage.
- They regard the Master of the Throne (Allah) as the store for the day of their need.
- Because of their love (for Him) they turn to Him even when others turn to the creatures.
- They do not reach the ending limit of His worship.
- Their passionate fondness for His worship does not turn them except to the springs of their own hearts, springs which are never devoid of His hope and His fear.

- Fear (of Allah) never leaves them so that they might slacken in their efforts, nor have temptations entrapped them so that they might prefer this light search over their (serious) effort.
- They do not consider their past (virtuous) deeds as big, for if they had considered them big then fear would have wiped away hopes from their hearts.
- They did not differ (among themselves) about their Sustainer as a result of Satan's control over them.
- The vice of separation from one another did not disperse them.
- Rancour and mutual malice did not overpower them.
- Ways of wavering did not divide them.
- Differences of degree of courage did not render them into divisions.
- Thus they are devotees of faith.
- Neither crookedness (of mind), nor excess, nor lethargy nor languor breaks them from its rope.
- There is not the thinnest point in the skies but there is an angel over it in prostration (before Allah) or (busy) in quick performance (of His commands).
- By long worship of their Sustainer they increase their knowledge, and the honor of their Sustainer increases in their hearts.

**A part of the same sermon, in description of earth and its spreading on water**

- *Allah spread the earth on stormy and tumultuous waves and the depths of swollen seas, where waves clashed with each other and high surges leapt over one another.*
- They emitted foam like the he-camel at the time of sexual excitement.
- So the tumult of the stormy water was subdued by the weight of the earth, when the earth pressed it with its chest its shooting agitation eased, and when the earth rolled on it with its shoulder bones the water meekly submitted.
- Thus after the tumult of its surges it became tame and overpowered, and an obedient prisoner of the shackles of disgrace, while the earth spread itself and became solid in the stormy depth of this water.
- (In this way) the earth put an end to the pride, self conceit, high position and superiority of the water, and muzzled the intrepidity of its flow.
- Consequently it stopped after its stormy flow and settled down after its tumult.
- When the excitement of water subsided under the earth's sides and under the weight of the high and lofty mountains placed on its shoulders, Allah flowed springs of water from its high tops and distributed them through plains and low places and moderated their movement by fixed rocks and high mountain tops.
- Then its trembling came to a standstill because of the penetration of mountains in (various) parts of its surface and their being fixed in its deep areas, and their standing on its plains.
- Then Allah created vastness between the earth and firmament, and provided blowing wind for its inhabitants.
- Then He directed its inhabitants to spread all over its convenient places.
- Thereafter He did not leave alone the barren tracts of the earth where high portions lacked in water-springs and where rivers could not find their way, but created floating clouds which enliven the unproductive areas and grow vegetation.
- He made a big cloud by collecting together small clouds and when water collected in it and lightning began to flash on its sides and the flash continued under the white clouds as well as the heavy ones He sent it raining heavily.
- The cloud was hanging towards the earth and southerly winds were squeezing it into shedding its water like a she-camel bending down for milking.
- When the cloud prostrated itself on the ground and delivered all the water it carried on itself, Allah grew vegetation on the plain earth and herbage on dry mountains.
- As a result, the earth felt pleased at being decorated with its gardens and wondered at her dress of soft vegetation and the ornaments of its blossoms.

- Allah made all this the means of sustenance for the people and feed for the beasts.
- He has opened up highways in its expanse and has established minarets (of guidance) for those who tread on its highways.

#### **On the Creation of Man and the sending of the Prophet**

- When He has spread out the earth and enforced His commands He chose Adam (peace be upon him) as the best in His creation and made him the first of all creation.
- He made him to reside in Paradise and arranged for his eating in it, and also indicated from what He had prohibited him.
- He told him that proceeding towards it meant His disobedience and endangering his own position.
- But Adam did what he had been refrained from, just as Allah already knew beforehand.
- Consequently, Allah sent him down after (accepting) his repentance, to populate His earth with his progeny and to serve as a proof and plea for Him among his creatures.
- Even when He made Adam die He did not leave them without one who would serve among them as proof and plea for His Godhead and serve as the link between them and His knowledge.
- But He provided to them the proofs through His chosen Messengers and bearers of the trust of His Message, age after age till the process came to end with our Prophet Muhammad - Allah may bless him and his descendants - and His pleas and warnings reached finality.
- He ordained livelihoods with plenty and with paucity.
- He distributed them narrowly as well as profusely.
- He did it with justice to test whomever He desired, with prosperity or with destitution, and to test through it the gratefulness or endurance of the rich and the poor.
- Then He coupled plenty with misfortunes of destitution, safety with the distresses of calamities and pleasures of enjoyment with pangs of grief.
- He created fixed ages and made them long or short and earlier or later, and ended them up with death.
- He had made death capable of pulling up the ropes of ages and cutting them asunder.
- He knows the secrets of those who conceal them, the secret conversation of those who engage in it, the inner feelings of those who indulge in guesses, the established certainties, the inklings of the eyes, the inner contents of hearts and depths of the unknown.
- He also knows what can be heard only by bending the holes of the ears, the summer resorts of ants and winter abodes of the insects, resounding of the cries of wailing women and the sound of steps.
- He also knows the spots in the inner sheaths of leaves where fruits grow,
  - ❖ the hiding places of beasts namely caves in mountains and valleys,
  - ❖ the hiding holes of mosquitoes on the trunks of trees and their herbage,
  - ❖ the sprouting points of leaves in the branches,
  - ❖ the dripping points of semen passing through passages of loins,
  - ❖ small rising clouds and the big giant ones,
  - ❖ the drops of rain in the thick clouds,
  - ❖ the particles of dust scattered by whirlwinds through their skirts,
  - ❖ the lines erased by rain floods,
  - ❖ the movements of insects on sand-dunes,
  - ❖ the nests of winged creatures on the cliffs of mountains and
  - ❖ the singing of chattering birds in the gloom of their brooding places.

- And He knows whatever has been treasured by mother-of-pearls,
  - ❖ and covered under the waves of oceans,
  - ❖ all that which is concealed under the darkness of night and
  - ❖ all that on which the light of day is shining,
  - ❖ as well as all that on which sometimes darkness prevails and sometimes light shines,
  - ❖ the trace of every footstep,
  - ❖ the feel of every movement,
  - ❖ the echo of every sound,
  - ❖ the motion of every lip,
  - ❖ the abode of every living being,
  - ❖ the weight of every particle,
  - ❖ the sobs of every sobbing heart, and
  - ❖ whatever is there on the earth like fruits of trees or falling leaf,
  - ❖ or the settling place of semen,
  - ❖ or the congealing of blood or clot and the developing of life and embryo.

On all this He suffers no trouble, and no impediment hampers Him in the preservation of what He created nor any languor or grief hinders Him from the enforcement of commands and management of the creatures. His knowledge penetrates through them and they are within His counting. His justice extends to all of them and His bounty encompasses them despite their falling short of what is due to Him.

- O' my Allah! thou deserves handsome description and the highest esteem.
- If wish is directed towards Thee, Thou art the best to be wished for.
- If hope is reposed in Thee, Thou art the Most Honored to be hoped from.
- O' my Allah! Thou hast bestowed on me such power that I do not praise any one other than Thee, and I do not eulogies any one save Thee.
- I do not direct my praise towards others who are sources of disappointment and centers of misgivings.
- Thou hast kept away my tongue from the praises of human beings and eulogies of the created and the sustained.
- O' my Allah! every praise has on whom he praises the right of reward and recompense.
- Certainly, I have turned to Thee with my eye at the treasures of Thy Mercy and stores of forgiveness.
- O' my Allah! here stands one who has singled Thee with Oneness that is Thy due and has not regarded any one deserving of these praises and eulogies except Thee.
- My want towards Thee is such that nothing except Thy generosity can cure its destitution, nor provide for its need except Thy obligation and Thy generosity.
- So do grant us in this place Thy will and make us free from stretching hands to anyone other than Thee.

*"Certainly, Thou art powerful over every thing." (Qur'an, 66:8).*

### **Greatness of Allah** **Imam Ali**

In the Name of Allah the All Merciful the All Compassionate

- Praise is for Allah who is the foremost to the Praised and the one who deserved to be obeyed till the end.
- Who is nearer than all those who are present, whose limit is known to no one as you are eternal.

- Whose beginning has no limit, who was before everyone without being needy, who is every where but is not to be seen, who is near to the secret gathering without being near. Being hidden is like apparency for Him.
- And Heart is lost in His greatness.
- Neither eyes can know His Heights, nor the heart, due to His imperceptibility denying His recognition.
- He is visible in the hearts but neither imagination nor feelings can ever imagine or fantasize Him.
- Then He guarded His entity above any signs, vision and example and made His Uniqueness as a miracle of Lord.
- And made the coming generation as proof of His Creation and Power, then He created (Human) from a drop, although there was nothing before it.
- This is a proof that after destruction He will again create as He had created first.
- Praise is for Allah Lord of the Worlds who does not loose due to our disobedience and the worshippers do not benefit Him by their obedience.
- For rebellions He is forbearing and He overlooks the one who ascribes a partner to Him.
- He is forever powerful without any limit.
- He will remain in His kingdom till the annihilation of His Creatures.
- He is Unique without a similarity and is independent.
- He has no equal and He is pure of any children.
- He made the skies without any support or pillars, moved the clouds without any binding.
- He is a caretaker of infinite creations.
- He is Allah the Unique Who neither begets nor is He begotten and there is none like unto Him.
- And the limit of Allah encompasses even those who disobey Him and whose smallest obligation can never be compensated by the biggest of the Worshippers.
- He is so needless that He is not stingy to sustain even those who denies His existence and sustaining the entire Universe does not decrease His bounties.
- Creator of the universe and the One to destroy it and the one to resurrect it again, manifest it and to recompense for their deeds.
- He is aware of every thing concealed in the Hearts and whatever is conveyed through tongues.
- He is aware of all the things which is destroyed by the earth.
- He is alive and has no death, such a creator who does not sleep and will continue to exist without being extinct.
- He is Just who does not oppress.
- He forgives the Great sins by His Grace.
- If He Chastises then it is with Justice.
- Neither He destroys a thing fearing its discontinuance nor does He favour a thing due to its need.
- He has mentioned in His everlasting and firm look

*"And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants." (Al-Fatir : 45)*

- I wish to Praise Him in such a way that it becomes a request to Him to increase the bounties.
- And I seek refuge from His wrath.
- And I verify His messenger Muhammad Mustafa (S) so that I achieve nearness to him.
- That messenger whom He chose for revelation and for His Prophethood that Prophet who is endowed with intercession and is responsible for his rights whose name is Mohammad peace be on him, on his progeny and on his companions and

on all the Prophets and the Messengers and all the Angels. May Allah protect them completely.

- Allah! Hopes are destroyed, times have changed - the tongues have lied and promises are wrong; only your promise is a promise and You have said that You will forgive and Grace us.
- Allah! Send Blessings on Mohammad and his progeny, give me from Your Grace, grant me refuge from the accursed Satan.
- You are pure, We praise You.
- How Great, exalted and Honoured are You.
- Your forbearance also covers the arrogant.
- Your bounties have flooded the thanks of the thanks giver.
- Your forbearance is more than what the evaluations evaluate.
- Your obligations is above all those who praise You.
- Had Your grace not been there why then would Your mercy be on the people?
- Those whom You created with a drop when they were nothing, then You sustained them by Your pure sustenance and by Your continuous bounties You made them reach great heights.
- You made them owners of Your lands and You called them towards Your obedience, but they were ungrateful to Your bounties, they denied Your existence.
- In Your kingdom they bowed down before others (instead of You).
- What had happened if Your endurance had not given me an opportunity (to repent) although before it (opportunity) You had concealed it in the veils, honoured it with Your recognition, gave power to the tongue to offer thanks to You, made a landmark for Your obedience.
- You made the way of Your miracles easy for me.
- You placed the way of achieving nearness (to you) in front of me.
- But the compensation of all Your goodness from me was, I recompensated evil for goodness due to which You were displeased.
- Infatuated by such things, Your great Chastisement which I deserve, I comprehend it to be less.
- Your pleasure which is miles away, I am running on that Path, involved in my hopes, totally heedless to the warnings of death, completely unconcerned of Your destruction which I am undergoing.
- Although Your promise has already reached me, that You expect deeds (good) from my strength and power throughout my life.
- *Now the situation is such that after committing the greatest of sins I call upon You to increase Your bounties which will not come to me (as I don't deserve it), whereas Your wrath is on me, but I am lazy due to your excessive grace.*
- Fully satisfied on your abundant sustenance, control on Your bounties inspite of disobedience as if converting good deeds of the people into bad deeds.
- I am awaiting Your mercy impatiently.
- I am presenting my long hopes in Your presence as if I am satisfied with Your wrath.
- Surely we are from Allah and unto Him shall we return. (2:156)
- This is such a calamity, which is full of sorrow and is liable for a great chastisement.
- On the contrary I think that what would have happened if I had no hopes and if the promise of forgiving my sins were not there.
- I am confident of Your forgiveness although I have committed greater sins openly.
- I hid myself from all Your creatures little realizing about Your presence.
- My Lord! How shall I face You? And how shall I beseech You? After accepting the covenant I have done breach of trust.
- I have made You my sponsor and security but still showed excessiveness in doing sins - In spite of all this You called me.
- I was dependent on You, still I did not answer You.

- Oh! what a calamity and how a shameful display of immoral behaviour.
- Alas! What a courage that I have deceived myself.
- But You are Pure and Great.
- Now I wish to come near You.
- And I give You the oath of Your right that I have come to take refuge from Your wrath.
- Due to my own diobedience I have become liable for Your chastisement.
- You have not done injustice on me due to my ignorance I was deceived not because of Your tolerance. I have lost my right.
- Your right is intact; I have oppressed myself. Now my hopes are on You.
- My confidence is on You, my faith is on You and in Your presence I humbly submit my repentance and helplessness, thus have mercy on my condition.
- With complete movement in my faith, and head bowed in shame I present myself.
- I am troubled at the grief of my sins. Surely You are the Most Merciful of all the Mercifuls.
- the most attentive listener among those who is called.
- the best of the place of wish.
- the best of the forgiver among all the other forgivers.
- the One to be near to the one who complaints. I am calling upon You.
- I complain to you and this complaint is of the one who has complained to the world and has lost all hopes.
- Now You have Grace and Mercy on my weakness.
- By Your vast Mercy forgive my Great sins and give me the strength to ponder over my inner self.
- Surely you are the Great bestower among all those who bestows.
- There is no lord other than You.
- You are Pure and Great and I am a tyrant and disobedient.
- Allah, O Unique, O Allah, O self-dependant.
- the One who is neither created by anyone nor begets anyone nor had an equal.
- Lord the journey has tired me.
- The distant people have pushed me, friends have frightened me, and when no hope is left, You are the ultimate hope.
- When calamities overpower us You are the only supporter.
- In difficulties and ease You are the only way to salvation.
- Thus avert the sorrow from the one whose hopelessness, when ponders on the sins, loses hope of salvation.
- Lord! By Your mercy don't make him disappointed as You are the Most Merciful of all the Mercifuls.

### **AI-KABEER**

al-Jibouri

We read the following in the Holy Qura'n: *"They shall say: What is it that your Lord said? They shall say: The truth. And He is the Most High, the Great" (Qura'n, 34:23).*

- Linguistically, one who is kabeer is a great person, a dignitary, a distinguished personality.
- Allah, Glorified and Exalted is His Name, is greater than everything and everyone, and,
- He is the Absolutely Great One, the One Who is Great on His own merits, in His qualities and Essence, above being in any way like any of His creatures;
- There is nothing like Him, the One Who is superior to the praise of any of those who praise, glorify, or attempt to describe Him.
- He is the most perfect of anything in existence, the One Who has all the Glory, the Greatness, the Honour and the Sublimity.

- He is above what the beings He has created conceive Him to be. He is too Great to be described or His actions to be comprehended.

The Almighty has said,

*He is the High, the Great. (40:12) Proclaim His greatness magnifying (Him). (17:111) And your Lord do magnify. (74:3). To Him belongs greatness in the heavens and the earth. (45:37)*

The Almighty has been lauded with characteristics of this sort:

- One is al-Kabeer.
- The other is al-Mutakabbir, the explanation of which has already been dealt with.
- The third is al-Akbar as in 9:72: "... and best of all is Allah's goodly pleasure" (Qura'n, 9:72), and in 29:45: "... certainly the remembrance of Allah is the greatest." But it has not been used in the Holy Qur'an as a reference to the Almighty, yet it occurs as an Attribute of His in the Sunnah such as our saying: Allahu Akbar!
- The fourth is al-Kibriya'; Allah has said, "And to Him belongs greatness..." (Qura'n, 45:37).

So, let us discuss these Attributes:

As regarding al-Akbar, there are two ways to look at it:

- First, He is greater than anything else in existence. It is possible to view the "Allahu Akbar!" which Muslims pronounce audibly when saying their prayers in the same light, meaning that Allah is greater than anyone or anything else; hence, one's mind will not be occupied by anyone or anything else besides Him, nor is his heart attached to anyone or anything else besides Him.
- "Allahu Akbar!" is a statement derived from "al-Kabeer" and is pronounced to initiate the obligatory prayers, during the time of rukoo, sujood or qiyam, that is, when bowing, prostrating or standing during the performance of obligatory prayers.
- It is called takbeer, Glorification of al-Kabeer, the Great One, the Most Great.
- Takbeer is required on several occasions such as the adhan, iqama, prayers, both feasts, funeral prayers, upon seeing the Ka`ba, throwing the stones [during the pilgrimage], and announcing the time for jihad, holy war. The Messenger of Allah is said to initiate anything of significance with "Allahu Akbar!"
- Ibn `Abbas is quoted saying that the Messenger of Allah used to teach his companions a supplication whereby they could shun all ailments and types of fever which said, *In the Name of Allah al-Kabeer; we seek refuge with Allah al-Azeem from the evil of any feverish vein, and from the inferno of hellfire.*
- The Attribute "al-Kabeer" is repeated five times throughout the text of the Holy Qur'an.

### **Allah and His Glory**

Ayatullah Ruhullah Khumeini (AR)

It is clear from what we have so far said about 'bismillah' that the 'ba' in it is not for causation, as some grammarians say. In fact, in the matter of doings of Allah there is no question of cause and effect. The best way of expressing the relationship between the Creator and the created is that which is found in the Qur'an. At some places this relationship has been described as glorification: 'Your Lord revealed His glory' and at some others as 'manifestation'. It has been said about Allah that 'He is the First and the Last, the Explicit and the Implicit'. This relationship is different from that of cause and effect, which implies a sort of tendency that is not appropriate to Allah, and therefore it is not a proper expression of the relationship between Allah and the existing things.

For this purpose we have either to expand the meaning of causation to include glorification and manifestation or to say that the 'ba' in bismillah is not for causation and that 'with the name of Allah' means with His manifestation or with His glorification. Therefore 'Bismillah al-Hamdu lillah' does not mean that Allah's name is the cause and His praise is the effect. Anyway, as far as I remember the words, sababiyyat or 'illiyat (cause, effect, causation) are not mentioned anywhere in the Qur'an and the sunnah (traditions). These words are merely philosophical terms used by the philosophers. In this sense the Qur'an and the sunnah have used the words of Khalq (creation), Zuhur (manifestation) Tajalli (glorification) etc.

There is another aspect of bismillah. We have a report about the dot under the 'ba'. I wonder whether this report is mentioned in any authentic book. Apparently it is not.

Anyway, Imam Ali is reported to have said:

I am the dot under the 'ba' of bismillah.

If this report is mentioned anywhere, it may be interpreted in the following way:

- The 'ba' signifies absolute manifestation.
- The dot signifies its first specification or determination, which lies in the state of wilayat.
- If this report was true, the Commander of the Faithful might have meant that as the dot determined the 'ba', similarly the state of universal 'wilayat' is the first determination of the Absolute Manifestation.
- The name is synonym with absolute glory.
- It is primarily determined by the Wilayat of the Holy Prophet, Imam Ali, etc.
- This fact is true even if it is not mentioned in any authentic book.

The first and primary determination of absolute glory is the highest stage of existence and this highest stage of existence is the same as the stage of absolute wilayat. As a matter of fact a divine name is sometimes a symbol of the state of self. The comprehensive name of this state of self is Allah. Sometimes a divine name is the symbol of the manifestation of some divine attribute such as beneficence, mercy etc. All these names are the reflections of the Exalted Name. Some of these names are the names of the state of self, some of the reflections of the glory of names and some of the reflections of the glory of doings.

The names of the first category are called the state of uniqueness; the names of the second category are called the state of oneness and the names of the third category the state of will. All these are the terms used by the mystics. The last three verses of the Surah al-Hashr (59:22-24)108 perhaps hint at this division of the divine names:

*(i) He is Allah, there is no other deity but He, the Knower of the invisible and the visible. He is the Beneficent, the Merciful.*

*(ii) He is Allah, there is no other deity but He, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller and the Superb. Glorified be Allah from all that they ascribe as partners to Him.*

*(iii) He is Allah the Creator, the Shaper out of naught, the Fashioner, His are the most beautiful names. All that is in the heavens and the earth glorifies Him and He is the Mighty, the Wise.*

Possibly these three verses hint at the three states of the divine names as mentioned above.

- The first mentions the names appropriate to the state of self.
- The second verse contains the names appropriate to the reflections of the glory of names.
- The third verse has the names suitable to the reflection of the glory of doings.

*Thus there are three stages of divine glorification:*

- ❖ *the stage revealing self-glory for self,*
- ❖ *the stage of revealing glory at the stage of divine names and*
- ❖ *the stage of revealing glory at the stage of manifestation.*

He is the First and the Last is perhaps the negation of the existence of any other being. He is the First and the Last, the Explicit and the Implicit. This shows that it is He who is manifestation, not that manifestation is from Him, for 'He is the First and the Last, the Explicit and the Implicit.'

#### Glory is Not Separate From the Glorious

- There are several degrees of the revealing of glory, but in no case glory is separate from the master of glory.
- It is an idea difficult to conceive, but once you conceive it, it is easy to believe it.
- It is also possible that Allah is the name of divine glory at the state of divine attributes.
- In this case 'ism' in bismillah will denote the revealing of overall manifestation of glory.
- Even in this case it will not be difficult to apply the two possibilities mentioned by us earlier, for Allah's attributes are not separate from His self or essence.
- In this connection it is to be pointed out that *sometimes we look at an event from the point of view as to what our perception says; sometimes from the point of view as to what our intellect says; sometimes from the point of view as to what impression our heart has formed; and sometimes we witness the event at the stage of its actual reality.*
- This rule applies to all spiritual matters.
- The farthest limit of our perception is either intellectual perception, argumentative or semi-argumentative perception. We perceive things according to our intellectual capacity.
- In spiritual matters the lowest degree of our perception should be that we come to understand that there is Allah and His glory.
- As a matter of fact whatever method of perception we use, we cannot go beyond this limit.
- The utmost limit of our perception is either rational perception or argumentative and semi-argumentative perception.
- We perceive things according to our intellect only.
- As far as the questions relating to the knowledge of Allah are concerned, the main stage of knowing Him is just to understand that there is Allah and His glory.
- In fact whatever method of perceiving Him we employ, our perception cannot go beyond this limit.

#### **HIS BEING AND HIS GLORY ARE THE REAL TRUTH**

- That is the main question.
- As for the nature of His glory at the various stages of His essence, His attributes and His actions, the verses we have quoted above indicate only that "He is the First and the Last and He is the Explicit and the Implicit".
- The real truth is only that there is no existence besides Allah.
- In fact it is meaningless to imagine that besides Allah there can be any existence.

- Sometimes we calculate according to our understanding what our perception is, what our intellect says, whether our rational perception has so firmly been established in our heart that it may be named faith, and whether we have started our spiritual journey in the right direction so that it may be called irfan or gnosis.
- Anyhow, it is all a matter of our perception rather than that of actualities.

### The Real Truth Is Nothing But He

- If we look into the question deeply, we come to the conclusion that there is nothing but Allah and that His glory is not but He himself.
- To illustrate this truth we cannot conceive of any example which may exactly fit in with it.
- The simile of shadow and the thing casting shadow is defective.
- The relation between Allah and His glory can best be illustrated by the example of Sea and its waves.
- Perhaps this is the closest similitude.
- As we know, the waves of the sea are not separate from the sea itself, but still the sea is not the waves, although the waves are the sea.
- When the sea vibrates, the waves rise in it.
- At that time the sea and its waves appear to us to be separate from each other.
- But the waves are a temporary phenomenon.
- They are again merged in the sea.
- In fact the waves do not exist independently.
- This world is also like a wave.
- Anyhow, even this similitude is not perfect, for no similitude can properly illustrate the relation between Allah and His creation.
- We talk only as we perceive.

There are two aspects of this question.

- On the one hand there are some general conceptions like the names of Allah, the names of His attributes and His actions and some stages and stations.
- These are the conceptions we can perceive.
- The second stage is that of adducing arguments to prove that Allah and His glory are not separate from each other.
- To prove this it is said that Allah is pure and absolute existence that can in no way be qualified or limited, for an existence qualified or incomplete in any way cannot be absolute.
- The absolute existence must be perfect, unlimited and free from all restrictions and deficiencies.
- The attributes of Absolute Existence must also be absolute and unspecified. Neither Allah's mercifulness is specified or limited nor His compassionateness nor His divinity.

### **LACK OF ANY EXCELLENCE MEANS LIMITATION**

- As Allah is absolute light and unqualified existence, He must automatically combine in Himself all excellences, for the lack of any excellence would mean specification and restriction.
- If there were a slightest deficiency or defect at the stage of His essence, the term absolute would not be applicable to Him.
- He would be imperfect and as such would not be self-existing, because absolute excellence and absolute perfection are essential for being self-existent.
- When we think about Allah according to our imperfect mental capacity, we find that Allah is the name of that Absolute Being who has all beautiful names and attributes and who combines in Himself all excellences, and that everything else is nothing but a reflection of His glory.

- He is Absolute and unqualified perfection.
- If there were slightest deficiency in Him, He would become a possibly existing being instead of being an essentially existing Being, as He is.
- He combines in Himself all the excellences and meritorious qualities.
- He is pure and unspecified existence.
- Every existence is His.
- He is everything but in an unspecified manner and by the way of absolute perfection.
- As His names are not separate from His Being, the names of His attributes are also the names of His essence.
- All the characteristics pertaining to Allah, pertain to Rahman (Merciful) also.
- Rahman being absolute perfection and absolute mercy, has all the excellences of existence.
- The Qur'an says: Call Allah or call Rahman (Surah al-Isra', 17:110).
- In another verse it says: Call Him by any name, for all the beautiful names are His. (Surah al-A'raf, 7:180)
- Allah, Rahman, Rahim and all other names of Him are good and beautiful.
- Each of them combines all His attributes.
- He being Absolute, there is no disparity between Him and His names or between one of His names and another.
- Allah's beautiful names are not like the names we give to different things for different considerations.
- His glory and His manifestation are not two different aspects of Him.
- His manifestation is exactly His glory and His glory exactly His manifestation.
- Even this expression is defective.
- Absolute existence means Absolute perfection and Absolute perfection must be absolute in every respect.
- Therefore, all His attributes are absolute.
- No disparity of any sort can be imagined between His essence and His attributes.

### **OBSERVATION IS A STEP FURTHER THAN ALL ARGUMENTS AND PROOFS**

- It is often said: "There is no proof of such and such thing" or "Reason says so".
- A gnostic is reported to have said: "Wherever I went, this blind man also arrived there with his stick. By 'the blind man' this gnostic meant Abu Ali Sina (Avicenna).
- What he wanted to say was that the person who perceived truth by means of his arguments and cold reasoning could be compared to a blind man who found out his way by means of his stick.
- This gnostic meant to say: "Wherever I reached by means of my vision and gnosis, this blind man (Avicenna) also reached there rattling his stick, that is by means of his logical arguments".

### **PEOPLE DEPENDING ON ARGUMENTS ARE BLIND**

- The people depending on arguments are blind because they lack the power of vision.
- Although they have proved unity of Allah and other questions relating to it by means of their arguments and have also proved that the source of Existence is Absolute Perfection, yet what they say is still a matter of arguments, behind the walls of which these people are unable to see anything.
- With a great deal of effort the heart perceives that the Essentially Existing Being is pure existence and that He is everything.
- Still the heart remains like a child who needs to be spoon-fed at every step.

- He who perceives the rational questions by means of arguments, need, repetition of these arguments and has to make strenuous struggle before his findings are firmly established in his heart.

#### Faith Means Cordial Perception

- When it is cordially accepted that Allah is pure existence as well as all perfection, this conviction becomes a faith.
- Prior to that it was only a rational idea obtained by means of arguments.
- Later it produced a particular conception.
- When the heart accepted that conception as a truth either by means of rational arguments or through Qur'anic teachings, it became a faith. Intellect discovers the truth and teaches it to the heart.
- When as the result of repetition and mental exercise it is firmly established in the heart that there is nothing in this world except Allah, that idea becomes a faith or an implicit belief.
- Although the stage referred to in the Qur'an by the words: "so that my heart may be at ease", is a stage lower than the vision of the Prophets, yet it is a stage.
- But the vision of the beauty of Allah is a far higher stage.
- Glory of Allah was revealed for Prophet Musa.
- The Qur'an says: When his Lord revealed His glory to the mountain.
- In connection with the story of Prophet Musa the periods of 30 days and 40 days and the subsequent events are significant and worth consideration.
- When Prophet Musa departed from the house of his father-in-law, Shu'ayb, after traversing a little distance he said to his wife: "I feel that there is a fire".
- His wife and children did not see at all the fire which he felt.
- Prophet Musa said: "I am going so that I may bring a live coal from it for you."
- When he approached the fire, he heard a call saying: "Surely I am Allah."
- He heard this voice from the fire which was ablaze in a tree.
- This sort of vision was acquired by the blind man by means of his stick and the gnostic by means of his heart.
- But Prophet Musa had that vision with his eyes.

#### **THE TRUTH IS HIGHER THAN WHAT WE SAY AND HEAR**

- We speak about the truths, but they are higher than what we can say about them.
- "Surely I am Allah".
- Nobody except Prophet Musa could see the Light of the divine glory that was revealed to the tree.
- Similarly nobody could know the nature of the revelation that was received by the Holy Prophet, Muhammad.
- The whole Qur'an used to be revealed to his heart at one time.
- How? Who knows?
- If the Qur'an is what we have, consisting of 30 parts, then it cannot be revealed all at once to an ordinary heart.

#### HEART ALSO MEANS SOMETHING QUITE DIFFERENT FROM WHAT WE UNDERSTAND

- In this content heart is different from what we ordinarily understand.
- The Qur'an is a truth and this truth is revealed to the heart.
- The Qur'an is a secret - a guarded secret.
- It must descend from its high position so that it might be revealed to the heart of the Holy Prophet.
- Then it must come down further so that it could be understood by others also.
- The same is true of man.
- Man is also a closed secret.

- From what we can see man appears to be an animal and for that matter, an animal lower than many other animals.
- But the distinguishing feature of this animal is that it can attain humanity and by traversing various stages of perfection can reach the stage of absolute perfection.
- Man before his death can become what is difficult even to imagine.

### **WHAT WE FEEL ARE QUALITIES AND FORMS**

- The whole man is a secret.
- It is difficult to say what we apparently see in this world, for we cannot perceive bodies or substances.
- All that we perceive are forms and qualities only.
- For example, our eyes see a colour. Our ears hear a sound. Our tongue feels a sensation of taste. Our hands feel the things by touching them.
- All these are forms and qualities. But the actual body is nowhere.
- When we describe a thing, we mention its length, breadth and depth.
- Length, breadth and depth are all forms only.
- We say that such and such thing has attraction.
- But attraction is also a quality only.
- Whatever qualities of a thing we may describe, they are all mere forms.
- Then where is the body?
- The body is a secret - a shadow of the divine secret.
- What we know is only names and qualities, otherwise everything in this world is unknown.
- Perhaps it is this conception a degree of which has been described by the gnostics as "invisible though apparently visible", for in this world things are visible and invisible at one and the same time.
- Only those things are invisible which we can neither see nor can we perceive.
- If we want to describe a thing we can do no more than mentioning its name, qualities and characteristics.
- Man cannot perceive a thing which is a shadow of the Absolute Secret, for human perception is defective.
- Only that man can perceive things fully who through his 'Wilayat' has attained that position where glory of Allah is fully revealed to his heart.
- The question of visibility and invisibility is present everywhere.
- That is why such expressions as the invisible world, the angelic world and the world of the intellects are on the lips of everybody.

### **THE HOLY PROPHET IS THE EXALTED NAME OF ALLAH**

- All the names of Allah are a secret as well as a known thing.
- They are implicit and explicit.
- That is what the following Qur'anic verse means: "He is Explicit and Implicit."
- What is explicit is implicit as well and what is implicit is explicit as well.
- That is how all the names of Allah imply all the grades of existence.
- Every name covers the concepts of all other names.
- It is not that Rahman is a name or an attribute different from Rahim.
- The same is true of all other names of Allah.
- For example Muntaqim (Avenger) is not the opposite of Rahman (Merciful).
- The Qur'an says: *Call Him by any name for He has all the beautiful names.*
- *All these beautiful names are of Rahman as well as of Rahim.*
- *It is not that one name means something and some other name signifies something else.*
- *Had it been so Rahman would have signified one aspect of Allah and Rahim another aspect of Him, while the Absolute Existence cannot have many aspects.*
- The Absolute Existence as such is Rahman as well as Rahim, Nur (Light) and Allah.

- His being Rahman is not different from His being Rahim.
- A person occupying that highest position of gnosis in which his heart is enlightened by Allah Himself, not by His glory, will himself be an 'exalted name' of Allah and at the same time will be enlightened by the light of the 'exalted name'.
- Such a person could only be he to whose heart the Qur'an was revealed and to whom Gabriel used to come.
- The glory revealed to his heart comprised all glories.
- This person was the Holy Prophet who personally was the most exalted name of Allah.
- The Imams are also reported to have said: "We are the beautiful names of Allah."

### **EVEN OUR EXISTENCE IS A REVELATION OF THE GLORY OF ALLAH**

- The topics we have discussed today included the question of causation.
- We said that it was wrong to raise the question of causation in respect of Allah.
- In our authentic texts we do not find any mention of it.
- Some far-fetched examples do not serve any purpose.
- Another question we mentioned was that of a dot under the letter 'ba'.
- I explained the meaning of this tradition in case it was really reported anywhere.
- Furthermore, some such questions were also discussed as
  - ❖ the name at the stage of divine essence,
  - ❖ the name at the stage of attributes,
  - ❖ the name at the stage of the revelation of glory of action,
  - ❖ revelation of the glory of essence to essence,
  - ❖ revelation of the glory of essence to attributes,
  - ❖ and revelation of the glory of essence to all existing things.
- When we talk of the revelation of divine glory, we say that even our existence is the revelation of glory.
  - To illustrate this fact it may be said that if you put 100 mirrors in a place all reflecting the light of the sun, it may be said that there are one hundred lights, but actually there would be only one light reflected in all mirrors.
  - But the light of the sun being limited, even this example is far-fetched.

### **ALL EXISTING THINGS ARE THE RESULT OF DIVINE GLORY**

- *It is the light of Allah's glory that is being reflected in all existing things.*
- *It is the same light that is reflected everywhere.*
- *For each and every thing there is no separate light.*
- *All the existing things are the concomitant result of the same one light.*
- *As such in 'bismillah' the ism or the name means the name of divine essence and Allah is the glory of divine essence which includes all glories.*
- *It is this comprehensive glory the name of which is Allah, as well as Rahman, Rahim etc.*
- It is wrong to say that Rahman is the name of one divine attribute and Rahim is the name of another attribute.
- In fact Allah, Rahman and Rahim are the names of the same divine glory.
- The whole of that glory is Allah as well as Rahman and Rahim.
- That is the only possibility.
- Otherwise Allah will become a limited being, and a limited being is a possibly existing being, not an essentially existing one.
- *According to the details we mentioned earlier, praise (hamd) will be of Allah and Allah is the name of the Comprehensive divine glory or divine manifestation.*
- *Rahman and Rahim are also the names of exactly the same glory.*
- *Hamd means either every praise or praise in general.*

There are three possibilities about the name, Allah.

- It can either be the name of the comprehensive divine glory at the stage of essence or at the stage of attributes (This is the stage of will. Every thing is produced by it) or at the stage of action.
- When we apply these possibilities to the verse of 'bismillah,' a different style of expression emerges in every case.
- We talked about Allah on this very basis and said that it is the Comprehensive name at the stage of essence as well as at the stage of attributes and at the stage of the revelation of divine glory producing action.
- While discussing 'bismillah' we said a few things briefly about the letter 'ba' its dot and the names of Allah, Rahman and Rahim.

### **THE BELIEF IS ESSENTIAL**

- We hope that it will be admitted that the discussion of such problems is necessary. ]
- Some people totally deny their importance.
- Not only that, there are some people who do not believe in gnostic questions at all.
- Those who are at the stage of animals cannot understand that there is something beyond what they know.
- We must have belief in spiritual matters.
- This is the first step.
- The foremost thing is that man should not deny everything he does not know.
- Shaykh Abu Ali Sina says that anybody who denies a thing without any reason, behaves against human nature.

### **BELIEF MUST BE BASED ON REASON**

- As there must be a valid reason to prove a thing, there must also be a valid reason to deny a thing.
- If you do not have a reason in favour or against a thing, then simply say: "I don't know".
- But there are some obstinate people who deny everything.
- As these people do not understand, they behave inhumanly.
- Whatever you hear you should normally admit that at least there is some possibility of it being correct.
- Do not reject anything outright without any reason.
- We do not have access to what is beyond this world.
- Even about this world our knowledge is defective and limited.
- At present we have a certain amount of knowledge.
- In future we will know much more.
- So many things which we now know, about this world, were totally unknown till a hundred years ago.
- In future many more discoveries will be made.
- When man is still unable to know and perceive this world fully, how does he dare to deny what the saints (Awliya') of Allah know and see.
- *A man denies the spiritual truths, because his heart lacks the spiritual light.*
- *He says that spiritual truths do not exist, but does not admit that he is unaware of them.*
- *He alleges that what the believers in spiritual truths say are all fables.*
- *He dares to say so because he is ignorant.*
- *He does not know that the things he rejects as fables have been mentioned in the Qur'an too.*
- *What the Muslim gnostics say has been derived from the Qur'an and sunnah (traditions).*

- *Then how can he deny what the Qur'an confirms?*

### **TO DENY WHAT ONE DOES NOT KNOW IS UNBELIEF**

- If not legally unbelief, at least it is a sort of unfaithfulness.
- The root-cause of man's misfortune is that he denies the truths he does not perceive.
- He rejects these truths because he has not reached the stage that has been reached by the 'Saints of Allah'.
- This is the worst kind of negationistness.
- The foremost thing is that one must not deny what is contained in the Qur'an and sunnah, what is acknowledged by the Imams and what is admitted by the philosophers.
- If somebody has not perceived the truth himself, he should frankly admit that he does not know.
- But it is all humbug if some idiot says that he would not believe in Allah unless he himself has dissected Him with his sharp knife.
- The most important thing is that we must not deny what we have been told by the Prophets and the Imams.
- This is the first step.
- We cannot take the next step if we deny the things in the very beginning.
- If anybody wants to go forward he should as a first step admit that the spiritual things he does not know, may possibly be correct.
- Then he should pray to Allah to open for him a way that might lead him to the place where he should reach.

### **WE MUST NOT DENY THE QUR'AN AND SUNNAH**

If a man will not deny the Divine things and will pray to Allah, Allah will certainly help him and will gradually open the way for him.

I hope that we will not deny what is in the Qur'an and sunnah. It often happens that a man believes in the Qur'an and sunnah, and does not deny even when he does not understand what is in them, but when somebody else tells him that the Qur'an and sunnah say so, he instead of admitting his lack of knowledge, rejects that outright as nonsense.

### **TOTAL DENIAL IS A STUMBLING BLOCK**

- Total denial deprives man from acknowledging many truths and prevents him from proceeding on the right path.
- The veracity of the facts which have been affirmed by the saints of Allah should be acknowledged at least tacitly if not expressly.
- A man who denies them totally and describes them as nonsense, can never succeed in proceeding further.

### **WE MUST DO AWAY WITH NEGATIVE ATTITUDE**

- *I hope that we will give up the negative attitude and will pray to Allah to make us familiar with the diction of the Qur'an which is of a special type.*
- Like man the Qur'an also has many potentialities.
- It is a large table on which many dishes of various tastes have been placed by Allah.
- From it everybody can have food of his choice, provided he has not lost his appetite, which happens in the case of heart patients.
- The Qur'an like this world is a vast dining table.

- This world is also used by different people differently according to their requirements and taste.
- Man utilizes it in one way, animals in another and the men who are on the same level as the animals in a third way.
- As the level goes up, the way of utilization improves.
- The same is true of the Qur'an.
- It is for all.
- Everybody can be benefited by it according to his taste and choice.
- Its highest beneficiary is he who is its first addressee and to whom it was revealed. "Only he knows the Qur'an to whom it was addressed."

### **Denial of Prophethood**

We need not be disappointed.

Instead we must try to be benefited by the Qur'an.

For this purpose it is essential that first of all we remove from our mind the idea that there exists nothing besides physical and material problems and that the Qur'an also has been revealed only to deal with these problems and is exclusively concerned with this worldly life.

This way of thinking amounts to total denial of Prophethood.

In fact the Qur'an has come to make man a real human being and all this is a means to an end.

### **Supplications and Worship Are Means**

Worship is a means.

Supplications are a means.

They are a means to develop real human qualities and to awaken dormant human potentialities so that man becomes a real human being, a godly man, able to see what is right and understand what is right.

Prophets have come for this very purpose.

Prophets are also a means.

They did not come merely to set up a government.

The government has its own place, but the Prophets did not come only for the sake of obtaining power and administering worldly affairs.

This is what the animals also do.

They also have their own world and they administer the affairs of it.

### **Justice Is A Quality Appropriate to Allah**

Those who have an insight look at the discussion of justice as the discussion of a characteristic of Allah.

The administration of divine justice is one of the functions of the Prophets.

They set up a government as a means of leading man to that position which is the real aim of the Prophets' coming. May Allah help us in all affairs!

Before dealing with the remaining points perhaps it is necessary and useful to point out that the scholars often disagree because they do not understand the language of each other properly.

The reason is that each group of scholars has its own language.

### **A Dispute About Grapes Between An Iranian, A Turk And An Arab**

I wonder whether you have ever heard this story.

- ❖ There were three men.
- ❖ One of them was an Iranian; another was a Turk and the third was an Arab.

- ❖ They were discussing what they should have for lunch.
  - ❖ The Iranian said that angur would be quite suitable. The Arab said: "No, we would have inab." The Turk said: "No, I don't like either. We would have uzum."
  - ❖ As they did not understand the language of each other, they differed.
  - ❖ At last someone of them went out and brought grapes.
  - ❖ Then they realized that all of them wanted the same thing.
- To express the same thing there are different words in different languages.
  - For example, the philosophers have a particular diction.
  - They have their own terminology.
  - Similarly the sufis have their own language.
  - The jurists have their own terms.
  - The poets have their own poetic diction.
  - The Imams have their own separate style.
  - Now we have to find out which one out of these three or four groups has a language closer to the language of those who are infallible and to the language of revelation.
  - I do not think that any sensible person will deny that Allah exists and that He is the source and cause of all that exists.
  - Nobody believes that you with your coat and pants are God, nor can any sensible person imagine that any man with a turban, a beard and a staff is Allah.
  - Everybody knows that all men are creatures.
  - Anyhow the way in which the cause and effect are described and the impression that such description creates, often gives rise to disagreement.
  - We should find out what those who belonged to the gnostic class actually wanted to say and what induced them to use questionable words and a vague style.

### **How To Reconcile Different Groups And Their Ways Of Expression?**

- Now I want to reconcile these different groups for they all say the same thing.
- I do not want to condone all philosophers or to defend all gnostics or all jurists.
- That is not my intention.
- I know that many of them are shopkeepers.
- They say only that which may promote their business.
- What I mean to say is that in all these groups there are people who are pious.
- The differences which exist between them are due to the scholars of to which they belong.
- Their differences may be compared to the difference existing between the Usulis and the Akhbaris (traditionalists).
- Sometimes some Akhbaris condemn the Usulis as infidels and unbelievers, and Usulis condemn the Akhbaris as ignorant.
- They do so despite the fact that the objective of both the groups is the same.
- Now the main point of our discourse is that a group of philosophers uses such terms as the primary cause, first effect, second effect, causativeness etc.
- Such terms as causativeness, source and consequence are some of the favourite terms of the ancient philosophers.
- Even our jurists do not refrain from using terms like causativeness and effectiveness nor have they any objection against using such words as creatorness and createdness.
- There is a class of the Muslim gnostics, who because of difference they have with other classes, use quite different expressions, such as manifest, manifestations, glory etc.
- In addition, they use certain other words to which the literalists take exception.
- Now let us see why they use such words and why some of these words have been used by the Imams also.
- I do not remember to have seen such words as illiyat, ma'luliyat, sababiyat and musabbibiyat (causativeness and effectiveness) being used by the Imams, but

other such words as khallaqiyyat (creatorship) makhluqiyyat (createdness) tajalli (revelation of glory) zahir (manifest) and mazhar (manifestation) are found in what they have said.

- Now let us see why the Muslim gnostics and sufis have refrained from using the terminology of the philosophers as well as the language of the common people.
- They have invented a style of their own to which the literalists usually object.
- Let us know the reason.

### **Cause And Effect**

On the basis of causation one thing is considered to be the cause and another to be the effect.

As a rule the cause should be on the one side and the effect on the other.

In other words they should be in two different places.

Take the example of the sun and the sunlight.

There is light in the sun, but it also emits light.

The sun and its light have two separate identities and are located at two different places.

As the sun emits its light, the sun is the cause and its light is its effect.

But the question is whether it is possible in the case of the self-existing being also to imagine such relationship of cause and effect as is found in nature.

For example, fire is the cause of heat and the sun is the cause of light.

In nature the effect is a consequence of the cause and the cause and effect are usually found in two separate places.

In nature the cause and the effect are also usually located at two different places.

But we cannot say about the Creator and the created that they are in two separate places or exist at two different times.

Even it is difficult to say how Allah exists, because He is Absolute and His existence is abstract.

Whatever the way of expression you may adopt, it is impossible to say how Allah exercises His eternal and ceaseless power of creating and sustaining every thing.

The Qur'an says: He is with you wherever you are.

What does "with you" mean in this verse?

Is Allah by the side of every man?

### **Meaning of "with you"**

This way of expression has been chosen because it is impossible to express the truth exactly.

Therefore, words as close to the reality as possible, have to be chosen.

It is very difficult to understand where the Creator is and how He is with the created.

Is the relation between the Creator and the created the same as between fire and its effect?

Or is the relation between them similar to the relation between soul and eyes, ears, nose and other organs?

The second similitude may be closer to the reality.

Anyhow it also cannot express the meaning clearly.

The Creator is encompassing the whole creation and this encompassing is related to His eternal attributes of creation and sustenance.

It is difficult to say anything more.

All that may be added is that this encompassing is such that there is no place where Allah may not be.

A tradition says: "If you were dropped to the lowest earth by means of a rope, you would find Allah even there."

This is only a way of expression.

For example if it is said: "All that exists is Allah".

This does not mean that any particular man wearing a gown and a turban is Allah.

No man who is mentally normal would ever say so.

We can only use words which may be as close to the reality as possible.

Only to draw the attention of a man not conversant with the reality, to the relation between the Creator and the created it is said that it is true that "All that exists is Allah".

But that does not mean that any particular man or a particular thing may be called Allah. That is why the Muslim philosophers say that Allah is pure existence, and He is all things, but not anything particular out of them.

This statement may appear to be somewhat contradictory.

But what is meant is that Allah is free from every shortcoming.

He is pure existence and has no deficiency or defect.

He is characterized with every perfection, whereas all other things are defective.

Therefore He 'is not anything particular out of them'.

As Allah is free from every defect and deficiency, He consequently enjoys every perfection.

Any perfection found in any creation of His is a reflection of His own perfection.

As every perfection is a revelation of His glory, He Himself is all perfection.

In the above quoted tradition "all things" means all kinds of perfection and "not anything particular out of them" means that He is free from every defect and deficiency.

"All things" does not mean that you are also Allah.

That is why it is said that "He is not any thing particular out of them."

In other words He is all perfection while no one else is characterized with every perfection.

There is another example of this kind.

There is a well-known Persian poetical line that means: 'Because non-attachment became confined to attachment.'

This line has nothing to do with any question of divinity.

But those who are not conversant with this topic, often confuse its meaning.

This line in fact is concerned with the hostility between two persons.

But those who do not understand its meaning say that it amounts to infidelity.

In fact it has been misunderstood and misinterpreted.

It actually deals with quite a different question, that is why the wars occur in the world.

### **Why Do the Wars Occur?**

Why are the wars fought?

What is the basis of the wars?

In the above mentioned line and in Persian the word, 'rungi' (colour) is used in the sense of attachment and 'berungi' (colourlessness) in the sense of non-attachment.

Some other poets have also used these words in this sense.

If one is not attached to any thing, there can be no quarrel.

All quarrels are caused by somebody's attachment to some thing, which he wants to obtain for himself.

The poet who wrote the above mentioned line wants to say that attachment to any particular thing or things is not a part of real human nature and if this attachment to worldly things is done away with there will no longer be any quarrel.

In the story of Prophet Musa and Fir'awn, if Fir'awn had been as indifferent to worldly things as Prophet Musa was, there would have been no trouble.

If all the Prophets gathered together at a place there would be no dispute at all, for all disputes and quarrels are due to attachment.

Nature was unattached, but when it became a captive of attachment, quarrels arose.

Even Prophet Musa and Fir'awn would make friends, if the sting of attachment was removed.

This topic has no concern with divinity.

It did not occur to him who objected to this line, that it related to two men quarreling between themselves.

### **Words in Imam's Supplications**

You are already familiar with the words used in Imams' supplications.

Now let us see whether the words and phrases used by Muslim gnostics for which they have been charged with unbelief by those who are unaware of reality, are similar to those used by the Imams or the gnostics have a different vocabulary.

This topic relates to spiritual journey.

The following words have come in the Sha'baniyah supplication:

O my Lord! Grant me complete withdrawal to You and enlighten the eyes of our heart with the light of looking towards You so that the eyes of heart may tear off the curtains of light and reach the source of grandeur and our souls get suspended in the honourable chamber of your sanctity.

Further the text says:

O my Lord! Grant me that I may be one of those whom you called and they responded, and at whom You looked and they were dumb-founded.

What do these words signify?

Now what do the critics of the gnostics say?

The gnostics have not said anything different from what the Imams have said.

Why did all our Imams use to recite this supplication?

What does "complete withdrawal" mean?

### **Imams pray for complete withdrawal**

The Imams ask Allah to grant them complete withdrawal to Him, while it was up to them to undertake the spiritual journey themselves, but still they prayed to Allah for it.

Why so?

They asked Allah to enlighten the eyes of their hearts.

What did they mean by the eyes of the hearts with which they wished to see Allah?

What does heart mean in this context, and what is the meaning of the eye of the heart?

Thereafter, the aim of all this has been stated in these words:

So that the eyes of our heart may tear off the curtains of light and may reach the source of majesty and our souls may become suspended in the honourable chamber of Your sanctity.

Here the question arises, what is meant by becoming suspended? The next prayer is:

O my Lord! Make me one of those whom you called and who responded to You and who were dumbfounded by Your majesty.

The Qur'an also has said about Prophet Musa that he fell down senseless. Are these expressions different from what is called fana' or passing away in the terminology of the Muslim gnostics. Thus climbing up higher and higher the spiritual traveller reaches the stage where the eyes of his heart tearing off all curtains reach the source of majesty. What is this source of majesty and what does reaching this source mean? Does this not mean gaining that proximity to Allah of which the gnostics talk? Can anything other than Allah be the source of majesty? Only that can be this source of majesty from whom all the favours and blessings can be contained. Only after reaching this source of majesty "our souls will become suspended in the honourable chamber of Your sanctity".

Anybody who looks over the relationship between Allah and His creation will never use the words, cause and effect for this relationship. The use of these words, wherever it has been made, shows only that this relationship is such that it cannot be expressed in exact terms. The use of the words Creator and creation is nothing but following the taste of the common people. A far better expression is revealing the glory. The Qur'an says: Then his Lord revealed His glory to the mountain. (Surah al-A'raf, 7:143). This is also only a way of using the closest words to state a relationship that cannot be expressed exactly.

#### **A Question Difficult To Conceive, But Easy to Believe**

- The relationship between Allah and His creation is a question that is difficult to conceive but after having been conceived, is easy to be believed.
- The difficulty is how to conceive a Being who is everywhere, but still it cannot be said that He is at such and such place.
- He is outside of everything as well as the inside of everything.
- Everything is caused by Him.
- Nothing is devoid of Him.
- Now where can we find appropriate words to express these concepts?
- Whatever words we choose, they will be inadequate.
- All that can be done is that those who are fit to do so pray to Allah and pray in the style of the Shabaniyah Supplication that He may enlighten them on this subject.
- Anyhow, it is not a thing for which one group may declare another group infidel or ignorant, for it is not possible for anyone to express himself clearly on this subject.
- Try to understand the sentiments of others and what they want to say.
- Sometimes it happens that as light surges in the heart of somebody, he involuntarily exclaims that he is everything.

#### **Imam Ali is the Eye of Allah, He is the Light of Allah's Eye**

You read in the supplications that Imam Ali is the eye of Allah. What does that signify? Imam Ali is often described as the eye of Allah, light of Allah and the hand of Allah. What does the Hand of Allah mean?

Such words are used by the Muslim gnostics also.  
It is reported in our traditions that the alms given to a poor-man reaches the Hand of Allah.

The Qur'an says: You did not throw the pebbles, when you threw them, but Allah threw.  
(Surah al-Anfal, 8:17)

What does this mean?

This is what you all repeat, but you do not allow the gnostics to mention the Hand of Allah.

When these poor people cannot say expressly, they say the same thing in a roundabout way.

But such expressions are common even in the Qur'an and especially in the Imams' supplications.

Therefore there is no reason why we should suspect the gnostics especially.

Try to understand what they mean and why they do not use the diction commonly used by other people.

Although they have not used the familiar words and phrases, they have not sacrificed the truth, but have sacrificed themselves for the sake of truth.

If we could understand that truth, we might have used the same diction.

The Qur'an has used the same way of expression.

The Imams also have used similar words.

If somebody says: "This is the truth", no sensible person will think that he means that this is Allah.

Now just see how manifestation of Allah can be interpreted?

In regard to the Imams, in a supplication, the following words have been used: *There is no difference between You and them, except that they are your bondsmen; their creation is in Your Hand and their restoration is in Your Hand.*

This sentence also shows the inadequacy of expression.

That is why the Imams use the words which are closer to the Qur'an than to the words used by others.

About gnostics anyone could say that they were nobody.

But there were some other people whom we knew intimately and knew that they had a thorough knowledge of all Islamic sciences.

They also used similar words.

For example they used to say: "That reveals Allah's glory".

In the 'Samat' Supplication there is a word, 'tal'atuka'.

This word also means glory.

Similarly there is another word nur (light) in the phrase, 'binuri wajhika' (by the light of Your Countenance).

That is why I say: Make peace with the gnostics.

I do not mean to say that all of them are good.

What I mean is that all of them must not be rejected.

When I support the scholars and jurists, I do not intend to support all kinds of scholars and what I mean is that all of them should not be rejected.

The same is the case with the gnostics.

Do not think that whosoever talks in gnostic terms is an infidel.

### **Every Thing Must Be Investigated**

First of all it must be understood what the other man is saying.

If that is understood, perhaps there will be no need of rejecting him.

Everywhere it is the same story of grapes – 'inab, angur and uzum.'

One man states a thing in one way; another man uses the terms of cause and effect while saying the same thing; the third man uses the word, mover and consequence; while the fourth man says manifest and manifestation.

At some time or other all of them reach a stage where they realize how to describe the Being who is everywhere but is not any of the things we perceive.

That is why sometimes someone ever says:

Ali is Allah's hand; Ali is Allah's eye.

The Qur'an says: You did not throw when you threw, but Allah threw. It also says: Surely those who pledge their allegiance to you, really pledge their allegiance to Allah. Allah's hand is above their hands. (Surah al-Fath, 48:10)

Does this verse mean that Allah's Hand is literally placed on their hands?

Obviously it does not.

'Above' here means at a higher point spiritually.

Actually we lack words to express this position properly.

As Allah is far above that He may be mingled with anything or that He may be related to anything in a general sense, similarly He is above that we may be able to understand the nature of His glory.

His glory is unknown to us.

But we believe that there is certainly something of this sort.

We cannot deny its existence.

When we believe that such things exist, we have to admit that they are mentioned in one way or another in the Qur'an and Sunnah.

In the Qur'an wherever there is a mention of the glory of Allah, the words revealing or manifesting have been used.

In the Surah al-Hadid a verse says: He is Explicit and Implicit.

A report says that the last six verses of the Surah al-Hadid are for the people who will appear "in the last era."

Only they will be able to understand these verses which give some account of creation etc.

It is in these verses that Allah says: He is the First and the Last and the Explicit and the Implicit and He is with you wherever you are. (Surah al-Hadid, 57:3-4)

Nobody can easily understand what is meant by 'the last era'.

Only one or two persons in the world may be able to understand the significance of this phrase.

### **Misunderstandings Must Be Removed**

*The main point which I want to emphasize is that misunderstanding must be removed and there should be an end to the differences between the pedagogues and the scholars.*

*The way to gnosis must not be blocked.*

*Islam is not the name of the rules of law only.*

*The basis of these rules is something else.*

*The basis should not be considered to be superfluous, nor should it be sacrificed for the sake of derivatives.*

*We must not say that gnosis is not required or has no importance.*

*Someone told me that a person was mentioned before the late Shaykh Muhammad Bahari.*

*He says: "That man is a righteous infidel."*

*'How can that be' we said: 'Is he righteous and at the same time an infidel?'*

*Shaykh Muhammad Bahari said: 'Yes, he is righteous because he acts according to the law of Islam and does not commit any sin. And he is an infidel because the god which he worships is not true God.'*

### **Even the Ant Loves Itself**

According to our traditions perhaps the ant thinks that Allah has two horns. This is due to self-love which an ant also apparently harbours. The ant is a very funny creature. It thinks that it is a mark of grandeur to have horns. When we think about our virtues and merits, we also think almost in the same way. It is the same ant which thought that Prophet Sulayman (Soloman) and his troop could not understand anything.

The Qur'an says: An ant exclaimed: 'O ants: Enter your dwellings lest Sulayman and his troops crush you because they do not understand.' 'And he (Sulayman) smiled laughing at her speech. (Surah an-Naml, 27:17-19)

The case of the ant is not a solitary one. Everybody thinks the same way. Even the hoopoe, according to the Qur'an, said: I know what you do not. (Surah an-Naml, 27:22).

The hoopoe said so to Prophet Sulayman who was a Prophet and who had a companion who brought to him the throne of Bilqis in the twinkling of an eye. How could he do that, is not known. Was there any electric system of transportation, or was it a case of annihilating a thing and then bringing it back into existence, or was the throne of Bilqis transported after having been converted into electric waves? According to a report one of the companions of Prophet Sulayman knew a letter of Allah's Exalted Name and by virtue of it could bring anything desired to Prophet Sulayman before the twinkling of an eye. To such a prophet the hoopoe said: 'I know what you do not.'

Anyway, what Shaykh Muhammad Bahari meant to say was that that particular scholar said what he understood and he acted also accordingly.

### **It Is Bad Luck To Be Unaware of Some Important Questions**

I think that it is unfortunate that a group of scholars which includes some very good and pious persons, is unaware of some important questions. When I came to Qum, Mirza Ali Akbar Hakim was there. He had established an Islamic Academy at his house. The scholars used to receive education there. Such outstanding persons as the late Agha Khawansari and the late Agha Ishraqi used to attend Mirza Ali Akbar's lectures.

On that occasion a pious and prominent personality, who is no longer amongst us, remarked: 'Look, to what level has the condition of Islam gone down? Now the business of Islam is being transacted at the house of Mirza Ali Akbar.'

He made this remark despite the fact that personally he was a pious man. Even after his death one of his representatives said on the pulpit: 'I have myself seen Mirza Ali Akbar reciting the Qur'an.' The late Agha Shah Abadi was very much offended by this remark. Such misunderstandings are regrettable, and keeping oneself aloof from good work is also deplorable.

What a pity that this scholar did not take part in the meritorious act of setting up a learned academy!

Philosophy is a common place thing, but some people object to it also.

In fact these people do not understand each other and that is why all the disputes arise.

A scholar declares another scholar infidel simply because he does not understand what the other man says.

The fault of the other man is that he uses such terms as cause, effect etc., which in the eyes of the former are contrary to the facts.

I said earlier that divine name is not separate from the named.

The name is a manifestation and a sign, but not such a sign as a milestone is.

Therefore it is difficult to say that such and such thing is a sign of Allah.

The words used in the Qur'an are closest to the reality but still do not represent it fully.

The difficulty is that better words do not exist.

I said earlier that the Qur'an was like a dining table with many dishes placed on it.

Everybody can have food according to his choice.

No group has a monopoly of the Qur'an.

All have a right to be benefited by it equally.

The supplications of the Imams are full of spiritual knowledge.

But some individuals try to deprive the people of these supplications which impart knowledge and convey the views of the Qur'an.

Imams' supplications interpret the Qur'an and explain the questions to which others do not have access.

### **It is Wrong To Persuade People To Give Up Supplications**

It is wrong to say that as we want to concentrate on the Qur'an, the supplications are not required.

People should cultivate a liking for the supplications so that they may develop an attachment to Allah.

Those who do so, give no importance to worldly things.

They are not self-conceited, and keep themselves busy with the tasks liked by Allah.

Such people include those who used to fight for the sake of Allah, and at the same time used to recite the supplications.

Their circumstances were not different from ours, but still they managed to wield the sword and pray at the same time.

Just as the Holy Prophet and the Holy Qur'an are not separate from each other, similarly the Holy Qur'an and the supplications are also not separate from each other.

We cannot say that as we have the Qur'an, we do not need the Holy Prophet.

The Qur'an and the Holy Prophet go together.

"They will always remain together till they arrive together at the Fountain of Kawthar."

There is no question of their parting.

If some of us take them separately and want the Qur'an to be separate, the Imams to be separate and the supplications to be separate; or if some of us say that the books of supplication are not required, and as such they may be set on fire; or if some of us want the books of the gnostics to be burnt, the reason is simply that the people who say and do such thing are ignorant.

A man who exceeds his limit always falls into error.

### **Kasrawi And Hafiz**

Kasrawi was an historian.

His knowledge of history was good.

He was a fine writer also.

But he was self conceited.

In the end he began to claim to be a prophet.  
He, however, believed in the Qur'an, but he was totally against supplications.  
He lowered Prophethood and brought it down to his own level.  
As he himself could not rise up, he lowered Prophethood.  
The supplications and the Qur'an all go together.  
The gnostics, the sufi poets and the philosophers all say the same thing.  
Their points of view are not different.  
The difference is only that of their diction and the style of expression.

Hafiz Shirazi (the Celebrated Persian Poet) has his own individual style.  
He mentions the same points as others do, but in a different manner.  
Their choice of words may be different, but the people should not be deprived of the blessings of the subject matter.  
It is essential to call people to the vast treasure of knowledge contained in the Qur'an, sunnah and supplications so that everybody may be benefited by them according to his capacity.

This was a prelude to the points I intend to put forward later.  
If I am spared and mention any expression used by the gnostics as a possibility, it should not be said that I was trying to revive their expressions.  
In fact their expressions are worth being popularized.  
Some craftsmen used to call on the late Agha Shah Abadi, who used to narrate gnostic problems in front of them as in front of others.  
One day I said: 'Do you narrate these things in front of these people also?'  
He said: 'Never mind! Let these heresies be heard by them too'.

We also had such people.  
I cannot say who they were.  
It will be wrong to mention anybody by name.  
Now the topic of discussion is that "Bismillahir Rahmanir Rahim" has al-Rahman al-Rahim and "Al-hamdu lillahi Rabbil 'alamin" is also followed by the same words, viz. al-Rahman al-Rahim.  
The words al-Rahman and al-Rahi'm may in bismillah either relate to ism or Allah.  
Both the possibilities are there. God-willing we will see later which of these two possibilities appears to be more reasonable.

#### Allah

as Viewed by the *Commander of the Faithful* Imam Ali (AS)

*Two narrators, Muhammed ibn Abi Abdillah and Muhammed ibn Yahya, narrate a tradition related by Abu Abdullah Imam Jafar al-Sadiq citing the Commander of the Faithful Imam Ali ibn Abu Talib delivering a sermon once in order to solicit people's support in his second war against Muawiyah ibn Abu Sufyan. In it, the Commander of the Faithful says,*

- ❖ All praise is due to Allah, the One and Only God Who is sought by all, the Unique
- ❖ One Who is neither created out of anything pre-existing, nor has He created anything out of something.
- ❖ Through His Might does He manifest Himself, and it is through His Might that anything manifests itself.
- ❖ None of His attributes can be fully comprehended, nor does He have any measure whereby He is compared.
- ❖ The tongue in any language is too crippled to describe His attributes,
- ❖ and the circumlocution of His attributes leads into nowhere but a blind alley.

- ❖ The sharpest of intellects are too puzzled to comprehend His kingdom;
- ❖ all comprehensive explanations are rendered short of delving into His kingdom.
- ❖ Unknown curtains obstruct the understanding of the lowest levels of His hidden knowledge,
- ❖ and the keenest insights are totally lost in comprehending the most (seemingly) superficial of His subtleties.
- ❖ So Glorified is Allah
- ❖ Who cannot be reached by the most ambitious of wills,
- ❖ nor can He be grasped by the deepest of insights.
- ❖ Exalted is He for Whom there is no measure of time,
- ❖ nor any fixed duration,
- ❖ nor any limited description.
- ❖ Praised is He Who has no beginning at all nor any end, nor any extinction.
- ❖ Glorified is He as He has described Himself.
- ❖ Those who attempt to describe Him can never do so.
- ❖ He delineated the boundaries of all things when He created them without having modelled them after any pre-existing models, thus distinguishing Himself from their similitude.
- ❖ Never has He resided in them, so it could be said that He is contained therein,
- ❖ nor has He been apart from them, so a place outside them could be sought for Him.
- ❖ Rather, He, all Praise is due to Him, encompassed them in His knowledge and perfected their design and computed them.
- ❖ Even things beyond the curtains of the atmosphere are never hidden from His knowledge,
- ❖ nor are those obscurities within the depth of the dark,
- ❖ nor are those in the high heavens,
- ❖ nor are those in the lowest layers of the earth:
- ❖ for each and every thing in them there is a custodian and a keeper,
- ❖ each one of them surrounds the others, while His knowledge encompasses them all.
- ❖ He is the One and Only God upon Whom all depend for their existence and subsistence,
- ❖ the One Whom the passage of time never alters, nor does the creation of things tire Him.
- ❖ Whatever He wills, He says to it, "Be!" and it is.
- ❖ He created everything without following a pre-existing model or a precedent,
- ❖ and without encountering any fatigue or a prior planning.
- ❖ Whoever makes something makes it out of something else, whereas Allah created everything out of nothing.
- ❖ Every scholar acquires knowledge after being ignorant,
- ❖ while Allah is never ignorant,
- ❖ nor has He ever acquired knowledge out of what He creates.
- ❖ He encompasses all things in His knowledge before creating them.
- ❖ Nothing is added to His knowledge because of their coming into existence:
- ❖ His knowledge is the same before and after He brought them into existence.
- ❖ He never created what He created in order to enhance His control,

- ❖ nor out of fear of its decay or loss,
- ❖ nor to seek help out of it against His adversary,
- ❖ nor to seek the upper hand over a progressive competitor,
- ❖ nor seeking to be the equal of a dominating partner;
- ❖ all creation is nurtured by Him; everyone and everything are humbled slaves before Him.
- ❖ Glorified is He Who never feels weary on account of creating what He creates,
- ❖ nor in nurturing whatever He creates,
- ❖ nor does He, out of inability or slackness, terminate what He creates.
- ❖ He knows what He creates and creates what He knows.
- ❖ Whatever He creates He creates neither out of deliberating on any new knowledge,
- ❖ nor does any doubt entertain Him on account of what He creates.
- ❖ Rather, He creates out of His inviolable decision, firm knowledge, and exact command.
- ❖ He made Himself unique in His Mastership,
- ❖ peerless in unity, grandeur, and sublimity.
- ❖ He remains peerless in praise and exalted in glory.
- ❖ He is far above parenthood, purified from and sanctified against any cohabitation.
- ❖ He is too Great and too Mighty to seek any partners.
- ❖ Thus, none among what He creates opposes Him,
- ❖ nor is there any equal peer like Him from among His possessions,
- ❖ nor is there any partner in His Kingdom.
- ❖ He is the One,
- ❖ the Unique,
- ❖ the One sought by all,
- ❖ the Eternal,
- ❖ the Everlasting,
- ❖ the Lord of the cosmos
- ❖ Who has always been and shall always be,
- ❖ the eternally all alone before the beginning of time
- ❖ and after the end of all affairs.
- ❖ He will never terminate nor expire.
- ❖ Thus do I describe my Lord;
- ❖ there is no god except Allah;
- ❖ Great is He and how Great!
- ❖ Glorified is He and how Glorified!
- ❖ Almighty is He and how Almighty!
- ❖ He is far above what the unjust ones say about Him, far, far above that!

**al-mutakabbir**  
al-Jibouri

Allah has said, *"He is Allah besides Whom there is no other god, the Sovereign, the Holy, the Source of peace (and perfection), the Guardian of the Faith, the Preserver of safety, the One Exalted in Might, the Irresistible, the Supreme; Glory to Allah! (High is He) above the partners they attribute to (Him)" (Qura'n, 59:23).*

- Understanding "al-Mutakabbir" requires a good deal of reasoning and insight.

- Its root word "kibriya" means greatness and sovereignty, and it incorporates the meanings of the perfection of one's self and existence; nobody can be described as such except Allah.
- Greatness, as far as Allah Almighty is concerned, is the loftiness of status: "*By His command does He send the spirit (of inspiration) to any of His servants He pleases so that it may warn (men) of the Day of mutual meeting*" (Qura'n, 40:15).
- Al-Mutakabbir is the One Who possesses all greatness,
- Who is above having any of the qualities of His creatures,
- Who is above being harmed by the oppressors among His creation,
- Whose greatness and pride are the super-most.
- He is too great to be deficient in anything or in need for anyone or anything,
- the One Who is above having any of the characteristics and attributes of His creatures,
- the One Who Alone has all greatness and pride.
- None besides Him is justified to conceive himself as great, or as mighty, or as the sovereign.
- He is the One Who is too Holy to be afflicted by any calamity; so, no greatness is justified for anyone besides Him;
- He is the One Who has all might and kingdom.

This Attribute means: *the One Who has combined in Him, and Who rightly deserves so, all the attributes of greatness, perfection, pride and glory, all at the same time.*

*He is too Great to submit to others; rather, submission is due to Him, and only to Him. The Holy Qura'n bestows the Attribute of greatness upon the Almighty in Surat al-Jathiya: "To Him be Glory throughout the heavens and the earth, and He is Exalted in Power, full of Wisdom" (Qura'n, 45:37). Pride due to the sense of being great is of two kinds:*

One is when actions of such a person are indeed great and better than those of anyone else's; He is "... *the Source of peace (and perfection), the Guardian of Faith, the Preserver of security, the One Exalted in Might, the Irresistible, the Supreme*" (Qura'n, 59:23).

*The other is that one conceives himself artificially to be as such, and this applies to most people:*

Thus does Allah set a seal over the heart of everyone who is proud, haughty. (40:35) Surely evil is the dwelling place of those who are proud. (16:29) Isn't there in hell an abode for those who are proud? (39:60)

Quoting the Lord of Greatness, the Almighty God, the Messenger of Allah has said, "*Pride is My cloak; Greatness is My garment; whoever disputes with Me regarding either, I shall surely hurl him into the fire.*" Here the Almighty informs and admonishes us that greatness, might and pride are all His prerogatives, that none among His servants is worthy of claiming any of them for himself.

In one of his supplications, the Messenger of Allah says, "*I seek refuge with You, Lord, against the evil of pride.*" He is also quoted as saying that pride is an indication of ingratitude towards the Truth, the Almighty; he has said, "*Pride is ingratitude towards the Truth.*" Imam Ali has said, "*The son of Adam is truly amazing! A wound can end his life, a bug can cause him a pain, his sweat can make him stink, so how can he ever feel proud?*"

The Messenger of Allah has warned us against pride and of being proud of ourselves, saying, "*Nobody will enter Paradise if he has even the weight of a mustard seed of pride,*

*and nobody will enter the fire if there is a likewise weight of conviction in his heart." As the lucky ones enter Paradise, their hearts will be purged of any pride and jealousy: "And we will root out whatever rancor there is in their hearts" (Qura'n, 15:47).*

The Attribute "al-Mutakabbir" is mentioned only once in the text of the Holy Qura'n in 59:23, and Allah knows best.

*Knowing Allah, His Greatness and His Grace*

The Holy Prophet [s] said: "O' people! Verily, there is no prophet after me, nor any Ummah after you (Muslims). So, take care to worship your Lord, perform your five ritual prayers, fast in the appointed month (Ramadan), make pilgrimage to the House of your Lord (Mecca), give the alms of your wealth in order to purify your souls thereby, and obey the Holders of Authority, so that you enter the Paradise of your Lord."

**Khisal-I-Saduq, p. 152**

Imam Amir-ul-Mu'mineen Ali [a] said: "Having the Greatness of the Creator in your mind would make you realize the insignificance of the creatures in your view."

**Nahjul-Balagha, Statement 129**

Imam Amir-ul-Mu'mineen Ali [a] said: " Blessed is he who sincerely devotes the entirety of his actions, knowledge, love, hatred, receiving, relinquishing, speech, silence, deeds, and statements absolutely to Allah."

**Bihar-ul-Anwar, vol. 77, p. 289**

Imam Sadiq [a] said: "The heart is the sanctuary of Allah, therefore, do not settle therein anything but Allah (The sacred place of the heart belongs to and Him alone. Therefore, keep the love of the world out of it.)

**Bihar-ul-Anwar, vol. 70, p. 25**

Imam Sadiq [a] said: "Our true followers are those who, when they are alone, remember Allah abundantly." (That is, they avoid committing vices in private where there is no barrier for them to commit sin by the mere remembrance of Allah.)

**Bihar-ul-Anwar, vol. 93, p. 162**

Imam Baqir [a] said: "By Allah, He, the Exalted, expects of people but two traits: that they confess for Him the blessings in order that He increases His bounties for them; and that they make confessions about their evil actions and then He forgives those sins for them."

**Al-Kafi, vol. 2, p. 426**

Imam Husayn ibn Ali [a] said: "Verily, Allah, the Exalted, has not created human beings except for recognizing Him and worshipping Him as (the consequence of) knowing Him; and when they worship Him they would lack the need of adoring any human being (or things) other than Him because of that worship."

**Safinat-ul-Bihar, vol. 2, p. 180**

The fourth Imam, Ali ibn Husayn [a] said: "There is no destruction (Hell) for a believer having three qualities:

Confessing that there is no god besides Allah, the One Who has no partner; the intercession of the Messenger of Allah and the vastness of the Grace of Allah.

Safinat-ul-Bihar, p. 517

## **Malikul-Mulk**

Al-Jibouri

Allah has said: *Say: O Allah, Master of the Kingdom! You give the kingdom to whomsoever You please and take the kingdom away from whomsoever You please, and You exalt whomsoever You please and abase whomsoever You please; in Your hand is goodness; surely You have power over all things. (3:26)*

Malikul-Mulk affects His will in His kingdom however He pleases, letting some live and others perish. The mulk in this context means the kingdom, and the Malik is the Omnipotent, the Most Powerful. All things in existence are included in His kingdom, so His is one kingdom because all things in it are somehow connected to one another. Although they may be regarded as many, they constitute one entity, one kingdom.

Malikul-Mulk fares with His kingdom as He pleases, and none can revoke His judgment, nor can anyone appeal or repeal it. All things in existence, in all their degrees and levels, constitute one kingdom owned by One: Allah, the Most Exalted.

*Malikul-Mulk is the true King Who deals with His kingdom as He pleases, bringing things into existence in it or ending the existence of some of its beings, chastising some and accepting the repentance of others, without anyone sharing the authority with Him or prohibiting Him from doing whatever He pleases.*

"Malikul-Mulk" occurs in the original Arabic text of this verse: *"Say: O Allah, Master of the Kingdom!" (Qura'n, 3:26). Another derivative is "al-malakoot" which exists in "Glory to the One in Whose hand is the kingdom of all things, and to Him you shall be brought back" (Qura'n, 36:83).*

*... and a hard Day shall it be for the unbelievers. (25:26) To Whom does the kingdom belong this Day? To Allah, the One, the One Who subdues (all). (40:16) And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual return. (24:42)*

The Messenger of Allah is quoted saying that Allah's Greatest Name, the one because of which He will respond if thereby invoked, exists in the verse saying, *"Say: O Allah, Master of the Kingdom!" (Qura'n, 3:26).*

The Commander of the Faithful Imam Ali ibn Abu lib was asked once by Ababah ibn Rabi al-Asdi about "ability." The Commander of the Faithful asked Abadah,

*Do you have it without Allah or with Him?* Ababah could not answer, so he told him to say something.

*What shall I say, O Commander of the Faithful?!* asked Ababah. He answered,

You should say that you have it by permission of Allah Who has full control over it without your help. If He opts to grant it to you, then it is a boon which He gives you. And if He takes it away, it is a trial from Him. He is the real Owner of what you own, and the One Who owns what He enables you to possess. Have you not heard about seeking His help and might by saying, `Surely there is no help nor might except through Allah'?

The man asked him, *And what does it mean, O Commander of the faithful?* He said,

It means: *We do not stay away from committing acts of disobedience to Allah except if He protects us against disobeying Him, and we have no strength to obey Him except if He grants us His help*, whereupon the man leaped and kissed his hands and feet.

The kingdom of each and every servant of Allah is his own body. If it affects his will regarding his heart and senses, he will then be the owner of his kingdom according to the extent of his control over it.

**Al-Imran (The Family of Imran) 3:26**

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ  
تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ إِنَّكَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ

O God Master of the kingdom, You grant authority to who You like, and You take the authority from who You will. You exalt who You like and humiliate who You will. Everything in Your hands is good. Verily You are able to do everything.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*O God Master of the kingdom, You grant authority to who You like, and You take the authority from who You will. You exalt who You like and humiliate who You will. Everything in Your hands is good. Verily You are able to do everything.*

The words of this verse are not disjointed or unconnected. They are partly connected with the Ahlul-bayt of the messenger and partly to the Jews. They warn the Jews and the authority has been taken away from them so that they may wander in the wilderness till the Judgment day. He has humiliated them and taken away whatever form of self respect that they had.

As we have already discussed, the Surah says that God is the creator of all universe and it is He who arranges their affairs. He is the supreme authority; He gives authority to who He pleases, He bestows respect and well being and is the one who confiscates authority from who He pleases. Both the verses speak the same.

God says, "Say: O God Master of the kingdom". This is a manner of pleading as ordered by Him because all welfare is in His hands and it is so that He can dispel all the false allegations found in the hearts of the hypocrites and those who disbelieve, together with the people of the book. They have gone astray and killed their souls by appointing false gods who they hope will help them. But the believer pleads to God whose knowledge is infinite and who gives sustenance and He gives in abundance.

God is the undisputed Master of the worlds because He is the cause of everything that exists. His Lordship is total and everything in the end will revert to Him. In verse 62 of Surah Al-Mumin the Book says, "This is Allah your lord." In Surah Baqarah verse 255 Qur'an says, " To Him belong what ever is in the heavens and the earth."

There are others that explain that "things" means that which exists physically and is dependent but God is oblivious to all needs and is supreme. Nothing can resist His will once He decides to do what He wills.

He is the declared owner and master of all the worlds and must be declared as such. He is the creator and owner of all that exists. Every creation is responsible for its deeds and in this way some have been empowered to be so. It is like the senses of man for hearing

and seeing and their organs and he is the master of them both. In verse 1 of Surah Taghabun the Book says, "He is the Kingdom and all praise is due to him." In verse 55 of Surah al-Qamar the Book says, "In a seat of truth near the Omnipotent king." There other verses too on the same issue and they too establish His omnipotent authority.

He is the Master, owner and Lord for it is He who grants and bestows what He wills on who He wills, for He owns everything. Had it not been so then it would not have been correct to call Him the sustainer but He is the creator who gives to His creation. In verse 33 of Surah an-Nur the Books says, "And give them something of the wealth that God has bestowed upon you."

He is the owner of everything including that which a man possesses. He is the authority and He uses what He wills and how He wills just as the kings in this world use the wealth of their subjects.

- In Surah an-Nas the Books says, "I seek refuge with the Lord of mankind, the King of mankind, and the God of mankind."
- In Verse 34 of Surah Ibrahim it says, "And He gave you all that you asked for".
- In verse 7 of Surah Al Hadid it says, "And those of you believe and spend –great will be their rewards".
- In Verse 10 of Surah Hadid the book says, "And what is wrong with you that you do not spend in god's way?
- And to God belongs all the heritage of the heavens and the earth."
- In verse 16 of Surah Asl Mumin it says, "Whose is the kingdom this Day?"
- He owned everything that we have before we existed;
- He owns them jointly with us and will inherit everything when we cease to exist.
- He is exalted and He is almighty.

In the verse, "Mulk" means the worldly kingdom as explained by some people. We will soon deal with the meaning of "Mulk" in the words, "You grant authority to who you like" and whatever has already been said proves God to be the sole and mighty owner of the worlds. In verse 258 of Surah Baqarah the Book says, "Because God had given him the kingdom". This refers to this worldly kingdom. It is a boon or a grace from God and it is correct to deem that this is why thee is an inclination to establish an Islamic kingdom.

To be in authority is a gift from God for the deserving and for the undeserving there is chastisement. In both the cases they will revert to God and for both it will be trial that God puts them through. We have already discussed that He does what He pleases and this does not mean that He does anything wrong or that He is forced or duty bound to do but that it is His divine will that He does what He does.

"You bestow honor on which you will and humiliate whom You will." The word "al-I'z" means something that becomes unreachable. In verse 128 of Surah Taubah the Book says, "Grievous to him is your falling into distress." Now "al-Zil" is the opposite of "al-I'z" and means something that is easily attainable or something that can easily reach you like the punishment of God. In verse 61 of Surah Baqarah the Book says, "And they drew on them the wrath of God." In verse 24 of Surah Isra the Book says, "Lower for them the wing of humility out of compassion." In verse 54 of Surah al Maidah the book says, "Humble towards the believers."

He bestows authority for He is the owner of all the worlds and everything that He bestows belongs to Him. Whatever honor or respect a man has been bestowed by Him, even a ruler of people is indebted to God for having made him a ruler. In verse 139 of Surah Nisa the Book says, "Is it honor they seek among them?" In verse 8 of Surah Munafiqun the Book says, "But honor, power and glory belong to God." This is the true or real honor the rest are its reflection and humbleness.

In verse 2 of Surah Saad the Book says, "No! Those who disbelieve are steeped in self-exaltation and rebellion", and in verse three it says, "How many a generation we destroyed before them and they cried out when there was no time left to escape!"

In our verse the book says, "In your hand is good. Verily you are able to do all things." The word "Khair" really means the choice or selection. When we are faced with good and evil we choose goodness. Though we opt for it we know that it is something that we strive for and that which we desire is Khair. If we choose it for something else that something too will be goodness or Khair. It is something that we choose for we need it and it is good for us and that is why it is called Khair.

We discern from whatever we have discussed that God is goodness personified. Qur'an says that all His names depict His glory and attributes.

- In verse 73 of Surah Ta-Ha the Book says, "God is better in comparison to your reward."
- In verse 39 of Surah Yusuf the Book says, "Are many different Lords better or God, the one the irresistible?"
- Then in verse 11 of Surah Al Juma the book says, "God is the best of the providers."
- While in verse 87 of Surah A'raf it says, "He is the best of the Judges."
- In verse 57 of Surah Anam it says, "He is the best of the Judges".
- In verse 150 of Al Imran it says, "He is the best of Helpers" and
- In verse 54 of the same Surah it says, "God is the best of the Planners" and again
- In verse 150 of Al Imran it says, ""He is the best of Helpers"
- In verse 89 of Surah A'raf it says "You are the best of those who judge."
- And in verse 155 of the same Surah it says, "You are the best to forgive."
- In verse 89 of Surah Anbiya the Book says, "You are the best of heirs."
- In verse 29 and 109 the Book says, "You are the best of those who bring to land" and
- "You are the best of all who show mercy."

These names are also His attributes and they prove that He is the best in everything for He is Lord Creator.

In all the above verses what we see is that His names are the best of names because all His attributes are not something given or separate but a part of His entity as Lord God. All kinds of goodness and whatever goodness there is comes from Him. All goodness revert to Him and every one of them will revert to Him. It is He who bestows and He who increases whatever He gives. Now when we consider the previous sentence, "You give the kingdom to whom you will" it will refer to the authority in this world and it is a grace or a boon from Him. In the way it is correct to say that He bestows authority and it is He gives honor to some as His gift then it is correct to assume that it is He who has the power to confiscate the authority given and to replace the honor with humiliation and ignominy. The confiscation of authority is not something evil but just the denial of the right to rule and the humiliation is just the denial of the right to be honored. But this happens because of man's own doing for he indulges in sin and oppression and loses his authority and honor. We have discussed this issue earlier.

There are both goodness and evil as inherent part of the creation. It is also God's prerogative to confiscate authority and honor as goodness and there is nothing wrong in saying that He has the authority to confiscate them. He is the owner of all goodness and it is on His order that well being and honor is given to people. There is none like Him and He has no partners. Hamd or praise if not done or if objected to is a form of evil and those who do it should be declared unjust because it is an inherent part of the universe and all creations living or inert to Praise the Lord.

The exposition of goodness and evil tells us that they belong to the deeds of mankind and they are the result of his independent decisions and if it is taken otherwise then the good deeds will not be good and the bad ones will not be evil excepting for the fact that god permits these deeds to happen as they do.

So it is clear that every goodness comes from God and is a part of His power and authority because through it He manages the affairs of the world. This rule is applicable on every action good or bad.

The words "In your hand is the good" means "I have the power over goodness and evil. This is clearly explained in verse 81 of Surah Nahal, "And has made for you garments to protect you from the heat (and cold)."

The Book then says, "You are able to do all things". All goodness is in God's hands and no other has any authority over Him. The verse says, "In your hand is the good' that means no one else can control goodness. This is a limitation that none can cross. It is God under whose command everything takes place but all evil emanates from man's independent decision.

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

- Sovereignty belongs to Allah;
- He is the sole and the ultimate authority in the domains of creation and legislation.
- Every thing submits to the authority of the master of the universe, the absolute sovereign, because all things in the universe have been created by Him, and therefore,
- Islam, the only religion of Allah and the only means of salvation, stands for total submission to Allah's will-a truism candidly summed up in these verses in the form of a prayer.

The Holy Prophet and his Ahlul-ayt have rightly advised the faithfuls to recite this prayer at all occasions, so that the conviction in the omnipotence of the Almighty permeates their hearts and minds to guide them in all their mental and physical activities.

A complete resignation to Allah's will is possible only when man believes that it is Allah who alone can do and undo things, conceivable and inconceivable, easy and difficult.

- Then the grace of the merciful Lord abounds, because in His hand is all good.
- He is the absolute sovereign. None has any right or claim upon Allah.
- He bestows His bounties on whomsoever He likes.
- There should be no complaint, nor grudge, nor frustration.
- With total resignation to His will, man must pray and invoke His mercy to obtain fulfilment of his legitimate wants and needs.

Ibn Abbas says that these verses contain the Ism al-A'dham, the greatest name of Allah, therefore, its recitation for obtaining fulfilment of desires brings positive results, provided that in thoughts and deeds the supplicant wholeheartedly relies upon Allah's omnipotence and judgement, and remains thankful in all events and under all circumstances.

Nothing is impossible for Him.

An usurper or a tyrant, by actual control of the machinery of government, may become a defacto ruler. The Nimruds and the Fir-awns were defacto rulers. They also claimed divinity. A large number of people accepted them as gods, but none of them was a de

jure God. The theoreticians, in the employment of the usurpers and tyrants, try to misguide the people by arguing that a de facto wielder of power is also a de jure ruler. It is a fact that there are some chosen representatives of Allah who, by right, are entitled to exercise the authority, given to them by Allah Himself, which they do as the de jure authorities (Baqarah: 247; Nisa: 54, Munafiqun: 8), although the defacto kingdom may be in the hands of others who are rightly described as usurpers in the political thought of true and original Islam.

Yazid bin Mu-awiyah, the de facto ruler, argued with the Ahlul-Bayt by quoting this verse that he was also the de jure authority. Bibi Zaynab bint Ali proved his deceitful claim false by showing the inherent weakness in the theory of fatalism. In her analytical, objective, and rational discourse she quoted verse 178 of Ali Imran and verse 10 of al Rum to establish the fact that those who disbelieve, imagine that the rein Allah gives them does good to them, whereas, truly Allah gives them rein that they may grow in sinfulness, for which there is a disgraceful punishment for them, because evil is the consequence to those who deal in evil by denying the signs of Allah and making a mockery of them.

The chosen representatives of Allah, His signs, are the real authorities to administer God's kingdom, because of their total submission to Allah's will (Baqarah: 247; Nisa: 54 and Munafiqun: 8). To enable the true faithfuls to identify the rightful inheritors of God's kingdom, an extract from the prayer of Imam Ali bin Husayn al Zaynal Abidin is given below:

O my Allah, this office (administration of the God's kingdom) belongs to the leaders appointed by Thee, Thy chosen friends. This, because it was founded and preserved for Thy fearless trustees, who have been particularly elected to execute this highest function. But Thy representatives have been wronged by the usurpers, every trick is used to harass them and to snatch from them their rights, again and again intimidated and exposed to dangers. Thy book has been thrown to the winds, commandments made obligatory by Thee have been falsified and put out of context, and Thy prophet's way of life has been discontinued and discarded. Why? Thou knows best.  
(Du-a al Jumu-ah-Sahifa al Kamilah)

If the theory of might is right, is accepted, then usurpation will have no meaning at all.

#### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

In some commentary books, such as Majma'-ul-Bayan and Tafsir-ul-Kabir by Fakhr-Razi, it is recorded that the Prophet of Islam (S) , after conquering Mecca, prophesied for the Muslims to be victorious in the battles against Iran and Room. At that time some of the hypocrites looked at each other perhaps mockingly. Then this verse was revealed.

Some other commentators have reported that the revelation of the verse occurred at the time of digging a ditch, when the Prophet (S) sharply struck with a pick on a stone and a few sparks appeared. Then, he (S) said: " I received the conquest of the castles of Ctsiphon (an ancient city near Baghdad) and Yemen from Gabriel in these sparks." Hearing this, the hypocrite smiled mockingly and then this verse was revealed.

It is necessary to mention that whatever from endowment, honour, and abasement have been referred to in this verse from the side of Allah, are according to the law and way of treatment of Allah. Otherwise, Allah does not give a person honour or does not abase another one. For example, an Islamic narration says: "Whosoever humbles himself for Allah, He will make him honourable; and whosoever be arrogant, He will despise him."  
(1) Therefore, both honour and abasement belong to Allah, but paving their way and preparing their causes depend to us.

This verse refers to the powers and governments which have been brought into existence because of the competency of persons and attachment of people. The verse does not mean those oppressive governments and powers which have come into being by the application of force and terror, furnished by making collusion with internal and external factors.

**Explanations:**

1. The real possessor of all governments is Allah. The ownership of other than Allah is temporary and limited.

2. Allah gives the government to the one who is eligible, as He gave it to Solomon, Joseph, Talul, and Zul-Qarnayn.

3. Unity in supplication and worship is a necessity. In Munajat-ush-Sha'baniyyah, from the Immaculate Imams, we recite: "O' Lord, my immensity and my deficiency are in Your hand (up to YourWill) , not in that of other than you." (2)

4. Now that He is the Possessor, then others are not any things but dipositaries and should act according to the consent of the Essential Possessor.

5. What He determines (for giving and taking) are all good, though we may not know its philosophy and judge hurriedly.

6. Honour and abasement is up to the Lord, therefore, do not expect honour from others.

The Qur'an has criticized severely those who seek for honour from other than Allah and says: "... Do they seek honour from them?..."(3)

7. When the mortals are not really the landlords of their properties, why are they proud of having them in their possession or become despair for losing them?

"Say: ' O' Allah! Master of the Kingdom! You shower the kingdom upon whom You please and take away the kingdom from whom You please! and You honour whom You please and abase whom You please; all goodness is in your hand. Verily You are All-Powerful over all things."

(1) Bihar-ul-Anwar. vol. 101, p. 109.

(2) Bihar-ul-Anwar, vol. 94, p. 97.

(3) Sura An-Nisa', No. 4, Verse 139.

**Al-Isra (17:111)**

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الدُّنْيَا وَكَبْرَهُ تَكْبِيرًا (۱۱۱)

Say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*Say, all praise is due to God who has not taken a son, and who has no partner in the kingdom (of heaven), and there is no helper for Him against any humility; so proclaim His greatness (and glorify Him).*

This is a continuation of the previous verse that says, "Invoke God or the most beneficent God." The Messenger is asked to tell the disbelievers, "You invoke others and believe that they are gods other than the true God and these are His good names. They who do not have authority over their own souls could they be an authority over anything? To invoke these names is to call God and He is the ever living eternal Lord.

The Messenger is then asked to praise God through the signs of His omnipotence because there is none who is like Him and His attributes. The idolaters, the people of the Book, the Jews and the Christians and even the ancient Sabaens believe the Aziz and Jesus are His sons, the angels and Jinns are His children and those who worship the Satan believe that He must have a successor. There is no one similar to Him as an entity or with the same attributes. He has no sons, no daughters and no partners or successors or heirs though as they say He may be superior to them.

In fact this verse is a praise of God and it negates His having children or partners in any manner. This is why the Messenger is asked to extol and praise God. He has no offspring and no partners but this is not one of His attributes for He is One and extolling Him for this is no praise.

*God ends the verse with the words, "Proclaim His greatness magnifying His glory." After declaring Him free of any and every kind of weakness and so we say, "Allahu Akbar" He is the greatest for there is none like Him. Commentators have said that He is far above all praise and explanations. Imam Ja'far Sadiq has said that if we say that He is the greatest then it means there are some who are not so great but God is so elevated that there is none like Him. The beauty of the verse is that it begins with Tasbih and ends with Takbir.*

### **MIR AHMED ALI (AR)**

*Verse 90*

Refer to al Baqarah: 55 and 60; Nisa: 153 and Anam: 7,8,9 and 35 to know about the true nature of the desire of the unbelievers, like Jews, for witnessing miracles.

Miracles are shown by the prophets of Allah when Allah wills. Refer to the commentary of al Baqarah: 118 and 243. Miracles greater than any that the ignorant unbelievers could think were before them. The Holy Prophet, his Ahlul-Bayt and the Quran were such miracles, and they are the everlasting miracles that endure through all ages. The Quran (and the Ahlul-Bayt-refer to hadith al thaqalayn on page 6, and commentary of Rad: 43 and Shura: 17) are the witnesses between the Holy Prophet and the people.

Refer to the commentary of verse 49 of this surah for the raising up of people as a new creation, but the unjust ungratefully refuse to accept it. Refer to Rad: 43 and al Baqarah: 18 for verse 97.

The denial of the life of hereafter is the cause of the disbelievers' attitude towards the messengers of Allah. See commentary of Araf: 103 to 145 to know similarities between the Holy Prophet and Prophet Musa. After comparing the repulsive attitude of the unbelievers with Firawn and his people, Allah vouchsafe the truth of the Quran and the success of the Holy Prophet's mission and assures the Holy Prophet that whether or not the unbelievers accept the truth, the people gifted with knowledge (see commentary of Ali Imran: 7; Nisa: 162) will submit to it with utmost devotional humility.

This surah ends with the glory and praise of Allah and the assertion of His unity.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

We finally arrive at the last verse of this Sura, the verse which ends with the praise of Allah just as it started with the praising of His pure existence. In fact, this holy verse is a conclusion, culminating all of the monotheistic issues of this Sura and the content of all those monotheistic concepts. Addressing the Prophet (S) , He says:

*And say: ' (All) Praise is Allah's, Who has not taken unto Him a son; nor has He got any partner in the Sovereignty; and there is not for Him any helper out of humbleness. ' ...*

Such a Lord, with those attributes, stands far too superior to whatever you conjecture. Thus, glorify Him and get to know His immensely boundless magnitude. The verse concludes:

*... And magnify Him with all magnificence.*

The above verse negates all assistance and generic like being for Allah whether be it of a lower grade (like a son) or some counterpart for Him, (like a partner) , or that one who stands as superior, (like a guardian) .

The Late Tabarsi quotes from some commentators (in Majma'- ul- Bayan) that this verse provides the refutation of the belief of three groups: First, that of the Christians and the Jews who regarded Allah as having a son; the secondly that of the Arab pagans who regarded Him as having a partner; thirdly, that of those star- worshippers and the Zoroastrians who regarded Allah as having a guardian and an assistant.

In conclusion: What is 'Takbir', or glorification of Allah?

*Here, the blissful Qur'an commands the Prophet (S) emphatically to glorify Allah. This does not merely imply that one must believe in the glory of the Lord just by saying the words 'Allah is the greatest'.*

This point is also worth considering that the belief in the glory of the Lord does not imply that we regard Him as greater when comparing Him to other beings. Such a comparison is by far irrelevant in principle and by definition. We must regard Him as greater than in comparative terms, as Imam Sadiq (a.s.) has said in a concise and meaningful speech. An Islamic tradition declares: Someone called on that Imam, saying: 'Allah is the greatest! ' The Imam asked him: "Of what is He greater or the greatest ? He answered: "Of all things.

The Imam (a.s.) explained:

You confined Allah by saying that, as you made a comparison between Him and other beings, then considering Him as superior. That man asked: Then, what must I say? He answered: Say: **Allah is far too superior to what one can characterize.** (Tafsir-Nour- uth- Thaqaalayn vol. 3, p. 239)

A Persian poet declares: O' You Who are superior to all imaginations, comparisons, conjectures, and hallucinations: And also excelling in whatever we have seen, written, or heard.

*Our audience came to an end and our life is over, nevertheless, we are stuck in the first phases of our attempt at our depicting of your profile.*

Incidentally, some quotations from Ahlul-Bayt (a.s.) indicate that the reading of this verse has been considered as effective in removing of one's dues, removing of passing whims and passions, discarding of poverty, and expelling of diseases. (Tafsir Burhan)

**O' Lord! Replenish our heart and soul with the illumination of the lights of knowledge and faith so that we can remain humble before Your grandeur, staying faithful to Your promises and obeying fully Your commands, worshipping no one but You and relying on no one except on You.**

**O' Lord! Bestow upon us the means of success not to violate the frontiers of justice and moderation, avoiding all sorts of extremism.**

**O' Lord! We thank You; consider You as One; glorify You beyond what can be explicable. You, too, provide us with forgiveness, make our determination ever stronger and help us prevail over the enemies who have surrounded us from interior and from exterior. Help us to join our victories to those ultimate victories of the uprising of the promised Mahdi (a.s.) , and provide us with the means for completing this commentary as it would be pleasing to You.**

**Our Lord! Let not our hearts deviate after You have guided us, and bestow on us from Your mercy, for You are, indeed, the Ever- Bestower. ('Aali- 'Imran, verse 8)**

#### **An-Nur (The Family of Imran) 24:42**

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ

For, God's is the dominion over the heavens and the earth, and with God is all journeys' end.

#### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*To God belongs the kingdom of the heavens and the earth and to God is the ultimate return.*

There is a commonality between this verse and the previous verse that says, "Have you not seen how God is glorified by all those in the heavens and the earth: the birds with their wings stretched out, each knows its own prayer and praise? And God knows all that they do." Plus the following one that says, "Do you not see that God gently drives the clouds, then joins them together, then piles them up, then you see the rain coming forth from their midst." Now whatever has followed is the proof about His specific Nur. God's control is over everything and everything reverts to Him. It is the generality of His common Nur (grace) and the specific one that He does what He pleases and what He wills is done.

The Book says, "To God belong the kingdom of the heavens and the earth." Here the word "Mulk" is specific only for God and He has the power and the authority to command as He wills and for whom he wills and He cannot be questioned in any regard. But He will question mankind. The total authority rests with Him because ultimately everything will revert or return to Him. So when there is no Authority but God and everything will return to Him then He has the right to do as He pleases. In verse 53 of Surah As-Shura the Books says, "Verily all matters in the end will go to God" This some say does not refer to the Judgment Day but is a common occurrence.

#### **MIR AHMED ALI (AR)**

41

Refer to the commentary of Bani Israil: 44 and Anbiya: 19 and 20.

Every being celebrates the praises of Allah. Each one has his own mode of prayer and praise. It is not necessarily with words, because language is peculiar to man only, but

other beings celebrate the glory of Allah through other modes of self-expression. Unto Allah is the ultimate return of all.

**As-Saba, 34:23**

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِّعَ عَن قُلُوبِهِمْ  
قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ

And, before Him, intercession can be of no avail [to any] save one in whose case He may have granted leave [there for]: so much so that when the terror [of the Last Hour] is lifted from their hearts, they [who have been resurrected] will ask [one an-other], "What has your Sustainer decreed [for you]?" - [to which] the others will answer, "Whatever is true and deserved - for He alone is exalted, great!"

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*They will have no intercession with Him but of him whom He has permitted, until terror is removed from their hearts they shall say, "What is that your Lord said?" The angels shall answer, "The truth and He is the most high the greatest!"*

As described in verse 18 of Surah Yunus the idolaters used to say, They say, "these are your intercessors with Allah" Say, "Do you inform Allah of that which He knows not in the heavens and on the earth?"

By intercession they did not mean the intercession on the Day of Judgment, as described by the Qur'an because they did not talk about the Judgment day but spoke about the intercession on this world so that they could straighten their affairs through their lesser gods.

When these numerous gods are the creation of God and his possession then they cannot be the intercessors of their own accord nor do they have the powers to be so but only if God gives them the authority to do so. If they intercede then they do so with His permission.

"Except for him whom He permits. The "Lam" attached to the word "Man" will mean "Intercession will be of no avail but when God will permit one of the angels to the interceder."

The other meaning will be that the permission may be given for the intercession of a person, so the whole meaning will be, Intercession will be of no benefit if God gives the permission for those who are to be pardoned. This is how it has been beautifully explained in the book Kashaf.

The angels are the intermediaries in the enactment of God's commands. Verse 1 of Surah Fatir says, "Who made the angels messengers with wings" or in verse 27 of Surah Anbiya that says, "They speak not until He has spoken and they act not until He commands."

All the angels are the interceders but not of every deed and not of every person, but the deed about which God commands and the person for whom God commands. Verse 28 of Surah Anbiya says, "And they cannot intercede except for him with whom He is pleased." And verse 3 of Surah Yunus says, "No intercessor except after His leave."

God then says, "Until terror is removed from their hearts." This means that fear will be removed from the angels' hearts. This means that the hearts of the angels are full of anxiety waiting for the command of God but once the command is given their anxiety is removed. In verse 50 of Surah Al Nahal the Book says, "They fear the Lord above them and they do what they are commanded." "Faza" means anxiety in fear and their prostration is to show their humility to God.

The words " Al faza" and " Altafzi" are used to denote that they become oblivious to everything but God and they at that time think of nothing but Him but once the command is received their anxiety is over and they will never deny the command.

Verse 82 of Surah Ya-Sin says, "Verily, His command when He intends a thing, is only that He says to it, "Be!—and it is." What is it that your Lord has said?" They say: "The truth". These words tell us that there will many groups of seekers anxious of their fate asking what has been said. It also tells us that the removal of anxiety and the arrival of the command occurs earlier with some because the question tells us that the person being asked is already aware of the answer. They have different stations some raised above the others. The inferior ones ask the superiors about the command of God with disputing and this is their obeisance to the superiors. Verse 164 of Surah Saffat says, "There is not one of us (angels) but has his known place." And verse 21 of Surah Al Takwir says about Jibril, "Owner of power and high rank." The angels obey only God and as has been said, "What did God command" and the answer "Truth". This leaves no scope for any misinterpretation.

The verse ends with the words, "He is the most high the greatest" and this proves that everything else is inferior to Him. The angels have no choice to hear and obey His commands. The verse tells us that surely the angels before the command are anxious, humble and are oblivious to everything but their Lord till such time that their fears are dispelled. The angels then are divided into groups of the most elevated, the middle order and the inferior ones.

So the angles despite being intercessors do not intercede until there is a specific command from their Lord and they are never lazy about their obedience for they do not mix their will into it. They have nothing in their minds but obedience and total surrender to God. They take the deeds of the people to the heavens and they raise their voices fearing the Judgment Day so they fall prostrate and do not raise their heads till the fear is dispelled from them. So they know that this is not the Day and they ask the others about what god has said and they in turn reply "Truth".

The second opinion is after Hazrat Isa and before the appointment of the Messenger, God did not send any revelation. So, when Jibril was given the command the angels asked him fearing the Doomsday as to what God has said. Jibril was passing through each layer of the heavens and all over the angels were afraid so they asked each other what god said and were told that He said the Truth.

The third opinion is that the angels who were given the revelation swooned and then they fell prostrate. When their fears were dispelled they asked the angel entrusted with the revelation, "what did your Lord say?" they knew that the command was not about them.

In Tafsir Qummi Imam Baqir is quoted through Abil Jarud to have said,

The angels had not heard any revelation in the period between Hazrat Isa and the Messenger, so when God sent Jibril to the Messenger they heard the echo of the revelation and fear was dispelled from their hearts. One group of the angels asked another as to what God had said and the replied that He spoke the truth for He is very exalted.

These interpretations have been taken from the books of the Ahle Sunnah and does revert to the verse. In Durre Manthur Ibn Marduiya has quoted Ibn Abbas from Al Majma to have said, The Messenger said,

I have been gifted with five things that were not given to anyone before me.

1. While most prophets were sent to their own people I have been sent to all mankind.
2. My fear was instilled into my enemies.
3. I was given the booty
4. The earth was declared a clean place for my prostration
5. I was given the right to intercede and I save this right for my people on the Judgment Day for those people who took no partners for God.

The same has been quoted by Ibn Manzar who quoted Abu Hurera who quoted the Messenger but there is the Hadith that Hazrat Nuh was sent to all mankind and the same is also said about Hazrat Ibrahim. The general Prophets are not entrusted with intercession as seen in the verse 86 of Surah Zukhruf that says, 'And those whom they invoke instead of Him have no power of intercession—except those who bear witness to the truth.' Qur'an bears witness that Hazrat Isa was a Martyr. In verse 159 of Surah Nisa the book says, "There shall not be any one of the people of the Book but he must certainly believe in him before his death and on the Day of Resurrection he will be a witness against them." There are umpteen Hadiths specifying the prophet hood of the apostles.

#### **MIR AHMED ALI (AR)**

Refer to the commentary of Baqarah: 48 and 255; Nisa: 85; Yunus: 3; Maryam: 87; Ta Ha : 109 and Anbiya: 28.

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This verse is known as the Ayat ul Kursi - the verse of the seat or throne of the Almighty, omnipotent and wise authority of Allah. This verse is an ayah of protection. In it is mentioned all that we the mortals can ever know about Allah.

"Allah is He beside whom there is no god" - *please refer to the commentary of verse 1 of al Fatihah for the word "Allah"*.

Not only the denial of false gods, but also the belief in the absolute unity of Allah without any complexity of any kind, in any sense, in His ever-living and self-subsisting supreme being, is the first and the foremost doctrine of Islam. Complexity suggests an interdependence among the components which means the "whole" depends upon the performance of the components. All the prophets of Allah, before the Holy Prophet, also preached the unity of Allah, but the perfect unity made known through the Holy Prophet could not be presented to the people of earlier times because their intellect and perception had not developed enough to understand the ever-living and self-subsisting being of Allah. The following words, spoken by Isa, are quoted as an example:

There is still much that I could say to you, but the burden would be too great for you now. However, when he comes to who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming.  
(John 16: 12 and 13).

Every prophet of Allah preached the unity of Allah. The idea of trinity was not given by Isa. It is an after-thought of the Christian church. Please read the following quotations from the Old and the New Testaments.

Old Testament:

God spoke, and these were His words:

*"I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other god to set against me.*

*You shall not make a carved image for yourself nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth".*

(Exodus 20: 1 to 4).

*Hear O Israel, the Lord is our Lord, One Lord. (Deut 6: 4)*

*"I am the Lord, the Lord is my name; I will not give my glory to another god, nor my praise to any idol." (Isaiah 42: 8)*

Thus says the Lord, Israel's king, the Lord of hosts, his ransom:

*"I am the first and I am the last, and there is no god but me." (Isaiah 44: 6)*

*"I am the Lord, there is no other; there is no god beside me."*

*"I am the Lord, there is no other."*

*"There is no god but Me; there is no god other than I."*

*"I am God, there is no other." (Isaiah 45: 5, 18, 21, 22)*

*"I am God, there is no other." (Isaiah 46: 9)*

*"I am He; I am the first, I am the last also. (Isaiah 48: 12)*

New Testament:

*A false god has no existence in the real world.*

*There is no god but one.*

*Yet for us there is one God, the Father, from whom all beings comes. (1 Corinthians 8: 4 and 6)*

*One Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in all. (Ephesians 4: 5 and 6)*

Prophet after prophet came and awakened man step by step and degree by degree. Finally the Holy Prophet, the brightest light, was sent to expose and explain the ultimate truth, as promised by Allah, to enlighten the human mind and heart with the knowledge through which man can become aware of the Lord God, but comprehends only what his power of contemplation can bear.

It is reported that there are three kinds of existence;

**(1) WAJIB UL WUJUD**

The self-existing existence. The primal cause. There can never be any effect without a cause. The universe, therefore, was created by the self-existing creator, the primal cause.

**(2) MUMKIN UL WUJUD**

The creatures or created beings whose creation is possible only if the creator so wills.

### (3) MUMTANI UL WUJUD

The impossible existence. The existence of another being like Allah is not possible because there cannot be two equals in the sense of oneness.

- If there are two equals in this sense, then there is no meaning in their being two, separated from each other. They must be one.
- If there are two such beings then there must be a dividing factor which makes the two as two and maintains their two separate entities, in which case the dividing factor will be the wajib ul wujud, therefore, such an existence is neither possible nor real.
- Wajib ul wujud, therefore, means the self-existing existence of the ever-living and self-subsisting creator.
- To maintain His self-existing existence He must be an omnipotent authority who not only owns absolute knowledge of the existence but also the will that does what it wills.
- His control is absolute.
- His attributes are His self, inseparable from Him from any point of view or in any imaginable meaning or sense, as the meaning is inseparable from a word or as equiangularity is inseparable from an equilateral triangle.
- As the limited knowledge of the finite being cannot conceive of anything without referring to its attributes, we give names to the attributes of Allah, with the help of our visualisation, to have a suggestive idea of His absolute existence.

Therefore, the Shia school holds it as a cardinal doctrine of faith not to think of any of His attributes as a separate entity from His existence. All the attributes of Allah are one absolute unity, because, if they are not, then it would mean complexity, which negates the absolute independence of the omnipotent authority. His existence means His authority, His authority means His knowledge, and likewise all His attributes are so linked together that they are one indivisible unity. Allah is a transcendental reality. He is unknowable. He is an infinite being, beyond the conceivability of our finite consciousness. He is inconceivable. He is hayyul qayyum, the ever-living, the self-subsisting (Ali Imran: 2; Ta Ha: 111, Mumin: 65).

Imam Ali says:

*O He! O He whom none knows what He is, nor how He is, nor where He is, nor in what respect He is; except He.*  
(Dua al-Mashlul)

Aqa Mahdi Puya says:

Qayyum is a magnified form of the adjective qayam - standing, lasting, enduring. It implies He who stands by Himself, and all others stand because of His (eternal) endurance. His relation to His creatures is like the source of light to the rays of the light, or like the mind to the concepts, not like the relation of an architect or a builder to a construction he builds. It is exactly as Ali ibna abi Talib has said-

Every thing stands by means of Him.

He is the self-subsisting everlasting, therefore, He is the first and the last, and the apparent and the hidden (Hadid: 2 and 3); and He is the knower of all things, and He is with everything but is not computed with anything (Mujadilah : 7; Ma-idah: 73).

While trying to visualise His attributes, it is necessary not to be misled by the finite inferences. His activity does not at all mean movement to perform an act by employing energy as we do. Awareness of His attributes, based upon reason and contemplation,

may appear pure and perfect to us, but, in fact, it remains a shadow of the reality which transcends all faculties of comprehension.

"Slumber does not overtake Him", means that He is not influenced by any change whatsoever. He is beyond time and states, for He encompasses time and all states. He is the ever vigilant, or the true and perfect vigilance itself.

"Whatever is in the heavens and whatever is in the earth is His" means that He is the creator of matter. If the "matter" is not created by Allah, and is said to be eternally existing as He is, then He is only a fashioner of things out of matter, in which case nothing belongs to Him. There is no propriety in this conjecture. It is unreasonable to say that there are two independent eternal equals. If matter is accepted as an independent and uncreated eternal, then Allah, to prove His existence, will need the matter to carry out His creative plan, otherwise the matter will remain idle. There is no meaning in the idea of two eternal equals, separated from each other. They must be one. If there are two such beings, then there must be a dividing factor which makes the two as two and maintains their two separate entities, in which case the dividing factor, superior in will and authority will be the ever-existing supreme being.

"Who can intercede with Him, except by His permission?" implies that though Allah is the almighty and the absolute sovereign but as He is also the merciful, the compassionate, He has given permission to "Muhammad and the progeny of Muhammad", the thoroughly purified, to intercede on behalf of the sinners. The issue of intercession has been dealt with in detail in the commentary of verse 48 of this surah. Please refer to it.

"He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases", means Allah's omniscience. The finite beings cannot hide anything from Allah. They cannot comprehend anything except what He pleases, no matter whatever knowledge and intelligence they possess. The facts which are unknown or unknowable to the finite beings are known to the infinite. Allah's knowledge is infinite and absolute. He is the knowing who knows ahead and in advance (in terms of time and space) the origin and causality of knowledge. Although the ordinary human beings do not perceive that which is known to Allah only, but those who have been endowed with the divine knowledge are aware of the secrets of the universe.

In "His kursi (seat of authority and knowledge) extends over the heavens and the earth", although kursi literally means "chair", like arsh (used in other verses of the Qur'an) means "throne", but both these words have been used metaphorically. They refer to the divine knowledge and authority of the supreme, almighty and sovereign Allah, in relation to all that which has been created by Him. His "relation" with His creation, in time and space, remains unconditionally unaffected. His control over everything, created by Him, is perfect, complete and absolute. There is no limitation to the infinity of His existence, because the ever-existing existence is only His and it is He who gives existence to whom He wills. When we say "He is here, there and everywhere", we only make use of our limited and inadequate ability to understand and express His absolute infinity. He is the creator of time and space, therefore, His infinite existence cannot be conceived by the help of the knowledge derived from the system based upon experience and induction.

According to the Ahl ul Bayt kursi or arsh, not connected with any kind of matter, is the manifestation of His knowledge and authority in relation to all that which has been created. It includes all the heavens and the earth. Arsh refers to Allah's hold and sway over all creation. In other words, the creation as a whole is the kursi or the throne of Allah from which all His divine attributes of knowledge, wisdom, might and glory manifest.

"And the preservation of them does not tire Him" means the creation, as a whole, is sustained by Him, and its continued existence is maintained by Him. The laws (created

by Him), governing the operation of creation, produce fatigue, therefore, He is independent of such laws. His absolute existence is eternal and everlasting.

"He is the most high, the great", according to the Holy Prophet, is one of the most important verses of the Qur'an, which deals with the unity of Allah, His attributes, His relation to His creatures, the position of man in the order of creation, his instinctive desire to turn unto Him, his means of salvation and the ultimate reward and punishment.

In order to prevent the total seizure of mind and heart by the greatness of the kursi, mentioned in this verse, it is made clear in the end that Allah alone is the most high, the greatest.

**Ya-Sin, 36:82**

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

Verily His command when He intends a thing, is only that He says to it –"be" and it is.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

Verily His command when He intends a thing, is only that He says to it –"be" and it is.

This is one of the most prominent verses of the Qur'an and tells us that when God decides to create anything He does not depend on causes to determine what and when to create. Verse 40 of Surah Nahl says, "Indeed, Our word for a thing, when We will, is that We say, "Be" and it is." Verse 117 of Surah Baqarah says, "Originator of the heavens and the earth. When He decrees any affair, He only says "Be" and it is." Literally the word.

The words of this Surah are similar to those of Surah Nahl and literally it may mean the material creation through the word "Kun". The verse tells us that when He decides to create, His divine will impregnates all around it and the thing exists. He does not need a cause or help to create. It is difficult to explain that the Will once decided just comes into action and things begin to exist and the word "Kun" is used only for us to understand. The word used in the traditions is Al Qaza for His divine will. Verse 38 of Surah Ahzab says, "There is no blame on the Prophet in that which God has made legal for Him. That has been God's way with those who have passed away in the olden times. The command of God is decree determined."

Verse 83 glorifies God in whose hands only are the power to create and everything in this universe belongs to His kingdom. Verse 75 of Surah Anam says, "So We showed Ibrahim the kingdoms of the heavens and the earth that he be one of those who faith with certainty."

In Surah A'raf verse 185 God says, " Do they not look into the kingdoms of heavens and the earth and the things created and may be that their term has drawn nigh, then in what other words after this would they believe?"

In verse 88 of Surah Al Muminun the Books says, "Say: In whose hands is the kingdom of all things and who protects and is never protected Himself, if you know?"

*To agree that God is control of the kingdom of heavens and earth means that none other shares this authority with him. This is the reason He is glorified and exalted. Those who worship idols miss the piety in this statement and they do not understand how one supreme authority can control all that exists without having helpers. After explaining His control and omnipotence the verse goes on to say that "To Him shall you all return" and*

*this is to say that though you deny Him you will not be able to escape His authority so why not be intelligent and accept Him as He really is?*

**MIR AHMED ALI (AR)**

(no commentary available for this verse)

**Al-Ghafir, 40:12**

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا  
فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

[And they will be told:] "This [has befallen you] because, whenever the One God was invoked, you denied this truth; whereas, when divinity was ascribed to aught beside Him, you believed [in it]! But all judgment rests with God, the Exalted, the Great!"

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*(It is so because) When God alone was invoked, you disbelieved, and when associates were attributed to Him, you believed (them all); God has all the authority, the most sublime, the most great.*

*This is a forceful argument against the disbelieving idolaters and polytheists. The Day of judgment to them was like a day in this world and so their polytheism is decried. They will be told that they believed only when partners were made for Him but never when He was invoked alone. They used to refuse and deny anything related to the Unity of the One God. They were so incensed with their idolatry that they accepted anything for which partners were made for God. since they never believed, respected and obeyed Him, He removed His grace from them. The judgment is only with God the Most high, the greatest. You will deny everything that He decrees and will accept everything that He bans or abhors, so you distance yourselves from Him and He remains aloof from you. In verse 67 of Surah Taubah the Book says, "They have forgotten God so He has forgotten them." He then joins His name with Kabeer and says that it is He who is omnipotent and it is He who rules all the worlds and it is His grace that extends over all that exists.*

**MIR AHMED ALI (AR)**

(no commentary available for this verse)

**Al-Ghafir, 40:16**

يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِّمَنِ الْمُلْكُ الْيَوْمَ  
لِلَّهِ الْوَاحِدِ الْقَهَّارِ

The Day when they shall come forth [from death], with nothing of themselves hidden from God. With whom will sovereignty rest on that Day? With God, the One who holds absolute sway over all that exists!

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*A Day when they will all come out of their graves and nothing about them shall be hidden from God: "Whose is the kingdom this day? God's, the Only One, the subjugator.*

In this verse the Book speaks of the Day of Judgment when all will rise to be accounted. This is the day they had conveniently forgotten being so busy with making partners for Him and thinking that those other than God would be their saviors. On this day of reckoning they will face their Lord, the God whom they had ignored and forgotten and will witness His authority and omnipotence.

This is the day they will all be resurrected and nothing will be hidden from God; not them not their deeds. Everything will be laid bare before Him.

The Book then says, "Whose is the kingdom this day?" There will be no answer from them of course, though the entire universe will reply, "It is the kingdom of Lord God." He it is who rules and He it is who has no partners.

In Al Ma'ani Hafaz bin Ghiyas quotes Imam Sadiq to have said, "Yawm Itlaq" means the day when the creatures of the earth will meet the creatures of the heavens.

Qummi has explained this in his Tafsir in a very detailed and proper manner.

In Tawhid Ibn Afzal has quoted Imam Ridha who has quoted his father who quoted Imam Ali, "God will ask "Whose is the kingdom this day?" and His apostles and chosen ones will answer, "The one and only omnipotent God." He will then decree, "This day every person shall be recompensed for what he has earned."

Nahjul Balagha says,

God will return after this world is destroyed and He will be alone just in the way He was before anything existed, there will be no age, no time, no hours days or minutes. No one will be there except the omnipotent God.

In Tafsir Qummi Thawir bin Fakhta has quoted Imam Ali bin Husain who spoke when asked about the time between the blowing of the two trumpets, "It will be decided by God Himself." He then recited this verse and explained that this earth will be changed for another where no one will be able to sin. There will be no trees on it, no mountains just as the earth was first laid out. The throne will revert on water as it was before. God will then ask, "Whose is the kingdom this day?" the entire universe will hear Him but none will answer and then He will say, "It is the day of the almighty Lord."

After studying the three mentioned traditions we conclude that after all things that existed die; their connection with each other will longer exist, but humans will not be obliterated and the souls will exist. There will be no gap between the two trumpets and this has been made to make the scholars reflect deeply on these words of the God.

Ibn Abi Umar has quoted Imam Musa bin Jafar in Rawzatal Kafi to have said, "O Abu Ahmad there will be no true believer who after committing a sin is not sad and repentant and the Messenger has said that repentance is enough for remorse. The Messenger further said, "A person who is gladdened by good deeds and saddened by evil ones is a true believer." If a person is not remorseful on the sins he has committed then he is not a believer at all, and he can expect no intercession for he is unjust and God says, there will be no friend or intercessor for an unjust person.

In Al Ma'ani Abdur Rahman bin Salma says that when Imam Sadiq was asked about the words, "God knows the fraud of the eyes" he said, "Don't you see a person who looks at

a direction but pretends not to see? This is the fraud of the eyes" It is to see the truth and then deny it by pretending not to have seen it.

In Durre Manthur Abu Daud, Nisai, and Ibn Marduiya have quoted Sa'ad who narrated at the time of the victory of Makkah the Messenger gave his pardon to all excepting four men and two women. He said, "Kill them even if they hide behind the covers of the Ka'aba."

One was Abdullah bin Sa'ad bin Abi Sirah. He was also brought when others came for Bay-at. Someone said, "O Messenger of God, Abdullah has sworn allegiance and the messenger looked at him thrice and each time he denied it. The Messenger then turned to his companions and said, "Is there any guided one amongst you who stood behind him and saw that I withdrew my hands each time he tried to catch it for Bay-at, so that he may kill him?"

The people said, "We did not know what was in your heart" the Messenger said, "It is not proper for an Apostle of God to hide what is in his eyes."

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

On the day of resurrection all creatures will witness the kingdom of justice, truth and righteousness duly established by the command of Allah, but those who have direct communion with Allah (His chosen representatives on the earth) know it before the day of resurrection.)

### **Al-Jathiya (45:37)**

وَلَهُ الْكِبْرِيَاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٣٧)

To Him be glory throughout the heavens and the earth: and  
He is Exalted in Power, Full of Wisdom!

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

And His alone is the Majesty in the heavens and the earth and He is the Almighty, the all-wise.

"Alkibria" according to Raghil means the most elevated one who is obeyed. Ibn Aseer says it means the almighty ruler and in Majmaul Bayan it means the Omnipotent Ruler, the Most Obeyed, the most revered etc. Whatever be the case "Alkibr" has a varied amount of meanings used for the greatness that is not discerned by all. His glory reverts to Him for it is never ending. His alone is the Majesty everywhere and nothing is over Him and since He cannot be compared nothing can be greater or smaller than Him. He is unique.

He is the Almighty and all-wise for he can never be defeated. His will is done here in this world and the hereafter.

In Majmaul Bayan there is His saying "His Omnipotence rules the heavens and the earth." God has said, "Majesty is my cloak and piety is my raiment. Any one who disputes either of these, I will throw in Hell" This tradition is there in Durre Manthur quoted by Muslim, Abu Daud, and Ibn Maja who quoted Abu Hurera and he in turn quoted the Messenger.

### **MIR AHMED ALI (AR)**

(no commentary available for this verse)

### Al-Hashr, 59:23

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ  
الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

God is He save whom there is no deity: the Sovereign Supreme, the Holy, the One with whom all salvation rests, [28] the Giver of Faith, the One who determines what is true and false, [29] the Almighty, the One who subdues wrong and restores right, [30] the One to whom all greatness belongs! Utterly remote is God, in His limitless glory, from anything to which men may ascribe a share in His divinity!

#### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*He is God; there is no God but He, The King, The Holy, the peace-loving, the guardian, the ever prevalent, the Supreme, the Great Absolute! Hallowed is God above what they associate with Him.*

He is the Lord God who rules and manages the affairs of men.

- "Al Quddus" is derived from Quds that means holy, pure, who cleanses and purifies.
- "Assalam" means the one who rules without evil and mischief.
- "AlMumin" means He who bestows peace.
- "Walmuhaimin" means the one who is the most elevated the most hallowed and glorified.
- "Alaziz" means one who is above all and can never be overcome and He has that which none other possesses for He is the one without any image.
- "Aljabbar" means He who imposes His will on everything that exists.
- "Almutakabbir" means one who is ever prevalent and omnipotent.

The Book says, "Hallowed is god above what they associate with Him" and this is a praise of God. In verse 116 of Surah Baqarah the Book says, "And they (Jews, Christians and pagans) say God has begotten a son. He is god the inventor and creator of all things. He creates them for a certain purpose and then gives them the best of form that they can have and which makes some prominent over others. And this includes the different names He gives to each form of existence though they are all systematically arranged.

God says, "He is the originator and the creator." He creates things for different purposes and with different fates.

The two previous verses are derived from the verse that says, "He is God and there is no other God but He" and then the names are mentioned. It is opposite to this verse which says, "He is God the creator". In the previous verses there are eleven of His great names that denote His authority, His management of affairs and His ever prevalent presence and this is true to His existence for He is unique, incomparable with anyone else. His uniqueness lies in His complete control over all that exists and His management of their affairs. He is praised for He is without compare. Glory be to God (High is He) above all that they associate as partners for Him." The existence of even a possibility of a partner is totally rejected.

The words "God is the creator, the inventor of all things" explain the attributes of Him being the creator as well as the fashioner of forms but they are not exclusive to His might as the lord God. The idolaters had attributed these qualities to the gods they used to worship besides Him.

"All that is in the heavens and on earth glorifies Him" and this includes the earth itself. The verse then ends by calling Him "The Mighty the All-wise". He is ever prevalent and never defeated. These two names also tell us that the Qur'an has been sent down by the God who is Mighty and all-wise. In short He is He. In this way Qur'an has been compiled with glory and wisdom.

In Surah Ha Mim Sajda verse 41 the Book says, 'It is an honorable respected Book.'

In verse 2 of Surah Ya Sin the Book says, "Qur'an the word of God's wisdom"

### **MIR AHMED ALI (AR)**

These verses contain the most beautiful names of Allah which give us the fundamental basis on which we can have a glimpse of the glory of Allah. Refer to the commentary of Fatihah: 1.

Aqa Mahdi Puya says:

The goodness found in the created beings are the reflection of His inseparable attributes. He is the real owner of all excellences.

Imam Ali said:

*Total dedication to Allah is correspondingly related to mature understanding of His Supreme Being.*

*(He is) the (absolute) being, not 'happened for the first time', nor His being is on account of an accident or event; the (ever) existing, not after "missing" or "be wanting", nor there is any "before" before Him.*

*He is along with everything, not allied, related or circumstanced; aloof, by Himself, (but) not detached, nor missing or slipping over any thing; making, doing, operating, effective, not in terms of movement or motion, nor through any medium; seeing, even when there was 'nothing' to look at.*

*Utmost degree of involvement (with Him) tells the truth that "He is single". Ultimate of "He is single" belief generates sincere love with Him. The most possible in sincere love is not to associate qualifying terms with Him, because every adjective demonstrate its exclusion from the substance, and every substance certifies that it is other than the adjective.*

*There is no adjective, limiting definition of His attributes, at hand to give a character to the actual and make it agree with the same; and incomputable is the space of time (to record His beginning), and no "time to come" will arrest the end. Therefore, whoso gives Allah a character joins one thing to another; and he who joins together, adds (addition in effect is collection of bit and pieces); and to divide Him into parts and portions is to be unwittingly ignorant of Him; and to stipulate direction or position is to circumscribe Him. He who outlines Him in fact computes Him. "In" infers He is that which is implied; "upon, at or by" assumes void devoid of Him. He was "there" before the created beings could describe Him.*

*He who describes Him in terms of qualities, gives simile or example, or estimates relatively, in fact, does not subscribe to His singleness. He, who draws a parallel or brings to mind a likeness to convey an image of Him, has not indeed referred to Him. He who makes a conjecture and employs guesswork goes wrong and does not have in him to know Allah as the independent, everlasting and free of wants Lord master.*

*(Selected sentences taken from various sermons of the Nahj al Balagha)*

### **Al-Muddaththir 74:3**

وَرَبِّكَ فَكَبِّرْ (۳)

And thy Lord do thou magnify!

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

#### **And Glorify Your Lord**

He is the Lord God who deserves all the honor and greatness and glorification. He is Holy by His deeds and words, nothing can equal His Holiness. No One can be His partner in any manner. Nothing can prevail upon Him. Nothing can fathom Him and none can gauge His greatness.

According to the Ahlul bait since we cannot imagine what He is we proclaim His greatness by saying "Allahu Akbar" but He is greater than this, too. It is only the limitation of words that can help us glorify Him in this manner for we have no words to proclaim His glory.

This is the different between Takbir and Tasbih (Allahu Akbar and Subhan Allah) His glory is reflected even from things like death, humility and ignorance. His glory is evident from everything whether seen or unseen. His magnificence is reflect by the inert, unmoving that cannot expand for God is unlimited and unfathomable.

It is time we tried to understand this. This is why we are asked to proclaim His glory in our daily prayers. We glorify Him as Rabb because on that fateful Day His control will be evident to all and sundry.

Ibn Marduiya has quoted Abu Hurera who said, "We asked the Messenger of God, "How should we begin our prayers?" and so God sent the words, "glorify your Lord"

The Messenger therefore, asked us to begin our prayers with Takbir.

I say that that there is a doubt about this Hadith. Abu Hurera became a Muslim years after the Hijra and this verse was revealed in the early stages of the Messenger's ministry. So where was Abu Hurera then?

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

Magnify your Lord by saying Allahu akbar in prayers and at all occasions and by making known the absolute authority of Allah and His infinite might and wisdom over the whole creation.

### **Muhammad, 47:19**

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ (١٩)

Know, therefore, that there is no god but Allah, and ask forgiveness for your fault, and for the men and women who believe: for Allah knows how you move about and how you dwell in your homes.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*So you know that there is no god but God, and seek (His) protection for your sins and for the believing men and women; God knows well your movements and the place of your final rest.*

These are the basic tenets for all as we have seen in the previous Surah about the piety of the believers and the evil of the disbelievers. God tells the Messenger now that he is aware about the humility of the true believer, and should be firm with the arrogance of the disbelievers, steadfast, resolute and persevering in his mission more so because God has sealed the hearts of the idolaters. He ignores them and their sins.

The case of the believers is just the opposite; they believe in the Oneness of God and are guided. He is told that he should have the knowledge of the Oneness of God when he knows about the disbelievers. He is asked to seek forgiveness of God for his sins, those of the Ummah and those of his believers. He is told that as far as the disbelievers are concerned their hearts are sealed and they never adopt piety but God has given them a reprieve. Sin has been attached here to the Messenger and we discuss details in Surah Fath. The apostles of God and the Imams are infallible. He then asked to pray for the salvation of the believers and the entire Ummah.

“Munqalib” means to move from state to another and “al-maswa” means stability and peace. What it means is that God knows when the Messenger is perturbed and when he is at peace and that he believes in the oneness of God and is steadfast about it. So he should seek forgiveness as mentioned above. God says that everyone should fear that their hearts may be sealed because of their sins and then ignored in the hereafter too.

It is also said that Munqalib may mean to be awake and alert and “Maswa” will therefore mean to be in a state of stupor. It is also said that Munqalib may mean to strive for sustenance and “Maswa” may mean to sit at home idle. But the meaning that I have discussed is closer to the verse.

### **MIR AHMAD ALI (AR)**

Refer to the commentary of Mumin: 55 and verse 15 of this surah for *wastaghfir lidhambika*. The Holy Prophet is commanded to seek Allah's protection "from falling into errors in future" for the believing men and women so that they may follow his pattern of life. Forgiveness is sought for the sins already committed in the past and protection is sought against the errors (one has not committed) as a precaution that may keep the seekers of protection from falling into the trap prepared by Shaytan and his comrades.

Every thought or deed influences character formation which will be the main asset at the time of reckoning before the Lord who knows the seen as well as the unseen, therefore every sincere believer must always pray to seek Allah's protection against falling into the trap of sin and evil.

Imam Jafar bin Muhammad as Sadiq said:

*"Just as a flutter of wind or a strong shaking brings the dried leaves of a tree on the ground, istighfar helps man to get rid of sins."*

Aqa Mahdi Puya says:

Istighfar is a request made to Allah to keep the supplicant free from sinning by His grace and mercy. It is the highest form of worship. Every true servant of Allah uses this means to stay away from falling unintentionally into the pit of sin and evil, but a divinely commissioned leader (Imam) not only prays for himself but also for those who follow him, because their welfare is his responsibility.

**Al-Baqara, 2:163**

وَاللَّهُمَّ إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (١٦٣)

And your Allah is One Allah. There is no god but He, Most Gracious, Most Merciful.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

**QUR'AN:** And your God is one God:

We have explained the meaning of al-ilah (God) in the Commentary of the first verse of the first chapter, the Opening. Oneness is a self-evident idea, which needs no explanation. A thing is called one in view of one of its attributes, for example, one man, one scholar or one poet. These words show that the related attribute is indivisible, and not subject to plurality. For example, the manhood of one man, Zayd, is not shared between him and someone else. It is in contrast with manhood of two men - Zayd and Amr, for example which is shared by the two, and is therefore numerous. Thus Zayd, in context of his attribute of manhood, is one and indivisible and not subject to plurality. But when he is looked at in this very context combined with his other attributes - like his knowledge, power, life, etc. - then he is not one; he is a multiple in reality.

Allah is One, in view of His attribute, like His divinity, which is not shared by anyone else. He is one in His divinity as well as in His knowledge, power and life. He has knowledge, unlike other knowledge, and power and life unlike others' powers and lives. Also, He is one because His attributes are not multiple, they are not separate from one another except in their verbal meanings; His knowledge, His power and His life, all is one thing, all is His very person; none of them is separate from the other. Allah knows by His power, and has power by His life, and is alive by His knowledge. He is not like other things where attributes are multiple and numerous not only in meanings but in reality also.

Sometimes a thing possesses the characteristic of oneness in its personality, that is, by its very nature and essence, it cannot accept multiplication or division in its self; it cannot be divided into various parts or into its person and name etc. This oneness is called oneness of person, and it is referred to with the word al-ahad (= one); this word is never used except as a first construct of a genitive construction or in a negative, prohibitive or similar sentences, in the meaning of no one, any one, etc. For example, we say: No one came to me. This sentence negates the personality itself, irrespective of its oneness or plurality, because this oneness is related to its nature and essence, and not to its attribute. This connotation will be lost if we were to say, one man did not come to me. This sentence does not imply that two or more men did not come; it is because "oneness" in this sentence is an attribute of the comer, not of his person.

The reader should keep in mind this short explanation until we write about it in detail. Allah willing, under the verse: Say: "He, Allah, is One. " (112:1)

The words, "And your God is one God," imply that divinity, godhead, is exclusively reserved for Allah, and that His oneness in divinity is such as becomes His sublime status.

The word al-wahid (one), as understood by the audience of the Qur'an gives the idea of oneness, of a general type

That meaning may be applied to various kinds of oneness. But only a few of those connotations may be applied for Allah. The word "one" may show oneness of number, of species, or of genes, etc. And the people were bound to take it in the meaning best suited to their beliefs and ideas. That is why the Qur'an did not say: And Allah is one God. Because this sentence does not establish monotheism; even the polytheists say that He is one God, in the same way as each of their deities is one god,

Nor would have the sentence, "And your God is one", established monotheism. Because it could be imagined that He is one in the species of divinity. People say, when they enumerate the species of animals: Horse is one; mule is one - although horse and mule are manifold in number.

That is why the Qur'an said: "And your God is one God." "One God" (in contrast to two or more gods) is made predicate of "Your God". In this form the sentence clearly establishes the belief of monotheism, by restricting the godhead to one of the gods in which they believed.

**OUR'AN:** there is no god but He:

It further emphasizes the clear declaration of the preceding sentence about monotheism and negates every possible misinterpretation or superstition. The negative particle "la" (= no) is used here to negate the genes; ilah (= god) denotes here real and actual God. The sentence has an implied predicate "existent", and the meaning will be as follows: There is no real and actual god existing "but He". The pronoun "He", used in place of the proper name, Allah, is in nominative, not subjunctive case. Therefore, the word "but" is not used here as particle of exception; rather it is an adjective in the sense of "other than". The complete sentence, thus, means: There is no real god, other than Allah, existing.

The sentence therefore aims at repudiation of gods, other than Allah - the deities, which had no real existence outside the imagination of their worshippers. It does not aim at refuting other deities and proving the existence of Allah. as many scholars have thought. Our explanation is supported by the fact that the sentence needs only a negative mode, and not a negative followed by affirmative. Only repudiation of other imaginary deities is enough to confirm the Oneness of Allah in His godhead.

Moreover, the Qur'an treats the existence of Allah as a self-evident truth, which needs no proof or argument. The Qur'an only cares to affirm and prove His attributes; for example, it only proves that Allah is One; that He is the Creator, the Knower, the Powerful and so on.

Question: You say that the sentence has an implied predicate existent (or some other word of the same meaning). If so, then it would only negate the actual existence of other deities but not the "possibility" of their existence.

*Reply: First, it is meaningless to suppose that there could be a "possible" or transient being (having equal relation with existence and non-existence), which would be the ultimate cause of all the existing things and their affairs. Second, we could change the predicate to "true" or "actual"; then the meaning would be: There is no god in reality other than He.*

**QUR'AN:** the Beneficent, the Merciful:

We have explained its meaning in the exegesis of the first verse of the first Chapter, the Opening. With these two names, the meaning of Allah's Lordship becomes complete. From Him emanates every general bounty pursuant to His Beneficence and every special favor, in the way of guidance and the next world's bliss pursuant to His Mercy.

Shurayh ibn Wni said: "A Bedouin went on the day of the Camel to the Leader of the faithful (Ali, a. s.) and said: 'O Leader of the faithful! Do you say that Allah is one?' "(Shurayh) said: "Then the people bore down on him and said: 'O Arab! Don't you see how preoccupied the Leader of the faithful is?'

But the Leader of the faithful said: 'Let him be, Because what (this) Bedouin wants (i.e., gnosis of Allah) is the very thing which we want from these people (i.e., the enemies).'

Then he ('Ali, a.s.) said:

O Arab! The sentence, "Allah is one", may be interpreted in four ways, two of them are not permissible for Allah and two are allowed. The two meanings which are not permissible for Allah are:

- (1) The saying of one who says "one", when he uses it as a number: It is not permissible, because that which has no second (i.e., is unique) does not come within the domain of number. Do you not see that Allah has declared him an unbeliever who said that God was the third of the three?
- (2) And the saying of a one who says that "He is one of the people", in the same sense as a species is one of (its) genes. This (also) is not allowed because it likens Allah (to other things), and our Lord is too great for, and far above of, this (likening).

And as for the two meanings which are applicable to Him, they are:

- (1) The saying of one who says, "He is one, there is nothing like unto Him"; such (indeed) is our Lord.
- (2) And the saying of one who says that, He, the Mighty, the Great, is unique in significance, that is, He is not divisible - neither in existence, nor in thought or imagination; such (indeed) is our Lord." (al-Khisal; at-Tawhid Ma'ani'l-akhbar)

The author says: The two meanings confirmed by him (Ali, a.s.) conform to what we have written in the explanation of the verse: And your God is one God....

The lectures narrated from 'Ali (a.s.), ar-Ridha (a.s.) and other Imams of the Ahlu 'l-bayt (a.s.) repeatedly say that 'He is one not by number'. It refers to His pristine person that does not accept counting.

There is in a prayer of as-Sahifah as-Sajaddiyyah, the sentence, "Thine is the oneness of number". It is interpreted as to refer to "ownership", that is, 'Thou art the owner of the oneness of number'; it does not mean that 'Thou art one in number', because reason as well as the Qur'an and the traditions firmly prove that His existence is Unique and pure, it is not duplicable nor can it be repeated - according to His person and reality.

al-Baqir (a.s.) said in a tradition, inter-alia, about the words of Allah, And there are some among men who take for themselves equals besides Allah. . . : "O Jabir! They are, by Allah! the leaders of the unjust ones and their followers" (al-Kafi; al-Ikhtisas; al-

'Ayyashi). In the last-named book the wording is: "O Jabir! By Allah! They are the leaders of the injustice and their followers."

The author says: Its meaning is clear in the light of the explanation given above. Why did the Imam refer to them as "the leaders of injustice"? It is because Allah! has said: O that those who are unjust could see... Thus, the followers who took for themselves equals besides Allah! were "unjust"; therefore, their leaders must be "the leaders of the unjust ones" and " the leaders of injustice".

as-Sadiq (a.s.) said about the words of Allah: Thus will Allah show them their deeds to be intense regret to them: "He is a man who leaves (untouched) his wealth and because of avarice does not spend it in the obedience of Allah; then he dies and leaves it to someone who uses it in the obedience of Allah, or in His disobedience. If he (the heir) used it in the obedience of Allah, (the legator) shall see it in the "balance" of another man, and he shall look at it in intense regret, as the wealth had (originally) belonged to him. And if he (the heir) used it in disobedience of Allah! then it was he (the legator) who strengthened him with that wealth so that he used it in the disobedience of Allah." (al-Kafi)

### **MIR AHMED ALI (AR)**

There is no god but Allah. There is only One God, and all attributes belong to Him. His main attribute is an all-encompassing beneficence and mercy. The "unity of God" is the main and single fundamental upon which the whole structure of the religion of Islam rests, through which all guidance and enlightenment emerge.

Aqa Mahdi Puya says:

The word wahid (one) is not used in any numerical sense, nor in the sense of order (the first of any second), nor in the sense of the oneness of a genus or a specie, nor in any other general term, but it is used in the sense that He is indivisible, unanalysable organically, chemically, geometrically, logically, mentally or physically, or in any sense whatsoever. This unity, in essence, does not correspond to any limitation. Since He is unlimited, a second, an equal, or an opposite to Him is not conceivable.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

Since the principle of the Faith in theism can put an end to all these misfortunes, in the last verse of this group of verses, it says:

" And your God is One God. ..."

Again, to emphasize more, it says:

"... There is no god but He;..."

Then, at the end of the verse, as the reason for that statement, it adds:

"...He is the Beneficent, the Merciful."

Yes, only the One, Whose general mercy encompasses all creatures, on one side, and on the other side, Whose specific Mercy reaches the true believers, deserves servitude, and no one else

**Al-Imran, 3:18**

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِئًا  
بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ (١٨)

There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

**QUR'AN:** *Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining (His creation) with justice.*

The verbal noun, "ash-shahadah" originally meant "to look at", "to see"; one got knowledge of a thing or an event by being present at the time and place of occurrence and looking at it. Then it was used for describing it to others and bearing witness to the knowledge thus gained. Thereafter, the word was concurrently used for both meanings, both being treated as its real meanings. After all, there was not much distance from acquiring a knowledge to describing it to others. Mostly one acquires knowledge of an event with one aim in view: to preserve the reality and truth – lest it be invalidated or falsified as a result of a dispute or because of someone's attempt to conceal the truth and usurp the right, or because one really forgets it. A witness protects the truth and reality. Acquiring the knowledge and bearing the testimony accordingly is called witnessing – protecting the truth.

"al-Qist" is justice.

The preceding eight verses, beginning with, "(As for) those who disbelieve" and ending at, "those who ask for forgiveness before dawn", have shown that there is no god other than Allah, and that nothing can avail one against Him; whatever the man relies on in this life, whatever he thinks may avail him against his Lord, it is but an embellishment and a provision – the Lord has given him that provision in order that he may use it for a better purpose – for his success in the hereafter. But that success cannot be attained except with piety and fear of Allah. The bounties of this world are commonly enjoyed by both the believer and the unbeliever; but the bounties of the hereafter are reserved for the believers only. Those verses have described the fundamental truth; no in this verse Allah reconfirms it bearing witness that what has been told above is truth without a shadow of doubt.

Allah bears witness that there is no god but He. As there is no god besides Allah, nothing whatsoever can avail a man against Allah – be it his wealth or his children or any other embellishment of this life. If any of these could avail a man against Allah, it would have become a god itself; or at least it would be relying on some other god. But there is no god except Allah.

He bears this witness while He stands with justice in His actions, looks after His creation with equity. He manages the affairs of the universe through a system of cause and effect. This system has been created by Him; and ultimately every thing – the cause, the effect and their mutual relationship – returns to Him. He has placed in this highway of progress countless bounties in order that the man may enjoy and use them in this world, and then get their benefit in the hereafter. It is a provision for the road; man should make its use as a temporary measure. He should not settle permanently on the roadside.

Allah bears witness to these facts, and He is a Just Witness.

Here we should point to a very fine point:-

The justice of Allah is a witness for itself as well as for His Oneness. In other words, His justice is a self-sustaining reality and also proves that Allah is One. When we hear a testimony, we insist that the witness must be a just one, of approved probity; he must be proceeding on the straight path of nature, and should not deviate from it – neither to the right nor to the left. In short, he should put every thing in its right place, and should do every work at its proper time and place in a proper way. Such a man is called just and his testimony shall be accepted because it should be free from lie and falsehood. The man becomes just by adhering to the path of nature. When conformity with that path and system bestows justice on a man, how can there be any doubt about the justice of that system itself. It is a pure justice – and it is the work of Allah.

When we feel waxed on account of an event occurring in the nature, or when we find it taking place against our inclination and desire, we, in our annoyance, dispute about it and object against it. (Interestingly we depend, in that disputation too, on the same natural system.) Then on further investigation we come to understand the reason of that event, and find that our objection had no leg to stand upon. Or may be we failed in our search and could not find any reason for it; so what have we got in our hand? Only the ignorance of the reason. By the absence of the knowledge of reason is not the same as the knowledge of the absence of reason. To make a long story short, the system found in the universe (and it is the handiwork of Allah) is pure justice. And if there were any other god besides Allah, the whole system could not be called all-encompassing justice; the work of each god would have been “just” only within the sphere of his own activity, only in his own jurisdiction. Thus the justice of the system of creation proves the Oneness of the Creator.

Allah bears witness – and He is the Just Witness – that there is no god but He. He testifies in clear words and says: “ Allah bears witness that there is no god but He”. The verse contains the testimony of Allah for His oneness; in this respect, it resembles the verse 4:166 which says: *But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge (also) and Allah is sufficient as a witness.*

The angels bear witness that there is no god but He. Allah informs us in the verses of Meccan period, revealed long before this one, that the angels are His honored servants, who act according to His commandment and declare His glory in His praise: *Nay! They are honored servants; they do not precede Him in speech and (only) according to His commandment do they act (21:26-27); . . . and the angels declare His glory in the praise of their Lord . . . (42:5).* And their declaration of His glory includes the testimony that there is no god besides Him.

Those possessed of knowledge bear witness that there is no god but He. They look at and ponder on His signs in the universe and in their own selves; and those signs have overwhelmed their perception and taken deep root in their minds.

The foregoing discourse makes it clear that:-

**First:** The witness, mentioned here, is the testimony in words, as the verse manifestly shows. It does not refer to bearing witness with actions – although the Divine actions too are evidence of His Oneness. There is an intricate system permeating the creation right from the smallest particle to the whole universe; and this oneness of system bears witness to the Oneness of the Creator. Nevertheless, this verse refers to the verbal testimony only.

**Second:** The clause, "maintaining (His creation) with justice", is a circumstantial one, referring to the subject, "Allah" and governed by the verb, "bear witness". In other words, His "maintaining (His creation) with justice" is not witnessed for, neither by Allah nor by the angels or those possessed of knowledge; rather it means that Allah, maintaining (His creation) with justice, bears witness that there is no god but He; and the angels and those possessed of knowledge bear witness to His Oneness.

This meaning is obvious from the position of this clause. "there is no god but He", is the reality that has been witness for; and the clause "maintaining (His creation) with justice" has been separated from it by the words, "and (so do) the angels and those possessed of knowledge". If this clause were a part of the testimony, it should have been joined to the former clause and written thus: 'that there is no god but He, maintaining (His creation) with justice, and (so do) the angels . . .'

Some exegetes have written that the clause may be explained in both ways; but the above explanation shows that it is not so.

Someone has offered a very absurd explanation. He thinks that the testimony mentioned in this verse is not verbal, is not given in words. According to him, if the testimony were a verbal one, the belief in Oneness of God would depend on someone's words, and not on rational reasoning. But acceptance of that word and testimony depends on the belief in God. A vicious circle!

He goes on to say: That is why some exegetes have said the verb, "bears witness", has been used here in a metaphorical sense. The creation, with all its interwoven, interdependent and intricate systems, proves that the whole universe has been created by One Creator. It is as though Allah Himself, through this practical demonstration, is speaking and testifying for His Oneness. Likewise, the angels worship Him and act according to His commandment, and the knowledgeable people look at the signs pointing to His Oneness – and their attitude and behavior are tantamount to the witness that there is no god but Allah.

**Reply:** This explanation is based on a fallacious presumption. It is true that where we can acquire a knowledge ourselves through external senses or intellectual reasoning, we do not rely on other's reporting or testimony. The reason being that such a reporting or testimony does not create the firm knowledge which may be gained through intellectual reasoning or external senses. But if there is a report that creates as firm a knowledge as the intellectual reasoning (or even firmer than that), then it will be as much reliable as that reasoning (if not more than that). For example, a *mutawaatir* report is far more effective and creates a much more surer knowledge than an intellectual reasoning based on logic or analogy, although the latter too creates certainty.

Now, suppose there is a witness who, we know, cannot tell lies – because his truth and veracity has been proved by clear proofs – then his testimony would create as much certainty as a rational argument. And we know that Allah can never utter a falsehood, because nothing can be further from His sublime presence than a defect or a falsehood. Likewise, His report, that the angels and those possessed of knowledge bear witness for His Oneness, firmly proves that they really bear this witness.

Moreover, the polytheists, who ascribe to Allah some partners like idols and other deities, only believe those idols or deities to be intercessors, the links between Allah and His creation; Allah quotes them as saying: *We do not worship them save that they may make us nearer to Allah (39:3)*.

Likewise, those who are guilty of the hidden polytheism, that is, those who while believing in Allah do good deeds for the sake of worldly things (e.g. to satisfy their own desire, to please some other persons, or to gain some wealth or prestige, and so on),

they too believe that these things are created and given their power by Allah. In other words, whoever ascribes a partner to Allah, does so with a belief that Allah has taken partner to Himself; no one says that the putative partner got that partnership on its own.

In this background, when Allah bears witness that He has not taken any partner to Himself, it is enough to refute the claim of those who ascribe any partner to Him. Accordingly, the verse will have the same connotation as the verse: *And they worship beside Allah what neither harm them nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you (presume to) inform Allah of what He knows not in the heavens and the earth?" Glory be to Him and supremely exalted is He above what they set up (with Him) (11:18).* It is a rebuttal of the claim that He has got any partner. How can it be when He Himself does not know of any such partner, neither in the heaven nor in the earth? And He knows everything; nothing is hidden from Him. The fact is that the verse under discussion is a proposition like other information that have come to us from His sublime, for example, the final clause in the verse 11:18 mentioned above, *"Glory be to Him and supremely exalted is He above what they set up (with Him)"*.

But as this proposition is in fact a claim and as the speaker is not only just but also the source of every justice, it was put before the audience in the form of testimony, for the sake of variety in style. According to this interpretation, the meaning of the verse would be as follows: Had there been any deities other than Allah having some say in the creation and management of the universe, in their capacity as partners with, or intercessors before Allah, undoubtedly Allah would have known them and testified for them; but He says that He does not know of any partner for Himself; it surely means that He has no partner at all. Also, the angels are the intermediaries who carry out His commandment in respect of creation and management. Had there been any such partner, they would have known of him and admitted his presence. But they too bear witness that there is no god except Allah. Finally, the knowledgeable persons would have known of such a partner and noticed the hallmarks of his creation or management. But the only signs they see are those pointing to the One and only God, and therefore they too bear witness that He has no partner.

This argument is similar to the following one: If there were in a certain country a king, other than the king who is known to us, this king would certainly have known of him; it would have been impossible for him not to know of someone supposed to be his partner. Likewise, the officials of the government would have known of him; how could they be oblivious of his existence when they were supposed to take orders from him and enforce his dicta among the subjects? And in the same way, the knowledgeable persons among the populace would have known of his presence; after all, they are supposed to live in his kingdom and obey his laws. But the king rebuts the existence of any such partner in his kingdom, and the government officials do not know of any such person, and the knowledgeable class of the subjects have not seen anything to prove his existence. All this together makes us absolutely sure that no such man exists.

**QUR'AN:** *there is no god but He; the Mighty, the Wise:* It is a sort of a parenthetical sentence, having no connection to the main argument, yet complying with the demands of the Divine sublimity. It is a set practice of the Qur'an to declare the glory of Allah and pay respect to Him, whenever something unworthy of His sublime name is mentioned. For example: *They say: "Allah has taken a son (to himself)!" Glory be to Him (11:68).* The phrase, "Glory be to Him", pays respect to Allah because the preceding sentence had quoted a saying that was unworthy of Allah's attributes. Another verse: *And the Jews say: "The hand of Allah is tied up!" Their hands shall be shackled and they shall be cursed for what they say (5:64).* Now, in the verse under discussion, the first part mentioned the testimony of Allah, the angels and those possessed of knowledge that Allah had no partner or colleague. Therefore, it was a right of Allah on the reporter of that testimony (who, incidentally, is Allah Himself) as well as

on the hearers to declare that He is really One, and has no partner; everyone, on hearing that testimony, should reiterate, "there is no god but He".

There is another verse which gives a similar lesson; it admonishes the believer who heard a lie spoken against a wife of the Prophet: *And why did you not, when you heard it, say: "It does not beseem us that we should talk of it; glory be to Thee! This is a great calumny"* (24:16). It is a right of Allah, when we hear a calumny and want to declare the innocence of the person slandered, to glorify Allah before that.

This sentence, "there is no god but He, the Mighty, the Wise", is a sort of praise for Allah, to give Him His due respect; that is why it ends with the adjectives, "the Mighty, the Wise". In other words, it is not an offshoot of the preceding witness; otherwise, it would have ended with the adjectives showing His Oneness and Justice.

Allah has a right that His Oneness should be declared whenever the said witness is mentioned; He alone is the Mighty One, His might and power is absolute, there is no partner in His godhead to dilute His might; He alone is the Wise One, His wisdom does not allow anyone to interfere in the creation or the management of the affairs.

The above paragraphs show why the phrase, "there is no god but He", has been repeated, and why it has been ended with the adjectives, "the Mighty, the Wise". And Allah knows better.

#### **MIR AHMED ALI (AR)**

Allah himself bears witness to His own unity. It is His infinite mercy that He makes known His self-subsisting and everliving existence (wajib ul wujud) to His created beings who, otherwise, could never know anything about Him. See commentary of verse 255 of al Baqarah. The finite created beings can only say that there is no god save Allah.

Aqa Mahdi Puya says:

In this verse shahadat (bearing witness) has been restricted to Allah, the angels and those endowed with (divine) knowledge, although in many other verses it is stated that every being in the heavens and the earth glorifies Allah and bears witness to His unity (tawhid). The restriction is justified because, in this verse, shahadat has been used in the sense of a particular knowledge which contains perceptual insight to realise the truth of His tawhid. Allah directly knows that "there is no god save He", because He is the known, the knowing and the knower. Those who have attained the perceptual insight of the realisation of truth, by complete mental absorption of the absolute, possess the same quality of knowledge. Whoever reaches this stage naturally becomes entitled to bear witness over His creation. In the Qur'an such witnesses have been described as shuhada. In verses 41 of al-Nisa and 89 of al Nahl, Allah says that He will call the Holy Prophet as witness over other witnesses.

For ulul ilm (those endowed with divine knowledge) see commentary of rasikhuna fil ilm in verse 7 of this surah.

Qa-iman bil qist means that Allah is the vigilant, enduring and (ever) lasting upholder and maintainer of justice.

Any unjust being, or any being with an iota of iniquity, can never be God, because if arbitrariness had been applied as a primary force to effect and control the universe, no law, physical as well as social, devoid of reason and equity, would be valid and

operative. In that case, God could not have an essential existence to be proved by reason, but a contingency that might or might not exist. So it is an imperative fact that absolute justice is ingrained and implanted in the activity of the active factor. Absolute justice, by itself, is one of the aspects of the infinite mercy of the almighty Lord, which regulates and manages His kingdom, the whole universe. It is essentially evident in His every will and act.

He has prescribed for Himself mercy, (An-am: 12)

Justice is one of the 5 fundamental doctrines of Islam-Original, Shi-ism. It distinguishes Shi-a faith from other schools of thought. The 5 roots of the faith (usul al din) are given below:

(1) Tawhid: There is no god save Allah.

(2) Adl: Allah is all-just.

(3) Risalat: The prophets or messengers of Allah, appointed by Him, were truthful, holy and infallible. The last messenger of Allah, the seal of prophethood, is Muhammad al Mustafa.

(4) Imamah: After the Holy Prophet, the office of the prophethood was terminated, but the divine guidance continued, for which Allah appointed the twelve Imams in the progeny of the Holy Prophet.

(5) Qiyamat: The day of final judgement.

Faith in Allah's justice is essential. The laws made by Him to operate the universe are precise and decisive. These are bound by rules based upon justice, and are not arbitrarily changed. That is why there is complete harmony in the working of the whole creation, otherwise there would have been chaos and confusion. All Allah's acts are just and right.

Aqa Mahdi Puya says:

If qa-iman bil qist is treated as the adverbial clause qualifying the state of ulul ilm (those endowed with knowledge), then grammatically it should have been in plural, therefore, it is true that it qualifies the state of the divine unity. It lays stress on the interrelation between the unity of His essence and His justice, which, as His all embracing attribute, defines and determines His action, and reflects itself in all His attributes. The source of all the attributes manifesting in His justice is the unity of His essence. According to the Holy Prophet the structure of the whole universe stands on the foundation of His justice. So none can perceive Him and His unity unless one upholds and maintains justice. Justice is with unity and unity is with justice. They are correlative and inseparable. Islam teaches us that all excellences flow from the sublime source of justice and all vices proceed from the base root of injustice-see Nisa: 135; Ma-idah: 8; and Hadid :25.

In verse 7 of this surah the Qur'an refers to the decisive verses (muhkamat) as the essence of the book, in the light of which all the other complex verses (mutashabihat) should be interpreted. In view of the interrelation between the unity of His essence and His justice, all the verses in His book of creation and in His book of legislation should be interpreted in a manner which must always be

in harmony with the unity of His essence and His justice. The logical method, prescribed by the Quran, is to proceed from the known to the unknown. As the whole universe stands on the basis of the unity and justice of the absolute, it is essential to prescribe justice (adl) as the second article of faith, immediately after tawhid, the first article of faith.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

By creating a single regularity over the world of existence, Allah testifies upon the Oneness of His Own Essence. That is, the existing harmony and order, in the whole creation, is an evidence to the sovereignty of only One Power over existence. In other worlds, Allah informs of His Oneness through the wonders of creation and His wise Providence, which are like the examples of life. Allah calls the creation of the creatures as a witness to His Own Unity. By the way, He causes to understand that the phenomena He brings into existence are so that none is able to generate even one of them.

*"Allah (Himself) bears witness that there is no god but He, ..."*

By observing the wonders and greatness of power, angels bear witness to the Unity of Allah.

Those possessed of knowledge, /'ulul-'ilm/, who know, and it has been proved to them, that none is able to bring the wonders of the world of creation into existence but He, bear witness to the Oneness of His Essence, too.

This fact must also be noticed that though the phrase: 'the possessors of knowledge' refers to all scientists and knowledgeable ones in general, according to some Islamic narrations, the objective meaning of it is prophets and the Imams of right guidance (AS) al-Burhan, vol. 1, p. 273)

*"...and (so do) the angels and the possessors of knowledge, standing firm for justice; ..."*

And, angels testify that there is no god save the One, Allah, by Whom justice is firm.

*"...there is no god but He, the Mighty, the Wise."*

It is He the One, and none else, Who gives sustenance, treats His servants Justly, and there is no inequity in His affairs.

### **Ta-Ha, 20:8**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ (٨)

Allah. there is no god but He! To Him belong the most Beautiful Names.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*God, there is no God but He; to Him belong the best names.*

There is no other creator but God and His power to create is the sign of His Lordship. He is the one worth worshipping, Lord, owner and the arranger. When He is the Lord of everything then He is the creator worth worshipping. Worship is done for three reasons,

- one is because of Ra'ja which means hope,
- the second is out of fear and
- third is because he is considered worth worshipping and this is done through great humility.

God is the owner of all goodness there is no other owner but Him and those whom He grants the power of ownership. He is the one who bestows His grace, He is all encompassing, He is the one who will resurrect, and He is the healer, the sustainer, the

generous and the one who is to be endeared. All good names belong to Him and so He is the one who is worthy to be worshipped. One can never hope for betterment from any one else.

He is all controlling and no person can harm another but with His permission and this is why He is worthy to be worshipped.

He is worthy to be worshipped because everything is insignificant before Him; No one has any glory but Him. Everything is insignificant because of its defects and this is a must sign for humility.

He is beautiful and every thing is inclined to Him. He is all powerful. Every thing exists due to Him and He rules the hearts. He is the healer. He is beautiful and to Him belong all the powers and they are all His signs. There is no other worthy of worship but God because all the good names are for Him.

All His names are the best for they are His attributes. The good names are good names because of their qualities and attributes like, the beautiful (Jamal), the powerful (Jalal), the ever living (Hai), the all knowing (Aleem) etc. the name is the proof of the attributes and we say, "Name them" or "Name their attributes".

Verse 180 of Surah A'raf is the proof of this for it says, *"And all the most beautiful names belong to God so call on Him through them and leave the company who belie or deny His names. They will be punished for what they used to do."*

They incline towards evil by denying His names and attributes and by naming others and this is against His glory. His names are the names of His attributes. Names are of two kinds, evil like, oppressor, ignorant and good like just, wise etc. His names are of two kinds one that describes Him like beautiful and such names are connected with matter in all its glory. Then there are the names that are faultless like, ever living, wise, all controlling, etc. These can be used for Him for they name His attributes. "Al Husna' here is used in the sense that all good names are for him and for none else.

God personally owns everything and if anyone else has this right then it has been bestowed by Him only. In verse 65 of Surah Al Mumin the Book says, *"He is the ever-living and there is none but He."* In verse 54 of Surah Rom it says, *"He is the all-knowing, the Omnipotent."* In verse 165 of Surah Baqarah it says, *'To God belongs all power and He is severe in punishing.'* And in Verse 139 of Surah Nisa the Book says, *'Then indeed all honors belong to God.'* Lastly, in Verse 255 of Surah Baqarah the Book says, *'They cannot comprehend His knowledge save that which He pleases.'*

There is nothing wrong in taking those attributes that are part of His entity as names like the ever living, (Hai), and Aleem that means the all-knowing for life and knowledge are part of His great existence In verse 250 of Surah Maidah the Book says, " Lord I have no authority except over myself and my brother." This was a prayer that gives the cause of his inability. And to say that we know the meanings of His attributes is incorrect for Surah ali-Imran in verse 7 says, "None knows its hidden meaning but Allah" some scholars cross the limits when they explain this and they do wrong for it is said, " He who explains gives arguments for his explanations and he who does not place his argument does not explain. We have already discussed the issue of the symbolic verses of Surah Al Imran previously. To replace the Analogous through the unequivocal is not an explanation.

Surely that nation will not deny such names that negate the attributes of God, instead they instead place them with words like Arsh, Kursi, the screen, the pen the tablets etc and they believe that the owner of all these is God. This demands that God should be considered above all. The symbols of Arsh, Kursi etc are understood by us because we

take Arsh and Kursi to mean a throne of power and control. We use the words tablets and pen to preserve the knowledge of things that come to us, and guide us away from sins.

What is the difference between those verses about hearing, seeing, hands, calves, agreement and remorse, those that are connected with a material body which is in turn is dependent and those verses that speak of the Arsh, Kursi Pen and the tablets? What about those verses that say, "There is none like Him" or "He is the most generous"?

Radhi has said that *if we open the door for excuses then we can reach the cause of excuses in all religious commands.*

You do know that excuses about everything even those commands for enjoining people to Islam and its reward, the teachings of the Messenger should surely be defended but this does not come in the purview of the symbolic verses. There can be an established uncontroversial verse which can dispel the doubts about any symbolic one. To reject or explain the symbolic through an established verse is not an excuse or Taweel.

Some people say that the creation of this entity of light baffles people. He sits on a throne carried by the angels and the throne is stationed on the seventh heaven. He seems reliant on this throne so He guards it till this age. The believers who believe on the unseen accept this as one of His grace. There are the other great signs like the tablet and the pen that exist but in the realm of the unseen.

God has given some prominence over the others and those that believe in it and the verses regarding names, and attributes which are affirmative and negative they believe that God is above all needs. This is because they do not take the meanings literally but search for the hidden meanings behind these words. They have some groups. Those who believe in the positive have reasoning for those that are negative and they have explained the names and attributes through the negative approach. To them knowledge means the absence of ignorance and the learned means he who is not ignorant. They extract the meanings through the personification of the attributes and logical reasoning from the book and the Sunnah. The clear verses of the Qur'an defend this interpretation.

Those who have explained the verses opposite of their literal meanings through both intelligence and traditions do not oppose the established norms and this they say is their valid excuse or reasoning.

Those who believe in the reasoning through traditions do not accept human reasoning. Extracting meaning from the verses of the Qur'an without valid proof (Tafsir bil Rai) is not allowed.

All these three unwarranted systems have been duly explained. Those who highlight the deeds of God but do not revert to His attributes belong to Salaf School. We take these lame excuses on their face value with their aims. Those who connect His deeds to attributes make lame excuses, like in the words, "And the Rahman came over the Throne." They take Istawa to mean loftiness and they take Arsh as the Throne literally. This action of God seemingly related to ascension of the throne does not revert to His attributes as famous for it describes a body that sits on the throne. According to the Sunni Hadiths god comes down to inspect the earth on every Friday eve. This has been explained as "His grace comes to earth" and the heaven of this earth is limited to the moon.

As you see the meaning of the verse is opposite of its words, there is no reason that can be taken as a valid explanation. Qur'an has been revealed as a simple book for all to understand both literally and in an enlightened way. Hadith to may be symbolic as well as literal and we can understand the ambiguous hadiths through the established ones. Hadith however, has not been relied upon especially those that are singular, but those

that have been repeated or have been heard through reliable sources have been taken as reliable. They may be those that are above the commanding ones because piety itself is the proof of truthfulness.

Sanan Ibn Daud records: *Once one Bedouin Arab came to the Messenger and said, "O Messenger of God you have fought against some people, gained a lot of war booty and distributed it amongst us. We want you to pray for our salvation." The Messenger answered, "woe on you! Do you know what you are saying?" He then recited the Tasbeeh and turned towards his companions and then told him, "I feel sorry for you!" Who can ask that God be forgiven? God is the most exalted. Do you know what Allah is? He is above the Arsh and the Arsh is above the heavens. He then closed his fist and said, "He roars like how a camel growls on his strange rider."*

Such traditions are frivolous and beyond comprehension. Arsh is not a throne and God does not have a material existence. We have already discussed this issue in Surah A'raf.

In Ma'ani Al Akhbar Muhammad Muslim narrates that he heard Imam Sadiq explain the term, "He knows the secrets of hidden things." And said "Sira' is that which is hidden from god. It is also those thoughts that you hide from god" The same Hadith is narrated through Imam Baqir in Majmaul Bayan.

### **MIR AHMED ALI (AR)**

Refer to al Baqarah: 55 and 60; Nisa: 153 and Anam: 7,8,9 and 35 to know about the true nature of the desire of the unbelievers, like Jews, for witnessing miracles.

17:90

Miracles are shown by the prophets of Allah when Allah wills. Refer to the commentary of al Baqarah: 118 and 243. Miracles greater than any that the ignorant unbelievers could think were before them. The Holy Prophet, his Ahl ul Bayt and the Quran were such miracles, and they are the everlasting miracles that endure through all ages. The Quran (and the Ahl ul Bayt-refer to hadith al thaqalayn on page 6, and commentary of Rad: 43 and Shura: 17) are the witnesses between the Holy Prophet and the people.

Refer to the commentary of verse 49 of this surah for the raising up of people as a new creation, but the unjust ungratefully refuse to accept it. Refer to Rad: 43 and al Baqarah: 18 for verse 97.

The denial of the life of hereafter is the cause of the disbelievers' attitude towards the messengers of Allah. See commentary of Araf: 103 to 145 to know similarities between the Holy Prophet and Prophet Musa. After comparing the repulsive attitude of the unbelievers with Firawn and his people, Allah vouchsafe the truth of the Quran and the success of the Holy Prophet's mission and assures the Holy Prophet that whether or not the unbelievers accept the truth, the people gifted with knowledge (see commentary of Ali Imran: 7; Nisa: 162) will submit to it with utmost devotional humility.

This surah ends with the glory and praise of Allah and the assertion of His unity.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

Through the contents of the abovementioned verses an epitome of knowledge about the Sender of the Qur'an was delivered by referring to Allah's four attributes. They are: His Creative Power, His Sovereignty, His Ownership, and His Omniscience.

And, perhaps, it is for the same reason that the Qur'an in this holy verse says: "Allah, there is no god but He. To Him belong the Most Beautiful Names."

The objective meaning of 'the Most beautiful Names' is the different attributes of Allah (SWT) all of which are good and are beautiful.

We know that Allah is: The Knower, The Powerful, The Sustainer, The Just, The Benevolent, The Generous, and The Merciful. Besides them, He has also many more good epithets similar to them.

The purpose of calling Allah by these Names is not only that we utter them simply by the tongue, and we say, for example, O The knower, O The Powerful, O The Most Merciful of all merciful, but, in fact, we must settle these epithets in our selves as much as we can. We must try to obtain a ray from His Knowledge, a reflection from His Power, and a piece of His All-Embracing Mercy and practice them in ourselves and our society. In other words, we ought to be endowed with His Attributes and be characterized by His character, so that, under the light of this knowledge and power, and this justice and mercy, we can drive out ourselves and the society wherein we live from the row of infernal people.

However, there are some details about 'the Most Beautiful Names' recorded in the books of tradition and commentary, compiled by both Sunnites and Shi'ites, a substance of which will be offered here, as follows:

No doubt the phrase 'the Most Beautiful Names' means 'good names', and we know that all the names of Allah contain some good meanings, therefore all His Names are the Most Beautiful Names. They are irrespective of those which are the affirmed qualities of His Pure Essence, like: The Knower, The Powerful; or those which are negative qualities of His Holy Essence, like: The Most Holy; and those which are the attributes of acts each of which denotes to one of His acts, like: The Creator, The All-Forgiving, The Beneficent, and The Merciful.

On the other hand, no doubt the attributes of Allah are not countable, because His accomplishments are infinite. For each of His accomplishments a Name and an Attribute can be chosen.

But, as it is understood from Some Islamic traditions, some of His attributes are more significant than the others, and, perhaps, the phrase 'the Most Beautiful Names' is an indication to this particular group. Among the traditions we have received from the Prophet (S) and the Immaculate Imams (Ahlul-Bayt) (AS) this meaning has repeatedly been said that there are 99 Names for Allah and whoever calls Him by these Names his prayer will be answered, and whoever counts them will enter Paradise.

An example of the abovementioned traditions is the one that Sadugh has narrated in his book, entitled *Tauhid*, from Iam Sadiq (AS) from Ali-ibn-Abi Talib (AS) from the Prophet (S) who said: "*Verily there are ninety nine Names for Allah, the Blessed and Exalted. He who counts them will enter Paradise*". (The Commentary of [Al-Mizan](#), [Majma'-ul-Bayan](#), [Nur-uth-Thaqalayn](#))

Again, in the book of [Tauhid](#), it is narrated from Imam Ali-ibn-Musa-r-Ridha (AS), from his fathers, from Ali-ibn-Abi Talib (AS) who said: "*Verily there are ninety nine Names for Allah, Almighty and Glorious. He who invokes by them it will be answered from him, and he who counts them will enter Paradise*". (The Commentary of [Al-Mizan](#), [Majma'-ul-Bayan](#), [Nur-uth-Thaqalayn](#))

In the books of [Bukhari](#), [Muslim](#), [Tarmathi](#), and some other sources of traditions compiled by the Sunnite scholars, this very meaning has also been cited about the Names of Allah, saying that whoever calls Allah by these ninety-nine Names his prayer will be answered, and whoever counts them will enter Paradise. ([Al-Mizan](#), [Majma'-ul-Bayan](#), [Nur-uth-Thaqalayn](#))

Some Islamic traditions denote that these ninety-nine Names are found in the Qur'an. For example, a tradition narrated by Ibn-Abbas indicates that the Prophet (S) said: "There are ninety nine Names for Allah. Whoever counts them will enter Paradise, and they are in the Qur'an." (Majma'-ul-Bayan, Nur-uth-Thaqalayn)

Therefore, some of the Islamic scholars have tried to extract these Names and Attributes from the Qur'an, but the Names of Allah mentioned in the Qur'an are more than ninety nine Names. So, the Most Beautiful Names may be among them, and thus, there are more than ninety nine Names in the Qur'an concerning Allah.

Whatever is more important here, and we must be specially careful of it, is that the purpose of calling Allah by these Names, or counting the most Beautiful Names of Allah, is not that whoever utters these Names by the tongue, and with no attention to their contents and concepts, he merely pronounces them will be successful and prosperous, or his invocation will be answered. But the aim is that the person believes in these Names and Attributes, and then he tries to reflect a ray of their meanings in his self; i.e., he should settle in himself some parts of the concepts of the Attributes: The Knower, the Powerful, the Beneficent, the Merciful, the Clement, All-Forgiving, the Strong, the Everlasting, the Self-Sufficient, The Sustainer, and the like of them. It is sure that such a person both will enter Paradise and his invocation will be answered and will gain any goodness.

However, whatever was said makes it manifest that if, besides these Names, some more Names are mentioned for Allah in some traditions or in supplications.(1) Even in some supplications the number of His Names has reached to one thousand, it does not contrast to what was explained in the above, because the Names of Allah are infinite. And, like the unending accomplishments of His Essence, they are unlimited, although a number of these Names and Attributes have a kind of preference.

And, also, when we recite in some traditions, like the one recorded in Usul-i-Kafi, Imam Sadiq (AS), commenting on the verse under discussion, has said: " By Allah, we are the Most Beautiful Names (of Allah)",(2) it shows that a strong ray of these divine epithets has reflected in their selves, and their knowledge helps them to the knowing of His Pure Essence.

1- Such as the supplication of Joushan-Kabar

2- Nar-uth-Thaqalayn, vol. 2, p. 103

Also, some Islamic literatures indicate that all the Most Beautiful Names are summarized in 'pure monotheism'. This is because all His attributes return to His Pure Essence, The One.

Fakhr-i-Razi, in his commentary book, points to a matter which, in one respect, is important. He says that all the Attributes of Allah return to two facts: either to His Omniscience, or the need of others to His Pure Essence.

**Ta-Ha, 20:14**

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤)

Verily, I am Allah. There is no god but I: So, serve Me (only), and establish regular prayer for celebrating My praise.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*Verily I (alone) am God; there is no god but I; worship (only) Me, and establish prayer for My Remembrance."*

The command is given to the Messenger. There are eleven verses about Messengership and Prophethood but Prophethood is mentioned in this and the following two verses. There are two parts in them; one is connected with Belief and the other with deeds.

Belief has three sections, Tawhid or unity of God, Prophethood and Resurrection. Tawhid and Resurrection have been clubbed together because these words are addressed to the messenger but deeds are connected with the words "Worship Me (alone)." In this way rules and regulation of Islam are complete.

God has introduced himself with the words, "Verily I am Allah" and did not say, "Indeed Allah is there and it is me." He who is present introduces himself through something and through his own attributes. It is just as the brothers of Yusuf said when they recognized him. "Verily you are Yusuf, and Yusuf answered Verily I am Yusuf." Here too the attribute of god is known but He introduces Himself through the word "Allah".

In the words, "Verily I am Allah, worship Me (alone)," is the same as "Verily there is God but me" like in Surah Tawhid. The term, "Inni Ana" refers to God literally and it is a correct sequence. Because He is He from Whom everything has been created, who rules and to Whom everything will return. There is no other God but He so He said, "Worship Me alone."

Daily prayers have been attached to remembrance but this is a special remembrance and the term Namaz means the best of deeds with true humility and spirituality.

The word "lithikri" may refer to the doer and to whom it is done or the one who remembers and the one who is remembered. So it means, "You remember Me and I will remember you" because of Namaz. Some take this Dhikr to be remembrance in the heart. It is also said to me, say your daily prayers to remember God and not for salvation in the hereafter but with hope, and fear of punishment. it is also said that it means "Say your prayers just to remember Me and for remembering others." Dhikr may also mean the Dhikr of Namaz.

**MIR AHMED ALI (AR)**

The Story of Prophet Musa (AS)

**AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

Regarding Unity and sincere religion, Allah commanded him in this verse as follows:  
" Verily I, I(alone), am Allah. There is no god save Me. So worship (only) Me, and establish prayer for My remembrance."

In this verse Allah enjoins him to worship Him and to associate none in worshipping unto Him and to establish prayer in order that in His remembrance he glorifies and praises Him since prayer exists not save for the remembrance of Allah.

Or the purpose of the content meaning in this holy verse is that he should establish prayer so that He (SWT) also remembers him in praising.

In other words, in this holy verse, next to the statement of the most important principle of the prophets' invitation, which is Unity, the subject of worshipping the One God, as a fruit for the tree of Faith and Unity, has been referred to. And, immediately after it, He has enjoined prayer; i.e., the greatest worship and the most important link between the servants and the Creator, as well as the most effective means for that His Pure Essence might not be forgotten.

**Ta-Ha, 20:98**

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا (٩٨)

But the god of you all is the One Allah. there is no god but He: all things He comprehends in His knowledge.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*Verily your God is only Allah; there is no god but He; He comprehends all things in (His) knowledge!*

These are the words spoken by Hazrat Musa to Samiri and the people of Bani Israel. In it is the acceptance of Tawhid and also His Lordship which is without any partners. He (God) has the knowledge of all things.

**MIR AHMED ALI (AR)**

The Story of Prophet Musa (AS)

**AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

Whenever you succeed to efface a wrong, do introduce a right instead of it.

That God is adorable Whose knowledge embraces every thing.

However, in this holy verse, with an intensive emphasis on the subject of Monotheism, Moses (AS) defined the line of sovereignty of Allah, and said:

*" Verily your God is Allah; there is no god but He, (and) He embraces all things in (His) knowledge."*

It is not like the artificial idols which neither hear any words, nor do they deliver any answer, nor solve any problem, nor repel any harm.

Next to the explanations concerning the history of the adventurous life of Moses (AS) and the Children of Israel, the Qur'an also concludes a general conclusion from it. It, addressing the Prophet (p.b.u.h.) , says:

*" (O Apostle) thus do We relate to you some of the news of what has gone before; ..."*

Then the verse implies that Allah has given the Apostle a Reminder, the Qur'an, which is full of lessons of warning, rational demonstrations, the instructive news of the former nations, and some awakening matters about the coming nations.

The verse continues saying:

*"...and indeed We have given to you from Ourselves a Reminder (the Qur'an)."*

Explanations:

There are a lot of divine graces in detailing the history of the Apostles of Allah, among them are as follows:

1. Increase of knowledge and cognizance.
2. Gaining insight and finding the path of prosperity.
3. Warning people and reminding them.
4. Glad tidings for the believers, and encouraging them.

**At-Taghabun, 64:13**


 اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Allah. There is no god but He: and on Allah, therefore, let the Believers put their trust.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*God! There is no god but He, on Him alone should be believers depend.*

- He owns everything,
- He is the lord and
- He alone deserves to be worshipped and so
- He must be obeyed.

In Surah Ya Sin verse 60 the Book says, "Did I not tell you, O children of Israel that you should not worship Satan" because worship is obedience.

The submission of the believer is worship and the worship of others is not permitted. One should obey those whom Allah appoints to be obeyed. The true believer depends on God.

This confirms the previous sentence. You obey and worship the one whom you depend upon and if a man has Tawakkal (reliance and certitude) he will not worship and obey others. The obedience of a person to God is his belief and certitude. And is attached to deeds. Obedience to God is the dependence on Him. It is imperative to obey Him. He who recognizes Him believes in Him and depends upon Him.

**MIR AHMED ALI (AR)**

17-90

Refer to al Baqarah: 55 and 60; Nisa: 153 and Anam: 7,8,9 and 35 to know about the true nature of the desire of the unbelievers, like Jews, for witnessing miracles.

Miracles are shown by the prophets of Allah when Allah wills. Refer to the commentary of al Baqarah: 118 and 243. Miracles greater than any that the ignorant unbelievers could think were before them. The Holy Prophet, his Ahl ul Bayt and the Quran were such miracles, and they are the everlasting miracles that endure through all ages. The Quran (and the Ahl ul Bayt-refer to hadith al thaqalayn on page 6, and commentary of Rad: 43 and Shura: 17) are the witnesses between the Holy Prophet and the people.

Refer to the commentary of verse 49 of this surah for the raising up of people as a new creation, but the unjust ungratefully refuse to accept it. Refer to Rad: 43 and al Baqarah: 18 for verse 97.

The denial of the life of hereafter is the cause of the disbelievers' attitude towards the messengers of Allah. See commentary of Araf: 103 to 145 to know similarities between the Holy Prophet and Prophet Musa. After comparing the repulsive attitude of the unbelievers with Firawn and his people, Allah vouchsafe the truth of the Quran and the success of the Holy Prophet's mission and assures the Holy Prophet that whether or not

the unbelievers accept the truth, the people gifted with knowledge (see commentary of Ali Imran: 7; Nisa: 162) will submit to it with utmost devotional humility.

This surah ends with the glory and praise of Allah and the assertion of His unity.

### **Al-Baqara, 2:255**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ  
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ  
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ  
الْعَظِيمُ

Allah. There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

#### **VERSE OF THE THRONE**

**QUR'AN:** *Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist:*

In the chapter of the Opening, some explanation was given of the name, "Allah", and it was mentioned that it ultimately means "The Being Who concentrates in Himself all the attributes of perfection"; it makes no difference whether it is derived from alaha 'r-rajul (the man was bewildered; yearned for) or from alaha (worshipped). "He besides Whom there is no god": It has been explained under verse 2:163. Its literal translation is, "there is no god except He". It shows that other deities worshipped besides Allah, in fact have no existence at all.

- "Ever-living": "al-hayy" is on a paradigm which denotes perpetuity; the word, therefore, means not only living but Ever-living. Man, in the very beginning, found out that there were two kinds of things around him:
- ❖ first, those things whose condition do not change as long as they exist, like stones and other such materials;
- ❖ second, those which go on changing, like trees, animals and man himself.
- He also found that after sometime such things start to deteriorate, and even lose consciousness; still they exist:
- until at a certain point when their existence come to an end.
- Thus he realized that there was something else, besides the senses, which keeps one alive and which is the source of all the senses and their perceptions.
- He called it "life", and its absence was named "death".

- It is life which is the source of knowledge (perception) and power.

Allah has mentioned this life in many places as an accepted fact:

- Know that Allah gives life to the earth after its death (29:17);
- And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells; most surely He who gives it life is the Giver of life to the dead (41:39);
- Neither are the living and the dead alike (35:22);
- We have made of water every thing living (21:30).

These verses describe all three kinds of living things, the vegetable, the animal and the human being.

Likewise, Allah describes various types of life;

- . . . and are pleased with the world's life and are content with it . . . (10:7);
- They shall say: "Our Lord! twice didst Thou make us subject to death and twice hast Thou given us life. . . ." (40:11),

The two lives referred to in this verse are the life of al-barzakh = the period after death in this world and before the Day of Resurrection) and the life on the Day of Resurrection. Thus, there are various types of life, as there are various types of living things.

Although Allah mentions the life of this world as an accepted fact, in various other verses of the Qur'an He describes it as an unsound, imperfect and insignificant thing, as He says:

- . . . this world's life is nothing compared with hereafter but (only a) means (13:26);
- . . . coveting the (transitory) goods of this world's life . . . (4:94);
- . . . desiring the adornments of this world's life . . . (18:28) ;
- And this world's life is naught but a play and an idle sport . . . (6:32);
- . . . and this world's life is naught but means of deception (57:20).

So these are the attributes used for this world's life. It is a means, and a means is sought to obtain an end and to reach a goal, it is not an end in itself. It is a transitory thing, and transitory things go away soon. It is an adornment, and an adornment is used to attract eyes towards the things adorned: in other words, what catches the eyes is not the real thing, and the real thing does not attract the eyes. It is a play, and a play keeps you oblivious of the really important responsibilities. It is a vain sport, and a vain sport is indulged in for imaginary, not real, reasons. And it is a means of deception, and such a thing deceives man. A comprehensive verse, which also explains the abovementioned ones, is the following:

*And this life of the world is nothing but a sport and a play; and as for the next abode, the most surely is the life - did they but know! (29:64).*

The life of this world, in comparison to the life hereafter is not a real life, as the above-mentioned verse shows. It is transitory, while the life hereafter is the real life, because that life will not end; death will not reach it. Allah says: . . . in security; they shall not taste therein death except the first death (44:55-56); They shall have therein what they wish and with Us is more yet (50:35).

Thus, there will be no death in the life hereafter, and there shall be no deficiency in that life nor there shall be any annoyance for them. But the first factor, that is, security is the basic characteristic of that real life.

The life hereafter, therefore, is the real life because there is no death in it; and, as Allah Himself has declared in many other verses, it is He Who controls it. Obviously, the life hereafter is also dependent and not independent. It has not got this characteristic of eternity by itself; it is a gift given to it by God.

Going a step further, it will be realized that the real life is only that which 'cannot' be overtaken by death. The life hereafter 'will not' be overtaken by death; but it 'can' be overtaken, if God so pleases. Therefore, that also is not "real" life. Real life is that in which non-existence at any stage is impossible; which is essential being; in other words, where life is not acquired by the person, but the person is life itself and life is the person himself. Allah says: and rely on the Ever-living Who dies not (25:58). Thus, the only real life is Divine Life, Essential Being.

The above discourse shows that the exclusiveness in the verse: He is the Living, there is no god but He (40:65) is real, not relative: In reality, He is the only Living One, because real life, unconquered by death or deterioration, is His alone.

In the verse under discussion, as in a similar verse: Allah there is no god but He, the Ever-living, the Self-subsisting . . . (3:2), the word "Allah" is the subject, "there is no god but He" is its first predicate, "the Ever-living" is the second and "the Self-subsisting . . ." the third predicate. Accordingly, the meaning would be "Allah is the Ever-living. . ." ; and life would be reserved for Allah only; others would get life only when He bestows it on them.

"al-Qayyum" (the Self-subsisting by Whom all subsist) is on the paradigm of fay 'ul from the verb al-qiyam to stand); as is al-qayyam on the paradigm of fay'al, in the same meaning. It is a paradigm which is used to show the maximum degree of a quality. The original meaning of the verb (to stand) has, by association, been extended and now it is used for protecting a thing, accomplishing a task and managing it, bringing up a thing, looking after it and having power over it. Allah clearly said that He "stands" with the affairs of His creation, that is, watches it, looks after it and brings it up and has all power over it.

He says: Is it He then who stands over (i.e., watches) event soul as to what it earns? (13:33). Another verse is more comprehensive: Allah bears witness that there is no god but He (and so do the angels and those possessed of knowledge), standing with (maintaining) justice, there is no god but He, the Mighty, the Wise (3:18). He maintains His creation with justice. He does not give and does not withhold but with justice - and existence is nothing except giving and withholding. He gives to everything what it deserves. Lastly, He declares that this maintaining with justice is according to His two great names, the Mighty, the Wise: by His Might He maintains every thing; and by His Wisdom He does justice to it.

Allah is the origin of every thing. Existence as well as all attributes, qualities and the effects of every thing begin from Him. All other "origins" originates from Him. He stands over every thing in the real and comprehensive sense of "standing", as explained above. There is no weakness or flaw in His "standing": and other things cannot stand except by Him. This attribute is reserved for Him in both ways: "Standing" cannot be found except in Allah, and Allah is never anything but standing. The former is understood by the syntax of the sentence: Allah is the "Standing". The latter is understood by the next sentence: "Slumber does not overtake Him nor sleep".

This discourse leads us to believe that the name al-qayyum (The Standing) is the basis for all the divine names which refer to His attributes of action in any way, like the Creator, the Sustainer, the Originator, the Resurrector, the Bestowal of life, the Giver of death, the Forgiver, the Compassionate, the Affectionate and so on.

**QUR'AN:** *Slumber does not overtake Him nor sleep:*

"as-Sinah" means drowsiness, "an-nawm" is sleep, the inert condition in which the muscles are relaxed and the consciousness suppressed by natural factors in the body of an animal or a human being. "ar-Ru'ya" (dream) is something else; it is the vision which passes through the mind in sleep.

A criticism has been leveled against this sentence that is contrary to the sequence demanded by rhetoric: when two things are thus mentioned in an affirmative sentence the weaker point is mentioned first and then one progress to the stronger one; for example, we say, "Zayd can carry a load of fifty kilogram, even a hundred." But in a negative sentence the sequence is reversed: it goes from stronger to weaker point: for example, "he cannot carry a load of a hundred kilogram, let alone fifty "he does not spend hundreds of pounds on himself, let alone tens." According to this rule, as the sentence here is negative, it should have been written thus: "Sleep does not overtake Him nor slumber".

**REPLY:** The sequence does not always follow the affirmativeness or negativeness of the sentence. Look, for example. as the sentence, "he is too weak to carry a load of twenty kilogram or even ten." It is an affirmative sentence, and still the stronger point comes first. It would be against the norms of rhetoric, if the weaker point, that is. 10 kilogram were mentioned first. In fact. the only correct procedure is to look at the context and see what it demands. Now, look at this Qur'anic sentence. Sleep is more contrary to the attribute of "Standing" in comparison to slumber. Therefore, eloquence demanded that, first, slumber be denied, and then the stronger point, sleep, be negated. The meaning, thus will be: The weaker factor (slumber) has no effect on His power and standing, nor does even the stronger one (sleep).

**QUR'AN :** *Whatever is in the heavens and whatever is in the earth is His, who is he that can intercede with Him but by His Permission?*

The perfect and comprehensive "Standing" of Allah means that He owns, in real ownership, the heavens and the earth and what is in them. That is why His attribute of "Standing" is followed here by a declaration of that ownership. It was for the same reason that the attribute of "Standing" was joined with the declaration of His Oneness: His Oneness would not be complete if He were not "Standing".

There are two sentences here, both of which are followed by other sentences to remove chances of misunderstandings. The sentence. "whatever is in the heavens and whatever is in the earth is His", is followed by the sentence, "who is he that can intercede with Him but by His permission?" And the next sentence, "He knows what is before them and what is behind them", is followed by the words, "and they cannot comprehend anything of His Knowledge except what He pleases."

"Whatever is in the heavens and whatever is in the earth is His": Allah owns everything, and has authority over them all. Things and all their attributes, properties and traits exist because of God and by Him. The verse, from the word "the Self-subsisting" up to this sentence, proves that the total authority is Allah's alone. There is no work connected with anything, right from its existence up to its ultimate end, that is not done by Him and does not proceed from Him.

On realizing this eternal truth, one might wonder about the system of "cause-and-effect" prevalent in this world. What is the significance of these causes? How could they have any influence on any effect when nothing has any effect or power except Allah?

The sentence, "who is he that can intercede with Him but by His permission?" answers this speculation. These causes are intermediaries in such affairs. In other words, they

are intercessors who cause the bringing of a thing or effect into being, by the permission of Allah. Intercession means being an intermediary in bringing about a good or averting an evil. There is no doubt that an intercessor has some influence on the affairs of the thing for which he intercedes. Such influence could be contrary to the complete authority and total sovereignty of Allah, had it not been based on the permission of Allah Himself. But every cause draws its effectiveness only from the decree of Allah Himself. There is no cause and no instrument which is independent of the will of Allah. Every cause is a cause, because Allah has made it so. Therefore, whatever effect and influence it has on anything is in fact done by Allah. Ultimately, there is no authority except that of Allah, and no "standing" except His.

As already explained, intercession means being an intermediary in the world of cause and effect - it may be a creative intercession, that is, being an intermediary cause of creation; or a legislative intercession, that is, interceding in the award of recompense on the Day of Judgment, as is clearly mentioned in the Qur'an and sunnah (as was described in the commentary on verse 2:48). The sentence, "who is he that can intercede with Him . . ." is preceded by a description of His "Standing" and total authority; these two attributes cover His power and authority in both creation and legislation. Therefore, the intercession mentioned in this sentence must cover both creative and legislative intercessions.

The context of this verse, so far as intercession is concerned, is like the following verses: Surely your Lord is Allah Who created the heavens and the earth in six periods, and He is firmly established on the Arsh (Throne) regulating the affair; there is no intercessor except after His permission; this is Allah, your Lord; therefore worship Him; will you not then ponder? (10:3); Allah is He Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the Arsh (Throne); you have not besides Him any guardian or any intercessor; will you not then ponder? (32:4). It was described in the topic of intercession that it includes creative causation as well as legislative intercession.

Every cause intercedes with Allah for its effect, and becomes a medium for bestowing the grace of existence on it, by adhering to the divine attributes of grace and mercy. The system of "cause-and-effect" is found in intercession as well as in prayer and invocation. Allah says: All those who are in the heavens and the earth do beseech Him; every day He is in a (new) splendor (55:29); And He gave you of all that you ask Him (14:34). This aspect has been described in the commentary on verse 2:186.

**QUR'AN:** *He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases:*

The sentence comes after the topic of intercession, and in its context it is like the following verses: Nay! They are honored servants; they do not precede Him in speech and (only) according to His commandment do they act. He knows what is before them and what is behind them, and they do not intercede except for him whom He approves, and for fear of Him they tremble (21:26-28).

Apparently, the pronouns of the third person plural in the verse under discussion refer to the intercessors, who are implied in the preceding sentence. To say that "He knows what is before them and what is behind them" is to say that He encompasses them completely. He has given them permission to intercede: but it does not mean that they can do anything without His prior permission. Nor may others take undue advantage of that intercession.

The following two verses throw light on the same subject: And we do not come down but by the command of your Lord; His is whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful (19:64); The Knower of the unseen! So He does not reveal His secret to any, except to him whom He chooses of

an apostle; for surely He makes a guard to march before him and after him, so that He may know that they have indeed delivered the messages of their Lord, and He encompasses what is with them and He takes account of every thing (72:26-28).

These two verses show that Allah encompasses the angels and the prophets, so that they cannot do anything without His permission; they cannot descend unless bidden to do so, and cannot deliver except what He wishes them to deliver. It may be inferred that "what is before them" refers to what is seen by them; and "what is behind them" to what is not seen by them and is far away from them. In other words, the two phrases refer to the seen and the unseen. In short, the sentence says that Allah knows very well what is present with them and what is yet to come to them; and then the talk is completed by the words, "and they cannot comprehend any thing out of His knowledge except what He pleases". He knows them and encompasses what they know, but they cannot comprehend His knowledge except what He pleases.

We have proved that the intercessor, in this verse, means both creative causes and legislative interceders. The pronouns used in three places in this verse are those of the third person plural, masculine gender, normally used for rational beings. Someone might think that these pronouns could not be used for creative causes (as these causes are not "people" or rational beings). It is not so. Intercession, interceding, glorifying the Creator and offering thanks to Him are normally the acts of rational beings; and for this reason the Qur'an mostly uses such pronouns even for inert or lifeless things, when it declares them to perform such deeds.

Allah says: . . . and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification (17:44); Then He directed Himself to the heaven and it was vapor, so He said to it and to the earth; Come both willingly or unwillingly. They both said: We come willingly (41:11). In both verses the pronouns of rational beings have been used for "everything" and for the heaven and the earth. There are many similar verses.

The sentence, "and they cannot comprehend anything out of His knowledge except what He pleases", shows total authority and perfect management. Perfect management demands that the subordinate should not know what is to happen next; otherwise, he might try to wriggle out of a forthcoming unpleasant situation, and the plan of the manager might be put in disorder. It is easy to see in the light of the above discussion the import of this sentence: it wants to show that the management of all affairs is in the hands of Allah only, and it is done by His knowledge and by His control of the intermediary causes which He Himself has created.

So far as these intermediary causes are concerned (and especially those with life and intellect), their effectiveness and their knowledge is derived from His knowledge, will and pleasure - and ultimately is a reflection of divine knowledge and power. And none of them can proceed against the will and decree of Allah in any way.

The sentence, moreover, shows that knowledge (not "the thing known") is of Allah only. No creature has any knowledge except what Allah is pleased to bestow upon him. It is the same as when Allah has said that power, honor and life belongs to Him only. For example: ... and O that those who are unjust could see, when they see the chastisement, that the power is wholly Allah's, and that Allah is severe in requiting (evil) (2:165); Do they seek honor from them? Then surely all honor is for Allah (4:139); He is the Living, there is no god but He (40:65). The following verses also may be brought as evidence that knowledge belongs to Allah only: surely He is the Knowing, the Wise (12:83) ; and Allah knows while you do not know (3:66). There are many other verses of the same meaning.

The verb of knowledge in the preceding sentence has been changed to the verb of comprehension here and it has raised the verse to a very high plane of eloquence.

**QUR'AN:** *His Chair (knowledge) extends over the heavens and the earth:*

"al-Kursi" means chair. Metaphorically it sometimes is used for kingdom; thus the chair of king means the sphere of his authority and the region under his sovereignty.

The preceding sentences show that the whole universe belongs to Allah and is encompassed by His knowledge. This sentence also says that His "Chair" extends over the whole universe. It is reasonable to believe that the extension of the "Chair" refers to all-encompassing divine authority. The "Chair", thus, would mean the divine position by which the heavens and the earth are maintained, possessed, managed and known. Ultimately, the "Chair" would be a degree of divine knowledge. And extension of the chair would mean maintenance and preservation of everything that is in the heavens and in the earth, with all its characteristics; and that is why the sentence is followed by the words, "and the preservation of them both tires Him not."

**QUR'AN:** *"and the preservation of them both tires Him not, and He is the Most High, the Great":*

"al-Awd" means to tire, to weigh down, to depress. Although, the objective pronoun after the verb "tires" is generally taken to refer to "Allah" (as is seen in the translation), equally correctly it may be taken to refer to the "Chair" and then it would be translated as "tires it not". The declaration at the end of the verse that 'the preservation of the heavens and the earth tires Him not' is befitting to its beginning: "Slumber does not overtake Him nor sleep".

This verse, in short, says that

- there is no god except Allah,
- for Him is Life and
- to Him belongs the attribute of al-qayyumiyah (Standing, Self-subsisting by Whom all subsist),
- in its unrestricted sense without any weakness or defect.
- That is why the verse ends on the words, "and He is Most High, the Great".
- He is Most High:
- the hands of creatures cannot reach Him and
- can in no way weaker His authority or enfeeble His being.
- He is Great:
- the great number of the creatures does not overwhelm Him, and
- the magnitude of the heavens and the earths does not tire Him.

This sentence also shows that eminence and greatness in their true sense are for Allah only. This restriction is real, because eminence and greatness are parts of perfection, and every perfection in its real sense is found in Allah only. Also, the restriction may have been used to strengthen the claim that the eminence and greatness are reserved for Allah only - the heavens and the earth are insignificant before His majesty and greatness.

### **MIR AHMED ALI (AR)** **Ayat Kursiy**

This verse is known as the Ayat ul Kursi - the verse of the seat or throne of the Almighty, omnipotent and wise authority of Allah. This verse is an ayah of protection. In it is mentioned all that we the mortals can ever know about Allah.

"Allah is He beside whom there is no god" - *please refer to the commentary of verse 1 of al Fatihah for the word "Allah"*.

Not only the denial of false gods, but also the belief in the absolute unity of Allah without any complexity of any kind, in any sense, in His ever-living and self-subsisting supreme being, is the first and the foremost doctrine of Islam. Complexity suggests an interdependence among the components which means the "whole" depends upon the performance of the components. All the prophets of Allah, before the Holy Prophet, also preached the unity of Allah, but the perfect unity made known through the Holy Prophet could not be presented to the people of earlier times because their intellect and perception had not developed enough to understand the ever-living and self-subsisting being of Allah. The following words, spoken by Isa, are quoted as an example:

There is still much that I could say to you, but the burden would be too great for you now. However, when he comes to who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming.  
(John 16: 12 and 13).

Every prophet of Allah preached the unity of Allah. The idea of trinity was not given by Isa. It is an after-thought of the Christian church. Please read the following quotations from the Old and the New Testaments.

Old Testament:

God spoke, and these were His words:

*"I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other god to set against me.*

*You shall not make a carved image for yourself nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth".*  
(Exodus 20: 1 to 4).

*Hear O Israel, the Lord is our Lord, One Lord. (Deut 6: 4)*

*"I am the Lord, the Lord is my name; I will not give my glory to another god, nor my praise to any idol." (Isaiah 42: 8)*

Thus says the Lord, Israel's king, the Lord of hosts, his ransom:

*"I am the first and I am the last, and there is no god but me." (Isaiah 44: 6)*

*"I am the Lord, there is no other; there is no god beside me."*

*"I am the Lord, there is no other."*

*"There is no god but Me; there is no god other than I."*

*"I am God, there is no other." (Isaiah 45: 5, 18, 21, 22)*

*"I am God, there is no other." (Isaiah 46: 9)*

*"I am He; I am the first, I am the last also. (Isaiah 48: 12)*

New Testament:

*A false god has no existence in the real world.*

*There is no god but one.*

*Yet for us there is one God, the Father, from whom all beings comes. (1 Corinthians 8: 4 and 6)*

*One Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in all. (Ephesians 4: 5 and 6)*

Prophet after prophet came and awakened man step by step and degree by degree. Finally the Holy Prophet, the brightest light, was sent to expose and explain the ultimate truth, as promised by Allah, to enlighten the human mind and heart with the knowledge through which man can become aware of the Lord God, but comprehends only what his power of contemplation can bear.

It is reported that there are three kinds of existence;

*(1) WAJIB UL WUJUD*

The self-existing existence. The primal cause. There can never be any effect without a cause. The universe, therefore, was created by the self-existing creator, the primal cause.

*(2) MUMKIN UL WUJUD*

The creatures or created beings whose creation is possible only if the creator so wills.

*(3) MUMTANI UL WUJUD*

The impossible existence. The existence of another being like Allah is not possible because there cannot be two equals in the sense of oneness.

- If there are two equals in this sense, then there is no meaning in their being two, separated from each other. They must be one.
- If there are two such beings then there must be a dividing factor which makes the two as two and maintains their two separate entities, in which case the dividing factor will be the wajib ul wujud, therefore, such an existence is neither possible nor real.
- Wajib ul wujud, therefore, means the self-existing existence of the ever-living and self-subsisting creator.
- To maintain His self-existing existence He must be an omnipotent authority who not only owns absolute knowledge of the existence but also the will that does what it wills.
- His control is absolute.
- His attributes are His self, inseparable from Him from any point of view or in any imaginable meaning or sense, as the meaning is inseparable from a word or as equiangularity is inseparable from an equilateral triangle.
- As the limited knowledge of the finite being cannot conceive of anything without referring to its attributes, we give names to the attributes of Allah, with the help of our visualisation, to have a suggestive idea of His absolute existence.

Therefore, the Shia school holds it as a cardinal doctrine of faith not to think of any of His attributes as a separate entity from His existence. All the attributes of Allah are one absolute unity, because, if they are not, then it would mean complexity, which negates the absolute independence of the omnipotent authority. His existence means His authority, His authority means His knowledge, and likewise all His attributes are so linked together that they are one indivisible unity. Allah is a transcendental reality. He is unknowable. He is an infinite being, beyond the conceivability of our finite consciousness. He is inconceivable. He is hayyul qayyum, the ever-living, the self-subsisting (Ali Imran: 2; Ta Ha: 111, Mumin: 65).

Imam Ali says:

*O He! O He whom none knows what He is, nor how He is, nor where He is, nor in what respect He is; except He.*

(Dua al-Mashlul)

Aqa Mahdi Puya says:

Qayyum is a magnified form of the adjective qayam - standing, lasting, enduring. It implies He who stands by Himself, and all others stand because of His (eternal) endurance. His relation to His creatures is like the source of light to the rays of the light, or like the mind to the concepts, not like the relation of an architect or a builder to a construction he builds. It is exactly as Ali ibna abi Talib has said-

Every thing stands by means of Him.

He is the self-subsisting everlasting, therefore, He is the first and the last, and the apparent and the hidden (Hadid: 2 and 3); and He is the knower of all things, and He is with everything but is not computed with anything (Mujadilah : 7; Ma-idah: 73).

While trying to visualise His attributes, it is necessary not to be misled by the finite inferences. His activity does not at all mean movement to perform an act by employing energy as we do. Awareness of His attributes, based upon reason and contemplation, may appear pure and perfect to us, but, in fact, it remains a shadow of the reality which transcends all faculties of comprehension.

"Slumber does not overtake Him", means that He is not influenced by any change whatsoever. He is beyond time and states, for He encompasses time and all states. He is the ever vigilant, or the true and perfect vigilance itself.

"Whatever is in the heavens and whatever is in the earth is His" means that He is the creator of matter. If the "matter" is not created by Allah, and is said to be eternally existing as He is, then He is only a fashioner of things out of matter, in which case nothing belongs to Him. There is no propriety in this conjecture. It is unreasonable to say that there are two independent eternal equals. If matter is accepted as an independent and uncreated eternal, then Allah, to prove His existence, will need the matter to carry out His creative plan, otherwise the matter will remain idle. There is no meaning in the idea of two eternal equals, separated from each other. They must be one. If there are two such beings, then there must be a dividing factor which makes the two as two and maintains their two separate entities, in which case the dividing factor, superior in will and authority will be the ever-existing supreme being.

"Who can intercede with Him, except by His permission?" implies that though Allah is the almighty and the absolute sovereign but as He is also the merciful, the compassionate, He has given permission to "Muhammad and the progeny of Muhammad", the thoroughly purified, to intercede on behalf of the sinners. The issue of intercession has been dealt with in detail in the commentary of verse 48 of this surah. Please refer to it.

"He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases", means Allah's omniscience. The finite beings cannot hide anything from Allah. They cannot comprehend anything except what He pleases, no matter whatever knowledge and intelligence they possess. The facts which are unknown or unknowable to the finite beings are known to the infinite. Allah's knowledge is infinite and absolute. He is the knowing who knows ahead and in advance (in terms of time and space) the origin and causality of knowledge. Although the ordinary human beings do not perceive that which is known to Allah only, but those who

have been endowed with the divine knowledge are aware of the secrets of the universe.

In "His kursi (seat of authority and knowledge) extends over the heavens and the earth", although kursi literally means "chair", like arsh (used in other verses of the Qur'an) means "throne", but both these words have been used metaphorically. They refer to the divine knowledge and authority of the supreme, almighty and sovereign Allah, in relation to all that which has been created by Him. His "relation" with His creation, in time and space, remains unconditionally unaffected. His control over everything, created by Him, is perfect, complete and absolute. There is no limitation to the infinity of His existence, because the ever-existing existence is only His and it is He who gives existence to whom He wills. When we say "He is here, there and everywhere", we only make use of our limited and inadequate ability to understand and express His absolute infinity. He is the creator of time and space, therefore, His infinite existence cannot be conceived by the help of the knowledge derived from the system based upon experience and induction.

According to the Ahl ul Bayt kursi or arsh, not connected with any kind of matter, is the manifestation of His knowledge and authority in relation to all that which has been created. It includes all the heavens and the earth. Arsh refers to Allah's hold and sway over all creation. In other words, the creation as a whole is the kursi or the throne of Allah from which all His divine attributes of knowledge, wisdom, might and glory manifest.

"And the preservation of them does not tire Him" means the creation, as a whole, is sustained by Him, and its continued existence is maintained by Him. The laws (created by Him), governing the operation of creation, produce fatigue, therefore, He is independent of such laws. His absolute existence is eternal and everlasting.

"He is the most high, the great", according to the Holy Prophet, is one of the most important verses of the Qur'an, which deals with the unity of Allah, His attributes, His relation to His creatures, the position of man in the order of creation, his instinctive desire to turn unto Him, his means of salvation and the ultimate reward and punishment.

In order to prevent the total seizure of mind and heart by the greatness of the kursi, mentioned in this verse, it is made clear in the end that Allah alone is the most high, the greatest.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

Ayat-ul-Kursiy, One of the Most Important Verses

Upon the importance and excellence of this verse, the only holy tradition narrated from the holy Prophet (S) , explained in the following, is enough.

Once, the Messenger of Allah (S) asked Ubayy-ibn-Ka'b which verse of the verses of the Qur'an was the most important one, and he answered the verse saying:

*" Allah! there is no god but He, the Ever-living, the Self-subsisting (the Sustainer of all things) ;..."*

Then the Messenger of Allah (S) touched his chest as a sign of favour and told him,

May your knowledge be wholesome to you. By the One in Whose hand is Muhammad's soul, this verse has two tongues and two lips which glorify the Lord below the Divine throne of authority.

Durr-ul-Manthur, vol. 2, p. 8

Another tradition narrated from Imam Baqir (AS) says:

The one who recites Ayat-ul-Kursiy once, Allah will remove one thousand unbecoming things from his worldly unbecoming affairs, the easiest of which is poverty, and one thousand unbecoming things from his (affairs) in the Hereafter, the easiest one among which is the pain of grave. (Bihar-ul-Anwar, vol. 92, p. 262)

Commentary:

The verse begins with the Pure Essence of Allah and continues with the subject of Unity, Asma'-ul-Husna, and His attributes. It says:

"Allah! there is no god but He, ... "

" Allah " is the particular appellation for God Which means the Essence that includes all the attributes of Divine Perfection, Glory, and Beauty.

Then, it adds two other attributes of Allah, saying that He is the Lord Who is Alive forever and is self-subsisting so that all other creatures in the universe depend on Him.

It says:

*"... the Ever-living, the Self-Subsisting (the Sustainer of all things) ; ..."*

It is evident that life for Allah is the real life, because His life is the same as His Essence, His Knowledge, and His Power. It is not like that of living creatures whose lives are causal and after a length of time they die.

Allah is completely different from His creatures from the point of life, as verse 58 from Sura Al-Furqan, No. 25 says:

*" And rely on the (Ever) Living One Who dies not, ..."*

Then, to indicate that neither drowzines, nor deep sleep seizes Him and never He stops managing the world, it continues saying:

*"... slumber seizes Him not, nor sleep; ..."*

The Arabic term /sanah/ 'slumber' is the sleep which appears first in the eyes, but when it becomes deeper and reaches the mind, it is termed in Arabic /naum/ 'sleep'. This verse, pointing to the latter state, means that the governance of the Absolutely Bountiful, Allah, is perpetual and never ceases, even for a moment.

Then, it refers to the absolute ownership of Allah, saying:

*"... to Him belongs whatsoever is in the heavens and whatsoever is in the earth. ..."*

This is the fifth attribute from the attributes of Allah mentioned here. Formerly, four other attributes of Allah were referred to : Oneness of Allah, the Everliving, the Self-subsisting, and that He never sleeps.

It is quite clear that this attribute - that everything belongs to Allah, has a great training effect in human beings. When they know that whatever they have does not really belong to themselves and it is temporarily handed over them as a deposit to use for a short time, they will surely avoid transgressing others' rights. These people, with this cognition, will certainly withdraw committing such wrong actions as colonization, hoarding, greed, miserliness, and the like.

For the sixth attribute, it says:

*"...Who is it that can intercede with Him save by His leave? ..."*

In fact, by a positive interrogation with a negative sense, it says that no person can intercede at His presence but by His leave.

Intercession was discussed fairly vastly when commenting on verse 48, Sura Al-Baqarah, No. 2, in vol. part 1, pp. 174-177.

Referring to the seventh attribute, it says:

*"...He knows what is before them and what is behind them, ..."*

Therefore, whatever is in the expanse of time and place is entirely manifest in His Knowledge. That is why everything, even intercession, depends upon His command.

In stating His eighth attribute, this fact is pointed out that He has let others know only a small part of His knowledge that has been advisable and proper for them. It says:

*"... while they comprehend nothing of His knowledge except what He wills. ..."*

Thus, the limited knowledge of others is a beam of the light of His unlimited knowledge.

So, two other points is also understood from the above phrase. The first is that no creature has cognition from his own and all human cognizance is from the source of Allah.

The second is that Allah may award a part of some concealed knowledge and some hidden secrets to those He pleases.

His ninthly and tenthly attributes are stated thus:

*"...His Kursiy (knowledge) extends over the heavens and the earth; and preserving them both tires Him not; ..."*

Then, power and sovereignty of Allah encompass the totality of the heavens and the earth, and His Knowledge (Kursiy) encompasses all of these expansions wholly, so that nothing is out of His dominion and authority.

It is, even understood from some of the Islamic traditions that the expansion of Kursiy is larger than the heavens and the earth. For example, in a tradition Imam Sadiq has said:

"Heavens and earth, comparing Kursiy, is like a ring in the midst of a desert; and Kursiy, in comparison with 'Arsh, is like a ring in the midst of a desert.

(Al-Burhan fi Tafsir-il-Qur'an, vol. 1, p. 241)

It is true, of course, that science has not discovered the secret of this meaning yet.

Describing His eleventh and twelfth attributes, it says:

*"...and, He is the Highest, the Greatest."*

The Lord, Who is the Highest and the Infinite, is able to do everything so that nothing is difficult for Him. Never He tires of managing the world of existence. Never He (s.w.t.) remains neglectful, unaware and feeble of it. His Knowledge involves all things because He is Omnipotent, Omnipresent.

It is worthy to note that, in spite of what is popular, the verse entitled ' 'Ayat-ul-Kursiy ' is this very single verse alone.

### **Al-Imran, 3:2**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Allah. There is no god but He,-the Living, the Self-Subsisting, Eternal.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

**Qur'an:** Allah is He besides Whom there is no god, the Ever-living, the Self-subsisting by Whom all subsist:

Its explanation has been given in "the verse of the Chair" (2:255). It might be inferred from it that Allah looks after the affairs of creation and management in the most comprehensive. and perfect way. The whole universe, all the things and their actions and reactions, are managed by Allah. This management is not like that of the physical and natural causes that create an effect on an object but have no sense or understanding themselves. His management is that of "life" that entails knowledge and power. The Divine knowledge is comprehensive - nothing is hidden from Him; the Divine power controls everything - nothing can happen unless He intends it to happen and allows it to appear.

That is the reason why, after two more verses, it has been said: Allah, surely nothing is hidden from Him in the earth or in the heaven (5). He it is Who shapes you in the wombs as He likes . . . (6).

These six verses are a sort of prologue of this chapter, giving in a nutshell what the chapter contains in detail. Of these verses, this one is a sort of introducing speech, describing a basic truth that leads to the intended result. And the fifth and sixth verses, mentioned above, give the reason of the preceding verses. Therefore, the main theme of the prologue is contained in the two verses of the middle: He has revealed to you the Book with truth, verifying that which is before. . . and Allah is Mighty, the Lord of retribution.

*According to these verses, the believers must remember that Allah, in Whom they believe, is One in His Godhead, maintains the creation and manages its affairs - a living management; He cannot be overpowered in His kingdom, nor there happens anything therein except what He intends and allows to happen:' If they believe in it, they shall know that it is He Who has revealed the Book that gui*

*They shall appreciate that in this matter also, He has decreed the same system of cause and effect, and has therefore given the man freedom of choice; he who believes shall have his reward; he who disbelieves, shall get its chastisement, because Allah is Mighty, the Lord of retribution. It is because He is Allah, besides Whom there is no god to decide in these affairs; nothing of His servants' affairs is hidden from Him; their belief and disbelief is not independent of His will and decree.*

### **MIR AHMED ALI (AR)**

Refer to the commentary of verse 255 of al Baqarah for "Allah! There is no god save He, the ever-living, the self-subsisting." Hayy, the ever-living, and qayyum, the self-subsisting, are the two attributes of Allah which break up and blot out the absurd doctrine of the divinity of Jesus Christ. He, who did not have an existence before his creation, like any other mortal, was brought into being by Allah, therefore, cannot be hayy, the everliving; and also he cannot be qayyum, the self-subsisting, because, according to the Christians, he was crucified.

Ibna Ishaq says that verses 3 to 80 of this surah were revealed about the Christians of Najran whom the Holy Prophet with his Ahl ul Bayt confronted in a spiritual contest known as the event of mubahilah (see commentary of verse 61 of this surah).

A great deal of metaphysical nonsense, based on conjecture and speculation, is put forward by the Christians in support of their claim, yet they themselves do not understand the doctrine of divinity of Jesus, which they take as true without examination or proof. Moreover, there is no consensus among their theologians. The most popular belief is triune, three in one, or a trinity in unity-God is a spiritual organism, having living components which can be called organs only so long as they remain united and interrelated to each other in the whole, therefore, God is one but has components which perform separate functions. Jesus has a mysterious double nature which makes him a member of the trinity. The idea of trinity or the doctrine of divinity of Jesus was not given by prophet Isa. Please refer to the quotations of the Old and the New Testaments given in the commentary of verse 255 of al Baqarah.

All organisms are finite. To function in a harmonious whole the components must be interdependent. There must be an omnipotent will or a primal cause to keep the diverse components together, without being disunited, in order to let them work in harmony. The primal cause is God. None of the components or their whole can be God because they obey and follow the will of the primal cause.

Hayy, the everliving, is He who knows and acts freely without any limitations. Any organism whose components are finite and dependent cannot be an everliving infinite.

Qayyum, the self-subsisting, (a magnified form of the adjective qayam-standing and enduring) is He who stands (subsists) by Himself and all other stand (are subsisted) by His eternal endurance.

Anything, composed of components with separate functions, is governed by the law of cause and effect; and that which needs reason or cause to be effective or sufficient cannot be self-subsisting, "Allah is the self-subsisting" means that to be effective or sufficient He does not need a reason or cause because He Himself is the prime cause. Now it becomes clear that the hypothesis of the scholars and the theologians of the Christian church not only fail to convince the seekers of truth but also create chaos and confusion.

#### **An-Nisa, 4:87**

اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَكُمْ يَوْمَ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ  
مِنَ اللَّهِ حَدِيثًا

Allah, There is no god but He; of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?

#### **MUHAMMAD HUSAIN TABA TABAI (AR)**

#### **MIR AHMED ALI (AR)**

See the commentary of al-Baqarah: 255 for "Allah, there is no god but He".

Certain Makkans, professing Islam, obtained leave from the Holy Prophet to go back to Makka to fetch their merchandise, but they never returned; some joined the pagans and some went to Yemen. These verses refer to this brand of hypocrites.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

Either of Unity and Resurrection relates to each other.

" Allah, there is no god but He. He will certainly gather you all together on the Day of Resurrection..."

The Day of Resurrection is a day of gathering for all to be taken account of. Therefore we should try alongside His path, and we must worship Him alone.

There is no doubt in the Hereafter after those many evidences for Resurrection. (Such as: Divine Justice, Wisdom, the signs of resurrection in the nature and its new life in the spring after the concerning death in the winter.) In this regard it says:

"... There is no doubt in it..."

Then, in the conclusion of the verse, to emphasize the subject, it says:

"... and who is more true in word than Allah?"

### **At-Tauba, 9:129**

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ

الْعَظِيمِ

But if they turn away, Say: "(Allah) suffices me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

But if they turn away say: Allah is sufficient for me. None has the right to be worshipped but He. In Him I put my trust and He is the Lord of the mighty throne.

- The words " None has the right to be worshipped but He" is here as a command to obey the Messenger because he rejected the idea of relying on the world and trusted God only.
- God gives him sustenance and there is no other sustainer but He.
- Since He is the only God and
- there is no other god
- then it is assumed that these words are here to teach us as is there in verse 116 of Surah Baqarah that says, *And they say Allah has begotten a son. Glory be to Him. No; to Him belongs all that is the heavens and the earth and all surrender in obedience to Him.*
- The word Subhana here is to teach us how to praise and glorify him.

The words " Allah is sufficient for me" explains the words " I trust in God".

In our previous discussion we had said that the word "Tawwakal" means to make God our advocate and successor making him the arranger of all our matters. This means that we must affiliate ourselves with those who are close to Him. This is why He uses the words; " He is the Lord of the mighty throne" for it, specifies that His rule extends even on those who live in heavens and the earth.

He said, say, " Allah is sufficient for me" and not " I submit to Allah" so that He could tell His Messenger that He should be remembered with all the truth that manifest His glory. So, mankind should rely on all the visible signs and not merely a few. He should believe that every cause has a specialty given by God and He should rely on God to reach his final destination.

This verse proves that the Messenger has a rare programme to guide mankind and this is not hidden from anyone. So he instruct the Messenger to help in all things were man relies on God. He should help them in all the desires for goodness and guide them towards well being.

In Akhraj of Ibn Ishaq there is a narration by Ahmed bin Hambal, Ibn Abi Daud, who I'bad bin Abdullah bin Abdul Aziz who said, " Haris bin Hazmia came to Umar with the last two verse of Surah Baraat and he said, " who are you to give witness that these two are the verses of the Qur'an? Haris responded, " By God I do not know who was with me and heard these two verses from the Messenger but I give witness that I have heard them from the messenger of God and I had read it many times to learn it by heart."

Umar said " I too give witness that these two are verses of the Qur'an and I have heard them from the Messenger. Had they been three then I would have declared them to be a Surah but they are two. Look and see which Surah is compatible for attaching them and then he had them joined to Surah Baraat."

In another tradition Umar tells Haris ' I do not desire any witness from you in this regard because this was how the messenger was.' We will discuss further when we deal with Surah Hajr.

It was determined earlier that special attention will be given to discussing the hypocrites once we reach the end of Surah Baraat separating the verses revealed about them and then analyzing them. We will bring to the attention of the readers the hurt and discord that these people have created but as the discussion has become lengthy we refrain to do so and have postponed the matter for some other time and place. We should submit to God for it is He who gives us the desire to search for the truth.

### **MIR AHMED ALI (AR)**

(no commentary available for this verse)

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

The Lord Who controls the great system of existence, can hold man, a little creature, under His Own compassions, too.

People's arrogance and desistance must not affect your faith and spiritualities, because whoever is with Allah has everything.

It is recited in the supplication of 'Arafah that Imam Husain (a.s.) , addressing Allah, says:

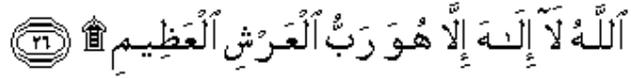
" O' Lord! He who did find You, what did he miss, and he who is in lack of You, what does he have? "

Therefore, the secret of solving problems is confidence in Allah. In this verse, Allah says to His Prophet (S) :

" So if they turn away, say: ` Allah is sufficient for me. There is no god but He. In Him I have put my trust and He is the Lord of the great 'Arsh. "

The Prophet (S) said these phrases from the depth of his heart (soul) . It was by this high spirit that he conquered the highest peaks of dignity, and possessed the greatest rank that a godly human being can ever obtain.

### **An-Naml, 27:26**



(Allah)!- there is no god but He!- Lord of the Throne Supreme!"

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

Allah! None has the right to be worshipped but He, the Lord of the Supreme Throne.

This refers to the description given by the hoopoe and is about that which has already been dealt in the previous verses. This is the expression of the great Truth. This is why it first says, *None has the right to be worshipped but He* and then goes on to speak about the Supreme Throne to say that all arrangements in this world revert to God. This is because the station of the Supreme Throne is from where all the commands are revealed.

This, *Lord of the Supreme Throne* has other connotations and that is the description that the birds give about the Queen of Saba and her great throne. The bird may have desired that Sulaiman should order his people to bring that throne to him. He gave this order so that the Queen of Saba may recognize the glory of God and be subservient to Him to with due humility.

### **MIR AHMED ALI (AR)**

27-20

These verses narrate the story of Saba or the queen of Sheba of the Bible (refer to chapters 10 and 11 of I Kings) whose Arabic name was Bilqis. Hudhud (hoopoe) is a light, graceful bird, with a yellow crest on its head. This bird served Sulayman as an efficient scout, and also used to discover water beneath the surface of the earth, as if a X-ray device was fixed in its eyes.

Tafaqqad literally means to find out a defect, but in verse 20 it is used for making an enquiry.

When Sulayman took a muster of the birds, he did not find the hoopoe, because he had a good reason for his absence. At that time he was surveying the vast realm of Saba, the queen of Sheba, where he went along with another hoopoe who met him while he was flying to report to Sulayman and (the other hoopoe) gave him an explicit description of the grandeur of her dominion, after hearing the might and glory of Sulayman's kingdom. Sulayman's hoopoe came back and told him what he saw, particularly about their religion that she and her people were the worshippers of the sun.

It is desirable (mustahab) to prostrate one's self in adoration before Allah after reciting verse 26.

To test the hoopoe's report Sulayman wrote a letter to Saba; and asked the hoopoe to go and deliver his letter to her and bring her reply.

Sulayman expressly began his letter with bismillahir rahmanir rahim, on which is based the true religion of unity of Allah, and invited her and her people to the true faith, not for worldly conquest but for the spreading of the light (guidance and wisdom) of Allah.

The queen, after consultation with her courtiers, decided to send a few gifts to Sulayman in order to find out that Sulayman was not like ordinary kings who conquer by violence. When her embassy came to Sulayman with the gifts, he refused to accept them because firstly Allah had given him better than that which He had given her, and secondly he was expecting her submission to the true religion. He told the embassy that soon his army would drive them forth from there, disgraced and humbled. After the embassy had departed he asked his chiefs: "Who can bring me her with her throne, before they come to me in submission." A large, powerful jinn offered his services and assured Sulayman that he would do it before he would rise from his council. However strong and big a creature might be, it was not possible for him to go to a distant land and bring her and her throne in a few moments, unless the jinn had supernatural powers to do it. Although the jinn had boasted of his strength and supernatural power, yet when a man who had knowledge of the book said that he would bring them to him within the twinkling of an eye, Sulayman gave him permission. Soon the Queen, with her throne, was before him. See commentary of Rad: 43 to know about him who had the knowledge of the book. It is reported by Abu Ishaq Thalabi that Abdullah bin Salam asked the Holy Prophet to give the name of the man who had knowledge of the book and brought the queen of Sheba with her throne within the twinkling of an eye. The Holy Prophet said: "It was Ali."

It is stated in Minhaj al Sadiqin and Umdat al Bayan that then the Holy Prophet said to Ali:

"O Ali, you helped all the prophets of Allah incognito (concealed from view), and you help me in propria persona (in person) manifestly."

Ali ibn abi Talib is known as mazhar al aja-ib and mazhar al ghara-ib because, as willed by Allah, he used to appear in different forms to carry out divine plans under very special circumstances. These two epithets are exclusively reserved for Ali. Even today the true believers invoke Allah to send him for help. The famous dua, known as Nadi Ali, which the Holy Prophet recited, as commanded by Allah, at Khaybar refers to Ali as mazhar al aja-ib.

Ali ibn abi Talib is also known as mushkil kusha, the remover of hardships. In every age, to many persons he comes personally to remove hardships. Through his name great spiritual achievements are attained. The Holy Prophet, and after him, Ali are acknowledged as the most superior possessors of the spiritual powers.

Aqa Mahdi Puya says:

The last sentence of verse 40 asserts that man's submission and devotion to Allah is in his own interest. Allah is supreme in glory. He is self sufficient. He is free of all needs.

The queen was lodged in another building of the palace. To make the queen see the fallacy of outward appearance the floor of the palace was made of slabs of smooth glass that glistened like water. When she was brought into the palace she thought it was water, and tucked up her clothes to pass through it, showing her bare feet and ankles. Sulayman told her the real fact. She then realised that she had been wrongly worshipping the creation of God, the sun, deceived by outward appearance, instead of worshipping the creator. At once she submitted herself to Allah, the Lord of the worlds, whom Sulayman worshipped.

## **Al-Qasas, 28:70**

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ

الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾

And He is Allah. There is no god but He. To Him be praise, at the first and at the last: for Him is the Command, and to Him shall you all be brought back.

### **MUHAMMAD HUSAIN TABAI (AR)**

*He is God. there is no God but Him. All praise is for Him in the beginning and in the end; He has the authority and to Him shall you all return.*

This verse repeats the details of the previous verse. When God is all powerful and there is none like Him then you should worship Him (alone). Do not worship any others for they all are evil and it is He who knows that which is manifest and that which is hidden. Since He deserves to be worship all praises belong to Him.

When we say that all praise is for Him because He is all powerful in this world as well as the hereafter it means that only He deserves to be glorified and revered. Worship is one way of glorifying Him whether through deeds or words. He is the One true God. He is Lord "Al Hakam" since He owns everything and no one else has the authority of Lordship. All rulership is His and we have to return to Him for the judgment of our deeds.

### **MIR AHMED ALI (AR)**

(no commentary available for this verse)

It is narrated in al-Kafi from al-Baqir (a.s.) that he said: "When Allah wants to create a semen - and it is among that from which covenant was taken from the loin of Adam - (or as He may decide later); and (wants) to put it in the womb, He excites the man for sexual intercourse, and reveals to the womb, 'Open thy door so that My creature and My firm decree may enter into thee.' So it opens its door. The sperm reaches the womb, and moves therein for forty days: then it becomes a clot for forty days; then becomes a lump of flesh for forty days, then flow in it interlaced veins.

Then Allah sends two creator angels who make in the wombs what Allah wishes; they enter into the belly of the woman, from the woman's mouth; so they reach the womb, and in it is the ancient spirit, that was transferred into loins of men and wombs of women. Then they blow in it the spirit of life and eternity, and they create openings for his hearing and sight, and (make) his limbs and all that is in the stomach, by permission of Allah. Then Allah reveals to the two angels: 'Write on him My decree and My destiny and firm order; and write down that I may change that which you write.' They say: 'O Lord! what are we to write?' Thereupon Allah reveals to them to raise their heads towards the head of the mother. They raise their heads, and lo! there is a tablet striking the mother's forehead. They look into it and find in it his features, his embellishment, his death time, his covenant - whether he shall be a fortunate or an unfortunate one, and all his affairs. Thereupon, one of them dictates to the other; thus they write down all that is in the tablet, and make it conditional on the final decision (of Allah). Then they seal the writing and put it between his eyes. Then they make him stand upright in the womb of his mother."

(The Imam) said: "Sometimes he disobeys and turns upside down, and it does not happen except in case of an arrogant and rebellious one. And when time comes for the fetus to come out, developed or undeveloped, Allah reveals to the, womb: 'Open thy door so that My creature may go out to My earth, and My order may be enforced about him, because now time has come for him to go out.'" (The Imam) said: "Then the womb opens the door of the child; so he turns upside down, his feet go over his head, his head reaches the lower part of the (mother's) stomach. (It is done) so that delivery may be easier for the woman and the child. Then Allah sends to him an angel, named 'the Admonisher', who sternly tells him to go out; the child becomes frightened; when it delays some more, the angel tells him once again to get out; the child becomes (even more) frightened and falls on the earth crying, terrified because of that rebuke."

**The author says:** The words of the Imam, "When Allah wants to create a semen", mean, when Allah wants to create a well-made perfect human being from a semen. The parenthetic sentence, "it is among that from which covenant was taken" alludes to the fact that man before coming into this world existed in a world, called in the traditions as "the world of motes" and "the world of covenant"; and this life follows the pattern of that one. Whatever soul made covenant in that world must surely be born in this world well-made and perfect. The other parenthetic sentence, "or as He may decide later", refers to that fetus that is not from among those who had covenanted in that world; such fetus does not develop to its perfection and is miscarried. The phrase, "and to put it in the womb" is in conjunction with the preceding words, "when Allah wants to create". "They enter into the belly of the woman, from the woman's mouth": There is a possibility that the phrase, "from the woman's mouth", is an explanatory note added by the narrator of the tradition; this possibility is supported by the fact that the word "woman's" has been repeated instead of saying "from her mouth". But if it is the word of the Imam then it shows that their entrance is not as a body enters into another body. The way into womb is from vagina; the only other way may be through blood vessels including that through which menstrual blood reaches uterus. Surely, this passage is not easier than the vagina. And it proves that their entering through mouth has some reason other than -the ease of passage. "And in it is the ancient spirit that was transferred into loins of men and wombs of women": Probably it is the spirit of vegetation that is the source of nourishment and growth. "Then they blow in it the spirit of life and eternity": Apparently, the pronoun, "it", refers to the ancient spirit; accordingly, the spirit of life and eternity is blown into the spirit of vegetation. If the pronoun stands for the "lump of flesh", then it would mean that the spirit of life and eternity is blown into the lump of flesh that has already got vegetative life. In any case, it shows that flowing of human spirit into fetus is a forward step of vegetative life; and that at that stage it gets a new vigor and vitality.

The above explanation also throws light on transference of the ancient spirit into loins of men and wombs of women. The spirit exists with the body, that is, the semen and the menstrual blood that feeds the fetus; and these two things are parts of the bodies of the parents. Thus, the fetus has its share from the lives of its parents, and they in their turn are arts of the lives of their parents, and so on. Whatever happens to a man is somewhat a reflection of the lives of his father and mother. In a miniature form he represents all his ancestors - he is in a way the "contents" of the book that existed before him (1)

This also may explain the sentence, "Allah reveals to (the angels) to raise their heads towards the head of the mother". So far as the decrees concerning the child are concerned, their link with his father was disconnected when the semen separated from him; now his only relation is with the mother. It is referred to in these words: "and lo! there is a tablet striking the mother's forehead." The forehead is centre of perceptive powers and a main feature of one's appearance. The angels on studying it find in it the

child's features, appearance and life as well as his covenant, whether he will be a fortune or an unfortunate person; in short, they see in it all his affairs; one of the angels dictates it all to the other - their mutual relationship is like that of an active agent and a passive one. They write all that is in the tablet. "And make it conditional on the final decision of Allah": The feature does not contain all the causes and factors affecting a man's life. External events and circumstances also play important part in it. Hence the need of this conditional phrase (2)

This tradition attributes to Allah all the details of conception and birth of a child: Allah excites the man; reveals to the womb, sends two angels to shape the child, and another angel to get him out of the womb, and so on. The tradition does not deny the existence of natural causes for these events. According to Islam, there are two sets of perfect causes for every happening - one metaphysical and the other physical. They are not against one another; nor do they together constitute a joint perfect cause. Both are perfect causes - each on its own level.

Allah sends the prophets and Imams to guide the people to their spiritual bliss and happiness'; and to lead them to their spiritual perfection; the path laid down for it is spiritual. It is those divine leaders' duty to talk to their people in a way that they may proceed and progress on this path. For this purpose, it is essential that the people be reminded of their Lord at every step. That is why the religious guides attribute man's all affairs to Allah, mention the agency of angels and explain that good fortune and felicity depend on their help; and that misfortunate and trouble are caused by the Satan and their deception; then they remind that ultimately everything is attributed to Allah, so far as it is proper for His sanctity and sublimity. Thus, the people come to understand guidance and misguidance, profit and harm and, in short, every affair of the life hereafter.

But those leaders did not deny the natural causes, nor did they put it in second place. Physical and natural causes are one of the two pillars of human life; they are the foundations upon which is based the life of this world. It is essential for man to know all about these causes too as it is for him to know all about metaphysical and spiritual causes. Only then he will know his own "self "; and that will lead him to know his Lord.

### **Alhamdulillah** **By Shariffa Carlo**

What is the meaning of Alhamdulillah? It is usually translated as, 'All praise is due to Allah.' Which has led many of us to use the phrase, Alhamdulillah wa shukr Allah.' But this is very incorrect because alhamdulillah is actually a word of praise that includes within it a greater gratitude or shukr for what Allah has ordained, and as Muslims, we are supposed to use it when we are presented with that which appears good and with that which appears bad.

But, in the reality of our lives, what is Alhamdulillah? What does it truly mean? Is it just a word on our lips? Or is it a genuine feeling in our hearts?

- Someone once told me that Alhamdulillah means
- when you don't have something you need or want,
- you are content with your fate;
- when you have a limited quantity of that thing,
- you are content with it,
- and you try to share it,
- and when you have a lot,
- you are content,
- and you are searching for ways to share it more.

In other words, no matter what your condition, you are grateful to Allah for that condition. It is a recognition that all that Allah has given us or taken from us is the best for us.

In practical terms, what does this mean. There is an example that I like to use when I speak of Allah's Knowledge and Power over us that may help illustrate my meaning. When I was a new Muslimah, I had the most beautiful white cat. I loved this cat very much. It used to wake me up for fajr, and I considered it a great blessing in my life. The problem, however, was that my landlady did not allow pets in my apartment. This meant that the cat's presence had to remain a secret.

One day, the landlady called and told me that she was coming that day to do the periodic spraying for roaches. I knew I had to hide the cat, but in such a way that he did not come home again from where I put him, so I decided to take him to a friend's house for the day. So, I grabbed my cat, and took him to my car. As I was driving to her house, the cat went crazy. He was clawing at me and at one point attached himself to the back of my head. I guess he had never been in a car before, and was terrified. He thought this was the worst thing that could have possibly happened to him. Now, I had information that the cat did not. I knew that my actions were actually a salvation for him. If my landlady had found the cat, we would have both been homeless. But, of course, there was no way for the cat to know this. It was beyond his comprehension.

What is the point here? Well, Allah places us in many situations that are similar. He provides us with circumstances that in our limited understanding and perception we find to be disastrous. We can react to them as the cat did, with fear and pure animal instincts, or we can recognize Allah's Wisdom and Superior Knowledge, and be content with the situation because we have faith that it is somehow better for us to experience this. To be content with it, would be to live out Alhamdulillah. It would show our acceptance of Allah's Power over us, our recognition of His care for us, and our gratitude for His Mercy.

For Allah says,

*"...This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored. (27:40)*

Allah had given us so much, and our duty as Muslims is to be grateful for those many blessings. Dawud asked Allah, "What is the least of your blessings?" Allah revealed to him to take a breath. Dawud did so, and Allah told him, "This is the least of my blessings on you."

Imagine that, taking a breath as a blessing from Allah. It is an involuntary action that basically sustains us. So much is involved, not only from the physiological perspective but also from the conditions that must exist on the earth to create the perfect combination of elements for us to breathe. One breath of a human involves the workings of all of his internal organs as well as the fact that we have plants that take our carbon dioxide and convert them back to oxygen which is essential for us to continue breathing. The processes involved are so many and so detailed that they can not be covered except by an entire science course which will just outline the basics. Allahu Akbar.

We must remember that all that we possess is from Allah. But we can not stop there. We must also recognize that that which we do not possess is also a blessing from Allah. We must recognize the Power and Knowledge of Allah by being grateful for His Blessings. Things are not always as they seem. We may consider something to be bad, horrible or

disastrous, when in actuality it is purely Allah's blessing on us. Remember the story of Musa and Al Khidr:

'Moses got up to deliver a sermon before Bani Israel and he was asked, 'Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah then admonished Moses for he did not ascribe all knowledge to Allah; only (then) came the Divine Inspiration:-- 'Yes, one of Our slaves at the junction of the two seas is more learned than you.'

Moses said, 'O my Lord ! How can I meet him?' Allah said, 'Take a fish in a basket and wherever the fish is lost, follow it (you will find him at that place). So Moses set out along with his attendant Yusha' bin Nun, and they carried with them a fish till they reached a rock and rested there. Moses put his head down and slept.

'At the rock there was a water spring called 'Al-Hayat' and none came in touch with its water but became alive. So some of the water of that spring fell over that fish, so it moved and slipped out of the basket and entered the sea.

When they had passed on (some distance), Moses said to his attendant: "Bring us our early meal; truly we have suffered much fatigue at this (stage of) our journey." He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvellous way!"

Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come).

So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own Presence. Moses said to him: "May I follow thee, on the footing that thou teach me something of the (Higher) Truth which thou hast been taught?" (The other) said: "Verily thou wilt not be able to have patience with me!" "And how canst thou have patience about things about which thy understanding is not complete?" He said: If Allah pleases, you will find me patient and I shall not disobey you in any matter.

He said: If you would follow me, then do not question me about any thing until I myself speak to you about it. So they went (their way) until when they embarked in the boat he made a hole in it. (Musa) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing. He said: Did I not say that you will not be able to have patience with me? He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

So they went on until, when they met a boy, he slew him. (Musa) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing. He said: Did I not say to you that you will not be able to have patience with me? He said: If I ask you about anything after this, keep me not in your company; indeed you shall have (then) found an excuse in my case.

So they went on until when they came to the people of a town, they asked them for food, but they refused to entertain them as guests. Then they found in it a wall which was on the point of falling, so he put it into a right state. (Musa) said: If you had pleased, you might certainly have taken a recompense for it. He said: This shall be separation between me and you; now I will inform you of the significance of that with which you could not have patience.

- As for the boat, it belonged to (some) poor men who worked on the river and I wished that I should damage it, and there was behind them a king who seized every boat by force.

- And as for the boy, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them: So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion.
- And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience. (18:60-82).

Musa was not patient in learning the meanings of what he had seen. But he learned a very important lesson, one we should take to heart. Allah's Knowledge is so beyond ours, even when He gives one of us a bit more than the other, we can not see easily beyond the superficial meanings of the events of life, and we must trust Allah's judgement and be grateful for the favors He confers on us. We must say and feel Alhamdulillah. We must make it a true part of our lives. The foundation of our faith.

Such a simple word, but it carries so much in it. It tells of our faith in Allah. It shows how we must accept the qadr of Allah in times we consider good and times we consider bad, not turning our backs on Allah, like the people of the boat, when Allah gives us what we want, but being grateful for whatever occurs good or bad.

Allah says,

*He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones. But when He delivers them, lo! they are unjustly rebellious in the earth. O men! your rebellion is against your own souls-- provision (only) of this world's life-- then to Us shall be your return, so We will inform you of what you did. (10:22-23)*

We can not only say Alhamdulillah, and be grateful slaves when we are blessed with what we want, we must also remain grateful when we are hit by the worst of disasters. In my humble opinion, the worst loss this nation ever had, was the death of our beloved prophet, Muhammad. We recognize his humanity, but it was when he departed us that the splits began in the ummah. The blessing of unity, one he was not granted by his Lord, is a terrible black mark on the ummah. Yet, we must have faith that in some way, this is beneficial to us. In some way there is a blessing, and for it we must say, Alhamdulillah.

Allah says,

*And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful. (3:144)*

Our beloved prophet dies, and we are to be grateful? To the human mind and heart this is incomprehensible, but this is where our faith comes in. If we truly trust in Allah's Judgement, we must be grateful. Alhamdulillah rabil Aalamiin for all that He brings to us. We must accept the bitter with the sweet because we believe in Allah, we trust in Him and we know that He is the Best of Judges, the Most Wise, and His plan for us is the Fairest, Most Merciful and Best for us in this life and in the hereafter.

Allah says,

*Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me. (2:152)*

And,

*And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided. (3:103)*

And,

*O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship. (2:172)*

Also, let us remember to be extra grateful, for , " When anything came to the Prophet (S) which caused pleasure (or, by which he was made glad), he prostrated himself in gratitude to Allah."

What ever is for us is for us. We can not avoid our Qadr. Our control comes in how we handle it when it comes. Ali Ibin Abi Talib saw Adiyy Ibin Hatim looking sorrowful, and so he asked him, "Why are you so sad, O Adiyy?" Adiyy replied, "How can I not be in such a state when both of my sons have been killed and my eye gouged out?" So Ali said to him, "O Adiyy, whoever is content with the decree of Allah will surely experience it and be rewarded for it; and whoever is not content with the decree of Allah will surely experience it, and Allah will make his actions worthless."

We will experience what Allah has ordained for us. But will it bring us blessings or only misery. We must accept the decree of Allah, be content with it and be grateful for it, because we know what Allah has decreed is the best for us. This is the implementation of alhamdulillah.

Now, the blessings of Alhamdulillah in itself are many. Below I will show a few of these many blessings:

Narrated Ali: Fatima went to the Prophet complaining about the bad effect of the stone hand-mill on her hand. She heard that the Prophet had received a few slave girls. But (when she came there) she did not find him, so she mentioned her problem to 'Aisha. When the Prophet came, 'Aisha informed him about that.

'Ali added, "So the Prophet came to us when we had gone to bed. We wanted to get up (on his arrival) but he said, 'Stay where you are.'" Then he came and sat between me and her and I felt the coldness of his feet on my abdomen. He said, "Shall I direct you to something better than what you have requested? When you go to bed say 'Subhan Allah' thirty-three times, 'Alhamdulillah' thirty three times, and Allahu Akbar' thirty four times, for that is better for you than a servant."

The Messenger of Allah (S) said: *Cleanliness is half of faith and Alhamdulillah (Praise be to Allah) fills the scale, and SubhanAllah (Glory be to Allah) and Alhamdulillah (Praise be to Allah) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Qur'an is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves.*

Narrated AbuDharr: Some of the people from among the companions of the Apostle of Allah (S) said to him: Messenger of Allah, the rich have taken away (all the) reward. They observe prayer as we do, they keep the fasts as we keep them, and they give sadaqah from their surplus riches. Upon this he (the Holy Prophet) said: Has Allah not prescribed for you (a course) by following which you can (also) do sadaqah?

In every declaration of the glorification of Allah (i.e. saying SubhanAllah) there is a sadaqah, every Takbir (i.e. saying AllahuAkbar) is a sadaqah, every praise of Him (saying Alhamdulillah) is a sadaqah, every declaration that He is One (La ilaha illallah) is sadaqah, enjoining of good is a sadaqah, forbidding of that which is evil is a Sadaqah, and in man's sexual intercourse (with his wife) there is a Sadaqah. They (the companions) said: Messenger of Allah, is there reward for him who satisfies his sexual passion among us? He said: Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.

The dearest words to Allah are four: Subhanallah (Hallowed be Allah), Alhamdulillah (Praise be to Allah), La ilaha illallah (There is no god but Allah), and AllahuAkbar (God is the Greatest). Allah's Apostle (SS) said: *Allah is pleased with His servant who says: Alhamdulillah while taking a morsel of food and while drinking.*

I pray that Allah give us the faith, poatience and gratitude to impliment Alhamdulillah into ours lives as true pious slaves of Allah. May He forgive us guide us and provide us with the best in this life and the next. Ameen

### **ALHAMDU LILLAHI RABBIL AALAMEEN**

Al- Janabadhi (AR)

#### **All Praise is due to God, the Lord of the Worlds**

- The alphabet "Lam" is for enlightenment and meditation or for a certain measure.
- It stresses that God is the moving spirit behind all existence and it proves the solidity of the foundation, meditation, the all controlling nature of God.
- No matter who chants the praises, the fountainhead of action is God.
- He it is who praises and He it is who is praised.
- He is benign and He is the Master punisher and both the attributes are praiseworthy. His existence can only be described through these words.
- It is for all that exists and all that is not existent; because the unseen is already established.
- It is called the unseen and the unseen is under control because of the existence.
- All His attributes, the power to destroy and to rule depend on the manner He is praised.
- Nothing can be taken away from Him for He is Omnipotent.
- The attributes that return to Him are the attributes of those that exist.
- The praise is for the One who is glorified by repetition of praises and they are not separate.
- The praise itself is an attribute and His attributes are His entity.
- This is why we say that praise is for existing entity and His attributes.

#### **The Lord of the Worlds**

- It means the Lord and Master of the worlds.
- "Rab" is a comparative word and denotes the activeness of the entity.
- The universe "Alam" comes from "Ilm" i.e. knowledge or from a station.
- It is like "Khatam" or one through whom knowledge is derived and this cannot be attributed to anyone else but God and in worldly terms it is connected with someone placed very prominently.

- The rule of God is not the same as the rule, neither of the worldly kings, nor like the authority of the parents, nor is like the control the self (nafs) has over a person's body.
- It is similar to the control the self has over its powers in the sense that they are instrumental in elevating its status like a preserver or protector.
- God is like the nurturer, preserver and sustainer and this is why is known as the most beneficent and most merciful.

### **ALHAMDU LILLAHI RABBIL AALAMEEN**

al- Kashani (AR)

With the Name of, the Beneficent, the Merciful

**All Praise and Thanks are for Allah the Lord of the Worlds.  
The Most Beneficent, the Most Merciful.  
The Master of the Day of Judgment.**

The book al-Tawhid records Hazrat Ali to have said,

God is the One on whom every creation depends.

Say Bismillah when you lose all hope for it means *I seek the help of God in all matters for there is none other that can be worshipped and the one who hears all.*

In another Hadith he has said,

Recite Bismillah and act upon it.

Imam Ridha (AS) is recorded in the book Ayyun to have said,

One of the names of God is *Samad* and this is worship. When he was asked the meaning of Samad he said, *It means signs*

The book Tawhid tells us that once a person asked Imam Ja'far Sadiq (AS):

O Son of the Holy Messenger, *what is the proof of the existence of God?*

The Imam answered,

"Have you ever ridden a boat?" He said, "Yes". The Imam asked, "Was there a time when the boat was sinking and you did not know how to swim?" He said, "Yes" The Imam said, "Did your mind beseech someone who could save you?" He said, "Yes this was so" the Imam then said, "The savior you were praying to is God for He helps in all problems and hears all those in distress."

We will discuss the explanation of Allah when we deal with Surah Ikhlas.

Hazrat Ali said that the word Allah was one of His great names and no one else should keep it.

The Imam said,

The word *Ar-Rahman* means the Sustainer who provides for all creatures and never suspends it despite their misdemeanors. The word *Ar-Rahim* means that He will reward His obedient servants in

the hereafter and will stop all benefits and rewards for those who disbelieve. The sustenance of every living being is according to its life's requirement and what it deserves. His beneficence is common for all living things and includes all His grace.

God has said, **I created all things in the best of form and guided them**, but His mercy is connected with the doings in this world and the next and is specific for the believers. the disbelievers are not included in it.

This is to enjoin them towards the Truth and Islam. Imam said, *He is Merciful for His believers and their obedience. He is merciful to the disbelievers when they beseech Him so that they may realize.*

Imam Sadiq said, *Rahman is a special name with common application and Rahim is a common attribute, but for specific people.*

Hazrat Isa Ibn Maryam said, *He (God) is Beneficent in this world and is Merciful in the hereafter* and the same has been explained in the book Safi.

In Misqat the Messenger is reported to have said, *There are 100 shades of God's mercy and only one of it has been bestowed on this world the rest 99 are for the hereafter.*

Hazrat Ali said that Bismillah is a part of all Surahs and by itself is a complete ayah.

God has not revealed any book that has not begun with Bismillah.

Imam Sadiq said, *Every divine book begins with Bismillah and one should not avoid reading or reciting it because it protects you if you recite it.*

Hazrat has said, *Surah Hamd is also called Surah Fateha and is termed as "Saba Mathani" because we repeat each sentence when we recite it.*

Imam Reidha (AS) is quoted in Ayyashi to have said, *Allah is the word closest to His great names.* The same is quoted from Imam Sadiq in Tahzeeb.

Tafsir Qummi says that this Surah should be recited loudly and God has said that Bismillah should be said before beginning any Surah or verse.

In Khisal the Imam has said that *this ayah should be recited loudly in our daily prayers.* Imam Baqir has said that *it should recite before doing anything big or small so that it may be accepted.* Imam Sadiq in Kafi says that *it should be recited before doing or reciting even the smallest of things and should never be avoided.* In the Book Tawhid Imam has said, *Whoever amongst our Shias neglect this ayah has sinned.* Hazrat Ali has quoted the Messenger to have said, *Any work not begun with Bismillah is a work unfinished.*

*Alhamdu Lillah*

All praise is for God because He has bestowed His grace upon us.

Ayyun al-Akhbar records that when Hazrat Ali was asked to explain this, he said, *God has bestowed unlimited grace upon us and you should say Alhamdu Lillah whenever you receive His grace.*

In Tafsir Safi Imam Sadiq is reported to have said, *You should say Allhamdu Lillah whenever you receive His grace to express your thanks.*

## **Rabbil Alamin**

In Ayyun al-Akhbar the Imam said, *God is the Lord Master of all creations, mankind and animals, and He provides sustenance to all of them whether they know it or don't. He preserves the natural wealth on this earth and protects all that is there. He protects the earth from the heavens coming down on it and so saves it from destruction.*

Ar-Rahman and Ar-Rahim is chanted so that the attributes of God are evident in the praise.

## **The Master of the Day of Judgment**

The Imam has explained that God will be the sole authority on the Day of Judgment and it is He who issues the decrees on mankind. It has also been read as "Malik Yawmaddin" as Imam Sadiq is quoted in Ayyashi. The Imam explained that the Apostle of God said. The person who follows his desires will be humiliated on the Day of Judgment for he is naive in following his lust and greed and then asks and expects help from God.

A second Hadith says, *Analyze your self before you are critically judged, weigh your belief and desires before you are weighed.*

I say that the point in both these Hadiths is that we have to critically assess our deeds so that we do not despair in the hereafter. This is more agreeable to an intelligent person.

## **ALHAMDU LILLAHI RABBIL AALAMEEN**

al- Kashani (AR)

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Ar-Rahman and Ar-Rahim is chanted so that the attributes of God are evident in the praise.

### **The Master of the Day of Judgment**

The Imam has explained that God will be the sole authority on the Day of Judgment and it is He who issues the decrees on mankind. It has also been read as "Malik Yawmaddin" as Imam Sadiq is quoted in *Ayyashi*. The Imam explained that the Apostle of God said. The person who follows his desires will be humiliated on the Day of Judgment for he is naive in following his lust and greed and then asks and expects help from God.

A second Hadith says, *Analyze your self before you are critically judged, weigh your belief and desires before you are weighed.*

I say that the point in both these Hadiths is that we have to critically assess our deeds so that we do not despair in the hereafter. This is more agreeable to an intelligent person.

### **ALHAMDU LILLAHI RABBIL AALAMEEN**

Al- Khumeini (AR)

- When He says: "Alhamdu lillah" [All praise is for Allah], it means that all forms of praise are exclusively for the Divine Sacred Essence.
- So, do know, dear, that under this noble word is the secret of the particular tawhid, or rather the most particular one.
- The fact that all forms of praise, that the praisers offer, exclusively belong to Allah, the Exalted, is quite obvious, by evidence, to the people of wisdom and the well-versed in high philosophy.
- This is because it is proved that the entire House of Realization is the Expanded Shadow [zill-i munbasit] of Allah and His Flowing Emanation [faid-i mabsul], and that all the apparent and hidden favours, whoever the donor may be, as it appears and as the common people think, are Allah's, and no being participates with Him.

- Even the preparatory participation in this respect is the opinion of the people of the common philosophy, not the high philosophy.
- So, as praise is offered for favours, gifts and beneficence, and as there is no benefactor in the House of Realization except Allah, all praises belong to Him. And also as there are no Beauty and no Beautiful save His Beauty and Him, all praises return to Him.

In other words, every praise and extolment by any praiser or extoller is because of a favour and a perfection on the other side.

As to the place and the occasion of the favour and the perfection, that diminish and limit these, they have no participation in the praise and extolment, rather they are incompatible and contradictory.

So, all praises and extolments return to the part [hazz] of Divinity, which is perfection and beauty, not to that of the creature, which is deficiency and limitation.

In other words still, eulogizing the Perfect and thanking and praising the Benefactor [mun'im] are of the God-given dispositions, which are in the innermost of all beings.

- Among other divine dispositions is the feeling of disgust with the shortcomings, imperfections and what decreases the favour. The absolute favour which is free from all fault, and the complete Beauty and Perfection which are innocent of all kinds of deficiency, exclusively belong to Allah, while the other beings decrease the absolute favours and the absolute beauty and limit them, not that they increase and support them.
- Thus, all peoples are disposed to thank and praise the Sacred Essence of Allah, and disregard the other beings, except those beings who, according to their journey through the kingdoms of perfection and the towns of love, have been annihilated in the Glorious Essence of Allah. Since loving them and praising them are the very loving of Allah and praising Him. "Loving Allah's favourites is loving Allah."

*Up to here we have been explaining the positions of the ordinary people who are still within the veils of multiplicity and have not yet got rid of all sorts of hidden, and deeply hidden, polytheism, nor have they reached the perfect degree of sincerity and purity.*

*But, according to the knowledge [irfan] of those whose hearts have been annihilated in certain states, all the favours and all perfection, beauty and majesty are the form of the manifestation of the Essence. And, all praises and thanks belong to the Sacred Essence of Allah, or rather praise and thanks are from Himself to Himself [417], as is referred to by the connection of Bismillah [In the Name of Allah] to al-hamdu lillah [all praise is for Allah].*

- Know that the salik to Allah, the striver in the way of Allah, should not be satisfied with the scientific limit of this knowledge [ma'arif], spending his whole life on induction [istidlal], which is veil, or rather the greatest veil.
- To cover this distance with "wooden legs" [418], or even by the "bird of Solomon" [419], is not possible.
- It is the valley of the holy men and the stage of the humble [warastagan].
- Without "taking off the shoes" [420] of loving rank, honour, women, children, and, unless he gives up dependence and inclination towards other than Allah, he will not be able to step into the sacred valley, which is the place of the sincere ones and the godly men.
- If the salik sets his foot in this valley with the truths of sincerity, kicking off multiplicity and this world-which are fancy upon fancy-should there be in him any remnants of selfishness, a hand from the invisible world would assist him, and his

mountain of I-ness would be shattered by the divine manifestation, and he would undergo a state of "senselessness" and "annihilation".

- These states in the hard hearts -which have no share and no information except concerning this world; and which know nothing but the Satanic conceit-seem irregular and abnormal. And, they ascribe them to fantasies, despite the fact that the annihilation which we now have in nature and in this world is stranger and more wonderous than the annihilation which the people of gnosticism and suluk claim.
- We are negligent of all the invisible worlds, which, from all aspects, are more apparent than this world. Or, rather of the Essence and Attributes of the Sacred Essence to Whom appearance exclusively belongs, while to prove those worlds and the Sacred Essence of Allah, the Most High, we cling to evidences and induction.
- Bewilderment upon bewilderment come from this story,
- The swoon of the elite is the meanest [or the most special]. [421]

*If the word akhass is written with the letter sad [s] there can be not so much bewilderment, because the annihilation of the imperfect in the perfect is natural and is in accordance with the divine law. But the bewilderment is when the word akhass is written with the letter sin [s], as this swoon and the annihilation are happening to us all. Our ears and eyes are so absorbed and annihilated in nature that we are completely unaware of the uproars of the invisible world.*

### **A Tradition and a Research**

Be informed that men of letters and the formalists say that "praising" [hamd] is thanking [thana] by the tongue for a voluntary favour [jamil].

And, as they are unaware of all tongues except this fleshy tongue, they regard all praising and glorifying Allah, or rather all the talks of the Sacred Essence, to be a sort of figurative speech.

- ❖ They likewise take the talking, the praising and glorifying Allah by all beings to be allegorical.
- ❖ So, they regard Allah's talking to be creating talking, while in the other beings they regard praising and glorifying to be genetic [takwini] and intrinsic [dhati].
- ❖ They think that speaking is, in fact, exclusively confined to their own species, thinking that the Sacred Essence of Allah, the Most High, and other beings, are unable to speak, or rather they are -God forbid!-dumb.
- ❖ They take this to be declaring the innocence of the Sacred Essence, whereas this is a limitation [tahdid], or even a disruption [ta`til], and Allah is innocent of such innocence, as most of the glorifications of the common people are limitation and assimilation [tashbih].

We have already explained how the words were coined for the general and absolute meanings. Now we add: *We are not, however, very keen on confirming that the divine facts should necessarily come true under linguistic terminological facts, as it is the correctness of the application [itlaq] and the intellectual truth that are the criterion in such discussions, even if the linguistic fact is also proved, according to the former discussion.*

- Therefore, we say that language, speaking, speech, writing, book, praising and thanking are of diverse degrees in proportion to the existential growths [nasha'at-i wujudiyah], as each one corresponds to its own growth [nash'ah] and degree.
- And praising [hamd], in each instance, is for a favour [jamil] and glorifying [madh] is for a beauty and a perfection.

*So, when Allah, the Most High, according to His Self-knowledge [ilm-i dhati], saw, in the Invisible ipseity [huwiyat], His Beautiful Beauty, in the most complete degree of knowing and seeing, He was delighted [mubtahij] at His Beautiful Essence at the highest degree of delight [ibtihaj].*

*So, He manifested in the eternal manifestation and at the highest degree of manifestation in the Essence [hadrat-i dhat] for the Essence.*

*This manifestation and disclosing the hidden secret and the "Self-argument" [muqari'a-i dhadiyah] is a "Self-speech" [kalam-i dhati] which takes place with the tongue of the Essence in the Unseen [hadrat-i ghaib].*

*Witnessing this spoken manifestation is hearing the Essence.*

- This praising of the Essence for the Essence of Allah, is Allah's praise which the other beings are incapable of understanding, such that the sacred person of the Sealing Prophet, the most honourable and the nearest to Allah, confesses his incapability and says: "I cannot count the praises for You, You are as You have praised Yourself." [422]
- It is known that counting the praises is a branch of knowing the Perfection and Beauty, but as the complete knowledge of the absolute Beauty is not possible, similarly the real praise cannot be performed. The utmost knowledge [ma'rifat] of the people of knowledge and gnosticism is to confess incapability.

The people of knowledge say that Allah, the Exalted, praises and glorifies Himself with five tongues, which are:

- the tongue of the Essence as such,
- the tongue of the Unseen Oneness [ahadiyat-i ghaib],
- the tongue of the Collective Unity [wahidiyat-i jam`iyah],
- the tongue of the Distinct Names [asma'-i tafsiliyah] and
- the tongue of the entities [a'yan].
- These are other than the tongue of manifestness, the first of which is the tongue of Volition [mashiyat], down to the end of the ranks of the individuations, which are the tongue of the existential multiplicities.
- Know that all the beings have a share, or even shares, of the invisible world, which is mere life running throughout the entire House of Existence.
- This subject is proved to the people of high philosophy by proofs, and to the people of heart and knowledge by witnessing and eyeing.
- The noble divine ayahs and the hadiths of the guardians of the revelation (AS) refer to it quite explicitly.
- The veiled people of the common philosophy and literalism, who could not recognize the speech of the beings, resort to interpretation and justification.
- It is quite strange that the people of literalism, who invalidate the people of philosophy for interpreting the Book of Allah according to their own understanding. They themselves resort, in this respect, to interpreting so many of the plain ayahs and the outright correct hadiths, just because they could not recognize the talking of the beings, even without having a proof at their disposal.
- So, they interpret the Qur'an without any proof and only because of improbability [istib`ad].
- At any rate, the House of Existence is the origin of life and the truth of understanding and consciousness. The glorification of the beings is pronunciatonal, conscious and volitional, not genetic, innate, as the veiled claim.
- All beings are acquainted with the state [maqam] of Allah, the Most High in proportion to their share of being.
- Now, as there is no being busier with nature and more indulgent in multiplicity than man, he, thus, is more wrapped in veils than other beings. Unless he takes

off his garment of being a human, and pierces the veils of multiplicity and otherness, so as to be able to witness, unveiled, the Beauty of the Beautiful, in which case, his praise and glorification would be more comprehensive than all praises and glorifications, and he would be worshipping Allah with all His divine affairs and all His Names and Attributes.

#### *Completion*

Know that the noble saying [kalimah]: *"All praise is for Allah"*, according to what had already been said, is of the all-inclusive sayings [kalimat], and, if with its delicacies and truths one praises Allah, he will be performing the most that is in the capacity of a human being to perform.

Hence the noble hadiths refer to it.

- It is narrated that Imam al-Baqir (AS) once came out of a house and found that his mount had gone. He said: *"If I find the mount, I will praise Allah as praising deserves."* When his mount was found, he mounted, tidied his clothes and said: *All praise is for Allah.*[423]
- The Messenger of Allah (SA) is quoted to have said: *"`There is no god but Allah' is half of a scale, and `All praise is for Allah' fills the other half of the scale."*[424] This is because of what we have said that *"All praise is for Allah"* includes monotheism, too.
- The Messenger of Allah (SA) is also quoted to have said: *"The servant's saying: `All praise is for Allah' is heavier, in His scales, than seven heavens and seven earths."*[425]
- He (SA) is also quoted to have said: *"If Allah gave to one of His servants the entire world, and then that servant said: `All praise is for Allah', that saying would be better than what he had been given."* [426]
- Further quotation from him (SA) says: *"Nothing is more loved by Allah than one's saying: `All praise is for Allah', as Allah Himself has so praised Himself. , [427] There are many similar hadiths.*

*Allah, the Exalted, said: "Rabbil `Alamin" [the Lord of the worlds]. If "rabb" means: "the Most High" [muta`ali], "the Constant" [thabit] and "the Master" [sayyid], then it is of the Names of the Essence. If it means: "the Possessor" [malik], "the Owner" [sahib], "the Victorious" [ghalib] and "the Omnipotent" [qahir], then it is of the attributive Names. If it means: "the Educator" [murabbi], "the Benefactor" [munim], and "the Completer" [mutammim], then it is of the Names of Acts.*

*"Al-Alamin" [the worlds], if it means: "Everything other than Allah", which covers all the stages of existence and the stations [manazil] of the invisible and visible, then we have to take "rabb" to be of the Names of Attributes. If "world" is "the visible world" [alam-i mulk], which gradually takes place and reaches its perfection, then "rabb" means a Name of Act. At any rate, here it does not mean a Name of Essence. Maybe, in a way, "Alamin" refers to the visible worlds, which attain to their suitable perfection under the divine education [tarbiyat] and management [instruction = tamshiyat]. In this case the word "rabb" means educator, being one of the Names of Acts.*

Do know that in this paper we refrain from explaining the linguistic, literary and structural aspects of the ayahs, because others have mostly handled them. Certain points which have not been handled at all, or inaccurately handled, we shall properly deal with them.

It must be noted that the Names of Essence, Attributes and Acts, which have been referred to, are according to the terms of the people of knowledge. A learned man of the people of knowledge, in Insha'ud-Dawa'ir has divided the Names into:

## **The Names of Essence, the Names of Attributes and the Names of Acts**

He has said: The Names of Essence are:

- ❖ Allah, ar-Rabb [the Lord],
- ❖ al-Malik [the King],
- ❖ al-Quddus [the Holy],
- ❖ as-Salam [the Peace],
- ❖ al-Mu'min [the Faithful],
- ❖ al-Muhaymin [the Protector],
- ❖ al-Aziz [the Almighty],
- ❖ al-Jabbar [the Omnipotent],
- ❖ al-Mutakabbir [the Haughty],
- ❖ al-All [the Exalted],
- ❖ al-Azim [the Tremendous],
- ❖ az-Zahir [the Outward],
- ❖ al-Batin [the Inward],
- ❖ al Awwal [the First],
- ❖ al Akhir [the Last],
- ❖ al-Kabir [the Great],
- ❖ al-Jalil [the Majestic],
- ❖ al- Majid [The Glorious],
- ❖ al-Haqq [the Truth],
- ❖ al-Mubin [the Manifest],
- ❖ al-Wajid [the Finder],
- ❖ al-Majid [the Noble],
- ❖ as-Samad [the Everlasting Refuge],
- ❖ al-Muta`ali [the Most High],
- ❖ al-Ghani [the Independent],
- ❖ an-Nur [the Light],
- ❖ al-Wa'rith [the Inheritor],
- ❖ Dhul-Jalal [the Owner of Majesty], and
- ❖ ar-Raqib [the Watcher].

The Names of Attributes are:

- ❖ al-Haiy [the Living],
- ❖ ash-Shakir [the Grateful],
- ❖ al-Qahhar [the Conquerer],
- ❖ al-Qahir [the Subduer],
- ❖ al-Muqtadir [the All-Powerful],
- ❖ al-Qawiy [the Strong],
- ❖ al-Qadir [the Able],
- ❖ ar-Rahman [the Beneficent],
- ❖ ar-Rahim [the Merciful],
- ❖ al-Karim [the Generous],
- ❖ al-Ghafir [the Forgiver],
- ❖ al-Ghafur [the Forgiving],
- ❖ al-Wadud [the Affectionate],
- ❖ ar-Ra'uf [the Compassionate],
- ❖ al-Halim [the Clement],
- ❖ as-Sabur [the Patient],
- ❖ al-Barr [the Righteous],
- ❖ al-Alim [the Omniscient],
- ❖ al-Khabeer [the Aware],

- ❖ al-Muhsi [the Counter],
- ❖ al-Hakim [the Wise],
- ❖ ash-Shahid [the Witness],
- ❖ as-Sami` [the Hearer] and
- ❖ al-Basir [the Seer].

The Names of Acts are:

- ❖ al-Mubdi' [the Beginner],
- ❖ al-Wakil [the Guardian],
- ❖ al-Ba`ith [the Resurrector],
- ❖ al-Mujib [the Responsive],
- ❖ al-Wasi' [the Expansive],
- ❖ al-Hasib [the Reckoner],
- ❖ al-Muqit [the Nourisher],
- ❖ al-Hafiz [the Protector],
- ❖ al-Khaliq [the Creator],
- ❖ al-Bari' [the Maker],
- ❖ al-Musawwir [the Shaper],
- ❖ al-Wahhab [the Giver],
- ❖ ar-Razzaq [the Provider],
- ❖ al-Fattah [the Opener],
- ❖ al-Qabid [the Restrainer],
- ❖ al-Basit [the Spreader],
- ❖ al-Khafid [the Abaser],
- ❖ ar-Rafi [the Exalter],
- ❖ al-Muizz [the Honourer],
- ❖ al-Mudhill [the Humiliater],
- ❖ al-Hakim [the Wise],
- ❖ al-'Aadil [the Just],
- ❖ al-Latif [the Subtle],
- ❖ al-Muid [the Restorer],
- ❖ al-Muhyi [the Life-giver],
- ❖ al-Mumit [the Death-giver],
- ❖ al-Wali [the Patron],
- ❖ at-Tawwab [the Relenting, the Acceptor of Repentance],
- ❖ al-Muntaqim [the Avenger],
- ❖ al-Muqsit [the Equitable],
- ❖ al-Jami` [the Comprehensive],
- ❖ al-Mughni [the Enricher],
- ❖ al-Mani` [the Deterrent],
- ❖ ad-Darr [the Harmful],
- ❖ an-Nafi` [the Beneficial],
- ❖ al-Hadi [the Guide],
- ❖ al-Badi` [the Magnificent] and
- ❖ ar-Rashid [the Prudent]. [428]

Concerning these divisions, it is said that although they are all Names of Essence, yet considering the appearance of the Essence, they are called the Names of Essence, and, considering the appearance of the Attributes or the Acts they are called the Names of Attributes or of Acts.

- That is, whichever of these is more apparent, they are named after it.
- Consequently, sometimes in a Name, two or three aspects appear at the same time, in which case it is regarded a Name of Essence, Attribute and Acts, or of two of these three, like "ar-Rabb", as has been said.

- But this question does not come to suit the writer's taste, nor does it suit the gnostic taste. What is apparent in this sorting is that the criterion for these Names is that when the salik, with the steps of knowledge reached the stage of complete annihilation in Acts, Allah, the Exalted, appears to his heart through the manifestations of Names of Acts.
- After the annihilation in Attributes, the manifestations will be in the Names of Attributes, and after the annihilation in Essence, the manifestations will be in the Names of Essence.
- Should his heart have the ability of preservation after coming to sobriety, whatever he tells of his seeings of Acts would be Names of Acts. Similarly, whatever he tells of his seeing of Attributes would be Names of Attributes, and likewise the Names of Essence.
- There are, in this connection, details which do not suit these pages. That which is stated in the insha'ud Dawā'ir is not correct according to its own criterion, as is obvious on having a look at the Names.

*It can be said that these divisions of "the three Names" are referred to in the Glorious Qur'an, in the last noble ayahs of the surah of "al-Hashr". Allah, the Exalted, says: "He is Allah, other than Whom there is no god, the Knower of the invisible and the visible. He is the Beneficent, the Merciful," [429] up to the end of the noble ayahs.*

- Perhaps the first of these noble ayahs refers to the Names of Essence, the second refers to the Names of Attributes and the third refers to the Names of Acts.
- Giving precedence to the Names of Essence over those of Attributes, and these over those of Acts, is according to the order of the facts of existence and of the divine manifestations, not according to the witnessings [mushahadat] of the people of witnessing [ashab-i mushahadah] and the manifestations in the hearts of the people of heart.
- It should be realized that the noble ayahs have other secrets, but to mention them does not suit the situation.
- That the second ayah is the Names of Attributes, and the third is the Names of Actions, is quite clear.
- That "the Knower of the invisible and the visible", "the Beneficent" and "the Merciful" are of the Names of Essence, is based on the fact that "the invisible" and "visible" are of the internal and external Names, and "Beneficence" [rahmaniyat] and "Mercifulness" [rahimiyat] are of the manifestations of "the Most Holy Emanation" [fai-i aqdas], not of "the Holy Emanation [fai-i muqaddas]. Confining these Names to the remembrance of Allah, whereas "Living" [haya], "Constant" [thabit] and "Lord" [rabb] seem nearer to the Names of Essence, is probably because of their comprehensiveness, as they are of the mothers of Names.

And Allah knows better.

*A Remark*

- There is a great controversy about the word, the derivation and meaning of "al-`ālamīn", [the worlds]. Some say that "al-`ālamīn" is plural, covering all kinds of creation, material and abstract, and each kind is a world in itself. It is a plural which has no singular of its root. This is a well-known opinion.
- Some others say that "`ālam" is passive participle and "`ālim" is active participle. So, "`ālamīn" means "ma'lūmīn" [the known]. But this opinion, besides having no proving evidence and being unlikely, it is quite silly and irrelevant to say "rabbul ma'lūmīn" [the Lord of the known].
- Some say that "`ālamīn" is derived from "`alāmah" [sign] which covers all beings, since everything is a sign and an ayah of the Sacred Essence. The letters "w" [waw] and "n" [nun] refer to the rational beings, giving them priority to the other beings.

- Others say that it is derived from "ilm" [knowledge].
- At any rate, regarding it to embrace all creation is correct, as it is justified to take it to cover the rational beings. But "al-`ālam" is used for everything other than Allah, and is also used for every individual or category. If the one who uses it for every individual and category is of the people of tradition and language, he considers every thing to be a sign of the Creator: "In every thing He has a sign..." [430]
- And if he is a divine gnostic, he considers every being to be the appearance of the all-embracing Name covering all the truths, by way of the appearance of the Collective Oneness [ahadiyat-i jam`] and the Secret of the Existence. According to this consideration, the entire world and every part of it, can be regarded as the Greatest Name in the state of the Collective Oneness. "The Names are all in all, and such are the signs".
- Consequently, the objection of the great philosopher, Sadrul Millat-i wad-Din [Sadrul Muta'allihin] [may his spirit be sanctified], to those like al-Baydawi is applicable, because they have not tasted of this drink [school = mashrab]. But to the ways of the people of gnosticism it is inapplicable. However, as the argument of al-Baydawi and that of the philosopher, on this topic are too lengthy, we refrain from mentioning them. The interested readers may refer to the exegesis of the said late philosopher of Surah al-Fatihah.
- If "ar-rabb" is of the Names of Attributes, meaning "Master" or "Owner" and the like, the meaning of "al-`ālam" may be "everything other than Allah", whether the owned were the beings of the kingdom of the world, or the abstract invisible beings.
- If it is of the Names of Acts-as it apparently is - the meaning of "al-`ālam" will only be the kingdom of the visible world, as, in which case, "ar-rabb" will mean "the Educator" -a meaning which is of gradual effectiveness.
- While the abstract worlds are innocent of gradualness, though, to the writer, the spirit of "graduation" in the world of "dahr" [eternity, perpetual duration] is, in a way, certain; and, in the same way, we have also proved the temporal contingency [huduth-i zamani], meaning the spirit of time and the eternity of graduation [dahriyat-i tadrij] in the abstract worlds.

In the gnostic way, the temporal contingency is also proved for all worlds, but not in the same way as referred to by the theologians and the people of hadith.

#### **Another Remark**

- Do know that "praising" [hamd] is for a "favour" [jamil].
- From the noble ayah it is gathered that praising and extolment are confirmed for the state of the Greatest Name as the all-embracing Name [ism-i jami], which has the state of being the Lord of the worlds, "the Beneficent", "the Merciful" and "the Master of the Day of Judgement". So, these noble Names, i.e. "Rabb", "Rahman", "Rahim" and "Malik" should have an effective role in the praising. Later on, we shall explain in details Allah's saying: "Maliki yaumiddin" [The Master of the Day of Judgement]. Now, we shall talk about the proportionateness of the state of Divinity to "praising". It is so from two aspects:
- The first is that as the very praiser is a part of the "worlds", or he may even be "a world" by himself, and from the point of view of the people of knowledge, each one of the beings is a world by itself. He praises Allah, for He, with the hand of divine education, has taken him out of weakness, deficiency, fear and the darkness of the mass of non-existence to strength, perfection, security and the luminous world of humanity. He has also taken him past the corporeal, elemental, mineral, vegetable, and animal stations, under a system arranged according to self-and-substantial movements, and the dispositional and natural inclinations, to the station of humanity, which is the most honourable station of beings.

Furthermore, He continues to educate him until he becomes what you can never imagine in your fancy.

"Then I become non-existent, such non-existence that the organ

Says to me: "Our return is to Him. [431]

- The second is that educating [rearing = tarbiyat] the system of the kingdom of the world, such as the celestial spheres, elements, substances and accidentals, is preliminary to the existence of the perfect man, who is, in fact, the product of the juice [`usarah] of the world of realization and the ultimate end of the beings of the world, and he is, as such, the last product. And, since the visible world moves according to the substantial self-movement, and this is a self-completing movement, to wherever it ends, it would be the objective of creation and the end of the journey.
- If we look in a universal way at the universal body, [jism-i kull], universal nature, universal vegetable, universal animal and universal man [insan-i kull], we notice that man is the last product who has been created after the substantial self-movements of the world and they have ended in him. So, the educating [rearing] hand of Allah, the Exalted, has been educating [rearing] man in all the world of realization, and man is the first and the last.
- That which has been said was about the minor Acts and according to the stages of existence, as otherwise, if taken according to the absolute Act, the Act of Allah, the Exalted, can have no objective except His own Sacred Essence, as is proved in its relevant instances.
- Should we look at the minor Acts, we would realize that the objective of creating Man is the absolute invisible world, as is stated in the Divine Sayings [qudsiyat]: "O son of Adam! I created all things for you, and I created you for Myself." [432]
- Allah in the Glorious Qur'an, addressing Moses, son of `Imran [peace be upon him and upon our Prophet and his progeny ], says: "I have made you for Myself." [433]

He also says: "And I chose you". [434]

- ❖ So, man is created for Allah and made for His Sacred Essence.
- ❖ From among all the beings man is the chosen and the elect.
- ❖ The destination of his journey is attaining to the door of Allah, annihilation in the Essence of Allah, and sticking to the Court of Allah.
- ❖ His return [ma'ad] is to Allah, from Allah, in Allah and by Allah.

In the Qur'an He says: "Surely to Us is their return." [435]

- Other creatures return to Allah through Man, or rather their return is to Man, as it is stated in the Jami`ah invocation, in which some aspects of the states of guardianship are explained.
- It says: "The return of the creatures is to you and their reckoning is upon you." It also says: "With you, Allah opened and with you He closes," [436] and also in the noble ayah "Surely to Us is their return, and surely upon Us is their reckoning." [437]
- In the said invocation: "The return of the creatures is to you and their reckoning is upon you", is one of tawhid's secrets, referring to the fact that to return to the Perfect Man is to return to Allah, as the Perfect Man is absolutely annihilated and lasts by Allah's everlasting, having no individuality, I-ness and selfishness of his own, rather he is of the Beautiful Names and the Greatest Name, to which the Qur'an and the hadiths frequently refer.
- The Qur'an contains such delicate points, facts, secrets and subtleties about tawhid that the minds of the people of knowledge are bewildered, and this is the

great inimitability of this heavenly and luminous Book, besides its excellent syntax, graceful expression, wonderful elegance, miraculous style, the way of inviting and foretelling the unseen, perfecting the precepts, controlling and managing the family and the like, each one of which is independently extraordinary and beyond man's power.

- It can even be said that the Glorious Qur'an's being distinguished for its eloquence as one of its inimitabilities well-known all over the world, was because the early Arabs were famous for their eloquence, and, thus, they could understand only that aspect of the Qur'an's inimitability.
- The Arabs of that time could not comprehend its other more important dimensions which needed a higher degree of understanding.
- Nowadays, too, those who have a similar level of thinking, can comprehend nothing of this divine grace, except its literal elegance, beautiful rhetorics and eloquent expressions.
- As regards those who are well versed in the secrets of knowledge and the graces of tawhid and abstraction, know that what attracts them, and what is the goal of their hopes, in this divine Book and heavenly revelation is only its knowledge [ma`arif], and they are not so much interested in its other aspects.
- Whoever casts a glance at the Qur'an's gnosticism, and at the gnostics of Islam who acquired their knowledge from it. Then, he makes a comparison between them and the scholars of other religions, concerning their works and knowledge; he will, very well, recognize the higher standard of the knowledge of Islam and the Qur'an, which is the base of the foundation of religion and faith, and the final objective of sending the Messengers and revealing the Books. To believe that this Book is a divine revelation and that its knowledge is divine, does not cost him any difficulty.

### **A Faithful Awakening**

Do know that the Sovereignty [rububiyat] of Allah, the Exalted, over the worlds is of two kinds:

- The first is the "General Sovereignty", which covers all the beings of the world, and it is the genetic up-bringing [education] which takes every being out of the limits of its shortcomings to its suitable perfection, under the control of the Divine Sovereignty. All the natural and substantial developments and the essential and accidental movements and improvements are under the control of the Lord. In short, from the stage of the primary matter till the stage of animality and the gaining of the corporeal and spiritual powers of animality, and the genetic evolution, each one of them testifies that: "My Lord is Allah, Glory and Majesty to Him."
  - The second is the "Legislative Sovereignty", which exclusively belongs to the human species, and the other beings have no share of it. This education is guiding to the roads of salvation, showing the ways to happiness and humanity, and warning against what contradicts them, as explained by the prophets (AS). If somebody voluntarily placed himself at the disposal and education of the Lord of the worlds, and was brought up by Him, such that the actions of his organs and powers, external and internal, would not be prompted by his self, but to be divine, in that case he would attain to the human perfection, which exclusively belongs to the human species.
  - Up to the stage of animality, man goes side by side with the other animals. To step out of this stage he will have to choose, on his own free will, one of the only two ways before him:
- ❖ One is the way to the stage [abode] of happiness, which is the Straight Path of the Lord of the worlds: "My Lord is on the Straight Path", [438]

- ❖ The other is the way of wretchedness, which is the crooked path of the accursed Satan.
- Therefore, if he puts the powers and organs of his kingdom at the disposal of the Lord of the worlds to be educated by Him, his heart, which is the sultan of this kingdom, would gradually submit to Him.
- When the heart becomes a subject to the Lord of the worlds, other soldiers [junud] would follow it, and the whole kingdom would be under His education. Then his invisible tongue, which is the shadow [zill] of the heart, would be able to say: "My Lord is Allah. Glory and Majesty to Him," in reply to the angels of the world of the grave, who ask him: "Who is your Lord?"
- And, as such a man has obeyed the Messenger of Allah, imitated the Imams of guidance and acted according to the Divine Book, his tongue would be expressive in saying: "Muhammad (SA) is my Prophet, 'Ali and his infallible sons are my Imams and the Qur'an is my Book."
- But if he did not turn his heart to divinity, and the image of La ilaha illallah, Muhammadun rasulullah, Aliyun waliyullah [There is no god except Allah, Muhammad is the Messenger of Allah and `Ali is the friend of Allah] was not engraved on the page of his heart such that to become the portrait of the inside of the soul.
- And, if there was no reciprocal spiritual and moral connection between him and the Qur'an as to act according to it, thinking about it, remembering and contemplating it, all his knowledge [ma`arif] would be effaced from his memory when suffering from the agonies of death, his death-sickness, and in the death itself - that monstrous calamity.
- My dear! Man, under a typhoid fever and the deterioration of his mental faculties, forgets all his knowledge, except things which have become a second part of his constitution, owing to continual remembrance and close intimacy with them. Should he be inflicted with a serious incident or a dreadful accident, he would be neglecting a lot of his affairs, and the line of forgetfulness would underline his acquired information.
- So, how about the agonies, sufferings and difficulties of death? What would happen to him then? If the hearing and the heart were not opened, if the heart was not hearing, to instruct him with the necessary beliefs at the time of dying and after it would be of no avail.
- Talqin [reminding the dead of his beliefs] can be useful only to those whose hearts have acquired the true beliefs and whose hearts' ears are usually open, but at the very moments of death agonies they may undergo a fit of forgetfulness, and thus, the talqin will be a means for the angels of Allah to convey it to their ears. But if man is deaf, with no hearing ears suitable for the worlds of barzakh and the grave, he can never hear the talqin and it can benefit him nothing. There is a hint at some of these in the noble hadiths.

### **ALHAMDU LILLAHI RABBIL AALAMEEN**

Sadr al-Mutaalihin (AR)

### **Bismillah ar-Rahman ar-Raheem All Praise is for Allah, the Lord of the Worlds**

- It has been opined that the meanings of "Al Hamd" and thanks are very close and their opposite is disclaim and disbelief.
- It is said that both Hamd and praise are similar in meaning and Hamd is attached only to God but praise can be for anybody.
- This is why we often say, "Praise and thanks be to Allah" and thanks here means admission of God's grace with all humility.
- Hamd and Shukr or thanks are used for specific purposes; the former is used generally but the latter is for some special and specific grace.

Hamd is derived from Praise and the Holy Prophet said, *Hamd is the result of being thankful*. The Ma'sumin have said that *anyone who has not praised God has not thanked him for He is the Cause of all grace and its gracefulness is reflected by belief and deeds though it is also linked to the human physique*.

At times it is discerned from the deeds.

In Surah HUD verse 69 God says, **They said, Salam and he answered Salam.**

This verse tells us that Hazrat Ibrahim greeted the angels in the best manner possible. If we take this sentence as a descriptive one then it is proof of the names it has. It praises those names in the best possible manner.

Hamd is a way of expression and it may not be just orally. It means it is the praise that is worthy of the entity named. There is no limit for His praise just as He is unlimited. This is the reason why everything in the universe praises Him.

In Surah Isra verse 44 God says, **All that is therein glorifies Him.**

- For the scholar it means the expression of the Lord's attributes and it is sometimes done through words and sometimes through deeds.
- All the creations praise God in words and sometimes it is done in a negative approach.
- The expression through deeds is done by being brave or charitable and there is no scope of opposing such proof.
- The Praise of God is the best Praise.
- He has created all living and inanimate things and they are limitless.
- This is His infinite Mercy that is manifest every moment.
- From it emanate the limitless proof of his Lordship.

All Praise (and thanks) is for God, the Lord of the worlds

and every atom of this universe is a proof of it.

Every thing that exists has been created by God;  
therefore all praise is for Him.

This is why this Hamd is evident in all that exists.

Every thing that exists praises Him and so is the grateful thanks giver.

Verse 21 of Surah Fussilat amply proves this for it says, **And they will say to their skins, Why do you testify against us? and they will say, Allah has caused us to speak.**

Under this context all creations are a Praise of God and they in turn praise God. In this context all creations are equal to human beings, for they are attached to the one truth, the one entity and the one great source of intelligence. These are the various faces of praise and the best praise is the personality of the Holy Messenger Muhammad and according to God's promise he will be installed on the exalted throne. Verse 79 of Surah Isra amply describes it, *Your Lord will raise you to a station of the highest degree.*

He is the best form of praise for God. All praises are related to him and he is called Hamad, Mahmud, and Ahmad; names that are different forms of Hamd.

His existence is the best form of praise for it is according to the Grand scheme in the sense that the praise of all existence is proven in Him and He is the ultimate praise of God being the supreme and complete creation and the best of examples.

Verse 10 of Surah Kahaf says, **I am but a human being like you.** The Holy Messenger said, *There was a time when I was closest to my Lord, a station that none has achieved before me, even the apostles of God.*

*He again said, He who obeys me obeys God and he who makes me angry has angered God.*

This is the best form of praise that tells us that the Messenger's position in the hereafter will be only second to God for that will be the most exalted and praiseworthy station. He said, *I have been created to become the intercessor for God's praise and there is no praise where I am not mentioned.*

All creations praise God, physically, spiritually through intelligence; and all tongues praise Him through words while all bodies praise Him through deeds. This is the demand of the existence in this world and the hereafter. There is no doubt that every deed has a cause and reason close to the truth and the entity of God is the cause of all the ultimate of every beginning and every end.

*This praise may also be pointing towards God being the beginning and the end of all existence. It will therefore mean that in God is the creation of everything and in Him is the existence and the end. In the spiritual sense it will mean to be totally immersed in the entity of God for He is the source of enlightenment and all perfection.*

*Praise is for God the Lord of the worlds*

The other interpretation of this verse is that the truth of every living thing is for God and since they are for God, He is for them. God has said, **God is for the one who is for Him.** God is the source, cause and perfection of all that exists. *The other source to God is the entity of Apostle Muhammad who is the cause of the creation of the worlds and who is the source of intercession in the hereafter because he is the ultimate praise of God.*

*The Lord of the worlds*

*The word al-Rab means the lord Preserver.*

*The worlds here means the heavens and the earth and all that exist between them.*

Verse 23 of Surah Shuara says, **The Pharaoh said, What is this, Lord of the worlds?**

The existence of man is called the smaller world and the heavens are termed as the greater worlds.

The word *Nas* here refers to the creatures that exist and the Lord of mankind means both mankind and animals.

The word *Aalamin* here may refer to the Ulema but according to the dictionary it means the skies and orbs that fill it. All that exists is the creation of God. The smaller world is the world of mankind and the skies are the greater world of which the former is a part. It is called the smaller world because it embodies the attributes to manage the entire universe. It is just like the Qur'an that embodies the knowledge of all divine books. The hereafter too is a part of the worlds and in a sense the existence of man can also be termed the greater world because in his mind he is aware of the hereafter, the Paradise, the rivers, the Houris etc. They all exist but remain unseen. In verse 21 of Surah Dariyat Qura'n says, **why don't you realize?**

The conclusion of this discussion is that mankind is part of the greater worlds or the universe. In his mind is the knowledge and perception of the creatures that exist but are not seen and in this sense man's existence can be termed as the greater world? Everything is not discerned through manifestation but may be realized mentally. Man is the greater world when he is able to perceive the seen as well as the unseen.

*All Praise is for the lord of the worlds*

**O You who has created all things from your self! For who have you accumulated it all? You have created that which has no limit. You are the fountainhead of all that exists. You are a concentration that vast for you have granted vastness to reality. O hearer of all things how is that the creation is not limited?**

The term "You have granted vastness to reality" refers to the Hadith Qudsi that says, *I have not expanded the earth and the heavens but I have given a vastness to the heart of the believer.*

Bezavi says that this is a proof of possibilities because the possibilities are far removed from their manifestation and from the period of well being. We have said earlier that nurturing something means to uplift the nurtured one to its zenith but there is no proof for it. It is in the age of its existence that a creation reaches its zenith. The prayer time begins with the Takbeer and ends on Salam. This is its existence and this is the period of its maturity. While discussing the knowledge of the creator we have proven the existence of the worlds and said that all creations have their stations or place of existence but not God the creator.

### **Al-Hameed**

al-Jibouri

- The Almighty has said, *"O people! You are the ones who stand in need of Allah, while Allah is the self-Sufficient, the Praised One" (Qura'n, 35:15).*
- The root word of "al-Hameed" is hamd which means: praise, something more general than thanking.
- Al-Hameed is also al-Mahmood, the Praised One.
- Allah is al-Hameed due to praising His own Self since time immemorial, and also due to His servants praising Him.
- His qualities, such as His being Glorified and Exalted, are due to the fact that those who mention His Attribute glorify and exalt it.
- Hamd in this context means enumerating or the attempt to enumerate the qualities of perfection conceived by those who praise Him.
- Al-Hameed grants you success and compliments you for it; He wipes out your sins and does not embarrass you by exposing them. He is Praised due to His merits.
- One whose beliefs, conduct, speech and action are praiseworthy is called hameed.
- Such a description fits only the Messenger of Allah and those whose ranks are close to his from among Allah's prophets as well as others such as the friends of Allah, and the scholars.
- Each one of these is hameed with regard to his beliefs, conduct, deeds and statements.

### **IN PRAISE OF ALLAH**

Imam Ali (AS)

- In the Name of Allah, the All-merciful, the All-compassionate
- All praise is due to Allah. There is no god but He, the Living, the Just, the Manifest.
- He is the Administrator without any minister and without consultation with any of his slaves.
- He is the First, who cannot be described.
- He is Eternal and will live forever, (even) after the annihilation of all creatures.
- He is the greatest Cherisher and Sustainer and the Light of the earths and heavens and their Creator and Maker out of nothing.
- He created both of them and separated them - a proper separation.
- The heavens became stable in obedience to His commandment and the earths became fixed on the surface of the water with their pegs.

- Then our Lord the All-Merciful subdued the high heavens and ruled from the Throne.
- Everything that is in heaven and in the earth and in between them and what is below the earth belongs to Him.
- So, I bear witness that verily You are Allah.
- There is none to elevate what You have lowered
- and no one to exalt him whom You leave in disgrace
- and no one to bring into disgrace him whom You exalt
- and no one to prevent him upon whom You bestow Your favour
- and no one to bestow anything, which You have withheld.
- You are Allah, there is no god but You, who existed when there was neither the stable sky
  - ❖ nor the broad earth
  - ❖ nor the brilliant sun
  - ❖ nor the dark night,
  - ❖ nor the bright day,
  - ❖ nor the vast and stormy sea,
  - ❖ nor any sublime and stable mountain,
  - ❖ nor any revolving planet,
  - ❖ nor the luminous moon,
  - ❖ nor any blowing wind,
  - ❖ nor any raining cloud,
  - ❖ nor flashing lightning,
  - ❖ nor any praising thunder,
  - ❖ nor any breathing soul,
  - ❖ nor any flying bird,
  - ❖ nor any blazing fire, nor any flowing water.

- You existed before the existence of everything
- and You created everything
- and controlled everything
- and originated everything.
- You enriched some and reduced others to poverty,
- caused some to die and brought others to life,
- and made some people glad and others weep.
- Verily You rule from the Throne.
- You are of vast blessing,
- Allah! You are Great and Supreme.
- You are Allah and there is no god other than You.
- You are the Creator and Supporter.
- ❖ Your Decree is everpowering and Your Knowledge is operative.
- ❖ Your strategy is wonderful;
- ❖ Your promise is true;
- ❖ Your word is right;
- ❖ Your command is just;
- ❖ Your utterance is right guidance;
- ❖ Your Revelation is light;
- ❖ Your mercy is vast and abundant;
- ❖ Your forgiveness is superb;
- ❖ Your grace is excessive;
- ❖ Your gift is most respectable;
- ❖ Your cord is strong;
- ❖ Your might is ever ready;
- ❖ Your protégé is powerful;
- ❖ Your wrath is severe;
- ❖ and Your stratagem is entrapping.

- Lord! With You are lodged all complaints.
- You are present in all gatherings,
- and are the witness of all secrets,
- and the ultimate goal of all supplications,
- the expeller of all sorrows,
- the affluence of every needy person,
- the stronghold for every refugee,
- security for everyone who is terror-stricken,
- a shield for the weak a treasure for the indigent,
- the destroyer of griefs, the helper of the virtuous.
- Such is Allah, our Lord.
- There is no god but He.
- You satisfy such of Your slaves as trust unto You.
- You are the protector of him who is firmly attached to You and humiliates himself before You,
- a shield for him who seeks refuge with You,
- the help of him who looks up to You for help, the forgiver of sins for him who begs Your pardon;
- the complier of the tyrant,
- the most grand of the grand,
- the most great of the great,
- the master of masters,
- the Lord of lords,
- the Succour of the grieved,
- the Helper of those crying for help,
- the Responder to the call of the distressed,
- the best of all listeners,
- the best of all observers,
- the best of all judges,
- the quickest of all reckoners,
- the most merciful of all the merciful the best of all forgivers,
- the satisfier of the needs of the faithful,
- and the hearer of the appeals of the virtuous.
- You are Allah, there is no god but You.
- You are the Cherisher and Sustainer of all the worlds You are the Creator and I am a creature.
- You are the Master and I am a servant,
- You are the Lord and I am a slave.
- You are the Provider while I am provided with sustenance,
- You are the Giver while I am a beggar,
- You are the Generous while I am a miser.
- You are the Mighty while I am weak,
- You are the Noble while I am humble.
- You are the Independent while I am needy.
- You are the Master while I am slave.
- You are the Forgiver of sins while I am sinful.
- You are the Omniscient while I am ignorant.
- You are the Forbearing while I am hasty.
- You are the All-Merciful and I have been treated with mercy.
- You are the Provider of safety but I am involved in suffering.
- You are the Responder and I am the distressed.
- And I bear witness that verily You are Allah,
- there is no god but You
- You bestow favours upon Your slaves even without their asking.
- And I bear witness that verily You are Allah,
- the One,
- the Peerless,

- the Unique,
- the independent,
- the Single,
- and verily to You we must return.
- May the blessings of Allah be upon Muhammad and his family the holy and pure.
- Lord, forgive my sins and keep my faults concealed and extend to me Your special mercy and bounteous sustenance
- the All-merciful!
- All praise is due to Allah the Cherisher and sustainer of all the worlds
- And for us Allah is the Sufficiency and the excellent Protector.
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- ❖ nor the bright day,
- ❖ nor the vast and stormy sea,
- ❖ nor any sublime and stable mountain,
- ❖ nor any revolving planet,
- ❖ nor the luminous moon,
- ❖ nor any blowing wind,
- ❖ nor any raining cloud,
- ❖ nor flashing lightning,
- ❖ nor any praising thunder,
- ❖ nor any breathing soul,
- ❖ nor any flying bird,
- ❖ nor any blazing fire, nor any flowing water.

- You existed before the existence of everything
- and You created everything
- and controlled everything
- and originated everything.
- You enriched some and reduced others to poverty,
- caused some to die and brought others to life,
- and made some people glad and others weep.
- Verily You rule from the Throne.
- You are of vast blessing,
- Allah! You are Great and Supreme.
- You are Allah and there is no god other than You.
- You are the Creator and Supporter.

- ❖ Your Decree is everpowering and Your Knowledge is operative.
- ❖ Your strategy is wonderful;
- ❖ Your promise is true;
- ❖ Your word is right;
- ❖ Your command is just;
- ❖ Your utterance is right guidance;
- ❖ Your Revelation is light;
- ❖ Your mercy is vast and abundant;
- ❖ Your forgiveness is superb;
- ❖ Your grace is excessive;
- ❖ Your gift is most respectable;
- ❖ Your cord is strong;
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- Lord! With You are lodged all complaints.
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- and are the witness of all secrets,
- and the ultimate goal of all supplications,
- the expeller of all sorrows,

- the affluence of every needy person,
- the stronghold for every refugee,
- security for everyone who is terror-stricken,
- a shield for the weak a treasure for the indigent,
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- Such is Allah, our Lord.
- There is no god but He.
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- You are the protector of him who is firmly attached to You and humiliates himself before You,
- a shield for him who seeks refuge with You,
- the help of him who looks up to You for help, the forgiver of sins for him who begs Your pardon;
- the complier of the tyrant,
- the most grand of the grand,
- the most great of the great,
- the master of masters,
- the Lord of lords,
- the Succour of the grieved,
- the Helper of those crying for help,
- the Responder to the call of the distressed,
- the best of all listeners,
- the best of all observers,
- the best of all judges,
- the quickest of all reckoners,
- the most merciful of all the merciful the best of all forgivers,
- the satisfier of the needs of the faithful,
- and the hearer of the appeals of the virtuous.
- You are Allah, there is no god but You.
- You are the Cherisher and Sustainer of all the worlds You are the Creator and I am a creature.
- You are the Master and I am a servant,
- You are the Lord and I am a slave.
- You are the Provider while I am provided with sustenance,
- You are the Giver while I am a beggar,
- You are the Generous while I am a miser.
- You are the Mighty while I am weak,
- You are the Noble while I am humble.
- You are the Independent while I am needy.
- You are the Master while I am slave.
- You are the Forgiver of sins while I am sinful.
- You are the Omniscient while I am ignorant.
- You are the Forbearing while I am hasty.
- You are the All-Merciful and I have been treated with mercy.
- You are the Provider of safety but I am involved in suffering.
- You are the Responder and I am the distressed.
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- And I bear witness that verily You are Allah,
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- and verily to You we must return.

- May the blessings of Allah be upon Muhammad and his family the holy and pure.
- Lord, forgive my sins and keep my faults concealed and extend to me Your special mercy and bounteous sustenance
- the All-merciful!
- All praise is due to Allah the Cherisher and sustainer of all the worlds
- And for us Allah is the Sufficiency and the excellent Protector.
- There is neither might nor power but with Allah the Great, the Exalted.

### **ALLAH; HIS PRAISE AND DOMINANCE**

Ayatullah Ruhullah Khumayni

I have been asked to say something on the exegesis of Surah al-Hamd. The fact is that the exegesis of the Qur'an is not a thing of which we may be able to acquit ourselves well. In every period of Islamic history, the top scholars including both the Sunni and the Shi'ites, have compiled a large number of books on this subject. But every scholar has written his book from the angle with which he was well conversant and has interpreted only one aspect of the Qur'an. Still it cannot be said whether even that aspect has been covered fully.

*During the past fourteen centuries the gnostics such as Muhyuddin ibn Arabi, Abdur Razzaq Kashani, Mulla Sultan Ali etc. have written excellent commentaries on the Qur'an and dealt well with the subject in which they had specialized. But what they have written is not the exegesis of the Qur'an. At the most it can be said that they have exposed some aspects of it. The same case is with Tantawi, Jawhari, Sayyid Qutb etc. They have compiled their exegeses in a different style, but their books are also not the exegesis of the Qur'an in every sense.*

There are other interpreters of the Qur'an who do not belong to either of the above mentioned two groups. The Majma'ul Bayan by Shaykh Tabrasi is an excellent commentary and combines what the Sunni and Shi'ah authorities have said. There are so many other commentaries, but they all cover only certain aspects of the Qur'an. The Qur'an is not a book all aspects of which may be exposed by us or by anybody else. There are some Qur'anic sciences which are beyond our comprehension. We can understand only one angle or one form of the Qur'an. Others are to be explained by the Imams who were the real exponents of the Holy Prophet's teachings.

For some time past there have appeared some interpreters of the Qur'an who are totally unfit for the task. They want to attribute their own wishes and desires to the Qur'an. Surprisingly enough, even some leftists and communists pretend to be partisans of the Qur'an and show interest in its interpretation. In fact they do so only to promote their evil designs. Otherwise they have nothing to do with the Qur'an; let alone its interpretation. They just want to pass their doctrines under the name of the teachings of Islam.

That is why I say that those who do not possess enough knowledge of Islam and the young men who are not fully conversant with the Islamic problems, have no right to meddle in the exposition of the Qur'an. But if they still try to misinterpret it for some ulterior motive of theirs, our youth should ignore their interpretation and pay no attention to it. Islam does not allow anybody to interpret the Qur'an according to his personal opinion or private judgement. Anybody who tries to impose his own opinion on the Qur'an is either a materialist misinterpreting the Qur'an or is one of those who give some spiritual meaning to the Qur'anic verses. Both these groups interpret the Qur'an according to their own wishes. Therefore it is necessary to keep away from both of them. As far as the Qur'an is concerned our hands are tied. Nobody is allowed to attribute his opinion to the Qur'an and claim that the Qur'an says so.

The interpretation which I am going to give is only a possible interpretation. When I explain any verse of the Qur'an, I do not claim that the verse means only what I say. I do not say anything for certain. I am hinting a possibility only.

As some gentlemen have asked me to say something on the exegesis of the Qur'an, I have decided to speak briefly once a week about the Surah al-Hamd. I would like to repeat once again that the interpretation which I give is nothing more than a possibility. I do not want at all to interpret the Qur'an according to my own opinion or wish.

- It is possible that the 'bismillah' in the beginning of each surah of the Qur'an is related to the verses following it.
- Generally it is said that the bismillah is related to a verb understood (omitted), but probably it is related to the surah following it.
- For example, in the Surah al-Hamd it is related to al-Hamdu lillah.

In this case the whole sentence would mean that:

With the name of Allah all praises belong to Him. Now what does a name signify. It is a mark or a sign. When man gives a name to any person or thing, that name serves as a symbol for the recognition of that person or thing. If any person is named Zayd, people can recognize him by that name.

### **ALLAH'S NAMES ARE THE SYMBOLS OF HIS PERSON**

- Whatever little information man can get about the Divine Being, he can acquire it through His names.
- Otherwise man has no access to His Person.
- Even the Holy Prophet did not have, though he was the most learned and the noblest of all human beings.
- No one other than Him can know Him.
- Man can have access only upto the Divine names.
  
- The knowledge of the Divine names has several grades.
- Some of them we can comprehend.
- Others can be grasped only by the Holy Prophet and some of his chosen followers.

### **The Whole World is a Name of Allah**

- The whole world is a name of Allah, because the name of a thing is its sign or symbol and as all the things existing are the signs of Allah, it may be said that the whole world is His name.
- At the most it can be said that very few people fully understand how the existing things are the signs of Allah.
- Most people know only this much that nothing can come into existence automatically.
- Nothing, the existence of which is only possible, can come into existence automatically.
- It is intellectually clear and every body knows it intuitively that anything the existence and non-existence of which is equally possible, cannot come into existence automatically and that there must be an external force to bring it into existence.
- The first cause of bringing into existence all possibly existing things must be an eternal and self-existing being.
- If it is supposed that the imaginary upper space, and it must be imaginary because it is a non-entity, has always existed, then it possibly can neither

automatically turn into anything nor anything can come into existence in it automatically.

- The assertion of some people that in the beginning the whole world was an infinite vacuum (anything being infinite is questionable in itself) in which subsequently appeared a sort of steam from which everything has originated, does not stand to reason, for without an external cause no new thing can appear nor can one thing change into another thing.
- For example, water does not freeze nor does it boil without an external cause.
- If its temperature remains constant and does not go below 0 degrees nor above 100 degrees it will always remain water.
- In short, the existence of an external cause is essential for every change.
- Similarly, nothing, the existence of which is only possible can come into existence without an external cause.
- These facts are self-evident truths.

### **ALL EXISTING THINGS ARE A SIGN OF ALLAH**

- This, much can be easily understood by all that all existing things are a sign and a name of Allah.
- We can say that the whole world is Allah's name.
- But the case of this name is different from that of the names given to the ordinary things.
- For example, if we want to indicate a lamp, or a motor car to someone, we mention its name.
- The same thing we do in the case of man or Zayd.
- But evidently that is not possible in the case of the Being possessing infinite sublime qualities.

### **ANYTHING WHICH IS FINITE IS A POSSIBLY EXISTING THING**

- If an existing thing is finite, it is a possibly existing thing.
- As Allah's existence is infinite, He should evidently possess all sublime qualities, for if He lacked even one quality, He would become finite and as such possibly existing.
- The difference between a possibly existing being and an essentially existing being is that the latter is infinite and absolute in every respect.
- If all the sublime qualities of the essentially existing being were not infinite, that being would not be the essentially existing being and the source of all existence.
- All the things caused by this source of existence are endowed with the qualities possessed by the essentially existing Being, but on a smaller scale and in varying degrees.
- What is endowed with these qualities to the utmost possible degree is called the Grand Name or al-ism al-a'zam.

#### What is the Grand Name?

- The Grand Name is that name or sign that is somewhat endowed with all the Divine qualities to the greatest possible degree.
- As compared to other existing things it possesses the Divine qualities most perfectly, though no existing thing lacks them completely, for everything has been endowed with them according to its nature and capacity.
- Even those material things which appear to us to be totally devoid of all knowledge and power, are not really so and possess some degree of perception and knowledge.

### All Existing Things Glorify Allah

- As we are veiled, we cannot perceive it, but it is a fact that the sublime qualities are reflected even in the things lower than man and animals.
- At the most these qualities are reflected in them according to the capacity of their existence.
- Even the lowest creations possess the quality of perception.
- The Qur'an says: There is not a thing that does not praise Him, but you do not understand their praise. (Surah Bani Isra'il, 17:44)
- As we are veiled and do not understand the praise of all existing things, the ancient scholars did not know that the imperfect beings also possessed perception.
- That is why they took this praise to mean the praise indicated by the creation of all things, but in fact this verse has nothing to do with that kind of praise, which is quite a different matter as we already know.
- According to a tradition once the people heard the pebbles in the Holy Prophet's hand praising Allah.
- They could understand the praise of the pebbles, but this praise was such that the human ears were quite unfamiliar with it.
- It was in the pebbles' own language, not in any human language.
- Hence, it is clear that the pebbles possess perception, although of course according to their existential capacity.
- Man who considers himself to be the source of all kinds of perception, thinks that other things are devoid of it, but that is not a fact, although it is true that man has a higher degree of it.
- Being veiled, we are unaware of the perception of other things and their praising Allah, and think that there is no such thing.

### **THERE ARE MANY THINGS THAT WE DO NOT KNOW**

- There are many things about which man thinks that they do not exist, but in fact they do, though we may be unaware of them.
- Every day new discoveries are being made.
- Formerly it was believed that the plants were inanimate objects, but now it is said that they have a hearing system.
- If you put the tissues of a tree in hot water and pass a voice through them, there will be a reaction and you will hear some voices in response.
- We do not know how far this report is correct. But it is certain that this world is full of voices and sounds. The whole world is living and is a name of Allah. You yourselves are a name of Allah. Your tongues and your hands are names of Allah.

### All Movements are the Names of Allah

- The praise you make of Allah is His name.
- When you go to the mosque after washing your feet, you go with the name of Allah.
- You cannot part with the name of Allah because you yourselves are His name.
- The beat of pulse, the throbbing of heart and the blowing of wind are all names of Allah.
- Perhaps that is what is meant by the names of Allah in this verse.
- There are many other verses in which the phrase: "With the name of Allah" has been used.
- As we have said, everything is the name of Allah, and the name has passed away in the named.
- We think that we have an independent existence, but that is not a fact.
- If that Being, who has brought everything into existence by means of His will and the reflection of the light of His glory withdrew His light for a moment all the

existing things would be annihilated immediately and return to their pre-existing state.

- Allah has created the whole world by the light of His glory which is the true nature of existence and the name of Allah.
- *The Qur'an says: Allah is the light of the heavens and the earth.*
- *Everything is illuminated by His light.*
- *Everything has appeared by dint of His light.*
- *This appearance itself is a reflection of His light.*
- *Man's appearance is also a light.*
- *Therefore man himself is a light.*
- *Animals are also a light of Allah's glory.*
- *The existence of the heavens and the earth is a light from Allah.*
- *This light has so passed away in Allah that the Qur'an has said: Allah is the light of the heavens and the earth.*
- It has not said that the heavens and the earth are illuminated by the light of Allah.
- The reason is that the heavens and the earth are a nonentity.
- Nothing in our world has an independent existence of its own.
- In other words there is nothing here that is self-existing.
- In fact there is no existent other than Allah.
- That is why the Qur'an says: With the name of Allah all praise belongs to Allah. 'With the name of Allah say: He is Allah the One'.

Perhaps the Qur'an does not ask you to utter the words: 'With the name of Allah, the Compassionate, the Merciful ' It actually mentions a fact. By asking you to say so with the name of Allah, it means that your saying so is also a name of Allah. The Qur'an has said: 'Whatever there is in the heavens and the earth glorifies Him.' It has not said whoever there is in the heavens and the earth glorifies Him. That means that everything whether animate or inanimate praises and glorifies Allah, for all are a reflection of the light of His glory and it is His glory that causes all movements.

### **EVERYTHING IN THE WORLD IS A MANIFESTATION OF HIS GLORY**

- The cause of all that occurs in the world is the manifestation of Allah's glory.
- Everything is from Him and everything returns to Him.
- No creature has anything of its own.
- If anybody claims to have anything of his own, he virtually wants to compete with the source of Divine light, while as a matter of fact even his life is not of his own.
- The eyes you have are not your own.
- The light of Divine manifestation has brought them into being.
- The praise of Allah that other people or we express, is a Divine name, or it is because of a Divine name.
- That is why the Qur'an says: With the name of Allah and praise belongs to Allah.

### **THE WORD ALLAH IS A COMPREHENSIVE MANIFESTATION OF DIVINE GLORY**

- It is a manifestation that includes all manifestations.
- Allah's names, Rahman (the Compassionate) and Rahim (the Merciful) are the manifestations of this manifestation.
- Because of His mercy and benevolence Allah has bestowed existence in the existing things.
- This is itself is a show of mercy and kindness.
- Even the existence conferred on the harmful and obnoxious things is a show of His favor, which is common to all existing things.

- It is the manifestation of the glory of His name, Allah, which is a true manifestation of His glory in every sense.
- Allah is a station.
- It is a comprehensive name, which is itself a manifestation or Divine glory in every sense.
- Otherwise the Divine Being has no name apart from His Essence or Person.
- Allah; His names including Allah, Rahman, and Rahim are only the manifestations of His glory.
- In the 'bismillah' His names Rahman and Rahim have been added to His comprehensive name Allah, because they signify His self-sustaining attributes of mercy, favor and compassion.
- His attributes of retribution, anger etc. are subservient to these attributes.
- The praise of any kind of excellence is actually the praise of Allah.
- When a man eats something and says how delicious it is, he praises Allah unconsciously.
- When a man says about another man that he is a very fine man or that he is a great scholar or philosopher, he praises Allah because a philosopher or a scholar has nothing of his own.
- Whatever there is, it is a manifestation of Allah's glory.
- The man who understands this fact, he and his intellect are also a manifestations of Allah's glory.

### **NO PRAISE IS OF ANYONE ELSE'S PRAISE**

- *Whenever we praise anybody, we say that he has such and such good qualities.*
- *As everything belongs to Allah, the commendation of any merit of any person or a thing virtually amounts to praising Allah.*
- *We, being veiled, do not realize this truth and think that we are praising Zayd or Amr, the sunshine or the moonlight.*
- *When veil is lifted we will come to know that all praises belong to none but Allah and that everything we praise is nothing but a manifestation of Allah's glory.*
- The Qur'an says: Allah is the light of the heavens and the earth.
- In other words, every excellence and every sublime quality, wherever it may be, is attributable to Allah.
- He is the cause of the whole world and the whole world is a manifestation of His glory.
- The things we do, are not actually done by us.

Addressing the Holy Prophet Allah said in the Qur'an: You did not throw (the pebbles), when you threw (them), but Allah threw (them). (Surah al-Anfal, 8:17) Consider the words: 'You threw' and 'You did not throw.' Both of these phrases are a manifestation of 'but Allah threw.' There is another verse that says: Those who swear allegiance to you, swear allegiance only to Allah. (Surah al-Fath,, 48:10)

- Being veiled as we are, we do not understand the truth these verses imply.
- As a matter of fact we all are under a veil except the Holy Prophet who was educated direct by Allah and the Holy Imams of the Holy Prophet's Progeny who received training from him.
- So there is a possibility that the preposition 'bi' and the noun 'Ism' in 'bismillah' may be related to al-Hamdu; meaning, 'With the name of Allah all praises belong to Him.'
- It is a manifestation of the glory of Allah that draws every praise to it and does not allow any praise to be a praise of anyone other than Allah, for howsoever you may try, you will not find anyone existing other than Him.
- Therefore whatever praise you express, it will be a praise of Allah.
- It may be noted that praise is always made of positive qualities.
- The defects and faults being negative qualities, do not actually exist.

- Everything that exists has two aspects.
- It is positive aspect that is praised and it is always free from defects and faults.
- There exists only one excellence and one beauty and that is the excellence and beauty of Allah.
- We should try to understand this truth.
- Once we are convinced of this fact, everything else will be easy.
- As a matter of fact it is easy to acknowledge something verbally, but it is difficult to persuade oneself to believe even a rational thing firmly.

TO BELIEVE SOMETHING INTELLECTUALLY IS ONE THING AND TO BE CONVINCED OF IT IS ANOTHER

- To be convinced of the truth of a thing is different from believing it intellectually because of the existence of some scientific arguments to prove it.
- The impeccability of the Prophets was due to their firm conviction.
- A man who is fully convinced of a truth, cannot act contrary to his conviction.
- If you were sure that somebody was standing near you with a drawn sword in his hand and that he would kill you if you uttered a single word against him, you would never say anything against him because your first concern was to save your life.
- In other words, as far as this matter was concerned, you were so to stay infallible.
- A man who was convinced that if he slandered anybody behind his back, his backbiting would assume the shape of a dreadful animal with a long tongue stretching from the slanderer to the slandered and this animal would be crushing him, he would never indulge in backbiting anybody.
- If a man was sure that "slandering is the food of the dogs of hell" and the slanderer would be ceaselessly devoured by them, he would never stoop to this vice.
- We occasionally indulge in backbiting only because we are not fully sure of the consequences of this bad habit.

**MAN'S DEEDS WILL ASSUME A CONCRETE SHAPE**

- *If man was convinced that whatever deeds he performed would be embodied in the hereafter, the good deeds assuming a good shape and the bad one a bad shape, and that he would have to give an account of all that he did, he would not commit a bad deed even unconsciously.*
- *We need not go into the details of this affair.*
- *It is enough to say that everything will be reckoned.*
- *If a person slandered anyone else, he would be accountable for doing that.*
- *If anybody harassed or injured the faithful, he would go to Hell.*
- *The good men would get Paradise.*
- *One must be fully convinced and sure of this procedure.*
- *It is not enough to read the law in the books or to understand it rationally.*
- *Knowing and understanding are quite different from heart-felt conviction.*
- *By heart I mean the real heart, not an organ of the body.*
- Man often knows and understands a truth, but not being firmly convinced of it, does not act according to what a belief in it requires.
- He acts only when he gets fully and firmly convinced.
- It is this firm conviction that is called faith.
- Simply knowing a Prophet is of no use.
- What is beneficial is having faith in him.
- It is not enough to prove the existence of Allah.
- What is necessary is to believe in Him and to obey His commandments wholeheartedly.
- With the true faith, everything becomes easy.

- If a man was convinced that there was a Being who was the source of this world, that man was accountable and that his death would not be his end but would only mean his shifting to a more perfect stage, he would surely be saved from all errors and slips.
- The question is how can he be convinced?
- I have already described one aspect of the verse saying: 'With the name of Allah all praises belong to Allah.'
- I once again emphasize that what I say is only a possibility, not a definite interpretation of the Qur'an.
- Anyhow, it appears that a man fully convinced that all praises belonged to Allah, could never have any polytheistic ideas in his mind, for whomsoever anybody praises, he actually praises some manifestation of Allah's glory.
- Anybody who composes or intends to compose an ode in honour of the Holy Prophet or Imam Ali, that ode of his is for Allah because the Holy Prophet and the Imam are not but a great manifestation of Allah, and therefore their eulogy is the eulogy of Allah and His manifestation.
- A man who is convinced that all praises are due to Allah, would never indulge in bragging, boasting and self-praise.
- In fact man is self-conceited because he does not know himself.
- 'He who knows himself, knows Allah.'
- A man knows Allah only when he is firmly convinced that he himself has no significance and that everything belongs to Allah only.

In fact, we neither know ourselves nor Allah. We have faith neither in ourselves nor in Him. We are neither sure that we are nothing nor that everything is Allah's. So long as we are not certain of these things, all arguments to prove the existence of Allah are of little use, and all that we do is based on egoism. All claims to leadership and chieftaincy are the result of self-conceit and personal vanity.

### **SELF-CONCEIT IS THE CAUSE OF ALL TROUBLES**

- Most of the troubles man faces are the result of his vanity and empty pride.
- Man loves himself and desires to be admired by others.
- But that is his mistake.
- He does not realize that he himself is nothing and that he is the property of another Being.
- Man's self-conceit and love of power are the cause of most of his troubles, sins and vices, which ruin him and drag him to Hell.
- Because of his selfishness man wants to control everything and becomes the enemy of others whom he rightly or wrongly considers to be a hindrance in his way.
- He knows no limits in this respect and that is the cause of all troubles, misfortunes and calamities.

### All Praises Belong to Allah

- It appears that the Book of Allah begins with the question that includes all questions.
- When Allah says: 'All praises belong to Allah', we feel that so many questions have appeared before our eyes.
- The Qur'an does not say that some praises belong to Allah.
- That means that if somebody says to another person: 'I know that Allah is Almighty and Omnipotent, but still I am praising you, not Allah', even then his praise would go to Allah, because all praises are Allah's praises.
- The Qur'an says: 'All praises belong to Allah'.
- This means that all kinds of praises in all conditions belong to Him.

- This short verse resolves many problems.
- This verse is enough to cleanse man's heart from the impurity of all kinds of polytheism provided he is fully convinced of its truth.
- He who said that he had never committed any sort of polytheism, said so because he had intuitively discovered this truth and grasped it mentally.
- This state of conviction cannot be secured by any argument.
- I do not mean that argument is of no use. It is also required. But it is only a means of understanding the question of Allah's monotheism according to one's intellectual capacity.
- To believe in it is the next step.

### **PHILOSOPHICAL REASONING IS NOT MUCH EFFECTIVE**

- *Philosophy is a means not an end.*
- Philosophical arguments help in understanding the problems, but they do not lead to a firm faith, which is a matter of intuition and taste.
- Even faith has several grades.
- I hope that we will not be contented with reading and understanding the Qur'an, but will have a firm faith in every word of it, because it is the Divine Book that reforms man and wants to turn him into a being created by Allah from His 'Ism A 'zam' (grand name).
- Allah has gifted man with all kinds of faculties but many of his potential capabilities are dormant.
- The Qur'an wants to raise man from this lower position to the high position worthy of him.
- The Qur'an has come for this very purpose.
- Allah, the Prophets have come to help man in getting out of the depths of selfishness and seeing the Divine light so that he may forget everything other than Allah.
- *May Allah bestow this favour on us also!*

### **How Prophet Muhammed (S) PRAISED HIS LORD**

Our master Muhammed has said,

- All Praise is due to Allah, the One and only God.
- His being Eternal is compounded by His being Divine.
- He is Proud in His own right and in His Greatness.
- He creates whatever He wills and initiates the creation without having to have a model for any of what He creates!
- Our Lord is the One Who has always been beyond time as such; through His knowledge has He split the seed; through His Might has He created all creation; through the light of the morning has He started the dawn.
- There is none that can alter what He has created, nor is there any that can change what He has made, nor is there any that can revoke His decree or repeal His command or be exempted from His call!
- There is no extinction to His domain, nor is there a term for His Divinity.
- He is the first to create, the One Who is eternal even beyond eternity itself, the One Who has obscured Himself from His creation in the horizon of ambition, in the lofty Exaltation, in the abundant domain, higher than anything that is high.

- Yet He is close to everything, so He manifests Himself to His creatures even without being seen, while He is the most Sublime!
- By His Light He veiled Himself and ascended the height, obscuring Himself from His creation.
- He sent them messengers so that He would have the clear argument against them, and so that His messengers would testify against His creation.
- He sent prophets to them to bring them glad tidings and to warn them, so that He would guide whomsoever He pleases after providing them with His clear signs and bringing to life whomsoever He pleases with the same, hence the creation will know about their Lord that which they did not know, and they will know Him as their God after having rejected Him.
- They will believe in His Unity after having persisted in denying it.

**Praise belongs to God**  
**As-Sajjad (AS)**

Praise belongs to God,  
the First, without a first before Him,  
the Last, without a last behind Him.  
Beholders' eyes fall short of seeing Him,  
describers' imaginations are not able to depict Him.

He originated the creatures through His power with an origination,  
He devised them in accordance with His will with a devising.

Then He made them walk on the path of His desire,  
He sent them out on the way of His love.  
They cannot keep back  
from that to which He has sent them forward,  
nor can they go forward  
to that from which He has kept them back.

He assigned from His provision to each of their spirits  
a nourishment known and apportioned.  
No decreaser decreases those whom He increases,  
no increaser increases those of them whom He decreases.

Then for each spirit He strikes a fixed term in life,  
for each He sets up a determined end;  
he walks toward it through the days of his span,  
he overtakes it through the years of his time.  
Then, when he takes his final step  
and embraces the reckoning of his span,  
God seizes him to the abundant reward  
or the feared punishment  
to which He has called him,  
That He may repay those who do evil for what they have done  
and repay those who do good with goodness,  
as justice from Him  
(holy are His names, and manifest His boons).  
He shall not be questioned as to what He does,  
but they shall be questioned.

Praise belongs to God, for,  
had He withheld from His servants the knowledge to praise Him  
for the uninterrupted kindnesses  
with which He has tried them  
and the manifest favours  
which He has lavished upon them,  
they would have moved about in His kindnesses  
without praising Him,  
and spread themselves out in His provision  
without thanking Him.  
Had such been the case,  
they would have left the bounds of humanity  
for that of beastliness  
and become as He has described in the firm text of His Book:  
They are but as the cattle -- nay, but they are further astray from the way!.

Praise belongs to God, for  
the true knowledge of Himself He has given to us,  
the thanksgiving He has inspired us to offer Him,  
the doors to knowing His Lordship He has opened for us,  
the sincerity towards Him in professing His Unity  
to which He has led us,  
and the deviation and doubt in His Command  
from which He has turned us aside;

a praise through  
which we may be given long life  
among those of His creatures who praise Him,  
and overtake those who have gone ahead  
toward His good pleasure and pardon;

a praise through which  
He will illuminate for us the shadows of the interworld,  
ease for us the path of the Resurrection,  
and raise up our stations  
at the standing places of the Witnesses  
on the day when every soul will be repaid  
for what it has earned -  
they shall not be wronged;  
the day a master shall avail nothing a client,  
and they shall not be helped;

a praise  
which will rise up from us to the highest of the 'Illiyun  
in a book inscribed,  
witnessed by those brought nigh,

a praise whereby  
our eyes may be at rest when sight is dazzled,  
our faces whitened when skins are blackened,

a praise through which  
we may be released from God's painful Fire  
and enter God's generous neighbourhood,

a praise by which  
we may jostle the angels brought nigh

and join the prophets, the envoys,  
in a House of Permanence that does not remove,  
the Place of His Generosity that does not change.

Praise belongs to God,  
who chose for us the good qualities of creation,  
granted us the agreeable things of provision,  
and appointed for us excellence  
through domination over all creation;  
every one of His creatures submits to us  
through His power  
and comes to obey us  
through His might.

Praise belongs to God,  
who locked for us the gate of need  
except toward Him.  
So how can we praise Him?  
When can we thank Him?  
Indeed, when?

Praise belongs to God,  
who placed within us the organs of expansion,  
assigned for us the agents of contraction,  
gave us to enjoy the spirits of life,  
fixed within us the limbs of works,  
nourished us with the agreeable things of provision,  
freed us from need through His bounty,  
and gave us possessions through His kindness.

Then He commanded us that He might test our obedience  
and prohibited us that He might try our thanksgiving.  
So we turned against the path of His commandments  
and mounted the backs of His warnings.  
Yet He hurried us not to His punishment,  
nor hastened us on to His vengeance.  
No, He went slowly with us through His mercy,  
in generosity,  
and awaited our return through His clemency,  
in mildness.

Praise belongs to God,  
who showed us the way to repentance,  
which we would not have won save through His bounty.  
Had we nothing to count as His bounty but this,  
His trial of us would have been good,  
His beneficence toward us great,  
His bounty upon us immense.  
For such was not His wont in repentance  
with those who went before us.  
He has lifted up from us  
what we have not the strength to bear,  
charged us only to our capacity,  
imposed upon us nothing but ease,  
and left none of us with an argument or excuse.  
So the perisher among us is he who perishes in spite of Him  
and the felicitous among us he who beseeches Him.

And praise belongs to God  
with all the praises of  
His angels closest to Him,  
His creatures most noble in His eyes,  
and His praisers most pleasing to Him;  
a praise that may surpass other praises  
as our Lord surpasses all His creatures.

Then to Him belongs praise,  
in place of His every favour upon us  
and upon all His servants, past and still remaining,  
to the number of all things His knowledge encompasses,  
and in place of each of His favours,  
their number doubling and redoubling always and forever,  
to the Day of Resurrection;

a praise whose bound has no utmost end,  
whose number has no reckoning,  
whose limit cannot be reached,  
whose period cannot be cut off;  
a praise which will become  
a link to His obedience and pardon,  
a tie to His good pleasure,  
a means to His forgiveness,  
a path to His Garden,  
a protector against His vengeance,  
a security against His wrath,  
an aid to obeying Him,  
a barrier against disobeying Him,  
a help in fulfilling His right and His duties;  
a praise that will make us felicitous  
among His felicitous friends,  
and bring us into the ranks  
of those martyred by the swords of His enemies.

He is a Friend, Praiseworthy!

### **PRAISE TO ALLAH**

Imam Ali (AS)

In the name of Allah the All Merciful the All Compassionate

- Allah! I ask from You not from others.
- I bow to You and will never bow to other than You.
- the one who gives respite to those who fear Him.
- the refuge of the one who seeks refuge.
- You are the doer of goodness and the one to find a way through difficulties.
- You forgive our carelessness, erase our sins, record our good deeds, raise our status.
- I ask from You all good wishes and success, such wishes other than which to seek from You is not proper.
- Allah!
- the Merciful!
- By Your Beautiful Names!
- Those great examples and the countless bounties and by those names which are near to You in greatness and dearer to You who in the ranks are nearer to You and honoured and whose intercession is closer to You,

- and very important in position, the most effective for acceptance and by Your name which is Protected, Glorious, Respected and Great, with which You are happy and satisfied, and one who calls You by these name is Your beloved.
- You accept his invocations and it is his right upon You that You do not refuse his invocations.
- And by all those names which are mentioned in Taurat and Injeel, Zaboor and Qur'an. And by all those names which is specialized for You, which You have informed to one of Your creatures or none is aware of it and all those names, by which the holders of Your Throne and other Angels and those appointed from Your creation call upon You.
- By the right of those who call upon You, who bow down to You, who seek refuge from You, and those who complain to You. By the right of those who worship You whether on barren or fertile land, or on hills he calls You.
- Like whose need is quite severe and sins are manifold and has reached the door of death, strength has given way, who has no hopes on his deeds.
- He is not able to find anyone to accept his efforts and to forgive his sins other than You. And he has come voluntarily.
- There is no intention to rebel due to Your obedience. O the Protector of all disabled I ask You as there is no Allah other than You. You are affectionate, the Great obliger, the Creator of the Heaven and the Earth. Possessor of Majesty and Mercy.
- Knower of the Unseen and Seen You are the Beneficent, the Merciful. You are the Lord and I am a slave.
- You are the king and I am Your subject. You are honoured and I am degraded.
- You are self-sufficient and I am dependent You are alive and I am dead You are everliving and I will perish. You are doer of good and I am sinful.
- You are forgiving and I am a sinner. You are merciful and I am transgressor. You are the Creator and I am the weak.
- You are the Provider and I am the seeker. You are the satisfier and I am fearful.
- You are the sustainer and we are the sustained ones. To whom we complain and address our grievances. You are most deserving from among them. As You have pardoned many of the sinners.
- How many of the transgressors have You overlooked. Now You pardon me, overlook my faults, have mercy on me. Protect me from the calamity which has befallen me.
- Don't degrade me due to my errors. Help me, and my parents and my children. Have mercy on us.
- Merciful of all the mercifuls and the possessor of respect and Honour have mercy on us.

Al-Fatiha (1:2)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٢)

Praise be to Allah, the Cherisher and Sustainer of the worlds.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

QUR'AN: *In the name of Allah, the Beneficent, the Merciful*

People often take the name of one of their great and powerful personalities at the time of doing or beginning a work. By this association, it is believed, the work would achieve success, greatness and blessings; or that it would be a memorial to keep the named one's memory alive for ever. This is also observed in naming a child, a project, a house or an association - they give it the name of a deeply loved or highly respected person, so

that his name would continue in this form; for example, a man names his son after his father, in order to perpetuate the father's memory.

This verse runs on the same line. Allah began His speech with His Own name - Great is His name - so that the ideas taught in this chapter be stamped by, and associated with it. Also, it teaches a lesson to mankind, showing them the perfect manner of starting all their talks and actions; it guides them to put the stamp of the divine name on all their activities; doing every work for the sake of Allah, associating it with His good names and attributes. In this way that action would neither be rendered null and void, nor remain incomplete; it has been started in the name of Allah, and negation and annihilation cannot reach that sacred name.

Allah has declared variously in the Qur'an that what is not for His Person must perish, is in vain; He Will proceed to the deeds not done for His sake and shall render them as scattered floating dust; He shall forfeit what they have done and shall nullify their deeds; and that nothing shall remain except His honored Person.

Therefore, what is done for the sake of Allah and performed in His name, shall continue and will not perish. Everything, every work and every affair shall have its share of eternity - as much as it is related to Allah. It is this reality that has been hinted at in the universally accepted tradition of the Prophet: "Every important affair, not begun with the name of Allah, shall remain incomplete...." The word al-abtar (translated here as "incomplete") means a thing whose end is cut off, an animal whose tail is severed.

The preposition "bi" (in, with), in the phrase "In the name of Allah", is related to an implied verb, "I begin". This verse, at this particular place, begins the speech which is a single action; this singleness comes from the singleness of its meaning; that is, the meaning intended to be conveyed, the aim and purpose of the speech.

Allah has mentioned the purpose for which His speech the whole Qur'an - has been revealed: . . . indeed, there has come to you a light and a clear Book from Allah; with it Allah guides him who follows His pleasure into the ways of safety. . . (5:15 -16). There are other verses which show that the aim with which the Book - the speech of Allah - has been sent down is the guidance of the people.

Therefore, the full import of the sentence would be as follows: The guidance, total guidance is begun with the name of Allah, the Beneficent, the Merciful; He is Allah, Whom the servants return to; He is Beneficent, Who has opened the way of His All-encompassing mercy for believers and disbelievers alike, the mercy which provides them with all that is necessary and good for their existence and life; He is Merciful, Who has reserved His special mercy for the believers, the mercy which ensures their happiness in the life hereafter and their nearness to their Lord. Allah has said: . . . and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay zakat, and those who believe in our signs (7:156). This explanation has been written, putting this verse in the framework of the whole Qur'an, of which it is the first sentence.

Again, Allah has repeatedly mentioned "chapter" in His speech. For example: Say: "Then bring a chapter like this... (10:38); Say: "Then bring ten chapters like it, forged. (11:13); And whenever a chapter is revealed . . . (9:86); (This is) a chapter which We have revealed . . . (24:1). It shows that Allah Himself has divided His speech in various parts, each part being called a chapter. It naturally means that every chapter is a single unit in structure and in fullness of meaning; and that that unity is not found between various verses of a chapter or between one chapter and the other. It necessarily follows that the theme of every chapter is different from the other; every chapter is revealed with a certain aim in view, and when that aim is achieved the chapter comes to its end.

Therefore, the verse, "In the name of Allah, the Beneficent, the Merciful" coming at the beginning of every chapter, refers to the particular theme of that chapter.

Accordingly, this verse, at the beginning of this chapter of "The Opening", refers also to the theme of this chapter. It appears from its semantic flow that its purpose is to praise Allah and to pledge the believer's servitude (declaring that he worships only Allah and seeks help from Him only) and then to pray for divine guidance. This speech has been uttered by Allah, on behalf of His servant, so that the servant may learn how, by repeating these words, he may show his gratitude to, and servitude before, Allah.

This pledging of servitude is the important work which the servant of Allah intends to do; and which he begins in the name of Allah, the Beneficent, the Merciful. In this context, this verse would mean: In Your name, I pledge my servitude to You.

In this first verse of this chapter, therefore, the preposition, "in", is related to the implied verb, "I begin"; and the aim is to perfect the sincere servitude by addressing the pledge to Allah Himself. Some people have said that the implied verb is "I seek help" (by); although this view is not objectionable, but "I begin" is more appropriate - the chapter explicitly seeks divine help, "and to You do we beseech for help"; therefore, is not necessary in the beginning.

"al-Ism " (= name) is the word that points to the named thing or person. It is derived from as-simah (= sign, identifying mark) or as-sumuww (= height, eminence). In any case, it is the word by which an individual thing or person is spoken of or spoken to. Naturally, it is other than, and separate from, the named thing.

The following is a sample of the academic exercises so much loved by the ancients:

There is a name that means "the person himself seen in the light of an attribute"; such a name is not separate from the named person; it is the person himself. The word al-Alim (= The Knower), one of the divine names, points to the Person of Allah as seen in the light of His attribute of Knowledge. At the same time, it refers to Allah Who cannot be known except by one or the other of His attributes.

Let us explain this matter in another way: "Name" points to the named person; likewise the personal traits and characteristics point to the holder of those traits and characteristics - in this way, we may say that the personal traits are the "names" of the person concerned. "Name", accordingly, can be of two kinds: in words, and in substance.

The direct name is of the second type, that is, the personal trait that points to its own subjects - for example, the "Knowledge" that points to Allah, the holder of the knowledge. And the word "the Knower" is in reality an indirect name - it points to the direct name, that is, the attribute of knowledge, which in its turn directly points to its holder, that is, Allah. "Knowledge" is, thus, the name of Allah, and "the Knower" is "the name of the name".

The above was the result of the academic analysis (or should we say, mental luxury!) mentioned earlier; but such things should not be imposed on language and literature. "Name", according to the "plain Arabic language", means what we have written earlier. There was a lot of controversy going on among the theologians of the early centuries of Islam: whether the name was separate from the named person or not. Such unnecessary polemics is out of place at present times; it is self-evident that "name" and "named" are two things, and not one. We should not waste time and energy in quoting the ancients' arguments and counter-arguments, and in judging who was right.

"Allah" (= the divine name) was originally al-Ilah; the "I"; in the middle was omitted because of frequent use. al-Ilah is derived from alaha ( = he worshipped) or from aliha

or waliha (= he was bewildered). It is on paradigm of al-fi'al in meaning of al-maf'ul (= object-noun). For example, al-Kitab means al-Maktub (= the written); likewise al-Ilah means al-Ma'luh that is, the One who is worshipped, or the One about whom minds are bewildered.

Quite clearly, it has become the proper name of God. It was commonly used in this meaning in Arabic long before the Qur'an was revealed. The fact that even pre-Islamic Arabs used this name for God, may be inferred from the following verses:

And if you should ask them who created them, they would certainly say: "Allah" .... (43:87)

.. . . and they say: "this for Allah " - so they assert - "and this is for our associates". (6:136).

Other divine names may be used as adjectives for this name; for example, "the Beneficent and the Merciful Allah"; also, this name is used as subject of the verbs derived from other divine names; for example, "Allah knew", "Allah had mercy", "Allah gave sustenance" etc. But the word, "Allah", is never used as adjective to any other name, nor is the verb derived from it used to describe other names. It is a clear proof that it is the proper name of God.

The divine existence, in as much as Allah is the God of everything, presupposes that He should have all the attributes of perfection; and, as a result, this name points to all perfect attributes. That is why it is said that the name, "Allah", means "the Person Who is the Essential Being, and Who encompasses all the attributes of perfection". But the fact is that it is the proper name of God and no other meaning (except that related to worship or bewilderment) has been taken into consideration here.

"ar-Rahman ar-Rahim (= The Beneficent, the Merciful) are two adjectives derived from ar-rahmah (= mercy).

When you see someone suffering from a deficiency which he cannot remove. by himself, the reaction which you experience and which tells you to provide him with what he needs in order to make up his deficiency, is called mercy. Ultimately, mercy means giving and bestowing to fulfill other's need. It is this latter meaning in which this attribute is used for Allah.

"ar-Rahman" is on a paradigm which is used for magnification and exaggeration. "ar-Rahim" paradigm of as-Sifatu 'l-mushabbah (= perpetual adjective, inseparable attribute). Therefore "ar-Rahman" (translated here as "the Beneficent") relates to that all-encompassing mercy that is bestowed upon the believers and the unbelievers alike. It is used in the Qur'an, mostly in this meaning. Allah says: The Beneficent (God) is firm in power (20:5); Say: 'As for him who remains in error, the Beneficent (God) will surely prolong his length of days . . . (19:75). "ar-Rahim" (translated here as "the Merciful"), on the other hand, is more appropriate for that mercy which shall remain for ever, the perpetual inexhaustible mercy that shall be bestowed on the believers in the life hereafter. Allah says: . . . and He is Merciful to the believers (33:43); surely to them (i.e., the believers) He is Compassionate, Merciful (9:117). That is why it is said that the mercy of "ar-Rahman " is common for the believers and the unbelievers, and that of "ar-Rahim" is reserved for the believers.

*QUR'AN: All praise is due to Allah*

It has been said that "al-hamd" is to praise someone for a good acquired by his own intention, "al-madh" (also translated as praise) is more general - it is used to praise even that good which someone is given without his will and power. If you praise

someone for his benevolence, you may use either word - al-hamd or al-madh but if you want to praise a pearl for its luster, you may use the verb al-madh, but not al-hamd because the pearl has not acquired that luster by its own will and power.

"al" (translated here as "all") in "al-hamd" denotes either species or praise, or each and every praise. The end-result is the same in either case; that is why it has been translated here as "all".

Allah says: That is Allah, your Lord, the Creator of every thing (40:62). Whatever there is, is created by Allah. Again, He says: ...Who made good everything that He has created (32:7). Everything is good because it has been created by Allah and is attributed to Him.

In other words, a thing becomes good because it is created by Allah; and everything created by Him is good. Every creature is good and beautiful because Allah has made it so; and every good and beautiful thing is created by Allah, attributed to Him.

Allah says: He is Allah, the One, the Subduer (of all) (39:4); And the faces are humbled before the Living, the Self subsistent God . . . (20:111). In other words, He has created the creatures by His own knowledge, power and will, and not because He was compelled by someone else to do so. Therefore, everything is His own good work, done by His own will.

The above discourse was about Allah's action. Coming to His names, He has said: Allah is He besides Whom there is no god; His are the very best names (20:8); And Allah's are the best names; therefore call on Him thereby, and leave alone those who violate the sanctity of His names (7:180). It is clear that Allah is good in His names and good in His actions; and that every good and beauty emanates from Him.

Therefore, Allah is praised for His good names as He is praised for His good actions. Every praise, uttered by any speaker for any good deed is in reality addressed to Allah only; because every good (which is the object of praise) emanates from Him only. In short, to Him belongs the species of the praise and all and every praise.

The verse: "Thee do we worship", shows that the whole chapter is revealed on behalf of man. Allah teaches him in this chapter how to praise his Lord and how to show his allegiance to, and humility towards, Him. And the phrase, "All praise is due to Allah", further strengthens this inference, as will be seen in the next paragraph.

The praise means to attribute, to ascribe; and Allah has declared that He is above all that His servants ascribe to Him. He has said: Hallowed be Allah (for freedom) from what they ascribe, except the servants of Allah, freed (from sins) (37:159 -160). This declaration is general and unconditional; and it is further proved by the fact that not a single verse in the Qur'an ascribes the action of "praise" to anyone except Allah and some of the prophets (who were doubtlessly freed from sins).

Allah addresses Nuh (Noah - a.s.) in these words: . . . Say: "All praise is due to Allah who delivered us from the unjust people" (23:28).

And He quotes Ibrahim (Abraham - a.s.) as saying: "Praise be to Allah, Who gave me in old age Isma'il and Ishaq (14:39).

Also, He told His Prophet, Muhammad (S) in several places, And say: "Praise be to Allah. (27:93).

Further, he says about Dawud and Sulayman (peace be on both of them): . . . and they both said: "Praise be to Allah. . . " (27:15).

Another exception is of the people of the Paradise and they also are freed from spite and rancor as well as from vain and sinful words: . . . and the last of their cry shall be: "Praise be to Allah, the Lord of the worlds" (10: 10).

As for other creatures, the Qur'an never says that they "praise" Allah - they always "glorify Allah with His praise". Allah says: . . . and the angels declare His glory with the praise Of their Lord. . (42:5); and the thunder declares His glory with His praise . . . (13:13); and there is not a single thing but glorifies Him with His praise . . . (17:44).

In all these verses "praise" is preceded by glorifying; rather "glorifying" is the main verb and "with praise" is only a clause, attached to it.

None except Allah may comprehend the beauty and perfection of His work, nor can anyone else understand the beauty and perfection of His names and attributes. Allah says: they do not comprehend Him in knowledge . . . (20:110).

In this background, if they were to praise Him it would mean that they had comprehended Him in their knowledge; in other words, Allah would be surrounded by their limited understanding, confined within the boundary of their comprehension. Therefore, they were careful enough to first declare His glory from all the limits of their comprehension, before starting His praise. Allah says: . . . surely Allah knows and you do not know (16:74).

So far as His purified servants are concerned, He treats their utterance of praise as though He Himself has said it, because they are free from sins and defects.

From the above discourse, it becomes crystal-clear what the good manner of servitude demands: The servant should praise his Lord in exactly the same words the Lord Himself has chosen for Himself; no deviation from it would be tolerable, as the Prophet has said in a universally accepted tradition; *I do not enumerate Your praise; You are as You Yourself has Praised Yourself.*

Therefore, the divine word, "All praise is due to Allah", is a sort of a training to the servant - a training without which he could not know how to declare the praise of Allah.

*QUR'AN: the Lord of the worlds, the Beneficent, the Merciful, the Master of the Day of Judgment*

"ar-Rabb" is the Master Who manages the affairs of His servant. The word, thus connotes the idea of ownership. Ownership (in our social structure) is a special relationship of one thing with another - a relationship that allows the owner to do with the owned thing as he wishes. When we say, "This thing belongs to us", it shows that it has a special relationship with us that allows us to do with it as we wish; had it not been for this relationship, we would not have had this authority over it.

In this social context, it is an idea which the society has laid down but which has no existence outside imagination. This idea is derived from another real and positive concept, which too is called "ownership": Our limbs and faculties, like the sight, the hearing, the hands and the feet, belong to us - they exist because of our own existence, they have no independent existence, they depend on us for their existence and continuity, and we use them as we like. This is the real ownership.

The ownership that may be attributed to Allah is the real one, and not that which is based on subjective outlook. Obviously the real ownership cannot be disjoined from management of the affairs of the owned thing. The owned thing depends on the owner in its existence, as well as in all affairs related to its existence. Allah is "ar-Rabb " the Lord of everything because the Lord is the owner who manages the affairs of, and looks after, the owned thing - and only Allah has this attribute.

"al-'Alamin" is the plural of al-'alam (= the world) which literally means, "what one is known with". This paradigm is used for "instrument", like al-qalab (the mold, the form), al-khatam the seal, (the instrument of sealing) and at-taba' (the stamp, the impress).

The word al-'alam is used for the universe - the whole creation taken together. Also it is used for each genes or species taken separately, for example, the inorganic world, the vegetable world, the animal world, the human world. It is also used for a class of a species, like the Arab world, the African world etc. This last meaning is more appropriate in the context of these verses: The verses that enumerate the good names of Allah until they come to "the Master of the Day of Judgment". The judgment is reserved for mankind alone or together with the jinn. Therefore, the "worlds" should refer to the worlds of the human beings and the jinn, that is, their various groups. The word al'alamin (the worlds) has been used in this sense in other Qur'anic verses too. Allah says:..... and has chosen you above the women of the worlds (3:42);..... so that he may be a warner to the worlds (25:1); What! do you commit an indecency which any one in the worlds has not done before you (7:80).

"The Master of the Day of Judgment": We have explained above the meaning of ownership, that is, mastership. The word "al-malik" is derived from al-milk (possession, to possess). Some reciters have read this word as "al-malik" (the sovereign, the king); it is derived from al-mulk (country; kingdom). The king is the one who has the authority to manage his nation's affairs; nevertheless he does not own the nation or the country. In other words, he holds the authority for management and administration.

The reciters have given the reasons for their preference. of either recitation. But the fact remains that Allah is the Master as well as the King, and both words are equally correct, so far as the divine authority is concerned. Looking at it from linguistic point of view, the word, "King" is generally used in context of time and period. It is said, "the King of that time"; but they do not say "the master of that time", as it would be stretching the meaning too far. In this verse, Allah has used this word in reference to a certain "day"; therefore, linguistically, it would be more proper to say, "the King of the Day of Judgement". Moreover, Allah has used the word, "Kingdom" in context of the same day in other verse: To whom belongs the kingdom of this day? To Allah, the One, the Subduer (of all) (40:16).

#### TRADITIONS

ar-Ridha (a.s.) said in explanation of the divine words: In the name of Allah:

It means: 'I mark my soul with one of - the marks of Allah', and it is (His) worship." He was asked: "What is the 'mark'?" He said; "The brand.

('Uyunu 'I-akhbar and Ma'ani 'I-akhbar)

*The author says: This meaning emanates from the explanation given earlier that the preposition "in", herein connotes beginning. As the servant marks his worship with the name of Allah, he brands his soul - real doer of the worship - with one of the divine marks.*

It is narrated in at-Tahdhib from as-Sadiq (a.s.), and in 'Uyunu 'I-akhbar and at-Tafsir of al-Ayyashi from ar-Ridha (a.s.) that this verse *is nearer to the Greatest name of Allah than the iris of the eye is from its white.*

*The author says: This tradition will be explained when we shall talk about the Greatest name.*

Amiru 'l-mu'minin (a.s.) said that (this verse) is from the chapter of The Opening; and verily the Apostle of Allah used to recite it and count it as one of its verses, and he used to say,

The Opening of the Book is 'the seven oft-repeated' (verses).  
('Uyunu 'I-akhbar)

The author says: This matter has also been narrated by the Sunni narrators. ad-Dar-qutni narrates from Abu Hurayrah that he said:

The Apostle of Allah said: When you recite (the chapter of) The Praise (i.e., The Opening), you shall recite, In the name of Allah, the Beneficent, the Merciful, because it is the source of the Book and (is) the seven oft-repeated (verses), and, In the name of Allah, the Beneficent, the Merciful is one of its verses.

as-Sadiq (a.s.) said:

What have they done? May Allah destroy them! They proceeded to the greatest verse of the Book of Allah, and thought that it would be an innovation (unlawful act) if they recited it loudly!  
(al-Khisal)

al-Baqir (a.s.) said:

They stole the most exalted verse of the Book of Allah, (that is) In the name of Allah, the Beneficent, the Merciful. It should be recited at the start of every big or small work, so that it may be blessed.

*The author says: There are numerous traditions of this meaning coming from the Imams of Ahlu 'I-bayt (a.s.). All of them prove that the verse (In the name of Allah, the Beneficent, the Merciful) is a part of every chapter, except the ninth ("Repentance"); and the Sunni traditions also prove it:*

Anas (ibn Malik) said that the Apostle of Allah said:

Just now a chapter has been sent down to me. Then he began reciting, "In the name of Allah, the Beneficent, the Merciful."  
(as-Sahih, Muslim)

Abu Dawud narrates from Ibn 'Abbas (and they say that its chain is "correct") that he said:

Verily, the Apostle of Allah did not know the separation of a chapter (and in another narrative it is 'end of a chapter' ) until came down to him: In the name of Allah, the Beneficent, the Merciful.

The author says: This matter has been narrated by Shi'ite narrators also from al-Baqir (a.s.).

It is reported in al-Kafi, at-Tawhid, Ma'ani 'I-akhbar and at-Tafsir of al-'Ayyashi that as-Sadiq (a.s.) said, inter alia, in a tradition:

And Allah is God of everything, ar-Rahman (the Beneficent) for all His creations, ar-Rahim (the Merciful) especially for the believers.

as-Sadiq (a.s.) has said:

ar-Rahman (the Beneficent) is a special name with a general attribute; and ar-Rahim (the Merciful) is a general name with a special attribute.

The author says: The preceding commentary may explain why the mercy of "the Beneficent" is general for the believer and the unbeliever alike, and why that of "the Merciful" is reserved for the believer only. The description given in this tradition that "the Beneficent is a special name with a general attribute, and the Merciful is a general name with a special attributed, perhaps this refers to the fact that the mercy of the Beneficent is limited to this world and is common for the whole creation; and that of the Merciful is common to this world and the hereafter but is reserved for the believer.

*In other words, the mercy of the Beneficent is reserved for the creative blessings that are bestowed on believers and unbelievers alike; and that of the Merciful is common to the creative and legislative blessings (the latter opening the way to happiness and felicity) and is reserved for believers, because only the bounties bestowed upon will last for ever, and the (good) end is for guarding (against evil) and for piety.*

It is narrated in Kashfu 'I-ghummah that as-Sadiq (a.s.) said:

A mule of my father was lost. He said: if Allah brought it back to me, I would thank Him with Praises He would pleased with.' Shortly afterwards, it was brought before him with its saddle and rein (intact). When he sat on it and arrayed his clothes, he raised his head towards heaven and said: 'Praise be to Allah.'

He said nothing more.

Then he said: 'I did not omit nor did I leave out, anything; I have declared that all Praises are for Allah, Powerful and Great is He!; because there is no praise but it is included in this (formula).

It is narrated in Uyunu 'l-akhbar that 'Ali (a.s.) was asked about its explanation. He said:

Verily, Allah has explained to His servants broadly some of His bounties on them, as they can not know all His bounties in detail - they are beyond enumeration and description. Therefore, He said: Say: 'All praise is for Allah on what He has bestowed upon us.' "

The author says: The Imam points to the fact mentioned earlier that the praise, in this verse, is from the servant, and that Allah has revealed it to teach him the manners of servitude and worship.

#### FROM PHILOSOPHICAL POINT OF VIEW

Reason tells us that an effect, as well as all its characteristics and affairs, depend on its cause; whatever perfection it may be having, is a shadow of the cause. If beauty or goodness has any existence, then its perfect and independent entity is for Allah only, as He is the Cause of all causes. The praise and thank is addressed, in reality, to the cause which creates the perfection and excellence referred to. As every perfection is caused by Allah, every praise and thank, in reality, is addressed to Allah. Therefore, all praise is for, and due to Allah.

#### **MIR AHMED ALI (AR)**

##### AL HAMDU

Alhamdu means that (all) praise, thanks, gratitude, be to Allah alone, not to any one else, from the beginning of the universe to its end, not under compulsion, but because

He alone, and none else, deserves to be praised, not only for the fulfilment of his particular desires but also, mainly, for all the bounties and blessings made available to man in his existence.

The love of the merciful for His creation is so deep and fulfilling that no compensation, even in the form of gratitude, can be offered to Him. In fact He needs no return. The divine mercy is independent of gratitude. It reaches and covers all the created beings whether the creatures show gratitude or not for the benefits and bounties they make use of and enjoy. The smallest bounty is an unconditional favour. Man does not deserve it, nor has he any right to claim any favour from the Lord. It is the all-embracing mercy of the merciful Lord which reaches one and all, whether any creature asks for it or not, whether the recipient acknowledges it or not.

A person likes to be praised if he accomplishes or acquires something extraordinary, novel or very important, after investing his best efforts, but the good in Allah is with Him. He has not acquired it.

He is goodness itself in its fullness and perfection. He is not in need of praise. In a prayer, He is praised, only to make the pray-er love and cherish the attributes which are praised, because as a matter of course, he would like to possess the attributes which he is praising.

The all-knowing Lord-nourisher is fully aware of the needs and wants of all His creatures more than they themselves know. He bestows His favours and bounties without receiving petitions from them, yet to educate, train and discipline the mankind; prayer, in which He is praised, is necessary, so that man remains attached with the merciful creator, while enjoying the divine bounties, conscious of the absolute sovereignty of the Lord of bounties and grace.

*Aqa Mahdi Puya says:*

To find out the truth in connection with the praise and the praising (hamd), the question as to who praises whom, must be answered. Man can praise Allah if his existence is presumed to be as eternal as Allah, whereas, in fact, it is Allah who created man and taught him how to praise. Truly, the praise as well as the praising both belong to Allah. Allah is the hamid, the praiser, and also the mahmud, the praised. There is none else other than Allah who is the subject as well as the object of the praise, and in this sense no one can share His praise. This is implied in the preposition li (for), which signifies the exclusive authorisation.

Hamd, adoration through praise, takes the place of gratitude to be expressed for getting favours and bounties. Man, by nature, shows his readiness to yield to love and compassion, even to the extent of unconditional surrender. To depend upon the co-operation and help of others is human. When he finds that someone, attached to him, is taking interest in his well-being, he is automatically drawn to him. His desire for a happy life makes him go after that which helps and protects, and avoid that which he finds harmful to his existence and welfare.

By realising that praise, in any form or content, must be for Allah, and for no one else, and that Allah alone deserves every praise and adoration, man is freed from the fear of awesome tyranny, corruption and servitude which he presumed that the dreadful and false gods would inflict upon him. On the contrary now he knows that his real master is the Lord of beneficence and mercy whom he approaches through His praise. He is free to get as near to Him as he likes in order to earn more and more from the bountiful benefactor who Himself is ready to bestow favours and bounties, in abundance, on the sincere seeker and on those on whose behalf He is beseeched.

The Arabic word shukr implies gratitude for some particular favour, whereas hamd, without reference to any particular quality, is an objective gratitude, for all that is good and gracious, profitable and advantageous. It may also involve the idea of free, unrestricted and unqualified admiration.

But, again, admiration refers to the Arabic word madh which is used both for the animate as well as the inanimate objects, without necessarily implying that existence of the qualities admired depends on the conscious will of the object, in which case admiration will relate to the qualities admired, not to the possessor of those qualities. Allah is never praised in this sense. The prefix al confirms that hamd is for no one but Allah who alone, not merely on account of the manifestations of the divine attributes, but because He is the sole owner of those glorious qualities, deserves to be praised; identifying His self-existent absolute self. The qualities belong only to Him alone, to none else, and it is so for all times since eternity, and will be so till eternity. So, in this sense the English word "praise" should be understood and used as a translation of hamd.

Hamd (the praise) is Allah's. It has no beginning and no end. We, the created beings, do our best, within our limitations, to give expression to the "real praise" (hamd). His hamd, as His grace, is unlimited and continuous. No one can praise the merciful even for a whole life-time and say that justice has been done, because every time one gives thanks to Allah he inhales and also exhales, drawing in the good life-giving air and exhaling the bad air, two bounties he is receiving for which only once can he say "I thank the bountiful Lord". It is impossible to thank Allah for the innumerable bounties He has put at the disposal of man, right inside his body, and in the world where he lives as an individual as well as a member of the community. Even the thanks and praises he offers to the bountiful have been taught to him by the Lord of the worlds. Therefore, every creature is, all the time under the obligation of the bountiful grace of Allah.

By praising, we reach the stage where the infinite goodness of our Lord purges out of us the taste for evil and creates in us the eagerness to get nearer and nearer to Him to earn His mercy which purifies us and reflects in us the divine attributes.

#### *RABBUL ALAMIN*

Rabb in Arabic stands for nourisher, cherisher, and sustainer. According to Raghīb, an Arab lexicologist, the word rabb signifies "the fostering of a thing in such a manner as to make it attain one condition after another until its goal of completion".

Our Lord is He who gave unto everything its form, and then guided it aright. (TAHA; 50)

This is rahmah, mercy, from the rabbul alamin.

The love and mercy of Allah towards His creatures surpasses, in quantity and quality, the love of both the father and mother put together. From the birth to the last breath everything in the universe depends upon the rububiyat, the nourishing, cherishing, sustaining and protecting aspect of the mercy of the Lord of the worlds. No single English word to give the meaning of the word rabb could be found, but "Lord" seems to be the only alternative if readers remember the above noted description whenever the word "Lord" appears in our text.

#### *RUBUBIYAT*

Aqa Mahdi Puya says:

Rububiyat speaks of another attribute - lutf , meaning tenderness and refinement in diffusing through every one's mind and feelings to know the needs and make available the necessary means of satisfaction. This position gives authority to exercise legislative powers which, in fact, justifies the establishment of the office of nabuwat and imamat.

By making Allah known as the rabbul alamin, Islam has disclosed the truth to mankind that He is the Lord of everything in the universe, be that human, animal, vegetable, mineral, perceptible or imperceptible, visible or invisible, near or far, in the earth or in the heavens, or in between them. With infinite power, able to do all things, the all-wise almighty creator of matter and meaning is a supreme sovereign in every aspect of His absolute authority. His independent will extends to and covers all kinds of the worlds created by Him.

The five "mystic" classifications of the worlds are as under:

Material or physical NASUT

Metaphysical MALAKUT or supernatural  
Spiritual JABARUT  
Divine LAHUT  
Imperceptible and GHAYBUL GHAYUB unknowable

The rububiyat begins to operate as early as the will to create a being takes effect, and continues to nurture the created being with love, care and never-ceasing vigilance, providing all its needs according to the changes it goes through. It is like a self-imposed duty to guide the creature to make conscious efforts to avoid harm and avail profit.

"Verily, We have created everything by (the right) measure". (QAMAR: 49)

Things necessary for the living beings, all over the universe, in all times, are available to satisfy various wants and needs. The quality and quantity of the "resources" have been determined according to the collective requirements of all that which has been created. Some things are rare, some things are plentiful, but at all events nothing is less or more. A thoughtful study of the complex of "things" brings the obvious fact to light that there is only one single owner master who has set the wonderfully harmonious working of the universe in motion, allowed life to be created, and in addition, enabled each and every creation to put into effect the aim of its being brought into existence.

The heat of the sun changes the water into a mass of fog and the wind takes it to the sky in the shape of rolling clouds and drives them over various parts of the earth; and when the stored water in the clouds melts on account of the solar glow, it rains all over the earth. The earth receives the water and grows "food" for all the living beings. Every being finds, all that which serves to maintain life on earth, ready, as soon as it comes into being, duly provided and arranged in the required quantity and quality. The milk, a new-born baby feeds on, is ready in the mother's breasts well in advance of its birth.

The merciful rabbul alamin has provided manifold bounties for the survival and happiness of the incomprehensibly large number of the members of each of the innumerable species in the universe. There is perfect harmony and undisturbable control in the continuous working of nature. Each creature, perfectly formed and fully equipped, has an inherent capacity to make use of the available "resources of the bounties", and obtain its own means of sustenance from one complete regular system. This orderly arrangement, according to the Quran, takes effect by means of taqdir and hidayat.

Taqdir means "consider a thing well; fix in measure and quantity, render possible".

Imam Ali ibn abi Talib had said:

Allah had conditioned and circumstanced the operation of all that has been created under precise (self) regulating laws, in the sphere of time and space, made their unlike, complex and diverse dispositions agree and fit well together, implanted and infused rhythm and balance and co-ordination in their nature, to give them the inbuilt discipline that follows an orderly system. (NAHJ AL BALAGHA)

The appropriate assignment of a prescribed condition is taqdir, a precise system of laws which cannot be tampered with or led astray outside its logical course by any force except by almighty Allah, who is omnipotent and able to do all things. The perfect working of the well defined plan under definite laws depends upon His justice. As the 26th verse of Ale Imran says: "In Thy hand is all good", the almighty Lord through these precise laws, governing the operation of creation, has provided the living beings all the opportunities to make effort and win success by relying upon them.

The whole complex of the immeasurable universe is working in perfect harmony, keeping the living beings inhabiting it, and the living conditions and circumstances provided for

them, in co-operative accord. No one can make the slightest attempt to disturb the "predestined nature of creation". The law of cause and effect can never be made to stop its inevitable function. The various elements can never do otherwise than as they have been directed under the divine laws of the nature. In this sense the meaning of the word taqdir should be understood.

Hidayat means "right guidance". All the living beings, all over the universe, are motivated to exercise their free choice and do that which is meaningful and profitable, and avoid that which is absurd and harmful, by discovering, understanding and making use of the "controlled by precise laws" environment.

Taqdir governs every natural phenomenon and hidayat directs all the activities of the living beings. Their combined application is universal. Every being in the universe is so perfectly designed that each fulfils its own individual needs from one and the same environment. But in order to refer to the particular aspect of sustenance and preservation which the nourishing and preserving Lord justly and mercifully supplies for the benefit of His creatures, a few typical examples are sufficient.

A newly born child at once sucks the mother's breast. The roots of the plants and trees absorb from the earth only that which helps their growth, leaving out the unessential, notwithstanding its presence in the soil. As soon as a fish is born it swims. Every creature functions under the divine guidance.

Glorify the name of your Rabb (the Lord) the most high;

He who creates then fashions in the proportion.

And He who has planned, then guided, (A'LA: 1, 2, 3)

The whole universe has been designed, created and guided (to function according to the divine laws) by one single authority who is eternal., almighty, all-knowing, all-just, benevolent and merciful.

The perfect unity and harmony found in the sustainment of the creation points towards the supreme authority of one Lord of the worlds. There is no room for anyone to claim the position of a false god or goddess because for sustenance he or she also depends on the rabbul alamin. So all unreasonable beliefs in the false imaginary deities are destroyed for ever.

(He is) the Lord of the heavens and the earth and all that which is in between them. (SHU-ARA: 23, 24)

Alamin means the heavens and the earth and that which is in between them. According to the Quran, out of the seven heavens, the lowest is the starry space (sama ud dunya), above which, there are six heavens, not physical in nature, but controlling the physical region as the intermediary stage to the ultimate.

The physical directions, up and down, are relative definitions. The ultimate, the goal or the termination is the Lord of the worlds. The most sublime being, who encompasses and penetrates the whole universe, is the absolute high (up).

They ask you of "the hour"; whereto (is) its anchorage? Wherein are you (concerned with) its notion? Unto your Lord (alone) is its termination, (NAZI-AT: 42-44)

The most finite and least encompassing and penetrating or the lowest (down) is the water, as described by the Quran.

Aqa Mahdi Puya says:

The above noted verses give the most credible explanation of the anchorage of all "efforts" or "strives". It is the sa-at or the qiyamat. As explained above the absolute ups and downs is a guidance for the solution of many theological terms of utmost importance such as mi-raj, qiyamat, the angelic spheres and the other abstract realms.

By introducing Allah as the rabbul alamin, Islam has warned and alerted mankind not to do injustice to any creation of Allah. He will punish the unjust offender because even the smallest degree of injustice displeases the just Lord of the worlds. Also, this term makes man realise that Allah is the master not only of mankind or animate and visible objects but He is the Lord of everything in the universe - human or animal, vegetable or mineral, visible or invisible, perceptible or imperceptible, near or far.

### **Ayatullah Kamal Faqih Imani and several scholars**

In The Name of Allah, The Beneficent, The Merciful

#### Contents of the Sura

The Holy phrase 'In The Name of Allah, The Beneficent, The Merciful' / bism-il-lah-ir-rahman-ir-rahim / is, in fact, mentioned both at the onset of the Qur'an and at the beginning of every Sura, except Sura 9, (Sura Taubah - Repentance) . And, since the purpose of Allah's Word, i.e. the whole Qur'an, is to guide people; as Sura Al-Ma'idah, No. 5, verses 15-16 say : "...Indeed, there has come to you a light and a clear Book from Allah ", " With it Allah guideth him who follows His pleasure to the ways of peace and safety ..."; therefore, this guidance, being a grant and a fundamental principle, begins with Allah's Holy Name.

This Sura, among all Suras of the Qur'an, has an extraordinary radiance which originates from the following merits :

#### 1. The Tone of the Sura:

This Sura, The Opening, in comparison with other Suras of the Qur'an regarding its tone and melody, has a particular style which is clearly different and extraordinary. The other Suras contain instructions from Allah, Who gives commands and admonishments to His servants, but, in this Sura, His words are uttered on behalf of the servants. In other words, in this Sura, Allah has taught His servants how to supplicate and speak to Him, simply and without a mediator.

#### 2. Al-Fatihah, the Basis of the Qur'an:

It is narrated that the holy Prophet (p.b.u.h.) has said :

" By the One, in Whose hand is my soul, Allah has not sent down a similar Sura to this Sura (Al-Fatihah) , neither in the Turah, nor in the Gospel, nor in

34 the Psalms, nor even in the Qur'an, and it is Umm-ul-Kitab ";(1) which means that it is the basis and origin of all excellence.

In fact, besides referring to the Resurrection, this Sura presents facts concerning the Unity of the Divine Essence, Unity of Attributes, Unity of Divine Acts, and Unity of Worship. It is the essence of the whole meaning of the Qur'an.

It is narrated from Hadrat Amir-ul-Mu'mineen Ali (a.s.) that :

" All secrets of Allah are in Divine Books; and the contents of all those Divine Books are comprised in the Qur'an; and what is found in the Qur'an is condensed in Sura Al-Fatihah, and what is in Al-Fatihah is gathered in /bismillah /, and what is in / bismillah / is concentrated in /b/, (the first letter of ' Bism-il-lah ') ..." (2)

Based on the entirety of great commentators' statements, it is understood that this tradition indicates clearly the importance of both the Holy Qur'an and /bismillah-ir-rahman-ir-rahim/ in which science and knowledge, from the beginning to the end, is comprised. The interpreter and elucidator of these sciences is the holy Prophet (p.b.u.h.) , and after him there are his true vicegerents including Amir-ul-Mu'mineen Ali (a.s.) . (3)

3. Al-Fatihah, Magnificent Honour of the Prophet (p.b.u.h.) :

Sura Al-Fatihah, more so than the other Suras in the Holy Qur'an, was revealed to the holy Prophet (p.b.u.h.) as a great bounty. It stands on a par with the whole Qur'an. The seven verses in the Sura sum up the whole Qur'an : "And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Qur'an " , (Sura Al-Hijr, No. 15, verse 87) . This meaning is also referred to in a narration from Amir-ul-Mu'mineen Ali (a.s.) quoting the Prophet's (p.b.u.h.) tradition who said : " Verily, Allah, the Exalted, has bestowed (His) favours on me particularly for ' The Opening ' (Al-Fatihah) and has positioned it on a par with the whole Grand Qur'an, and surely Fatihat-ul-Kitab (the Opening of the Qur'an) is the dearest (item) in the treasures of the 'Arsh, (Throne of

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(1) Majm'-ul-Bayan, vol. 1, p. 17

(2) Makhzan-ul-'Irfan, Commentary, vol. 1, p. 28 & Masabih-ul-Anwar vol. 1,p.435

(3) Manhajus-Sadiqin, vol. 1, p. 90

35 Heaven) .(1)

4. The Importance of its Recitation :

The recitation of this Sura, because of its extreme importance, is frequently emphasized in Islamic traditions and narrations. As for its virtue, it is narrated from the holy Prophet(p.b.u.h.) that: " The reward of any Muslim who recites the Sura ' Opening ', is like that of a person who has recited two thirds of the Qur'an, and so much reward would he receive as if he has given every believing Muslim, man or woman, a free will offering ". (2)

5. The Titles of the Sura :

There are ten titles given to this Sura, as taken from Islamic narrations and commentary books, thus: Fatihat-ul-Kitab, Umm-ul-Kitab, Umm-ul-Qur'an, Sab'-ul-Mathani, Al-Wafiyah, Al-Kafiyah, Ash-Shafiyah, Al-Asas, As-Salat, and Al-Hamd. (3)

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(1) Al-Burhan Fi Tafsir-il-Qur'an, vol. one,p. 21; & Atyab-ul-Bayan, vol. 1, p.83

(2) Majma'-ul-Bayan, vol. one, p. 17 .

(3) Rauh-ul-Janan, Abul-Futuh Razi, Commentary, vol. one, p. 16

" In The Name of Allah, The Beneficent, The Merciful."

Commentary :

It is a custom among most people of the world to recite the name of one of their great and very beloved personalities that the worthiness of their work might be elevated. That is, they relate that work to that personality from the very beginning of their endeavour.

Among all beings, the One Who is eternal is only Allah, and, therefore, everything and every activity should begin with His Holy Name. It should be enveloped in His Light, and help should be always asked only from Him. So, in the first verse of the Qur'an, we

recite 'Bism-illah-ir-Rahman-ir-Rahim', (In The Name of Allah, The Beneficent, The Merciful) . This action should not be done only with the tongue, but it should be done truly and meaningfully, because this kind of connection with Him sets work in the right direction and keeps it far

38 from any deviation. For this very reason, such a work will certainly be successful and blessed.

The holy Prophet (p.b.u.h.) , in a tradition, has said : " Any important work that begins without mentioning / bismillah /, will remain invalid. " (1)

After narrating this tradition, Hadrat Aeir-ul-Mu'mineen Ali (a.s.) added: " For every action that a person wants to do, he/she should recite / bismillah-ir-rahman-ir-rahim which means that he/she begins the action with the Name of Allah, and every action that begins with the Name of Allah is blessed. " (2)

On the excellence and importance of / bism-il-lah /, it is narrated from Ali-ibn-Musa-r-Rida (a.s.) , who has said thus: " (The holy phrase) 'Bism-il-lah-ir-Rahman-ir-Rahim' is closer to 'the Exalted Name of Allah' than the pupil is to the white of the eye ". (3)

Again, Ibn-Abbas narrates from the holy Prophet (p.b.u.h.) thus: As soon as a teacher tells a child to say 'Bism-il-lah-ir-Rahman-ir-Rahim' and the child says it, Allah records immunity (from fire) for the child, his or her parents and the teacher". (4)

Imam Sadiq (a.s.) has said: " No Holy Book ever came down from heaven but that it began with 'Bism-il-lah-ir-Rahman-ir-Rahim' ". (5)

In 'Khisal' by Shaykh Saduq it is cited that Imam Baqir (a.s.) has said: "... When we begin an action, great or small, it is appropriate to recite /bism-il-lah-ir-rahman-ir-rahim/ and that action may be blessed ". (6)

In short, the stability and permanence of an action is due to this very relation to Allah.

The phrase / bism-il-lah / at the start of the Sura, teaches us to seek the help of Allah from His pure perfect Essence when we begin any action. That is why Allah, the Exalted, in the first verses revealed to the holy Prophet (p.b.u.h.) instructed him to ö initiating the

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(1) Bihar-ul-Anwar, vol. 76, chapter 58, p. 305 (according to ' Tafsir Al-Bayan ', vol. 1, p. 461)

(2) Bihar-ul-Anwar, vol. 76, chapter 58

(3) Majma'-ul-Bayan, vol. 1, p. 18

(4) Ibid

(5) Al-Mahasin by Barghi p. 40 Bihar-ul-Anwar, vol. 92, p. 234

(6) Tafsir-us-Safi, vol. 1, p. 70 Al-Mizan, vol. 1, p. 26 (Persian version)

39 proclamation of Islam ö perform this great task with the Name of Allah: " Proclaim in the Name of your Lord..." (Sura Al-'Alaq, No. 96, verse 1) ; and the words of Noah (a.s.) to his followers, at the time of the Flood are: " So he said: 'Embark ye on the Ark, in the Name of Allah, whether it moves or be at rest! ... " (Sura Hud, No. 11, verse 41) . Again,

Soloman's letter to the Queen of Sheba begins, thus: " It is from Soloman, and is (as follows) : 'In The Name of Allah, The Beneficent, The Merciful' ", (Sura An-Naml, No. 27, verse 30) .

Based on the same principle, all of the Suras of the Holy Qur'an, (except Sura At-Taubah, No. 9) begin with /bism-il-lah/ (1) in order to pursue the essential aim of guiding man and leading him to prosperity with success, far from getting a taste of defeat.

In any event, when we begin our work with reliance upon the Supreme Power of Allah, Whose Power is above all power, we feel, psychologically speaking, far more powerful; therefore, we may be more confident. We may try more, be more persevering, and more courageous in challenging with difficulties, more hopeful, and, similarly, our intentions and the essence of our actions may be more purified. At the time of beginning any affair, reciting the Name of Allah is the secret to its success.

To whatever extent we further explain this verse, it will still be seen insufficient, because, according to a narration, Hadrat Ali (a.s.) , regarding the commentary of the verse, talked to Ibn-Abbas from the beginning of a night until the next morning, but it was only for the commentary of /b/, the first letter of /bism-il-lah-ir-rahman-ir-rahim/.(2)

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Explanation :

Is the Phrase 'Bism-il-lah' a Part of Each Sura ?

Almost all Islamic scholars unanimously hold the opinion that / bism-il-lah-ir-rahman-ir-rahim/ is, as was stated before, a part of Sura

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(1) The phrase /bism-il-lah/ is used as a contraction of /bism-il-lah-ir-rahman-ir-rahim/.

(2) Makhzan-ul-'Irfan, vol. 1, p. 28

40 Al-Fatihah and, also, of the other Suras of the Qur'an (except Sura At-Taubah, No. 9) . In essence, the inclusion of /bism-il-lah/ at the beginning of all Suras of the Holy Qur'an, except the above mentioned one, is a vital piece of evidence bearing witness to this very fact, and the belief is so firm that no change has been made in the Qur'an and nothing has been added to it since it was revealed to the Prophet of Islam (p.b.u.h.) .

Mu'awiyat-ibn-'Ammar, one of the companions of Imam Sadiq (a.s.) , said that he had asked the Imam whether he should say /bism-il-lah-ir-rahman-ir-rahim / at the beginning of Sura Al-Fatihah when he stood for prayer, and he (a.s.) replied: " Yes ". He had questioned him (a.s.) , again, as to if he should recite /bism-il-lah/ when Sura Al-Fatihah ended and before reciting the next Sura. Then, Imam Sadiq (a.s.) , again, answered: " Yes ". (1)

Dar Qutni, a Muslim learned researcher, according to a sound document, narrates from Amir-ul-Mu'mineen Ali (a.s.) that someone asked him (a.s.) : " What is As-Sab'-al-Mathani (Seven Verses) ? " " It is Sura Al-Hamd ", he (a.s.) answered. The man said: " Sura Al-Hamd consists of six verses ". He (a.s.) replied: " 'Bism-illah-ir-Rahman-ir-Rahim ' is also one verse. " ( 2)

Moreover, Muslims have always preserved the practice of reciting / bism-il-lah-ir-rahman-ir-rahim / at the beginning of every Sura (except Sura 9) when reciting the Holy

Qur'an, and it has been proven, on numerous accounts, that the holy Prophet (p.b.u.h.) used to recite it, too.

It has been said that Amir-ul-Mu'mineen Ali (a.s.) was asked to say whether / bism-il-lah-ir-rahman-ir-rahim / was a part of Sura Al-Fatihah. He (a.s.) answered: " Yes, the Messenger of Allah used to recite it and considered it one verse (of the verses) of the Sura, and he said that ' Fatihat-ul-Kitab (The Opening) is the same as ' Sab'-al-Mathani ' (seven verses) "(3)

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(1) Al-Kafi, vol. 3, p. 312

(2) Al-Itqan, vol. 1, p. 136

(3) Atyab-ul-Bayan, vol. 1, p. 92

41

Allah, the Most Inclusive Name of God

The term / ism / in the phrase / bism-il-lah /, as men of letters in Arabic literature say, is originally derived from / sumuww / with the meaning of 'height, elevation'. The reason why any 'noun' is called by an ' appellation ' is that after choosing to call a 'noun' by the particular given 'name' (ism) , the hidden meaning of the expression appears, and the sense of the 'name' is elevated, therefore forsaking meaninglessness.

In the phrase / bism-il-lah /, the word Allah is the most complete and comprehensive name among the Lord's many names. This is because each of Allah's names, which are found in the Holy Qur'an, as well as in other Islamic sources, truly reflects one particular aspect of Allah's Attributes. In other words, the only name that refers to all of His Attributes of Glory and Beauty, is Allah. That is why other names are often used as modifiers for the word 'Allah'. For example, " Allah is Oft-Forgiving, Most Merciful", (Sura Al-Baqarah, No. 2, verse 226) , refers to Allah's forgiveness; " ...Allah heareth and knoweth all things ", (No. 2, verse 227) shows His being well-acquainted with what is audible and what comes to pass, respectively; " And Allah sees well all that you do", (Sura Al-Hujurat, No. 49, verse 18) states that He has information on every thing that is done by anyone; " Surely Allah is He Who gives (all) sustenance, the Lord of Power, steadfast (for ever) ", (Sura Ath-Thariyat, No. 51, verse 58) points to His giving sustenance to all creatures and, at the same time, discloses that He is powerful and firm in His actions.

And, finally, Sura Al-Hashr, No. 59, verses 23,24 reveals some other Attributes of Allah. The terms ' Creator ' and ' Evolver ' are suggestive of His creativeness and inventiveness, and ' Bestower of Forms ' indicates His giving shapes: " Allah is He, than Whom there is no other god;öthe Sovereign, the Holy One, the Source of Peace (and Perfection) , the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme (in creating all creatures) ... ." " He is Allah, the Creator, the Evolver, the Bestower of Forms, to Him belong the Most Beautiful Names... ."

Another piece of evidence which is a clear indication that this Name, Allah, is all-inclusive is that the acceptance of Faith, in Islam, is

42 possible only by reciting the sentence: / la ilaha illallah / " There is no god, but Allah "; and each of the other phrases such as: ' All-Knowing ' or 'Creator ', or ' Bestower of Sustenance ', and the like, alone, is not sufficient enough to proclaim as evidence of Monotheism in Islam. And, that is why in religions other than Islam, the God of Muslims

is referred to as ' Allah ', because it is only Muslims who use ' Allah ' to refer to what they do worship.

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Allah's General and Specific Mercy:

The words 'ar-Rahman' (The Beneficent) and 'ar-Rahim' (The Merciful) are adjectives, both derived from 'ar-Rahmah' (Mercy) . The former word, the Beneficent, as it is popularly recognized among some commentators, refers to the General Mercy of Allah which is bestowed upon all creatures, among them are the believers and the disbelievers, good-doers and evildoers. And, as we can see, the Divine bounties of life are distributed everywhere and all human beings enjoy the endless merits therein. This is their sustenance. They draw it out of the abundant blessings encompassing the whole world of existence.

The word 'ar-Rahim' (The Merciful) refers to that Specific Mercy that is endowed upon the believing, obedient servants alone. The believers, because of their true belief, good actions, and faithful active obedience, deserve this special, exclusive mercy, of which the disbelievers are deprived.

The particular fact ratifying this topic is that the word Rahman is always used in the Qur'an with the meaning of an infinite form of mercy, which is a sign of its generality, while the word Rahim is sometimes used with the meaning of a finite form, which is a sign of its specificity such as: "... And He is full of Mercy to the Believers ", (Sura Al-Ahzab, No. 33, verse 43) . And it is sometimes used in an infinite form such as in Sura Al-Fatihah.

A narration from Imam Sadiq (a.s.) says: " Allah is the God of all things and is Beneficent to all His creatures, and He is Merciful, especially

43 to the believers." (1)

Therefore, at the moment that we initiate any action, when we begin with the Name of Allah, we must seek His Mercy, General and Specific Mercy, both.

It is interesting to note that this power, which has a broad concept much the same as gravitational pull, and has the ability to draw hearts closer together, is the very Attribute of Mercy. This Attribute of Mercy is the very means by which men can attain a close relationship with the Creator, also.

That is why true believers, when reciting the holy verse /bism-il-lah-ir-rahman-ir-rahim/, at the beginning of their affairs, detach their hearts from everything else and rely only upon Allah, and seek help only from Him, because He is the only One Whose Mercy is 'All-Encompassing' and no creature is deprived of it.

Another fact that can also be understood from / bism-il-lah / is that Allah's acts are based on Mercy, and, punishment has an exceptional aspect which will not be fulfilled unless there are some exact, clear reasons for it.

When we recite the supplication entitled, ' Jaushan Kabir ', Section 20 thus : " O' Lord, Whose Mercy surpasses His Wrath... " the above point becomes clear.

Human beings should attach importance to mercy and affection and behave accordingly in their daily lives and use violence and harshness only for those times when it is clearly warranted.

We conclude this discussion with a tradition, rich in meaning, from the holy Prophet (p.b.u.h.) , who, when commenting on the many different kinds of His All-Encompassing Mercy, said : " Verily, there are one hundred mercies belonging to Allah, from which, He has sent down to the Earth only one and distributed that one among His creatures. All the mercy and affection they have, issue from it. He, the Merciful, withheld the other 99 for Himself to show mercy upon His servants on the Day of Resurrection ". (2)

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(1) Kafi, Tauhid by Saduq, and Ma'ani-yul-Akhbar, (according to Almizan Commentary)

(2) Majma'-ul-Bayan, vol. 1, p. 21

" (All) praise is (only) Allah's, the Lord of the Worlds "

Commentary:

The World is Full of His Mercy

After reciting the phrase / bism-il-lah-ir-Rahman-ir-Rahim /, to begin the Sura, our first duty is to bring to mind the Great Creator and Cherisher of the world of being, and His endless bounties which have surrounded us thoroughly. In doing so, it is both ' a guide ' for us to observe the existence of Providence and ' a motive ' for showing our servitude and worship to Him.

It is 'a motive' because any man, after receiving a gift, wishes to know its giver at once, in order to show his gratitude and thankfulness to him. This quality is in man's innate disposition prompting him to manifest his acknowledgment of Him.

This same quality in man, in discussing the theological motives of ' the necessity of expressing thankfulness to the Bestower ', according to what man's nature and rationale leads him to, is considered one of those motives.

And it is 'a guide' to knowing the Lord and His bounties, because the best and the most direct way towards the acknowledgment of the Origin is the study of the secrets of creation, especially, the existence of the bounties of life as related to human beings.

Therefore, perhaps, it is for these two reasons that Sura Al-Fatihah, alongside /bism-il-lah/, begins thus: " (All) praise is (only) Allah's, the Lord of the Worlds ".

Or, in other words, the verse " (All) praise is (only) Allah's, the Lord of the Worlds " points to both the Unity of Divine Essence, and the Unity of Divine Attributes and Acts.

Originally, qualifying Allah (s.w.t.) , here, with the phrase /rabb-il-'alamin/ (the Lord of the Worlds) is, in fact, mentioning the reason after stating the claim. It seems that someone has asked why all praise is (only) Allah's, and the response is that it is for the reason that

45 He is ' the Lord of the Worlds'.

This is one of the characteristics of Allah. In another occurrence, the Holy Qur'an says: " He Who has made every thing which He has created most good ...," (Sura As-Sajdah, No. 32, verse 7) .

And again, in Sura Hud, No. 11, verse 6, it says: " There is no moving creature on the earth but its sustenance depends on Allah... ".

It is, also, clearly understood from the word /al-hamd/, ' praise ', used in this verse, that Allah has created all these bounties and benefits, basically, by His Choice and His Will.

It is interesting to note that by stating the phrase, ' (All) praise is (only) Allah's ', it is not only helpful to use it for the commencement of affairs, but, as the Qur'an teaches us, it is also used as a conclusion, like in Sura Yunus, No. 10, verse 10, about the good-doers in Heaven, it says: "(This will be) their cry therein: ' Glory to Thee, O God! ' And 'peace' will be their greeting therein! And the close of their cry will be: 'Surely, the Praise is Allah's, the Lord of the Worlds! ' ".

#### Virtue of the Verse

Concerning the virtue of this Holy verse, there is a narration from Imam Sadiq (a.s.) which says that in a tradition from the Prophet (p.b.u.h.) , he has said: " When a believing servant says ' The Praise is (only) Allah's, the Lord of the Worlds ', such a praise that befits Him and His Rank, the angels are unable to record it. They will be asked by Allah why they did not record the reward of the phrase which the believing servant stated. Then, in response to their not recording the reward, they will ask how it is that they could even understand and estimate the high standard of saying such a phrase which contains the praise befitting and deserving only to Him. Allah, the Exalted, will tell them that they should record the phrase and it would be for Him to endow the servant with the reward of the praise as befitting Him ". (1)

The word /rabb/ originally means ' the owner of something who proceeds to train and improve it '.

This word is absolutely applied to Allah, alone, and if it is

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(1) Ma'ani-ul-Akhbar,p. 32, tradition 8; and, Tafsir Furat-ul-Kufi, vol. 1,p. 52

46 applied, in Arabic, for other than Him, it is certainly used in a possessive form, as / rabb-ud-dar / ' the owner of the house ', or / rabb-us-safinah / 'the owner of the ship '. In any case, the word, itself, conveys the meaning of ' training '.

There is another idea mentioned in Majma'-ul-Bayan that says: " /rabb/ means: ' an important person whose orders are obeyed '." However, it is probable that both meanings refer to the same origin.

The term /'alamin/ is the plural form of /'alam/ 'the world' and we cite it, here, with the meaning of 'a collection of different creatures with common characteristics or a common time and place'.For example, we say: the world of Man, the world of animals, and the world of plants, or,we say:the world of the East and the world of the West, or: the world of today and the world of yesterday. Therefore, when /'alam/, which has a plural sense by itself, is used in a plural form, it refers to the 'universe'.

The writer of the Al-Manar Commentary says that it is narrated from Imam Sadiq (a.s.) that he has said /'alamin/ means 'peoples', only. Then, the writer adds that the term is used in the Qur'an with the same meaning; for example: "...That it may be an admonition to all peoples ", (Sura Al-Furqan, No. 25, verse 1) .(1)

It is true that the term /'alamin/ in many occurrences, in the Qur'an, is used with the meaning of 'peoples', but, sometimes, it is also used with a broader scope of meaning which envelops other creatures; for instance:" Then Praise be to Allah, Lord of the heavens and Lord of the earth, öLord and Cherisher of all the worlds! ", (Sura Al-Jathiyah, No. 45, verse 36) . And, also,like: " Pharaoh said: ' And what is the Lord and Cherisher of the Worlds ? ' (Moses) said: ' The Lord and Cherisher of the heavens and the earth, and all between them ...", (Sura Ash-Shu'ara, No. 26, verses 23,24) .

It is interesting that in a narration from Hadrat Ali (a.s.) , Saduq has cited in the book 'Uyun-ul-Akhbar', that he (a.s.) , commenting on the verse, has said: " (The phrase) /rabb-il-'alamin/ refers to all creatures whether they are inanimate or living ". (2)

There is, of course, no contradiction between these traditions,

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(1) Al-Manar Commentary, vol. 1, p. 51

(2) Nur-uth-Thaqalayn Commentary, vol. 1, p. 17

47 because, although the meaning of the term /'alamin/ is very vast, Man is the most significant being among all creatures of the world, so, he is sometimes especially considered the central point of them, and other creatures are dependent upon him and in his shadow. Therefore, when, in the tradition of the Imam (a.s.) , the term is rendered into ' peoples ', the reason is that the main purpose of creation, in this great gathering of beings, is Man.

This point is, also, interesting that some have introduced two forms of /'alam/ 'the world': 'the great world' (macrocosm) and 'the lesser world' (microcosm) by which they refer to Man as 'the lesser world', because the entity of a person alone, is a collection of different powers which govern 'the great world'. In fact,'man' is a sample of the whole world. So Amir-ul-Mu'mineen Ali (a.s.) in one of his poems, addressing Man, says: " You think that you are a small body, while (you should know that) you contain 'the great world' (macrocosm) inside you." (1)

One of the factors that causes us to emphasize the vast meaning of / 'alam / 'the world', is that the term has occurred after the phrase /al-hamd-u-lil-lah/, in which we devote all the praise to Allah, only, and, then, we reason our statement with /rabb-il-'alamin/ ' The Lord of the Worlds '. We say the praise is only Allah's, because all perfections, all bounties and all blessings, in this world, belong to Him, the Lord, the Cherisher.

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(4) From the collection of Poems of Amir-ul-Mu'mineen Ali-ibn Abitalib (a.s.) ,p. 175

### **Al-An'am (6:1)**

أَلْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ  
ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ (١)

Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

All praise belongs to God who created the heavens and the earth, and caused the darkness and the light; yet those who disbelieve hold (others) as His equals.

The purpose of Surah Anam is to preach the unity of God. The common meaning is that He is the Lord of mankind and the universe because everything began from Him and will end with Him. He sent His emissaries, His Apostles to teach the people about Paradise, make them fear His punishments and to guide his creation towards Islam and the Truth. This ayah is an argument in favor of His unity and his omnipotence.

It contains all the religious directions and the orders for restrictions. We should take time and reflect upon them.

The commentators are unanimous in declaring that all but 6 verses in this Surah are Makkan, while verses Nos 91, 93, 151 and 154 are some of them. There is also the opinion that only two verses are Madini while the rest are Makkan. One such ayah (151) begins with the words, "Say: come I will recite to you what your Lord has prohibited you from" According to some others, only one Ayah is Makkan, "And if we had sent down to them angels----they would not have believed." (111). There is no proof about these assumptions but we will try to discuss them in details. Even the Ahlul-bait have given the same opinion. Abi, Akrama and Futada have said that the whole Surah was revealed in Makkah.

The ayah has begun with the Praise of God as a prelude and the purpose of the Surah is to praise God and we need to be fully attached to it to understand.

It is an admonishment of those who left Allah and began to worship some one else. They created polytheism and doubted His Oneness. They will be chastised in this Surah. In three of its verses there is an invitation to Islam and an invite to enlightenment. Three different systems have been dealt with, the system of the universe in the very first sentence, the system of human existence in the second ayah and the system of the deeds of mankind in the third ayah. The net result of the three ayahs is the praise of God who has created the great universe a station for mankind. The second is the smaller universe that is the existence of mankind. Man has originally been created out of clay and his ultimate is death and through it the secrets of man is exposed.

The third sentence says that God exists in the heavens as well as the earth explaining the first two verses. This is the prelude to the discussion on mankind and his secrets. "He has created the heavens and the earth" points towards the system that is filled with all kinds of creatures who exist under a certain system, the system of this earth is canopied by a vast expanse of universe.

He then speaks about the darkness and light on which this manifest system is based. Some things in it are manifest while others are hidden. The freshly created ones replace the old ones in a system of cyclical reproduction. This is how the system of the greater universe is based and this is how it exists.

The word "Ja'al" in the verse means creation but this creation is not like the creation of cloth which requires threads. It is a proof that all these creations exist without any material cause purely from His will to create. All the creations have begun from the realm of darkness and light.

*The word 'Zulimat' is plural while "Nur" is singular. This may be because the darkness can be pierced through light and darkness means the total absence of light. The more a thing is subjected to light the brighter it will seem. Darkness is just the opposite of light. Darkness is an imaginary realm and its contents are unseen and countless.*

In the words, *yet those who disbelieve hold (others) as His equals;* is the criticism of the idolaters. He is the creator of the heavens and the earth, darkness and light are the signs of His Power. They are incomparable. He has no partners in whatever He does. God expresses surprise on those who admit that it is He who has created everything yet they

resort to polytheism and idolatry. They created idols against Him and worship them as gods. God is surprised at those who worship stone and wooden idols instead of Him.

Abu Abdullah is recorded in Kafi to have said,

The whole of Surah Anam was revealed together and seventy thousand angels brought it to the messenger. They paid respect to it because the God has been mentioned 70 times in it. People would never stop reciting it once they know the benefits that they can get from reciting it.

This tradition has been recorded in Ayyashi also.

Imam Ridha says in Tafsir Qummi,

Surah Anam was revealed all at once. Seventy thousand angels had brought it down chanting the praises of their Lord. The angels will seek forgiveness till the Day of Judgment for the person who recites it .

The same Hadith is recorded in Majmaul Bayan from Husain Ibn Khalid who has quoted Imam Ridha but with an addition in the end, *that the angels will chant praises till eternity for the person who recites it regularly.*

In Tafsir Ayyashi Abu Baseer says he heard Imam Sadiq say,

Surah Anam was revealed totally at one time and seventy thousand angels were present at that time.

They praised their Lord for He has been mentioned 70 times in the Surah. People will never stop reciting it once they know about its prominence and benefits.

The same tradition is found in Durre Manthur and a similar one from Imam Muhammad Baqir in Kafi. This has also been quoted through the Messenger in Jawamah Al Jama'.

Light was created before darkness and the latter is attached to it but this does not mean that it is only attached to disobedience and sin because they are more connected with inclination of the self and so it is incorrect to say that it has been created for them. God has the same control over darkness that He has over things that are manifest. How is this possible that something can be created or exists without being under His control? The creations depend on the creativity and every creation depends on him. It can be discerned with the example that God created man in justice or to be killed? He did create man in the best of form with complete justice but it is man who used his independence of action to kill another human being. We have discussed this issue in the first part of this book.

Obedience comes before sin just as well being comes before mischief and this is evident from the verse for He created the light before the darkness because the relation between them is His power over the unseen. The unseen depends on His authority and so we can say that Life comes before death or His mercy comes before His punishment for it is connected with obedience and well being.

His punishment is connected with sin and mischief but obedience and well being come before mischief.

The proof of the earth being created before the heavens can be found in verse 10 of Surah Ha Mim Sajda that says, "He created the earth in two days and you set up rivals with Him?"

He is the lord of the worlds.” and then says, “Then He applied himself to the firmament which was yet only a smoke; and so He said to it and the earth, “Come you twain willingly or reluctantly” The Twain said, “We come willingly.”

The creation of the sun before the moon can be read in Surah Shams that says, “And by the sun and its brightness; and by the moon as it follows it (sun), but the science of today says that the earth is attached to the sun and the moon is attached to the earth.

In Tafsir Ayyashi Jafar bin Ahmed has quoted Ali bin Jafar (AS) to have said,

*Every prayer has two timings and the time for juma prayers is immediately after the noon, and then he recited the verse, all praise and thank is for Allah who created the heavens and the earth. And created the darkness and the light.*

This is the meaning of the verse.

Kafi records that Imam Muhammad Baqir to have explained the words,

*And there is with Him another determined term (life), and said, there are two terms of life one with a fixed time for termination and the other where there is no death.*

Humran is recorded in Tafsir Ayyashi to have asked Imam Jafar Sadiq about the words, “And there is with Him another term” and the imam said, *there is a period in which God can do anything but the other term is where only those events that are determined in “Lailatul Qadr” take place. This is why god says, “There is no delay when the determined time comes.”*

Imam Jafar Sadiq is reported to have explained in this Tafsir to have said, the term “fixed time” is the time that is determined on that night (of Lailatul Qadr) for the angel of death to do his duty. It is the time for which god says, “there will be no delay or scope when the time of their death is upon them.” This time is fixed. The second is the time or the term is when the things may be altered if God so wishes.

There are many Hadiths from the Ahlul-bait on this issue through the Qur’an. Ali bin Ibrahim has recorded in his Tafsir that Imam Jafar Sadiq said,

*The fixed time of death “Ajal Muqalla” can not be changed but “Ajal Musamma” or the appointed time can be changed if God so wishes.*

The meaning of this verse is totally reversed through this explanation.

In Tafsir Ayyashi Imam Sadiq says,

*The first is the death which is known to the angels and the second is one that God keeps secret from His creations.*

I say that seemingly the meaning of this tradition is against the previous ones. It may be taken as God has bestowed them the knowledge through which they can determine the time that are not fixed but when the appointed hour comes no one has the power to change it. They can know about it only if God so permits and the ‘Ajal Musamma’ which is connected with the angel of death is decided by god and is like the unseen, which is known by God only. He sends death on which He pleases.

Muhammad bin Numan is recorded in Tafsir Burhan to have quoted Imam Sadiq explain the words "And He is Allah in the heavens and on the earth" when he said, "He is present everywhere" when asked "In His form?" The Imam said,

I am surprised at you? Don't you know that He encompasses everything through His knowledge? This is how He controls and manages the entire affair. His knowledge about the earth is no less than His knowledge about the heavens. His knowledge is unfathomable just like His entity.

**MIR AHMED ALI (AR)**

Alhamdu lillah - refer to the commentary of al Fatihah : 2. See commentary of al Baqarah : 164 for the "creation of the heavens and the earth."

This verse repudiates the theory of duality of old Persian theology, preached by the Magians, that light and darkness are eternal. They are both creatures of the Lord of the worlds. Adala, here, means to hold something as equal to something else. As the ultimate cause of every created thing, in the universe, is Allah, no reasonable person, except a disbeliever, can set up any of His creatures as equal, particularly when He cherishes and loves His creatures. To confound the eternal being of the true God with false ideas and superstitions is shirk (polytheism), which must be punished. He has created light and darkness to help man to distinguish the true from the false. He alone should be praised and glorified.

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Having said that there is only one God, the creation and its duality is described. Nature's diversity is caused by one source and it will revert to the same source. There are heavens and earth, day and night, land and sea, dryness and wetness, life and death; and man, who is the highest form of creation, is given the consciousness to experience all of these, to explore the meaning behind them. Whoever contemplates on the nature of creation, will reach the conclusion that it is one divine power that activates and enlivens all the diverse manifestations.

Aqa Mahdi Puya says:

The harmony in the working of the universe is referred to in the Qur'an as a sign of the unity of the maker. Man is asked to reflect over this creation and realise the divine unity in the midst of diversity and amongst the various forces of nature that work in perfect harmony. (See quotation from Nahj al Balagha on page 20).

As has been pointed out by Imam Musa bin Jafar al Kadhim to his disciple, Hisham bin Hakam: *Verily Allah perfected His arguments with reasoning, assisted His messengers with miracles, and proved His rububiyat with His signs.*

Imam Ja'far bin Muhammad al-Sadiq has explained the part reasoning plays in determining the relationship between man and God and its limitations. Reasoning (the internal) and the prophet (the external) are the two proofs Allah puts forward to let the people, who understand, have unshakeable faith in Allah. There is no use of the external proof (the prophet) if the heart and mind are not convinced through the internal proof (the reasoning). There may be religious doctrines beyond the grasp of limited human intellect but there should be no religious assertion contradictory to rational thinking. This shows that the only medium for understanding the absolute and securing nearness to Allah is sound logical reasoning. After reaching the final stage of the realisation of His existence and unity, the medium between him and the absolute becomes the divine revelation.

To love, adore and worship a ghayrallah (other-than-Allah) is bound to bring about punishment .

The Arabic phrase ka-hubbillah means the love of idol-worshippers for their idols and their leaders which should have been for Allah. This also refers to the followers of the false and self-appointed leaders among the Muslims who usurped authority to keep them away from the true divinely commissioned rightly guided religious leaders. Those believers who are stronger in love for Allah not only love everything that Allah loves but also love the true leaders of the religion of Allah because they love to love that which Allah loves in order to please Allah. Therefore the followers of Muhammad and Ali Muhammad love or hate anything or anyone for the sake and in the cause of Allah.

### **Ayatullah Kamal Faqih Imani and several scholars**

In the whole text of the Qur'an, the Arabic word /nur/ (light) has been mentioned in the singular form while its opposite term, /zulumat/ (darkness) , has occurred in its plural form. The concerning reason is that the 'Truth' is only one, but the false ways are many. 'Light' is the secret of unity but 'darkness' is the cause of dispersion.

Therefore, the first verse of this Sura points to the system of existence, the second verse hints to the creation of man; and the third verse refers to the deeds and behaviour of human beings.

*" (All) praise belongs to Allah, Who created the heavens and the earth and appointed darkness and light; yet those who disbelieve hold (others) as equal with their Lord."*

And, as Hadhrat Ali (a.s.) has said, this verse is an answer to three groups of the deluded people:

A) The materialists, who deny the creation and temporal contingency (phenomenality) .

*"... created the heavens ..."*

B) Dualists, who believe that 'light' and 'darkness' have two separate origins.(1)

*"... and appointed darkness and light; ..."*

C) Disbelievers, who associate others as partners and equal with Allah.(2)

*"... yet, those who disbelieve hold (others) as equal with their Lord."*

(1) Tafsir-ul-Kashit, Vol. 2, P. 158

(2) Nur-uth-Thaqalayn, Vol. 1, P. 701

### **Al-An'am (6:45]**

فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٤٥)

Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*So the roots of the people who did wrong were cut off. And all praise and thanks are for Allah the Lord of the worlds.*

The back of anything is opposite its front and this may refer to parts of human physique also. Human actions are connected with it like precedence, or trailing, before and after etc.

The word "Dabar" or the roots is evolved out of this. It is something that takes place after an event like the New Year following the year being completed. Dabar means the end so in this verse it means death and no trace of its effects remains.

In verse 8 of Surah Al-Haqqa God says, *Then do see if any of them survived?* This is from where the word Dabar has been derived. It means something that occurs after an event. This is what is meant by the cutting of the roots because all traces of its existence will be removed. The praise for it is "all praise is for Allah the Lord of the worlds." This also tells us that despite all the injustices in this world God has given us a reprieve which is the sign of His infinite mercy. When someone does something good it means that god has guided him to it and when he sins he does so of his own accord. The evil is for the disbelievers and all praise is for God.

### **MIR AHMED ALI (AR)**

Allah's punishment to wrongdoers is a measure of justice. To protect the righteous from their depredations and maintain His just decrees, the last remnant of the unjust had to be cut off, so they were completely destroyed.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

The annihilation of unjust people is conclusive and certain. Cruelty cannot resist long.

Transgression is also effective in generation. The verse says :

*" So the people who were unjust were rooted out, ..."*

Therefore, as it is mentioned in the current holy verse, when the transgressors are destroyed, Allah should be thanked and praised. So, the verse continues saying :

*"... and praise belongs to Allah, the Lord of the worlds."*

This phrase, mentioned in this verse, hints to this fact that cutting off the roots of mischief and transgression, which ends to the destruction of a people who can continue committing it, is so important that requires to thank Allah and to be gratitude of Him.

A tradition narrated from Imam Sadiq (a.s.) says :

He who loves the imperishability of the unjust, its meaning is that Allah to be disobeyed (by means of sins), and (the phenomenon of transgression is so important that) Allah (the Blessed and Exalted) has praised His Essence for the destruction of the unjust. And He has said: *" So the people who were unjust were rooted out, and praise belongs to Allah, the Lord of the worlds. (1)*

(1) Majma'-ul-Bayan, Vol. 3, P. 302

### **Al-A'raf (7:43)**

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا  
الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَن هَدَانَا اللَّهُ  
لَقَدْ جَاءتْ رُسُلٌ رَبِّنَا بِالْحَقِّ وَنُودُوا أَن تِلْكَمُ الْجَنَّةُ أَوْرَثْتُمُوهَا بِمَا  
كُنتُمْ تَعْمَلُونَ (٤٣)

And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah. indeed it was the truth, that the apostles of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)."

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*We will remove all rancor from their hearts. Rivers shall flow beneath their abodes, and they will say, "All praise is for God who guided us to this, and we would not have been guided had God not guided us; indeed the emissaries of the Lord came with the truth." And it shall be said aloud to them, Behold! This is the garden that you have inherited, a reward for what you did.*

The word "Ghil" means the contaminations in the heart. Or the hatred therein. Such a condition takes away all joy from life. Humans tend to coexist and God cleanses their hearts when they do so. This makes their lives happy and they will have a blissful station in the after life.

God says, 'And they will say, "All praise is for God who guided us." God has created mutual harmony in their hearts and so all evil thoughts are removed from them. The same is stressed in verse 26 of Surah Waqiya that says, "No frivolity will they hear therein nor any sinful speech." They will hear only " Peace be upon you" from all sides and they will recite God's praises and they will praise too but not as said in verse 159 of Surah Saffat, "Glorified be Allah from what they attribute to Him." Hamd means the praise of God and it is specific and this has been dealt with in the explanation of Surah Al-Hamd.

When they say, it is God, "Who has guided us to this, we could never have found guidance were it not for Allah" it means that god alone has the power to guide and mankind has no say in it.

When they say, "Indeed the emissaries of God did come with the truth" they admit He has fulfilled the promise that He had made through His apostles. The dwellers of Hell too make a similar admission and it will read in the coming verse. Both the groups of people will admit to this on the Day of Judgment when His omnipotence and punishment will be manifest and His control will be for all to see. This will be the sign for the believers to be thankful and it will be final argument against those who disbelieved.

They will hear the crier say, 'This is the Paradise that you have inherited for what you used to do.'

We discern from this verse that when a person leaves an inheritance or dies, his wealth is transferred to others as owner. When it is said that Ulama are the inheritors of the apostles of God it means that the Ulama inherit the knowledge that the apostles bequeath them.

When we say that God is the inheritor of this earth it does not mean that He has relinquished His omnipotence and has let mankind inherit it but it means that He has leased it to mankind for use.

When we say that paradise is His legacy it means they have deserve a place in it because of their deeds and the disbelievers have forgone it due to their sins. The believers inherited it because of their deeds because they would not have done so in the absence of good deeds. In verse 11 of Surah Al-Muminun God says, "Those who inherit Paradise will live in it forever" the believers have made Paradise their inheritance. In verse 74 of Surah Zumar God says, "All Praise is for God who has fulfilled His promise to us and made us inherit this land. We can dwell in it wherever we will. What an excellent reward for those who do goodness."

Inheritance is the legacy that the deceased leave behind and that which is obtained without any hardship too is called "Aras" or inheritance. When they say that the heirs (among the progeny of Yaqub) inherit it means they inherit the ministry and the knowledge of the apostle's. It is the Sadaqa that the Prophets leave behind them and the followers of that prophet are also considered as his inheritors. The Holy Messenger told Hadhrat Ali "You are my successor." He asked, "What is the inheritance?" The Messenger replied, *It is the inheritance that the Prophets before me have left behind, the Book and the Sunnah.*

God is the inheritor in the sense that everything reverts to Him. Hadhrat Ali is reported to have said, "This ayah was revealed during Badr" and some say it is a Makkan ayah but there is doubt in it.

Ibn Abi Hatim narrates that the messenger said, When people cross the Rubicon and enter Paradise they will say, *All Praise is for God.* Abu Huraira says that these will be words of those who go to Hell when they will see Paradise( from afar) .

There are various Hadiths about inheritance that will be discussed later.

### **MIR AHMED ALI (AR)** **7-42**

Those who believe in Allah, the Holy Prophet and his Ahlul-Bayt, follow their teachings and do good will dwell in everlasting bliss, where harmony of thoughts and feelings among the believers, on account of higher intellectual awareness, will be one of the pleasures of eternal life.

Verses 36 to 41 and 42 to 43 show the difference between the beliers of the Holy Prophet and his Ahlul-Bayt and the followers of the Holy Prophet and his Ahlul-Bayt in the life of hereafter.

#### **Ayatullah Kamal Faqih Imani and several scholars**

The Arabic term /ghill/ means 'a secretly penetration'. Regarding this, the secret grudge and envy are also called /ghill/.

In the former verses, we recited that the dwellers of Hell curse each other. Now, in this verse, the Qur'an says that the dwellers of Heaven have no rancour in their breasts unto each other. Whatever they have is peace and affection. None may envy another's rank. All of them are thankful of the bounties of Allah in Heaven.

Explanations :

1. Prophets are some means of guidance, and their guidance is accompanied with truth. They themselves, their speeches, their actions, their styles, and their promises are entirely truth.

"... Indeed, our Lord's messengers came with the truth. ..."

2. According to the Islamic literature, every one of the believers and the disbelievers, has a place both in Heaven and in Hell. But, believers inherit the places of disbelievers in Heaven and disbelievers inherit the Hellish places of the believers.

"... ' This is the Garden which you inherit ..."

3. It is understood from the Islamic traditions that the gates of happiness and wretchedness are open to everybody. No one was created for Heaven nor for Hell from the beginning. It is the person's choice and action which leads the one toward the final abode.

4. Heaven stands instead of good action, not because of bare wishes and imaginations.

"... for what you used to do."

### **Yunus (10:10)**

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأٰخِرُ  
دَعْوَاهُمْ اَنْ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ (١٠)

(This will be) their cry therein: "Glory to Thee, O Allah." And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*And there they will cry out, "Glory be to you, O God!" and their greetings will be "Peace" and the last of their cries will be, "God be praised! Lord of the Worlds!"*

The first to glorify God will be the apostles and they are those whose in hearts will be nothing but the love of God. They will only speak of Allah for their hearts to be cleansed and they will have nothing to do with anything else. They will free of polytheism like god. Their hearts by themselves will be inclined to God and nothing can keep them away from Him. If anyone does a little of polytheism then God says, "And most of them believe not in Allah except that they attribute partners to Him."

His emissaries will be those whose hearts God will keep purified from every kind of sin and they will do nothing but praise and work for Him for they will know none but God. Allah is all goodness and there is no evil from Him as said in verse 73 of Surah TaHa, "Allah is goodness".

The hearts that are filled with goodness will never be inclined to anything else that may convert goodness into mischief or evil. These are the people who will be pardoned and there is only loss of the unjust sinners. When those with purity of the heart are not inclining towards anything else they will see the grace of God, His attributes His names and beauty and praise Him. This will be sign of the chosen ones of God. Verse 8 of Surah Tahrim says, "And those who believe with him their lights will run forward before them (with their record of deeds) in their right hands. they will say, " Lord! Keep perfect our light for us and grant us forgiveness. Verily you are able to do all things."

They will be served the heavenly nectar and they will be cleansed of all contaminations. They will greet their companions, the apostles, the truthful ones and the martyrs and will

praise their Lord. This is why the manner and cause of greeting among the heavenly dwellers has been mentioned. We have already discussed this in Surah Hamd and verse 160 of Surah Saffat.

God has spoken through the apostles to explain the importance of Hamd. In verse 28 of Surah al-Muminun He asks Hazrat Nuh to say, "All praise is for God who has saved us from the unjust people."

### **MIR AHMED ALI (AR)**

(no commentary available for this verse)

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

The faithful will lead their lives in an environment full of peace, kindness, love unto the Lord, and blessings of various kinds. Whenever they contemplate these things and reflect upon His Essence and qualities, in their speech and prayers in Paradise they will invoke their Lord, and as the verse says:

**"Their cry therein(will be): 'Glory be to You, O Allah! ' "**

And whenever they encounter each other, their talk will be of peace and friendliness. Their greetings are exclusively/ salam/. The verse continues saying:

*"... and 'Peace' will be their greeting therein. ..."*

And finally, whenever they enjoy the various blessings of Allah in Paradise, they will start thanking Him, and end their words with gratitude. The verse says:

"... And the close of their cry(will be): '(All) praise is (only)Allah's, the Lord of the Worlds'. "

Explanations:

"Peace" is the word uttered by the people in Paradise and the atmosphere of Paradise is filled with/ salam/(peace). It comes from different sources, such as from Allah: " Peace: a word from a Merciful Lord"(1) and which comes from the angels saying: "Peace be upon you, you shall be happy; "(2) It also is uttered by all those who reside in Paradise. "Only the saying: 'Peace, Peace'. "(3)

The holy phrase "(All) praise is (only) Allah's" is the saying of the prophets and saints. Hadhrat Nuh (a.s.), after being released from the unjust people uttered these words, and Ibrahim (a.s.) also, thanked Allah in his old age for He had bestowed him Ishmael and Ishaq.

Some Islamic tradition indicate that the People of Paradise, by uttering/ subhaanaka 'Allahumma/ will call up the hosts of Paradise, who in turn show up immediately and fulfill their wishes. (Minhaj- us- Sadiqin, the Commentary)

(1) Sura Yaseen, No. 36, verse 58

(2) Sura Az- Zumae, No. 39, verse 73

(3) Sura Al- Waqi'ah, No. 56, verse 26

### **Ibrahim ([14:39])**

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ  
رَبِّي لَسَمِيعُ الدَّعَاءِ (٣٩)

Praise be to Allah, Who hath granted unto me in old age Isma'il and Isaac:  
for truly my Lord is He, the Hearer of Prayer!

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*To God, who has granted me Ishmael and Isaac in my old age, belongs all praise. O Lord! Accept this supplication.*

In verse 93 of Surah An-Naml God says, "And say (O Muhammad), All praise is God's; He shall make His signs manifest to you and you shall recognize them; your Lord is not heedless to what you do."

In Surah An-Naml verse 15 He speaks to Hadhrat Suleiman, "And David and Suleiman said, "All praise is for Allah."

God has inscribed the words of those who will go to heaven in verse 43 of Surah A'raf that says, "They will say, "All praise is for God who has guided us to this, never could we have found guidance, were it not that Allah had guided us!"

In Surah Fatir verse 34 He says, "And they will say, "all praise is for God who has removed all grief from us."

In verse 74 of Surah Zumar Qur'an says, "And they will say, "All praise if for God who has fulfilled His promise to us and made us inherit this land."

Their final words will be "all praise is for God the lord of the worlds." This ayah proves that God had given the most beautiful promises to His true believers and fulfilled them.

"All praise if for God who granted me Ismail and Ishaq in my old age." Hazrat Ibrahim praised God because he had asked God for sons and his prayers were granted.

### **MIR AHMED ALI (AR)**

(no commentary available for this verse)

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

Ismael and Isaac are among the specific blessings of Allah, for: 1- They were born because of the prayers of the prophet of Allah, Ibrahim. 2- They were born during the old age of their father. 3- They were both righteous children. 4- They headed their following chain of prophets.

Incidentally, what is important is the issue of having righteous children, whether they are born by a female slave or else. (Ismael was born by a female slave and Ishaq was born by a free woman.)

At any rate, one's children are gifts from Allah and nothing deters or serves as a hindrance for Allah's Will and the Divine power; therefore, senility did not obstruct him from having children. The verse says:

*"Praise be to Allah, Who has granted me in old age Ishmael and Isaac. Verily my Lord is the Hearer of the petition"*

### **An-Nahl (16:75)**

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَىٰ شَيْءٍ وَمِن رَّزْقِنَا  
مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوِيَنَّ الْحَمْدُ  
لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٧٥)

Allah sets forth the Parable (of two men: one) a slave under the dominion of another; He has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from Ourselves, and he spends thereof (freely), privately and publicly: are the two equal? (By no means;) praise be to Allah. But most of them understand not.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*God sets the example of two men, one is a slave of another, and he has no power over anything, while the other is the one whom we have sustained with a goodly sustenance from which he spends privately and publicly. Are they both equal? All praise is God's yet most of them do not know.*

The verse mentions two people one of whom is a subservient slave with no powers at all and the other is the one who has been bestowed with ample sustenance and he spends it privately as well as publicly.

The verse then asks whether both can be equals.

Their example has been set because they are not equal in status. The slave is not a free man and does not have the power even over himself. Opposite of him is the free man and has a free self and God has bestowed ample grace on him. He spends it as he desires. Their equality is questioned.

The purpose is to highlight that God alone is the owner of everything and spends them as He wishes so none can be deemed comparable to Him. The others are His creation and have no authority over themselves or on others for they have no right to spend anything of their own free will. This negates any other God who they may claim has created them besides Allah.

Some people have answered the question "Can they be equal?" as they can for they belong to the same God, only one is a slave while the other is a free man. This is incorrect. "All praise to God" means that the praise is a part of God sand to Him belong all that are beautiful.

The purpose of all this argument is that the ruler and the ruled are not equals. The master in this worldly life can spend the sustenance because God has bestowed it upon him and because all praise is for Him. He is the cause of all sustenance and thus is praiseworthy. It is He who creates, gives life, sustains obliges and rewards. Since the humans are subservient they should worship none else for they have no right to do so. He is the sole omnipotent God.

It is also been said the ayah of Hamd is like a thanksgiving or is a final argument. The creations have been told why God is praiseworthy. His Unity and oneness has been established and He it is who has showed us how to be grateful.

In the words, "Nay! Most of them know not" the word "most" refers to the idolaters for they do not know that all grace comes from God and there is no other Lord but Him. Those have a little power and some ownership have it because He has bestowed it upon them.

Some of these people are obeyed out of fear and some worship that which they are afraid of. This is the condition of most of them though some of them know that it is God who is the cause and bestower of all grace yet they rebel. The same is the case of the disbeliever for every deed of his is confiscated and he remains without power over anything. The other example is that of the believer who has been guided by God and he spends in the way of God both privately and publicly. When the disbelievers spend they do so against the will of God but the believer spends the way God wants him to and is thankful of getting the chance to spend. The previous verse while it discusses the unity and oneness of God enumerates His continuous grace and we discern that it is God who is one and who is the only Lord of all the worlds.

There is the verse that says, "God has given the example of two people one of whom is dumb." Majmaul Bayan says that it is about a dumb person or "Abkum" who can neither understand nor make someone else understand. He does not have the power to speak. Such a man has been described as a blunt knife for he can hardly speak due to the bluntness of his tongue and if he speaks no one understands him.

In Tahdhib Imam Jafar Sadiq is reported to have explained the divorce of a slaver and his marriage. He said, there is no divorce or marriage for him because being subservient he does not have the authority over anything. He further said that divorce and marriage is subjected to his owner's approval. This meaning is found in most Shia books.

The Holy Messenger spoke about the words, "can they be equals?" And Hadhrat Ali is the one about who the words are "is such a man equal to one who commands justice and is himself on the straight path?" Tafsir Burhan has the same Hadith.

Sunni Tafsirs say that the words, "Allah puts forward the example of two men, one of whom is dumb" refers to Hisham bin Umru who used to spend his wealth privately and publicly and he had a slave called "Aljuza" who used to restrain him from doing so. Some have taken it to be Usman bin Mata'un and his slave.

*In the matter of the example of the two men, one person was Abi bin Khalaf and the other is Hamza and Usman bin Mata'un. Hashim bin Umru and Abu Jahal both have been taken to be the dumb man.*

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

Islam teaches man to be active and useful to himself and others. Self-denial and disinterestedness in the collective life are not encouraged by Islam.

On the one hand there was Ali ibn abi Talib, the truest identity of Holy Prophet, who gave away whatever he had in the cause of Allah (Imam Husayn, his son, reached the highest peak of giving away in the way of Allah), left no stone unturned and spared nothing that belonged to him or was in his power to establish the true faith, in the worst circumstance (Refer to the commentary of Ali Imran: 52 and 53 for dawat dhil ashirah; Al Baqarah: 207 and Anfal: 30 for the night of hijrat; Ali Imran: 13 for the battle of Badr; Al Baqarah: 214 and 251 for the battle of Khandaq; Ali Imran: 121, 122, 128, 140 to 142, 144, 151 to 156, 159, 166 to 168 and Anfal: 16 for the battle of Uhad; Al Bara-at: 25 to 27 for the battle of Hunayn, and many other services he rendered to help and protect the Holy Prophet. It was his mission in whose recognition the Holy Prophet declared at Ghadir Khum: "Of whomsoever I am mawla, Ali is his mawla" (see commentary of Al Ma-idah: 67).

On the other hand there were in the history of Islam those who not only always shrank and stepped back at crucial times but also deserted the Holy Prophet whenever odds were against him. See commentary of Al Baqarah: 214 and 251; Ali Imran: 121, 122, 128, 140 to 142, 151 to 156, 159, 166 to 168; Anfal: 16; and Al-Bara-at: 25 to 27, and Nisa: 65.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

Allah has discussed the fact as to how the pagans are being misled, saying:

*" Allah sets forth a parable of a bonded slave, having no power over anything, ..."*

Allah here sets forth a parable to clarify His intention by it and thereby approaches the concept to the audience. The parable is: 'the slave who is a bonded one and has authority over nothing; ' that is, he has got no options.

And a free man whom Allah has provided with means of sustenance, possesses property and blessings, gives away out of his belongings openly and in secret and without any fear. The verse says:

*" and one whom We have provided with good means of sustenance from Us, then he spends from it secretly and openly. ..."*

As for the sentence: / hal yastawun/ signifies: "Are they equal?" Some commentators claim that this allegory relates to the believers and the disbelievers, since a disbeliever involves in no 'good ', while a believer acquires the 'good'. Thus Allah has explained the difference between the believer and the disbeliever, hence, He has persuaded people to choose the path of the believers and dissuade them from taking the path of the disbelievers.

The holy phrase "Praise belongs to Allah! " signifies that one must thank Allah for His blessings. This meaning refers to all of Allah's blessings. That is, say that the act of worship only deserves Him Who leads us towards monotheism, theology (the sciences of Divinities) , and gratitude, and shows us the road to Paradise.

However, most people, that is the pagans, do not know that it is He Who deserves being worshipped, and all blessings belong to Him. The verse says:

*"... Are they equal, Praise belongs to Allah! But most of them do not know. "*

### **Al-Isra (17:111)**

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَلَمْ يَكُنْ لَهُ وِليٌّ مِّنَ الدُّنْيَا وَكَبْرَهُ تَكْبِيرًا (۱۱۱)

Say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor does He need any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*Say: All praise is for God who has not taken a son, and who has no partner in the kingdom (of heaven) and there is no helper for Him against any humility; and proclaim His greatness magnifying (His glory).*

In this Surah God tells the messenger to proclaim that He is the omnipotent Lord who has no partners and does not need anyone's help and He is the one who is praiseworthy.

It is a form of praise as well as the answer to the disbelievers who regard Hadhrat Isa as His son. It is the refutation of the belief of the Jews as well as the Zoroastrians who believe that the angels help Him when it is not so. Had there been any partner he would have been equal to Him in status and God would have been declared a dependent. The verse is a praise refuting all forms of polytheism. In the end of the verse God asks the messenger to recite the Takbir declaring that He is the greatest and nothing can occur against His will. The verse begins with praise and ends on Takbir.

### **MIR AHMED ALI (AR)**

Refer to al Baqarah: 55 and 60; Nisa: 153 and Anam: 7,8,9 and 35 to know about the true nature of the desire of the unbelievers, like Jews, for witnessing miracles.

Miracles are shown by the prophets of Allah when Allah wills. Refer to the commentary of al Baqarah: 118 and 243. Miracles greater than any that the ignorant unbelievers could think were before them. The Holy Prophet, his Ahlul- Bayt and the Qur'an were such miracles, and they are the everlasting miracles that endure through all ages. The Qur'an (and the Ahlul-Bayt-refer to hadith al thaqalayn on page 6, and commentary of Rad: 43 and Shura: 17) are the witnesses between the Holy Prophet and the people.

Refer to the commentary of verse 49 of this surah for the raising up of people as a new creation, but the unjust ungratefully refuse to accept it. Refer to Rad: 43 and al Baqarah: 18 for verse 97.

The denial of the life of hereafter is the cause of the disbelievers' attitude towards the messengers of Allah. See commentary of Araf: 103 to 145 to know similarities between the Holy Prophet and Prophet Musa. After comparing the repulsive attitude of the unbelievers with Firawn and his people, Allah vouchsafe the truth of the Quran and the success of the Holy Prophet's mission and assures the Holy Prophet that whether or not the unbelievers accept the truth, the people gifted with knowledge (see commentary of Ali Imran: 7; Nisa: 162) will submit to it with utmost devotional humility.

This surah ends with the glory and praise of Allah and the assertion of His unity.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

We finally arrive at the last verse of this Sura, the verse which ends with the praise of Allah just as it started with the praising of His pure existence. In fact, this holy verse is a conclusion, culminating all of the monotheistic issues of this Sura and the content of all those monotheistic concepts. Addressing the Prophet (S) , He says:

*"And say: ' (All) Praise is Allah's, Who has not taken unto Him a son; nor has He got any partner in the Sovereignty; and there is not for Him any helper out of humbleness. ' ..."*

Such a Lord, with those attributes, stands far too superior to whatever you conjecture. Thus, glorify Him and get to know His immensely boundless magnitude. The verse concludes:

*"... And magnify Him with all magnificence. "*

The above verse negates all assistance and generic like being for Allah whether be it of a lower grade (like a son) or some counterpart for Him, (like a partner) , or that one who stands as superior, (like a guardian) .

The Late Tabarsi quotes from some commentators (in Majmaul- Bayan) that this verse provides the refutation of the belief of three groups: First, that of the Christians and the Jews who regarded Allah as having a son; second, that of the Arab pagans who regarded Him as having a partner; third, that of those star- worshippers and the Zoroastrians who regarded Allah as having a guardian and an assistant.

In conclusion: What is 'Takbir', or glorification of Allah ?

Here, the blissful Qur'an commands the Prophet (S) emphatically to glorify Allah. This does not merely imply that one must believe in the glory of the Lord just by saying the words 'Allah is the greatest'.

This point is also worth considering that the belief in the glory of the Lord does not imply that we regard Him as greater when comparing Him to other beings. Such a comparison is by far irrelevant in principle and by definition. We must regard Him as greater than in comparative terms, as Imam Sadiq (a.s.) has said in a concise and meaningful speech. An Islamic tradition declares: Someone called on that Imam, saying: 'Allah is the greatest!' The Imam asked him: "Of what is He greater or the greatest ? He answered: "Of all things.

*" The Imam (a.s.) explained: "You confined Allah by saying that, as you made a comparison between Him and other beings, then considering Him as superior. " That man asked: "Then, what must I say ? " He answered: "Say: Allah is far too superior to what one can characterize. " (Tafsir-Nuruth- Thaqaalayn vol. 3, p. 239)*

A Persian poet declares: O' You Who are superior to all imaginations, comparisons, conjectures, and hallucinations: And also excelling in whatever we have seen, written, or heard.

Our audience came to an end and our life is over, nevertheless, we are stuck in the first phases of our attempt at our depicting of your profile.

Incidentally, some quotations from Ahlul- Bayt (a.s.) indicates that the reading of this verse has been considered as effective in removing of one's dues, removing of passing whims and passions, discarding of poverty, and expelling of diseases. (Tafsir Burhan)

O' Lord! Replenish our heart and soul with the illumination of the lights of knowledge and faith so that we can remain humble before Your grandeur, staying faithful to Your promises and obeying fully Your commands, worshipping no one but You and relying on no one except on You.

O' Lord! Bestow upon us the means of success not to violate the frontiers of justice and moderation, avoiding all sorts of extremism.

O' Lord! We thank You; consider You as One; glorify You beyond what can be explicable. You, too, provide us with forgiveness, make our determination ever stronger and help us prevail over the enemies who have surrounded us from interior and from exterior. Help us to join our victories to those ultimate victories of the uprising of the promised Mahdi (a.s.) , and provide us with the means for completing this commentary as it would be pleasing to You.

Our Lord! Let not our hearts deviate after You have guided us, and bestow on us from Your mercy, for You are, indeed, the Ever- Bestower. ('Al- i- 'Imran, verse 8)

### **Al-Kahf (18:1)**

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىٰ عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا (١)

Praise be to Allah, Who has sent to His Servant the Book, and has allowed therein no Crookedness

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*All praise is for God who revealed the book upon His servant, and has not placed anything awry in it.*

The word "Alauj" means crookedness; it may sometimes be seen just as in case of a wooden plank that loses its flatness. It may sometimes remain unseen as in the case of hidden meaning behind a statement or the misguidance of any religion easily not discernable.

Here it may mean the one that can be seen. Raghīb in his Mafaradāt has said, "Alauj" if used with Fath can be seen easily and if it is used with Zayr then it relates to thoughts and idea that can be realized but not seen.

God begins this Surah too with praise and then mentions His specialty as the one who revealed the Qur'an. He deserves all praise because He is the one who revealed the greatest book Qur'an and sent it to His Messenger. This book, God says, has nothing awry, wrong or false in it and will remain as it is till Judgment Day. It is the glory of the messenger that God chose him as the recipient of Qur'an and He is to be praised because it is word.

This is the book that has been revealed at the right place and at the right time and everything in it is true and correct. It contains His attributes, His praise, the true belief, the guidance to goodness etc. In Surah Al-Ahqaf verse 30 God says, "Confirming what came before it, it guides to the truth and to a straight path." The verse 5 of Surah Bayyinah describes the religion, "And that is the right religion" and the book Qur'an the true revelation.

### **MIR AHMED ALI (AR)**

The Qur'an, revealed to the Holy Prophet, contains plain, simple and clear guidance to mankind, in order that the Holy Prophet as the nadhīr may warn those who do not believe in his message although it is straight and there is no ambiguity in it; and as the bashīr may give glad tidings to those who believe and follow him.

The last verse of the preceding surah says that praise be to Allah because He has begotten no son and has no partner in His authority, and this surah also begins with "praise be to Allah" and states that those who say: "Allah has begotten a son" are like the disbelievers. The Jews, the Christians and the infidels are warned of a terrible punishment. The ultimate fate of a large number of human beings because of their obstinate adherence to falsehood caused utmost grief to the Holy Prophet, the mercy unto the worlds. He suffered abuse and persecution in order to preach the truth and show the way of salvation to the whole mankind, in every age, so that the maximum number of people may be saved from the certain wrath of Allah. His love for the human race was particular as well as general. It was his earnest desire that every living being should receive guidance from the book of Allah (the word hadīth has been used for the Qur'an in verse 6) and follow its guidance to attain bliss and salvation.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

At the beginning of this Sura, Allah, the Pure, has taught His servants how to praise Him for His greatest bounty. He has pointed out that His most important bounty is the very Qur'an which He has revealed to His Messenger, and it is the only cause of their salvation.

As well as some other Suras of the Qur'an, Sura Al-Kahf has begun with Allah's praise; and since praise and thanksgiving is usually for an important quality and a praiseworthy thing, here, the holy verse has stated it for the revelation of the Qur'an which is far from any crookedness and obliquity. The verse says:

*" (All) praise is (only) Allah's, Who sent down upon His servant the Book (the Qur'an) and did not make in it any crookedness. "*

Then, the next verse adds, implying that it is fixed, straight, and guardian over other heavenly Books:

*"(A Book which is, over other heavenly Books,) guardian,..."*

This word /qayyiman/, which has been applied as an epithet for the Qur'an, is both an emphasis on the straightness and temperance of the Qur'an which is free from any contradiction, and a hint to the eternity of this great Book. It is also an example for: the protection of authenticities, the improvement of obliquities, guarding the Divine ordinances and human beings' justice and excellence.

This epithet, /qayyim/(guardian), is, in fact, a derivation of the guardianship of Allah by which He is the protector and guardian of all existing things of the world.

Then, the verse continues saying:

*" ...to give warning of a severe punishment from Him, ... "*

Immediately after that meaning, the verse indicates that this Book gives glad tidings unto those true believers who always do praiseworthy and righteous deeds for which they will be recompensed a good reward. It says:

*" ...and to give good tidings unto the believers who do righteous deeds, that there will be for them a goodly reward. "*

This reward will be the eternal Paradise, wherein they will dwell for ever. Here is the statement of the verse:

*" Wherein they will abide for ever. "*

Explanations:

1. Among all the suras of the Qur'an only the following suras begin with the holy phrase: "(All) praise is (only) Allah's); in three of which the speech is upon the creation of the world of existence:

Al-Hamd, Al-An'am, Saba, Fatir, and Al-Kahf. In Sura Al-Hamd, training is spoken of, while here, in this verse, the words are upon the heavenly Book. As if, existence and creation accompanied with 'the Book of Law' are two wings for training the human beings.

2. The Arabic word /'iwijaj/ in context means: 'deviation, and crookedness '. In Arabic, the term /'awaja/ is used for physical phenomena while the term /'iwaja/ is applied for non-physical phenomena. The author of Tibyan, a book of Commentary, has applied the term /'awaja/ for human beings and the term /'iwaja/ for other than human beings.

In this course, the Qur'anic term /qayyim/has been used in the sense of: 'an erector, and arranger'.

3. The previous Sura has begun with the holy phrase "Glory be to Him Who ... ", and this Sura with the holy phrase "(All) praise is (only) Allah's ...". Glorification and praise are usually mentioned beside each other.

4. Wherever the word /'abdahu/ is mentioned absolutely in the Qur'an, it means the holy Prophet (S) . Its example are such as: Sura Al-Furqan, No.25, verse one, where it says:

"... Who sent down the Furqan upon His servant ... "; Sura An-Najm, No. 53, verse 10, where it says: "And He revealed to His servant ..."; Sura Al-Hadid, No.57, verse 9, which says: " ... Who sends upon His servant ..."; and Sura Az- Zumar, No.39, verse 36 says: " Is not Allah sufficient for His servant? ... "

5. The bounty of 'the Book and Law' is so important that Allah has praised Himself for it.

6. The Qur'an is the guardian of other heavenly Books and it contains all the necessary expedients of the servants. There is no contradiction, excess and defect, and deviation in it. It invites both to raising and has raised to invite, (qayyiman).

### **Al-Mu'minun (23:28)**

فَإِذَا أَسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَكَ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي  
نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ (٢٨)

And when you embarked on the Ark - you and those with you, say: "Praise be to Allah, Who has saved us from the people who do wrong."

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*And when you and all who accompany you settle (in the Ark), say: "All praise is for god who delivered us from the unjust people."*

God deserves praise because He delivered them from the unjust people and showed them the road to salvation. This is said after it has been told that the disbelievers will be killed by drowning.

It is He who sends the rain down on earth from which they seek his shelter. Indeed He is the bestower of things. He asked the messenger to praise Him in a worthy fashion and to explain His powers for He is above what the people describe for others.

In verse 160 of Surah Saffat He says, 'Except the slaves of God whom He chooses (for His mercy) ."

He has described their drowning but not as a news. He has only described His displeasure about them. In verse 30 of this Surah He says, 'verily in this (drowning) there are (proofs, evidences, lessons and signs) for sure.'" He then addresses the Messenger and says, ' We are ever putting (men) to the test."

### **MIR AHMED ALI (AR)**

23-23

Refer to the commentary of Araf: 59 to 64; Yunus: 71 to 73; Hud: 25 to 49 and Anbiya: 76 and 77 for prophet Nuh.

Aqa Mahdi Puya says:

After giving the examples of order in creation, Allah refers to His legislative system for guidance, conveyed through His chosen prophets.

After Nuh, in post-flood period, Hud, Salih, Shu-ayb, Lut and other prophets were sent to declare: "There is no god but Allah. Worship Him alone"; and convey His legislative guidance, but every prophet of Allah was belied by the disbelievers on the pretext that they were men like them, therefore liable to invent lies. They did not believe in the hereafter nor in resurrection. They were punished for their wickedness and disbelief.

After their destruction Allah raised other generations and sent other prophets. Refer to the commentary of Araf: 59 to 136 and Hud: 25 to 100.

For verse 35 refer to the commentary of Rad: 5 and Bani Israil: 49.

For verse 43 refer to the commentary of Ali Imran : 145; Araf: 34; Yunus: 49; Hijr: 5; and Nahl: 61.

### **An-Naml (27:15)**

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا  
عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ (١٥)

We gave (in the past) knowledge to David and Solomon: And they both said: "Praise be to Allah, Who has favoured us above many of his servants who believe!"

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*Indeed we bestowed knowledge upon Daud and Suleiman. They said: All praise is for god who has made us surpass many of His believing servants.*

Here knowledge has been mentioned to stress on His greatness as well as to mention the knowledge that Daud and Suleiman had. In verse 79 of Surah Anbiya the Book says, "We made Suleiman understand it, and to each one we gave wisdom and knowledge, and we made the mountains and the birds subservient to Daud."

The detail in the verse is about the command of wisdom over mountains, the birds and Iron . For Suleiman it was the command over humans as well as Jinns, beasts and birds. He had the prominence of ruling over all of them. They praised God because they wanted to express their gratefulness for the grace He had bestowed on them.

### **MIR AHMED ALI (AR)**

Refer to the commentary of Anbiya: 78 to 82 for the wisdom given to Dawud and Sulayman.

"We gave knowledge to Dawud and Sulayman" refers to the general divine design and arrangement of giving knowledge and wisdom to messengers and prophets directly. As stated in the commentary of al Baqarah: 78 and Ali Imran: 48 all the divinely appointed representatives of Allah, prophets and Imams of the Ahlul- Bayt, never received knowledge or learned anything from any one save Allah, because of which they were the fountainheads of knowledge and wisdom.

It is stated in Minhaj al-Sadiqin that prophet Dawud had nineteen sons, and every one of them wanted to inherit his father's kingdom. Allah sent Dawud nine questions with answers and asked him to appoint the son who gives the correct answers as his successor.

Which is the nearest thing?  
Hereafter.

Which is the farthest thing?  
Time passed away

What phenomenon manifests love?

Body with soul.

What phenomenon manifests dread?  
Body without soul.

Which things remain the same?  
Sky and earth.

Which things ever remain different?  
Day and night.

Which things are opposed to each other.  
Life and death.

What ends in - goodness?  
Patience and forbearance at the time of anger.

What ends in evil?  
Haste at the time of anger

None save Sulayman, the youngest son, gave the correct answers, so he was made the heir of Dawud.

Aqa Mahdi Puya says:

The law of inheritance stated in this verse is the law of the Lord, and no one can ever make changes in the laws of the Lord save Himself or the Holy Prophet under His command (Bani Israil : 77). Now refer to the commentary of Bani Israil: 26; Nahl: 90 and Maryam: 2 to 15 for the issue of Fadak. To deprive Bibi Fatimah of her rightful inheritance a false tradition (The prophets of Allah neither inherit nor leave inheritance) was quoted. The Holy Prophet was a law-giver, therefore he could never break any law made by Allah. He was the best exemplar of the laws and doctrines preached by him.

The Holy Prophet said:

"Whenever you hear a tradition attributed to me, compare it with the Quran, and, if there is no contradiction between the two, accept it, otherwise reject it outright."

Dawud who chose Sulayman, a prophet, to inherit his kingdom was also a prophet, therefore the tradition quoted to deprive Bibi Fatimah of her rightful inheritance was undoubtedly false. Please note that the superior most prophet of Allah, Muhammad al Mustafa, was granted all the wisdom, knowledge and authority over all created beings which was given to other prophets, in the highest degree by the most generous giver of all givers.

Anbiya 78-82

- It is reported that a flock of sheep, on account of the negligence of John the shepherd, got into the cultivated field of Elia by night and ate up the plants and fruits.
- Both of them came to prophet Dawud for equitable settlement.
- Dawud awarded Elia, the owner of the cultivated field, the flock of sheep belonging to John in compensation for the loss he suffered.
- Prophet Sulayman son of Dawud was a mere boy of eleven, but he thought of a better decision, where the penalty would better fit the offence.
- Sulayman's suggestion was that John should cultivate Elia's field and return it to Elia when it was fully restored to the condition before eaten up by his herd;

- and in the meantime Elia should take possession of John's sheep and use only their milk and wool and return them to John when he gave him back his field duly cultivated.
- This is because Allah is present every where and having witnessed the whole affair He inspired Sulayman to arrive at the true judgement.
- As prophets of Allah neither spoke nor acted except as directed by Allah both the decisions were announced as inspired by Allah.
- The decision of Dawud was based upon the law current at that time.
- Dawud had many sons.
- It was Allah's will that Sulayman should be given the prophethood.
- So after this case in which the young Sulayman was inspired to announce a new judgement, superseding the current law, Dawud, under Allah's command, made Sulayman his heir, and after Dawud, Sulayman was appointed by Allah as His prophet.

Aqa Mahdi Puya says:

As also said in Saba: 10, "O mountains! Sing the praises of Allah with him (Dawud), and you birds (also)"- the mountains and birds, animate and inanimate beings, are subservient to the chosen representatives of Allah.

### **An-Naml (27:59)**

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ اللَّهُ خَيْرٌ مَّا  
يَشْرِكُونَ (٥٩)

Say: Praise be to Allah, and Peace on his servants whom He has chosen (for his Message). (Who) is better?- Allah or the false gods they associate (with Him)?

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*Say: All praise is God's and peace be with His servants whom He has chosen; Is God better or the partners you ascribe to Him?*

God has narrated many parables as examples in order to guide mankind to the straight path and to keep them there and to warn them about the hardships and the punishments. He praises Himself, greets His chosen servants and says that only He is worthy of being worshipped. This verse is like the verse of Surah Maryam that we have discussed earlier.

This verse was revealed after narrating the parables of the Apostles and the deeds of the true believers. It narrates the obligations on the Apostles and the deeds of the disbelievers that earned them the punishment they deserved. The Apostles did nothing but goodness and explained His Sunnah.

He orders His Messenger to praise Him and greets His chosen servants and says that only He deserves to be worshipped. This verse speaks of the parables, stresses on His oneness and asks mankind to submit themselves to Him. He commands the messenger to praise Him and this proves that all praise is for Him only. We know from the previous verse that God is the fountainhead of everything and all goodness. In the end God asks

who is better He or those false gods that people create as His partners? This means that He is the fountainhead of all goodness and good deeds, He is the merciful creator and all praise is for Him for it is He who chooses His Apostles, therefore who can be better than Him?

**MIR AHMED ALI (AR)**

According to the Ahl ul Bayt "His (Allah's) servants whom He has chosen for His message" are the Holy Prophet and his Ahlul-Bayt.

**An-Naml (27:93)**

وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ (٩٣)

And say: "Praise be to Allah, Who will soon show you His Signs, so that you shall know them"; and thy Lord is not unmindful of all that you do.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

Say: all praise is for God. He will show you His signs and you shall recognize them. And your Lord is not unaware of what you do.

*This verse is attached to the previous one that says the end of the idolaters will be very bad. He then describes the dispute of the Bani Israel for they see His signs that confirm but they deny. He will give them what they deserve for their deeds.*

The conclusion: Tell them that the best praise is for God and it is through Him that the universe is managed and through His pious servants. God will reward his obedient servants who recognize His signs and are guided, forever supplicant to Him. The hearts of the disbelievers are dead and their ears deaf and their eyes do not see anymore so they have gone astray. They deny His signs. The verse then says that soon God will show you His signs and refers to the previous verse. He then addresses the messenger to comfort him.

**MIR AHMED ALI (AR)**

(no commentary available for this verse)

**Al-'Ankabut (29:63)**

وَلَبِنَ سَأَلْتَهُمْ مِّنْ نَّزْلِ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ  
مَوْتِهَا لِيَقُولَنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٦٣)

And if indeed you ask them who it is that sends down rain from the sky, and gives life therewith to the earth after its death, they will certainly reply, "(Allah)!" Say, "Praise be to Allah." But most of them understand not.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

If you ask them, "Who sends down water from the heavens and thereby gives life to a land that had died?" They will certainly say, "God" Say: "All praise is His" Nay most of them do not understand.

*The new life after the land was barren is the re-growth of trees and vegetation and so it is said that we should worship only Him and none else. The term "most of them do not understand" means that they do not use their brains to reflect upon His signs and so do not attain enlightenment. They do not understand the truth and the falsehood.*

### **MIR AHMED ALI (AR)**

(no commentary available for this verse)

### **Lugman (31:25)**

وَلَبَّيْنِ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنَ بَعْدِ  
مَوْتِهَا لِيَقُولَنَّ اللَّهُ قُلْ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ (٦٣)

If you ask them, who it is that created the heavens and the earth. They will certainly say, "(Allah)". Say: "Praise be to Allah." But most of them understand not.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*And if you ask them: "who has created the heavens and the earth?" They will say, "Allah". Say, "All praise is for Allah" But most of them do not know.*

The verse says that men are naturally inclined towards the Oneness of God but they do not perceive it. If they are asked who created the heavens and earth they will spontaneously reply "God". When He is the creator then He must be the God because the one who creates is the one who nurses and sustains his creation. Since He created and then expanded the universe and we hope from Him and fear Him then He must be God. He must be the one and only God and man even though he does not know admits this to be the case.

This is why He asked the Messenger to recite praises. He then said most men accept this fact but have no realization about it. Of course there are some who know and admit the truth. God says, " Whatever is in the heavens and earth and between them is for God. Indeed He is above all needs, unfathomable and worthy of praise.

Once they admit that He is the creator and is the sustainer then His control proves His entity as God. When He plans and arranges everything, He is worthy of all the Praise. The Messenger praises Him but the people are ignorant because of their negligence.

The other proof is that the total creation depends on Him and He is the fountain head of all creations. It is He who has given them their glory. The conclusion is the same. He is the one who creates everything. Everything is dependent on Him because He is the sustainer.

Had He not been generous then He would not have been the creator and fountainhead of all creation When He is the most generous then He is the owner of all that is on earth and the heavens. He is the sole owner of everything and He can use and spend whatever He likes. He is the one with the supreme power and He is the sustainer and Lord of the worlds. He is the one worthy worshipping, He is the one to be thanked and He is the one who obliges us. He is the one who praises and He is the one worthy of all praise. He is

the owner of all creations, the bestower of all grace , the Lord of the worlds, and the instigator of all good deeds and this is why all praise is for Him.

Imam Muhammad Baqir is quoted in the book Tawhid to have quoted the messenger as saying, " Everything is born in its own natural form and it knows that its creator is God" and this is what is said in the previous verse.

Tafsir Qummi explains that the words, "Did you not see the vessels plying the seas?" Here movement of the vessels is the gift of God.

### **MIR AHMED ALI (AR)**

(no commentary available for this verse)

### **Saba' (34:1)**

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ  
فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ الْخَبِيرُ (١)

Praise be to Allah, to Whom belong all things in the heavens and on earth:  
to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted  
with all things.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*All praise is due to God , to whom belongs all that is in the heavens and the earth. He is all praise in the hereafter; He is the all-wise, the all-aware.*

The Surah argues on three points, on His oneness, the Messengership and the ministry of His Apostles, things that the disbelievers had objected against. He then defends against them through knowledge, teachings, and war. He speaks about the establishment of the ministry then its continuity.

The verse stresses on the ministry and the rewards and this is beyond doubt. It has presented the refutation against all opposition . The verse says that He is the cause and reason for life and death, use and intention, sustenance and dependence and rewards. God then speaks of His knowledge that envelops everything.

The first issue is in the first verse and the second in the second verse and these two verses are the prelude to the third and fourth verses.

He is praised in this verse because He is the all-encompassing entity who can use and spend according to His desire. He has reserved praise for Himself in the hereafter also because He has reserved His praise regarding the sustenance of the material world.

In verse 48 of Surah Ibrahim He says, 'On the day when the earth will be changed to another earth, and so will be the heavens, and they will all appear before God, the One, the irresistible.'

On this day both this earth and the heavens above it will He has the right to use all as He pleases in this world and in the hereafter. His wisdom, and arrangement, punishment and control will be manifest in the hereafter or else the purpose of the entire creation will be unfulfilled. There would have been no difference between those who do good and those who do evil.

In verse 27-28 of Surah Saad He says, "And We did not create the heavens and the earth in vain; that is the imagination of the disbelievers, then woe unto those who disbelieve because of the fire. Shall We treat those who believe and do good deeds as we treat the mischief-makers in the world? Or shall We treat the pious as we treat the wicked?"

This is the news about the resurrection and none of them can befool God. Each person will be rewarded the benefit that he has earned through his deeds. "Al Khabir" is one of His names and "Khabar" means the knowledge of the details and it is more profound than the word "Aleem."

### **MIR AHMED ALI (AR)**

This verse repudiates the polytheistic view of dividing the universe into separate regions each with a different god as ruler. Everything in the heavens and the earth and in between them belongs to none but the one and only creator Lord, Allah, hence praise of every kind and in any degree is His. This most important fact of faith has been mentioned many times in the Quran so as to enable every sensible human being to be ever mindful of the true and only benefactor. If a man believes and knows without doubt that Allah alone is the source of all good, he naturally does nothing except good, and necessarily avoids anything that displeases his Lord. He remains adoring Allah, celebrating His praise and offering all gratitude to Him.

### **Fatir (35:1)**

الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَىٰ  
أَجْنِحَةٍ مِّثْلَىٰ وَثَلَاثَ وَرَبْعَ يَزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَىٰ  
كُلِّ شَيْءٍ قَدِيرٌ (١)

Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings- two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*All praise is for God , originator of the heavens and the earth, creator of angels as messenger flying on wings, in two, three and four(pairs); He adds to His creation whatever he wills; god has power over all things.*

The verse speaks of three basics, the Oneness of God, His godship, the ministry of the Messenger and the Day of Judgment. He has pointed out the great graces in the heavens and on earth, His role as the sustainer and the savior and the specialties of men.

The details about His grace and their stoppage have already been discussed. He may add to the grace or stop it or confiscate it as has been said, *God opens the doors to His grace and He never stops bestowing it.*

It speaks about His grace and it is a Makkan Surah as can be discerned from the words, but some people have contended that two of the verses should not be considered so and they are

- (1) "Verily those who recite the book of God" and
- (2) "Then we gave the book for inheritance."

The word "Fatir" here means the merger of elements for creation of something new. "Heavens and earth" means the entire creation. The biggest world is the creation of the universe and is bigger than the creation of mankind. In Surah Al Momin verse 57 the Book says, "The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most men do not know"

"Fatir" is not the name but an attribute of God. Creativity is a process and grace is something that is not eradicated for had it been so then things could not have existed. The attributes depend on the praise of the lord. He is the creator who sends down His angels.

- Malaika is the plural of Malak and are creation designed by God.
- He has made them the go between Himself and this earth and its creations.
- They are a balanced creation and are the prominent creation of the manifest world.
- They do not sin or err in what they are asked to do.
- The plural form has been used to denote that it is God who has created them all.
- It may be that the angels that came to the Apostles of God were specially made for this prominence.
- He has created all the angels.
- Qur'an does not mention the angels coming down with revelations to anyone but the chosen apostles.

In verse 61 of Surah Anam the book says, "Until when death approaches one of you, our Messengers take their souls and they never neglect their duty."

In verse 21 of Surah Yunus the book says, "Say: "Allah is swifter in planning" certainly our messengers know all that you plot."

In verse 31 of Surah Ankabut the book says, "And when our messengers came to Ibrahim with the glad tidings, they said, "Verily we are going to destroy the people of this town."

'Ajnah" is plural of Janah that means wings of the birds. They are like the human hands which the angels use for flying and moving from one place to another. They soar with God's permission and they are like the Arsh, Kursi and the Tablet and Pen. They have more than 4 wings. In the end of the verse God declares His supremacy by saying, "Verily God is able to do all things."

#### **A discussion on Traditions.**

Imam Jafar Sadiq has said in Biharul Anwar that the angels have been created out of light (Nur).

Tafsir Qummi says that Imam Sadiq said,

God has created various kinds of angels.

- Jibril who came to the Messenger had 600 wings.
- When god asked the angel Michael to come to earth his first wing spread up to the seventh heaven and the second was spread up to the seventh layer of earth.
- They are created out of cold and fire and they say, "O You who have created us from water and fire keep us always obedient."
- The angels can reach from an eye to the ear in 500 years.
- God has said that they do not eat or drink and they do not marry.
- They live on the Arsh.
- Some will remain in Rukuh and some in Sajda till the Judgment Day.

The Imam then narrated the Messenger to have said,

- None of the creations is more than the angels in numbers.
- Seventy thousand angels descend to the earth each day and they come to circumambulate the Ka'aba.
- After this they visited the messenger and then Hazrat Ali to greet them.
- They then visit Imam Husain and stay there throughout the night to leave for the heavens at dawn but they never return.

Imam Baqir said,

- God has created Israfil, Jibril and Michael from the bead of a Tasbeeh. He bestowed on them the powers of hearing, seeing, intelligence and quick understanding.

Hazrat Ali spoke about the creation of the angels,

- Lord You created the angels and gave them abode in the heavens and they are never reduced in numbers.
- They are never negligent or oblivious and they never sin and they are never mistaken in their intelligence.
- They never decrease in physique and are never found in the genes.
- They never see the womb and are never created out of drop of saturated water (semen).
- You created them as you desired.
- You stationed them in your heavens and gave them closeness and respect.
- You controlled them through revelations and kept them safe from calamities.
- You kept them away from sins.
- They would not have been strong but for You and had You not made them steadfast they would have strayed. They would not have obeyed if your beneficence had not been there. They would not have existed if You had not been.
- They exist and obey only You.
- Their station is closest to You.
- They are not negligent because of You.
- They are not hidden to You even when they are not manifest.
- None of their deeds is damnable.
- They understand and keep their egos in control.
- They realize that they have not fulfilled the covenant of your worship.
- You are the most pure creator.
- You are the One and only God and the trails you set are for the betterment of your creations.

The Holy Messenger is recorded in Biharul Anwar to have said to his Sahaba,

- The heavens rise as much as they can and there is no space in them where there are no angels in Ruku and Sujud. He then recited the words, "We stand in ranks to worship and we are the ones who chant the Lord's praise."

The Messenger said,

- There are three kinds of angels, one group has two wings, the second group has three wings and the third have four. The same tradition is inscribed in Al-Kafi. This description may have been given to praise their existence.

Hazrat Ali is recorded in Tawhid to have said,

- There is no human who does not have an angel guarding him.

Imam Baqir is recorded in Al Basair to have said,

- Indeed the angels are our Shias (friends). they are the first to be created after Arsh. It will be enough if only a part of their light is hone on those that live in the heavens. He then said, "When Hazrat Musa desired to see God, an angel was asked to shed his light or part of it and blew the hill into smithereens.

Imam Zainul Abidin has beseeched God and said:

- Lord the bearers of your throne never tire of glorifying your name and are never weary of remembering your holiness, they are never exhausting from adorning you.
- They are never wanting in their obedience to you and never fail to have intense love for you.
- And Israfil the trumpeter, the ever alert who is waiting for your permission and order to warn the dead who lie in their graves with the blasts of his trumpet.
- And Michael, the Honorable in your sight and the prominent one in your service.
- And Jibril the trustee of your revelations, who is obeyed by other angels, is respectable in your sight and is close to you.
- And the Spirit who commands over the screened angels and the Spirit that exists by your command.
- Lord, let your blessings descend on them and besides them on angels who inhabit your heavens and are trusted with your messages, they who are never lethargic, and never show weakness because of toil and are never indolent.
- Desires do not take them away from glorifying your name nor does forgetfulness prevent them from doing so.
- Their eyes are cast downwards so they do not direct them towards you.
- Their heads are always bowed and they always recount your blessings.
- When they see the fires of hell blaze for the sinner they say, "Glory to you O Lord! We did not worship the way you deserved to be worshipped."
- So bless the most spiritual amongst your angels. Bless them who deserve closeness in your sight, the messengers of the unseen to your apostles entrusted with your revelations. Bless those angels whom you have appointed for yourself, those independent of food and drink. Whom you have placed in your heavens.
- Bless those who wait in your confines for the command to descend and fulfill your Promise.
- Bless those who guard the stores of rain and who drive the clouds.
- Bless those whose voices are heard in the peals of thunder when the storm clouds move with their deadly lightning flashes.
- Bless those who bring the snow and hail and who descend with the drops of rain where it comes down.
- Those who control the winds and those posted on the mountains that never leave their stations.
- Those to whom You have given the measure of rain that has to fall and the prosperity they are to bring.
- Those who messenger for you for this earth regarding calamities that are imminent and the prosperity that is to come.
- Bless those venerable and virtuous messengers and the honorable scribes.
- Bless Munkar, Nakir, and Ruman those who question the dead in the graves and those who circle the Holy Kaaba. (Baitul Ma'mur)
- Bless Malik and the guards of Hell and Rizwan and the guards of paradise who never disobey you in what you command and always do what they are ordered to do and those who say , "Peace be upon you for your forbearance . Behold the great hereafter."

- Bless those who are commanded to "catch him and chain him, then fling him into Hell" for they do so quickly and do not grant him respite.
- Bless those whom we know not and whom we have forgotten to mention, and we know not for what they stand appointed.
- Bless the angels of the air, the water, and the earth and those that are duty bound on your creatures.
- Lord! Bless them on the day on which every soul shall be resurrected with his soul and a witness.
- Bless those whose honor is to be increased and their purity is to be enhanced.
- Lord you have blessed your angels and apostles and conveyed our greetings to them be pleased to reward them for enabling us to speak well of them. Indeed you are generous and bountiful.

In Biharul Anwar and Durre Manthur Ibn Shahab has quoted the Messenger to have asked about Jibril showing himself in his true form. The angel answered, "You do not have the power to witness it." He insisted so one day when the Messenger was sitting on his prayer mat Jibril descended in his true form and the messenger swooned. He woke up to find Jibril sitting beside him with one hand on his chest and the other on his shoulder. the Messenger said, "I have never witnessed something like this." Jibril said, "what will happen when you see Israfil who has twelve wings the span of which covers the east and the other covers the west. The Arsh is based on it. He considers himself humble and insignificant in front of God's presence and so hides himself and this is why the Arsh rests upon him.

*In Safi the messenger is reported to have said, that he neither blinked nor looked beyond Jibril. He saw the great sign indeed. He said he saw Jibril (in this form) twice, once during Me'raj and once another time. Jibril is a great creation. He is among those angels about whom only God has any knowledge and no one else can learn about them.*

Imam Jafar Sadiq, in Khisal has reported that the messenger said, Jibril said *we angels do not enter the house in which there is a dog or an idol (that is worshipped) or pictures of idols or places where people defecate or urinate.*

Similar Hadiths are reported concerning the judgment Day and the Me'raj.

In Ayyunul Akhbar Imam Ridha is recorded to have quoted the messenger to have explained the words, "He increases in creation what He wills". The messenger said that it meant that they recited the Qur'an in their beautiful voices.

In Tawhid Suleiman says that he heard Imam Sadiq explain, "Indeed the rules and their promulgation are the creations of God ". He increases what He wills in His creations.

In Majmaul Bayan Abu Hurera says that he messenger explained these words by saying, "It means beautiful face, good voice and beautiful hair."

## **Statements about the Angels.**

### **First**

Qur'an has mentioned the angels regularly except Jibril and Michael; others are not named but their attributes have become their names like the angel of death, the inscribers or the record keepers, the angels that circle Sidra and the guards of Heaven and Hell.

The attributes and deeds of the angels mentioned in the Qur'an tell us that they are an exalted creation and they act as intermediaries between God and the manifest worlds. They help in all big and small events carrying out God's command and will. In verse 27 of Surah Anbiya the Book says, "And they act on His command."

## **Second**

These angels do not sin against God in what they are ordered to do. They do not have the ego to go against God's will. They act as He commands, neither more nor less. In verse 6 of Surah Tahrim the Book says, "They do not disobey God in what He commands them, and only act as they are bidden."

## **Third**

Despite their great numbers the angels have been given different status levels, some have prominence over others. Verse in Surah Saffat says, "Only God knows our status." They are obedient as well as trustworthy (Verse 21 of Surah Ankabut) In verse 23 of Surah Saba the book says, ' Ask them, "what did your Lord say?' and they will answer, "He spoke the truth."

## **Fourth**

They can never be overwhelmed because they act on god's command. Verse 44 of Surah Fatir says, 'Nothing escapes God in the heavens and the earth.'" In verse 21 of Surah Yusuf the Book says, "God has full powers and control over His affairs." And in Verse 3 of Surah al Talaq the Book says, 'God will accomplish His purpose."

We learn here that the angels do not have a material body that can have any form of decay or change. Their glory and purpose is attained in stages. At times evil intentions do take place but they are eradicated before they reach them.

The descriptions of the angels that are sometimes read are the description of the temporary appearance they have taken for the apostles and saints to describe them. They are not contained in any form but certain forms that they have taken can be described. When a chosen one among humans is ordained then they are able to see the angels. Verse 17 of Surah Maryam says, "We sent to her our Spirit and he appeared to her in the form of a perfect man." It has been reiterated that anges have a spiritual existence and they can take on any form except that of dogs and pigs. There is, however, no concrete proof about it.

## **MIR AHMED ALI (AR)**

Refer to the commentary of Saba: 1; and for the praise of Allah refer to Al Fatihah: 2.

Allah is the creator or the originator of the primal cause which began the genetic process of the creation of the universe and its every progressive functioning in innumerable forms, and in countless ways. As man's knowledge of the processes of nature advances, he sees how complex is the working of the creation itself. The origin of life and the spiritual forces are yet beyond the ken of experimental sciences, but man has become so conscious of the proximate causes that he has forgotten the primal cause, the cause of causes, the ultimate hand of Allah in creation.

For Allah, the creation of anything is only a matter of His will. As He wills anything to originate, it simultaneously exists. See Baqarah: 117, Nahl: 40, Maryam: 35, Ya Sin: 82 and Mumin: 68.

Angels are spiritual beings through whom the will or the orders or the decrees of Allah are executed or announced. Angels can take any shape or form, except the forms of base animals. The messenger angel Jibrail took the form of a man when he appeared to the virgin Maryam to announce the joyful news that Isa would be born of her (Maryam: 17; Ali Imran: 42 to 47). For the messenger spirit see Shu-ara: 193 and Qadr: 4.

The creative process in the universe has never stopped at any time. It is continuously in progress together with the bestowal of Allah's grace and mercy upon His creation.

Aqa Mahdi Puya says:

(i) The word malak is derived from malaka (to possess), and not from alaka (conveying the message). The angel as such is not the message, but the carrier of the message.

(ii) It refers to the multi-functional aspects of the increase as per Allah's will. This supports the theory of the ever-expanding growth and development of the universe.

**Fatir (35:34)**

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ

(٣٤)

And they will say: "Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate (service):

**MUHAMMAD HUSAIN TABA TABAI (AR)**

They shall say: *All Praise is for God who has taken away all grief from us. Verily our Lord is oft-forgiving, the greatest to appreciate.*

The grief mentioned here is that which was removed from them when they entered Paradise and this is why they praise their lord. This was the grief, the hardships that a man faced in the life in this world.

*It is said that grief remains even after death and is manifest in purgatory. These may be the words of those who were unjust to their souls but their sins were forgiven and they in turn said, "Our Lord is oft-forgiving."*

**MIR AHMED ALI (AR)**

A state of perfect peace of mind and tranquillity is indicated for the people of paradise. They will experience no fear or grief whatsoever.

**As-Saffat (37:182)**

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (١٨٢)

And Praise to Allah, the Lord and Cherisher of the Worlds.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

**All praise is for God the Lord of the worlds**

These are the words with which Surah Fateha begins.

**MIR AHMED ALI (AR)**

Refer to the commentary of Fatihah: 2.

**Az-Zumar (39:29)**

ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَكِّسُونَ وَرَجُلًا سَلَمًا لِرَجُلٍ

هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ (٢٩)

Allah puts forth a Parable of a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah. but most of them have no knowledge.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*God narrates a parable of a man (in the service of) associates quarrelling with each other, and of a man wholly devoted to a single man: Can both be alike? All praise is God's. No! Most of them do not even know.*

"Shakes" if with Zafar then it means criticism but if it is with Zayr then it mean it has variable conditions. Those with fewer partners are considered as pure. It can be explained by saying that a polytheist who worships many gods. The gods dispute among them, if one orders something then the others restrains. Verse 22 of Anbiya says, "Had there been gods beside Alah then verily both would have been ruined' It is the proof that there are no other gods save Allah. All praise is for God but most of the people do not know this.

**MIR AHMED ALI (AR)**

No man can serve two, still less numerous, masters.

The difference between polytheism (serving many masters who disagree and quarrel among themselves, making their servants suffer) and the gospel of tawhid (serving one master who is good, kind to his servants) is explained by the analogy of two men. The servant who serves one master concentrates his attention to his master only and is happy by discharging his duties efficiently.

**Az-Zumar (39:74)**

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقْنَا وَعَدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ  
الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَمِلِينَ (٧٤)

They will say: "Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us (this) land in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*And they shall say, All praise is for God who had made His promise good to us, and He has permitted us to inherit the earth and dwell in the gardens wherever we please; goodly is the reward of those who do good deeds.*

The promise mentioned here is the one regularly mentioned in Qur'an, a promise reiterated by all apostles is a promise of paradise. In Verse 15 of Surah Al Imran The Books says, "for the pious there are gardens with their lord'. In verse 34 of Surah Al Qalam the book says, "Verily for the righteous persons are the gardens of delight with their Lord". The promise may also mean rewards. The Paradise is there according to the promise made. Verse 11 of Surah al Muminun says, "Those who inherit the Paradise shall dwell in there for ever."

The Ardh mentioned here is Paradise. The final abode will be Paradise for those who remained pious on earth. In verse 22 of Surah Ra'ad the book says, "We have bestowed on them secretly and openly, and defend evil with good, for such there is a good end."

The first words of the pious ones when they enter Paradise will be "Praise God for He has fulfilled His promise.' It means that they are grateful about being in paradise where they will live as they like and do what they like forever.

"How excellent an award for the pious workers" means that they have been fully rewarded for the good they did in this world.

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

As verse 70 of Qasas says Allah's is all praise, first and last.

### **Az-Zumar (39:75)**

وتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ  
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٧٥)

And you will see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

You shall see the angels surrounding the Throne , celebrating the Praise of their Lord, and it shall be judged between them with justice, and it shall be said, " All praise is for God the lord of the worlds.

The word "Alhaf" means is to encircle and control something.

*Arsh is the station from where all rules and commands of God are issued through the angels and are obeyed throughout the universe. Seeing the angels here means that they will appear before everyone in all their glory, the screens will be removed and they will appear chanting the praise of their Lord. Matters will be judged between those of Hell and those of paradise in the presence of the apostles and their followers. All the judgments will be one the disputes and the deeds that they have (mankind) done in this world. All signs of god would have been already shown to them and all arguments against them exhausted. Verses nine and ten of Surah Yunus confirm this. The final words that those who enter Paradise will say will be " Praise is for God the Lord of the worlds."*

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

This verse refers to the absolute sovereignty of the Lord of the worlds to whom alone belongs all praise and glory. See commentary of Baqarah: 255. According to the Ahl ul Bayt the throne (arsh) refers to absolute wisdom of the Lord and those who surround the divine wisdom on its outskirts are the angels and His chosen friends.

**Ghafir (40:65)**

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ قَادِعُوهُ مَخْلُصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ (٦٥)

He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*He is the ever-living; there is no god but He; call upon Him devoting to Him the certitude ; all praise is for God the Lord of the worlds.*

“Hai’ means the ever living who will never die. He is one who cannot be contained. He does not exist because of others . Once we understand that He is the ever living , the one without partners and compare, then we realize that no one else deserves to be worshipped but He. All praise is for Him because He deserves all praise.

**MIR AHMED ALI (AR)**

(no commentary available for this verse)

**Al-Jathiya (45:36)**

فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ (٣٦)

Then Praise be to Allah, Lord of the heavens and Lord of the earth, Lord and Cherisher of all the Worlds!

**MUHAMMAD HUSAIN TABA TABAI (AR)**

***Therefore all praise is for God, Lord of the heavens and the earth, Lord of the worlds.***

*He is described as we have already read, as the creator and Lord of the heavens and the earth and all that exists between them. He is the one who arranges, and sustains. He is the one who planned and created all things in the best of their forms. He is the one who commands us to obey. He is the one who gives out punishment and reward. He is the one who has shaped and completed the religion so that those who follow it truly will merit rewards what they did in this world. They will be rewarded because He is Just. He is the one who does only good and deserves all praise. The repetition of the word “Rab” is because He is the Lord of everything. He is the Lord of the pious ones as well the evil ones who worshipped other gods yet He is attached to the Heavens for He is above all.*

**MIR AHMED ALI (AR)**

(no commentary available for this verse)

### **Ar-Ra'd, 13:13 onwards**

وَيَسْبِحُ الرَّعْدُ يَحْمَدُهُ ۖ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ ۖ وَيُرْسِلُ الصَّوَاعِقَ  
فَيَصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْمِحَالِ

(۱۳)

Nay, thunder repeats His praises, and so do the angels, with awe:  
He flings the loud-voiced thunder-bolts, and therewith He strikes  
whomsoever He wills. Yet, these (are the men) who (dare to)  
dispute about Allah, with the strength of His power (supreme)!

And before God prostrate themselves, willingly or unwillingly, all  
[things and beings] that are in the heavens and on earth, as do  
their shadows in the mornings and the evenings.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*Whatever is in the heavens and the earth prostrates to God (alone) willingly or by  
constraint; so do their shadows also at morning and in the evening*

*Say: "Who is the Lord of the heavens and the earth? Say: "God" Say: "Do you still take  
guardians besides Him that can do neither benefit nor harm to their own selves? Can  
darkness and light be akin? Or have they made partners for God who have created (any)  
creation like His, so that what is created has become confused to them? Say: "God  
(alone) is the creator of all things and He is the (only) One, the all-Dominant, the  
Almighty."*

The word "Sujud" means to put one's forehead or chin on the ground in reverence to  
God.

In Surah Isra verse 107 the book says, "When it is recited to them they fall down on  
their faces in humble prostration."

In verse 100 of Surah Yusuf the book says, 'And they fell down before him prostrate.'

When the worship is forced upon people it is termed "Karah" and when it is done  
willingly it is called "Tau'an". Raghیب says 'Alghadu' is the plural of Alghada and which  
means the first part of the day and Asal is the plural of Aseel and Aseel is the plural of  
Asl; so Asal is the grand plural form and means the time between Asr and the sunset.

The placements of men and deeds have a purpose, to be in between means power and  
to be in front means leadership. In the same Ruku' denotes inferiority while Sajda  
denotes humility in front of one who is being revered or worshipped and the acceptance  
of his or her superiority.

These examples have been set by the Qur'an about Sajda and others like Tasbih, Hamd,  
Qunut and said, in verse 44 of Surah Isra, "And there is not a thing but glorifies His  
praise." And in verse 116 of Baqarah the book says, "And all surrender with obedience  
to Him." Verse 29 of Surah Rehman says, "Whoever is in the heavens and on earth begs  
of Him." Verse 49 of Surah Nahl says, "And to God prostrates all that is in the heavens  
and on earth."

What this all means is that it is due to His complete supremacy that everything prostrates before Him, praises Him and beseeches him. It is before Him that every thing expresses humility and those who are intelligent and independent express their humility voluntarily like the believing humans. The same law applies for the idolaters though they do not prostrate voluntarily they do it under force or inadvertently.

This form of supplication is found in all existing things. Verse 11 of Ha-Mim Sajda says, "He said to it and the earth, "come both of you willingly or unwillingly." This refers to some things that obey due to the system or the force of the system of the universe and that is called "Karhan".

They are prostrating because of His all controlling and powerful order. Some are obedient only because they just cannot afford to be disobedient in fear of death, mischief etc. the angels obey Him willingly and it is called Tau-'an. Some one has said that a believer prostrates willingly but the disbelievers prostrates out of fear of death and maladies and accidents. Another group has opined that the intelligent bow before Him with knowledge that He is supreme and the ignorant do so unwillingly or out of fear.

*The word "Dhilallahum" means shadow and only material beings that prostrate have shadows. When there is no material body and no light there is no shadow and this situation fluctuates with time for it increases and decreases as the sun moves. The shadows lengthen during morning and ASR or Maghrib and this may be the time referred to here.*

These signs of existence prostrate to God and here it refers to the eternal prostration because the shadow is long. In verse 130 of Surah Ta-Ha the Book says, "During some hours of the day and at the sides of the day that you may be pleased with the reward God shall give you."

The shadows lengthen after the first hours of the day and before the Aseel or the sunset but during ASR it is not so. Indeed the lengthening of the shadows is similar to prostration. This is of course under compulsion too. Verse 48 of Surah Nahl says, "Have they not observed the things that God has created, (how) their shadows lengthen to the right and to the left, making prostration unto God and they are lowly?" This is enough proof.

This is not an imaginative poetry that is beyond human intelligence and cannot be felt but is the invitation in the words of God. Anything unseen is perceived through senses and recognized through intelligence. In this chapter God has proved to the intelligent that all creations prostrate before Him. The example set by Him is of the morning and evening and the shadows. He has also shown that everything praises Him.

In this chapter God has enumerated the causes under the system and God is the cause of all causes. He can be perceived through intelligence and through the verses of the Qur'an.

In Tafsir Qummi Imam Sadiq explained the words, "the heavens and earth prostrate before Him." He said that *those in the heavens (the angels) prostrate before Him willingly. On earth those who are born in Islam willingly prostrate before God. Those who prostrate out of compulsion are those who accepted Islam out of compulsions and not willingly. The shadow of the one who never prostrates does prostrate every morning and evening.*

*I say that the words of the verse do not confirm this explanation that denotes the power of God that is present in the heavens and on earth. Their shadows depict the truth about them. The verse tells us that this prostration is about touching one's forehead to the ground or something similar. If they touch their foreheads to the ground willingly or*

*unwillingly it will be taken as Sajda but the prostration or the falling or lengthening of the shadows on the ground is also a Sajda but not a real one because it does not denote the supremacy and control of God. This explanation is not according to the words of the verse. Verse 49 of Surah Nahl says, "And to God prostrates all that is in the heavens and on earth of the living and moving creatures and the angels, and they are not proud."*

### **MIR AHMED ALI (AR)**

Verse 12

Thunder is a beneficent force, created by Allah, and like the rest of creation praises and glorifies the creator. Man is advised to look to good, not to evil; to mercy, not to punishment; to the hope of abundant crops in the rain which comes behind the lightning clouds; and not to fear the fire in the thunder. "Thunder", the name of this surah, is really a submissive instrument of good in Allah's hand.

It was not beneficence but wrath that the polytheists attributed to their false gods. If man worships anything other than Allah (rulers, stars, powers of nature, spirits, self, power, wealth, talent, intellect-all created by Allah to serve man) his worship is both foolish and futile.

Without belief in Allah, worship or prayer has no meaning at all. To call any created being directly for fulfilment of needs and desires has been prohibited, but to seek the medium of the approved intercessors is not forbidden.

"Seek the means of approach unto Him." (Ma-idah: 35)

Also refer to the commentary of al Baqarah: 48.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

This noble verse deals with the thunderbolt which is never separable from lightning. The verse says:

" And The thunder glorifies Him with His praise, ..."

Certainly, this vibrating echoing sound of the world of nature, which is coupled with the lightning phenomenon, both act towards one goal which is the glorification of Allah. In other words, the thunder is a vocal expression of lightning, which reveals the nature of the system of creation and the magnitude of the Creator.

Not only the sound of the thunder and other particles of the material world glorify and thank Him, but all the angels are also busy thanking praising Him because of their awe and fear. The verse continues saying:

"... and the angels, too, in awe of Him; ..."

The divine angels are frightened that they might have had shortcomings and failures as to the execution of their duties and responsibilities assigned to them by Allah in the system of existence, thus facing Divine punishment. We know well that the duties and responsibilities have always been awe inspiring and frightening for those who feel responsible, that kind of constructive fear which derives and directs them to action.

In order to give a further explanation concerning thunder and lightning, the Qur'an alludes to thunderbolts, where it declares:

"...and He sends the thunderbolts so as to smite with them whomever He pleases, ..."

Despite all these and in spite of observing all signs of Allah's magnitude, comparing them to the inferiority of man with respect to catastrophes, even in the case of a celestial spark, there are some ignorant groups who go on disputing about Allah. The verse says:

"... while they dispute about Allah, ..."

They dispute while Allah's powers know no limits and His punishment would be painful and He punishes severely. The verse concludes:

"... and He is mighty in wrath. "

#### **Explanations:**

In the Qur'anic literature, the totality of existence is ever engaged in praising the glory of Allah; that kind of praising which is based on knowledge and cognition and free will. What is interesting in this respect is that the Qur'an explains this subject in such a way that it attracts the attention of all, and obliterates all matters which give rise to disbelief and loss of faith, among which one may point to the following:

1- The application of such noble words as/ sabbaha/ or/ yusabbihu/ which explicitly express the meaning of praise and glorification.

2- The repetition of this subject in the various Suras of the Qur'an.

3- The raising of the issue of the glorification of Allah by all beings at the beginning of the Sura, and immediately after the holy phrase/ bismillah/.

4- The use of such words as the humility of the entire domain of existence " ...all are obedient to him"(1) . The prostration of the stars and the plants "And the herbs and the trees do adore (Him) ."(2) The obedience of the skies and the earth " they both said: 'We come willingly. "(3) The awareness that all beings are in a state of prayer and gratitude: " He knows the prayer of each and its glorification, "(4)

5- Addressing of man as to his lack of understanding of the expression of gratitude of other beings " but you do not understand their glorification, "(5)

The Arabic term/ mihal/ is derived from/ hilah/ which means every kind of hidden and covert way of seeking a remedy, and since this process is interconnected with and interdependent on knowledge and power, therefore, commentators have interpreted the Qur'anic holy phrase/ adidulmihal/ as 'mighty in power and punishment'.

In some Qur'anic verses, the acts of gratitude to Allah and glorifying Him have been mentioned with together: "The thunder glorifies Him with His praise, ..."(6) and there is not a single thing but glorifies Him with His praise, "(7)

*(1) Sura Al- Baqarah, No. 2, verse 116*

*(2) Ar- Rahman, No. 55, verse 6*

*(3) Fus s ilat, No. 41, verse 11*

*(4) An- Nour, No. 24, verse 41*

*(5) Sura 'Isra', No. 17, verse 44*

*(6) The verse under discussion*

*(7) Sura 'Isra', No. 17, verse 44*

It is just like the bowing and prostration within which we say "Glorified is my Lord, the Exalted, and with His praise" "Glorified is my Lord, the greatest, and with His praise".

It has been recorded in various Sunni traditions that the sublime Prophet (S) used to interrupt his speech and start praying as soon as he heard the sound of thunderbolts and he would encourage others to do the same. (Durr- ul- Manthur, the Commentary)

6- Thunderbolts and being thunder- stricken is not an accidental matter. On the contrary, it is in accordance with Allah's will and the laws of the Divine nature. Thunderbolts are the Divine punishment which are inflicted on the sinful nations like the people of Thamoud: "So there seized them the thunderbolt of a disgracing chastisement for what they used to earn. " (Sura Fus s ilat, No. 41, verse 71)

#### **Al-Isra, 17:44**

تَسْبِحُ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا

يَسْبِحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

(٤٤)

1The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet you understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!

#### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*Glory be to Him and exalted is He far above what they say. He is the sublime and the great. The seven heavens and the earth and those in them glorify Him, and there is nothing which does not call forth His praise, but you do not understand their glorifications.*

*This verse speaks about the Unity of God and His praise and says that He has no partners of any kind. He is the Lord of all that exists in the heavens and earth and in between them. Both the verses stress upon His Oneness, omnipotence and purity. Everything living and non-living thing praises His glory. Man too praises Him but the others do in order of the system enforced. They may glorify Him either through words, sounds or through obedience or may do so through the revelations.*

All the things that exist are the proof of His oneness and prove God to be the only God to be obeyed. The entire system of the universe is proof of His Oneness, ownership, power, and no language or words are necessary to express this. The unblemished system of the worlds is yet another proof of His omnipotence and His purity as the One true God.

This universe and its systems proves Him to be the Sustainer and that all things are dependent on Him, everything is limited and incomplete but He is perfect.

In this system in which everything is incomplete and interdependent is the proof of god's Unity and His perfection and everything is dependent on Him. Man is also included in this category whether he praises God verbally or not, he is dependent. He too is dependent in the ruling system for it too is the proof of His omnipotence and man's dependence. The dependence can be discerned by the fact that man's own components praise the Lord.

Verse 21 of Ha-Mim Sajda says, "And they will say to their skins, "Why do you testify against us?" they will say "God has caused us to speak, as he causes all things to speak and He created you for the first time, and to Him shall you return."

And in verse 11 of the same Surah the book says, 'And He said to (the heavens) the earth, "Come both of you willingly or unwillingly" And they both did willingly."

There are other verses too to prove this point.

When this point has been understood we know that everything is dependent upon god because of its imperfectness. No one is perfect except God. This is why everything praises Him without finding any fault.

This praise is the outcome of truth from those that are inert and through words from the likes of man and beasts and through words and deeds from the humans and the angels. The truth is that the praise chanted by every creation is a reality whether it is spoken or through existence only. This is the Tasbih or praise that the verse speaks about.

*The verse then admonishes by saying, "You do not reflect on the causes of His praise." Mankind is invited to research and delve deep to gain knowledge whether he is a believer or a polytheist. In a manner it is a special address to the polytheist who never reflect upon the truth. Qur'an wants everything to observe and reflect as will be seen in the next verse and there is no doubt that every creation praises the lord.*

In verse 79 of Surah Al Anbiya the book says, "And We made Suleiman understand it, and to each one We gave wisdom and knowledge, and We made the mountains and the birds subservient to David, to sing hymns of (our praise) and We were the doers."

In verse 10 of Surah Saba the Book says, "O you mountains! Glorify (God) with him! And you birds too! And We made the iron soft for him (David)."

The Tasbih or praise here is not the oral one. There are umpteen Hadiths in both Sunni and Shia sects that the inert things too praise God. One such Hadith is about the pebbles speaking in the palm of the last Messenger.

In the end of the verse it says God is never hasty in punishing the sinners. The door of repentance is always open and for all. In both these attributes we can find the proof of God being pure. He is the ever living for He will never have death; He is the Lord the almighty the Omnipotent; all imperfection is for the creations only. It is because of His knowledge that He is never hasty in meting out punishment. He is oft- forgiving. This is why He invites people to reflect and understand the truth.

### **A Discussion on Hadiths**

In Tafsir Qummi the words, " Had there been any other god with him" have been explained as

- If there had been other gods as they believe then they (the other gods) too would have been stationed in the heavens.

If it had been so those gods too would have been partners in God's doings and His authority but it is not so. Arsh is limited but God is unlimited in existence and He is far above what they say that, He sits on a throne for He does not have a material body. We can never imagine any place that can be more elevated than His presence.

In Durre Manthur the Holy Messenger is reported to have said, When the last moments of Hazrat Nuh's life approached he called his two sons and said,

- Both of you should be regular in praising and thanking God. The graces of everything are Namaz and Dua for it is through them that every creature gets his subsistence.

We have already discussed that everything praises the Lord as stated in the traditions. There is a connection between this praise and sustenance which is a need and is an important question. Everything that praises God states its needs and expresses its inferiority but God is far above these weaknesses.

Abu Sabah says in Tafsir Ayyashi, "I asked Imam Sadiq about the words, "If anything exists then it praises God." And he said,

- Everything chants the praises of the lord. We can see that even from the breaking of a wall there is a praise of God.

Husain bin Saeed has narrated such traditions from Imam Sadiq.

Imam Muhammad Baqir quotes the Holy messenger in Tafsir Ayyashi to have banned the branding of animals or hitting them and injuring their faces because they praise and remember their Lord. In Kafi too there is the Hadith about banning the branding of animals.

The wailing of a bird when it is hunted on the water or land is a praise and remembrance of God. This and similar Hadiths are found in the books of the Ahle Sunnah narrated by Ibn Masud, Abi Dara', and Abu Hurera.

Imam Jafar Sadiq has quoted Imam Muhammad Baqir in Tafsir Ayyashi, "Once a person come to him and said, "May my parents be sacrificed upon you , what is the meaning of God's words, " And all that is therein glorify Him and there is not as thing but glorifies His praise." Did the ancient trees praise Him too?" The Imam replied,

- Indeed they did. Have you not heard the snapping of wood in the house? That sound is the praise of God and who is pure always.

In Durre Manthur Abu Hurera quotes the Holy Messenger to have said,

- Indeed ants too extol God. In the same book Ibn Umar narrates that the Messenger asked the people not to kill frogs because its voice is a praise of God.

In Durre Manthur Au Hamza narrates, "We were with Imam Sajjad when some birds flew past chirping and the Imam said, "Did you understand what these birds were saying?" and we said, "No". He then said,

I know what they said, but I have heard my father quote Ali Ibn Abi Talib say, *when the birds wake in the morning they praise their Lord and ask for their sustenance.*

A similar Hadith is found in Durre Manthur from Imam Husain.

Hazrat Ayesha has quoted the Holy Messenger to have said, in Durre Manthur,

- One day the messenger came to me and asked me to wash the two blankets in the house and I said, "I have washed them only yesterday." He said, *I know that when the clothes are dirty they stop praising their Lord.*

The Messenger is quoted in Durre Manthur to have said,

- The death of all insects and quadrupeds like bugs, ants, donkeys, mules etc occurs because they lose their voice and cannot praise God, who takes their life back though the angel of death never visits them.”

The point here is that the angel of death does not confiscate their lives.

The same book states that once the Messenger passed certain people who were riding their animals and he said,

- Ride them with ease and call them with love. Do not take them as your mounts because these animals are better than their riders for they always remember and praise their Lord.

Imam Sadiq is recorded to have said in Kafi that animals had six rights on their owners.

1. The owner should not load more than they can carry.
2. They should not talk while riding them.
3. They should let them gaze.
4. They should not scar their faces.
5. They should not hit them because they praise their Lord God.
6. They should give them enough water to drink.

Alqama and Ibn Masa’ud in Manaqib Shahr Ashob say,

- We were sitting with the Holy messenger. We heard the food praising God while the Messenger ate it. Makaraz Al Amri came and asked about the verse so the Messenger took nine pebbles in his palm and the pebbles praised God.

It is reported through Ibn Abbas that that the Messenger took a pebble in his palm and said,

- It will give witness about my being the Messenger of God. The pebble then spoke, praising God and gave witness that he was the Messenger of God.

It is reported in Kafi that once the messenger of God was giving his sermon in Madina. The Mimbar or pulpit was brought when the people increased. He went up the dais and then called out in a camel’s voice so a camel came and paid his respect to him. It was like a small child that stops crying when it becomes familiar with a person.

There are various Hadiths about the lifeless things praising God and some think that it is a common praise done through words but it may not be entire true for even their composition and purpose are a praise of God.

We have discussed this issue here only.

One example is that some things appear in the dreams as symbols of truth. Hazrat Yusuf had seen his father and his brothers like the sun and the stars. The interpretation of his dream has been explained by god in this Surah.

All these things are sign of praise and witness of God. He is the ultimate truth. The praise may be silent and discerned through its composition or verbal and can be heard professing the truth.

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

*"But you do not understand their glorification" implies that there is something which is beyond the grasp of every being. Every being, in the order of existence, is more or less, endowed with some*

*degree of life or consciousness, therefore the animate and inanimate should be understood in terms of the level of their awareness. The Imams of the Ahlul-Bayt say that the Qur'an refers to the fact that all men do not understand it.*

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

This noble verse proclaims that all the cosmic order has its own way of glorification, prostration, and individual prayer for the Lord (SWT). Some commentators claim that this type of glorification is of a genetic kind. That is, the structural part of the existence of every particle in the world, is a sign and a symbol of the Lord's Will, Wisdom, Knowledge, and of His Justice.

Others are of the opinion that the world of existence has its own kind of consciousness and knowledge, and all are glorifying at all times though our ears are incapable of hearing their voice. This latter view is more consonant with the apparent form of the verses. Vocalization of the things is not impossibility, for such a process will actualize in the Hereafter. "... they shall say: 'Allah', Who makes everything speak, has made us speak, ..." (Sura Fussilat, No. 41, verse 21)

Even stones have got and possess sensibilities and feel frightened, and, for fear of the Lord, they fall down from the mountains. "and others tumble down through fear of Allah, ..." (Sura Al- Baqarah, No. 2, verse 74)

Solomon (AS) could understand the medium of expression used by ants and was in full command of the expression symbols used by birds. A kind of bird called 'Hud Hud' used to inspect and recognize the deviation shown by some people and came to report it to Solomon.

The Lord, in many cases of the revelations, used to address the mountains. For example, He tells them to pray along with Dawoud, saying: "... O mountains! Sing praises with him, ..." (Sura Saba, No. 34, verse 10)

There are frequent allusions made to the glorification by all beings, besides the above cases, in the Qur'an.

We also have it in quotations that bees glorify Allah. (Bihar, vol. 95, p. 372)

A small pebble which was in the hands of the Prophet (S) , testified as to the legitimacy of the Prophet's mission (S) . (Tafsir al-Mizan)

The shrill voices of the birds are their way of glorification of Allah. (Bihar, vol. 64, p. 27)

All the above Islamic quotations refer to the real cases of glorification and they do not include their non- verbal language.

A Persian poetry says:

Every one is using one way for Your glorification and thankfulness to You. A nightingale goes on twittering sonnets while 'qomri' sings common songs. The entire particles of the world are addressing You during day and night and in private. They say: We are all- eyes all- ears, and all well- aware though we remain voiceless when we are with you. Later, to prove the magnitude of the position of the Lord and that it is aside from the imagination of the pagans, the Qur'an refers to the glorification of the beings of the world in the presence of His Sacred Essence, when it says:

"The seven heavens and the earth, and every being therein, celebrate His glory, and there is not single thing but glorifies Him with His Praise, ..."

The profoundly deep universe of such magnitude with its amazing system and with all those secrets along with its breath- taking art all glorify and thank Him.

Nevertheless, He is forbearing and forgiving, at the same time, and you will not be immediately interrogated and questioned for your paganism and disbelief. Contrarily, He will provide you with an adequate respite while He will be leaving the gates of repentance open to you so as to complete the argument to you. The verse says:

"... but you do not understand their glorification; verily He is Forbearing, Forgiving. "

#### **Az-Zumar, 39:75**

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ  
وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (٧٥)

And you will see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!

#### **MUHAMMAD HUSAIN TABA TABAI (AR)**

And you will see the angels surrounding the Throne (of Allah) all around, glorifying the praises of their Lord. And they (all creatures) will be judged with truth and it will be said, all the praise and thank be for Allah, the Lord of the Alamin ( the jinns and mankind).

The word *Hafina* here means to surround and the *Arsh* is the station from which the divine decrees are issued by the Lord. These are the orders regarding the arrangement of this universe and angels are the ones who impose the will of God by obeying it. *You will see* means that on the Day of judgment you will be able to see the angels.

*The whole verse will therefore mean, that on that Day of judgment you will see the angels surrounding and encircling the Throne to gather up all the deeds that have been done. You will find them praising and chanting the glory of their Lord.*

" *And they will be judged with truth*" can refer to the angels, but may refer to the angels and other creations and it may also refer to all the creations and mankind.

"*Judgment*" here means to decide about those who will go to Paradise or those who go to Hell, or it may be for judgment between the apostles and their followers. But since it has already been said, " They will be judged without any injustice" so the repetition here lays no extra stress.

For one group however, this judgment may be beneficial for some and harmful for others, because judgment is done where there is a dispute but there is never any dispute among the angels. And this proves that these words are not about the angels but revert to them in the sense that the judgment of the disputes requires that they present the parties in court, ask for witnesses and relay the judgment to the one who is truthful and is rewarded as well as those who disobeyed the truth and are punished.

*It is possible that judgment in the first verse may stand for the command of God, but in this verse it may mean the entire issue from birth to the presentation in the divine court and their internment in Hell and may also be for the deserving to go to Paradise to live*

forever. So this refutes the objection that the repetition of the word "Judgment" is inconsequential.

"Praise the Lord of the Alamin" is the result of the creation and its end. It is a general praise of God. He does nothing but does everything beautiful.

Some commentators have opined that those with certitude, the pious ones say this praise, because the first praise was for their entering Paradise. The second praise was for God to judge between them and others and reward them with Paradise. Some others have opined that it is the angels who sing the praises. Others, yet again that the entire creation sings the praises.

The first explanation is confirmed by the meaning and words of this verse, that describes the attributes of the Ahlulbait in verse 10 of Surah Yunus that says, " And they will end their request by saying, " All the praises and thank be to Allah the Lord of the Alamin( Jinns and mankind)."

This too is a common praise and the Last Day of Creation is also a praise.

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

This verse refers to the absolute sovereignty of the Lord of the worlds to whom alone belongs all praise and glory. See commentary of Baqarah: 255. According to the Ahlul-Bayt the throne (arsh) refers to absolute wisdom of the Lord and those who surround the divine wisdom on its outskirts are the angels and His chosen friends.

### **Ghafir, 40:7**

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ  
بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً  
وَعِلْمًا فَآغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ (٧)

Those who sustain the Throne (of Allah, and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

Those who bear the Throne (of God) and those around it glorify the praises of their Lord, and believe in Him and ask for forgiveness for those who believe; Our Lord You comprehend all things in mercy and knowledge, so forgive those who repent and follow your way and save them from the torment of the blazing fire.

God has not specified in this or anywhere in His words who the carriers of the Arsh are, whether they are the angels or some other creations. But, from the use of the words we discern that the carriers are the angels only because in the Surah Zumar 75 are the words "And you will see the angels surrounding the throne from all sides" and they prove

this assumption. The angels circle the Throne so the carriers will be from among them also. I have discussed the word Arsh in the sixth volume of this commentary.

So the words "Those who bear the Throne" are the angels. It is the throne from where all the decrees are issued and from where the affairs of the universe are managed. The angels who circle the Arsh are the most prominent and closest ones.

Those around it glorify the praises of their Lord. They regard God above all things and that nothing can come close to Him without permission as it is demanding by His station as the lord. They praise Him for it.

*" And believe in Him"*

The angels bear faith and witness on God despite being the ones who encircle the throne and move it around for they desire to attain the commands that has been issued and then praise it. This is all in the sense that the angels believe in His Lordship and Creativeness together with His Oneness. The way the idolaters describe them is as if these angels are the partners of God but the verse negates it. They however worship the angels as gods.

" Forgive those who repent and follow Your way"

These words confirm the praise of God being all Merciful - they follow your way means they follow the religion like the true believers. The religion specified by God here is Islam.

To follow Islam means to model one's deed according to its commands. Repentance here is to re-believe in God and return to the way specified by Him. So the verse will mean, *Your Mercy surrounds everything so forgive those who believe in You and obey your commands. Protect them from the punishment of Hell.* This is the purpose and aim of this verse.

**MIR AHMED ALI (AR)**

Refer to the commentary of Baqarah: 255 and Zumar: 75.

This verse confirms the doctrine of intercession. Refer to the commentary of Baqarah: 48 and 123.

Zumar: 75

Aqa Mahdi Puya says:

This verse refers to the absolute sovereignty of the Lord of the worlds to whom alone belongs all praise and glory. See commentary of Baqarah: 255. According to the Ahl ul Bayt the throne (arsh) refers to absolute wisdom of the Lord and those who surround the divine wisdom on its outskirts are the angels and His chosen friends.

Baqarah: 48 and 123

On the day of resurrection absolute justice will prevail. The chosen people also will be judged in view of their actions.

*If "nor shall intercession be accepted" is not understood by knowing its particular use in this verse, and by making reference to other verses of the Qur'an in this connection, every ordinary reader comes to a wrong conclusion.*

Allah has prescribed for Himself mercy (An-am: 12 and 54), and says in verse 87 of Yusuf that verily, none despairs of Allah's mercy save disbelieving people. The just Allah is also the merciful Lord. His mercy conditions His justice.

The verses, which make certain that in the divine scheme of reward and punishment the "institution" of intercession has been firmly established, are quoted below:

Who can intercede with Him, except by His permission.

(BAQARAH: 255)

They shall have no power of intercession, save he who has taken a promise from the merciful.

(MARYAM: 87)

On that day no intercession avails, save (that of) him to whom the merciful has given permission and whose word He accepts.

(TAHA: 109)

There is no intercessor save after His permission;

(YUNUS: 3)

There are several such verses in the Qur'an which prove untrue the theory of non-availability of intercession propagated by a misguided school of thought among the Muslims.

The Holy Prophet and the thoroughly purified Imams (Ahzab: 33) are those upon whom Allah has bestowed (an-amta alayhim - Fatihah :7) the power of intercession.

The word shafa (to pair or to join a thing to its like) is the root of shafa-at, which means intercession. It can be favourable or unfavourable, as per verse 85 of al Nisa. It signifies the loving attachment of a person with his ideal or model whom he follows. On the day of judgement the wicked and the virtuous will be separated, therefore, it will be a day of pairing of the souls according to their affinity and attachment in this world - "remember the day when We will summon every people with their Imam (leader)", says verse 71 of Bani Israil.

The inadmissibility of intercession here is in the case of those who not only do not avoid evil but make a choice of wickedness as their mode of life; which is the direct result of their wilful rejection of the path of the thoroughly purified, adherence to whose guidance would have saved them from eternal damnation.

It is this despair of the non-availability of Allah's mercy which had compelled the founders of the Christian Church to invent the doctrine of atonement - God, in order to pardon man, in spite of His justice, incarnated Himself into the form a begotten son, called Jesus, and then got Himself killed so that the price of the sins of man be paid. This unreasonable idea of redemption gives man licence to sin as and when he likes.

Aqa Mahdi Puya says:

The word yawm, in this verse, refers to the life of the hereafter which includes the term of life beginning with the departure of the soul till the final resurrection. In some verses of the Qur'an it is said that every human being will undergo a trial on the day of final resurrection as an individual, whereas some other verses suggest groups of people, along with their leaders, will come before the Lord.

According to some verses the wicked will be condemned without being permitted to put forward their lame excuses, whereas other state that some of the wicked will accuse their leaders for misleading them. There is no contradiction. In fact, there are several varying stages in the intermediary period as well as in the final phase. The examination of every soul according to its individual deeds may differ from the accountability of its social behaviour. A man may be condemned as an individual but on account of his attachment to the divinely chosen wasilah (support and influence), he may be redeemed. The Qur'an, in many places, asserts the effectiveness of intercession, therefore, the negation here either refers to a particular condition or to the fact that no intercession offered by a soul on its own behalf shall be accepted. Only those who have been authorised by Allah shall have the right to intercede.

The wavering between belief and disbelief by the Bani Israil is also visible among the followers of other prophets. All the messengers of Allah patiently put up with this kind of attitude in order to check desertion in the early stages of the propagation of the faith. Drift from the truth and reversion to falsehood was discouraged, and the doors of repentance were kept open, but only a few took advantage of the leniency.

(see commentary for verse 4)

**Ash-Shura, 42:5**

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَإِنَّا اللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

(5)

The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

Nigh is that the heaven may cleave asunder from above (in awe), while angels are celebrating the praise of their Lord, seeking forgiveness for the inhabitants of the earth. Be it known that God alone is oft-forgiving, the most Merciful.

The purpose and signs of the revelation has been dealt with here. the revelation comes down from one layer of the heavens to another till it reaches the earth and the heavens are therefore rent asunder. The cause and fountainhead of the revelation is God and heavens are its pathways. In verse 17 of Surah Al Muminun the Book says, "We have surely made above you seven paths (heavens); We are heedless of none of our creatures."

God's glory is evident from the splitting of the heavens for they are always willing to obey Him. This is very well explained in the verse 21 of Surah al Hashar that says, " Had

We sent down this Qur'an on a mountain you would surely had seen it humble itself and rending asunder by God's fear. Such are the parables that We put forward to mankind so that they may reflect."

In verse 5 of Surah Muzammil the Book says, "Verily We sent down to you a weighty word."

There is yet another interpretation of this verse that the splitting of the heavens is due to the omnipotence of God and that he does so out of His supreme knowledge.

*The splitting of the heavens is because of the idolatry of the polytheists who say that God has a son. He (God) replies in verse 90 of Surah Maryam, "Whereby the heavens are almost torn, and the earth is split asunder and the mountains fall in ruins." The term "Fauqihin" means that this will all happen above the earth. It is also said that the angels in the heavens praise their lord and those on earth ask for forgiveness for mankind. In the verse god tells those present in those times that the revelations are sent so that the people may realize the might of God and ask for forgiveness of their sins and that they may be pardoned.*

*They however, resort to polytheism. the angels ask for forgiveness for the believers too. In verse 7 of Surah Al Mumin the Book says, "And ask for forgiveness of those who believe." Things have been expressed freely for mankind to understand and ask for forgiveness. God then speaks about His attribute of forgiveness and his mercy. If man reflects he will realize that door to repentance and forgiveness is always open for him. Finally the verse speaks about how the angels ask for forgiveness of mankind.*

### **MIR AHMED ALI (AR)**

"The heavens are almost rent asunder" refers to the displeasure of Allah when man associates false gods with Him.

The angels are the noblest and purest beings, and among them are those, superior in excellence, who are in the neighbourhood of the arsh. All the angels not only celebrate the glory of their Lord but also pray for the protection of human beings.

To save the transgressing human beings from the wrath of Allah, the angels, who only carry out the will of Allah, under His command, pray for His protection and mercy so that the erring human beings may not be totally annihilated by the rendering asunder of the heavens. As stated in Anam: 12 and 54, Allah has prescribed mercy for Himself. A general amnesty has been promised if man turns repentant to Allah and seek His mercy, see Mumin: 7.

Aqa Mahdi Puya says:

According to Imam Jafar bin Muhammad as Sadiq, Shura: 5 and Mumin: 7 are closely linked together.

### **Yusuf (12:108)**

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي  
وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ (١٠٨)

Say: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah, and never will I join gods with Allah."

**MUHAMMAD HUSAIN TABA TABAI (AR)**

Say: "This is my way; I invite (you all) with clear sight to God, (which) I and he that follows me (possess). Glory be to God, and I am not one of the polytheists.

After mentioning Tawhid and the it's belief God asked His messenger to describe with full proof his path, the one that led to Tawhid. The verse speaks of the purity of the concept of One God, hence the Messenger was asked to say, and I am not one of the polytheists. This is the proof of god's unity and when He says, "And he that follows me" denotes that there are people who walk the straight path with the Messenger.

*The verse does not prove that all that follow do it with full enlightenment - only those who have attained realization are the true companions of the Messenger for they have certitude. It definitely does not mean that everyone who follows the Prophet is enlightened. There are some who outwardly hide their disbelief and profess faith and God has spoken about such (hypocrites) in different verses.*

Imam Muhammad Baqir is recorded in Usul Kafi to have said,

This verse speaks about the Holy Messenger, Amirul Mu'minin and the other infallible ones who followed.

In the same book Imam Sadiq has discussed the verse, *the follower mentioned above is the one who was the first to follow the Messenger, believe in him and gave witness to his ministry and who also became a witness to all that was revealed by God. He is who never accepted idolatry and he who never made partners for God.*

Hisham Ibn Hakam has quoted Imam Sadiq in Kafi to have explained the word "Subhan Allah" when he said,

It means to consider god to be above all needs.

In the same book Imam Sadiq has said that SubhanAllah means that *God is above all defects.*

**MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

Those who follow the Holy Prophet, mentioned in Ali Imran: 61 and Ahzab: 33, also call people unto Allah, along with him, with clear insight of the truth, because they are surely of him as stated in Ibrahim: 36.

The Holy Prophet said:

"None shall preach the truth I have brought save me or he who is of me."

Refer to the introduction of al Bara-at.

**Ayatullah Kamal Faqih Imani and several scholars**

The way of the Prophet of Islam (S) is clear and transparent to all those who want to seek guidance, and true guidance comes from Allah, thus his way is a call to Allah, the only true Reality. The verse says:

" Say(O' Our Apostle): 'This is my way. I invite to Allah with clear sight, ..."

Indeed, he does not follow this path without knowledge or by imitation; rather he and those who follow him traverse this path with full knowledge and insight. This verse implies that every Muslim who follows the Prophet (S) must show the Way of Allah to others in his words and deeds.

This is the path of pure monotheism, the path to Allah the One, Who is free of all defects and has no partners or companions. The verse says:

"... I and whoever follows me; and glory be to Allah! And I am not (one) of the polytheists'."

Thus the believer in the One True God cannot and should not be considered as one of the polytheists.

This verse being located within the context of the Sura Yusuf itself indicates that the way of life of the Prophet Muhammad (S) is not differentiable from that of Yusuf, the great Divine prophet. From the prison he used to call people to worship the One Allah, and regarded deities other than Him as merely fictitious names which when called upon could not answer, for they are ignorantly worshipped only through imitation and superstition.

Explanations:

1. The Prophet's way of life is visible and transparent and is the object of attention and concentration for all those who seek the truth.
2. A leader must have full insight into everything that is relevant to his position.
3. A leader's call must be directed towards Allah, not towards himself.
4. Religious propagators and preachers must be sincere and genuine and their propagation techniques must revolve around making the concept of Allah that is free of all symbols of polytheism and partnership.
5. Each and every one of the followers of the Prophet must be a propagator and preacher calling the people towards Allah with insight.

Incidentally, the basic pillar of Islam is monotheism and the negation of polytheism.

### **Al-Anbiya [21:22]**

لَوْ كَانَ فِيهِمَا ءِالِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا  
يَصِفُونَ (٢٢)

If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

We have repeatedly discussed in the explanations of Surah Hud that there was no disagreement between the monotheists and the polytheists about the Oneness of God and He is regarded as the creator and cause of all that exists. His existence is from Him only and all that exists is from Him too. He is one and there is no dispute about it. Even the idolaters had this belief.

*The dispute is about His being Ma'bud, the only God to be worshipped. They say that everything has been created for those who are close to Him. This is why we worship the gods we believe are close to Him so that they may act as intercessors. These lesser gods bring us close to Him for they are the gods of the creations and God is their God and the Lord of all.*

The verses 9 and 87 of Surah Zukhruf say 1. " And indeed if you ask them, " Who has created the heavens and the earth?" They will surely say, " The All Mighty and the All Knower created them." And if you ask them who created them, they will surely say, "Allah". How then do they turn away (from the worship of Allah who created them?).

The verse under discussion refutes the idea of there being any gods other than the only One who is the creator of the heavens and the earth. Had there been any, there would have been utter confusion and destruction. Verse 84 of Surah Zukhruf says, " It is He Allah who is the only Ilah (God to be worshipped) ".

The root argument of this verse is that if there are other gods then it is imperative that they should either be cooperative or against one another. Since they will have different schemes for creation and sustenance there will be clashes between them and this will ultimately lead to the destruction of this earth and the heavens. We observe that this universe consists of all creations that are interlinked and interdependent on achieving their purpose and goals. We feel that there can never be more than one God in this universe who has created all things.

Sometimes we observe that the elements are opposed to each other or there are creatures of different natures but they all exist under the spirit and divine rule of coexistence. But then how is mischief and chaos created?

*The answer*

The clash between two causes is due to the different systems of the two creators but this dispute is something else. They take place under one system. One creator nullifies one system with another or limits their effects and this is what is seen in the disparities in the system of this universe.

The differences between the causes are not because they should reject one another, and the link with each other's purpose of existence, and thereby break the fabric of the unique and sole system or to break the unity or interconnection. But, in the dispute that arise if there are two creators, if we suppose that they break the fabric of the interdependence, then even they will not effect the cause, purpose and its effect. If they did then there would be no universe. The causes that are different but under one creator are like the two sides of a scale. One will rise while the other declines and this will keep happening until they reach a balance.

You may say that the effects of the system are visible in this world or that the systems proclaim the existence of one creator, then why shouldn't we create and install other gods so that they should all participate in the administration of this universe? They may disagree with each other in the implementation of the system in groups united against each other or that some of them may cooperate with each other.

The answer is that this assumption is wrong because for us humans, the meaning of reflection and planning is that the deeds that we do under the demands of our intelligence; we do so after regarding them and their constitution, only then do we take it to its logical conclusion. All these laws of intelligence have been derived from the external truths that we observe or we may say that they are derived from the systems present in the creations. This is why the laws of intelligence control our actions and the

laws of intelligence are subservient to the laws of the universe, but this does not apply to God.

This was the proof that the verse has established on the Unity of God. This is also the proof of the fact that the common and special arrangements or plans emanate from one central authority, God. There is no dispute or disparity in them. Some commentators have opined ideas that are not in alignment with the Unity of God and others have said things that are beyond the meaning of this verse.

"Glory be to the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe to Him."

This verse corrects the ideas of the idolaters who had said that there are lesser gods with the Supreme One. Then, there are other gods who can resurrect people? Are there other gods in the realm of the Supreme Lord who arrange matters? Exalted is He from what they ascribe to Him.

There are other dimensions in this discussion and will be discussed later.

### **MIR AHMED ALI (AR)**

This verse is a manifest proof of the unity of Allah - the integration, uniformity and harmony found in the operation of the universe. Since its creation positively proves the existence of a single, omnipotent, independent and all-wise authority which is governing its operation through the laws made and enforced by Him. He is Allah. Refer to the commentary of al Baqarah: 255 (Ayat Kursi) and Ali Imran: 2.

### **Ali Imran: 2**

Refer to the commentary of verse 255 of al Baqarah for "Allah! There is no god save He, the ever-living, the self-subsisting."

Hayy, the ever-living, and qayyum, the self-subsisting, are the two attributes of Allah which break up and blot out the absurd doctrine of the divinity of Jesus Christ. He, who did not have an existence before his creation, like any other mortal, was brought into being by Allah, therefore, cannot be hayy, the everliving; and also he cannot be qayyum, the self-subsisting, because, according to the Christians, he was crucified.

Ibna Ishaq says that verses 3 to 80 of this surah were revealed about the Christians of Najran whom the Holy Prophet with his Ahl ul Bayt confronted in a spiritual contest known as the event of mubahilah (see commentary of verse 61 of this surah).

A great deal of metaphysical nonsense, based on conjecture and speculation, is put forward by the Christians in support of their claim, yet they themselves do not understand the doctrine of divinity of Jesus, which they take as true without examination or proof. Moreover, there is no consensus among their theologians. The most popular belief is triune, three in one, or a trinity in unity-God is a spiritual organism, having living components which can be called organs only so long as they remain united and interrelated to each other in the whole. Therefore, God is one but has components which perform separate functions.

Jesus has a mysterious double nature which makes him a member of the trinity. The idea of trinity or the doctrine of divinity of Jesus was not given by prophet Isa. Please refer to the quotations of the Old and the New Testaments given in the commentary of verse 255 of al Baqarah.

All organisms are finite. To function in a harmonious whole the components must be interdependent. There must be an omnipotent will or a primal cause to keep the diverse components together, without being disunited, in order to let them work in harmony.

The primal cause is God. None of the components or their whole can be God because they obey and follow the will of the primal cause.

Hayy, the everliving, is He who knows and acts freely without any limitations. Any organism whose components are finite and dependent cannot be an everliving infinite.

Qayyum, the self-subsisting, (a magnified form of the adjective qayam-standing and enduring) is He who stands (subsists) by Himself and all others stand (are subsisted) by His eternal endurance.

Anything, composed of components with separate functions, is governed by the law of cause and effect; and that which needs reason or cause to be effective or sufficient cannot be self-subsisting, "Allah is the self-subsisting" means that to be effective or sufficient He does not need a reason or cause because He Himself is the prime cause. Now it becomes clear that the hypothesis of the scholars and the theologians of the Christian church not only fail to convince the seekers of truth but also create chaos and confusion.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

This verse is one of the clear reasons of the negation of any god as well as polytheists' gods. It says:

*If there were, in the heavens and the earth, (other) gods besides Allah, they would both certainly go to ruin. ...*

In that case, the regulation of the world would disturb. The verse continues saying:  
*... So glorified is Allah, the Lord of the Arsh, from what they attribute (unto Him).*

These undue attributes unto Him, these false idols and imaginary gods are naught but some illusions, and the Essence of Allah, the Pure, therefore may not be polluted by these undue attributes.

The proof which has been mentioned in the verse under discussion upon Unity and negation of any god, besides being simple and clear, is one of the exact philosophical proofs in this field. The Islamic scholars call it 'a mutual hindering proof'. This reasoning, briefly speaking, says that no doubt there is a single regularity dominated over this world. This harmony existed in the laws and order of the creation denotes that they have originated from a single source, because if the sources were different and the wills were various, this harmony and agreement would never exist; since each of them might have a separate requirement and would nullify the effect of the other, and, consequently, the world might finally go to destruction.

Hushaam-ibn-Hakam once asked Imam Sadiq (a.s.) what the reason of Unity of Allah was. Imam (a.s.) said:

The continuation of devices (of the world) and the completion of creation, is the reason of His Unity...  
(Tauhid-Saduq, p. 250)

This verse is an answer to those who used to believe in a separate god for every thing and every affair. That is why the Qur'an says: "The Lord of the 'Arsh" which means Allah is the Lord of the whole world of existence.

### **Al-Mu'minun (23:91)**

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذًا لَذَهَبَ كُلُّ إِلَهٍ  
بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَىٰ بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ (٩١)

No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah. (He is free) from the (sort of) things they attribute to Him!

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

God never took a son and no god has ever been besides Him; otherwise, each god would certainly have taken away what he had created, and one would certainly have overpowered the others. Far, indeed from the glory of God is what they attribute.

The word "Walad" means they (the idolaters) make the angels, Jinns and other divine people partners for Allah. The Christians consider Hazrat Isa to be the son of God. This word is used to denote that God has begotten someone. It may not necessarily be attached to birth because the Jews say that they are sons of God and naturally they were not born out of Him. In this verse the word denotes partners in His omnipotence. It also means different gods who may not be the sons of God.

The verse denies any partners of God and we have discussed this issue. It is said that had there been more than one God each would have had his own nation and fought each other or would have had disputes and the arrangement that could have been created by One God would have been rent asunder. The arrangement in the universe is complete with interdependence.

If there are more than one God then would be the victor and the other the vanquished or he would be incomplete, dependent and limited. Limited means that he would be dependent because of his material existence. This is against the premise that God is someone from whom every living and innate thing has evolved. He is above needs and totally opposite to what they attribute to Him. The idols do not believe in their gods being creators but believe that they can be created and they have been installed by the mighty Lord to help Him. They are the lords appointed by God and God is the Lord above them for He is the creator the fountainhead of all creations.

If there are more than one God then one would be superior or inferior to the others and the one who will be inferior will seek to gain superiority and the superior one would be dependent on others, but God is above all needs and all dependence.

The idolaters consider the lesser gods to be partners in all deeds of God but only God is the doer for He is creator and the sustainer. God is far above what they attribute to Him.

In verse 96 of Surah Saffat the book says, "While God has created you and what you make." And in verse 12 of Surah Zukhruf the Book says, "And who has created all the pairs, and has appointed for you ships and cattle on which you ride."

The verse ends by glorifying God.

### **MIR AHMED ALI (AR)**

See commentary of Bani Israil: 42.

Aqa Mahdi Puya says:

The multiplicity of gods is intellectually indefensible and illogical, considering the unity of design and purpose found in the universe. If there were many gods the result would be as described in this verse, therefore in the uniformity and continuity of the system, the unity of its author is apparent and conclusive.

There is only one true God. If the minor gods of the polytheists are endowed with any power at all, they would have surely endeavoured to seek out a way to the Lord of the arsh-to contend with Allah and to execute their own will.

### **Ayatullah Kamal Faqih Imani and several scholars**

#### **An-Naml (27:8)**

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسَبَّحَ اللَّهُ  
رَبَّ الْعَالَمِينَ (٨)

But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds.

#### **MUHAMMAD HUSAIN TABA TABAI (AR)**

So when he came to it, he was called: "Blessed are those in the fire and around it, and Glorified is God, Lord of the world.

*Blessed* here means that God bestows plenty of Grace.

This story is also there in verse 13 of Surah Ta-Ha. He who was near the fire is Hazrat Musa and the blessing is after his piety was proven.

*Near the fire* means close to God's glory and the voice that spoke through the burning tree and this is also there in Surah Qasas. His glory encircles the fire. It means that blessed is he who spoke through the burning tree and blessed is Musa too. Then God praises Himself. It is also believed that the people in the fire were the angels and person close to the fire was Hazrat Musa. Some say that the one who was in the fire was Hazrat Musa and those around it were the angels. It is also said that blessed are those who were there where the fire was, and the place where the tree was also blessed. This was also said in Surah Qasas. The person in the fire was Hazrat Musa and that which surrounded the fire was the blessed ground. Those near it were the Prophets of Bani Israel in the progeny of Hazrat Ibrahim.

It has also been said that the fire was the Light of God and Hazrat Musa was close to it. It has been said that the tree was in the fire and those near it were the angels who glorified God.

Most of these explanations are not against the words of the verse.

#### **MIR AHMED ALI (AR)**

Refer to the commentary of Ta Ha: 9 to 98 and other references mentioned therein for prophet Musa, and Bani Israil: 101 for the "nine signs" given to Musa.

Aqa Mahdi Puya says:

The fire Musa saw was a divine manifestation, so whosoever was in it and around it (Musa and the angels) were blessed. There is no possibility to take it as the identification or incarnation of God. "Glory be to Allah, the Lord of the worlds" confirms it. It was Allah (not the fire) who called unto Musa. The voice came from the direction of the fire, or the right side of the valley, or from the tree (Qasas: 30).

*The fear Musa felt was not the fear of the serpents, nor was Musa afraid of the harm that could occur to him but he was apprehensive of the possible confusion that could mislead the people. No Prophet could have any fright in the presence of Allah. So the false accusation of fright attributed to the Holy Prophet when Jibrail came with the first revelation should be rejected outright as a blasphemy. Refer to the commentary of Ali Imran: 48.*

### **Al-Qasas (28:68)**

وَرَبِّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ  
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ (٦٨)

Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah. and far is He above the partners they ascribe (to Him)!

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

And your lord creates whatever He wills and chooses. It is not they that choose, Praised is God and highly exalted is He above what they associate with him.

The word "khalaq" means to create and it is God who does all as He says in verse 62 of Surah Zumar, "Allah is the creator of all things and He alone is the guardian of everything.

There is no one but God who can thus create out of nothing. Everything created is His doing. If anything is regarded to being close to Him then the attributes of that thing will also revert to God. Nothing created ever affects Him. That which is not created by Him does not revert to Him and its existence will be of no effect. There is nothing that will not revert to God. Verse 21 of Surah Yusuf says, "Allah has full power and control over His affairs." And verse 41 of Surah Ra'ad says, "Allah judges and there is none to put back His judgment."

When He is the reason behind everything and He is the creator who does everything out of His own free will whether to create or not. This is the reason why the verse says, "He wills and chooses." God has created mankind as an independent being and has instilled goodness in him. It is up to man to do good and be close to God or to do evil and be responsible for it because God is the fountainhead of everything good. He has instilled goodness in man and made him independent in nature but the all controlling power is God. Though man has the power to do what he will but at times he is helpless to do so and this is why God says, "it is not that they choose". The 3<sup>rd</sup> verse of Surah Ahzab too means the same.

Next is the glorification of God who has no partners and partners here means the polytheism they revert to by making and worshipping idols as His partners. The word "Rabbik" points to the Messenger and confirms; this is the proof of his infallibility. What it means that no one has the right to accept or reject the laws laid down by God.

Ibn Abbas narrates in Durre Manthur that Haris bin A'mir Ibn Nofil used to say, *If we accept guidance from someone then he must be of own kind.* Tafsir Qummi says that this choice is about Imam and people have no right to elect one.

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

Creation and legislation is by Allah's will alone and man has no choice in either of these fields.

Those who claim that the question of supreme authority in Islam, meaning khilafat, is to be decided by human choice are mistaken.

### **Al-A'raf, 7:206**

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ  
يَسْجُدُونَ ﴿٢٠٦﴾

Those who are near to your Lord, disdain not to do Him worship:  
They celebrate His praises, and bow down before Him.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*Surely those who are with your Lord are not too proud to worship Him; they glorify Him and prostrate.*

This verse first explains that those close to God have two distinct features. They are not too proud and that they worship Him. Closeness to god is not limited to the angels only as some commentators have opined but all His creations can be close to Him. The verse tells us that those close to Him glorify Him so one feature is clear that glorification of God leads to closeness and removes the veils between God and him. All creatures have the same status and there is no dispute about their being close or distant from Him.

There are three commands in this verse. One is the remembrance in the heart and mind and the other is the remembrance expressed through words and deeds. When you remember Him in your heart it leads to humility and removes pride and you realize the holiness of God. The remembrance through words is through prostration and Tesbih and this is done not through the human limbs only though it gives us a sense of humility but should be done through the mind body and words all at the same time.

In verse 44 of Surah Isra the Book says, "The seven heavens and the earth and all that is therein glorify Him and there is not a thing but glorifies His praise."

Verse 6 of Surah Rehman says, "The stars and trees both prostrate."

Verse 49 of Surah Nahl says, "And to God prostrate all that is in the heavens and in the earth of the living and moving creatures and the angels, and they are not proud."

The verse says that those close to Him are not proud and show their humility through Tesbih and prostration.

Verse 20 of Surah Anbiya says, "They (the angels) glorify his praises night and day."  
Verse 38 of Surah Fussilat says, "Those who are with your Lord (angels) glorify Him night and day and they are never tired."

The third command of this verse is that we should never be negligent in praising God.

### **MIR AHMED ALI (AR)**

To celebrate His praises after the salat; and then to prostrate oneself in adoration before Allah (sajdah) is said to be the sunnah of the Holy Prophet.

Sajdah becomes obligatory, according to the Ahl ul Bayt, when the particular verse of sajdah in the following surahs is recited.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

It is probable that the phrase "... those who are (stationed) near your Lord..." encompasses both the angels and the pious servants of Allah who connect His Essence and feel themselves at His presence.

Be not proud of your worship, for Allah has some angels that are always in the state of worshipping.

" Verily those who are (stationed) near your Lord ..."

The worst kind of arrogance is 'disobedience and arrogance before Allah' by abandoning His worship.

It is certain that an arrogant person will never reach the rank of being stationed near to Allah. We must be humble before Allah (SWT) , and we ought to be attentive to His purification, too. We must specialize our prostrations for Him alone. The verse continues saying:

*"... do not disdain to worship Him, and they glorify Him and prostrate for Him."*

### **Al-Anbiya, 21:20**

يَسْبُحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ (٢٠)

They celebrate His praises night and day, nor do they ever flag or intermit.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*To Him belongs whatever is in the heavens and on earth. And those who are near Him (the angels) are not too proud to worship Him, nor are they weary (of His worship).*

This verse removes any doubts that people may have about all things returning to God. He controls not only just the angels, humans and a few living creatures but is the ruling authority over all things that exist in the heavens and on earth and between them. He may use them all as He pleases.

It should be clear that this is the real the true rulership of the creator who has caused everything to be and no helped Him in it. He may create and design purpose and use of all things created. He has no partners and this was accepted by the idolaters and those who worshipped other gods, though they say that He has partners in administration but not creation and they worship them too.

So whatever exists between the heavens and the earth belongs to God and there is no other Lord.

The word "Istehsar" in the verse means tiredness.

Close to God are those who have achieved this through their good deeds and angels are often referred to being closest to Him. They never tire of worshipping Him and do it day and night. God has declared those close to Him as being close to the angels.

In this human life the closer one gets to his master the more negligent he becomes of his duties but still be forgiven. But in God's kingdom it is not so. The closer one is to Him the more responsible he becomes so he worships more and serves him even better. The worldly kings cannot fulfill all the needs of a person but everything is dependent upon God and He has the power to help anyone in all his needs. When a person realizes his glory he submits himself humbly to Him and abstains from being proud. The worldly kings cannot take the account of each person in their kingdom but God will hold every single man or woman accountable for his or her deeds.

Every living human being or creatures that live in the heavens and on earth are duty bound to retrospect about their deeds. No one is exempt not even the angels who are never proud and never cease to worship Him. We have read this in the end of Surah A'raf too.

The resurrection of people refers to the judgment Day and had there been any other god in place of God he too would have resurrected them and held them accountable. The gods referred to may be the idols that were and are worshipped and they too would have resurrected the dead if they had been really gods.

### **MIR AHMED ALI (AR)**

Those created beings who are near Him in the high spiritual world willingly and perpetually glorify the majesty of their most high Lord.

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

In figurative ownerships, the further man becomes near to Allah he fears less and, therefore, he sometimes commits a vice, too. But, in real ownerships, the nearer a man becomes to Allah, he worships Him more.

The words through the former verses were about this fact that the world of existence has a designed progressive aim for human beings.

Now, in view of the fact that there may appear this thought that: how Allah is in need of Faith and worship, then the Qur'an pays to answer this question, when it says:

*" And to Him belongs whoever is in the heavens and the earth; and those who are with Him are not proud to worship Him, nor do they get weary."*

*" They glorify (Him) by night and day; they never intermit."*

In this case, how does He need to your obedience and your worship? Thus, His order of Faith, worship, righteous deed, and servitude upon you all are for your own interest and your benefit.

Next to the statement of negation of vanity and aimlessness of the world of existence expressed in former verses, in the following holy verse, the Qur'an refers to the Unity of the Worshipped Who is the Deviser of this World. It says:

" Or have they taken gods from the earth who can raise (the dead)?"

## **Al-Anbiya, 21:79**

فَفَهَّمْنَاهَا سُلَيْمَانَ وَكَلَّمْنَا دَاوُدَ إِذْ قَالَ يَا رَبِّ اجْعَلْ لِي آيَةً فَقَالَ ائْتِنَا بِحِكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ (٧٩)

To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things).

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*We made Suleiman understand it, and to each one We gave wisdom and knowledge, and we made the mountains and the birds subservient to Daud, to sing hymns of (Our praise) and We were the doers.*

The apostles referred to here are, Suleiman, Daud, Ayyub, Ismail, Zulkifl, Zakariah and Isa etc. and it has not been done in a time serial nor is one mentioned to be superior to another as was in the end of the previous verse. God has mentioned the special gifts He gave to some and some have just been named.

“Al harath” means farming as well as gift. “Al nafashat’ means releasing the sheep, camels and goats to pasture in the night.

The verse calls Daud a judge and a king and God made him His representative on this earth as has been mentioned in verse 26 of Surah Sa’ad. Hazrat Suleiman was a partner in all those judgments due to his wisdom and this also refers to his Khilafat that came later.

For two judges to give the same judgment means they were confederates and there was dispute of opinion between them as in the case of letting the animals to pasture in the night.

According to this verse Hazrat Suleiman’s judgment was correct. Since there was a difference in their statements, Hazrat Daud’s declaration was held obsolete and Suleiman’s as prevalent. But this is not so because Qur’an says “We gave wisdom and knowledge” to both. Both judgments were the same and were faultless. It may be so but the style of declaration of Hazrat Suleiman was better.

The traditions in the books of Sunnis and Shias say that Daud judged that the owner of the farm should take the goats. Suleiman judged that for one year he can take the milk of the goats. The result of the both is the same. The guilty person is the owner of the animal herd but the punishments are different, only Suleiman’s judgment was better. In both the cases the owner of the farm was being compensated. The verse then says that God made the mountains and birds who praise Him subservient to Daud.

In Al Faqih Zararah asked Imam Baqir about this and he said, “They both judged correctly but Suleiman’s judgment had more wisdom.”

In Kafi Abu Baseer asked Imam Sadiq about this issue and he said, “Herds are left to pasture in the night. It is the duty of the farm owner to look after his farm in the day but when the animals feed at night it is the duty of their owners to see to it that they do not damage anyone’s crops or they will be held totally responsible. This is the real explanation of the word “Al nafashat”. This is the reason Daud judged that as

compensation for the damaged crop the animals should be given to the farm owner but Suleiman decreed that he will be entitled to their milk and wool for one year."

In Kafi Abu Baseer quotes Imam Sadiq to have said that Daud repeated the judgment of the earlier apostles. God then sent His revelation to Suleiman telling him that since the animals had destroyed the crop the owner of the farm could take only the produce from the animals and that too for one year only. Qur'an says God gifted both of them knowledge and wisdom and both judged according to God's wish.

In Tafsir Qummi, Abu Baseer has quoted Imam Sadiq to have said that the crop damaged was that of grapes and then mentioned the judgment of Hazrat Suleiman.

He further said, "This was the judgment of Daud and indeed he wanted to show the people of Bani Israel that Suleiman was not only wise but also his successor. There was no dispute and had it been so it would have been said, "We were the ones who watched their judgment."

Majmaul Bayan says that there was a dispute in the judgment. It was a vineyard that had begun bearing fruit. Daud gave his judgment in favor of the grape farmer and Suleiman said, "O Prophet of God shows some leniency." Daud asked, "And what is it?" Suleiman said, *Give the grapes to the cattle herder and make him farm the seeds till they reach the same condition. Give the herd to the grape farmer so that he may use it till the grapes now sown reach the same state when they were damaged. They may then return the cattle and the grape farmer between themselves.*

Similar Hadiths are found in the books of Sunnis and Shias that explain this verse aptly.

In Tafsir Qummi the word "ardh" means the land of Jerusalem and Syria.

### **MIR AHMED ALI (AR)**

Verse 78

It is reported that a flock of sheep, on account of the negligence of John the shepherd, got into the cultivated field of Elia by night and ate up the plants and fruits. Both of them came to prophet Dawud for equitable settlement. Dawud awarded Elia, the owner of the cultivated field, the flock of sheep belonging to John in compensation for the loss he suffered.

Prophet Sulayman, son of Dawud was a mere boy of eleven, but he thought of a better decision, where the penalty would better fit the offence. Sulayman's suggestion was that John should cultivate Elia's field and return it to Elia when it was fully restored to the condition before eaten up by his herd; and in the meantime Elia should take possession of John's sheep and use only their milk and wool and return them to John when he gave him back his field duly cultivated.

This is because Allah is present every where and having witnessed the whole affair He inspired Sulayman to arrive at the true judgement. As prophets of Allah neither spoke nor acted except as directed by Allah both the decisions were announced as inspired by Allah. The decision of Dawud was based upon the law current at that time. Dawud had many sons. It was Allah's will that Sulayman should be given the prophethood. So after this case in which the young Sulayman was inspired to announce a new judgement, superseding the current law, Dawud, under Allah's command, made Sulayman his heir, and after Dawud, Sulayman was appointed by Allah as His prophet.

Aqa Mahdi Puya says:

As also said in Saba: 10- "O mountains! Sing the praises of Allah with him (Dawud), and you birds (also)"- *the mountains and birds, animate and inanimate beings, are subservient to the chosen representatives of Allah.*

### **AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS**

It is understood fairly well from some Islamic narrations and interpretations about the event which is mentioned in this holy verse that: it happens that one night some sheep go into someone's vineyard and ruin it. The owner of the vine trees lodges a complaint to David (AS). In order to compensate the damage, David judges that all these sheep should be delivered to the owner of that garden. But his son, Solomon (AS) suggests another way of solution for the problem to his father, saying that the sheep have to be given to the complainant so that he can take their benefits and the garden should be delivered to the owner of the sheep in order to amend it, and after compensating the damage caused by the sheep, each of the owners takes back his original property.[1]

The verse says:

*" And (remember) David and Solomon when they gave judgment concerning the field, when the sheep of the people pastured in it by night, and We were witnesses to their judgment."*

Evidently both of the Divine prophets tried to find a way to compensate the loss, but the father (David (AS)) thought in the deliverance of the sheep, while the son (Solomon (AS)) intended to provide it by means of the benefits of the sheep. Allah in this verse says:

*" So We made Solomon to understand it, and unto each (of them) We gave wisdom and knowledge. ..."*

Meaning that though Allah gave both of them knowledge and wisdom but, in this case, the judgment of Solomon was better.

Then the Qur'an points to another merit and honour that Allah had bestowed on David, by saying:

*"... And with David We subdued the mountains to give glory, and the birds, ..."*

This sentence means that these deeds are not so important comparing Allah's power, and He says:

*"... and We were the doers (thereof)."*

However, an Islamic tradition indicates that whenever David (AS) was busy reciting the heavenly Book (Zabur), there was no stone, mountain, and bird but, by hearing his voice, it also sang with him. (The commentaries of Safi and Nur-uth-Thagalayn) The reason of this is that all beings, including mountains and birds, have got a kind of perception that they are often busy glorifying Allah.

[1] Al-Faqih, vol. 3, p. 57

## **al-Nour, 24:36**

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيَذَكَرَ فِيهَا أَسْمَهُ ۖ يُسَبِّحُ لَهُ فِيهَا  
بِالْغَدُوِّ وَالْأَصَالِ (٣٦)

(Lit is such a Light) in houses, which Allah has permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again),-

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*In houses that God has ordered to be raised and His mentioning be mentioned therein; His glory is praised morning and evening.*

The word "Azina" means the declaration that removes restrictions and "Turfa'a" means respect for God without making any partners. God has given permission for houses in which He is remembered. This means mosques as said in verse 40 of Surah Al Hajj that says, "Had God not repelled some people through others, cloisters, and churches, synagogues and mosques in which God's name is mentioned."

The verse then speaks about the remembrance of God. Though Tabih has been mentioned after Tahmid both have their own stations. In verse 160 of Surah Saffat.

The Book says, " Except the slaves of God whom He chooses."

Wisdom is needed for enlightenment and insight into wisdom creates humility and then man considers only god as the center of his adulation and devotions. He will never take partners for God.

Ibn Marduiya has quoted Anas bin Malik and Burida who said the Holy Messenger recited this verse and a person asked, "O Messenger of God which houses are these?" The Messenger replied, "The houses of the apostles," then Abu Bakr asked "O Messenger of God Is the house of Ali and Fatima included in them?" He answered, "Yes it is included too and it is superior to others."

This Hadith is there in Majma-ul Bayan also. A similar tradition in Tafsir Qummi says, Imam Sadiq replied to a similar question and said, "They are the houses of the apostles of God and the house of Ali and Fatima is included."

### **MIR AHMED ALI (AR)**

The houses referred to in this verse are said to be (i) the Ka-bah, built by Ibrahim and Ismail (ii) the masjid in Jerusalem, built by Dawud and Sulayman (iii) the masjid in Quba and the masjid in Madina, both built under the command of the Holy Prophet.

Imam Muhammad bin Ali al Baqir said:

*"The houses referred to in verse 36 of An Nur are the houses of the prophets and the holy Imams."*

Thalabi, in the interpretation of this verse, relates from Anas bin Malik and Buraydah that when the Holy Prophet recited this verse, Abu Bakr stood up and asked, pointing towards the house of Ali and Fatimah, whether that house was included in the houses referred to and the Holy Prophet replied:

"Yes, and it is better than other houses to which this verse refers."

Qutadah, an eminent scholar, says that once he told Imam Jafar bin Muhammad as Sadiq, while sitting in his company:

"I sat with many a great scholar, but my heart never felt the awe and reverence in any company it feels in your presence."

The Imam said:

"Because you are sitting in the house glorified by Allah in the Quran (and recited this verse)."

#### **Al-Nour, 24:41**

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْبِّحُ لَهُ ۚ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ  
صَفَّتِ كُلُّ نَفْسٍ مِمَّنْ عِلْمَ صَلَاتِهِ ۚ وَتَسْبِيحِهِ ۚ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

(٤١)

Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

#### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*Have you not seen how God is glorified by all those in the heavens and the earth: the birds with their wings stretched out, each knows its own prayer and praise? And God knows all that they do.*

We learn from this verse that God is above all things while everything depends upon Him and this is evident from the next verse, "don't you see that God drives the clouds gently then joins them together?" Tasbih means that a person who praises God should have knowledge too because praising god without knowledge and enlightenment has no meaning. Verse 44 of Surah Isra says, "The seven heavens and the earth an all in them glorify Him and there is nothing that does not praise Him but you do not understand their glorifications!"

He then says He is the light from whom the heavens and earth receive their light and the true believers achieve it more through their worship. God is the light of the heavens, earth and for all those in between them means He is the creator of everything and everything depends on Him. It is He who manages their affairs and it is He whom they rely upon and get sustenance from. He is without blemish while nothing else is complete. The verse says that He is the center of all things and to Him will they all return.

The example of the bird symbolizes those who wise and have the knowledge and it is later said, "He knows the worship and glorification done each one." This is an address to all the intelligent minds or it may be addressed specifically to the apostle. It is in the hands of the Messenger of God that pebbles sang His praise. We have discussed this in verse 44 of Surah Isra.

Some commentators have said the words "God knows" means He knows how they worship and glorify Him. The worse proves the Unity of god and reject polytheism. "Salat" here means those pleas that are a proof of dependence and His exalted status. Both the true believer and the disbeliever remember and praise Him and this is proven by other verses.

Verse 172 of Surah A'raf says, "When you Lord brought from the children of Adam, from their loins, their descendants, and made them bear witness upon their own selves, saying, "Am I not your Lord?" They replied, "Yes Indeed! We do bear witness."

Verse 22 of Surah Qaf says, 'Every soul shall come along with its (angel to) drive and (an angel) to witness."

This is a special light for God, His true Believers and His apostles.

Verse 156 of Surah A'raf says, "My Mercy encompasses all things."

Verse 30 of Surah Al Jathiya says, "And those who believed and did good deeds, their Lord admits them into His mercy"

Verse 28 of "Surah Al Hadid says, "O you who believe! Fear God and believe in His Messenger; He will give you two-fold of his mercy. He will appoint you a light wherein you shall walk"

Finally He says He is aware of all that they do and He knows the Tasbih and the thanksgiving of the believers. He will recompense them for the same while He will punish the disbelievers. The deeds of every person are recorded so that he cannot deny them.

#### **MIR AHMED ALI (AR)**

Refer to the commentary of Bani Israil: 44 and Anbiya: 19 and 20.

Every being celebrates the praises of Allah. Each one has his own mode of prayer and praise. It is not necessarily with words, because language is peculiar to man only, but other beings celebrate the glory of Allah through other modes of self-expression. Unto Allah is the ultimate return of all.

#### **Sad, 38:18**

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحُنَّ بِالْعَشِيِّ وَالْإِشْرَاقِ (١٨)

It was We that made the hills declare, in unison with him, Our Praises, at eventide and at break of day,

#### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*We subjected the mountains to join him in declaring Our praises, in unison at nightfall and at daybreak.*

As said in verse 44 of Surah Isra the mountains were made subservient to Hazrat Daud to join him in His praises. Verse 79 of Surah Anbiya says, "We made the mountains and the birds subservient to David." Verse 10 of Surah Saba says, "And indeed we gave a boon to David from us saying," O mountains, sing the praise of God along with him and the birds too."

The issue about Daud falling in dispute is recorded in Durre Manthur through Ibn Abbas, in Tafsir Qummi and also in Majma-ul Bayan. It says:

Hazrat Daud was always praising God and one day he said, "O Lord! You gave prominence to Ibrahim by making him Your friend and gave prominence to Musa by talking to him." God said, "O Daud! I have not tried you the way I have tried them. Do you want to go through the trials?"

Daud answered, "Yes my Lord!" So one day he was sitting and he saw a bird and wanted to catch it but it flew up and sat on the roof so he climbed up there. It was the time the wife of Auriya bin Hayyan was having a bath and he fell in love with her. He sent Auriya bin Hayyan to war and he was killed. Later when her period of compulsory waiting was over he (Daud) married her and begot a son Suleiman from her.

In another version Daud was sitting when two men jumped into his house and he was afraid but they said to him "do not be afraid some of us are rebellious but they are a few." He then looked at his companion and laughed and told Daud, " We are the angels of God who have come in this form to tell you about your mistake." Hearing this Daud cried so much that his tears that fell on the ground enabled grass to grow there.

Majmaul Bayan then says that this cannot be because the apostles are the representatives of God and then cannot make such mistakes.

I say this kind of tradition has been taken from Taurat. The long and short of this story is that :

One day Daud rose from his bed and went to the roof of the house. He saw a woman bathing, and she was very beautiful. He sent someone to make enquiries about her and learnt that she was the wife of Auriya. Daud called her and had sex with her and she was cleansed of her monthly bleeding. She returned home and became pregnant and told Daud about it.

Auriya was a soldier in Daud's army fighting some battle . Daud wrote a letter to Yuab, the officer of that contingent and asked him to return Auriya to him. He came and stayed for a few days and then Daud wrote another letter to the same officer saying, "Send Auriya into the thick of the battle and ask his companions to retreat."

Yuab did as ordered and Auriya was killed. When his wife heard about his death she wept bitterly. Later after the time of Idda had passed Daud brought her into his house and she became his wife. She gave him two children but God was displeased with what Daud had done.

God sent his prophet Nathan to Daud who came and said, "In a city there lived two people one was rich and the other poor. The rich man had a lot of sheep. One day when a visitor came to him instead of sacrificing one of his sheep he sacrificed one from his poor neighbor and it was the only animal that the man had." Daud heard about it and said "God should kill such a person and one sheep should be compensated with four because he has done something very evil. No mercy should be shown to him."

Nathan then spoke to Daud, "You are the person whom God has chastised. He says come let me punish you and take away your women and allow the leaders of the Bani Israel to have sex with them. This is the punishment for what you have done with Auriya and his wife. Daud then said to Nathan, "Indeed I have sinned" Nathan said, "God has decreed that you die at the appointed hour. Since your enemies are happy with what you did, your children shall die. And they were all afflicted with disease and they died. Later Daud begot a son from Auriya then his wife named Suleiman.

End of Trait's story.

In Ayyunal Ibsar, in the Court of Mamun Imam Ridha (AS) asked Jeham , " What have those before you said about Daud?" he said, "they say Daud was praying under the dome when Satan appeared as a beautiful bird . Daud broke his prayers and tried to catch it but the bird flew over to the roof and then went over to Auriya's house. He followed it there when Auriya 's wife was having her bath and on seeing her he fell in love with her. He sent Auriya to war and asked his officer to send him before the Taboot. He did so and Auriya was victorious but this saddened Daud. So he sent another letter to send him out to battle again and Auriya was killed this time. Daud married his wife."

Imam struck his forehead on hearing this and said, "**You accuse a Prophet of God of insulting Namaz by breaking it and then running after a bird to do something even worse and then have a man killed for his own desires?**"

Jeham asked, "O Son of the messenger, what was his mistake?" Imam said, "Curse be on you! God sent two angels into the dome and they said we are litigants so decide between us and so us the straight path. He is my brother who has 99 sheep and I have one. He forces me to give the only that I have" Then Daud decreed, " He oppresses you and he cannot have your sheep." The angels said that this judgment was flawed. God said, " O Daud! I made you my representative on earth so judge correctly between people."

Jeham then asked about the story of Auriya and the Imam said, " Indeed! The woman was with Daud after Auriya had been killed and he had married her after the night was over. The people did not like it but God decreed it to be lawful."

In Amali Saduq, Imam Sadiq told Alqama, 'It is better for the people to hold their tongues. Do they not accuse Daud of following a bird so much so that he saw Auriya's wife bathing and fell in love with her, then sent her husband to war so he was killed then married her'

1. Daud's story in the Qur'an is mentioned in symbolic terms. He was in Taloot's army that was fighting Jaloot. Daud slew Jaloot. God then gave him knowledge, wisdom and a kingdom.

See Surahs Saba verse 10, Naml verse 15 and Surah Sa'ad verses 3,19,20,25 and 26.

The coming of two angels as humans was a trial of Daud and he passed it successfully. A Prophet of god is above such frivolities as has been depicted in the case of Auriya and his wife in the Jewish Books.

### **MIR AHMED ALI (AR)**

Refer to the commentary of Baqarah: 249 to 251; Anbiya: 78 to 80 and Saba: 10 and 11 for prophet Dawud.

One day two men of Bani Israil came to Dawud disputing the ownership of a cow. Dawud demanded witnesses from the plaintiff but he could not produce any, at which he asked them to come next day. At night, in dream, Dawud was commanded to kill the defendant, but since there was no proof he did not carry out the order at once.

Dawud had this dream for 3 continuous nights and finally ordered the defendant to be executed. The defendant pleaded, asking the grounds on which this sentence was passed. Dawud replied that he had been commanded by Allah through dreams for 3 nights. When the defendant was sure of his death, he finally confessed that he had killed the plaintiff's father and taken possession of the cow. Then, the people, discouraged by

the true visions of Dawud, gave up frauds, unfair dealings and evil intrigues and became law abiding citizens. Thus the authority of Dawud in his kingdom was firmly established by Allah.

**Fussilat, 41:38**

فَإِنْ أَسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ  
لَا يَسْأَمُونَ ﴿٣٨﴾

But if the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*But if they are too arrogant (to do so) then those (angels) with your Lord glorify Him Night and Day and they are never tired.*

The explanation for this issue has been done in that of verse 206 of Surah A'raf. Here is refers to the special Tesbih which is never ending. The angels never tire of worshipping God.

**MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

Inda rabbika (with your Lord) in this verse, as in Ali Imran: 169; Rad: 39; Hijr: 21; Nahl: 96 and Anbiya: 19, refers to a distinct nature of being in the presence of Allah. The mother book (the source of everything) is with Him. There are beings in His presence who constantly praise Him and pray to Him. This is purely a spiritual existence. Refer to Araf: 206 and Nur: 37.

**Al-Hashr, 59:24**

هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمَصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ  
مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (٢٤)

He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*He is God the creator, maker, fashioner; His are all the excellent names; hallow Him everything in the heavens and the earth; He is ever-prevalent, the all-wise.*

The word Creator is used for the actual designer and creator of things with difference; the fashioner is one who gives the created things different forms and designs. God has named eleven of His names in two verses before this and rejected the belief of the idolaters in which His Lordship is shared with others.

After giving some of His names He says "and the other divine names" too belong to Him. His names are His attributes. The verse ends by saying that He is ever-prevalent and all-wise. In verse 41 of Surah Ha-Mim Sajda the book says, "It is an honorable respected book" and in verse 2 of Surah Ya-Sin the book says, "The Qur'an full of wisdom"

### **MIR AHMED ALI (AR)**

Verse 22

These verses contain the most beautiful names of Allah which give us the fundamental basis on which we can have a glimpse of the glory of Allah. Refer to the commentary of Fatihah: 1.

Aqa Mahdi Puya says:

*The goodness found in the created beings are the reflection of His inseparable attributes. He is the real owner of all excellences.*

Imam Ali said:

Total dedication to Allah is correspondingly related to mature understanding of His Supreme Being.

(He is) the (absolute) being, not 'happened for the first time', nor His being is on account of an accident or event; the (ever) existing, not after "missing" or "be wanting", nor there is any "before" before Him.

He is along with everything, not allied, related or circumstanced; aloof, by Himself, (but) not detached, nor missing or slipping over any thing; making, doing, operating, effective, not in terms of movement or motion, nor through any medium; seeing, even when there was 'nothing' to look at.

Utmost degree of involvement (with Him) tells the truth that "He is single". Ultimate of "He is single" belief generates sincere love with Him. The most possible in sincere love is not to associate qualifying terms with Him, because every adjective demonstrate its exclusion from the substance, and every substance certifies that it is other than the adjective.

There is no adjective, limiting definition of His attributes, at hand to give a character to the actual and make it agree with the same; and incomputable is the space of time (to record His beginning), and no "time to come" will arrest the end, therefore, whoso gives Allah a character joins one thing to another; and he who joins together, adds (addition in effect is collection of bit and pieces); and to divide Him into parts and portions is to be unwittingly ignorant of Him; and to stipulate direction or position is to circumscribe Him. He who outlines Him in fact computes Him. "In" infers He is that which is implied; "upon, at or by" assumes void devoid of Him. He was "there" before the created beings could describe Him.

He who describes Him in terms of qualities, gives simile or example, or estimates relatively, in fact, does not subscribe to His singleness. He, who draws a parallel or brings to mind a likeness to convey an image of Him, has not indeed referred to Him. He who makes a conjecture and employs guesswork goes wrong and does not have in him to know Allah as the independent, everlasting and free of wants Lord master.

(Selected sentences taken from various sermons of the Nahj al Balagha).

### **Al-Jumu'ah, 62:1**

Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah,- the Sovereign, the Holy One, the Exalted in Might, the Wise.

**MUHAMMAD HUSAIN TABA TABAI (AR)**

*Whoever is in the heavens and whatever is in the earth glorifies God the king, the holy, The Almighty and the All-wise.*

This refers to the Friday prayers in honor of God for the betterment of the people in this world and the hereafter. God has begun his words with Tasbih and then enumerated the qualities of the Messenger. The order then is given to stop all business transactions once the call prayers are given and to hasten to the mosques to pray. No entertainment should do during that time. He then gives His names, the king, the holy, the all-mighty and the all-wise and they have been explained earlier. The purpose of the messenger's ministry is to save mankind from sins.

**MIR AHMED ALI (AR)**

*Al-Hadid - 1*

"The heavens and the earth (the universe) celebrate the glory of Allah" means they obey the laws made by Allah to govern their working. See commentary of Rahman: 5; Jathiya: 3 to 11; Baqarah: 164; Rad: 2; Anbiya: 33; Ya Sin: 38 and Fatihah: 2 (rabbul alamin)-taqdir and hidayat on page 20.

Obedience implies submission or surrender. If surrender is made due to helplessness or under compulsion, the surrenderer follows a given pattern, and in the course of following realises the wisdom and the grace ingrained in the pattern and fortifies the authority controlling all activities. If the submission or surrender is voluntary, the surrenderer follows a model pattern, in thought and action, by exercising freedom of choice and discretion after knowing the wisdom and grace ingrained in the suggested pattern, and willingly keeps himself away from the loss and straying if the said pattern is rejected. The willing and voluntary surrender to reap the harvest of order, harmony, justice and welfare is Islam.

The mission of guidance is to present and manifest the suggested pattern, in theory and practice, to let every man use his faculties of understanding and discretion, given to him by Allah, to see the light, distinguish between good and evil, right and wrong, truth and falsehood (see commentary of Baqarah: 256), and then make a choice of the right path. With the wisdom and insight he develops by following true guides (the Holy Prophet, his Ahl ul Bayt and the Qur'an) he is in a position to avoid sealing of his eyes, ears and heart or mind with falsehood and prejudice as stated in the various verses of the book of Allah, which inevitably lead to destruction, deprivation and punishment. This voluntary course of action brings him into the fold of the accepted religion of Allah preached by the Holy Prophet. See Baqarah: 112, Ali Imran: 19; Nisa: 125 and Maidah: 3.

#### Isra – 44

"He is Allah in the heavens and the earth" says verse 2 of Anam. All creation, animate and inanimate, sings Allah's praises and celebrates His glory-animate with consciousness, and inanimate in the evidence which is manifested in the undisturbed and continuous working of every system in perfect harmony in the universe. Also see Jumuhah: 1. All nature bears witness to His unity, sovereignty, wisdom, justice and goodness.

Aqa Mahdi Puya says:

"But you do not understand their glorification" implies that there is something which is beyond the grasp of every being. Every being, in the order of existence, is more or less, endowed with some degree of life or consciousness, therefore the animate and inanimate should be understood in terms of the level of their awareness. The Imams of the Ahl ul Bayt say that the Quran refers to the fact that all men do not understand it.

#### **At-Taghabun, 64:1**

ALL THAT IS in the heavens and all that is on earth extols God's limitless glory: His is all dominion, and to Him all praise is due; and He has the power to will anything.

#### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*Whatever is in the heavens and the earth hallows the glory of God. His is the kingdom, and to Him all praise is due, and He (alone) has power over all things.*

This Surah is like Surah Hadid that enjoins the believers to spend in the way of God. In the middle of the Surah is the mentioning of god's divine names that signify His great attributes. The Purpose of the Messenger's ministry is to enjoin everyone towards God. The true and pious believers are given the glad tidings of Paradise and those who are for Hell are warned. It then tells us to obey god and His Messenger and be forbearing in adversity. This is a Medini Surah as is evident from the verses. The verse speaks of Tesbih and the angels. All praises are for God and He has total authority over all things. The reality of the Day of Judgment is all spoken about.

#### **MIR AHMED ALI (AR)**

Same as above ayat.

#### **Ar-Rum (30:17)**

So (give) glory to Allah, when you reach eventide and when you rise in the morning;

#### **MUHAMMAD HUSAIN TABA TABAI (AR)**

*So glorify Allah when it is dusk and when it is dawn.*

God has divided humans into two groups according to their deeds. The first group is those who are blessed and will go to Paradise and the second are the cursed ones destined for Hell. The true believers will go to Paradise and the residents of Hell are the disbelievers who deny the words of God. They were powerful and rich in this world but had forgotten the hereafter so they denied God and did evil being unjust on their souls. The conclusion of this discussion is that if the people believe in god, His Messengers and the Imams and obey them then they will deserve Paradise and if they disbelieve, and commit idolatry they will go to hell.

The verse ends by glorifying God.

**MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

"Glory be to Allah" refers to the time of the five canonical prayers.

Tumsun refers to Maghrib and Isha prayers. Tusbihun refers to Fajr prayer. Ashiyyan refers to Asr prayer. Tuzhirun refers to Zuhr prayer. All these changes in times of a day i.e. morning, mid-day, afternoon, evening and night are manifestations of His glory.

**As-Saffat (37:159)**

Glory to Allah. (He is free) from the things they ascribe (to Him)!

**MUHAMMAD HUSAIN TABA TABAI (AR)**

Hallowed is God far above what they ascribe. Except the slaves of God whom He chooses.

*God is far above the attributes that the idolaters ascribe for Him but the sincere servants of His do not make partners for Him and attribute only that which is exalted for Him. This is because they ascribe what is in their minds but His entity is unfathomable and no one can perceive it and no one can understand His attributes fully. So God is above what they ascribe for Him. But the sincere believers have enlightenment and describe His attributes, though their tongues cannot fully describe them. They do not make partners for Him.*

The Holy messenger said, "Lord I cannot praise You as much as You deserve to be praised."

The Holy Messenger is recorded to have said in Durre Mantshur, "The heavens praise him as much as they can and there is no space in them which is not full with angels either in Rukuh or Sajda praising their Lord. In deed we are the ones to stand in a straight line for prayers and are the ones to chant His praises."

In the same book it is said that the Holy Messenger when he stood for prayers said, "O so-and so you should come in front and O so-and so you go behind and from your rank, God wants you to guide the angels." He would then recite, "Verily we (angels) stand in rows for the prayers."

In Nahjul Balagha Hazrat Ali is quoted to have said, "The angels always stand in a row and never tire praising their Lord"

**MIR AHMED ALI (AR)**

(no commentary available for this verse)

### **Fussilat (41:38)**

But I If the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

But if they are too arrogant (to do so) then those (angels) with your Lord glorify Him night and day, and they are never tired.

This issue has already been discussed in verse 206 of Surah A'raf. The word "Yasbihun" means glorifying only God. "Night and day" here means always and unceasingly. There are no nights where the angels dwell, but they praise their Lord at all times. It means that if the idolaters and disbelievers feel too proud to worship and praise God then their there is no need for their worship. The angles and the true believers always worship and praise Him and they never tire.

### **MIR AHMED ALI (AR)**

Aqa Mahdi Puya says:

Inda rabbika (with your Lord) in this verse, as in Ali Imran: 169; Rad: 39; Hijr: 21; Nahl: 96 and Anbiya: 19, refers to a distinct nature of being in the presence of Allah. The mother book (the source of everything) is with Him. There are beings in His presence who constantly praise Him and pray to Him. This is purely a spiritual existence. Refer to Araf: 206 and Nur: 37.

### **At-Tur (52:43)**

Or have they a god other than Allah. Exalted is Allah far above the things they associate with Him!

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

Or is there a god for them other than God? Hallowed is God from what they associate with Him.

God is the omnipotent one and if they think that there is another god who is a partner with God in His doings then they are wrong for He is far above this.

### **MIR AHMED ALI (AR)**

(no commentary available for this verse)

### **Al-Hashr (59:23)**

Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah. (High is He) above the partners they attribute to Him.

### **MUHAMMAD HUSAIN TABA TABAI (AR)**

He is God there is no god but He, Knower of the unseen and the seen; He is the beneficent, the Most merciful. He is God; there is no god but He, the king, the holy, the Peace loving, the Guardian, the Ever Prevalent, the Supreme, The Great Absolute! Hallowed is God above that they associate with Him. He is God, the Creator, Maker, Fashioner; His are the excellent names; everything praises Him in the heavens and the earth; He is the ever Prevalent, the all-Wise.

*All the three verses describe His attributes. He knows everything about everything. The names that have defects are not for Him. His entity is discussed together with His unity or oneness and we have explained in verse 163 of Surah Baqarah. Witnesses are those things that we can see and observe but the unseen is just the opposite and God knows everything about the unseen. The unseen is that which we perceive through enlightenment and we cannot discern the manifest through it. God is the all-knowing and all-wise. His knowledge has been bestowed on His Messenger as said in Surah Jinn verse 27, "Save to the messengers whom He chooses." Nothing is beyond His knowledge.*

In Surah Fatiha we have already discussed the terms Rehman and Rahim. *He is God; there is no god but He, the king, the holy, the Peace loving, the Guardian, the Ever Prevalent, the Supreme.*

Hallowed is God far above any needs and impurities. He is the sustainer and is without any harm or wickedness. He is Mumin for he bestows peace and He is the guardian of everything. He is the ever-prevalent totally in control and nothing is above Him. He is the Supreme and to Him belong all. He is far above what the others describe Him, there are only good names for Him and He has no defective names. He is the fashioner for he gives shapes to all. Every thing praises Him and He is free of partners in every way.

### **A Discussion on Hadiths**

Imam Jafar Sadiq has explained the manifest and the unseen and said, *"Ghaib (unseen) is that which does not exist (materially) and the seen is that which has already been created."* This tradition has been discussed under the context of Rehman and Rahim.

In the book Tawhid Imam Sadiq is recorded to have said, *He (God) is ever living without having any life and He was the owner and the almighty before He created anything and He is the owner and almighty even after creating any and everything.*

He lives without having a life means that life is not one of His attributes but an integral part of His existence. He is Life. He is the owner and sustainer, fashioner and protector because of His deeds.

In Kafi Imam Sadiq is reported to have said when asked about the term, "SubhanAllah," "He is pure."

In Nahjul Balagha Hazrat Ali has said that creator does not mean that He is active or has been instated.

There are other traditions in this regard and I have discussed them in the 8<sup>th</sup> chapter of this book.

In the book Nabavi it says, "Critically asses your self before you are assessed by God. Weigh yourself before you are weighed and be prepared for the great cause.

Kafi quotes Imam Ali Naqi to have said, *"There is none amongst us who assess his soul or self everyday. Be more thankful if you have good deeds, and ask for forgiveness if your deeds are bad."*

There are other traditions about this issue but we have discussed them when we explained verse 152 of Surah Baqarah and verse 21 of Surah Ahzab.

### **MIR AHMED ALI (AR)**

These verses contain the most beautiful names of Allah which give us the fundamental basis on which we can have a glimpse of the glory of Allah. Refer to the commentary of Fatihah: 1.

Aqa Mahdi Puya says:

The goodness found in the created beings are the reflection of His inseparable attributes. He is the real owner of all excellences.

Imam Ali said:

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*Utmost degree of involvement (with Him) tells the truth that "He is single". Ultimate of "He is single" belief generates sincere love with Him. The most possible in sincere love is not to associate qualifying terms with Him, because every adjective demonstrate its exclusion from the substance, and every substance certifies that it is other than the adjective.*

*There is no adjective, limiting definition of His attributes, at hand to give a character to the actual and make it agree with the same; and incomputable is the space of time (to record His beginning), and no "time to come" will arrest the end, therefore, whoso gives Allah a character joins one thing to another; and he who joins together, adds (addition in effect is collection of bit and pieces); and to divide Him into parts and portions is to be unwittingly ignorant of Him; and to stipulate direction or position is to circumscribe Him. He who outlines Him in fact computes Him. "In" infers He is that which is implied; "upon, at or by" assumes void devoid of Him. He was "there" before the created beings could describe Him.*

*He who describes Him in terms of qualities, gives simile or example, or estimates relatively, in fact, does not subscribe to His singleness. He, who draws a parallel or brings to mind a likeness to convey an image of Him, has not indeed referred to Him. He who makes a conjecture and employs guesswork goes wrong and does not have in him to know Allah as the independent, everlasting and free of wants Lord master.*

(Selected sentences taken from various sermons of the Nahj al Balagha)

### **Chapter al-IkHlas**

Faqih Imani and a Group of Learned Scholars

*Contents of the Sura:*

This Sura, as its name indicates, is about the Unity of Allah, and His Oneness. In its four verses, the Sura describes monotheism completely.

Occasion of Revelation of the Sura:

On the occasion of revelation of this Sura, a tradition from Imam Sadiq (AS) says:

A Jew asked the holy Prophet (S) to describe the identity or to relate the geneology of Allah. He remained silent and gave no answer for three days, then, the Messenger Angel brought (him) this Sura and he (S) gave them their answer.

Majma'-al-Bayan, vol. 10, p. 564

Some other narrations denote that the Jew who asked this question was Abdullah ibn Suriya, one of the known chiefs of the Jews. Another narration says that Abdullah ibn Salam asked this question from the holy Prophet (S) , in Mecca, and believed (in Islam) , but, he kept his faith concealed.

Another narration says that the pagans of Mecca asked such a question - Al-Mizan, vol. 20, p. 546

In some narrations it is also said that the Christians of Najran asked the question.

There is no contradiction in these narrations because the question may have been asked by all of them, separately, which is, itself, an evidence to the extraordinary importance of this Sura, which answers the questions of different persons from various groups.

*The Virtue of studying this Sura:*

On the virtue of reciting this Sura, numerous narrations from the holy Prophet and Ahlul-Bait (AS) are cited in Islamic sources which refer to the extraordinary greatness of the Sura. The author of Atyab-ul-Bayan Commentary, collected 25 of them. (Atyab-ul-Bayan, vol. 14, p. 259)

The holy Prophet (S) is narrated to have said in a tradition: "Is there anyone of you unable to recite one third of the Qur'an in one night"? One of his listeners asked: "O Messenger of Allah! Who is able to do that"? The Prophet (S) said: "Recite 'Say: He, Allah, is One! (Sura Ikhlas) ".  
Majma'-al-Bayan, vol. 10. p. 561 (and other commentary sources)

*A tradition says that the recitation of this Sura, when arriving at a home, causes the increase of sustenance and removing poverty from the people therein. (Ibid)*

There are ninety different traditions and narrations mentioned, with their approved references, on the virtue and commentary of this Sura in Tafsir-i-Nur-uth-Thaqalayn. (Nur-uth-Thaqalayn vol. 5 p. 699-715)

On the idea that reading this Sura is equal to one third of the whole Qur'an, some have said that it is for the reason that the Holy Qur'an contains ordinances, creeds, and history, and this Sura states the creed part in an intensive form.

Some others have said that the Qur'an is made up of three main themes; origin, end, and what is in the middle between these two, and this Sura is about the first theme.

This meaning, that about one third of the Qur'an is the description of monotheism, is also acceptable; the extract of which has come in this Sura.

In conclusion, of this statement, we cite a tradition on the splendor of the Sura.

*Imam Ali-ibn al-Husain, az-Zain-ul-Abideen (AS) was asked about Sura Ikhlas (Monotheism) , and he said:*

Verily Allah, the Almighty and Glorious, knew that at the end of time there will come some people who will be precise and careful (in affairs), then, He sent down the Sura (Ikhlas) , and the beginning verses of Sura Hadid up to 'And He has full knowledge of the secrets of (all) hearts'. Everyone who seeks beyond this will perish". (Usul-i-Kafi, vol. 1, Chapter Nesbat, tradition 3)

*In The Name of Allah, The Beneficent, The Merciful*

1. Say: He, Allah, is One,
2. Allah, the Eternal,
3. He begets not, nor is He begotten,
4. And there is none like unto Him.

*Commentary:*

The first verse, of this Sura, is an answer to the repeated question of many persons from different groups of people or tribes who asked about the attributes and identity of Allah. The command is:

Say: He, Allah, is One.

It begins with the Arabic term /huwa/ 'He' which is a pronoun-third-person-singular and refers to something known to all, but ambiguous and not identified with any, as against the usual reference in the term of first person singular 'I'. It is, indeed, a code referring to the fact that His Holy Being is extremely concealed and no human thought or imagination can touch it, though the signs of His Existence have filled the world, totally, and are more apparent and clear than all things, as Sura Fussilat, No. 41, verse 53 says: Soon will We show them Our Signs in the (furthest) regions (of the earth) , and in their own souls, until it becomes manifest to them that this is the Truth...

Then, it makes this unknown fact manifest by saying that 'Allah is One'.

By the way, the term /qul/, here, means 'express this fact and tell others'.

A tradition from Imam Muhammad Baqir (AS) says that after expressing this statement he has said: Pagans and idol worshippers used to point to their idols using demonstrative pronouns and say: 'O Muhammad, these are our gods that can be seen. You, too, describe your God so that we can see and understand'. Allah revealed these verses: 'Say: He, Allah, is One', and the /h/ in the word /huwa/ refers to the confirmation of the matter and takes it into consideration. And /w/ is a third person pronoun which refers to the meaning that it is concealed from the sight of the eyes and it is beyond the limits of the touch of the senses. (Bihar-ul-Anwar, vol. 3, p. 221, Tradition 12)

In another tradition, Imam Amir-ul-Mo'mineen Ali (AS) says: On the night before the battle of Badr I saw 'Khidr' in my dream. I asked him to tell me something with which I would defeat the enemies. He told me: 'Say: /ya hu ya man la huwa illa hu/, The next morning I told the Messenger of Allah (AS) what had happened, and he (AS) said: 'O Ali you have been taught the Greatest Name (of Allah) '. Thereafter, I repeatedly said the phrase in the battle of Badr. (*Ibid.*, p. 222)

When 'Ammar Yasir heard that Hazrat Ali (AS) was reciting this phrase, habitually, while he was fighting on the day of Siffin, he asked him what it was, and Hazrat Ali (AS) replied: It is the Greatest Name (of Allah) and the pillar of monotheism. (Ibid)

Allah is a proper name for God, and the meaning of the Imam's expression is that in this very word are gathered all His attributes of Bounty and Glory, and due to this it has been called 'The Greatest of Names'.

This proper name is used for nothing but God, while other names for Allah each of which usually refers to one of His qualities of Beauty and Glory, are often used for other than Him.

The root of the word is mentioned differently; /ilahat/, /alahah/, /alilahah/, /ilah/, /walih/; however, Allah, from whatever root it is, has been used as a proper noun,

applied to 'the Being Who exists necessarily, by Himself; comprising all the attributes of perfection; a proper name denoting the true god, containing all the excellent, divine names; a unity having all the essence of existing things'.

This Sacred Name is mentioned in the Holy Qur'an almost one thousand times, which is more than any other name of His Holy Names. This name brings light in our heart, makes us firm and calm, and takes us into a world full of purity and serenity.

The term /ahad/ is derived from /wahdah/, and some believe that /ahad/ and /wahid/ are the same in many cases. In this case, /ahad/ is interchangeable with /wahid/ when it is used as an epithet applied for Allah, because /al-ahad/, as an epithet, is applied to Allah alone, and signifies 'the One'; the Soul; He Who has always been one and alone; or the Indivisible; or He Who has no second (to share) in His Lordship, nor in His Essence, nor in His attributes.

One can say /huwal wahid/ and /huwal ahad/ and, in like manner, /ahad/ without the article being used as an epithet, especially in relation to Allah. It is interchangeable, in this case, (but not in other cases) with /wahid/. In this verse /ahad/ is a substitute for Allah, just as an indeterminate noun is sometimes a substitute for a determinate noun.

But, some others believe that there is a vast difference between the two Arabic words /ahad/ and /wahid/ both commonly thought to mean 'Oneness'. To indicate the Unity of God, it is said, in this verse, that God is Allah, i.e. One; One in the sense of Absolute Oneness of His Essential Existence, not in the numerical sense of the word, which has its second and third, but, the One which has no second.

The expression 'One', is in the sense of being the 'ONLY' and, in conceiving Whose existence, all faculties of the human intellect are helpless. He is such a One that even His attributes are His Essence and are not and can never be separate from Him.

It is a death blow which Islam has rendered, about the All-Divine, to all imaginary concepts of any kind of polytheistic doctrines and the phenomena of plurality.

He is One with none comparable to Him, without any beginning or end, unlimited by time, space or circumstances. A reality before which all others have no existence. He is the Creator, One, and everything is His creation.

A tradition from Imam Mohammad Baqir (AS) says:

'Ahad' and 'wahid' both have one concept which is One with nothing comparable or similar to it, and monotheism is the confession to His Oneness.

Bihar-ul-Anwar, vol. 3, p. 222.

In the Qur'an /wahid/ and /ahad/, both, refer to Allah, the One, the Only.

In the next verse, another epithet of that Holy Essence is referred to:

Allah, The Eternal

Many meanings are mentioned for /samad/ in Islamic narrations, commentaries, and lexicons.

Raghib cites in Mufradat that 'Samad means a Lord; one to whom reference is made in matters of importance'. Some others have said that 'samad' means 'something whose inside is not hollow, but it is full'.

It also means 'a Lord', when applied for Allah, because affairs are dependent upon Him. 'Samad' signifies one who is high or elevated in the utmost highness, and a Lord to whom one resigns himself, has recourse to, or is in need of, or One above Whom there is no one, or One Who continues, after His creatures have perished.

Imam Husain ibn Ali (AS) , in a tradition, has stated five meanings for 'samad':

1. Samad is a Lord Whose Lordship has attained its utmost point or degree.
  2. Samad is an Essence and Being that continues or continues for ever or is everlasting.
  3. Samad is the Existence that has not a hollow inside.
  4. Samad is the One Who takes no nourishment, food or drink.
  5. Samad is One Who does not sleep.
- Bihar-ul-Anwar, vol. 3, p. 223

A tradition from Imam Ali-ibn-al Husain (AS) says: 'Samad' is One Who has no partner and it is not difficult for Him to protect things, and nothing is hidden from Him. (Ibid.)

Some others have said /samad/ means 'independent of anyone'-All perfect-the One to Whom recourse is made by everything: Eternal for its needs, both for existence and for perfection; the One Who needs no sustenance of any kind-Self-existing to understand, Whose existence, every mind is captured in marvel and wonder. Nothing is hidden from His all-enveloping knowledge-is not accommodatable in anything, not even in intellect: Infinite in all aspects of existence and attributes.

The term 'samad' has such a vast meaning that we cannot mention them, completely, or in other ,words, the names or the attributes, mentioned to describe its nature, cannot be translated to convey the exact sense to the fullest meaning of the terms.

*A tradition denotes that the citizens of Basrah wrote a letter to Imam Husain (AS) and asked him the meaning of /samad/.*

He replied:

In the Name of Allah, The Beneficent, The Merciful

Then do not plunge in vain talk about the Qur'an and do not dispute about it and do not speak about it when you do not know (it) . Verily, I heard from my grandfather, the Messenger of Allah, who said:

'The person who talks about the Qur'an without knowing (it) , his abode will be in fire'.

Allah, Himself, has rendered 'samad' to mean:

'He begets not, nor is He begotten', 'And there is none like unto Him'... . Yes, Allah is 'samad' Who is not from anything and is not in anything or on anything; He is the Creator of everything and all are from Him by His Power; what He has created to perish will perish at His Will, and what He has created to remain will remain in His Knowledge. This is Allah; al – Samad.

(Majma'-al-Bayan, vol. 10, p. 565)

In the next verse, it rejects the idea of the Christians, the Jews, and the pagan Arabs who declared that Allah had a child or is a father. It says:

**He begets not, nor is He begotten**

Different from this is the statement of those who believe in Trinity; the Father, the Son and the Holy Ghost.

Christians know 'Jesus' as the son of God. The Jews believe 'Ezra' ('Uzair) was the son of God: The Jews call 'Uzair a son of God, and the Christians call Christ the son of God. That is a saying from their mouth; (in this) they but imitate what the Unbelievers of old used to say. Allah's curse be on them, how they are deluded away from the Truth!, (Sura Taubah, No. 9, verse 30) .

The Arab pagans believed that angels were the daughters of Allah: ...And they falsely having no knowledge, attribute to Him sons and daughters..., (Sura An'am, No. 6, Verse 100) .

It is understood from some of the Islamic narrations that 'begets', in the verse under discussion, has a broader meaning. It negates any material and delicate things emerging from Him, or He, the Sacred Essence, emerging from any material and delicate thing.

In the above mentioned letter of Imam Husain (AS) , to the people of Basrah, about the commentary of the term /samad/, he commented on the current verse, saying: /lam yalid/, i.e. there emitted nothing from Him-neither material things nor a child, nor other things that emit from creatures, nor a delicate thing like a soul.

Nothing appears in Him, such as sleep, imagination, grief, sadness, happiness, laughter, tears, fear and hope, courage and discouragement, hunger and satiety.

Allah is more exalted than that something should emit from Him, or that He begets something material or delicate, nor is He begotten from something material or delicate...Similar to a living creature coming out from another one, or a plant from the earth, water from a spring, fruits from trees, nor the like, emitting delicate things from their sources, such as vision from the eye, hearing from the ears, smelling from the nose, tasting from the mouth, speech from the tongue, knowledge and understanding from the heart (insight and soul) , and particles of fire from stone.... (Bihar-ul-Anwar, vol. 3, p. 224, and Majma'-al-Bayan, vol. 10, p. 566)

According to this tradition, 'begets' conveys a vast meaning, so that it may envelop any emitting things of any kind from anything else, and this is, in fact, the second meaning of the verse whose first and apparent meaning was the meaning that was mentioned in the beginning. Besides, the second meaning, with the analogy of the first meaning, is quite adaptable and understandable; since, if Allah has no children, it is because He is aloof from the qualities of material. This meaning is also right for other qualities of matter.

And there is none like unto Him.

The term /kufw/ originally means 'equal from the point of position and rank', then, it is used for any similarity.

Considering this verse, the Holy Essence of Allah is free from all qualities or obstacles that creatures have, and free from all defects and limitations. This is 'Unity of Attributes' that corresponds with 'Unity of Number'.

Therefore, He is One in Essence, in attributes, and in deeds; and He is unique in every aspect.

Amir-al-Mu'mineen Ali (AS) has said:

...no change can take place in Him and no lessening, diminishing, dwindling, decay and dissipation of His Mighty and Glory is possible, that He is not begotten from anyone nor does He beget anyone...He has no peer and no equal. He can destroy things created by Himself in such a way that they will cease to exist and disappear into nothingness....(Nahj-ul-Balagha, Sermon 186 (Arabic version))

This is an interesting commentary because it discusses the narrowest points of Unity. It warns us not to ascribe our qualities and attributes to Allah and, thus, not to create our glorified image as a personal deity.

Explanation:

The Belief in the Oneness of Allah.

The belief in Allah, as the Creator of the great universe, is the basis of Islam, and the criterion of thought, education, behaviour and action of the Muslim. All the details of the doctrine, nature and life's philosophy, etc., are built on this foundation.

Belief in Allah, in Islam, is based on logical evidence. Islam disapproves of imitation. In this respect, Imam Ali-ibn-Abi-Talib (AS) is quoted to have said: *The first step of religion is to accept, understand and realize Him (Allah) and a perfection of understanding lies in conviction and the true way of conviction is to sincerely believe that there is no god but He....* (Nahj-ul-Balagha, Sermon 1)

Islamic doctrine is rooted in the pure belief in the Oneness of Allah, the Glorified, and that there is no one but Him, no one like Him, or opposite to Him, etc. Allah is, also, above human qualities as these are characteristic of mortals. Allah is the Absolute, the Independent, and the Sufficient.

Believing in the Oneness of Allah, can according to Islamic doctrine, be understood from four distinct points:

1. The Belief in the Oneness of Allah in Himself:

Allah, the Glorified, is one Unique in Himself; not one of His creatures is like Him And there is none like unto Him, (Sura Ikhlas, No. 112, verse 4) .

It is a fact dictated by sound intellect and scientific reasoning. It is logically accepted that the self of the cause is different from the effect.

It is worth mentioning that the Human intellect can only perceive that which has an image which Man invokes in his own mind. Allah, the Glorified, is far from being reducible to this, and that is why the mind cannot fathom His Essence. How can Man perceive the Essence of the Divine self while he is unable to discover the truth about the material of the universe, though he can see and feel it and can describe it and know its effects. He, still, cannot know its essence, even if he can break it down into its component parts.

How could he perceive the Essence of the Great Creator, while the Qur'an presents this fact: ...yet these (are the men) who (dare to) dispute about Allah, with the strength of His power (supreme) ! (Sura Ra'd, No. 13, verse 13) .

#### 2. The Belief in the Oneness of Allah in His Attributes:

He alone has the most glorious attributes. He has complete absoluteness in knowledge, power, will, wisdom, independence, etc. He is above all faults, and no one is like Him in His attributes. It is logical that the attributes follow the self, and so the qualities of the sun are different from that of the dust. Likewise, Allah's attributes are different from that of the creatures. This is the meaning of Allah's saying: The most beautiful names belong to Allah: So call on Him by them... (Sura A'raf, No. 7, verse 180) , or, Most Gracious, Most Merciful, (Sura Fatiha, No. 1, verse 2) . It clarifies that He, alone, possesses the praised attributes. This is the meaning of Allah's saying: Glory to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him) !, (Sura Saffat, No. 37, verse 180) .

That means that Allah is above any fault the polytheists attribute to Him. The belief in the Oneness of Allah in His attributes cannot be comprehended except after stating the attributes which are truly Allah's. They are called 'the attributes of perfection', like having power, knowledge, will, choice, life, eternity, perpetuity, and wisdom, etc. This entails denying whatever attributes that are not His, like that of imperfection and fault, the need for time and space, doing evil, incarnation, movement, having appendages like hands and legs, etc. These are called 'the attributes of greatness' or 'the negative attributes'.

#### 3. Belief in the Oneness of Allah in His Actions:

It is a self-evident truth that actions are expressions of the self and of attributes. As the hand can by no means act like the mind, due to the natural difference between the two in essence and attributes, and as the wind cannot act like electrical current, so no one can act like Allah, the Glorified. The inventions of Man are merely a process of making good use of the natural laws set by Allah. It is done through the mind which is granted to Man by Allah. Man's role is confined to arranging the particulars according to natural laws.

Allah alone can create, provide Man's provisions, raise up from death, cause to die and resurrect. He can do whatever He wills, for He is the Lord Who can do anything.

None can, other than Allah, affect the creation. None can repeal Allah's Will or do what He does.

#### 4. The Belief in the Oneness of Allah in Worship:

True belief in the Oneness of Allah is incomplete without worshipping Allah faithfully. He is the Creator and the Owner of His creatures. He grants them His grace. He is, for such consideration, entitled to be worshipped. All divine messages have called Man to submit and yield to Allah alone. The Most Exalted says: Verily, I am God (Allah) : There is no god but I: So serve thou Me (only) , and establish regular prayer for celebrating My praise . (Sura Ta-Ha, No. 20, verse 14) .

He taught Man to say: Thee do we worship, and Thine aid we seek (Sura Fatiha, No. 1, verse 5) .

Worship is the gratitude shown to the source of grace and blessing, and acknowledgement of His favor, and performance of the duties ordained by Allah. Simultaneously, it leaves its perfecting impact on the human spirit, by guiding the instinct of religiousness buried in the depths of the human soul to the right direction. Thus, Man does not go astray, or wind up in the grip of tyrants.

Being a slave to Allah propels Man, really, to break the shackles which servitude intensifies in Man. Moreover, being a slave to Allah means turning one's face to Him, the source of grace, and beauty and rightness. The soul yearns for such attributes and seeks to attain perfection and progresses towards them. They become the sublimest objective and the highest ideal of Man's thought and actions. The Muslim knows with certitude that his Creator owns the most glorious attributes. He is the Just, Merciful, Wise, Oft-returning to Mercy, Kind to His servants who sin, Truthful, etc.

Man works to reflect the coloring of these attributes on his life, and to build human society and relations on the basis of these attributes. Consequently, he objectifies justice, love, mercy and grace in his life.

Islamic rites of worship have, moreover, educational and reformatory effects on the life of the individual and the group.

*Supplication:*

O Lord! Make us firm in monotheism throughout our life.

O Lord! Polytheism, like monotheism, has many branches. Being saved from polytheism is not possible but by Your Grace; envelop us in Your Mercy and Your Grace.

O Lord! Keep us alive with monotheism, put us in death with monotheism, and unite us on the Resurrection Day with the reality of monotheism.

The End of Sura Ikhlas

(Monotheism)

### **Chapter al-IkHlas**

Majma al-Bayan

**Bismillah ar-Rahman ar-Raheem**

***Say: He is God, the One and Only God. The God above all need  
He begets not nor is He begotten. There is none equal or comparable to Him.***

#### **Dictionary**

The origin of Ahad is Wahad. It is a name as well as an attribute and is connected with God. It means none is comparable to Him for He cannot be divided. If the word Ahad is used for a person then it means that he has at least one unique personality not found in other. When it is used for God it means that no one else shares any attribute of God. Samad means one who is above needs.

Abu Ali has said that in "He is God, the one and the only God" is the news about the origin and then the whole story that is discerned from the Hadith is the back drop. Allah is the origin and Ahad is the news and in Allah as-Samad, Allah is the origin and Samad is the news. But to some Allah is the praise and Huwalllah is the news. Samad is one attribute of Allah and Allah may be news.

The words, "And none is like Him" is about having no fixed station and is in the present tense. Kufu means comparison.

#### **The Revelation**

It is said that this Surah was revealed when the idolaters asked the Messenger about the God he preached. According to Abi Ka'ab and Jabir when Aamir bin Tufail and Arbad bin Rabih came to the Holy Messenger Aamir asked, "To what do you invite us O Muhammad?" He answered, "To Allah" Aamir asked, "What are the attributes of Allah? What is he made of - Gold, Silver, Iron or Wood?" It was then that this Surah was revealed. This tradition is from Ibn Abbas.

It is said that some Jews came to the Messenger and said, "Will you explain the attributes of your God? We will believe if they are according to the Torah." It was then that this Surah was revealed.

*Muhammad bin Muslim has quoted Abu Abdullah (AS), "This Surah was revealed when the Jews said, "Relate the attributes of your God to us."*

The Hadith quoted by Qazi in his Tafsir seems to be closer to the truth. Abdullah bin Salam came to the messenger when he was in Makkah and the messenger asked him to narrate the attributes of God he had read in the Torah." He in turn asked "You enumerate the attributes of your God." It was then that this Surah was revealed. The Messenger recited this Surah and this became the cause of his conversion to Islam though he hid it and revealed only after the Hijrat to Madina.

### **Meaning**

**"Say: He Allah is one"** is a command to the messenger to preach to all those who oppose him that there is only one God and there is none other worthy to be worshipped.

According to Zajaj this is a hint towards God and Ahad means that unique entity that has no partners and there is none even comparable to Him. He is unique because of His eternal and singular existence. He is the embodiment of knowledge, the Omnipotent and there is no other eternal cause for the life and its existence. He is singular in His deeds because all his deeds are an obligation on His creations. None is worthy of worship but Him. He has no partners in His deeds. He is omnipotent and there is no one else equal to His stature. There is no other Lord but Him.

### **Chapter al-IkHlas**

Mir Ahmed Ali and Agha Puya

Ahad, one in person and being, is applied to Allah alone, and signifies the one; the sole; He who has ever been one and sole; or the indivisible; or He who has no second to share in His divinity, nor in His essence, nor in His attributes. Refer to the commentary of Fatihah: 1 to 4 and Hashr: 22 to 24.

Aqa Mahdi Puya says:

The spirit of the absolute unity of Allah is the foundation of the structure of the religion of Allah, Islam. This surah, which explains the unity (tawhid) of Allah, was revealed to give an idea of Godhead the Holy Prophet preached.

It begins with huwa (He) which refers to the known, known to all, but not identifying any one. Refer to the commentary of Fatihah: 1 and Baqarah: 255. In the Aryan creeds atma and brahma is one, therefore "I" (first person singular) is used by them to refer to the conception of the absolute.

Ahad signifies the unity of His essence. He is free from compositeness. According to Imam Ali bin Husayn Zaynal Abidin, samad refers to the supreme being that continues, or continues for ever, or is everlasting, or is the creator of everything of whom nothing is independent, or is dependent on no person or thing but all persons or things are dependent on Him, therefore the eternally besought by all. He cannot be described or defined as one void of any excellence, or any excellence void of Him, He is infinite.

## **Baqarah 255**

Ayat Kursiy  
Mir Ahmed Ali

This verse is known as the Ayat ul Kursi - the verse of the seat or throne of the Almighty, omnipotent and wise authority of Allah. This verse is an ayah of protection. In it is mentioned all that we the mortals can ever know about Allah.

"Allah is He beside whom there is no god" - *please refer to the commentary of verse 1 of al Fatihah for the word "Allah"*.

Not only the denial of false gods, but also the belief in the absolute unity of Allah without any complexity of any kind, in any sense, in His ever-living and self-subsisting supreme being, is the first and the foremost doctrine of Islam. Complexity suggests an interdependence among the components which means the "whole" depends upon the performance of the components. All the prophets of Allah, before the Holy Prophet, also preached the unity of Allah, but the perfect unity made known through the Holy Prophet could not be presented to the people of earlier times because their intellect and perception had not developed enough to understand the ever-living and self-subsisting being of Allah. The following words, spoken by Isa, are quoted as an example:

There is still much that I could say to you, but the burden would be too great for you now. However, when he comes to who is the spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming.  
(John 16: 12 and 13).

Every prophet of Allah preached the unity of Allah. The idea of trinity was not given by Isa. It is an after-thought of the Christian church. Please read the following quotations from the Old and the New Testaments.

### Old Testament:

God spoke, and these were His words:

*"I am the Lord your God who brought you out of Egypt, out of the land of slavery. You shall have no other god to set against me.*

*You shall not make a carved image for yourself nor the likeness of anything in the heavens above, or on the earth below, or in the waters under the earth".*  
(Exodus 20: 1 to 4).

*Hear O Israel, the Lord is our Lord, One Lord. (Deut 6: 4)*

*"I am the Lord, the Lord is my name; I will not give my glory to another god, nor my praise to any idol." (Isaiah 42: 8)*

Thus says the Lord, Israel's king, the Lord of hosts, his ransom:

*"I am the first and I am the last, and there is no god but me." (Isaiah 44: 6)*

*"I am the Lord, there is no other; there is no god beside me."*

*"I am the Lord, there is no other."*

*"There is no god but Me; there is no god other than 1."*

*"I am God, there is no other." (Isaiah 45: 5, 18, 21, 22)*

*"I am God, there is no other." (Isaiah 46: 9)*

*"I am He; I am the first, I am the last also. (Isaiah 48: 12)*

New Testament:

*A false god has no existence in the real world.*

*There is no god but one.*

*Yet for us there is one God, the Father, from whom all beings comes. (1 Corinthians 8: 4 and 6)*

*One Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in all. (Ephesians 4: 5 and 6)*

Prophet after prophet came and awakened man step by step and degree by degree. Finally the Holy Prophet, the brightest light, was sent to expose and explain the ultimate truth, as promised by Allah, to enlighten the human mind and heart with the knowledge through which man can become aware of the Lord God, but comprehends only what his power of contemplation can bear.

It is reported that there are three kinds of existence;

(1) *WAJIB UL WUJUD*

The self-existing existence. The primal cause. There can never be any effect without a cause. The universe, therefore, was created by the self-existing creator, the primal cause.

(2) *MUMKIN UL WUJUD*

The creatures or created beings whose creation is possible only if the creator so wills.

(3) *MUMTANI UL WUJUD*

The impossible existence. The existence of another being like Allah is not possible because there cannot be two equals in the sense of oneness.

- If there are two equals in this sense, then there is no meaning in their being two, separated from each other. They must be one.
- If there are two such beings then there must be a dividing factor which makes the two as two and maintains their two separate entities, in which case the dividing factor will be the wajib ul wujud, therefore, such an existence is neither possible nor real.
- Wajib ul wujud, therefore, means the self-existing existence of the ever-living and self-subsisting creator.
- To maintain His self-existing existence He must be an omnipotent authority who not only owns absolute knowledge of the existence but also the will that does what it wills.
- His control is absolute.
- His attributes are His self, inseparable from Him from any point of view or in any imaginable meaning or sense, as the meaning is inseparable from a word or as equiangularity is inseparable from an equilateral triangle.
- As the limited knowledge of the finite being cannot conceive of anything without referring to its attributes, we give names to the attributes of Allah, with the help of our visualisation, to have a suggestive idea of His absolute existence.

Therefore, the Shia school holds it as a cardinal doctrine of faith not to think of any of His attributes as a separate entity from His existence. All the attributes of Allah are one absolute unity, because, if they are not, then it would mean complexity, which negates the absolute independence of the omnipotent authority. His existence means His authority, His authority means His knowledge, and likewise all His attributes are so

linked together that they are one indivisible unity. Allah is a transcendental reality. He is unknowable. He is an infinite being, beyond the conceivability of our finite consciousness. He is inconceivable. He is hayyul qayyum, the ever-living, the self-subsisting (Ali Imran: 2; Ta Ha: 111, Mumin: 65).

Imam Ali says:

*O He! O He whom none knows what He is, nor how He is, nor where He is, nor in what respect He is; except He.*

(Dua al-Mashlul)

Aqa Mahdi Puya says:

Qayyum is a magnified form of the adjective qayam - standing, lasting, enduring. It implies He who stands by Himself, and all others stand because of His (eternal) endurance. His relation to His creatures is like the source of light to the rays of the light, or like the mind to the concepts, not like the relation of an architect or a builder to a construction he builds. It is exactly as Ali ibna abi Talib has said-

Every thing stands by means of Him.

He is the self-subsisting everlasting, therefore, He is the first and the last, and the apparent and the hidden (Hadid: 2 and 3); and He is the knower of all things, and He is with everything but is not computed with anything (Mujadilah : 7; Ma-idah: 73).

While trying to visualise His attributes, it is necessary not to be misled by the finite inferences. His activity does not at all mean movement to perform an act by employing energy as we do. Awareness of His attributes, based upon reason and contemplation, may appear pure and perfect to us, but, in fact, it remains a shadow of the reality which transcends all faculties of comprehension.

"Slumber does not overtake Him", means that He is not influenced by any change whatsoever. He is beyond time and states, for He encompasses time and all states. He is the ever vigilant, or the true and perfect vigilance itself.

"Whatever is in the heavens and whatever is in the earth is His" means that He is the creator of matter. If the "matter" is not created by Allah, and is said to be eternally existing as He is, then He is only a fashioner of things out of matter, in which case nothing belongs to Him. There is no propriety in this conjecture. It is unreasonable to say that there are two independent eternal equals. If matter is accepted as an independent and uncreated eternal, then Allah, to prove His existence, will need the matter to carry out His creative plan, otherwise the matter will remain idle. There is no meaning in the idea of two eternal equals, separated from each other. They must be one. If there are two such beings, then there must be a dividing factor which makes the two as two and maintains their two separate entities, in which case the dividing factor, superior in will and authority will be the ever-existing supreme being.

"Who can intercede with Him, except by His permission?" implies that though Allah is the almighty and the absolute sovereign but as He is also the merciful, the compassionate, He has given permission to "Muhammad and the progeny of Muhammad", the thoroughly purified, to intercede on behalf of the sinners. The issue of intercession has been dealt with in detail in the commentary of verse 48 of this surah. Please refer to it.

"He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases", means Allah's omniscience. The finite beings cannot hide anything from Allah. They cannot comprehend anything except what He pleases, no matter whatever knowledge and intelligence they possess. The facts

which are unknown or unknowable to the finite beings are known to the infinite. Allah's knowledge is infinite and absolute. He is the knowing who knows ahead and in advance (in term of time and space) the origin and causality of knowledge. Although the ordinary human beings do not perceive that which is known to Allah only, but those who have been endowed with the divine knowledge are aware of the secrets of the universe.

In "His kursi (seat of authority and knowledge) extends over the heavens and the earth", although kursi literally means "chair", like arsh (used in other verses of the Qur'an) means "throne", but both these words have been used metaphorically. They refer to the divine knowledge and authority of the supreme, almighty and sovereign Allah, in relation to all that which has been created by Him. His "relation" with His creation, in time and space, remains unconditionally unaffected. His control over everything, created by Him, is perfect, complete and absolute. There is no limitation to the infinity of His existence, because the ever-existing existence is only His and it is He who gives existence to whom He wills. When we say "He is here, there and everywhere", we only make use of our limited and inadequate ability to understand and express His absolute infinity. He is the creator of time and space, therefore, His infinite existence cannot be conceived by the help of the knowledge derived from the system based upon experience and induction.

According to the Ahl ul Bayt kursi or arsh, not connected with any kind of matter, is the manifestation of His knowledge and authority in relation to all that which has been created. It includes all the heavens and the earth. Arsh refers to Allah's hold and sway over all creation. In other words, the creation as a whole is the kursi or the throne of Allah from which all His divine attributes of knowledge, wisdom, might and glory manifest.

"And the preservation of them does not tire Him" means the creation, as a whole, is sustained by Him, and its continued existence is maintained by Him. The laws (created by Him), governing the operation of creation, produce fatigue, therefore, He is independent of such laws. His absolute existence is eternal and everlasting.

"He is the most high, the great", according to the Holy Prophet, is one of the most important verses of the Qur'an, which deals with the unity of Allah, His attributes, His relation to His creatures, the position of man in the order of creation, his instinctive desire to turn unto Him, his means of salvation and the ultimate reward and punishment.

In order to prevent the total seizure of mind and heart by the greatness of the kursi, mentioned in this verse, it is made clear in the end that Allah alone is the most high, the greatest.

### **Ali Imran 2**

Refer to the commentary of verse 255 of al Baqarah for "Allah! There is no god save He, the ever-living, the self-subsisting." Hayy, the ever-living, and qayyum, the self-subsisting, are the two attributes of Allah which break up and blot out the absurd doctrine of the divinity of Jesus Christ. He, who did not have an existence before his creation, like any other mortal, was brought into being by Allah, therefore, cannot be hayy, the everliving; and also he cannot be qayyum, the self-subsisting, because, according to the Christians, he was crucified.

Ibna Ishaq says that verses 3 to 80 of this surah were revealed about the Christians of Najran whom the Holy Prophet with his Ahl ul Bayt confronted in a spiritual contest known as the event of mubahilah (see commentary of verse 61 of this surah).

A great deal of metaphysical nonsense, based on conjecture and speculation, is put forward by the Christians in support of their claim, yet they themselves do not understand the doctrine of divinity of Jesus, which they take as true without examination or proof. Moreover, there is no consensus among their theologians. The most popular

belief is triune, three in one, or a trinity in unity-God is a spiritual organism, having living components which can be called organs only so long as they remain united and interrelated to each other in the whole, therefore, God is one but has components which perform separate functions. Jesus has a mysterious double nature which makes him a member of the trinity. The idea of trinity or the doctrine of divinity of Jesus was not given by prophet Isa. Please refer to the quotations of the Old and the New Testaments given in the commentary of verse 255 of al Baqarah.

All organisms are finite. To function in a harmonious whole the components must be interdependent. There must be an omnipotent will or a primal cause to keep the diverse components together, without being disunited, in order to let them work in harmony. The primal cause is God. None of the components or their whole can be God because they obey and follow the will of the primal cause.

Hayy, the everliving, is He who knows and acts freely without any limitations. Any organism whose components are finite and dependent cannot be an everliving infinite.

Qayyum, the self-subsisting, (a magnified form of the adjective qayam-standing and enduring) is He who stands (subsists) by Himself and all other stand (are subsisted) by His eternal endurance.

Anything, composed of components with separate functions, is governed by the law of cause and effect; and that which needs reason or cause to be effective or sufficient cannot be self-subsisting, "Allah is the self-subsisting" means that to be effective or sufficient He does not need a reason or cause because He Himself is the prime cause. Now it becomes clear that the hypothesis of the scholars and the theologians of the Christian church not only fail to convince the seekers of truth but also create chaos and confusion.

## **CHAPTER AL-IKHLAS**

al- Taba Tabai (AR)

### **Bismillah ar-Rahman ar-Raheem**

***Say He is God, the One and Only God. The Needless (the independent) God; He begets not nor is He begotten, and there is none like unto Him.***

- This Surah explains God and His oneness.
- Everything reverts and will return to Him.
- He is above all needs and has no partners in His kingdom or deeds.
- This is how Qur'an explains Him and on this is based the entire structure of Islam.

There are a great many Hadith that explain the importance of this Surah. One third of the Qur'an is filled with this issue and will be discussed in details Insh Allah.

The Surah seems to be both Makkkan and Madina but some of the specifics confirm this Surah to be a Makkkan Surah.

The greatness and supremacy of God mentioned here has been discussed in the explanation of Surah al-Hamd.

- The Oneness detailed in this Surah is unique in the sense that He is One while there is no one else comparable to Him or His second.
- Normally when we say one it means that there is a second or a third also.
- His is the unseen existence which is in the mind though there is no material existence while material existence is something that is evident though in the mind or imagined.

*The word "Ahad" denotes an entity that can neither be imagined nor seen because He cannot really be understood; and if He is not understood how can we give Him a form? You can extend the number from the word "Wahid" to "Ithnayn" but you cannot extend the word "Ahad" for it means "the one and only".*

The word "Samad" means one who is above all needs, but on upon the entire creation seen or unseen depends.

Verse 54 of Surah A'raf says, "Surely, His is the creation and the Commandment."  
Verse 42 of Surah Najam says, "And that to your Lord is the end of all."

Both the verses explain His supremacy and His being above needs and His uniqueness as one that has no other.

The other interpretation of the word "Samad" is the one who does not eat or drink; does not beget nor is begotten. The words "Lam Ya Lid Walam Yulad" further explains this. The other verses to explain that God is an entity that is complete and can have no separate parts like the Christian belief that Jesus is His son or the idolaters' belief that they are his sons. He has no equals as falsely claimed by the Pharaoh and Namrud that they were gods.

These three attributes explain His Oneness and His being above all needs.

#### **A Discussion on Hadiths**

In Kafi, Muhammad bin Muslim has quoted Imam Sadiq to have said, *When the Messenger remained silent after the Jews had asked him to explain the attributes of God; the angel brought this Surah known as Surah Ikhlas.*

Imam Hasan al-Askari is reported to have said, in the book al-Ihtiyaj that this question was asked by Abdullah bin Suriya. Some Sunni hadiths say that the Messenger was asked this question by Abdullah bin Salam who was in Makkah and was a believer but hid his belief. Some others say that it was a group of Jews and in yet another they it was a group of idolaters.

In Ma'ani Asbagh bin Nabata quotes Hazrat Ali to have said *that this Surah has been revealed to glorify God.*

In Illal, in the chapter of al Meraj, Imam Sadiq is quoted to have said, *God asked the Messenger to recite this Surah just as I have revealed it because it contains My glory and My attributes.*

A similar Hadith is reported from Hazrat Musa Ibn Jafar.

In Durre Manthur, Abu Obaida quotes Ibn Abbas to have explained the greatness of this Surah and said, *This Surah is one-third of the Qura'n.* similar Hadiths have been narrated by Ibn Abbas, Abu Darda, Ibn Umar, Jabir, Ibn Masud, Abu Saeed al-khudhri, Ma'az bin Anas, Abi Ayyub and Abi Imamah. Similar Hadiths have been reported from the Ahlul-bayt also that the Messenger has said that this Surah is one-third of the Qur'an because the Holy Book contains three basic principles, Tawhid, The Messengership and The Judgment Day and this Surah glorifies the total Oneness of God.

Amirul Mu'minin is quoted in the Book al-Tawhid to have said, I saw Hazrat Khidhr in a dream before the battle of Badr and asked him to teach me something that can help me against my enemies. He said, *Say, He is God the one and only God.*

In the morning I narrated this to the Messenger, I will teach you the great name of God which will be on my lips on the day of Badr.

So Hazrat Ali recited the verse and then said, *O He for there is none but He, forgive me and help me against the idolaters.*

In Nahjul Balagha it says, *God cannot be explained through numbers.*

The same things have been narrated through Imam Ridha for the word "Ahad". It cannot be explained through numbers.

In Usul Kafi, Daud bin Al Qasim says he asked Imam Baqir the meaning of the word *Samad* and he said, *It means the leader on whom everyone depends, some may be less and some may be more.*

Imam Husain (AS) said, *Samad is the leader who has no senior. Samad is one who has no stomach to feel hungry; it is God who never sleeps. Samad is one who never decays and can never be destroyed.*

Imam Sajjad has said, *Samad Is He who when He decides to create something says, Be and it is. Samad is the One who has created everything. For some He has created opposites and some that are totally compatible and amenable with each other. He has created even those that have no form and they have no contradictions.*

*From the Imams we get the meaning that Samad means that He is above needs and is not dependent upon any thing while the entire creation is dependent upon Him.*

There is a narrative in Tawhid that says Imam Sadiq said that once the people of Basra wrote to Imam Husain and asked the meaning of Samad. He replied; **Bismillah ar-Rahman ar-Raheem**

Never argue and fight about Qura'n and do not discuss it without having the requisite knowledge about it. I have heard the Messenger say, *Whoever talks about Qur'an without its knowledge should book his place in Hell. Surely God has explained this word in the words, **He begets not nor is He begotten, and there is none equal or comparable to Him.***

Imam Musa Kadhim has said, *You should know that surely god is One, He is alone and He is above all needs. He has not sired any offspring who could inherit Him and He has not been begotten by anyone. He therefore has no partners or equals.*

The second sermon of Hazrat Ali recorded in Tawhid says, *He begets not nor is begotten so He has no partners or equals who may inherit Him and His kingdom. There is no equal for Him so none can resemble Him.*

There are many similar Hadiths.  
Exegesis on the Blessed Surah of at-Tauhid

### **Al-Khumeini**

Know that this noble surah is the lineage [nasab] of Allah, the Exalted, according to the noble hadiths, one of which is in the noble al-Kafi, on the authority of Imam as-Sadiq (SA) who said:

The Jews inquired of the Messenger of Allah (SA) and said: Tell us your Lord's lineage [nasab].

The Prophet remained three days giving no reply. Then it was revealed to him:

Say: He is Allah, the One, 'till the end." [501]

Consequently, the human mind is incapable of understanding its facts, subtleties and secrets. Yet, though it is so, the share which the people of knowledge have of it, and what the hearts of the people of Allah know, cannot be understood by mere reasoning.

By the Beloved, this noble surah is one of the trusts which the heavens of the spirits, the lands of ghosts and the mountains of I-nesses, are incapable of carrying it. No one is fit to carry it other than the Perfect Man who has crossed the boundary of "the possible" and entered the realm of ecstasy. Nevertheless, there is the good news that would please the people of the End of the Time and offer safety to the people of knowledge.

There is a hadith in the noble al-Kafi, which says that, asked about at-Tauhid, Imam 'Ali ibn Husayn (AS) said:

Allah, the Almighty and Exalted, knew that in the End of the Time there would be people of deep knowledge. Therefore, Allah, the Exalted, revealed the surah: Say: He is Allah, the One, ..:and some ayahs of the surah al-Hadid up toHe knows what is in the breasts'. Whoever wanted other than that would perish. [502]

From this noble hadith one gathers that to comprehend these noble ayahs and this blessed surah is for the scrutinizers and the owners of deep insight. They contain the minute secrets of at-Tauhid and knowledge. The delicate divine knowledge is descended by Allah upon the worthy. Those who have no share of the secrets of at-Tauhid and divine knowledge, have no right to look into these ayahs. They have no right to interpret these ayahs according to the common and vulgar meanings which they know, and to which they confine them.

In the first noble ayahs of the blessed surah of al-Hadid there are delicate things of at-tauhid , and great information of the secrets of divinity and abstraction, the like of which is unseen in the divine revelations, and the books of the people of knowledge and the owners of heart. Had there been nothing but these ayahs to confirm the truthfulness of the prophethood and the perfection of the religion of the Seal of the Prophets, they would have been sufficient for the people of insight and knowledge.

The highest evidence proving that this knowledge is beyond the capacity of man and out of the limits of human thought is that till the revelation of these noble ayahs and the like, of the knowledge contained in the Qur'an, such knowledge had not been preceded among mankind, and there was no way to those secrets. Nowadays, there are the books and the writings of the great philosophers of the world, who took their knowledge from the source of divine inspiration - the highest and best of them may be the noble book called Ethology [Theologia], [503] by the great philosopher and celebrated wise man, Aristotle, to whom great philosophers, such as the Master Avicenna, the rare wonder of the time, humbly bowed.

Of the emanations of his mind was the logic and its rules, on which basis he was named "The First Teacher". Avicenna says that ever since this great scholar composed the rules of logic, no one has been able to object to even a single one of his rules or add to them. Despite what has been said, and although he had written that honourable book in order to prove the state of divinity, yet, could the whole of that noble book prove it as the noble ayah at the beginning of the surah al-Hadid could do, or even something near it with a scent of the great secret of monotheism? Has it anything like the saying of Allah, the Exalted: "He is the First and the Last and the Outward and the Inward," [504] or the noble saying: "And He is with you where so ever you may be."? [505]

Nowadays the deep thinkers and the people of insight and knowledge do know what secrets there are in these ayahs, and with what noble words and a great secret Allah,

the Exalted, has honoured and favoured the people of the End of the Time! Whoever refers to the knowledge of the religions of the world and to the knowledge common among the great philosophers of each religion, and compares them, in respect of the Beginning and the Return, with the knowledge of the upright religion of Islam and of the great philosophers of Islam and of the well-versed gnostic teachers of this ummah, will certainly admit that the source of the Islamic knowledge is the light of the Qur'an and the hadiths of the Seal of the Prophets and his Ahlul Bayt (AS), all of whom receive their knowledge from the light of the Qur'an. Only then will he realize that the philosophy and gnosticism of Islam are not taken from the Greek, rather, they have no resemblance to theirs. Yes, some of the philosophers of Islam did imitate the method of the Greek philosophers, such as the Master Shaykh Avicenna. Yet, the Shaykh's philosophy is not so prosperous in the market of the people of knowledge, and it has little value with them, as far as the knowledge about Divinity, the Beginning, and the Return is concerned.

In short, ascribing today's philosophy of the Islamic philosophers, and the great knowledge of the people of knowledge to the Greek philosophy denotes the ascribers' lack of information about the Islamic writings, such as the writings of the great Islamic philosopher, Sadrul Muta'allihin [may his spirit be sanctified] and his great tutor, Muhaqqiq Damad [may his spirit be sanctified], and his great student, Fayd Kashani [may his spirit be sanctified], and the great student of Fayd, the great gnostic faithful, Qadi Said Qummi [may his spirit be sanctified].

It also shows their ignorance of the knowledge of the Divine Book and the hadiths of the infallibles (AS), and that is why they ascribed every philosophy to the Greek, and regarded the Islamic philosophers as the followers of the Greek philosophy.

We have related a part of the delicate points of the noble surah of at-Tauhid and some hints about those noble ayahs in our book on explaining The Forty Hadiths. Furthermore, we also gave a brief explanation of this noble surah in our book The Secret of The Salat. Relying on Allah, we give here another short explanation, and so we say:

If the bismillah of this surah belongs to this surah-as we supposed it so when explaining the blessed surah of al-Hamd - it may be a hint at the fact that to explain the lineage [nasah] of Allah and the secrets of at-tauhid through our selfishness and our own language is not possible. Actually, unless the salik steps out of his veil, realizes the state of the Absolute Will and of the Holy Emanation and perishes in the Absolute ipseity [huwiyat], he will not be able to comprehend the secrets of at-tauhid.

"Say" is a command from the Collective Oneness [hadrat-i ahadiyat-i jam`] to the state of the big isthmus [barzakhiyat-i kubra] and the mirror of Collectivity [jam'] and distinctness [tafsil]. That is, "Say, O Muhammad, mirror of the appearance of the Collective Oneness, in the state of essential proximity [tadalli-i dhati], or the sacred state of "even nearer" -which can be a reference to the state of the Most Holy Emanation-with a tongue self-perishing, and subsisting by Allah's subsistence: "He is Allah, the One."

Do know, O traveller on the road of knowledge and tauhid, and ascender to the heights of transcendence and abstraction, that Allah's Sacred Essence, in itself, is innocent of external and internal manifestations, and of mark, form, attribute and name. The hands of the hopes of the people of knowledge are short of His Majesty's skirt, and the traveling legs of the people of heart are too slow to reach the threshold of His Holiness. The ultimate knowledge of the Perfect Friends is "We knew You not", and the end of the journey of the people of secrets is "We worshipped You not".[506]

The head of the circle of the people of knowledge, the prince of the people of at-Tauhid, Imam 'Ali (AS), in this lofty stance says: " ... the perfection of sincerity is to deny Him

attributes." [507] And the leader of the people of suluk, the master of the worshippers and the gnostics, at His mighty threshold says: "The attributes lost their way to You, and the descriptions fell into contradiction about You". [508]

The people of the scholarly suluk and terms, call His Holy Essence "The Immune Ghayb" [ghayb-i masun], "The Hidden Secret", "The Wonderful Unknown" [anqa'-i mughrib] and "The Absolute Unknown" [majhul-i mutlaq]. They say that His Essence would appear in no mirror without the veil of Names and Attributes, and would be manifested in no one of the creations nor in any one of the invisible and visible worlds.

But according to "Every day He is in a state," [509] there are, for His Holy Essence, Names, Attributes and states [affairs =shu'un] of "Beauty" and "Majesty". There are for Him Essential Names in the state of Oneness [ahadiyat], which is the unseen state. They are to be called "the Essential Names", and, by the individuation [ta`ayyun] of the Essential Names, He would be manifested through the Holy Emanation. From this manifestation in the apparel of the Essential Names, there would be the individuation [ta`ayyun] and the appearance [zuhur] of the state of "Unity" [wahidiyat] and "Names and Attributes", and the state of "Divinity".

So, it has become known that after the Holy Essence, as such, there are other three states and scenes: the state of the Unseen "Oneness"; the state of the manifestation of the "Holiest Emanation", which may be referred to by the word `ama' in the noble Prophetic hadiths to the state of "Unity" [wahidiyat], which, according to the Collective Oneness [ahadiyat-i jam`], is the state of the Greatest Name, and, according to the "distinct multiplicity" [kathrat-i tafsili], is the state of Names and Attributes. To go into the details of these states requires an expansion which is out of the capacity of these papers.

Having understood this preliminary, we say that "He" [huwa] may be a reference to the state of the "Most Holy Emanation", which is the manifestation of the Essence in the individuation of the "Essential Names". "Allah" points to the state of the Collective Oneness [ahadiyat-i jam] of the Names, which is the Greatest Name. "Ahad" [the One] is a reference to the state of the "Oneness" [ahadiyat]. Therefore, the noble ayah intends to prove that these three states which, in the instance [maqam] of nominal multiplication, possess plurality [kathrat], actually possess utmost unity at the same time. The manifestation in the "Most Holy Emanation", according to the state of appearance, is "Allah", and according to the state of interiority [butun], is the "One" [Ahad].

Perhaps "He" [huwa] points to the state of the Essence. And, as it is an invisible reference, it is actually a reference to the unknown. "Allah" and "Ahad" are references to the state of "Unity" [wahidayat] and "Oneness" [ahadiyat]. So, He introduces the Essence-which is the Absolute Unknown-through the Names of Essence, and the Names of the Unitary Attributes. In fact, it points to the fact that the Essence is invisible and the hands of hopes are short of reaching it, and that spending the life in thinking about Allah's Essence leads to going astray, and that what is known to the people of Allah and to the knowledge of those who know Allah, is related to the states of "Unity" [wahidiyat] and "Oneness" [ahadiyat], the "Unity" being for the common people of Allah, whereas "Oneness" is for the special people of Allah.

*A Philosophic Note:*

Do know that there are for Allah "Positive Attributes" [sifat-i thubutiyah] and "Negative Attributes" [sifat-i salbiyah], as the philosophers believe. By the "Negative Attribute" they mean the negation of the negative, i.e. negation of imperfection. Some say that the "Positive Attributes" are the Attributes of "Beauty" [jamal] and the "Negative Attributes" are the Attributes of "Majesty" [jalal], and that "The Owner of Majesty and Generosity"

includes all the Negative and the Positive Attributes. But this talk, in both stages, is contrary to certainty [tahqiq].

Now the first stage: The "Negative Attributes" are certainly not of the attributes, since concerning the Essence of Allah, there can be neither any negative nor negation of the negative. Allah, the Exalted, is not attributed with negative attributes, because attributing with negative attributes is a privative proposition [qadrya-i ma dulah], and forming a privative proposition is not allowed in respect of Allah, the Exalted, since it is modification of the possible aspects and it requires admission of composition [tarkib] in the Holy Essence. Rather, the negative attributes are through the simple absolute negation, which is a negation of the attribute, not a confirmation of the attribute of negating the negation. In other words, Allah, the Exalted, is deprived of all imperfections in a simple negation, not that the negation of imperfections be confirmed for Him by way of affirmation of privation [ijab-i uduli]. So, as a matter of fact, the attributes of purification [tanzih] are not "attributes". Allah, the Exalted, is only attributed with the positive attributes.

As regards the second stage, the people of knowledge regard the "Attributes of Beauty" to be those which bring intimacy and affection. The "Attributes of Majesty" are those which bring fear, bewilderment and anxiety. So, whatever is affiliated to kindness and mercy is of the "Attributes of Beauty", such as "Compassionate", "Merciful", "Tender", "Affectionate", "Lord" and the like. And that which belongs to sovereignty and grandeur is of the "Attributes of Majesty", such as "Owner", "King", "Forceful", "Avenger" and the like, although in the inside of every Beauty there is a Majesty, too, because every beauty has, in the inside, bewilderment and anxiety, appearing in the heart with the secret of greatness and power, and, every majesty has, in the inside, mercy, and the heart feels, with it, intimacy inside. That is why as the heart naturally is attracted to beauty and the beautiful, it, at the same time, is attracted to power, greatness, the powerful and the great. Therefore, both of these kinds of attributes are positive, not negative, attributes.

Now, as this subject has been understood, do know that although "Allah" is "The Greatest Name" and that the attributes of "Beauty" and "Majesty" are of its manifestations and are under its custody [hitah], yet sometimes it is used for the attributes of "Beauty" [jamal] in opposition to the attributes of "Majesty" [jalal], such that "divinity" [ilahiyat] and "godhead" [uluhiyat] categorically belong to the attributes of "Beauty", particularly if they are thought to oppose the attribute of "Majesty". In the noble ayah of: "Say: He is Allah, the One", "The One" may be a reference to one of the important attributes of "Majesty", which is the state [maqam] of the perfect simplicity of the Holy Essence, while "Allah" is a reference to the Name of "Beauty". Thus, the lineage [nasab] of Allah, the Exalted, has been explained in this noble ayah, in respect of the states of "Oneness" [ahadiyat], "Unity" [wahidiyat] and manifestation through "The Holiest Emanation" - the three of which are [covering] all the divine affairs [shu'un]-according to the first possibility which has already been referred to in the previous "Note". In accordance with the possibility stated in this "Note", the lineage [nasab] of Allah, the Exalted, is explained in accordance with the states of the Names of Beauty and Majesty, which encircle all the Names. And Allah is the Knower.

#### A Gnostic Note

Know that the talk of every speaker is a demonstration of his self in accordance with the state of appearance. It is the emergence of his inner faculties on the mirror of words, in proportion to the capacity of the composition of words. If a heart becomes luminous and purged from the pollutions and evils of the world of nature, its talk will also become luminous, or, rather, it becomes light itself, and the very luminosity of the heart is manifested in the clothing of words. Concerning the Imams of guidance it is said: "Your talk is light." It is also said: "He manifested in His talk to His servants." [512] In Nahjul Balaghah it is said: "His talk is but His act." [513] Action is the appearance of the doer's self [dhat] without "talk". If a heart becomes dark and polluted, its act and talk will

become dark and polluted, too: "A good word is like a good tree ..." [514] ; "And the likeness of a bad word is as a bad tree." [514a]

The Holy Essence of Allah, the Most High, according to "Every day He is in a state [sha'n]," [515] appears to the hearts of the prophets and the guardians [auliya'] in the clothing of the Names and Attributes, and His manifestations differ in accordance with the differences of their hearts. Similarly, the heavenly Books, which descended upon their hearts by revelation through the Revelation Angel, Gabriel, are different according to the differences of these manifestations and of the Names which are the origins of them -as the difference of the prophets and their Shari'ahs is according to the kingdoms of the Names. So, the more the Name is comprehensive and embracing, the more comprehensive and embracing its kingdom, its relevant prophethood and its revealed Book, and the more comprehensive and permanent its Shari'ah.

And, as the Seal of Prophethood, the Glorious Qur'an and the Islamic Shari'ah are of the phenomena, or of the manifestations and appearances of the Collective State of the One and of the Greatest Name of Allah, consequently, they are the most comprehensive prophethood, Book and Shari'ah, and the most all-inclusive ones, and nothing can be imagined more perfect and more honourable than them, and from the world of the unseen a knowledge loftier than that, or like it, would no longer come down to the expanse of nature. That is, the last appearance of a scientific perfection, concerning religions, is this, and there is no possibility of the descension of a better one to this world.

Hence, the very person of the Seal of the Messengers (SA) is the most honoured one of the beings and is the complete manifestation of the Greatest Name, and his prophethood is also the most possible complete one, and is the image of the Kingdom of the Greatest Name, which is everlasting and eternal, and the Book revealed to him is also from the stage of the unseen through the manifestation of the Greatest Name. For this reason, this noble Book has its "oneness of collectivity and distinctness" [ahadiyat-i jam'u tafsil], and it is of "The Collective Words" [jawami'ul kalim]. [516] The words of the Prophet himself were of the Collective Words, too.

By saying that the Qur'an, or the Prophet's words, are Collective Words we do not mean to refer to their general instructions and collective principles -although considering this, his hadiths are also collective and of the principles, as is known to the science of jurisprudence. The Qur'an is collective because it is revealed for all the human classes, during all the stages of the human life, and it meets all the needs of the human race. The reality of this race is the same as the reality of the society, with all its stations, from the lowest earthly ones up to the highest spiritual, heavenly and mighty ones.

Therefore, the individuals of this species in this low, mundane world are so different, and they are so diverse that the like of it is not seen in any other species. It is this species that includes the completely wretched and the completely happy. It is this species in which there are some individuals who are lower than all kinds of animals, while there are some others who are more honoured than all the favoured angels.

In short, as the individuals of this species are different in respect of their understanding and knowledge, the Qur'an has been revealed in such a way as to be benefited by everybody in accordance with the degree of the perfection or weakness of his understanding and knowledge. For example, the noble ayah: "Had there been in them [the heavens and the earth] any gods except Allah, they would have surely been in [a state of] disorder" [517] As the common people, the people of letters, and the lexicographers understand, each a certain concept, the theologians understand something else, similarly the philosophers, men of wisdom understand a different meaning, as well as the gnostics and the godly men who benefit from it differently.

The common people take it to be a speech addressed to them according to their own tastes. They say, for example, two kings cannot rule a single kingdom, or two chieftains in a tribe cause corruption, or two headmen in a village would lead to disputes and quarrels. So, had there been two gods in the world there would have been corruption, disputes and litigation. But as there is one God, this difference of the heavens and the earth and their systematic order are preserved. So, the Manager of the world is One. The theologians use this as mutual antagonistic demonstration, while the philosophers and the wise men use it for establishing a decisive reasoning argument based on: "The one does not issue but the one, and the one is not issued but by the one." [518] The people of knowledge [ahl-i marifat] get to recognize Unity, in a different way through it, by way of knowing that the world is the mirror of appearance [zuhur] and the place of manifestation of the Haqq [Allah]; and so on, which makes it too lengthy to expand on each of those ways.

Now that this introduction is understood, you may know that the noble surah of "Say: He, Allah, is One" is, like the other parts of the Qur'an, of "Collective Words", and, being so, every one makes use of it in a way. The men of letters and of form take "He" to be a pronoun of state, and "Allah" to be a proper noun, and "ahad" to mean "the One", or an exaggeration of "Oneness", i.e. Allah is One, or He has no partner in Divinity, or "There is nothing like Him" [519], or in the divinity and Essential Eternity He has no partner, or His Acts are One, that is, all of them are based on practicality and benevolence, with no benefit for Himself. Allah is as-Samad, i.e. He is the Great Master who is sought by the people for their wants to be fulfilled, or He is as-Samad, meaning that He has no inside, and, being such, nothing can be born of Him, nor can He be born of anything, and no one is like Him or comparable to Him. This is a statement on the part of the common people intended to counter the disbelievers who had many gods, all of which had possible attributes. The Messenger of Allah (SA) was ordered to tell them that his God was different from theirs, and His attributes are those which have been mentioned.

That was the explanation of this surah in a traditional and common way, and suitable for one group, and it is not incompatible with this fact that there may be another meaning or other scrupulous meanings, as we have already mentioned some of them.

#### A Philosophic Explanation

It is possible that for the blessed surah of "at-Tauhid" -which was revealed for the deep thinkers of the end of the Time -there may be a wise explanation based on theological criteria and philosophic proofs. This explanation has been revealed to me by the great gnostic Shaykh Shahabadi [may his shadow be lengthened]: [520]

So, "He" [huwa] is a reference to mere existence and absolute ipseity [huwiyat] - a fact which proves, in the blessed surah, six lofty philosophic subjects:

First: The state of "Divinity" [uluhiyat], which is the state of containing all perfections, and the "Collective Oneness" [ahadiyat-i jam] of "Beauty" and "Majesty", as in the relevant states of philosophic findings it has been proved that pure existence and absolute ipseity are pure perfection, otherwise it would not be pure existence, either. As explaining these subjects require lengthy expansion and further preliminary steps. I suffice myself with the above-mentioned hints.

Second: The state of "Oneness" [ahadryat], which is a reference to complete intellectual, external and existential essential simplicity, and to being above all intellectual compositions, whether genus and differentia, or matter and mental image, or external, whether matter and external image or measured parts. The evidence proving this subject is the same proof of pure existence and absolute ipseity, because if the "pure" [sirf] is not one in itself, it will by necessity quit its being pure and part with its identity [dhatiyat].

Third: The state of "being the One sought for help" [samadiyah] which points to negation of quiddity [mahiyat]. Having no inside and being not empty also point to having no quiddity and no possible imperfection, for in all the possible beings, their essential degree -which is their inside - is empty. But as the Holy Essence is the pure existence and absolute ipseity, He has no possible shortcoming, whose origin is quiddity, since quiddity is extracted from the existential limit, and its conventional status is derived from the existential individuation, whereas the pure existent is free from limit and individuation [ta'ayyun], because every limited is a fixed [muqayyad] identity [huwiyat] and a mixed existence. It is not absolute nor pure.

Fourth: Nothing separates from Him, because the separation of something from something denotes materiality, or even measured parts, which is contrary to absolute identity [huwiyat] and pure existence. The existence of the caused from the cause does not happen, however, by way of separation, but by way of manifestation, appearance, consequence and issue. And it happens in such a way that nothing is reduced from the cause, and nothing is added to the cause by its return to it.

Fifth: He [Allah] has separated from nothing, which, besides the formerly stated depravity, is contrary to pure existence and absolute identity, as otherwise it would necessitate that there should be something prior to the pure existence, while high philosophy has already proved that "purity" [sarf] is the most ancient, and that individuation comes later than the absolute.

Sixth: Having no match and no equal, and negating His resemblance and like, which is proved by the proof that the pure existence has no repetition. So, no dual absolute identity can be imagined, and the absolute and the limited are neither equals nor matches.

To each of these subjects there are preliminaries and principles which cannot be explained in these few papers.

#### An Illuminative Wisdom

Know that this blessed surah, so brief as it is, includes all the Divine Affairs [shu'un] and the stages of praising and glorification. In fact, it is the correlation between Allah, the Exalted, and whatever can be put into the mould of words and the construction of expressions, such as: "He, Allah, is One" which covers all the Attributes of Perfection, as well as the Positive Attributes. And from the word "as-Samad" up to the end of the surah, the words cover the "Attributes of purity" and denote negation of shortcomings. Furthermore, the surah proves being out of "the two limits": ta'til [devesting Allah of all Attributes], and tashbih [assimilation], both of which are going beyond the limit of moderation and the reality of at-tauhid. The first noble ayah refers to the negation of ta`til, and other parts of the surah refer to the negation of tashbih. It also includes the Essence as it is, and the state of "Oneness" [ahadiyah], which is the manifestation by the Names of Essence, and the state of "Unity" [wahadiyah], which is the manifestation by the Names of Attributes, a suitable explanation of which has already been related.

#### Completion

Shaykh as-Saduq [may Allah be pleased with him] quotes Abul-Bukhtari, Wahab ibn Wahab al-Qarashi, quoting Imam as-Sadiq (AS), quoting his great father, Imam al-Baqir (AS), that in Allah's saying:

"Say: He, Allah, is One", "Say" means:

"Make known what We revealed to you and informed you about it by the constructed letters recited to you, so that he may be guided by them whoever lends his ears and sees.

"Huwa" [He] is a pronoun of indication referring to the third person, in which "H" [ha] denotes an affirmed concept, and the "W" [waw] refers to what is absent from the senses, unlike "Hadha" [this] which refers to what is present before the senses.

This pointing to the absent is because the disbelievers pointed to their gods by the pronoun indicating a thing present and perceivable.

They said: "These are our gods, who are tangible and perceivable by the eyes. So, you too, Muhammad, point out to your god that we may see him and understand him, so that we may not feel bewilderment about him."

Hence, Allah sent down that: "Say, He", in which the "H" [ha] confirms what is affirmed, and the "W" [waw] points out to what is absent from sight and other senses, for Allah is the Most High, or rather, He is the Conceiver of the eyes and the Creator of the senses." [521]

Imam al-Baqir (AS) said:

"Allah is a Worshipped Deity about Whom the creatures are perplexed as unable to understand His truth and how He is. The Arabs, when are confused about someone and lack concrete knowledge about him, say: Aliha-r-rajul [The man became a deity]. They also say: Walaha when they try to take a refuge with something from a frightening thing, while al-ilah denotes that which is covered from the human senses."

He also said:

"Ahad means the One, and Ahad and wahid both have the same meaning, which is the One Who is unique and has no match.

At-tauhid means the acknowledgement of monotheism, that is, uniqueness. One is a heterogeneous [mutabayin] which does not issue from anything and does not unite with anything.

Thus, it is said that the number is formed of the one, while the one is not a number, as it is not called a number, but two is a number.

So, the meaning of Allah's saying: Allahu ahad is that the Worshipped, Whom the human beings are confusedly incapable of understanding and of getting comprehensive knowledge about Him, is Unique in divinity and far above the creatures' attributes." [522]

Imam al-Baqir (AS) has also said:

" My father Zaynul `Abidin (AS) told me, quoting his father al-Husayn ibn 'Ali (AS), that as-Samad is that which has no inside, and as-Samad is the one whose mastery has reached its maximum, and as-Samad is the one who neither eats nor drinks, and as-Samad is the one who does not sleep, and as-Samad is a permanent that has always been and would always be."

Imam al-Baqir (AS) said that Muhammad ibn al-Hanafiyah used to say:

"As-Samad is that which is self-existent and self-sufficient." Someone else said: 'As-Samad is above becoming and decaying. As-Samad is that which does not change."

Imam al-Baqir (AS) further said :

As-Samad is the commanding chief above whom there is no commander to bid and forbid." He said: "'Ali ibn al-Husayn, Zaynul `Abidin (AS), asked about as-Samad, said: `As-Samad is the One who has no partner, and preserving of nothing is difficult or heavy for Him, and nothing is concealed from Him. [523]

Wahab ibn Wahab al-Qarashi says that Zayd ibn 'Ali said:

"As-Samad is the One Who when desires a thing, He says to it `Be', and there it is As-Samad is the One Who innovates the things, then creates them in forms unlike each other, or similar to each other, and in pairs, while He alone is the One Who has no antonym, no shape, no equal and no like." [524]

Wahab ibn Wahab further quotes 'Ali ibn al-Husayn (AS) explaining as-Samad. He also reports Imam al-Baqir's explanations concerning the secrets of the letters of as-Samad. He says that Imam al-Baqir (AS) said:

"Had I found bearers for the knowledge which Allah has bestowed upon me, I would have spread knowledge about at-tauhid, Islam, faith, religion and the laws out of as-Samad.

But how can I find bearers of such knowledge, while my grand father, Amirul Mu'minin, could find none to carry his knowledge, such that he used to painfully sigh and tell his followers, on the minbar [pulpit]: `Ask me before you miss me. Behind the ribs of my bosom is great knowledge. Oh! Oh! that I can find no carriers for it." [525]

### Conclusion

In concluding this chapter, we relate some noble hadiths concerning the merits of this blessed surah, as they are too many to be all contained in these few pages.

The noble al-Kafi quoting Imam al-Baqir, says:

- ❖ Whoever recites `Say: He, Allah, is One' once, will be blessed.
- ❖ Whoever recites it twice, he and his family will be blessed.
- ❖ Whoever recites it thrice, he, his family and his neighbours will be blessed.
- ❖ Whoever recites it twelve times, Allah will build for him twelve palaces in Paradise, such that the keepers [hafazah] say: `Take us to the palaces of our brother so-and-so to see them'.
- ❖ Whoever recites it a hundred times, Allah will forgive his sins for twenty-five years, except [sins concerning] blood and property.
- ❖ Whoever recites it four hundred times, his will be the rewards of four hundred martyrs, the horses of all of whom were killed and their blood shed.
- ❖ Whoever recites it a thousand times in a day and a night, will not die unless he sees his seat in Paradise, or it is shown to him. [526]

In the same noble al-Kafi, on the authority of Imam al-Baqir (AS) it is said that the Messenger of Allah (SA) said:

"Whoever recites `Say: He, Allah, is One' a hundred times on his going to bed, Allah will forgive his sins of fifty years.", [527]

Imam as-Sadiq (AS) is quoted to have said that his father said:

"[The surah of] `Say: He, Allah, is One' is one-third of the Qur'an, and [the surah of] `Say: O you, disbelievers' is a quarter of the Qur'an." [528]

He also is quoted to have said that the Messenger of Allah (SA) performed the salat over [the body of] Sa'd ibn Ma'adh, then said:

"Seventy thousand angels, including Gabriel, came down and performed the salat over Sa'd's body. I asked Gabriel: `What for did Sa'd deserve that you performed the salat over him?' He said: `Because he used to recite: `Say: He, Allah, is One', standing, sitting, riding, walking on foot, in coming and going." [529]

Wasa'ilush-Shi'ah , quoting al-Majalis wa Ma'aniyul-Akhbar, on the authority of Imam as-Sadiq (AS) , says that the Imam has quoted his great fathers on the authority of Salman [al-Farsi - may Allah be pleased with him] that he heard the Messenger of Allah (SA) say:

"Whoever recites [the surah of] `Say: He, Allah, is One' once, he will be as if he has recited one-third of the Qur'an. Whoever recites it twice, he will be as if he has recited two-thirds of the Qur'an . And Whoever recites it three times, he will be as if he has completed reciting the Qur'an." [530]

In Thawabul A`mal it is said that:

"If a Friday [a week] passes over somebody without his reciting [the surah of] `Say: He, Allah, is One', and he dies, he dies on the religion of Abu Lahab." [531]

In al-Mustadrak there are many lengthy hadiths relating the merits of this noble surah. For further information refer to it and to the Wasa'il, [532] And praise is for Allah.

Notes:

[501]. Usulul Kafi, vol. 1, p. 122, "Book of at-Tauhid", ch. on "Lineage", hadith 1.

[502]. Usulul Kafi, vol. 1, p. 125, "Book of at-Tauhid", ch. on "Prohibition of Talking on the Quality", hadith 4.

[503]. Dehkhuda's Lexicon, under the entry Aristotle, takes Theologia to be among the books written by Aristotle, and says: Theologia is a discourse about Divinity, explained by Porphyrius (Prophyry) of Tyre, and translated into Arabic by 'Abdul Masih ibn `Abdullah the Na`imi of Hims. Then Abu Yusuf, Ya'qub ibn Ishaq al-Kindi corrected it for Ahmad ibn al-Mu'tasim. It was printed in Berlin in the year 1882 A.D. It was also printed in Iran in the margin of al-Qabasat by Mirdamad, in the year 1314 H. (Lunar year). And under the entry Theologia it says: Theologia is taken from the Greek, meaning "theology". Mayamir is a book by Plotinus, who is known by the Muslims as ash-Shaykh al-Yunani (the Greek Oldman). This book covers the 4th to 6th book of "the Enneads". Some of the ancients mistakenly ascribed this book to Aristotle. In the year of 1314 H. the book of Theologia, was printed in the margin of al-Qabasat, by Abut Qasim ibn

Akhund Mulla Rida Kamarbuni. The date of composing the book is mistakenly stated in Dekhuda's Lexicon to be the date of its printing.

[504]. Surah al-Hadid: 3.

[505]. Ibid.: 4.

[506]. This refers to a narrative quoted from the Messenger of Allah (SA), saying: "We knew You not as You should be known, and we worshipped You not as You should be worshipped". Mir'atul Uqul, vol. 8, p. 146, "Book of Faith and Disbelief", ch. on "Thanking".

[507]. Nahjul Balaghah, edited by Faydul Islam, Sermon 1.

[508]. As-Sahifatus-Sajjadryah, Invocation 32.

[509]. Surah ar-Rahman: 29.

[510]. When the Prophet (SA) was asked: "Where was our Lord before creating the heavens and the earth?", he said: "He was in the 'amā'" [high]. Awali al-La'ali, vol. 1, p. 54, ch. 4, hadith 79.

[511]. `Uyunu Akhbarir-Rida, vol. 1.2, p. 277, quoted from the invocation of "Al-Jami'ah al-Kabirah".

[512]. Biharul Anwar, vol. 89, p. 107.

[513]. Nahjul Balaghah, edited by Faydul Islam, p. 737, sermon 228.

[514]. Derived from Surah Ibrahim: 24.

[514a]. Surah Ibrahim: 26.

[515]. Surah ar-Rahman: 29.

[516]. It is a reference to a Prophetic hadith, saying: "I have been given the Collective Words". Al-Khisal, ch. 5, hadith 56.

[517]. Surah al-Anbiya': 22.

[518]. A philosophic principle. Al-Isharat wat-Tanbihat, (explained by Khajah Nasir), vol. 3, p. 122. Al-Asf' ar al-Arba`ah, vol. 2, p. 204, ch. 13.

[519]. Surah ash-Shura: 11.

[520]. Refer to footnote No. 97.

[521]. At-Tauhid, p. 88, ch. on "Commentary on: Say, He, Allah, is One", hadith 1.

[522]. Ibid., hadith 2.

[523]. Ibid., hadith 3.

[524]. Ibid., hadith 4.

[525]. Ibid., hadith 6.

[526]. Usulul Kafi, vol. 4, p. 425, "Book of the Merit of the Qur'an", ch. on "The Merit of the Qur'an", hadith 1.

[527]. Ibid., hadith 4.

[528]. Ibid., hadith 7.

[529]. Ibid., hadith 13.

[530]. Wasa'ilush-Shi'ah, vol. 4, p. 868, "Book of the Salat", chs. on "Reciting the Qur'an", ch. 31, hadith 5. Ma`aniyul Akhbar, p. 234, ch. on "The Meaning of Salman's Saying".

[531]. Thawabul A`mal, p. 156, "The Reward of Reciting `Say: He, Allah, is One', hadith 2.

[532]. Wasa'ilush-Shi`ah, vol. 4, pp. 866 and 870, "Book of the Salat", chs. on "Reciting the Qur'an", chs. 31 and 33. Mustadrakul Wasa'il, "Book of the Salat", chs. on "Reciting the Qur'an", chs. 24 and 26.

### **Bismillah ar-Rahman ar-Raheem**

***Say He is God, the One and Only God. The Needless (the independent) God; He begets not nor is He begotten, and there is none like unto Him.***

This Surah contains the praise of God as explained by the Messenger who said, *He is Nur (the divine light) that has no shred of darkness and He is the knowledge that contains no ignorance. He is Samad, the one above all needs and who needs no helpers. He begets not nor is He begotten and there is none equal or comparable to Him. He has no helpers and no partners.*

Ibn Abbas said that once the Quraysh came to the Messenger in Makkah and asked him to enumerate the attributes of his God so that they too may understand and realize and worship Him. It was then that this Surah was revealed. "Haiy" means that nothing has been separated from Him nor is He part of any thing else. He has no conditions that increase or decrease.

He is "Samad" the mastership of the universe rests on Him. All the heavens and the earth depend upon Him.

He has not begotten any son as the Jews claim about Hazrat Uzair and the Christians claim about Hazrat Isa; they incur the wrath of God for this. He has no partners like the sun, the moon or the others that the idolaters claim. He is not created out of anything and no one is His partner. He rules the creation with omnipotence.

### **TAFSIR AL-BAYAN AL-JAMA AL-ULUM**

#### **at-Tusi**

- The word "Ahad" has been read as "Ahadu" and "Ahadun".
- The word "Kufu" has been read as "Kufuwan."
- Also, in the beginning of the Surah the word "Qu" is a command revealed by Jibrail (AS) to the messenger just as it is in Surah al Kafirun.
- He has been asked to distance himself from disbelief and this order is for all human beings. "Huwa Allah" means he only deserves to be worshipped.
- The word "Ahad" means the single that has no follower in numbers.
- He is one who cannot be divided.
- When "Ahad" is taken as an attribute then it means that no one shares in His glory and His kingdom.

- No one can be worshipped with Him.
- He is without any physical form or shape.
- "Samad" means needless, the one who deserves to be worshipped and the Master of all.
- *The second interpretation is that everything needs His help and is dependent upon Him.*
- He has no father and no son and He has no equals or partners.
- The Messenger used to pause after every ayah.

Ibn Mujahid used to recite it in the same manner in his daily prayers.

In Kafi and at-Tawhid say some Jews came to the Messenger and asked him about God. The Messenger remained silent and then this Surah was revealed.

Imam Muhammad Baqir said that "Ahad" is used in the sense of "Wahid" or one that is incomparable. It contains Tawhid and the consent to His Oneness. He is such a "One" that nothing can be separated from Him and He too is joined to anything. Wahid denotes numbers but it does not evolve from numbers itself. The numbers are not existence in this One but this one is followed by Two or more.

#### Tafsir al-Safi

##### ***al-Kashani***

The words of the Qur'an here mean that He alone is the Master creator and so His creation cannot fully comprehend Him. He is unique in His oneness.

Imam Baqir said, My father Ali Bin Husain has quoted his father Husain bin Ali to have said, *Samad is one without any stomach. And Samad is He who is the omnipotent Master. He who never sleeps, who is ever-prevalent and never diminishes or decays in His power.*

Muhammad Hanafia said, *Samad is the ever prevalent One who is above all needs, and mischief. He is almighty and Samad is the one who cannot be explained through changes in time and conditions.*

The Imam said, *He (Samad) is the Master who is obeyed and who has no superiors.*

Imam Zainul Abidin when asked about "Samad" said, *Samad is one who has no aides or partners and who never feels a burden of protecting anything and moreover nothing is hidden from Him.*

The narrator says that Imam Zainul Abidin said,

- Samad is He who when He decides to do something says, "Be" and it is.
- Samad is the one who grants existence to the creations and creates them all with separate identities each unique in its own way.

The narrator says Imam Sadiq quoted his father that once the people of Basra asked Imam Husain about the explanation of the word "Samad" and he replied:

##### **Bismillah ar-Rahman ar-Raheem**

*Reflect more upon the Qur'an. Do not discuss it without adequate knowledge. Indeed I have heard my grandfather say, "The one who interprets the Qura'n with knowledge is the one who will be resident of Hell."*

This Hadith has been discussed earlier in details.

The narrator says he heard Imam Sadiq say, Once a group from Palestine came to Imam Baqir and asked him some questions. He replied to all and then they asked about "Samad". The Imam said the explanation of "Samad" is in its five ayahs. These words are the certitude of His glory and the proof is the words of God, *No one else but He deserves to be worshipped*

- The words Alif and lam are used in writing and they deny the existence of any other god.
- The word Ilah therefore means the creator and He cannot be described, discerned or comprehended. His greatness lies in creating things and installing the soul in them. When a person reflects upon himself he does not see his soul just like the Lam in Samad until it is written. When the person reflects upon God he is amazed for he fails to comprehend and visualize His existence. It is only then that he realizes that god is the one who has given him existence and it is He who created his soul and his body.
- The alphabet "Saad" is the proof that God is Sadiq or truthful and the invitation to the creations to obey is also a truth. His promises are all true.
- The Mim is proof of His Mulk or kingdom and rule. He never weakens and can never be weakened. His kingdom never wanes.
- "Dal" is the proof of "Dawam" or eternal existence for He is the ever lasting entity though all His creations have a limited life. The universe exists because it depends upon Him."

The Imam then said if only I could find a person who could carry the knowledge that God has bestowed upon me to preach the Oneness of God and Islam, belief, Shariah and religion - but I find it impossible.

In the same way there was no one to inherit the knowledge and wisdom from my grand sire Amirul Mu'minin. He used to sigh and announce from the pulpit, *Ask me what you want to ask before you lose me. Indeed in my chest is the treasure of knowledge but there is none to inherit it. It is indeed that I am the sign of God for you.*

*But the people did not pay heed, may God curse them. They were hopeless about their future just in the way the disbelievers are hopeless about those who are interred.*

*Imam Baqir further said, All praise is for God and every person is obliged to Him. He who is alone and needless made us stand for prayers. He who has not begotten anyone nor has anyone begot him. He has no equals. He has kept us away from the sin of worshipping idols. We praise and thank Him.*

*God says, He begets not nor is He begotten. He has not given birth to anyone otherwise He would have had a son who would inherit His powers and kingdom. No one has begotten Him who could be His father and a partner in His kingdom. He has no equals who can be partners in His kingdom.*

Majmaul-Bayan says that when some one asked Hazrat Ali for an explanation of this Surah he said,

- *He is Allah who cannot be explained by numbers.*
- *He is Samad for He is above all needs.*
- *No power has given birth to Him and He has not sired anyone to inherit His kingdom or be His partner.*
- *No one is His partner in any deed.*

*This is how the Imam explained this Surah. He was sired by no one who He would have to respect and make a partner.*

Kafi records that when Imam Sajjad was asked about Tawhid he said, *God knew that in the later stages of history there would be thinking people and so He revealed This Surah and then revealed the verse from Surah al Hadid. Any one who stays behind or turns away is damned.*

Imam Muhammad Baqir said, *Surah Ikhlas is one-third of the Qur'an.*

In Ikmal Amirul Mu'minin said, *Whoever recites Surah Tawhid once has recited one-third of the Qur'an. Whoever recites it twice has recited two-third of the Qur'an, while anyone who has recited it thrice has read the whole Qur'an.*

In Thawabul Aamal and Majmaul-Bayan Imam Sadiq is quoted to have said, *If a full day passes and some does not recite Surah Tawhid in his daily prayers then he will be told that he is not one from among the worshippers.*

He has also said, *If a Friday is spent by a person without reciting the Surah Tawhid then that person if dies would have died on the religion of Abu Lahab.*

We have already discussed the background of this Surah's revelation.

It is by the decree of god that the lives and instances of the prophets are different from each other and they are different from others because of the circumstances in their days. When a Prophet of God speaks, his words are a reflection of his deeds, his attributes and his personality for in him is found the active presence of God.

- This then is the divine revelation spoken through him but it is termed as Hadith Qudsi.
- It is revealed only on god's Prophets and Messengers.
- When the words are linked with knowledge and its propagation then it is called Messengership.
- When the words come as a divine realization but no angel is involved then it is called the Hadith of the Prophet.
- But when the prophet speaks to preach and to develop the worldly life then it will be regarded as the words of a human.
- It may be done even before the announcement or proclamation of divine ministry. But when the words are revealed to be delivered as a message to the people through an angel then it is regarded as the word of God or the divine book.

*When the prophet is addressed by the unseen then the message is restricted to him only but when the same is for propagation of the Oneness of God then it is for his ministry. But when the revelation describes the His attributes then it is a Message regarding Tawhid or His Oneness.*

- In this Surah both the style of message is present therefore it is called Surah Tawhid.
- This Surah is often called Surah Tawhid, Surah Ikhlas and Surah Wilayah. This Surah teaches us the sincerity in worship against evil.
- It also speaks about the Unity of God and the glory of His ever living presence.
- It addresses the issue of Oneness of God and denies any partner for His glorified existence.
- This of course is not compatible with the words, "Say I seek refuge with God the Lord of the day break." And, "Say I seek refuge with the Lord of mankind."

*We have already discussed the meaning of "Ahad" and "Samad" and the explanation given has been supported by different traditions. The passages regarding this have been repeated with minor differences hence have not been translated again.*

See Surah Al Imran Verse 18 that says, **God bears witness that there is no God but He and so do the angels and those who possess knowledge, standing firmly for justice; there is no god but he, the almighty, the all-wise.**

Surah Mumtahinah verse 13 that says, **Indeed they despair of their hereafter as the believers despair about those in the graves.**

Surah Al Hadid verse 6 that says, **He has full knowledge of whatever is there in the hearts.**

All the three verses cited above explain His total control. The knowledge and realization of His might lies with Him, His angels and those on whom He has bestowed this knowledge.

### **Tafsir of Surah**

The Surah explains the Oneness of God and denies any partners and through the traditions we learn that after reciting the passage we should add, "Kadhalik Allahu Rabbi." For these words are concerned with obedience of His divine Will and the acceptance of Tawhid. It also denies Him having any partners.

*Fadhil bin Yasar narrates, Imam Baqir asked me to recite "Kadhalika Rabbi" thrice after reciting Surah Ikhlas for it refers to the one-ness of God, the partners they attribute to Him and confiscation of the grants. There are three issues of knowledge in it as explained by the Holy Prophet. He said, There are three kinds of knowledge, the commanding verse, the compulsory duties or the established Sunnah. These three issues are dealt in the entire Qur'an. This Surah is based on the commanding verse and whoever recites it has recited one-third of the Qur'an.*

The other explanation is that the person who walks the path of God he will not find the true path till such time that he immerses himself totally in obedience and saves himself from making partners for God. This will enable him to traverse the true path and be successful on the day of Resurrection. The entire Qur'an describes the three issues mentioned above and especially this Surah.

Another reason given is that Qur'an speaks about the agreement to god and His Oneness and the agreement to the creations and their numbers. There is that relation between the creator and the created. The seeker cannot reach his goal till such time he immerses himself totally into God and denies all the alleged partners for Him. If he cannot attain this stage then he will not reach God.

This is why it has been said that he who prays five times daily but does not recite Surah Tawhid will not be considered as a worshipper and he will die the death of Abu Lahab.

*The Messenger of God said, the boons are granted to anyone who recites this Surah even once. If he recites it twice then his family is included in the favors bestowed. If he recites it thrice then favors include him, his family and his neighbors. He who recites it a dozen times will get a dozen houses in Paradise. He who recites it a hundred times then he has paid the penance of 25 years of sins. If he recites it four hundred times then the penance is made for four hundred years of sin. If he recites it a thousand times then he will not die before seeing his station in Paradise.*

There are umpteen similar Hadiths that prove this Surah to be One -third of the Qur'an.

When someone complained about poverty to the messenger, he said, Greet someone in the house when you enter it and if no body is there even then you should greet and then recite Surah Tawhid once *the man followed this instruction and became rich and so much that he helped his neighbors too.*

If a man suffers a disease too severely but does not recite Surah Tawhid then he will join the residents of Hell when he dies. One learns to deny the partners for God mainly through this Surah and he who does not deny these partners is far removed from his covenant and nature and will die a resident for Hell. He no longer adheres to the purpose of his creation and becomes unnatural so his penance and plea for forgiveness is not accepted.

The Messenger said, *When a person believed in God, denied Him alleged partners and believed in the day of Resurrection while he was regular in reciting Surah Tawhid, all the boons from God are gathered for him in the hereafter. His parents and children are forgiven with him for doing this. Here duty means to attend to God and the hereafter.*

When a person says his compulsory prayers he pays heed to God and praises God through Surah Tawhid. These prayers are his source of denying the false gods, and immersing himself totally to God. If it is other wise then even his daily prayers curse him.

Imam Ali Naqi says when a person recites Surah Tawhid if he is confronted with his oppressor then God will prevent the oppressor from being unjust to him. When he recites the Surah in all directions then God increases his sustenance and protects him from all evil.

### **Tawheed**

Imam Al-Ridha (AS)

al-Ridha, Ali b. Musa, peace be upon him, on the subject of Oneness of Allah:

- The first step toward worship of Allah is to know Him,
- and the root of that knowledge is in recognizing His Oneness;
- and the principle of that recognition lies in negating all definitions from Him.
- Every reason guides to the fact that anything defined is created (and not the creator),
- and every created one testifies that it has a creator, who is not created.
- The one, who is not contingent, is the One, timeless in eternity.
- So he who ascribes attributes to Him has not (truly) worshipped Him,
- and he who knows Him by similitude has not understood His oneness;
- and one who compares Him (to anything) has not understood the true essence, nor has he confirmed Him if he sets any limit for Him;
- and he who points towards Him with any of his senses is, in fact, aiming at something other than Him.
- So, he who likens Him (to others) does not actually mean Him,
- and he who considers Him a part of the whole, does not actually know Him,
- and he who imagines Him is indeed deluded.
- *Everything, which can be encompassed by knowledge and imagination, is created,*
- and everything that is dependent upon others for its existence is an effect.
- By His creation, we are guided to His existence,
- and by reason we believe in (the necessity of) knowing Him,
- and by the innate nature (of human beings) His Proof is established.
- His creation is a veil between Him and His creatures,
- and He is distinct from them by His disparateness.
- His beginning of their creation is the proof that He has no beginning,
- for the one who is begun (in time) cannot be a (timeless) beginner;

- So, all the names used for Him are mere interpretations,
- and acts attributed to Him are meant for common understanding.
- Indeed, he who defines or sets a limit to Him, displays ignorance about Him,
- and he who tries to encompass Him transgresses the bounds.
- And he who makes a surmise of His Being, misses Him (altogether).
  
- ❖ Whoever says 'How is He?' has indeed invoked His likeness,
- ❖ and whoever asks 'Why?' has indeed indulged in explaining Him away.
- ❖ And he who says 'When?' sets a time limit for Him,
- ❖ and he who asks 'In what?' tries to contain Him.
- ❖ And whoever asks 'Where to?' confines Him,
- ❖ and whoever asks 'Till when?' indeed fixes (an imagined) goal for Him.
  
- Thus whoever fixes a goal for Him, limits Him, and to set a limit for Him is to disbelieve in Him.
- The discrepancy among the creatures does not effect any variation in Him,
- and the limitation of the limited ones creates no confine for Him.
- He is One but not as number,
- and He is Manifest but not by way of associating;
- He is Evident but not by way of being visible.
- He is intrinsic but not by separation,
- and He is apart but not by distance.
- And He is near but not by proximity.
- He is (truly) subtle, but not in body,
- He Exists but not from nothingness.
- He is the doer but not under any duress,
- and He is the assessor but not yielded to pondering;
- He is designer without needing any movement.
- He Wills without being driven by resolves or determination,
- He perceives without depending on any senses.
- He hears and sees without any organ.
- Time does not accompany Him,
- places do not contain Him,
- slumber does not overtake Him,
- attributes do not define Him,
- and implements do not benefit Him.
- His Existence precedes time,
- His Being precedes void and nothingness.
- His Eternity precedes all beginning.
- By His creating similar things, it is established that He has no likeness,
- and by His creating dissimilarities among things, it is evident that He has no contrast.
- And by equation among things, it is understood that He has no equal.
- He contrasted light with darkness, severe winter with hot wind.
- He puts together things which are divergent, and separates things which are closer to each other.
- Thus by separating, He guides us to its Separator and by putting things together, He guides to its Integrator.
- Allah, Most High, says (in Qur'an): 'We have created a pair, that perchance you might remember.'(51:49)
- The meaning of Sustainer applied to Him when there was no one sustained,
- and the essence of (all) Divine Power belonged to Him when there was no worshipper, and He was the Knower when there was nothing knowable.
- He did not merit the meaning of being Creator after having created,
- nor did He become the Originator after having originated.
- ❖ He is not caused to be absent by 'since,' nor is He brought nearer by 'indeed.'
- ❖ And 'perchance' does not veil Him, nor is He limited in time by 'when.'

- ❖ He is not contained by 'then,' nor is He accompanied by 'with.'
- *Every effect that is seen in the creation does not exist in its Creator, and all that is contingent in it is not possible in its Maker.*
- Movement and Stillness do not occur in Him.
- And how can they occur in Him Who caused them?
- How could that which He initiated return to be applied to Him?
- In that case, there would have risen discrepancy in His Being, and the meaning of Eternal would be inapplicable to Him, and the word Creator would have had its opposite meaning.
- If He were bound by rear, He would have been bound by fore also,
- and if completeness were solicited for Him, then incompleteness would have been necessarily conceivable for Him.
- How could He be worthy of being called Eternal if He were contingent?
- How can He initiate things if He Himself needed to be initiated?
- In that case, the signs of being created would be evident in Him,
- and He would have changed from being the Indicator into the one indicated.
- Any statement contradicting this truth has no proof,
- nor do the questions arising therefrom have any answers.
- There is no god but Allah, Most High and Most Mighty.

And may Allah bless His Prophet, Muhammad and his pure Progeny

### **ONENESS OF ALLAH** **Al-Khumeini**

Meaning and effect of testifying to the Tauhid and the Messengership (of the Prophet)

Know that testifying to the Oneness (of Allah) and to Prophethood in the adhan and iqamah-which belong to the salat and prepare the situation to enter in it - and in the tashahhud -which is going out of annihilation [fani] to subsistence [baqa'], and out of unity [wahdat] to multiplicity [kathrat], at the end of the salat-remind the salik servant of the fact that the reality of the salat is the taking place of the real Unity [tauhid], and that testifying to the Oneness (of Allah) is of the inclusive states, which accompany the salik from the beginning of the salat till its end. There is also, in it, the secret of the "Firstness" and "Lastness" of Allah, the Glorified and Most High. Further, there is the great secret of the salik's journey from Allah to Allah: "... as He created you at first, so shall you return." Surah al-A'raf: 29.

Therefore, the salik must pay attention to this object at all states, bringing the truth of Allah's Oneness and Divinity to his heart, making it a divine ascending journey so that his testimonies may become real and purified from hypocrisy and polytheism.

In testifying to the Prophethood there may be a hint at the fact that the support of the Absolute Guardian and the Seal of the Prophets in this mi`raj of behaviour [mi`raj-i suluki] is of the inclusive states, to which the salik must pay attention in all states, so that the secret of the appearance of the "firstness" and the "lastness", which are of the states of guardianship, becomes clear to the worthy people.

It must be noted that there is a difference between the shahadah (testifying) at the beginning of the salat and the testifying in the tashahhud, because the former is a testimony before the suluk, a devotional [ta`abbudi] or a contemplative [ta`aqquli] testimony, whereas the latter is after the return, and it is either a realizational [tahaqquqi] or a confirmative [tamakkuni] testimony. So, the testimony in the tashahhud is of great danger, because it includes the claim of realization [tahaqquq] and confirmation [tamakkun], and of returning to multiplicity unveiled.

And as this lofty state is not possible for persons like us, nor is it expected under our present condition, behaving ourselves in the presence of the Creator is to remember our shortcomings, humility, failure, inability and distress, and, in a state of shamefulness, we are to face the Holy threshold and plead:

*O Allah! of the states of the holy men [auliya'], the steps [madarij] of the Chosen [asfiya'], the perfection of the sincere and the suluk of the saliks we have no share but a few words. Instead of striving for high states we are satisfied with idle talk, of which there avails nothing in quality nor in spirituality. O Lord! loving this world and its attractions bars us from the Holy Court and the presence of your intimacy, unless you, with your hidden kindness help us, the helpless, so as to make up for what has passed, that we may rise from our sleep of negligence and find our way to Your Holy Presence.*

### **On Unity of God** **Al-Tabarsi**

1- In Al-Mahasin it is narrated that Suleiman ibn Khalid narrated that Imam Sadiq (a.s) stated: "God said: *That to thy Lord is the final Goal*" [The Holy Quran: Najm 53:42] *Therefore you better stop any further inquiry whenever a speech ends with talk of God's essence.*

2- In Al-Tawhid it is narrated that Ahmad ibn Abdullah al-Joybary narrated that during the trip to Marv, Imam Ridha (a.s) reported on the authority of his father (a.s) on the authority of their fathers (a.s) on the authority of Imam Ali (a.s) that the Prophet of God (s) stated: *The reward for the one upon whom God has bestowed the blessing of Unity as a recompense is nothing other than Heaven.*

3- Abuzar stated: "One night I left the house and suddenly saw the Prophet of God (s) walking all alone. I thought maybe he did not want anyone to walk with him, so in the moonlight I started walking very slowly behind him. The Prophet (s) became aware that I was behind him and inquired: "Who is it?" I answered him as so "May I be your devoted servant. I am Abuzar." The Prophet (s) said: "O' Abuzar! Come along with me." So I walked with him for one hour. Then the Prophet (s) remarked:

*On Judgment Day the money-makers will be in the minority except those to whom God grants goodness and they give charity in the world to the left and the right sides, and in front of and in back, and use it to do good deeds.*

Then Abuzar said: "I walked another hour with the Prophet (s) and then he stated: *Sit down here!* Then he made me sit down on a stony piece of land surrounded by mountains and hills. He stated: *Sit here until I return.* The Prophet (s) set out for a place by the name of Harra. He set out and I could no longer see him. Later, as the Prophet (s) was approaching me I heard him saying:

*... and what if he has committed adultery? And what if he has stolen something?*

As the Prophet (s) approached me, I impatiently asked him: "O' Prophet of God! May God make me your devoted servant! Who were you talking with over there in Harra? I heard someone answering your questions." The Prophet (s) said:

(The angel) Gabriel showed himself to me at Harra and said: *Give good news to your nation: whoever dies and has not associated any partners with God (the Almighty) will enter Heaven.* I said: *O' Gabriel! And is that so even if he has committed adultery? And is that so even if he has stolen something?* Gabriel answered in the positive. Again I asked: *And even if he has committed adultery? And is that so even if he has stolen something?* Gabriel answered: *Yes, even if he has drunk an intoxicating drink."*

4- Imam Sadiq (a.s) narrated on the authority of his father (a.s), on the authority of their fathers (a.s), on the authority of Imam Ali (a.s) on the authority of God's Prophet (s): *Whoever leaves this world and has not associated any partners with God will enter Heaven whether he has done some good deeds or some evil ones.*

5- Ray'yan ibn al-Solt narrated that Imam Ridha (a.s) quoted on the authority of his father (a.s), on the authority of their fathers (a.s) on the authority of Imam Ali (a.s) as having narrated that the Prophet of God (s) stated that God the Almighty said: *Whoever interprets My Words according to his own viewpoint has no faith in Me. And whoever considers Me to be similar to My creatures does not recognize Me. And whoever makes comparisons in my religion does not believe in My religion.*

6- Davood ibn al-Qasim narrated that he heard Imam Ridha (a.s) say: *Whoever compares God to His creatures is a polytheist. And whoever supposes that God is in a given place is an unbeliever. Whoever associates with God what He has admonished against is a liar.*

Then Imam Ridha (a.s) recited this verse: *It is those who believe not in the Signs of God that forge falsehood: It is they who lie. [The Holy Quran: the Bee 16:105]*

7- Abi Hashim al-Ja'fari said that he asked Imam Jawad (a.s): "What does unity of God mean?" He replied: *Unity refers to what people with all different languages agree on.*

8- A man asked a question from Imam Sadiq (a.s). In his reply the Imam (a.s) said: *In fact unity and justice are the foundations of religion. The amount of religious knowledge is extensive, and every sane person must acquire it. Therefore remember what will make it easier for you to attain this knowledge, and prepares you to retain it.*

Then the Imam (a.s) added: *Unity implies that you do not deem permissible with God what you deem permissible with yourself. And justice implies that you do not associate with God what He has reproached you for.*

9- Abdul Aziz ibn al-Muhtadi said that when he asked Imam Ridha (a.s) about Unity he replied: *Whoever recites: Say: He is God, the One, and Only [The Holy Quran: Ikhlas 112:2] and believes in it has recognized the concept of the Unity of God.*

He then asked the Imam (a.s): "How should one recite this verse." The Imam (a.s) said: *Recite it as other people do, and added: plus saying This is Allah, my Lord three times.*

10- Ibn-i-Abbas narrated that an Arab asked God's Prophet (s): "O' Prophet of God! Please teach me the fine points of science." The Prophet (s) asked: *What do you know of the main parts of science which allows you to ask me about its fine points?* The Arab asked: "O' Prophet of God! What is the main part of science?" The Prophet (s) replied: *It is recognition of God as He deserves to be recognized.* The Arab asked: "How can one really recognize God?" The Prophet (s) replied:

*By recognizing that He is unique, and there is nothing else like Him. That He is the Only God. He exists inwardly and outwardly. He is the First and the Last. There is no match for Him, and nothing is similar to Him. This is how one may really get to know Him.*

11- In Al-Mahasin it is narrated that Fazl ibn-i-Yahya said that he asked Imam Kadhim (a.s) about Unity. He said: *Do not transgress beyond what is stated in the Quran, where God the Almighty said: If there were in the heavens and the earth, other gods besides God, there would have been confusion in both! [The Holy Quran: Anbiyaa 21:22]*

12- In Al-Irshad it is narrated that Imam Sadiq (a.s) said: *the Almighty is not similar to anything, and nothing is similar to Him. He is different from whatever we can imagine.*

### **UNITY OF ALLAH (TAWHID)**

Al-Jibouri

Islam falls in the category of monotheistic creeds whose adherents believe in the Oneness of God. This concept is referred to in Islam as Tawhid, and it is so important and so vast that volumes of books have been written about it. Allama al-Majlisi, for example, dedicates two entire volumes of his encyclopedic work Bihar al-Anwar to this most important tenet of Islam. Tawhid instructs Muslims that: *there is only one God, one truth, one straight line between two points: God and His servants, one family, one couple of parents, Adam and Even, one human race, one heaven, and one hell.*

Since the space here is limited, we will have to be brief as much as possible. Had we been able to afford the space, we would have refuted the views of dualists and polytheists as well as those who believe in the concept of the Trinity and in God having a son, a daughter, a wife, or any close family relative!

#### **1. TAWHID IN THE HOLY QUR'AN**

The Holy Qur'an is an inexhaustible source of knowledge for those who seek to discuss this subject. We have preferred here to be very brief in bringing the reader the following aspects relevant to Tawhid as outlined in the Holy Qur'an. Additional interesting and useful information shedding light on Tawhid is included in two chapters to follow.

##### **a. Allah is Unique, Peerless**

Qura'nic verses testifying to the fact that Allah, Praise to Him, is One and peerless and can never have a partner in His authority, or a similitude, nor can He have a son, a daughter, an aunt, or any kin, are numerous; here are some of them:

*(He is) the Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of (and for) the cattle, too, multiplying you (humans and animals) thereby; nothing is like Him; and He is the Hearing, the Seeing. (42:11) Say: He, Allah, is One. Allah is He on Whom all (beings and things) depend. He does not beget, nor is He begotten. And none is like Him. (112:1-4) He is Allah, the One, the Subduer (of all). (39:4) Say: Who is the Lord of the heavens and the earth? Say: Allah. Say: Do you then take besides Him guardians who do not control any benefit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created creation like His, so what is created became confused to them? Say: Allah is the Creator of all, and He is the One, the Supreme. (13:16)*

All these verses, and many others, testify that Allah is the One and Only God, negating the theories of dualists or polytheists.

##### **b. He is the Only Creator**

None besides Allah has ever created anything out of nothing. He, and only He, is the Creator, whereas everything besides Him is a creation of His. Everything in the cosmos, the stars and constellations, the earth and its mountains, oceans, rivers, vegetation, small or large beings, and the humans who live on it, are all among His creations. Verses stressing this fact abound in the Holy Qura'n; among them are: (See 13:16 above)

*Allah is the Creator of everything and He has authority over everything. His are the treasures of the heavens and the earth; as for those who disbelieve in the communications of Allah, they surely are the losers. (39:62-63) Such is Allah, your Lord, the Creator of everything; there is no God but He; whence are you then turned away? (40:62) Such is Allah, your Lord; there is no god but He, the Creator of all things; so, worship Him (and Him alone), and He has charge of all things. (6:102) He is Allah, the*

*Creator, the Maker, the Fashioner; His are the most beautiful names; whatever in the heavens and in the earth declares His glory, and He is the Mighty, the Wise. (59:24) (Allah is the) Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything? And He knows all things. (6:101) O men! Call to mind the favour of Allah on you; is there any creator besides Allah who gives you sustenance from the heavens and the earth? There is no god but He; whence are you then turned away? (35:3) Surely your Lord is Allah Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it incessantly pursues, and (He created) the sun and the moon and the stars (and) made them subservient (to you, serving you) by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds. (7:54)*

*c. The One in Godhead and in Nurturing His Beings*

There is only One God for the entire cosmos. He deals with it as He pleases without having anyone to share His authority, or to help Him. He manages the affairs through many agents, the most noteworthy of whom are the angels who outnumber by many, many times, all the residents of earth, and whose duties and ranks vary a great deal. They carry out His orders most efficiently and effectively; He enabled them to do so. Consider the following verses:

*Surely your Lord is Allah Who created the heavens and the earth in six periods, and He is firm in power, regulating the affairs; there is no intercessor except with His permission. Such is Allah, your Lord; so, worship Him; will you not then mind? (10:3) Allah raised the heavens without any pillars that you can see, and He is firm in power, and He made the sun and the moon subservient (to you): each pursues its course to an appointed time; He regulates the affairs, making clear the signs so that you may be certain of meeting your Lord. (13:2) He is the Supreme above His servants, and He sends keepers over you until, when death comes to one of you, Our messengers (angels of death) cause him to die, and they are not remiss. (6:61)*

*Allah takes the souls away at the time of death (through His agents, the angels of death), and those that do not die during their sleep, He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for people who reflect. (39:42)*

*And seek assistance through patience and prayer, and most surely it is hard except for the humble ones. (2:45) Say: Allah's is the intercession all of it; His is the kingdom of the heavens and the earth, then to Him shall you all be brought back. (39:44) And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses (to receive His mercy)? (53:26) Say: None in the heavens and in the earth knows the unseen except Allah, and they do not know when they shall be raised. (27:65) On no account will Allah leave the believers in the condition in which you are till He separates the evil from the good, nor is Allah going to make you acquainted with the unseen, but Allah chooses as His prophets whomsoever He pleases; so, believe in Allah and in His prophets, and if you believe and guard (yourselves against evil), you shall then have a great reward. (3:179) And when I am sick, He restores health to me. (26:80) And We reveal of the Qur'an that wherein there is a healing and a mercy to the believers, and it adds only perdition to the unjust ones. (17:82) Surely Allah bestows sustenance, the Lord of Power, the Strong One. (51:58) ... and maintain them out of (the benefits thereof), and clothe them and speak to them words of honest advice. (4:5)*

*Have you considered what you sow? Is it you that cause it to grow, or do We not cause its growth?! (56:63-64) ... it delights the one that sows it, so that He may enrage the unbelievers on their account; Allah has promised those who believe and do good from among them forgiveness and a great reward. (48:29) ... Allah writes down (through His*

*agents, the angels) what they decide by night; therefore, turn aside from them and trust in Allah, and Allah suffices as the Protector. (4:81) Aye! And Our messengers (angels) are with them writing down (whatever they say and do). (43:80) As for those who do not believe in the hereafter, We have surely made their deeds fair-seeming to them, so they blindly wander on. (27:4) And Satan made their deeds fair-seeming to them and said: No one can overcome you this day, and surely I am your protector. But when the two parties came in sight of each other, he turned upon his heels and said: Surely I am clear of you; surely I see what you do not see; surely I fear Allah. And Allah is severe in requiting (evil). (8:48)*

*And We have appointed from them comrades, so they have made fair-seeming to them what is before them and what is behind them. (41:25) Say: Who gives you sustenance from the heavens and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead and the dead from the living? And Who regulates the affairs? They will then say: Allah. Say: Will you not then guard (yourselves against evil)? (20:31) Then those that regulate the affair (on behalf of and according to the instructions of Allah)... (79:5) ... and you did not smite them when you smote (the, the enemy), but it was Allah Who smote (them). (8:17)*

*Had there been in them any gods other than Allah, they would have both been in a state of disorder; therefore, glory to Allah, the Lord of the dominion, above what they attribute (to Him). (21:22) Neither did Allah take to Himself a son, and never was there with him any (other) god; in that case, each god would certainly have taken away what he created, and some of them would certainly have overpowered others; glory to Allah above what they describe! (23:91)*

#### *d. Allah is the Only Source of Legislation*

For the Muslims, Allah is the only One Who legislates every rule of their lives. Such a code of legislation, i.e. the Sharia, regulates everyone's relationship with all others as well as with his/her Lord and Maker. The Holy Qur'an clearly indicates that no man-made law or constitution is acceptable, that the only canon is the Holy Qur'an. Verses requiring the believers to obey only Allah are numerous; here are some of them:

*You do not worship besides Him except names which you yourselves and your fathers have named; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you should worship none but Him; this is the right religion, but most people do not know. (12:40) Is it then the judgment of (the times of) ignorance (jahiliyya) that they desire? And who is better than Allah to judge for people who are sure? (5:50) Surely We revealed the Torah in which there was guidance and light. With it, the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore, do not fear the people but fear Me, and do not take a small price for My communications. Whoever does not judge by what Allah has revealed, they are the unbelievers. And We prescribed to them in it that: a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and (that there is) reprisal in wounds; but whoever forgoes it, it shall be an expiation for him, and whoever does not judge by what Allah revealed, those are they that are the unjust. And We sent after them in their footsteps Jesus son of Mary testifying to what was before him of the Torah, and We gave him the Gospel wherein there was guidance and light and testifying to what was before it of the Torah, and a guidance, and an admonition for those who guard (themselves against evil). And the People of the Book should have judged by what Allah revealed in it, and whoever does not judge by what Allah revealed, those are they that are the transgressors. (5:44-47)*

The questions that force themselves on us here are: Are Muslims really following the Islamic Sharia? Are they deriving their laws from the Holy Qur'an? Do their legal, social,

and economical systems adhere to the Holy Qur'an? What about their blind imitation of the anti-Islamic Western way of life? What about their bowing down to the authority of the organization called the "United Nations" which is ruled by the non-Muslim and anti-Islamic permanent members of its Security Council?

Why do they brag about following the so-called "international law" knowing that it is neither the law of the Holy Qur'an, nor does the Islamic Sharia make room for any man-made code of any kind whatsoever? For how long will they keep closing their eyes to the fact that the United Nations is united only against them? Will they ever wake up? When will they ever tell the United Nations to go to hell? But they have first of all to purge their countries of corrupt rulers who fear nothing more than the Islamic Shari`a and who derive their strength not from public support but from the enemies of the Islamic Sharia.

*e. The Only One to Obey*

Only Allah should be obeyed. Obedience of His commandments manifests one's submission to Him. A Muslim is required to do only what pleases Allah and what He has decreed as permissible. Anything besides that is apostasy:

*Be careful of (your duty to) Allah as much as you can, and hear and obey and spend (of what He bestows upon you); it is better for your souls (that you do so), and whoever is saved from the greediness of his soul, these it is that are the successful. (64:16) And We did not send any prophet except that he should be obeyed by Allah's permission. (4:64)*

*f. Allah is the Only Judge*

Allah is the only Judge, the Judge of Judges, the One Whose authority is above that of anyone else's. His Word is the law, His injunctions are binding on everyone. To accept anyone else's judgment in preference to Allah's is to commit shirk; we seek refuge with Him against doing so. Consider the following verses: (See 12:40 above)

*Say: Surely I have a manifest proof from my Lord but you call it a lie; I have not with me (to bring about) that which you hasten; judgment is only Allah's; He relates the truth and He is the best of those who decide. (6:57) Then they are sent back to Allah, their Master, the True One; surely His is the judgment, and He is the swiftest in taking account. (6:62) O David! Surely We have made you a ruler in the land; so judge between men with justice and do not follow (your own personal) desire lest it should lead you astray from the path of Allah. (38:26)*

*g. Rewards of Testifying that "There is no god except Allah"*

To articulate the testimony of *La ilaha illa-Allah* (There is no god except Allah) is regarded in Islam as an act of worship for which the believer will be richly rewarded. Such rewards are recorded starting from p. 20 of Thawab al-Amal wa Iqab al-Amal by the great mentor Abu Ja'far Muhammed ibn Ali ibn al-Husain ibn Babawayh al-Saduq al-Qummi (d. 381 A.H./991 A.D.) and published in 1410 A.H./1989 A.D. by al-Alami Establishment for Publications (Beirut, Lebanon). We would like to quote some of the very interesting and enlightening text on those pages for the benefit of the dear reader:

Abu Saeed al-Khudri [1] quotes the Messenger of Allah saying, "Allah, the most Exalted and Sublime, said once to Moses son of Imran (Amram), *O Moses! Had the heavens and all those who reside therein, as well as those of the seven (layers) of earth, been placed on one scale and La ilha illa-Allah on the other, the scale containing La ilaha illa-Allah would surely have weighed more.*"

The great sahabi Jabir ibn Abdullah al-Ansari quotes the Messenger of Allah saying, *Two most sure things are: 1) Whoever dies testifying that There is no god except Allah will enter Paradise and, 2) Whoever dies associating anything with Allah will enter the fire (of hell).*

Imam Jafer al-Sadiq quotes his great grandfather the Messenger of Allah saying, *Teach your dying persons to say: La ilaha illa-Allah, for it will smash their sins all of them.*" He was asked, "O Messenger of Allah! What about one who says so while enjoying good health?" He said, "That is more smashing to them, more so, and still more! Indeed, La ilaha illa-Allah is the best companion of anyone during his lifetime, when he dies, and when he is brought back to life again... Gabriel has said (to me): `O Muhammad! Were you only to see them when they are brought back to life again! Some are raised with white faces calling out: La ilaha illa-Allah! Allahu Akbar! And the faces of others will be black, and they will be crying out: Ya Waylah! Ya Thuburah! (O woe unto me! O what a calamity!)"

The Messenger of Allah has said, *Whoever says: La ilaha illa-Allah will have a tree planted for him in Paradise of red sapphire; it is planted in white musk, is sweeter than honey and is more white than snow; its fragrance is better than musk, its fruit looks like virgins' breasts, and it opens up for seventy outfits.*

Jabir ibn Yazid al-Jufi quotes Imam Abu Jafer al-Baqir who quotes the Messenger of Allah saying, *For everything there is something else equal to it except Allah, the Exalted, the Sublime, for nothing at all equals Him, and so is La ilaha illa-Allah: nothing equals it. Nothing can weigh heavier than one's tear shed out of fear of Allah. If it trickles down his face, no exhaustion nor humiliation shall ever touch it (his face) thereafter.*

The Commander of the Faithful Imam Ali ibn Abu Talib has said, *Whenever a servant of Allah says: La ilaha illa-Allah, it (the statement) ascends piercing every ceiling, wiping out his sins as it passes by them till it reaches its equivalent in good deeds. It is only there that it will.*

Abu Jafer, Imam Muhammed al-Baqir, has said, *Nothing is more rewardable than testifying that There is no god except Allah, for nothing equates Allah, the most Exalted One, nor is there any partner with him.*

Abu Saeed al-Khudri quotes the Messenger of Allah saying, *I have not said anything, nor has anyone else before me, like: La ilaha illa-Allah.*

Abu Abdullah Imam Jafer al-Sadiq has said, *The testimony of la ilaha illa-Allah is the price of Paradise.*

The Messenger of Allah is quoted saying, *Repeat la ilaha illa-Allah and Allahu Akbar as often as you can, for Allah loves nothing more than them both.*

Of course the more you pronounce this short but very weighty statement, the more rewards you will earn. Imam Ja'far al-Sadiq has said, *Whoever repeats the testimony of la ilaha illa-Allah a hundred times is better than all other people that day except one who repeats it more often than him.*

Imam al-Sadiq has also said, *If one says La ilaha illa-Allah a hundred times prior to going to bed, Allah builds him a mansion in Paradise, and whoever seeks Allah's forgiveness a hundred times before going to bed, his sins will fall down as leaves fall down from the trees.*