



# JAWSHAN KABEER

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### **IMAM ALI (AS) EXPLAINS ALLAH IN NAHJUL BALAGHA**

Ali is a celestial being - pure energy - and he has been blessed access to all information within the energy of the entire creation. Because he was second in creation (after the Prophet (S) - he has been endowed with power and knowledge over the entire creation, and witnessed all events, and shall keep on witnessing the creation as it reaches its perfection and THE final goal set by Allah. No wonder the Prophet (S) had witnessed a Camel during his Me'raj which kept growing new humps every now and then. The Archangel Jibrael (AS) remarked that the humps have never stopped growing since its birth. Apparently, these humps denote the praises of Ali as they are discovered.

Because of the knowledge and happenings of the entire creation, al-Majlisi writes that these Purified Souls (Aimmah) are thus witnesses upon the entire creation. In Kafi and in Basair, Imam Ali (AS) is reported to have said:

Allah has made us clean of evils, infallible and made us witnesses over the creation; proof (Hujjat) in His earth and also He has made Qur'an with us and us with the Qur'an. Neither we will separate ourselves from it nor will it separate itself from us.

No wonder Ali said that if the veils of the heavens were lifted, his certainty and knowledge would not increase even a bit, for he has been blessed with the knowledge of the entire creation, from the tiniest bacteria, to the biggest of galaxies.

All in these make up the reasons why Ali is such a perfect personality, that his energy was and is in union with the entire creation during the beginnings of time, and at all times - and the main reason why he and only he always put forth this question, *Ask me anything you want - I know the way of the heavens more than the earth.*

In Nahjul-Balagha, he even explains the origins of creation in such an explicit manner, that there is no doubt he witnessed all such events. He explains Allah, in a way no one has ever or will ever describe Him. He explains the creations of the sky, earth, clouds, the angels, and the reasons behind the creation. He even explains the feelings and remarks from these creations.

For example:

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 the 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.

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.

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.

Thereafter He did not leave alone the barren tracts of the earth where high portions lacked in watersprings 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 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.

### **EXPLANATION AND DERIVATION OF THE WORD, ALLAH**

Excerpts from the article by DR. JIBOURI in his book – Knowing ALLAH, The Concept of God in Islam.

- The Almighty is Endless regarding His essence, perpetuity, eternity, Attributes, qualities and blessings.
- His creation, on the other hand, are described as reaching the end of their life terms, being limited in their characteristics, thoughts, and spheres.
- The one who is incapacitated cannot reach the Endless One.
- No wonder, then, that the minds are forever overcome by the lights of His Independence, and the reasons are too feeble to realize the brightness of His Greatness.
- He is as He describes Himself when He says in 6:18 and 6:61, "He is the Supreme above His servants."

The Creator is the One Who is adored, and He is worshipped of it; hence, He is called ilah. He has made it clear for us that He is the One who bestows His blessings upon those whom He creates in sundry ways. Adoring is the ultimate form of glorifying. Reason testifies that the ultimate end of glorification suits only the One Who is the source of benevolence and bliss. It is to this fact that the Almighty refers when He says, "How do you deny Allah while you were dead and He gave you Life"? (2:28).

- Nobody knows Allah as He deserves to be known except Allah Himself.
- In sermon 186 in Nahjul Balagha, Imam Ali says the following:

One who assigns conditions to Him does not believe in His Oneness, nor does one who likens Him to anything grasp the reality about Him. One who illustrates an example for Him does not revere Him. One who points at Him and imagines Him does not know the meaning of His Lordship. Anything known by itself is a created thing, and everything that exists by virtue of other things is the effect thereof. He does things but not with the help of instruments.

He assigns measures but not with the faculty of thinking. He is rich but not by acquisition. Time does not keep company with Him, nor does He seek help from any means. His Being precedes time. His Existence precedes non-existence, and His eternity precedes beginning. By creating the senses, it is known that He does not have the same. By comparing antitheses, it is known that He has no antithesis, and by striking similarities between things, it is known that there is nothing similar to Him.

He has made light the contrary of darkness, brightness the opposite of dimness, dryness the opposite of moisture, and heat the opposite of coolness. He causes harmony among opposites.

He fuses together diverse things; He brings closer what is remote and distances what is joined together. He is not confined to limits, nor computed by figures. Matters are attracted to one another, and parts point out to what is similar to them; the word "since" disproves their eternity, and possibility disproves their perpetuity, while certain means keep them distant from perfection. Through them does the Creator manifest Himself to the intellect, and by them is He veiled from vision.

Stillness and motion do not apply to Him; how can anything that He causes to have any effect on Him, and how can anything which He has created revert in its effect unto Him?

Or how can anything have an impact upon Him while He Himself brought it to being? Had it not been so, He would have become subject to diversity, His Being would have become divisible (into parts), and His reality would have been prevented from being Eternal. Had He had a front, He would have had a rear! He would have needed to be completed had there been any shortage in Him.

In that case, characteristics of His creatures would have appeared in Him, and He would have become a sign (leading to other objects) instead of the latter leading to Him. Through the might of His effectiveness is He distanced above being affected by things. Neither change nor extinction affect Him. He has not begotten anyone lest He should be said as having been Himself born. He has not been begotten lest He should have been confined to limits. He is too sublime to have sons, too pure to take women. Imagination cannot reach Him to assess Him. Comprehension cannot conceive Him and fancy a shape for Him. Senses do not perceive Him to probe Him. Hands cannot touch Him to feel Him. He does not change into any condition. He does not pass from one stage to another.

Nights and days do not age Him. Light and darkness do not alter Him. It cannot be said that He has a limb or extremity, an end or an expiration, nor do things control Him to raise or lower Him, nor does anything support Him to bend Him or keep Him erect. He is not inside things nor outside them. He conveys news, but not with the tongue or voice. He listens, but not with ear holes or organs of hearing. He speaks but does not utter words. He remembers but does not memorize. He determines but not by exercising His mind. He loves and approves without sentiments. He hates and feels angry without any painstaking. When He intends to create a thing, He says to it "Be" and it is, but not through a voice that strikes (the ears). His speech is a manifestation of what He has created. His peer never existed before, nor is He regarded as old; otherwise, He would have become a second god. It cannot be said that He came into being after He had not been in existence because in that case the effects of creation would have been reflected on Him, and there would have remained no difference between them and Him, and He would have no distinction over them.

Thus, the Creator and the created would have become equal, and the Initiator and the initiated would have been on the same level. He created creation without any model made by someone else, and He did not secure the assistance of any among His creation for creating. He created the earth and controlled it without having to hold it, retained it without having to support it, making it stand without poles, raising it without pillars, protecting it against bending or curving, defending it against crumbling or fragmenting. He fixed mountains on it like pegs, solidified its rocks, caused its streams to flow and expanded its valleys.

Whatever He made did not suffer any flaw, and whatever He strengthened did not permit any weakness. He manifests Himself over the earth through His authority and greatness. He is aware of what there is inside it through His knowledge and understanding. He has power over everything on earth by virtue of His sublimity and dignity. Nothing on earth that He asks defies Him, nor does it oppose Him to overpower Him.

He is not in need of anyone to feed Him. All things bow down to Him and are humble before His greatness. They cannot flee away from His authority to someone else in order to escape His benefit or harm.

There is no parallel for Him who may match Him, and none is like Him to equal Him. He will destroy the earth after its existence, till all that exists on it will become non-existent. But the extinction of the world after its creation is no stranger than its formation and invention the first time. How could it be? Even if all the beings on earth, be they birds or beasts, cattle or pasture herds, of different origins and species, clever or not so clever nations, all jointly combine efforts to create even a mosquito, they will not be able to bring it into being nor understand the means to its creation. Their wits are bewildered and they are aimlessly wandering. Their powers fall short and they fail, returning disappointed and worn out, realizing that they are defeated, admitting their inability to produce it. They will also realize that they are too weak (even) to destroy it. Surely, after the extinction of the world, Allah the Glorified will remain alone with nothing else besides Him.

He will be, after its extinction, as He was before then: without time or place, a moment or a period. Age and time will not then exist, and years and hours will disappear. There will be nothing except Allah, the One, the Omnipotent. To Him is the return of all matters. The initial creation of all matters was never within the power of the latter, and the prevention of their own extinction was never within their reach. Had they had the power to prevent such an extinction, they would have existed forever.

When He created any part of this world, its making did not cause Him any difficulty, and the creation of anything which He created and formed did not exhaust Him. He did not create it to enhance His authority, nor did He do so for fear of any loss or harm, nor to seek help against an overwhelming foe, nor to guard against any avenging opponent, nor for the extension of His domain, nor for boasting of it before a partner, nor because of His feeling of loneliness and desire to seek company.

Then, after its creation, He will destroy it not because of any worry that overcomes Him in maintaining and administering it, nor for any pleasure that will accrue to Him, nor for the cumbersomeness of anything over Him. The prolongation of its existence does not wear Him out to induce Him to its quick destruction. But Allah, the Glorified One, has maintained it with His kindness, kept it intact with His command, and perfected it with His might. Then, after its destruction, He will bring it back to being again not for any need of His own for it, nor to seek the assistance of anything in it, nor to change the condition of loneliness to that of company, nor from ignorance to knowledge, nor from want and need to independence and plentitude, nor from disgrace and lowliness to honour and prestige.

- In another sermon, wherein he discusses the beginning of the creation of the heavens and the earth, the Imam says,

Praise is due to Allah Whose worth cannot be described by orators, Whose bounties cannot be counted by those who compute, the obedience to Whom cannot be satisfied by those who strive to do so, Whom the height of intellectual endeavor cannot appreciate, and the depths of understanding cannot reach, for Whose description no limit can ever be set, nor praise satisfies, nor time suffices, and no duration is fixed.

He brought forth creation through His might, dispersed the winds as an act of His mercy, and He firmed the earth with the mountains. The foremost in religious obligation is to acknowledge Him, the perfection of acknowledging Him is to achieve His Pleasure, the perfection of achieving His Pleasure is to believe in His Oneness, the perfection of believing in His Oneness is to regard Him as the Pure, and the perfection of His purity is not to attach adjectives to Him because every adjective is an indication that it is different from that to which it is best named, and everything to which something is best named is different from the Best Name itself.

Thus, whoever attaches adjectives to Allah recognizes a peer like Him, and whoever recognizes His peer regards two gods; and whoever regards Him as One of two associate-partners with Him, and whoever associates partners with Him errs in His regard and does Him injustice, and whoever errs in His regard points out at Him, and whoever points out at Him admits limitations for Him, and whoever admits limitations for Him numbers Him.

Whoever wonders where He is maintains that He is confined to a place, and whoever wonders above what He is maintains that He is not above something else. He is a Being but not through phenomenon of coming into being. He exists but not from non-existence. He is with everything but not in physical proximity. He is different from everything but not in any physical way. He acts but without connotations of movement or means. He sees yet none among His creation can see Him. He is One and Only, so there is none with whom He keeps company or whom He misses when absent.

### **GLORY BE TO YOU, THERE IS NO GOD BUT YOU**

- ALLAH is the only God.
- All others, so called gods, are not gods as they all are His creation.
- All praises are due to Him only.
- Because He created all the seen and un-seen, we all sing His praise.
- He deserves our worship as He owns all the attributes (that we are commenting) and the desires of the entire creation.

- ALLAH is conceived as the perfect, omnipotent, omniscient originator and ruler of the universe, the principal object of faith and worship in monotheistic religions.
- ALLAH is the owner of supernatural powers or attributes, believed in and worshiped by a people.
- He is the sole Supreme Being, Creator and ruler of all.

AL-KHUMEINI WRITES IN HIS EXEGESIS OF THE BLESSED  
CHAPTER AL-HAMD, THAT:  
**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. (al-Qur'an – Chapter 17, Verse 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. ..

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. (This aspect is explored in details in later sections). 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.

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, which 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 all movements are caused by His glory.

A recommendation is made to read this course online.

<http://www.concentrationinprayer.com/tasbih.html>

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.

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.

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.**

### **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, That is why it has been said that the perfect knowledge of the people of knowledge is their knowing their own inability.

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 Cherubim 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 creational [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 effecter 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.

### **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.***

### **Allamah Taba Tabai (AR)**

- 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 Makkan and Madina but some of the specifics confirm this Surah to be a Makkan 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 Qur'an.* 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 Messngership 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 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 Qur'an 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.

## **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*

Qur'anic 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 Qur'an; 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).

**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.

## **1 – Allah**

- The proper noun "Allah" solely belongs to The Almighty God, the Truth.
- Anything succeeding it is regarded as an adjective describing it, while it remains a noun indicative of the True God.
- It combines all His Attributes, and it needs no introduction from others, whereas the other Attributes attain recognition when added thereto. "Allah" is not given to anyone other than Him, nor should it ever be used for anyone besides Him.
- "Allah" is the ever-Existent, the One Who causes existence, Who maintains existence, Who creates everything that exists.
- Whatever He creates shall perish; He never will: "... say: "Allah!" then leave them sporting in their vain discourses" (Qur'an, 6:91). DR. JIBOURI

In the Invocation of Adeelah, al-Mahdi (AS) says:

Allah (Himself) is witness that there is no god but Him.

The angels and the men of wisdom, standing firm for justice (too are witness). That there is no god but Him, the Almighty, the All Wise. Verily, the religion with Allah is Islam.

And I, a timid servant, sinful, guilty, insignificant, needy, destitute, give witness of my Benefactor, my Creator, my Sustainer, and my liberal patron, just as He Himself testifies, and testify the angels and the men of wisdom, His servants, that verily there is no god but He, possessor of bounties and favors, generosity and blessings.

Eternal Almighty, Ever Lasting, Knower, One and only Ever Living, Ever-Existing, Hearer, Seer, Willing, Discriminating, Aware, Independent. Worthy is He of these attributes, although, truly speaking, He is over and above attribution.

He was Almighty prior to the actuality of might and power was created. He was wise before the conception of knowledge and reason was brought about. He was absolute sovereign even when there was no kingdom or possession. He is Glory under all circumstances. His supreme being is prior to antecedence, and eternal, without a beginning. He will survive continually beyond the end of everything, imperishable, and without an end. He has no needs, in the beginning as well as in the end. He is free from dependence, by Himself, whether inward, or outward, there is no injustice in His judgment, no unfairness in His management, no oppression in His administration. (It is) impossible to deny His sovereignty, or to run away from His firm grip, or to avoid His punishment.

His mercy overtakes his anger. If a (handicapped) person asks for anything from Him, unable to approach Him (properly) because of frustrating trouble, he is treated in the matter of fulfillment at par with an able beseecher. He has given capacity to carry out (His) commands, has made it easy to avoid (His) prohibitions and has not made obedience cumbersome but according to one's competency.

Glory is to Him! How much kind is He! Highest is His glory. Glory is to Him! How wonderful His gifts! Moreover, certainly his favors are countless. He sent down Prophets to explain clearly His justice, appointed guides to make known His power and generosity, and put us among the ummah (followers) of the Prophet-in-chief, the closest friend of Allah, the superlative being, and the most pious, Muhammad, Allah's blessings and peace be on him and on his descendants.

- The learned divine Abu Ja'far, the son of Babawayh al-Qummi (AR), says:
- Know that our belief concerning Tawhid is that Allah (SWT), exalted is He, is One and absolutely unique. There is no one like Him, He is prior, He never was, and never will be, but the Hearing and the Seeing One. The Omniscient; the Wise; the Living; the Everlasting; the Mighty; the Holy; the Knowing One; the Powerful; the Self-Sufficient.
- You cannot describe Him by His essence, His body, His form, or by His accidental qualities. Nor in terms of length, breadth, surface, weight, lightness, quiescence, motion, place or time. He, exalted is He, transcends all the attributes of His creatures. He is beyond both the limitations of transcendence and of immanence.
- He is a thing, but not like other things. He is Unique, Eternal Refuge; He begets not lest He may be inherited, nor is He begotten lest He may be associated with others. There is no one like Him. He has no equal or opponent, compeer or consort. Nothing can be compared with Him.
- He has no rival, no partner. Human eyes cannot behold Him, while He discerns the power of eyes. The thoughts of men cannot compass Him, while He is aware of them. A slumber overtakes Him not nor sleeps.
- He is the gracious and the Knowing One, the creator of all things. There is no deity other than Him. To Him alone belongs the Power of creation and authority. Blessed is Allah, the Lord of the Worlds.

About Allah, Imam Ali (AS) says the following in Nahjul-Balagha (Peak of Eloquence), and certainly, there are several other sermons explaining the Creator, Allah:

One condition does not prevent Him from (getting into) another condition, time does not change Him, place does not locate him and the tongue does not describe Him. The numbers of drops of water, of stars in the sky, or of currents of winds in the air are not unknown to Him, nor the movements of ants on rocks, or the resting place of grubs in the dark night. He knows the places where leaves fall, and the secret movements of the pupils of the eyes.

Glorified is Allah before Whom every one in the skies or the earth bows in prostration willingly or unwillingly, submits to Him by placing his cheeks and face (in the dust), drops before Him (in obedience) peacefully and humbly, and hands over to Him full control in fear and apprehension.

The birds are bound by His commands. He knows the number of their feathers and their breaths. He has made their feet to stand on water and on land. He has ordained their livelihoods. He knows their species - this is the crow, this is the eagle, this is the pigeon and this is the ostrich. He called out every bird with its name (while creating it) and provided it with its livelihood. He created heavy clouds and produced from them heavy rain and spread it on various lands. He drenched the earth after its dryness and grew vegetation from it after its barrenness.

He manifests Himself over the earth with His authority and greatness. He is aware of its inside through His knowledge and understanding. He has power over every thing in the earth by virtue of His sublimity and dignity. Nothing from the earth that he may ask for defies Him, nor does it oppose Him to overpower Him. No swift-footed creature can run away from Him to surpass Him. He is not needy towards any possessing person so that he should feed Him. All things bow to Him and are humble before His greatness. They cannot flee away from His authority to someone else in order to escape His benefit or His harm. There is no parallel for Him who may match Him and no one like Him to equal Him.

Allah knows the cries of the beasts in the forest, the sins of the people in seclusion, the movements of the fishes in the deep seas and the rising of the water by tempestuous winds. I stand witness that Muhammad is the choice of Allah, the conveyor of His revelation and the messenger of His mercy.

Two narrators, Muhammad ibn Abi Abdillah and Muhammad ibn Yahya, narrate a tradition related by Abu Abdullah Imam Ja'far 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.

Therefore, 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 neither 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 modeled 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, 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 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. He nurtures all creation; 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 because 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!

## **1 – O Most Merciful**

- Allah has said, "All those in the heavens and the earth will come to the Beneficent God obediently" (Qur'an, 19:93).
- "al-Rahman al-Rahim" are two of the Attributes of Allah which remind people of His mercy, of the fact that His act of affecting goodness and rewards reach whomsoever He pleases, thus warding off evil from them.
- "al-Rahman" and "al-Rahim" are two concurrent Attributes of His each conveying more meanings of mercy than the other.
- "al-Rahman" is an Attribute specifically relevant to Allah; none besides Him can be called or referred to as such, whereas,
- "al-rahim" can be applied to people: One may be described as "rahim," merciful or kind, but a human cannot be "rahman".
- In the Holy Qur'an, we read: "In the Name of Allah, the Most Beneficent, the Most Merciful" (Qur'an, 1:1); "The beneficent God is firm in power" (Qur'an, 20:5).
- ar-Rahman has been interpreted as meaning most merciful, all-merciful, merciful by His very nature, beneficent, mercy giving and refers to Allah.
- It is an Attribute demonstrating that mercy can be possible only through Him. It means "the One Who grants mercy beyond which there is no other mercy at all and the like of which does not at all exist."
- Though derived from mercy, "al-Rahman" is both a noun and an adjective.
- Neither contradicts the other.
- It is commonly known that mercy means: one's desire or power of will to bring goodness to one who is much less than him in status. DR. JIBOURI

## **1 – O Most Compassionate**

- Allah, Praise and Glory to Him, has said, "Inform My servants that I am the Forgiving, the Merciful" (Qur'an, 15:49).
- "Al-Rahim" is derived from "rahmah," mercy or compassion.
- "Rahmah" implies the salvation of those who receive it from harm and loss, and their being blessed with guidance, forgiveness and sound conviction.
- al-Rahim, i.e. the One Who grants rahmah, is a superlative.
- It is the highest derivative form of rahmah.
- Allah has said, "He it is Who sends His blessings on you, and (so do) His angels, so that He may bring you out of utter darkness into the light, and He is Merciful to the believers" (Qur'an, 33:43).
- Al-Rahim is the One Who bestows countless blessings.

- Some say that this word is derived from "Rahim," and we have already come to know that the root word for it is "rahmah," that is, favours from Allah and blessings; surely His blessings cannot be counted, nor can they ever be exhausted.

The Messenger of Allah has said, "One who has no compassion towards people is deprived from Allah's Compassion." He has also said, "One who does not respect the seniors among us, nor shows compassion towards our young, nor safeguards the rights of the scholars among us, is surely none of us."

Compassion among the servants of Allah is a sure path to achieving the mercy of Allah.

The Messenger of Allah has said, "Be merciful unto those on earth so that those in the heavens may be merciful unto you." DR. JIBOURI

### **1 - O Most Generous**

- Allah has said, "... whoever is grateful, he is grateful only for (the good of) his own soul, and whoever is ungrateful, surely my Lord is self-Sufficient, Honoured" (Qur'an, 27:40).
- Scholars say that anything regarded as good, precious, of great importance, is kareem.
- Linguistically, a person who is out-giving is also called kareem, generous.
- Anything held in its own category in high esteem is called kareem.
- Allah is called "al-Kareem," an Attribute that describes His benevolence and beneficence.
- Allah has always been Generous, and He will always be so.
- He is high above any lowliness; He gives abundantly, and He gives beautifully.

al-Kareem forgives though He is capable of inflicting the most severe of punishment; He fulfills His promise; He gives more than what one pleads to Him for; He does not mind how much He gives and to whom; He does not permit anyone who seeks refuge with Him to suffer loss; He does not need means to do what He does. One Who can combine in Him all these qualities is the Absolute al-Kareem; none other than Allah is as such.

- The Almighty has said, "O man! What has beguiled you from your Lord, the Gracious One...?" (Qur'an, 82:6), and, "Read and your Lord is the Most Honourable" (Qur'an, 96:3).
- Allah has said, "The parable of those who spend their wealth in the way of Allah is like the parable of a grain growing seven ears (with) a hundred grains in each, and Allah multiplies for whomsoever he pleases, and Allah is ample-Giving, Knowing" (Qur'an, 2:261).
- Among the signs of His greatness is that in the life of this world He covers the sins of the sinners and hide their shortcomings.

- In one incident, the Messenger of Allah has narrated a story about the forgiveness of the Almighty which is thought-provoking. He said,

"I know the last person who will enter Paradise and the last one to get out of hellfire. He is a man who will be approached and it will be said, 'Show him his minor sins and suspend the major ones,' whereupon he will be shown his minor sins. He will then be asked if on such-and-such a day he did such-and-such, and he will answer in the affirmative, fearing the penalty from his major sins. He will be told, 'In place of each of your sins, you will be granted a good deed,' whereupon he will say, 'Lord! But... I have committed other sins which I do not see here among them!'" The narrator of the anecdote says that he saw the Messenger of Allah smile at that juncture of the story till his front teeth became visible.

- Allah is "al-Kareem mutaghafil," that is, the Great One Who deliberately and quite often overlooks.
- One of the signs of His Greatness is that He forgives whenever He is prayed for forgiveness.
- Allah has said, "Ask forgiveness of your Lord; surely He is the most Forgiving" (Qur'an, 71:10).
- And among the signs of His Greatness is that He forgives without reminding those whom He forgives of the types of sins and ugly things they had committed.
- And among the signs of His Greatness is that if they come to Him after having obeyed Him only a little, He will grant them quite a generous reward and will honour them by praising them beautifully. Among the signs of His Greatness is that He includes them in His Covenant; He has said, "... fulfill (your) covenant with Me, I will fulfill (My) covenant with you" (Qur'an, 2:40).
- He even makes them worYour of His love: "... He shall love them and they shall love Him" (Qur'an, 5:54).
- Among the other signs of His Greatness is that He has made this world the loaned property of His servants saying, "He it is Who created for you all that is in the earth" (Qur'an, 2:29), and the hereafter as well, "... and a Garden, the extensiveness of which is like the heavens and the earth, prepared for those who guard (themselves against evil)" (Qur'an, 3:133).
- Also among the signs of His Greatness and generosity is that He has made everything in the heavens and the earth subservient to man: "And He has made whatever in the heavens and in the earth, all of it, subservient to you, [a gift] from Him" (Qur'an, 45:13).
- One of the signs of a believer's good conduct in as far as the Attribute "al-Kareem" is concerned is that he directs himself wholeheartedly towards His Lord.

- He makes it his habit to feed and clothe the orphans and be good to his kith and kin.
- In order to attract the attention of the Muslims to this weighty matter, Prophet Muhammad has said, "If someone held in high esteem by his folks comes to you, be generous to him." He has also said, "Your Lord, Honour and Glory belong to Him, is ever-Living, Generous, too shy to disappoint any of His servants who plead to Him."
- It is a sign of good manners to habitually forgive the doers of evil deeds, including repeated offenders, and to cover the faults of your brethren in all circumstances.
- Such generosity of manners is surely more precious than any materialistic generosity, for the latter preserves the body whereas the first sustains the soul.

The Messenger of Allah has said, "You will not be able to please all people with your wealth; so, do please them with your good manners."

He has also said, "Allah, Honoured is His Name, is Generous, and He loves good manners and hates a lowly conduct."

The Messenger of Allah has said, "The generous one is close to Allah, close to [the hearts of] people, close to Paradise, distant from the fire. A miser is distant from Allah, distant from people, distant from Paradise, close to the fire."

- As for "al-Akram," i.e. the most Generous, surely it is Allah, the Most Generous of all those who are generous.
  - This Attribute may also bear the same meaning embedded in that of "al-Kareem."
- DR. JIBOURI

## **1 - O Self-Subsisting**

The Nahjul Balagha – explains well, this quality of ALLAH.

Sermon 159

Allah's verdict is judicious and full of wisdom. His pleasure implies protection and mercy. He decides with knowledge and forgives with forbearance.

O my Allah! Praise be to You for what You take and give, for that from which You cure or with which You afflict. Praise which is the most acceptable to You, the most liked by You and the most dignified before You. Praise which fills all Your creation and reaches where You desire. Praise which is not veiled from You and does not end, and whose continuity does not cease.

We do not know the reality of Your greatness except that we know that You are Ever-living and Self-subsisting by Whom all things subsist. Drowsiness or sleep do not overtake You, vision does not reach You and sight does not grasp You. You see the eyes, count the ages. You hold (people as slaves) by foreheads and feet. We see Your creation and wonder over it because of Your might, and describe it as (a result of) Your great authority; whereas what is hidden from us, of which our sight has fallen short, which our intelligence has not attained, and between which and ourselves curtains of the unknown have been cast, is far greater.

He who frees his heart (from all other engagements) and exerts his thinking in order to know how You established Your throne, how You created Your creatures, how You suspended the air in Your skies and how You spread Your earth on the waves of water. His eyes would return tired, his intelligence defeated, his ears eager and his thinking awander.

#### Sermon 185

He who assigns to Him (different) conditions does not believe in His oneness, nor does he who likens Him grasp His reality. He who illustrates Him does not signify Him. He who points at Him and imagines Him does not mean Him. Everything that is known through itself has been created, and everything that exists by virtue of other things is the effect (of a cause). He works but not with the help of instruments. He fixes measures but not with the activity of thinking. He is rich but not by acquisition.

Times do not keep company with Him, and implements do not help Him. His Being precedes times. His existence precedes non-existence and His eternity precedes beginning. By His creating the senses it is known that He has no senses. By the contraries in various matters it is known that He has no contrary, and by the similarity between things it is known that there is nothing similar to Him. He has made light the contrary of darkness, brightness that of gloom, dryness that of moisture and heat that of cold. He produces affection among inimical things.

He fuses together diverse things, brings near remote things and separates things which are joined together. He is not confined by limits, nor counted by numbers. Material parts can surround things of their own kind, and organs can point out things similar to themselves. The word "mundhu" (i.e. since) disproves their eternity, the word "qad" (that denotes nearness of time of occurrence), disproves their being from ever and the word "lawla" (if it were not) keep them remote from perfection.

Through them the Creator manifests Himself to the intelligence, and through them He is guarded from the sight of the eyes.

Stillness and motion do not occur in Him. How can that thing occur in Him which He has Himself made to occur, how can a thing revert to Him which He first created, and how can a thing appear in Him which He first brought to appearance.

If it had not been so, His Self would have become subject to diversity, His Being would have become divisible (into parts), and His reality would have been prevented from being deemed Eternal. If there was a front to Him there would have been a rear also for Him. He would need completing only if shortage befell Him. In that case signs of the created would appear in Him, and He would become a sign (leading to other objects) instead of signs leading to Him. Through the might of His abstention (from affectedness) He is far above being affected by things which effect others.

He is that which does not change or vanish. The process of setting does not behove Him. He has not begotten any one lest He be regarded as having been born. He has not been begotten otherwise He would be contained within limits. He is too High to have sons. He is too purified to contact women. Imagination cannot reach Him so as to assign Him quantity. Understanding cannot think of Him so as to give him shape. Senses do not perceive Him so as to feel Him. Hands cannot touch Him so as to rub against Him. He does not change into any condition. He does not pass from one state to another. Nights and days do not turn Him old. Light and darkness do not alter Him.

It cannot be said that He has a limit or extremity, or end or termination; nor do things control Him so as to raise Him or lower Him, nor does anything carry Him so as to bend Him or keep Him erect. He is not inside things nor outside them. He conveys news, but not with the tongue or voice. He listens, but not with the holes of the ears or the organs of hearing. He says, but does not utter words. He remembers, but does not memorise. He determines, but not by exercising His mind.

He loves and approves without any sentimentality (of heart). He hates and feels angry without any painstaking. When He intends to create someone He says "Be" and there he is, but not through a voice that strikes (the ears) is that call heard. His speech is an act of His creation. His like never existed before this. If had been eternal it would have been the second god.

It cannot be said that He came into being after He had not been in existence because in that case the attributes of the created things would be assigned to Him and there would remain no difference between them and Him, and He would have no distinction over them. Thus, the Creator and the created would become equal and the initiator and the initiated would be on the same level. He created (the whole of) creation without any example made by someone else, and He did not secure the assistance of any one out of His creation for creating it.

He created the earth and suspended it without being busy, retained it without support, made it stand without legs, raised it without pillars, protected it against bendings and curvings and defended it against crumbling and splitting (into parts). He fixed mountains on it like stumps, solidified its rocks, caused its streams to flow and opened wide its valleys. Whatever He made did not suffer from any flow, and whatever He strengthened did not show any weakness.

He manifests Himself over the earth with His authority and greatness. He is aware of its inside through his knowledge and understanding. He has power over every thing in the earth by virtue of His sublimity and dignity. Nothing from the earth that he may ask for defies Him, nor does it oppose Him so as to overpower Him. No swift-footed creature can run away from Him so as to surpass Him. He is not needy towards any possessing person so that he should feed Him. All things bow to Him and are humble before His greatness.

They cannot flee away from His authority to someone else in order to escape His benefit or His harm. There is no parallel for Him who may match Him and no one like Him so as to equal Him.

He will destroy the earth after its existence, till all that exists on it will become non-existent. But the extinction of the world after its creation is no stranger than its first formation and invention.

How could it be? Even if all the animals of the earth, whether birds or beasts, stabled cattle or pasturing ones, of different origins and species, dull people and sagacious men -- all jointly try to create (even) a mosquito they are not able to bring it into being and do not understand what is the way to its creation. Their wits are bewildered and wandering. Their powers fall short and fail, and return disappointed and tired, knowing that they are defeated and admitting their inability to produce it, also realising that they are too weak (even) to destroy it.

Surely, after the extinction of the world, Allah the Glorified will remain alone with nothing else beside Him. He will be, after its extinction, as He was before its production: without time, place, moment or period. At this moment, period and time will not exist, and years and hours will disappear. There will be nothing except Allah, the One, the All-powerful. To Him is the return of all matters. Its initial creation was not in its power; and the prevention of its extinction was (also) not in its power. If it had the power to prevent it, it would have existed for ever.

When He made anything of the world, the making of it did not cause Him any difficulty, and the creation of anything which He created and formed did not fatigue Him. He did not create it to heighten His authority nor for fear of loss or harm; nor to seek its help against an overwhelming foe; nor to guard against any avenging opponent with its help; nor for the extension of His domain by its help; nor for boasting (over largeness of His possession) against a partner; nor because He felt lonely and desired to seek its company.

Then after its creation He will destroy it, but not because any worry has overcome Him in its upkeep and administration, nor for any pleasure that will accrue to Him, nor for the cumbrousness of anything over Him. The length of its life does not weary Him so as to induce Him to its quick destruction. But Allah, the Glorified, has maintained it with His kindness, kept it intact with His command and perfected it with His power.

Then after its destruction, He will resuscitate it, but not for any need of His own towards it; nor to seek the assistance of any of its things against it; nor to change over from the condition of loneliness to that of company; nor from the condition of ignorance and blindness to that of knowledge and search; nor from paucity and need towards needlessness and plenty; nor from disgrace and lowliness towards honour and prestige.

#### Sermon 1

Praise is due to Allah whose worth cannot be described by speakers, whose bounties cannot be counted by calculators and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the divings of understanding cannot reach. He for whose description no limit has been laid down, no eulogy exists, no time is ordained and no duration is fixed.

He brought forth creation through His Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks.

The foremost in religion is the acknowledgement of Him; the perfection of acknowledging Him is to testify Him; the perfection of testifying Him is to believe in His Oneness; the perfection of believing in His Oneness is to regard Him Pure, and the perfection of His purity is to deny Him attributes. Because, every attribute is a proof that it is different from that to which it is attributed and everything to which something is attributed is different from the attribute.

Thus, whoever attaches attributes to Allah recognises His like, and who recognises His like regards Him two; and who regards Him two recognises parts for Him; and who recognises parts for Him mistook Him; and who mistook Him pointed at Him; and who pointed at Him admitted limitations for Him; and who admitted limitations for Him numbered Him.

Whoever said in what is He, held that He is contained; and whoever said on what is He held He is not on something else. He is a Being but not through phenomenon of coming into being. He exists but not from non-existence. He is with everything but not in physical nearness. He is different from everything but not in physical separation. He acts but without connotation of movements and instruments. He sees even when there is none to be looked at from among His creation. He is only One, such that there is none with whom He may keep company or whom He may miss in his absence.

#### Sermon 49

Praise be to Allah Who lies inside all hidden things, and towards Whom all open things guide. He cannot be seen by the eye of an onlooker, but the eye which does not see Him cannot deny Him while the mind that proves His existence cannot perceive Him. He is so high in sublimity that nothing can be more sublime than He, while in nearness, He is so near that no one can be nearer than He.

But his sublimity does not put Him at a distance from anything of His creation, nor does His nearness bring them on equal level to Him. He has not informed (human) wit about the limits of His qualities. Nevertheless, He has not prevented it from securing essential knowledge of Him. So he is such that all signs of existence stand witness for Him till the denying mind also believes in Him. Allah is sublime beyond what is described by those who liken Him to things or those who deny Him.

#### **1- O Greatest**

- The Almighty has said, "So glorify the Name of your Lord, the Great" (Qur'an, 56:96).
- "al-Azeem" is a superlative derived from the noun izam, greatness, magnanimity, dignity, honour, esteem, pride...

- The Absolute Azeem is the One Whose greatness cannot be grasped by vision; it is beyond all limits, so much so that no human intellect can ever absorb it. Allah has said, "He is the Most High, the Great" (Qur'an, 2:255).
- The most prominent person in a town is called its greatest.
- This is the meaning of what the unbelievers say as the Holy Qur'an quotes them:
- "... to a man great in both towns..." (Qur'an, 43:31).
- Allah has said, "... and the great Qur'an" (Qur'an, 15:87).
- When the Messenger of Allah wrote a letter to Heraclius (which will be discussed later in this book Insha-Allah), he addressed him as "the azeem man of Rome," that is, the greatest dignitary in Rome. Heraclius, who ruled from 610 - 641 A.D., was a Byzantine emperor, ruler of the Eastern Roman empire.
- If you consider the greatness of al-Azeem, you will come to know that anyone besides Him is insignificant.
- The human being, no matter how knowledgeable, is limited in the scope and content of his knowledge.
- How can you compare such a limited amount of knowledge with that of the Almighty?
- An example of His might exists in 31:28: "Neither your creation nor your raising (baith, the reunion between the soul and the recreated body) is only like (that of) a single soul" (Qur'an, 31:28).
- To the Almighty, the creation of the entire cosmos is as easy as the creation of one single soul: "Our word for a thing when We intend it is only to say to it: Be, and it is" (Qur'an, 16:40).
- Allah has required us to revere His signs; He says, "That (shall be so), and whoever respects the signs of Allah, it surely is (the sign) of the piety of the hearts" (Qur'an, 22:32).
- One who highly regards the signs of Allah, respects religious rites, holds in high esteem anything related to Allah, is surely held in high esteem by both Allah and His servants.
- The Messenger of Allah, Muhammad, has conveyed the following glad tidings: "One who learns then becomes fully knowledgeable then acts upon what he has learned is called great in the kingdom of the heavens."
- Ibn Abbas quotes the Messenger of Allah saying, "If someone enters a room to visit a sick person on the brink of death and he repeats seven times the saying of: 'I plead to Allah the Great, Lord of the Great Throne, to heal you,' that sick person will be healed by the Will of Allah."

DR. JIBOURI

## **1 - O Eternal**

- Allah has said, "... so that Allah may forgive your past faults and your faults to come, to complete His favour unto you, and to guide you on the right path" (Qur'an, 48:2).
- Linguistically, taqdeem, the root word of this Attribute, means advancing, promoting, or preferring.
- "al-Muqaddim" means: the One Who presents things and places them in their right place.
- Whoever deserves to be advanced, preferred or favoured over others, the Almighty, al-Muqaddim, advances his rank or status.
- And He advances the living, each according to his sincerity of worshipping Him, protecting them against falling into disobedience of Him.
- al-Muqaddim since the beginning of time advanced those whom He loves and made them happy through accurate comprehension and sound judgment.
- He prefers those who know over those who do not.
- He opens the gates of true conviction (iman) for everyone.
- He prefers humans over all others, making them Imams.
- And He advances, prefers, favours scholars over ignorant folks, making the first party like stars guiding others to righteousness.
- He has advanced the Messenger of Allah from the very beginning and will advance him at the very end, in the Hereafter.
- He took a covenant from all those whom He sent into this world that: "... when a Messenger comes to you verifying that which is with you, you must believe in him, and you must support him" (Qur'an, 3:81).
- He also advanced him on Laylatul-Isra, the Night Journey.
- Muhammad led all other Prophets in congregational prayers.
- The Holy Qur'an states the following: "Do not dispute in My presence, and indeed I warned you beforehand" (Qur'an, 50:28).
- al-Muqaddim, therefore, advances whoever He pleases on account of one's piety and frequency of returning to Him, to His path, making them truthful.
- He responds favourably to their pleas.
- And al-Muqaddim advances the living who worship Him in ranks (in this life as well as in the one to come), protecting them against disobeying or displeasing Him. DR. JIBOURI

## **1 - O All-Knowing**

- Allah has said, "... and trust in Allah; surely He is the Hearing, the Knowing" (Qur'an, 8:61).
- "al-Aleem" is derived from ilm, knowledge, which results from comprehending the truth about something and from the sure conviction which agrees with reality.
- "al-Aleem," when applied to the Almighty, is the One Who is most Knowing; surely His knowledge encompasses everything in existence even before anything begins to exist.
- Nothing at all can escape His knowledge.
- He is the One Whose knowledge is inclusive, be it apparent or hidden, minute or magnanimous.
- He knows its beginning and its end, what is above or underneath it, and what results therefrom.
- al-Aleem is also the One Who knows what has happened and what will.
- The knowledge of the unknown is with Him, and so is the knowledge of the Hour.
- He knows what the wombs bear, when the rain falls, what every soul earns, what evil intentions one harbors, what worldly desires he/she conceals, when and where anyone will die.
- al-Aleem is the One Who knows the details of all things, the particulars of things, what one's conscience and soul hide.
- Nothing at all, not even the weight of an atom in the earth or in the heavens, can ever escape His knowledge.
- The word ilm derive many other words.
- al-Ilm is one. It occurs in Surat al-Maida in this verse: "... surely You are the great One Who knows the unseen" (Qur'an, 5:109).
- Another is al-A'lam which occurs in Surat al-Anam: "Allah best knows where He places His message" (Qur'an, 6:124).
- al-Aleem is a superlative of al-alim.
- The Holy Qur'an contains the following verses which demonstrate the various meanings and types of knowledge:
  - He knows that there is weakness in you. (8:66)
  - He knows that there will be sick ones among you. (73:20)
  - And surely We know that your breast straitens at what they say. (15:97)
  - Allah knows what every female bears. (13:8)

- "al-Aleem," one of the ninety-nine Attributes of Allah, occurs in many Qur'anic verses such as:
- ... that is the ordinance of the Mighty, the Knowing. (36:38)
- The revelation of the Book is from Allah, the Mighty, the Knowing. (40:2) ...
- Surely He knows what is in the breasts. (11:5) ...
- We have no knowledge except what You have taught us; surely You are the Knowing, the Wise. (2:32)
- And the sun runs [its course] to a term appointed for it; that is the ordinance of the Mighty, the Knowing. (36:38)
- This word is coined as a superlative derived from a verb meaning: "to know or to be familiar with."
- The Messenger of Allah is quoted saying that one who supplicates in the morning by thrice repeating, "In the Name of Allah with Whose Name nothing at all, be it in the earth or in the heavens, can ever harm, and He is the Hearing, the Knowing," will not be afflicted by any sudden calamity till evening time, and if he says so in the evening, he will not be afflicted by any sudden calamity till daybreak. DR. JIBOURI
- Imam Ali (AS) says, One condition does not prevent Him from (getting into) another condition, time does not change Him, place does not locate him and the tongue does not describe Him. The numbers of drops of water, of stars in the sky, or of currents of winds in the air are not unknown to Him, nor the movements of ants on rocks, or the resting place of grubs in the dark night. He knows the places where leaves fall, and the secret movements of the pupils of the eyes.

## **1 - O Forbearing**

- ALLAH is gentle, forbearing, mild, patient, understanding, indulgent, slow to anger.
- Allah has said, "... certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing" (Qur'an, 3:155).
- "al-Haleem" is an Attribute of the Almighty derived from the root word hilm which means: taking the time to do something.
- It also means care, attention, and sensibility.
- Allah's hilm is His postponement of chastising those who deserve to be chastised, so He delays the penalty of some of those who deserve it.
- After that, He may penalize them or overlook their faults.
- Or He may swiftly penalize some of them.
- He witnesses the transgression of transgressors and the disobedience of those who disobey Him without being provoked by anger or overwhelmed by wrath, and He does not rush to penalize despite His ability to do so.

- Allah has said, "Had Allah destroyed men on account of their iniquity, He would not have left on earth a single creature" (Qur'an, 16:61).
- al-Haleem does not bring about a swift vengeance.
- Had He intended to effect revenge at a later time, He would have been called spiteful, vengeful, and if He does not intend to seek revenge at all, then surely He is Forgiving.
- He can also be called al-Haleem if He does not intend to seek revenge at all provided He does not declare His intention.
- If He does declare it, He then is called Forgiving.
- al-Haleem quite often overlooks sins and covers up shortcomings.
- He forgives after having covered up.
- He safeguards His affection for His servants.
- His promise is good.
- He fulfills His promise.
- al-Haleem shields those who indulge in sins with His forgiveness, Who pardons those who violate His laws, Who is not slighted by the rebellion of the rebellious, and no oppression of any oppressor can ever provoke Him.
- The Holy Qur'an has described some of Allah's messengers as Haleem; for example,
- Abraham, the Friend of Allah, is described as, "... most surely Abraham was very tender-hearted, forbearing" (Qur'an, 9:114).
- And in Surat Hud, he is praised likewise: "Most surely Abraham was forbearing, tender-hearted, oft-returning (to Allah)" (Qur'an, 11:75).
- The Holy Qur'an states the following in Surat al-Saffat about Ishmael "So We gave him the glad tidings of a boy [Ishmael] possessing forbearance" (Qur'an, 3:101).
- Hilm is a gracious and a noble attribute, so much so that one tradition recorded in al-Athir cites the Messenger of Allah saying, "Hilm is the master of all good conduct."
- It also records another such tradition saying, "One who is Haleem is almost on the same footing with Allah's prophets."
- Hilm enjoys a high status and esteem despite the abundance of one's sins and the repetition of one's repentance.
- Allah has said, "Allah does not call you to account for what is vain of your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing" (Qur'an, 2:225).

- He has also said, "The seven heavens declare His glory and the earth, too, and those who are in them, and there is not a single thing but glorifies and praises Him, but you do not understand their glorifying; surely He is Forbearing, Forgiving" (Qur'an, 17:44).
- A forbearing and munificent person, then, is one who often forgives the sins and conceals the shortcomings.
- He is the one who forgives after shielding one's sins, who safeguards his compassion, who is true to his word, who forgives those who break his law, who is not stirred by the rebellion of transgressors, nor is he provoked by oppression.
- Allah's Munificence regarding the sinners is great: "... and He is the Most High, the Great" (Qur'an, 2:255).

It is narrated that Abraham saw a man committing a sin, so he prayed Allah to cause him to perish, and so it happened.

He saw a second and a third, and he repeated his plea, and they, too, perished. Then he saw a fourth and invoked Allah likewise to annihilate him.

It was then that Allah inspired him, "O Abraham! Stop! If We were to annihilate each one of Our servants who commits a sin, then only a small number will survive; but if one sins, We give him a respite; if he repents, We accept his repentance, and if he persists, We postpone his penalty knowing that he cannot escape from Our domain."

It is also narrated that a young man used to commit many sins, and he used to persist in sinning; nay, he even used to repent and immediately go back to sinning.

Having done so quite often, he was addressed by Satan thus, "For how long will you keep sinning and repenting?"

Satan wished that Allah would cause that man to lose hope in His mercy and become despondent.

When night came, the man performed his ablution and offered two units (of Salat), then he raised his eyes to the heavens and said, "O You Who protects the righteous against sinning, Who safeguards those who are protected from sinning, Who makes the righteous what they are! If You neglect me, You will find me losing heart; my forelock is in Your hand; my debts are before You! O You Who changes the hearts! I invoke You to keep my heart firm on following Your creed!"

Allah, thereupon, said to His angels, "O angels of Mine! Have you all heard his statement? Bear witness, then, that I have forgiven all his past sins and safeguarded him against sinning for the rest of his life." DR. JIBOURI

## **1 - O Wise**

- ALLAH hold the highest position in all definitions of al-Hakim.
- He is the best source of a cure because all medicines and Physicians work under His control.
- He set and designed all physiological rules that all creations follow.
- Allah has said, "... and if You forgive them, then surely You are the Mighty, the Wise" (Qur'an, 5:118).
- "Hakeem" is a superlative form, a form for the glorification of the One Who has all the wisdom; hence, al-Hakeem is the very greatest in His wisdom.
- Allah is the most wise in creating everything and in perfecting such a creation.
- His wisdom means His prior knowledge of everything and His bringing everything into existence most wisely and most perfectly.
- Wisdom means: the best way of knowing something utilizing the very best of means.
- "al-Hakeem" carries the same meaning as that of "al-Aleem."
- Nobody knows Allah except Allah; therefore, al-Hakeem cannot be anyone but Allah.
- He knows the origins of all things through His eternal and perpetual knowledge which nobody can ever conceive as being liable to extinction.
- "al-Hakeem" may also mean His being Holy, too Holy to do anything which does not beseem Him.
- In Surat al-Muminun, Allah says, "What?! Did you then think that We had created you in vain and that you will not be returned to Us?!" (Qur'an, 23:115).

Some scholars have said that al-Hakeem is equitable in His assessment, benevolent in His management of affairs, the One Who has determined the measure of everything, the One Whose wisdom is the very ultimate end, the One Who places everything in its right place. Nobody can really appreciate Allah's wisdom other than Allah Himself.

- al-Hakeem is free from seeking any self-interest, nor can anyone object to anything He does.
- al-Hakeem is adorned with wisdom, and wisdom is knowing the best of things through the best means.
- The best of everything is Allah; so, He is the Absolute al-Hakeem; He knows everything by the very best means of eternal and everlasting knowledge, the knowledge which nobody can conceive as ever coming to naught, nor can there be any doubt about it, and nobody can be described as such except Allah.

- Some scholars say that wisdom means getting to know the truth for its own sake, and to know goodness in order to act upon it.
- A servant of Allah, though his portion of knowledge and potential may be little, such a shortcoming is evident in him when compared to Allah's knowledge and might and to the knowledge and ability of the angels.
- Yet whatever amount human beings have been given is quite significant by the token that Allah Himself has deemed it great when he said, "... and whoever is granted wisdom is indeed granted a great deal of goodness" (Qur'an, 2:269).
- Abraham prayed his Lord for wisdom saying, "Lord! Grant me wisdom" (Qur'an, 26:83).
- Allah said the following about David (prophet David): "We granted him wisdom and a clear judgment" (Qur'an, 38:20).
- Scholars have said that wisdom means knowledge. DR. JIBOURI

## **2 - O Master of Masters**

- Allah is The Master of all masters, all leaders, all decision-makers, all organisers, and every creation which leads.
- He is the ONLY source of ALL things in this entire creation.
- ALLAH is dominant over His creation and no-one can be compared to Him.
- He controls and has made living in this life and the next.
- ALLAH is the Master and One Who controls destinies of all the creation – living or non-material.
- He is The Master of the Day of Judgment, when all will be judged accordingly.
- Every thing answers to Him only – and why even the body-parts are ordered to conceal the sins of a person if ALLAH wishes and has destined.
- All of His creation operates with His Mercy.
- ALLAH defeats all of His creation.
- He is the Victor at all times.
- He is the One whose teachings or doctrines are accepted by all His creation, under Him.
- Only ALLAH can work independently, and so only He can set rules for His Creation.
- ALLAH shows His Power, Authority and Determination over His entire creation, be it the tiniest or the largest of the creation.

## **2 - O Acceptor of Prayers**

- ALLAH is the ONLY One to Whom the entire creation have submitted and are, willingly or un-willingly.

- Imam Ali (AS) says, Glorified is Allah before Whom every one in the skies or the earth bows in prostration willingly or unwillingly, submits to Him by placing his cheeks and face (in the dust), drops before Him (in obedience) peacefully and humbly, and hands over to Him full control in fear and apprehension.
- ALLAH is the ONLY One Who can accept the Prayers of all He created – even Intercession goes through Him.
- The origin and end of all the invocations, wants and needs of His creation is Him Only.
- ALLAH is the Final Acceptor of all prayers made to Him or to His creation – even when we pray to the earth, or a tornado or anything or anyone, ALLAH has the final Yes or No.
- Besides invocation, all attention directs to Him and only He is the Acceptor or Denial.
- ALLAH is the slightest chance, hope or complaint and only He can make amends for you on the Judgment Day.

## **2 - O Elevator of Rank**

- ALLAH is the source of all the rising or lowering in ranks, over all His creation.
- There are ranks in all creation and He is the Teacher and Guide.
- Even animals and other creation struggle to catch more of the Attention from ALLAH and rise in their status.
- No wonder, all of His creation sing His praises.
- There are many rules to attain perfection, to move towards goals, and only ALLAH can make one elevate in ranks, and move in the correct manner.
- ALLAH holds the highest position, and none of His creation can surpass Him.
- He outranks or takes precedence over all what He created.
- ALLAH does not grow in any of these ranks, as He holds the highest position in all ranks, in all creation.

## **2 - O Guardian of Good Deeds**

- ALLAH is the creator of all deeds, Yought or en-acted.
- All good is His creation and He owns all Good.
- The evil from His creation is not His and He does not guard them.
- Deeds, not words, matter most and make a difference.
- ALLAH owns and guards all the good.

## **2 - O Forgiver of Evil Deeds**

Sayyid Akhtar Ridhwi (AR),

ALLAH gave wisdom, will and power to man so that he may acquire the virtues. He has shown him the right path and has warned him against going astray. But He has not compelled him to do good deed nor to commit vices. He has given him power to do as he wishes in this life. The Qur'an says, "I swear by the soul and Him who made it perfect, then He inspired it (the knowledge of) right and wrong for it. He who purifies it (i.e., the soul) will indeed be successful; and he who corrupts it will indeed fail." (91:7-10)

If ALLAH had left mankind without any effective device to check their evil thoughts and desires, it would have been tantamount to defeating His own purpose. Therefore, He laid down some rules and sent the Prophets and Imams to bring those rules to His creatures, and to explain and protect those laws from corruption.

And He did not leave us at that, He also appointed a day when all will be gathered to give account of their beliefs and actions. And, He, in His mercy and justice, sent us the news that there was to be a Day of Reckoning, a Day of Judgement, a Day of Rewards and Punishments. This information helps the creatures in obeying those laws which were brought by the prophets.

Thus sending the shari'ah (laws in Islam) is a blessing which helps the mankind to achieve the purpose of life. Also, sending the prophets and the Imams, and appointing a Day of judgement are lutf for the same reason. And because these acts are lutf, they are incumbent upon God.

- Eventough ALLAH is the owner of all deeds, He owns none of the evil from His creation, but He is Merciful enough to forgive them.
- Only ALLAH can forgive the evil.
- When ALLAH forgives, the many witnessors cannot witness the evil deed, and thus, He is the Forgiver.
- Deeds and actions, not words, matter most, and are best examples.
- ALLAH owns and guards no evil, but He over-looks all evil if one asks for forgiveness.
- Only He can forgive and make the Angels (AS), body-parts, and the surroundings forget the evil deed against ALLAH.
- From Qur'an, the witnesses not only imply ALLAH in His Infinite Power, but the Prophet (S), the surrounding environment, the carpet, the walls, the earth, etc. will all witness and proclaim truth for the creation.
- According to al-Qur'an, the limbs, hands and legs of a person will also witness on the Final Day.
- Witnesses will also include the places where the act was performed or a thought was executed, mats and clothes of prayer, trees, walls, buildings, books, writings, food thrown away, water spilled for no reason, and so forth.

## **2 - O Granter of Requests**

- ALLAH is the source of all requests, since He is the One Who created all things we want or need.
  - There are requests specific to all creation, be it a fish or a meteor.
  - He made us achieve pleasure and satisfaction in them.
  - He is the end of all requests made, by Yought or in words.
  - ALLAH is the Grantor because onle He know the outcome of these requests.
  - His Yes or No, makes us all dependent on Him.
  - He has given us the ability to ask for something we like, and enjoy it.
- 
- All desires and polite demands should be addressed to Him, as only He can grant them.
  - ALLAH has the final say to all requests, as only He knows if the request is made by as many, and deserves a Yes.

## **2 - O Acceptor of Repentance**

- ALLAH has set numerous ways to return to any-thing, and do it again and again, or think-it better.
  - Even the slightest mistake warrants a return, so ALLAH can give you another chance to do better.
  - Only ALLAH can improve your actions or Youghts, the next-time around.
  - However, only ALLAH can accept the faults we make, as only He can make sure all the surroundings cannot witness the faults, including the Ateed and Raqeeb Angels (AS).
  - Only ALLAH can make things right, and accept repentance as only He Knows the consequences of those evil Youghts or actions.
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- Only ALLAH accepts our repentance, as only He knows our future, and whether we will put a stop to what God has prohibited and return to what He has commanded.
  - Repentance is seen as a journey from the disliked to the liked.
- 
- Muslims do not view any human being as being infallible; we believe that infallibility belongs to God alone.
  - Therefore we believe that the only source for forgiveness for a human is God. Muslims deny the authority of men to listen to another person's confessions and then pronounce him forgiven of his sin.
  - Islam does not have a priest class. This has meant that the connection between God and man has always been a direct one. Likewise repenting to anyone besides God is forbidden.
  - Muslims view God as being infinitely merciful.
  - At the beginning of every chapter (except one) of the Qur'an the verses " In the name of Allah, the beneficent, the merciful" will be found.

- In another saying Muhammad has mentioned that the mercy of God supersedes his wrath.
- At the same time Islam also expects the Muslims to be aware of their own sins. Ibn Mas-ud, a Muslim scholar, is reported to have said:- "A believer sees his sins as if he were sitting under a mountain which he is afraid may fall on him, whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this (and he moved his hand over his nose in illustration)."

## **2 - O Hearer of Voices**

- In humans, hearing voices is part of an illness, but not to the Creator ALLAH, Who has access to all voices, made to Him or not.
- Voices can even mean signs or needs from animals, trees or the whole creation.
- 7ALLAH hears all voices (in different forms, from all His creation), or even voices that only one-self can hear.
- This is why all invocations addressed to Him does not have to be uttered, just Yought-of.
- Only ALLAH knows the attributes of voices like anger, surprise, or happiness and what kinds of a response is required.

## **2 - O Knower of Attributes**

- ALLAH created all kinds of attributes, and only He can address to them.
- Only ALLAH knows the wants and needs of His entire creation through attributes.
- Attributes are different and specific to the whole creation.
- One can ask, or even sin through an attribute, and so ALLAH is the Knower of all attributes.

## **2 - O Repeller of Calamities**

- Calamities are a result of our thoughts and actions.
- Scientists believe then even weather issues and earthquakes are a result of our actions, and why the environment has a right on us.
- ALLAH knows and repels these reactions from our Youghts and doings.
- Only ALLAH can cause less or no side-effects from drugs, or a particular event, or whatever else.
- Sometimes calamities, a sickness or its result, are a blessing and only ALLAH can make that decision.

### **3 - O Best of Forgivers**

- ALLAH created forgiveness and we can only ask for it.
- He created forgiveness in all of creation, and the creation can show forgiveness by not repeating the un-desired act, resulting in un-desired actions. To absolve from payment of (a debt, for example).
- He is the BEST Forgiver, because only ALLAH can make sure all the surroundings cannot witness the faults we make on a daily basis, including the Ateed and Raqeeb Angels (AS).
- We all have to ask forgiveness to ALLAH to excuse for a fault or an offense.
- Only ALLAH can fully pardon.
- Forgiveness can renounce anger or resentment against the action or words.
- ALLAH, due to forgiveness, will refrain from imposing punishment on an offender, and will not demand satisfaction for an offense.
- Only ALLAH can forgive and forget, and He has made it an excuse to pass over a mistake or fault without demanding punishment or redress.

### **3 - O Best of Deciders**

- Allah created decision-making in all of His creation, so everyone can make progress and avoid any harm.
- Decision-making can be a RANK process, and the final decision is with ALLAH.
- Istikhara is a process of asking ALLAH if we are unable to make decisions, so this makes Him the Best of Deciders.
- Istikhara can be done also because one wants ALLAH to decide.
- However, man plans, and ALLAH ruins it, because He is full of Wisdom.
- ALLAH is the ultimate Decider, because only He can judge, as only He knows and observes all things.
- Only ALLAH can influence your decision, as only He is all-knowledge.

### **3 - O Best of Helpers**

- ALLAH created this system, and only He can control and dominate it.
- Even if we ask help from any other creation, the request depends on ALLAH and Him giving or allowing the response required.
- Also, a request for help may demand different responses.
- And so, it makes it clear that we, first, ask ALLAH for everything, then His creation.
- It is assured, ALLAH will never put you down for any help that is sought or given.
- ALLAH contributes to all aid.
- Only He can improve a situation.

- He will not help if the situation demands no-help, as working on it further may change our outlook on life and raise our ranks.
- Only ALLAH knows the best relief.

### **3 - O Best of Rulers**

- ALLAH is the creator of all rules, millions of them.
- Because all the creation have to abide by His rules and laws, several scholars write that all this is part of the praises they make to ALLAH.
- He set different rules and laws for each creation and only He can over-ride these laws, or He give them power to certain individuals.
- These are called signs or miracles – when rules are broken.
- However, even humans set rules in everything, and breaking or not following these rules may be a crime.
- The outcome of all these laws and rules are His knowledge, and so we should always consult His sources.
- Only ALLAH dictates all rules He set, or humans, or any other creation.
- Basically, the set rules form the body of principles or precepts held to express the divine will of ALLAH.
- This is why – the religion of ALLAH - is a code of principles based on morality, conscience, or nature.
- A generalized statement that describes what is true in most or all cases.

### **3 - O Best of Providers**

- ALLAH is the source of all provisions and understands all providers and their capabilities.
- Only He knows what is good for any material or non-material system, as He is the creator.
- ALLAH knows and keeps His ways to provisions and sustenance, always open. This is His promise.
- He supplies all means of subsistence.
- ALLAH also makes available all resources, and affordable.
- He also set rules and laws to earn His favors.
- Only ALLAH has made, ready (all His provisions) ahead of time; prepare them.
- ALLAH also provides so His creation can seek entertainment and enjoyment.
- Not only He has provided a stock of necessary supplies, especially food.
- ALLAH also makes provisions for every creation and their needs.

### **3 - O Best of Inheritors**

- ALLAH created and dominates all types of inheritance, any kind.

- He is the source and end of all inheritance, be it from the tiniest of creation.
- ALLAH has set laws (of inheritance) in some of His creation, because of His wisdom and knowledge.
- As only He knows who will inherit, what and how much, and what will be done about them.
- Only ALLAH allows to inherit goodness and spreads it,
- Only He can dis-allow the evil from any inheritance, but we have to ask for it.
- To receive (a characteristic) from an earlier generation by heredity is also a type of inheritance.
- To inherit genes is also another way only ALLAH knows about them, and if they will activate or not.

### **3 - O Best of Praisers**

- ALLAH has created praise after a particular act or whatever it may be.
- Only He can praise you the best, as only He knows what kinds of praises and returns are expected.
- Only ALLAH can praise you to the maximum, as only He can make a goodly return for you on the Day of Judgment.
- In some cases, like the Infallible (AS), no return from their praise is expected.
- ALLAH praises as an expression of approval, commendation, or admiration, resulting into a merit of some kind.
- Praises to ALLAH is also a kind of worship and expression of thanks, as all His creation sings His praise and run on rules and laws governed by Him only.
- All His creation also express thanks to Him by expressing admiration or approval of; to commend.

### **3 - O Best of Rememberers**

- ALLAH never forgets and He never slumbers, or loose attention.
- He is the only One who does not sleep or loose records, even when He forgives and tells all other witnesses to forget the incident.
- ALLAH is, therefore, the best witness.
- ALLAH also does not recall from memory, as He is always present.
- He is the only One Who can make a witness recall to the mind with effort; think of again.
- Also, on the Day of Judgment, He is the only One Who can make a witness recall or become aware of suddenly or spontaneously a particular incident.
- If an act or Yought warrants to be present in one's mind, He will keep that in that person's mind (or any creation) as your of consideration or recognition. This manner will allow a person to recall what he or she did the last time.

### **3 - O Best of Dischargers**

- ALLAH is the best discharger because He is the only One to whom all the rules, laws and the Angels have to rely and respond to.
- Also, only ALLAH knows the limits on how, when and why to discharge a particular item, regardless of need, as only He can over-ride all things.
- He sets, designs all rules and laws and He is the only One Who can re-design them.
- ALLAH has also allowed many of His creations as dischargers of so many things, as this will give them confidence.
- Only ALLAH can discharge to relieve of a burden or of contents; unload.
- ALLAH never discharges any of His creation.
- He is the best, because only He can make one get rid of a burden, load, or weight, through a discharge.
- He controls how much discharge, so as to allow healing or betterment in so many ways.
- To discharge a promise made, ALLAH is the best reminder.

### **3 - O Best of Benefactors**

- ALLAH is the source of all good and any creation that demands benefaction.
- Anything good demands different kinds of attention, and only ALLAH can attend to all these.
- ALLAH is the One, Who inspires all good.
- ALLAH is the only One, Who give good without asking as He is the creator and understands very well the needs of everything.
- He, also, aids one to a desired goal.
- Here and the Day of Judgment, ALLAH provides a favorable judgment granted in the absence of full evidence on the contrary.

Sayyid Akhtar Ridhwi (AR),

All the actions of ALLAH are intended for the ultimate benefit of His creatures. Aslah means the most beneficial, and it is used by us to describe the actions of ALLAH.

This belief of ours is based on the following reasons: Firstly, He Himself has no need, and therefore whatever He does is for His creatures. Secondly, if His actions became devoid of the creature's benefit, then they will become purposeless; and doing something purposeless, as explained earlier, is rationally not good. (Allamah Hilli (AR).

May be a man who is repair-ing his roof feels annoyed because of heavy torrents of rain, but rain is for the general benefit; and even the person who at this particular time feels annoyed by it, will derive benefit from it in the long run.

#### **4 - O He, to Whom is all Glory and Virtue**

- ALLAH is the source of all glory, as He is the only creator.
- ALLAH is the source of all good, so all glory and virtue has to be His.
- Only He can guide His creation towards good and effective thinking, reasoning and action.
- ALLAH has the greatest honor, praise, or distinction.
- He is the only One where adoration, praise, and thanksgiving is offered in worship of Him, in all His creation.
- His creation deserves glory and He does not deserve anything less than the maximum.
- The Prophet (S) is an example or kind of moral excellence, but ALLAH is the source.
- Sayyada Fatima (AS) is an example of chastity, but ALLAH is the source.
- Ali (AS) is an example of bravery, but ALLAH is the source.

#### **4 - O He, to Whom is all Might and Perfection**

- ALLAH is the source of all might, as He created this quality to defeat any creation (with ALLAH's help) and be admired.
- His might dominates ALL His creation, as the tiniest of His creation run on His set observation and outcome.
- ALLAH is the source of all perfection, and only He can put a 100% into everything. His creation can only attain higher scores through His assistance.
- Saying BASMALLAH is therefore recommended before any-thing, and AL-HAMDULILLAHAH after any-thing and ask for His assistance.
- Might also means to go through ways to influence a creation, and only ALLAH knows all the past and future reasoning.
- ALLAH has the state, property, or quality of being strong; the power to resist attack; the power to resist strain or stress; the ability to maintain a moral or intellectual position firmly, and the capacity or potential for effective action that cannot be questioned.
- ALLAH is the only one Who can make you attain perfection, whatever the goal of the needy.
- His being, presence, and anything you can imagine in Him is entirely without flaw or imperfection.

#### **4 - O He, to Whom is all Dominion and Sublimity**

- ALLAH dominates all of His creation, and only if He desires, we can control achieving our ends.
- ALLAH has dominion of these days in the world, and in the Day of Judgment.
- Only He dominates even the tiniest of a rain drop in the largest of oceans.

- Because He created all the rules and laws in which everything runs-by, ALLAH can dominate and over-power these instances.
- ALLAH cannot be excelled in anything, as He dominates them and all creation is under His control.
- He is the ultimate example, with no equal.
- Only He can allow sublimity in His creation, as only He is aware of everything, past, present and future.
- Even though ALLAH has given His creation some power over others, the end-decision-Maker is ALLAH.
- He has established His authority and all answer to Him only.
- ALLAH controls, governs, or rules by superior authority or power over all under Him, and there is none who can even be compared to His Sublimity.
- He is the master of all previous, present and future occurrences, so only ALLAH can dominate.

#### **4 - O He, Who is Great Above All**

- ALLAH overlooks His creation and only He can fully provide.
- He ascends all and He answers no-one.
- ALLAH is the only one who has observed the first of creation, the last, and all happenings.
- ALLAH has superiority or decisive advantage over all creation.
- All of creation is under Him, so He is the only one who observes all the time and make judgments.
- ALLAH is greater than anything imagined.

#### **4 - O He, Who Creates Heavy Clouds**

- Only ALLAH can hear and respond the slightest intention, need or prayer for either rain or shelter.
- He, also, protects all his creation with clouds as only He knows its vulnerability.
- Some clouds are protective and some can be damaging.
- Although history has observed Prophets (AS) and people to pray to clouds, only ALLAH can make a response.
- He can create clouds from nothing.
- Clouds play multiple critical roles in the climate system. In particular, being bright objects in the visible part of the solar spectrum, they efficiently reflect light to space and thus contribute to the cooling of the planet.
- A small increase in cloud cover could, in principle, balance the heating resulting from greenhouse gases (though this may have other implications as well).

- Imam Ali (AS) says, He created heavy clouds and produced from them heavy rain and spread it on various lands. He drenched the earth after its dryness and grew vegetation from it after its barrenness.

#### **4 - O He, Who is the Most Powerful**

- ALLAH has power over all of His creation.
- Even if He has given power to make others believe in them, ALLAH is the final Judge.
- Of all domination and power that the creation operates, ALLAH has the ultimate power on all.
- ALLAH has the ability or capacity to exercise control; authority over all in power.
- He has the ultimate strength or force, relating to political, social, or economic control.
- Because, the entire creation and its happenings are His observation.
- Only ALLAH can force or exert His will, as only He is aware of the past and future.
- Islam will prevail as only ALLAH has political, financial, or social force to release the power of others.
- Because, all happenings in the past and future are His present, only ALLAH can undertake a course of action or embrace a point of view by means of argument, reasoning, or entreaty to convince or influence a course of action, thought, etc.
- Therefore, ALLAH always succeeds in causing a person to do or consent to something.
- His persuasion always means to win someone over, as by reasoning or personal forcefulness.
- His power is also to convince, and prevail on somebody who resists any thought or action.

Allamah Hilli (AR),

So, as the power (of God) is the sufficient cause, therefore, it is not necessary that a thing should come into being when its physical causes come into being; or that it should cease to exist when its physical cause ceases to exist .... And there is no relationship of any kind between those happenings which happen one after another except that it is the habit (of God) that He creates one thing after another; for example, burning after touching the fire, and quenching of thirst after drinking water; because touching fire and drinking water has nothing to do with burning and quenching of thirst, but all this comes into being by His Power and His Will; and He can create touching without burning and burning without touching, and the same is the case with all actions.

#### **4 - O He, Who is Quick to Reckon**

- ALLAH is extremely quick in all kinds of requittals, as only He understands the creation's past and future.

- He is quick because He answers to no-one, and His action is always good.
- The punishment from ALLAH is also a blessing in many ways.
- Reckon is always good from ALLAH, but maybe a negative or positive for a particular creation.
- Only ALLAH can fully account a creation on the Day of Judgment, as all is present to Him.
- ALLAH can take into account many happenings before a reckon takes place.

#### **4 - O He, Who Metes out the Severest Punishment**

- Only ALLAH can punish with authority, as only He is aware of all happenings, from the start to the end of creation.
- He has allowed punishment as a way of mercy and blessing so a creation can fear the consequences.
- Punishment is a result of repeated, and ignorant disobedient thinking and actions, and to go to Paradise, going through some kind of punishment is a type of cleansing.
- ALLAH also set punishment as a means to judge and satisfy a particular need of a creation.
- He inflicts punishment for some crime or misbehaviour committed by one creation to another, and only ALLAH appreciates the hurt from a creation and its complaints.
- ALLAH set this kind of negative response so people can strictly follow the Islamic adherences in-order to attain sublimity.

#### **4 - O He, with Whom is the Excellent Reward**

- Only ALLAH can reward with authority, as only He is aware of all happenings, from the start to the end of creation.
- He has allowed reward as a way of mercy and blessing so a creation can perform or think in particular ways.
- Punishment is a result of repeated, and ignorant disobedient thinking and actions, but reward is given by just a thought.
- A good action also weighs heavier on the Day of Judgment.
- ALLAH also set rewards as a means to judge and satisfy a particular need of a creation, and invite them to good.
- He rewards for even-a-thought committed by one creation to another, and only ALLAH appreciates the kind and extent of a reward that is warranted.
- ALLAH set this kind of positive response so people can strictly follow the Islamic adherences in-order to attain sublimity.
- ALLAH always gives something in recompense for worthy behavior or in retribution for evil acts, even if it goes un-noticed.

- Only ALLAH can make a satisfying response.
- Also, to promote a thought or behavior, He returns good for performance of a desired behavior; positive reinforcement.

#### **4 - O He, with Whom is the Original Book**

- ALLAH is the owner of Qur'an, the Book from ALLAH.
- ALLAH is, therefore, the author of Qur'an and why it has been protected.
- He is the creator of Imam Ali (AS), who is the mother of this book.
- A mother knows everything that is vital.
- The Original Book contains all that can guide one to please ALLAH.
- The Original Book is the sacred text of Islam, considered by Muslims to contain the revelations of ALLAH to Muhammad (S), and explained by the Ahlul Bayt (AS).
- The Original Book is not derived from something else; fresh and unusual.
- It is productive of new things or new ideas; inventive.
- It is the source from which countless of copies, reproduction, or translation has been made.
- The Original Book is a first form from which other forms are made or developed.

#### **5 - O Charitable One**

- ALLAH created charity as a means to assist a particular creation, regardless of its desires.
- Because charity involves many things, only ALLAH can reward in a full manner.
- ALLAH also directs each other towards sharing, as only ALLAH fully observes us all.
- The act of giving money, goods or time to the unfortunate, either directly or by means of a charitable trust or other worthy cause, is described as charity or charitable giving.
- The poor, particularly widows and orphans, and the sick and disabled, are generally regarded as the proper objects of almsgiving.
- Only ALLAH's forms of charity means an unlimited loving-kindness to all others, such as the love of God.
- ALLAH created all these forms of charity, providing food, water, clothing, and shelter, and tending the ill, but other actions may be performed as charity: visiting the imprisoned or the homebound, dowries for poor women, ransoming captives, educating orphans. Also,
- Parents; Family and relatives; Orphans, widows, and those who are left helpless; Those whose hard earned income is insufficient to meet their basic needs, those whose businesses have stalled, and those who have lost their jobs; The needy wayfarer, the homeless son of the street, and the one who has come to your town in a destitute condition [2:21 ].

- The needy who are suffering in the Cause of Allah and cannot emigrate. Those who are unable to go about the earth in search of livelihood. One, who is unaware of their condition, might think they are free from want, because they abstain from begging. But you can recognize them by the marks on their faces because they do not ask people insistently.[2: 273].
- The mercy and blessings of ALLAH is one of the greatest form of charity towards His creation.

## **5 - O Benefactor**

- ALLAH is the source of all good and any creation that demands benefaction.
- Anything good demands different kinds of attention, and only ALLAH can attend to all these.
- ALLAH is the One, Who inspires all good.
- ALLAH is the only One, Who give good wiYout asking as He is the creator and understands very well the needs of everything.
- He, also, aids one to a desired goal.
- Here and the Day of Judgment, ALLAH provides a favorable judgment granted in the absence of full evidence on the contrary.
  - al-Mani protects and supports those who obey Him, and He stops some of His servants from doing what He does not want them to do while giving them what they want.
  - He wards off the causes of perdition and diminution in matters related to creeds and nations due to what He creates of causes prepared for their preservation.
  - Obstruction from the causes of annihilation, and the preservation of what is guarded against extinction, are the objectives of man` and are the ultimate goal.
  - If man, prohibition, is needed for the purpose of preservation, and the latter is not needed for the sake of the first, then every protector defends and protects.
  - Not everyone who prohibits protects except that he prohibits the causes of annihilation and diminution.

The Messenger of Allah used to say the following after finishing each of the prescribed daily prayers: "There is no god but Allah, the One and only God; His is the Kingdom; His is the Praise, and He can do everything. Lord! None can prohibit what You grant, nor can anyone grant what You withhold, and none is capable of stopping the implementation of Your will." (DR. JIBOURI)

## **5 - O Judge**

- ALLAH is the final Judge and Decision-Maker in all instances. Because only ALLAH has observed from the first to the end of any creation.

- Man-made judging contains many flaws and so does all man-made judging.
- ALLAH created judging systems to help people and all creation make the better choice.
- During judgment, a person's own "book of deeds" will be opened, and they will be apprised of every action they did and every word they spoke (Qur'an 54.52-53).
- Actions during childhood are not judged.
- Even minor and trivial deeds are included in the account.
- When the hour is at hand, some will deny that the Last Judgment is taking place and will be warned that the Judgment precedes the "Day of Pining" (distress) (Qur'an 30.55-57, 19.39).
- If one denies a deed he or she committed, or refuses to acknowledge it, his or her body parts will testify against them.
- The Qur'an states that some sins can condemn someone to hell.
- These include lying, dishonesty, corruption, ignoring God or God's revelations, denying the resurrection, refusing to feed the poor, indulging in opulence and ostentation, and oppressing or economically exploiting others.
- Throughout judgment, however, the underlying principle is that of a complete and perfect justice administered by Allah.
- The accounts of judgment are also replete with the emphasis that Allah is merciful and forgiving, and that mercy and forgiveness will be granted on that day insofar as it is merited.

What makes ALLAH the best of Judges is that the powers, functions, method of appointment, discipline, and training of judges vary widely across different jurisdictions. All these variable cause flaw in any judicial system.

- "al-Hakam" means: the One Whose word is final in determining what is right and what is wrong, in distinguishing between acts of righteousness and those of sinning.
- He rewards each soul according to what it earns, Who decides between His servants as He pleases, Who distinguishes between the wretch and the lucky, tormenting the first and rewarding the latter.
- al-Hakam is the precise Arbitrator, the absolutely correct Judge Whose decision none can overturn, nor can anyone repeal His decree.
- al-Hakam is the One in Whose promise there should be no doubt at all, in Whose action there is no fault at all; He has decreed that the hearts must be contented and pleased with Him, that the souls must be submissive, obedient, to Him.
- He separates the truth from falsehood.
- In Surat al-An'am, we read: "Shall I then seek a judge other than Allah? He it is Who has revealed to you the Book (which is) made clear" (Qur'an, 6:114).

- In Surat Younus we read: "Follow what is revealed to you and persevere till Allah gives His judgment, and He is the best of judges" (Qur'an, 10:109).
- Other such references are: Then who calls you a liar with regard to the judgment after this? Is not Allah the best of judges? (95:7-8)
- Judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely. (12:67) .
- There are many derivations from this word in various places throughout the Holy Qur'an.
- Among Allah's judgment with regard to His servants is that everyone will receive the rewards of what he earns, and that his endeavor will be witnessed, noted, recorded, preserved.
- Those who do good deeds will receive eternal bliss, whereas those who sin will receive eternal damnation.
- He makes righteousness the path to heaven and sinning the path to hell. (DR. JIBOURI)

Sayyid Akhtar Ridhwi (AR),

But God is Omniscient and All-Knowing; He is free from want and is not in need of anything; and He is Omnipotent and nobody can compel Him to do anything. So logically it is impossible for God to do any injustice or wrong.

## **5 - O Proof**

- ALLAH is the Proof, because all evidence is His and He owns all occurrences.
- He is the final source as He is the Proof Himself, and all evidence answer to Him.
- Besides Himself, He also set the earth and all of creation as able to give evidence on the Day that counts.
- al-Majlisi (1627) in his book Hayatul-Qulub writes that the whole universe and its contents is conscious, learning, stores memories, and can relate themselves to humans, animals, and inanimate objects. Furthermore, all things are subjected to the commands of Allah, Who also directed obedience to the 14 Infallible (AS) all things existent.
- Apparently, and in general law, evidence can only be accepted when the individual giving the evidence has witnessed the object under question (Mir Ahmad Ali, 1988).
- And so, because the creation of last Prophet Muhammad (S) is first, his blessed existence will easily be THE main witness over the entire creation and its doings, and no one will have more say on that Final Day than the Prophet (S), including all the humans, jinn, angels, and all living, inanimate objects.
- ALLAH is the final decision-maker because all final decisions are His. Why? Because He set every creation to be able to witness, and He is the final Witness.

We know from Qur'an, the witness above not only implies God in His Infinite Power, but the Prophet (S), the surrounding environment, the carpet, the walls, the earth, etc. will all witness and proclaim truth for the creation. According to al-Qur'an, the limbs, hands and legs of a person will also witness on the Final Day of reckoning. For general purposes, the witnesses will also include the places where the act was performed or a thought was executed, mats and clothes of prayer, trees, walls, buildings, books, writings, food thrown away, water spilled for no reason, and so forth.

The Prophet in Nurul-Thaqalayn - Volume 5, and Page 649 says: There is no jinn or human or stone that hears it, but does not bear witness to it on the Day of Judgment.

al-Khumeini (AR) narrates from al-Kulayni in al-Kafi (the section on Tawbah, repentance, tradition one), the following tradition in his exposition on repentance, tradition number 17, which appears in al-Tawhid Journal, and reports with his long chain of narrators that reach al-Sadiq, who says:

When a servant turns to God with sincere repentance, God loves him and covers him (i.e. his sins) in the world and the hereafter. He makes the two angels (assigned to write his deeds) forget that which they have written of his sins. Then He inspires his bodily members (saying), Do conceal his sins, and He inspires the earth's places (saying), Conceal the sins that he used to commit over you. Then he meets God, at the time that he meets Him, in such a manner that there is nothing to give witness against him regarding any sin.

A case in point, Prophet Muhammad (S) will be the witness to all the 1, 23,999 Prophets and over all witnesses (living, non-living or inanimate) as his blessed existence supercedes every creation by Allah (SWT), the creator. The following two verses make obvious the unique spiritual existence of the Prophet from the very beginning of the world to the end.

Allah remarks: In addition, on the Day when we will raise up in every people from among themselves, a witness (upon them), and bring you (Muhammad) as a witness upon (all) these.... (al-Qur'an – Chapter 16, Verse 89)

How will it be when We shall bring forth from every people a witness, and when We shall bring you (the Prophet (S)) a witness over those witnesses? (al-Qur'an – Chapter 04, Verse 41)

Dr. Bahmanpour (Senior Islamic Lecturer at the Islamic College for Islamic Studies in the UK, 2005) reports a tradition that once the Prophet asked a companion to recite the Chapter al-Nisa, and when he reached the above verse (on his overall witness), the Prophet was observed crying and shedding tears over this great responsibility.

Apparently, and in general law, evidence can only be accepted when the individual giving the evidence has witnessed the object under question (Mir Ahmad Ali, 1988). And so, because the creation of last Prophet Muhammad (S) is first, his blessed existence will easily be THE main witness over the entire creation and its doings, and no one will have

more say on that Final Day than the Prophet (S), including all the humans, jinn, angels, and all living, inanimate objects.

Many indigenous cultures around the world also appreciate that everything has a spirit. Everything is living and conscious including rocks, animals, plants, trees, places, rivers, storms, mountains, and oceans. These so-called non-living objects also retain memory, evolve and learn through means of energy and its intelligence, info-energy.

The earth is also conscious and remembers, and our skins, limbs as well, and no wonder why Allah (SWT), the Most Sublime, will ask these very objects to reconfirm our good and evil actions. Until they come into Hell, their ears, their eyes, and their skins will bear witness against them as to what they did.

In addition, they say unto their skins, why do you testify against us? They reply, Allah (SWT), Who gives speech to all things, has given speech to us, and it is He Who created you at the first and to Him shall you return. You did not hide yourselves lest your ears, your eyes and your skins should testify against you. You deemed that Allah (SWT) was ignorant (Allah (SWT) forbid!) of your action. (al-Qur'an - Chapter 41, Verses 19-22)

Further: On that day, we will seal their mouths, their hands and feet will bear witness to everything they had done. (al-Qur'an – Chapter 36, Verse 65) On that Day, will bear witness against them, their tongues, their hands and their feet, as to what they did. (al-Qur'an – Chapter 24, Verse 24)

In the Invocation of Kumayl, Ali (AS) says: ...And whom You have made, along with my bodily members, witness against me...

al-Sadiq (AS) once said to Hasan: O Hasan! Verily the ear, the eye and the heart, all of them will be asked. The ear as to what it listened to; the eye as to what it looked at and the heart as to what it intended.

Allamah Taba Tabai (AR) says: The reports that have come down to us from the Imams show that the acts of worship will appear on the Day of Resurrection in their appropriate forms and will talk to the human beings. Even in the Qur'an, it has been mentioned that the ears, the eyes and other organs will be speaking on that day. Similarly, the mosques, which appear to be composed of bricks and mortar, have a living and conscious reality. That is why some reports say that on the Day of Judgment the mosques and the Holy Qur'an will make complaints to their Lord.

There is another tradition in Islam that the earth, place and the surrounding environment you pray will be your witness on the Day of Judgment. This explains why the Infallible observed their prayers in different mosques, in different places in the mosque, and on different mountains. Leftover or thrown-out food will also complain on the Day of Judgment – and so is the potential of every-THING in this universe to become a witness on that Day.

Sayyid Lari,

We must implore God to treat us not in accordance with His justice but in accordance with His kindness and mercy, for if He were to withhold from us His favor and forgiveness, we would never attain salvation and happiness.

Imam al-Sajjad, upon whom be peace, addressed God as follows:

"O God, if You wish, forgive us by virtue of Your kindness, and if You wish, punish us by virtue of Your justice. Then show us Your favor, envelop us in Your pardon, and keep us safe in Your refuge from all torment. You know well that We cannot endure Your justice or withstand the chastisement that we merit; none can attain salvation except through Your forgiveness and generosity.

"When we sinned against You, Satan rejoiced; now that we have severed our links with him and turned toward You, do not abandon us or drive us away." (Sahifa-Sajjadiya, p. 123)

## **5 – O Sovereign**

- ALLAH is the creator, and why He holds sovereign over every creation.
- He owns all of what emits from all creation.
- He leads, and dictates all of what we do.
- ALLAH holds sovereign over all the different worlds, past, present and future.
- ALLAH designed, set all laws that governs the universe, and the reason why only He has the sovereignty.
- Imam Ali (AS), (It is) impossible to deny His sovereignty, or to run away from His firm grip, or to avoid His punishment.
- ALLAH has the exclusive right to complete political (e.g. legislative, judicial, and/or executive) control over an area of governance, people, or oneself.
- And, supreme lawmaking authority, subject to no other.
- He is the ultimate Leader, as He owns "strength", "authority", or "rulership".

## **5 – O Approver**

- Eventhough ALLAH set and designed many way to approve something, He is the final Approval.
- Only He can fully approve, as only He can knows and understands the inner thoughts and thinking.
- Goals are attained after several or many actions or thoughts, and ALLAH approves all these when there is a need, and confidence is thus attained.

- ALLAH can provide a favorable regard; commendation towards a quest for a goal.
- Different creations have different ways to reach their goals, and only ALLAH can make such approvals or disapprovals.
- All the (seen/unseen) evidence and proofs are His and all answer to Him, so ALLAH has to be the Approver and Approver/Denial.

### **5 – O Forgiver**

- ALLAH is the ultimate forgiver, because only He can overlook and dismiss evil and less-than-evil deeds.
- ALLAH created forgiveness and we can only ask for it.
- He created forgiveness in all of creation, and the creation can show forgiveness by not repeating the un-desired act, resulting in un-desired actions.
- We all have to ask forgiveness to ALLAH to excuse for a fault or an offense.
- Only ALLAH can fully pardon.
- Forgiveness can renounce anger or resentment against the action or words.
- ALLAH, due to forgiveness, will refrain from imposing punishment on an offender, and will not demand satisfaction for an offense.
- Only ALLAH can forgive and forget, and He has made it an excuse to pass over a mistake or fault without demanding punishment or redress.

### **5 – O Elevated One**

- There are ranks in all creation and ALLAH is the Teacher and Guide.
- There are many rules to attain perfection, to move towards goals, and only ALLAH can make one elevate in ranks, and move in the correct manner.
- He is the Elevated because He holds the highest of positions. He is second to none.
- ALLAH holds the highest position, and none of His creation can surpass Him.
- He outranks or takes precedence over all what He created.
- ALLAH does not grow in any of these ranks.
- He is the Elevated because only He can observe all of His creation and their instances.
- Also, ALLAH is the Elevated because only He is cheerful and positive at all times.
- Finally, He is the Elevated because only He owns all the positive attributes, and He manifests these attributes in the highest possible manner.

### **5 – O Helper**

- ALLAH created the system of helping each-other, and only He can control and dominate this system.
- Even if we ask help from any other creation, the request depends on ALLAH.

- Also, a request for help may demand different responses.
- And so, it makes it clear that we, first, ask ALLAH for everything, then His creation.
- ALLAH contributes to all aid/help.
- Only ALLAH knows the best form of relief.
- ALLAH is never your assistant, even though He aids you, because anyone can fail at anytime without His aid.
- He over-looks (and is in-control of) all who command, advise, instigate, or encourage another to any action or thought.

## **5 - O Holder of Blessings and Manifestation**

- ALLAH owns all kinds of Blessings (for all creation) and Manifestation (from all creation).
- Because different acts, thoughts and all proceedings demand different forms of blessings for them to be worth-it, ALLAH is the Director and Originator of all blessings.
- All proceedings from the entire creation releases energy that is stored and saved for later retrieval, and only ALLAH can erase or over-look these manifestations.
- Every thought and action is manifested in several ways and ALLAH designed the universe like this because only by these manifestations, we can make the correct move.
- Though inaccessible directly, ALLAH is nevertheless seen as conscious of His creation, with a mind, will and purpose.
- ALLAH manifests by His attributes, and we can follow these.
- Aimmah (AS) or Divine Educators (intermediary between ALLAH and humanity) are the best manifestations of ALLAH.
- In essence, the Manifestations of ALLAH are seen as Divine Educators, who are raised up by ALLAH with the purpose of uplifting mankind and expressing His will. In expressing ALLAH'S intent, these Manifestations are seen to establish Islam in the world and each one brings a book, and reveals teachings and laws according to the time and place which they appear.

The Messenger of Allah used to say the following after finishing each of the prescribed daily prayers: "There is no god but Allah, the One and only God; His is the Kingdom; His is the Praise, and He can do everything. Lord! None can prohibit what You grant, nor can anyone grant what You withhold, and none is capable of stopping the implementation of Your will." (DR. JIBOURI)

## **6 - O He Before Whose Greatness Everything Bows**

- Meaning, ALLAH deserves all attention, worship and obedience.
- ALLAH is way greater (in all creations) than any greats, rulers or kings.
- He answers to none and He cannot be compared.

- Whatever that has been created runs on His set regulations, and because only He can dominate them, everything bows down to Him, favorably or not.
- ALLAH is the only creator and deserves our bowing, because He is in control and in the end, only the religion Islam will prevail.

Islam surpasses (every creed) and is not surpassed (by anything).

Verily, the religion of Allah is Islam.... (al-Qur'an – Chapter 03, Verse 19)

This day I have perfected for you, your religion, and have completed my favor on you, and chosen for you Islam to be The religion. (al-Qur'an – Chapter 05, Verse 03)

He it is Who sent His apostle with guidance and the religion of Truth, that He may prevail it over all other religions, though the polytheists may detest it. (al-Qur'an – Chapter 09, Verse 33)

Therefore, you shall devote yourself completely to this perfect religion (Islam), before a day comes which is made inevitable by God. On that day, they will be shocked. (al-Qur'an – Chapter 30, Verse 43)

He it is Who sent His apostle with the guidance and the true religion that He may make it prevail over all religions, and God is enough for a witness. (al-Qur'an – Chapter 48, Verse 28)

(Allah it is) Who created the seven heavens layer above layer; you will not see any defect or incongruity in the creation of Allah. You may look again! Do you see any gap? Then repeat your look again and, your gaze shall return to you amazed, being wearied. (al-Qur'an – Chapter 67, Verses 03-04)

- Only ALLAH deserves our full attention and our prostration, because He is ALLAH.
- Every creation sings His praise, and so they all appreciate His Greatness.
- ALLAH hears those who give thanks to Him.
- Bowing is the act of lowering oneself, and lowering in many ways (especially asking for sustenance) is only for ALLAH.

al-Imam Ali ibn al-Husain (AS) is reported to have said in the course of a discourse:

I am ashamed to ask anything of worldly things from their Creator, so how can I seek them from creatures like myself? [4]

al-Khumeini (AR),

My dear, if you are not ashamed of seeking the world, at least don't ask for it of weak creatures like yourself. Do understand that creatures have no power to do anyone any worldly good. I admit

that you might have succeeded in attracting someone's attention through a thousand indignity and cajolery, but his will has no effect in the kingdom of God and no one has any role in the dominion of the King of kings. Hence do not degrade yourself so much by flattering insignificant creatures for the sake of a passing world and for passing and paltry desires.

Don't forget your Lord and preserve your freedom. Remove the shackles of servitude and captivity and never forget Him under any circumstance, for, as stated in the noble tradition:

- Bowing (ruku) and prostration (sujud) are accompanied by a renewed affirmation of the supreme greatness of ALLAH.
- In bowing you renew your submissiveness and humility, striving to refine your inner feeling through a fresh awareness of your own impotence and insignificance before the might and grandeur of your Lord.
- In Islam, ALLAH is the only deity, transcendent creator of the universe, and the judge of humankind.
- Islamic scholars believe that the term ALLAH should not be translated, arguing that ALLAH as used in Islam is a special and glorified term whose use should be preserved, while God can also be used in reference to deities worshiped by polytheists.
- Bowing to ALLAH refers to specific acts of religious praise, honour, or devotion.
- According to the Qur'an, mankind was created only for the purpose to worship ALLAH (Qur'an 51:56).
- Prayer or pilgrimage are just special forms of worship; obedience to God and the attempt to assume the attributes of ALLAH as far as possible (2:138) are forms of worship which should ideally encompass every human action.
- Beliefs are:-
  1. The belief that the finite can actually communicate with the infinite;
  2. The belief that the infinite is interested in communicating with the finite;
  3. The belief that the prayer is listened to and may or may not get a response;
  4. The belief that prayer is intended to inculcate certain attitudes in the one who prays, rather than to influence the recipient;
  5. The belief that prayer is intended to train a person to focus on the recipient through philosophy and intellectual contemplation;
  6. The belief that prayer is intended to enable a person to gain a direct experience of the recipient;
  7. The belief that prayer is intended to affect the very fabric of reality itself;
  8. The belief that the recipient expects or appreciates prayer.

## **6 - O He before Whose Power Everything Submits**

- Meaning, ALLAH deserves all forms of submission, because only He can overpower any set regulations.

- ALLAH is dominant over His entire creation, and therefore all submit to Him, willingly or not.
- All the creation submit to Him because He is all-wise, and set the religion Islam as submission to all His set requirements, and to reach closer to Him.
- All submit to His power because we all know for sure He will not let us down.
- Many scholars write that all-of-creation are forced to submit to His power, because only He is all-wisdom.
- In this manner, the entire creation are Muslims and submit to ALLAH.
- Also, He will guide you to be closer to Him if you have His Trust.
- The word Islam means submission, or the total surrender of oneself to ALLAH.
- An adherent of Islam is known as a Muslim, meaning one who submits (to ALLAH).

## **6 - O He before Whose Might Overshadows Everything**

- The power and domination of ALLAH makes all creation submit to His Might.
- He is so great, whatever happens in any creation, be it extremely tiny or huge, does not escape His observation.
- Because all submit to His power, He is ALLAH and all-Wise, His decision overpowers every rule, law or decisions in all His creation.
- Dua, invoking ALLAH means only this, that He can over-power any thought or action and do what He wants.
- But ALLAH has given us freewill, though He is all-Observant.
- Sayyid Akhtar Ridhwi (AR), Man is neither completely independent of Allah nor compelled by Allah, but the actual position is between these two extremes.
- Shaykh Saduq (AR) says, Allah possesses foreknowledge of human actions, but does not compel them to act in any particular manner.
- Our thoughts and actions are done or undertaken of one's own free will, voluntary decisions.
- We act willingly and without constraint.
- Because of His Mercy, the overshadowing of ALLAH can be as little to invite a different and better thought or action.
- ALLAH, being all-Knowledge, He renders insignificant or less important any proceeding if He desires and the creation has asked for.
- His domination is only asked for by His creations.
- The control, govern, or rule by ALLAH is good for His creation because He is ALLAH.
- He has a commanding, controlling position in everything we do, in particular the progress and final domination of Islam.

## **6 - O He Before Whose Awesomeness Everything is Humbled**

- ALLAH created this quality and He owns all its forms.
- The important ones are Prostration and Reliance to Him only.
- The awesomeness of ALLAH includes all His countless attributes.
- And because He owns the highest positions in these attributes, everything is humbled before His Might.
- All creation should ask Him first, then whoever or whatever else, just because He has the ultimate power to influence.
- All creation, even the strong, have to humble themselves because He can interfere or negate the quality in His creation any time.
- ALLAH is the only One Who creates fear and reverence in people so we all do everything right.
- Fear of ALLAH (Taqwa) is His consciousness at all times.
- Fear of ALLAH is doing what He has commanded.
- Fear of ALLAH is not to be afraid of Him, as this will further us from His extreme Kindness.
- ALLAH holds an outward manifestation of all forms of reverence, especially a bow or act of obeisance.
- He also holds the state of being revered or commanding profound respect.
- Because only ALLAH deserves all our Thanks.

## **6 - O He Before Whose Fearsomeness Everything Yields**

- To yield, or giving-your-way to ALLAH is always better because He dominates all the proceedings of His creation.
- Your, giving-way to ALLAH is good every second on the lives of all creation, because He is the best decision-maker.
- Because, He owns the highest positions in all His attributes, everything is humbled before His Fearsomeness.
- ALLAH is the only One Who creates fear and reverence in people so we all do everything to near His attributes.
- Fear of ALLAH (Taqwa) is His consciousness at all times.
- Fear of ALLAH is doing what He has commanded.
- Fear of ALLAH is not to be afraid of Him, as this will further us from His extreme Kindness.
- Fear of ALLAH includes a mixed emotion of reverence, respect, dread, and wonder inspired by authority, genius, great beauty, sublimity, or might of ALLAH.
- To yield is a way of reliance to ALLAH.
- All-of-us are under Him, we are in defeat, and surrender or submit To Him.
- Because ALLAH is superior in all happenings, past and future, we have to yield for His decisions.

- Because ALLAH is already a winner in everything, we accept defeat and cannot oppose or resist Him. Thus, yielding to ALLAH has the widest application for us, the creation.
- Some creations are forced to yield to a higher source in many proceedings. They acknowledge, often reluctantly.
- The only difference is that all Muslims know the higher source is always ALLAH.
- Muslims do not go through these acts, but appreciate the presence of ALLAH at all times.
- ALLAH is the controlling authority in all proceedings, over His entire creation.

## **6 - O He Before Whose Presence Mountains Shake**

- The domination of ALLAH expands through and beyond His creation.
- The entire creation is conscious and everything humbles before the might of ALLAH.
- The shaking of mountains is just a result of His Power and Wisdom. Many indigenous cultures around the world also appreciate that everything has a spirit.
- Everything is living and conscious including rocks, animals, plants, trees, places, rivers, storms, mountains, and oceans.
- These so-called non-living objects also retain memory, evolve and learn through means of energy and its intelligence, info-energy.

Do you not realize that to God prostrates everyone in the heavens the earth, the sun, the moon, the stars, the mountains, the trees, the animals, and many people? Many others among the people are committed to doom. Whomever God shames, none will honor him. Everything is in accordance with God's will. (al-Qur'an – Chapter 22, Verse 18)

- The advice to Muslims is to observe their prayer at different places in a mosque, so those places can proclaim his observance of prayer on the Day of Judgment. People have observed al-Sajjad (AS), the Shiite fourth Infallible, to say his prayers on different mountains. This way, those very mountains can attest and witness to his prayers.
- More than a thousand years ago, Ali (AS), the Master of the Faithful, the Prince of all Believers, the First Successor after the last Prophet of Islam, Muhammad (S), discussed the following observances and only today are such facts being established by science. In one of his invocations, which appears in Sahifatul-Alawiyyah, Ali (AS) glorifies Allah in the following manner:

...  
 Glory to Allah! The One to Whom the mountains glorify with their voices, and (these mountains) say, Glory to my God, the Great, and all praise due to Him.  
 ...

- This happened to the Prophet (S), a mountain poured forth water and testified to the prophetic office of Muhammad, in proof of his assertion that the rocks were less obdurate than the hearts of the people around him.
- On another occasion, and to convince some unbelieving Jews, he summoned a mountain to his presence, halved it by a horizontal section, and put the base on the top, all by his command.
- On a certain expedition, Muhammad and his army came across a mountain impassable for the horses. At his prayer, the mountain sunk into the earth, was broken into pieces and a way opened.
- In Qur'an, Allah (SWT) in His infinite wisdom, reports to the Prophet (S) and the whole of humankind that He asked the heavens, the earth and mountains to take on the responsibility of Trust, Will and Choice in this worldly life and then account for them on the Day of Judgment, but they all refused.
- However, man was ignorant and took the responsibility for a greater reward in Paradise, after having fulfilled the trust. Allah (SWT) says:

We have offered the responsibility (freedom of choice) to the heavens and the earth, and the mountains, but they refused to bear it, and were afraid of it. Nevertheless, the human being accepted it; he was transgressing, ignorant. (al-Qur'an – Chapter 33, Verse 72)

- This relationship between Allah and His creations further demonstrates and confirms that the earth, the heavens, the mountains, and all creation having a conscious reality and are living, responsive and keen to their environment. This is
- also, why Allah in Qur'an and the Infallible (AS) in their statements and invocations swear and commit their actions on behalf of these creations.

Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables, which We put forward to mankind that they may reflect. (al-Qur'an - Chapter 59, Verse 21)

- Clearly, the info-energy of the mountain cannot withstand the power of the Qur'an as it knows the book is from Allah, its creator, and contains unmeasured powers.
- On the other hand, the rate of vibration within Qur'an would be strong enough to bring down the mountain into pieces as the energy of the mountain is forced to lower its charge, and humbles itself.
- There is a sentence in the Samat Supplication, which says: By the light of Your glory You revealed to the mountain and thus sent it down crashing...

## **6 - O He Before Whose Command The Heavens Are Raised**

- This statement clearly defines the instant creation of ALLAH, and His Knowledge, Power and Control.
- At His Command, Become, and there it is.
- The command summarizes all His attributes and show His Dominion over His creation, from the start to the end.
- The entire universe is under His command and observation.
- Heaven may refer to the physical heavens, the sky or the seemingly endless expanse of the universe beyond.
- However, the term is often used to refer to a plane of existence (sometimes held to exist in our own universe) in religions and spiritual philosophies, typically described as the holiest possible place, accessible by people according to various standards of divinity, goodness, piety, etc.
- Generally religions agree on the concept of Heaven as pertaining to some type of peaceful life after death related to the immortality of the soul.
- Heaven is generally construed as a place of happiness, sometimes eternal happiness. A psychological reading of sacred religious texts across cultures and throughout history would describe it as a term signifying a state of "full aliveness" or wholeness.
- The concept of heaven in Islam is similar to that found in Judaism and Christianity.
- The Qur'an contains many references to an afterlife in Paradise for those who do good deeds.
- Heaven itself is commonly described in the Qu'ran in verse 35 of Surah Al-Ra'd: "The parable of the Garden which the righteous are promised! Beneath it flow rivers. Perpetual is the fruits thereof and the shade therein. Such is the End of the Righteous; and the end of the unbelievers is the Fire, wherein a person dwells forever.
- Since Islam rejects the concept of original sin, Muslims believe that all human beings are born pure and will naturally turn to God, but it is their environment and lack of will power which influences them to choose ungodly ways of life.

## **6 - O He Through Whose Permission in the Earths are Secured**

- ALLAH made this earth as a firmament for some of His creation to live, and attain proximity to Him.

Sayyid Akhtar Ridhwi (AR),

ALLAH created man so that he may acquire those virtues which may bring him nearer to ALLAH. Man comes in this world like a blank paper. During his span of life various designs appear on that paper as the effect of his thoughts and deeds. Virtues which he acquires are like beautiful designs, and vices are like monstrous drawings. ALLAH says,

"Blessed be He, Who created death and life so that He may try you which of you is best in deeds." (67:1-2)

- The many earths mean so many of His creation, where some of His creation reside and some, like angels, live only to obey Him.
- Alo, all that happens is in His Knowledge, Power and Control.
- They are all secured and nothing escapes His observation and Decision-making.
- In summary, all proceedings and happenings require/d His permission.
- Secured also means that, eventhough the earth we live-in is under so much attack, and potential attacks, but Islam will prevail and the 12<sup>th</sup> Imam (AFTS) will re-appear before complete destruction of the earth.
- Secured may also mean that whatever transpires is stored and can be later retrieved as evidence. The earth is itself a witness.
- All creation residing on the different stages of the earth, should be satisfied and pleased, because whatever transpires has the permission of ALLAH.

In the Name of Allah (SWT), the Beneficent, the Merciful.

When the earth shall quake with her (terrible) quaking, and the earth brings forth her burdens. Men shall say, What has happened to her? On that day, she (the earth) shall relate her news (about all that happened to her) that your Lord has revealed on her.

On that day, people shall come out (from their graves) in (scattered) groups, to be shown their own deeds. Then he who has done an atom-weight of good shall see it, And he who has done an atom-weight of evil shall see it.  
(al-Qur'an – Chapter 99, Verses 1-8)

- Apparently, the earth will divulge all the events that ever took place on her.
- The present order will pass away, but the deeds done therein, even the most secret, will be made known when Allah will give the command.
- The earth is free from any danger, damage and interference.
- The earth, where worldly affairs and pursuits take place, is guarded from all-around.
- It is reliable and dependable.
- It is also resistant to externally applied pressure.
- The earth is secured, meaning, it is not subject to change.
- It is fixed and definite, unfluctuating and steady.
- Why? Because ALLAH is the guardian.
- Nothing happens without His consent and authorized response.

## **6 - O He Whose Glory the Thunder Proclaims**

- The entire creation sing His Glory, including the Thunder.
- All depend on His set rules and observation.

- Eventhough a thunder can be damaging to one creation, it is advantageous to others.
- The article, AL-KHUMEINI WRITES IN HIS EXEGESIS OF THE BLESSED CHAPTER AL-HAMD, THAT: ALL EXISTING THINGS GLORIFY ALLAH is a must to read, and appears earlier in this commentary.
- We now understand that besides humans, every THING, including trees and earth is conscious and may also share feelings and experiences in a very remarkable manner. They also have capabilities to worship the Almighty in their own way.

As per Qur'an: Glorifying God is everything in the heavens and everything on earth. He is The Ever Prevalent, Most Wise. (al-Qur'an – Chapter 57, Verse 01). (al-Qur'an – Chapter 61, Verse 01).

- The thunder praises His glory, and so do the angels in reverence for Him. (al-Qur'an – Chapter 13, Verse 13)
- Many individuals who are afflicted by Fear of Thunder try to cope with their fear by hiding from the source itself.
- During a thunderstorm, children typically hide in seemingly secure windowless places, such as a cupboard under a staircase or under their bed.
- Adults and teenagers share the same thought mechanism as the aforementioned and will essentially seek solace anywhere one cannot see or hear the storm.
- All this is not necessary if we understand the real reasons behind the thunder, which can be a retaliation, lightening or just glory.

## **6 - O He Who is Never Cruel to His Subjects**

- All have to return to ALLAH.
- The Day of Judgment will make us all believers.
- ALLAH will never judge with favor, only His Mercy.
- He cannot be a cruel Judge, because all-of-creation can be witnesses, including ones own body parts.
- The article, O JUDGE is a must to read, and appears earlier in this commentary.
- His entire creation is based on His Mercy, and so cruelty does not exist in Him. Qur'an, Then God will transform their evil works into good works, for He is Forgiving and Merciful. (25:70).
- Even His punishment is a mercy, because either one deserves to be cleansed before attaining higher levels. ... But there are many (men) on whom the punishment is justified. And whomsoever Allah disgraces, none can honor him. Verily! Allah does what He wills. (al-Qur'an - Chapter 22, Verse 18).

Sayyid Akhtar Ridhwi (AR),

It should be mentioned here that sometimes suffering and disaster is used not as a test, but as a warning to sinners or a punishment for transgressors.

Examples of such warnings may be found in traditions of the Prophet such as the following: *"When Allah is displeased with a people [and yet does not want to wipe them out completely], the prices go up and up, life-span becomes shortened, trade brings no profit and the land bears less fruits."*

The Prophet also explained that adultery, when practised openly, increases the accidental and sudden death, brings such plagues and diseases which had never been heard of before. When people resort to cheating in weight and measure, warning comes in form of famine, underemployment, and tyrants. When rich people withhold zakat, poverty strikes the community. Imam 'Ali bin Abi Talib said, "If all liable persons paid their zakat, there would not be a needy person in the community." These are but a few examples of how God gives us warning so that we may amend our ways. (Majlisi (AR). Or,

- Others have to learn from the evil doings, or he only learns. Maududi says, Islam does not consider free sex to be a human activity. Islam has prohibited dancing. It does not consider singing and playing musical instruments lawful professions. Any activity that is beneficial to one person but harmful to someone else or to society is considered unlawful in Islam. All such types of actions cause a heavy punishment in this world and a dreadful retribution in the hereafter e.g. bribes, stealing, interest-taking, adulteration and frauds, unlawful hoarding of edible items to hike their rates making life difficult for the poor. Or
- There are many forms of punishment, and be assured that ALLAH will either forgive you or mete out the lightest punishment, or
- He punishes for a better outcome, or
- Fear and Consciousness of ALLAH. In the Invocation of Kumayl, Ali (AS) remarks that even the heavens and the skies cannot withstand or bear the punishment from Allah, because all fear His Presence and do not want to disobey Him repeatedly. Imam Ali (AS), O People! Listen to my command and obey it. For I warn you against the severe punishment by Allah. On the Day when every soul will find present before it every good deed it has done; and whatever evil it has done, it will wish that there be between it and the evil it has done, a great distance. And Allah cautions you of Himself. Or
- ALLAH set and designed Intercession so everyone can atleast reach His Mercy and Favors. ALLAH remarks (concerning the error-free Aimmah (AS), I shall accept My worship only through their channel, and through them I will bestow salvation to My creatures. Through them shall I punish and reward. O Adam! Approach Me through their mediation. If a detestable action is committed by you, seek forgiveness through their intercession. Because I have vowed not to reject anyone who petitions Me through them. I shall not spurn anyone who prays for forgiveness through their intercession.
- ALLAH is never, ever pleased to punish any creation, in any way, or

- Sometimes, a punishment is a result of environmental insult, and ALLAH allows it. Islam has advised all Muslims to care the environment and this area will be explored. Clearly, our actions have a direct effect on the environment. Schwartz and Russek (1999) continue to write that the earth may be learning and remembering, and we may be making it sick. These may not be viewed as punishment or calamity from Allah, but a result of the actions of the very people living on this earth. Or
- Divine Mercy. As for the talk of divine Mercy and His being the most Merciful of all, do they think that Allah is tenderhearted being? On the other hand, that his senses are influenced and feels pity on some things? Obviously, these are material and physical characteristics and Allah is far above such things. The Divine Mercy means that Allah bestows good on someone who deserves it as much as he deserves it. That is why sometimes what we think is punishment turns out to be the Mercy from Him, and vice versa.
- Consequently, according to the reason, it is not good to neglect or discard a beneficial action by listening to what is suggested by our false mercy. Nor is it allowed to be negligent in legislating the Islamic Laws, keeping in view the realities of the creation. (Imam Ali (AS)).
- As for the talk of divine Mercy and His being the most Merciful of all, do they think that Allah is tenderhearted being? Alternatively, that his senses are influenced and He feels pity on some things? Obviously, these are material and physical characteristics and Allah is far above such things. The Divine Mercy means that Allah bestows good on someone who deserves it as much as he deserves it. That is why sometimes what we think is punishment turns out to be the Mercy from Him, and vice versa. Consequently, according to the reason, it is not good to neglect or discard a beneficial action by listening to what is suggested by our false mercy. Nor is it allowed to be negligent in legislating the Islamic Laws, keeping in view the realities of the creation. (Allamah Tabataba'i (AR)).
- al-Mahdi (AS), the awaited savior is the reason for the mercy shown for the inhabitants of this world and we no longer face severe and fatal punishments and calamities that people in previous centuries had to go through. Apparently, all the laws of creation and life itself would collapse if there is no living Infallible Imam present in this world. The whole world and its contents would sense the absence of the Imam (AS) and they would stop functioning all together.
- Divine Punishment. al-Sadiq was once asked by an atheist as to why is it deserving for a small child to suffer from ailments and sicknesses while he is sinless and has committed no crime. The leader responded saying: Surely illnesses are of various kinds. The illness of divine tribulation, the illness of divine punishment, and illness as a means for death. Do you think that the reason behind illness is to eat rotten food and drink contaminated water, or a malady that was present in the child's mother? Do you think that whosoever manages his body properly, takes good care of the conditions of his spirit, and distinguishes the dangerous foods from the advantageous will never turn sick? (Imam Sadiq (AS)). Or

- Human Mercy. There is no doubt that mercy is a fine gift of Allah, which has been ingrained in the human nature and in many animals as well, as we have sometimes observed. However, the Creator has not given it the status that it should enjoy absolute power over all affairs, or should command unqualified obedience. The creation itself has not given the mercy free rein; otherwise, there would not have been in this world any trace of grief, disease, suffering and various types of tortures and oppressions.
- Moreover, human mercy in itself is not like justice, inasmuch as it is not an absolute noble characteristic, which admits no restriction. Had it been so, then it would not have been proper to punish an oppressor for his oppression or to penalize a criminal for his crime; nor would we have been allowed to confront a transgression with similar action. If mercy means this, then the earth and all that is on it would perish. However, Islam has not neglected the demands of mercy altogether, because it is among the creation's gifts. It has ordered us to deal with the animals with mercy. It has forbidden us to torture the animal at the time of slaughter. It does not allow dissecting the limbs of the slaughtered animal before it
- Please read Islam, The Absolute Truth. A Contemporary Approach to Understanding Islam's Beliefs and Practices. Jameel Kermalli.
- Imam Ali (AS). In a narration, a companion asked Abdullah bin Abbas as to why did the Prophet (S) give Ali (AS) the name ABA TURAB (Father of the Dust)? Abdullah bin Abbas replied: Because Ali (AS) is the owner of earth and he is Allah's decisive argument after the Prophet (S). It is through him that the earth stays stable.
- I heard the Messenger of Allah (S) say, On the Day of Judgment, when KAFIRS (disbelievers) see the rewards, the honor, and the status that Allah has prepared for the Shia of Ali they will say to themselves, Woe to me, Would that I were dust! (al-Qur'an – Chapter 78, Verse 40) This verse means that the Kafir will wish that he was from amongst the Shia of Ali. (Ilal Al-Sharae)
- One day while the Commander of the Believers, Ali Ibn Abi Talib (AS) was giving a speech in the Mosque of Kufa, a snake entered the Mosque. People started hitting it with their shoes. Ali (AS) said to them: Wait! May Allah have mercy on you! This snake is a commissioner. So people stopped hitting the snake. The snake came close to Ali Ibn Abi Talib (AS) and started whispering in his ears. Then the snake came down from the pulpit and Ali (AS) followed it. The people asked, O Commander of the Believers! Will you not tell us what the snake said to you? He replied, I will. The snake said: I am the messenger of Jinn. They (wanted me to) tell you, if people loved and obeyed you the way we do, Allah would not punish mankind in Hell. (Biharul-Anwar. Madinatul Majiz)
- ALLAH presented it (The Trust) to the skies, the earth and the mountains so their light faded. So Allah (SWT), the Blessed and High said: These are My beloved ones, My near ones, My proofs over My creation and the leaders of my creation. I have not created any creation more beloved to me than them - for them and for those who are near to them. I have created My Paradise (for them and their loved and near ones, the followers), and for those who oppose them and be inimical towards them I have created My Hell.

So whoever claims their position with Me and their place in My Greatness I will punish them with such a chastisement that I will not punish anyone with a punishment the like of these persons in all the worlds, and I will place him with the hypocrites in the lowest grade in My Hell.

Whoever affirms their mastership and does not claim their position and place with My Greatness, I will place these persons with them in the meadows of My Paradise, and they will have whatever they want from Me. I will shower unto them My Mercy and I will make them My neighbors. I will cause them to be intercessors for the sinners among My servants, male and female. So, their successorship is a trust from Me to My creation...

- The Aimmah (AS) were indeed created perfect and are flawless creations of Allah, and only He knows the extent of their Infallibility because He created them. If they are the leaders over the entire creation, the Aimmah (AS) also had to excel in every science so their knowledge is God-given and vast, unlimited. This is why they could answer queries in any language and no one was able to overcome these blessed souls in any manner, be it worship, knowledge or just plain discipline and behavior towards the public.
- Also, the inanimate objects were under their watch and command, be it the tiniest creation. In the Ziyarat of al-Jamia, the Shiites of Ali say: You (the 14 Infallible), whom Allah has kept all impurity and filth far away from you
- al-Sadiq, the sixth Shiite Infallible comments: O Mufaddhal! We (the 14 Infallible) were with our Lord and there was none else, except us in the Green Shadow. We glorified Him, called Him Holy and One and extolled Him. Besides us there was neither any archangel nor any spirit, until when it appeared to God to originate the creation. Thereupon, He created whatever He willed and howsoever He willed of the angels and the other creatures. Then He gave the knowledge of that to us.
- The Messenger of Allah (S) said: I advise you to love Ali Ibn Abi Talib. I swear by Allah who sent me as a prophet, that Allah will not accept the good deeds of any slave without first questioning him about his love for Ali Ibn Abi Talib, and Allah knows the truth. So if the slave had the Wilayat, Allah will accept all of the deeds of that slave, despite his shortcomings. If the slave did not have the Wilayat, Allah will not question him about anything else and will order him to be taken to Hell.
- O Ibn Abbas! I swear by Allah, who sent me as a prophet, that Hell is harsher on those who hate Ali than it is on those who believe Allah had a son. O Ibn Abbas! Even if all of the high-ranked angels and all of the prophets hated Ali, which they do not, Allah would torture them in Hell. al-Qummi (in his book Stages of The Hereafter – Manazil al-Akhirah) quotes al-Saduq who quotes from Abdullah, son of Abbas who says that he heard the Prophet Say: The one who doubts the greatness and high honour of Ali will arise from his grave in a manner that in his neck will be bound a collar with three hundred thorns in it, and on each thorn Shaytan will be seated who will be spitting on his face with rage.
- Qur'an, "The earth will shine with the light of its Lord. The record of men's deeds will be brought forth and the prophets and the martyrs shall be summoned to bear witness and judge among men so that none shall be wronged." (39:69).

## **7 - O Forgiver of Sins**

- ALLAH owns none of the evil deeds from His creation, but He is Merciful enough to forgive them.
  - Only ALLAH can forgive any kind of disobedience to Him.
  - Only ALLAH can forgive repeated sins against Him.
  - When ALLAH forgives, the many witnesses cannot witness the sin, and thus, He is the Forgiver.
  - Only He can forgive and make the Angels (AS), body-parts, and the surroundings forget the evil deed against ALLAH.
  - Sins were designed as a mercy and blessing, so we can avoid them and attain nearer position to Him.
  - When ALLAH forgives, even the angels Munkar and Nakeer (AS) forgets the disobedience.
  - A disobedient act towards any creation is a kind of default and a sin, and these are set to guide one to favorable outcomes in the future , and for everyone's benefit.
  - To ALLAH, all sins and transgressions are pardonable.
  - ALLAH can let (an offense) pass without punishment.
  - Also, He can make courteous allowance for any disobedient act and allow excuses.
- 
- We all have to ask forgiveness to ALLAH to excuse for a fault or an offense.
  - Only ALLAH can fully pardon.
  - Forgiveness can renounce anger or resentment against the action or words.
  - ALLAH, due to forgiveness, will refrain from imposing punishment on an offender, and will not demand satisfaction for an offense.
  - Only ALLAH can forgive and forget, and He has made it an excuse to pass over a mistake or fault without demanding punishment or redress.
  - ALLAH also forgives a deliberate disobedience to the known will of His.
  - Avoiding from sins is a blessing as they are shameful, deplorable, or utterly wrong.
  - Because a sin or transgression is a violation of a law, command, duty, or even exceeding of due bounds or limits, it is only a favor to us that we recognize them and avoid them.

Imam Sadiq (AS),

It is necessary for ALLAH to fulfill His promises of reward because not fulfilling a promise is against virtue and rationally evil; but it is not necessary for Him to fulfill His threats of punishment because forgiving the sinners has virtue in itself. So if He punishes, it will be His justice; and if He forgives, it will be His grace and mercy.

In al-Kafi, al-Kulayni, with his chain of narrators, reports from al-'Imam al Sadiq (A) on the authority of an unnamed narrator who narrated it to Ibn Abi Najran, that he said to the Imam (A): "There are some people who commit sins and say we are hopeful. They

remain in this condition until death comes to them." The Imam said: "They are a people who have been swept away by false hopes. They lie, they are not the hopeful; for verily, one who has hope of something pursues it, and one who fears something flees from it."

## **7 - O Dispeller of Tribulations**

- ALLAH set and designed all the rules and regulations that the entire creation follows.
- Only ALLAH can put-off an immediate response from any creation that has been insulted.
- Example, Islam has advised all Muslims to care the environment.
- Clearly, our actions have a direct effect on the environment.
- Schwartz and Russek (1999) continue to write that the earth may be learning and remembering, and we may be making it sick.
- These (earthquakes, hurricanes, etc) may not be viewed as punishment or calamity from Allah, but a result of the actions of the very people living on this earth.

Sayyid Akhtar Ridhwi (AR),

1. The suffering which is a result of our own negligence or carelessness. A man overlooks the rules of hygiene and falls ill. He himself is the immediate cause of his suffering, and his affliction is the natural consequence of his carelessness. In strict legal sense, there is no sin in it. It is a self-inflicted harm. Nobody else is involved in it. He may, if he wants, blame himself.

2. The second cause of suffering is nature; such sufferings are described by us as 'the act of God.' Earthquake, cyclone, storms and such other natural incidents which are beyond human control come in this category. Such incidents are necessary to run the machinery of the world according to planned and systematic way. Nevertheless, the sufferer and his worth is put to test by these sufferings.

3. The third is the suffering which is caused by other person or persons. This is the most complicated type of suffering. A tyrant ruler, an irritating neighbour, a disobedient child, a heartless enemy, an indisciplined subordinate, a boasting superior, a dishonest customer, a cheating partner, a torturing spouse, an unjust arbitrator. These are some of the examples given at random. A man has to suffer in all these cases, whether willing or unwilling, often without any fault of his own.

- Tribulations may also mean a learning experience, mercy and blessing to attain attributes such as patience, and so forth.
- Tribulations can be of so many kinds, and so many forms, and only ALLAH knows its limits and outcome, to any creation.
- And because only He knows how one will react towards a particular tribulation, only ALLAH can avert that kind of response, or allow it, to some extent.
- Because, some tribulations can further away a creation from ALLAH.

## **7 - O Aim of Hopes**

- ALLAH set and designed all the rules and regulations that the entire creation follows.
- He is the direction of all hopes, as only ALLAH can direct ones hopes into a need or one that can cause a negative consequence.
- ALLAH knows the outcomes of all hopes and outcomes.
- ALLAH is the hope of the most ignored creature, as ALLAH can create good outcomes. Why? Hope implies a certain amount of — i.e., believing that a positive outcome is possible even when there is some evidence to the contrary.
- ALLAH can make good or bad (if the outcome is not desired) out of false hopes based on emotions.
- Examples of hopes include hoping to get rich, hoping for someone to be cured of a disease, or hoping to be done with a term paper.
- ALLAH knows the outcomes of all these in this world and the next, so He can direct all hopes.
- Some hopes require several steps before they are in-sight, and so only ALLAH, because of His all-Wisdom attribute, can be the aim.
- Positive thinking is an attribute that we all must possess, because ALLAH is the source and of all kinds of hopes.
- ALLAH is the hearer and responder of all hopes.
- He is the sole aim of all hopes, even though some hopes are not directed to Him, because ALLAH created and develops such hopes and outcomes.
- Hope is His Mercy, Blessings, Forgiveness and everything else is part of His creation and we should take advantage of this.
- Example – to lose hope in His Mercy - Satan wished that Allah would cause that man to lose hope in His mercy and become despondent, but this would never happen.
- AYAT

- In al-Kafi, al-Kulayni, with his chain of narrators, reports from Imam al Sadiq (AS), There are some people who commit sins and say we are hopeful. They remain in this condition until death comes to them. The Imam said: They are a people who have been swept away by false hopes. They lie, they are not the hopeful; for verily, one who has hope of something pursues it, and one who fears something flees from it.
- ALLAH is the slightest chance, hope or complaint and only He can make amends for you on the Judgment Day.
- ALLAH is the aim of true, honest and sincere hope only - Imam Ali (AS) used to say, O' Allah (SWT)! I do not worship You because of the fear of Hell or any hope for Paradise. But I worship You because I have found you worthy of being worshipped.
- We should try and remove in ourselves everything other than Allah (SWT) and Him alone and make our appetitive soul submissive to the contented soul. We should try to soften our inner-self with a view to make it fit for receiving Divine Enlightenment.
- Hope is an emotional state. It is a belief in a positive outcome related to events and circumstances in one's life, and only ALLAH can direct one towards a desired outcome.
- Hope is often the result of faith in ALLAH and hopes that do not aim to ALLAH are false and can be misleading.
- These false hopes are often a result of being away from ALLAH and ignorance/Satan is thus the aim.
- The term false hope refers to a hope based entirely around a fantasy or an extremely unlikely outcome.

## **7 - O Giver of Abundant Gifts**

- All that we do, enjoy and go through, are gifts from ALLAH.
- Mercy and blessings are His gifts that the creation need not to ask.
- Only ALLAH knows and appreciates our needs, so He filled His creation with gifts and these are a good sign from ALLAH.
- The most abundant gift is His ultimate reward attaining His Paradise.
- Even more abundant, is that ALLAH will be our Host in Paradise.
- Abundant can also mean several smaller gifts making one ready for a higher gift, physical to spiritual attainments. Or even,
- Much better outcomes that are not expected.
- ALLAH is the giver because only He gives without us asking, without accounting, and only He knows our limits before we become sinful.
- ALLAH's gifts are endless, and exist in plentiful supply.
- Most certainly, His gifting is bestowed voluntarily and without compensation.
- ALLAH owns the right, or power of giving.
- Others can gift only if ALLAH is a witness, so He can minimize or maximize.

- Because gifts can range from a talent, endowment, aptitude, or inclination to something beneficial to the creation.
- ALLAH is always a witness in all gifting, because some gifts can produce undesired outcomes.
- ALLAH is the Gifter to the entire creation, and no one can make that call.
- Because, different forms of creation look and gain from gifts known only to ALLAH.
- He gives without being asked and will never disclose the gifts or ask for its payback, without compensation.
- Because of His mercy, ALLAH even set and designed gifts that any creation can have full access and enjoy them.
- The giving of ALLAH is abundant and without measure, because only the sources of ALLAH are unlimited. There are thousands of such examples in life.
- His rewards are also manifold for just a thought or some sort of action, and His Punishment is scarce.
- It is reported in traditions that on the Day of Resurrection of Almighty's mercy shall be so abundant that even Satan will aspire for God's pardon.
- AYAT
- Trials and tribulations as abundant gift from ALLAH. al-Imam al-Baqir (AS) said, Verily, God Almighty treats the believer with tribulations in the same way as a man treats his family with gifts after an absence (upon a journey), and He restrains him from the world in the same way as the physician prescribes restraints for the sick man.
- Imam Sajjad (AS) says, 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.
- Imam al-Baqir (AS) says, No doubt, Allah (SWT) Almighty treats a believer with tribulations in the same manner as a man treats his family with gifts after an absence (upon a journey). Moreover, He restrains him from the world in the same way as a physician prescribes restraints for a sick man.
- Only ALLAH has the full rights, and power of giving. It is His talent, endowment, aptitude, or inclination that are part of His Blessing.
- Even though a gift is something acquired without compensation, there are different forms and levels, and different ways to respond to them.
- For example, The Prophet (S) says, Control your tongue because it is the best gift, which you may present to the self. A person never tastes the reality of belief but to control his tongue.
- ALLAH gifts all His creation, in different ways, and throughout their lives.
- The abilities to do everything in life is a gift that warrants no compensation.

Many times, gifts show as natural abilities that go un-thankful, and why ALLAH asks several times in the Qur'an as to why His creation do not thank Him.

The contemplation of ni'mah as belonging to the blessed and the knowledge that it is from Him is shukr itself. It has been narrated that Hadrat Dawud (David), upon whom be peace, said, O Lord! How can I thank You, for my thankfulness is another bounty (ni'mah) of Yours that itself requires thanksgiving!

God revealed to him, O Dawud, when you have known that every ni'mah that you enjoy is from Me, you have thanked Me.

- AYAT

## **7 - O Bestower of Bounties**

- Mainly un-expected outcomes that bring one closer to ALLAH, favorable or not.
- Bestowal of any kind of goodness is one of the many of the unique and un-shared attributes of ALLAH, because
- Only ALLAH is all-Wisdom, all-Powerful and all-Knowledge.
- Only ALLAH can measure the correct amount of disposal.
- Many of these may not even be recognized by us, because we are limited creatures.
- These are set and designed, created bounties that we should thank ALLAH for.
- al-Khumeini (AR),

O God! We are incapable of thanking You for Your bounties. Our tongues and those of all other beings are unable to praise You and extol You. All that we can do is to bow our heads in shame and to ask Your pardon for our shamelessness. What are we to deserve Your mercy? Yet Your mercy is more abundant and Your bounties are more inclusive than can be described. Indeed. You are as You have praised Yourself.

... The opening of the gates of worship and service is one of the greatest of bounties, for which the creatures owe their deepest gratitude, although it is a favour for which they can never offer adequate thanks, for each expression of gratitude is itself the key that opens a further door to sublimity. Thus, they are ever incapable of offering adequate thanks for His bounties ...

- ALLAH says, Each day I send down to you My Bounties but you are not thankful to Me about them ... And it is with My bounty that you obtained the strength to disobey Me.
- Imam Ali (AS),

Praise is due to Allah whose worth cannot be described by speakers, whose bounties cannot be counted by calculators and whose claim (to obedience) cannot be satisfied by those who attempt to do so; whom the height of intellectual courage cannot appreciate, and the divings of understanding cannot reach ...

- An important bounty He has bestowed to us, is familiarity with Him and the error-free Aimmah (AS).
- Islam is also one of the greatest bounties from the un-limited.
- The main difference is that ALLAH does both, reward for a desired action or thought, and without doing anything.
- There are also bonuses in many of His bounties.
- Because the sources of ALLAH is unlimited, His blessings, bounties, rewards are unlimited.
- He bestows because there is never a compensation in His bounties.
- Bounties have different meanings in different creation, and only their creator ALLAH knows how to reveal them.
- Imam Ali (AS) says to ALLAH, Your gift is most respectable. Why?
- Because so many things can be attained from just one bounty, good and bad.
- It is possible, therefore, to go against His wishes with His Blessings, and this is one of the worst sins.
- Observing His creation at all times is one of His bounties, and the 6<sup>th</sup> Imam (AS) asked us to search for a place where ALLAH is not present, and sin. This is not possible,
- Unlimited bounties exist, and each one has a different purpose.
- The name of ALLAH, al-Rahim is the One Who bestows countless blessings.
- al-Khumeini (AR) remarks, *Shaytan whispers arrogance and pride in your heart* by saying, Who is greater and more precise than your obedience? Repel him, if Allah protects you, by realizing that your acts of obedience to Allah is a blessing from Allah, not from yourself. If it were not for the bounty of Allah, you would not be able to establish any act of obedience, which are nothing next to the blessing of Allah Ta-ala.
- ALLAH says, And it is with My bounty that you obtained the strength to disobey Me.
- ALLAH is the bestower because He never, ever, decreases His bounties and blessings when they are use. His source is unlimited.
- He is a bestower also because there is never a denial from Him, be its outcome is in the next life.

## **7 - O Provider of Creatures**

- ALLAH is the provider of everything His creation needs, wants, or thinks of.
- ALLAH is the source of all provisions, whatever kind.
- Millions of creatures need, require and depend on ALLAH for their growth sustenance and enjoyment.
- Each stage in embryology, or histology, depends on the Provider ALLAH.
- He understands all providers, their capabilities and can over-power them to achieve better outcomes.

- ALLAH knows and keeps His ways to provisions and sustenance, always open.
- The provisions of ALLAH extends from physical to spiritual. Even the Prophets (AS) are part of His provisions.
- He supplies, directs and manages all means of subsistence.
- ALLAH has set rules and laws to earn His higher favors.
- Survival is for all. ALLAH set and taught defences in all systems, animals, humans or im-material.
- Survivability tactics include building a good defense; employing frequent movement; using concealment, deception, and camouflage; and constructing fighting and protective positions for both individuals and equipment.
- In a hostile environment, only ALLAH can be a savior.
- He also knows how much effort is required.
- Only ALLAH has made, ready (all His provisions) ahead of time; prepare them.
- ALLAH also makes and develops provisions for every creation.
- Because the sources of ALLAH is unlimited, His provisions to His entire creation are unlimited.
- His provisions are countless and every creation warrants different kinds of provisions.
- ALLAH is the only Provider because only He understands the needs and extent of provisions required.
- ALLAH set, and designed all forms of satisfaction from provisions and only He can supervise them.
- Only ALLAH has made, ready (all His provisions) ahead of time; prepare them.
- He constantly supplies all means of provisions; they are available.
- However, the provisions became limited due to His Wisdom and reasoning.
- Example, ALLAH'S rizq (provision, sustenance) is not brought about by anybody's greed, nor is it withheld by anyone's disapproval, and were anyone of you to flee from his rizq like he flees death, his rizq would overtake him in the way he is overtaken by death.
- ALLAH is the provider because He has everything provided, for all creation. The sources of all provisions answer to Him only.
- He does not need to learn or measure, because He set the limits beforehand. His supply is also instant and constant.
- ALLAH, not only satisfies, but also makes up for (a deficiency, for example); compensate towards provisions.

## **7 - O Judge of Destinies**

- So many kind of destiny Only ALLAH is the Judge and decision-maker, because destinies can change as a result of an invocation or a good deed.
- He is the Book higher than the Qur'an, as He has arranged or arranges ways for destinies to be attained.

- ALLAH is the Master and One Who controls destinies of all the creation – living or non-material.

Qur'an, All others whosoever and whatsoever they may be, move within a limited framework decreed for them by Allah, who has destined everything. Allah has set a measure for everything . (Surah al-Talaq, 65: 3)

- Sometimes, a destiny can be inevitable or follows a necessary fate, and since ALLAH is all-Knowledge, only He can make ways.
- Because, destinies follow a predetermined course of events considered as something beyond human power or control, it makes sense we turn to ALLAH at all times.
- Only ALLAH has the full power or agency thought to predetermine events happening at all times, and even when time was not yet created.
- nities are set and designed by the creation of ALLAH, but He the final judge to all these goals and destinies. Why?
- Because so many people or a creation, because of ignorance, will make ways to change their destinies, and why we have to involve ALLAH at all times, because only He knows the correct decisions.
- ISTIKHARA.
- Only ALLAH is fully aware of these destinies and ways to get to them, so only ALLAH can be the Supervisor of these destinies.
- ALLAH is the final decider because we all should have one final destination in mind, Paradise.
- Only ALLAH knows how to get through the ways and how to get through destinies that will lead us to our final destination.
- ALLAH is the Master and One Who controls destinies of all the creation – living or non-material.
- Certain destinies are set, final.
- Every thing answers to Him only – and why even the body-parts are ordered to conceal the sins of a person if ALLAH wishes and has destined.
- His will rules over the whole world, but that is not the case with that of others. "Allah will judge with fairness, and those whom they invoke besides Him can judge nothing". (Surah Mu'min, 40:20). All others whosoever and whatsoever they may be, move within a limited framework decreed for them by Allah, who has destined everything. Allah has set a measure for everything. (Surah al-Talaq, 65: 3 etc.)
- It is for the sake of helping us pass the test that The Prophet (S) and Aimmah (AS) have exhorted us towards good deeds and eschewing bad deeds. This is because God bestowed them with Divine Knowledge of the pains and torments of death and the afflictions of Hell. Our guides want us to get to our destination in comfort and joy and enjoy eternity in Paradise.
- Warning us against the transitory nature of worldly enjoyments, The Commander of Faithful, Imam Ali (AS) has said, World is a prison for a believer, death is his offspring and Paradise his destination.

- ALLAH is the judge because according to the people, one's destinies are inevitable and cannot be altered, but ALLAH in His Power can make alterations.
- Only ALLAH has the ability to alter one's destinies set by people or events.
- Because the entire creation answer to Him only, ALLAH can make changes or leave alone any event/s leading to one's goal or outcomes.
- ALLAH is the ultimate power or agency that predetermines the course of events leading to destinies.
- What must happen is only the decision of ALLAH.

## **7 - O Hearer of Complaints**

- All complaints reach ALLAH, since only He is the final authority.
- Complaints, even thoughtful complaints (muttering discontentedly), can lead a creation closer to his or her desired goal.
- Spiritual way-farers refrain from any complaints, as they have made ALLAH their Deliverer, Decision-maker, and One Who hears complaints, even by thought.
- Patience means restraining the self from complaint about hidden anguish.
- ALLAH remarks, a person, who does not get what he wants in this world and becomes sad by it, it is as if he is angry with Me. A person who complains of calamities to another, which has befallen him, it is as if he has complained about Me.
- ALLAH says, undoubtedly, there is no good in a slave who complains of a single trial preceded by thousands of blessings and followed by thousands of comforts, in this world or the next.
- Sheikh Ansari says that patience means abstinence from complaint is complaining to creatures. Otherwise, complaining to Allah (SWT), The Almighty and beseeching Him for relief is not opposed to patience.
- Prophet Ayub (AS) complained to Allah (SWT) and said, Behold! Shaytan has visited me with weariness and chastisement. (Qur'an - Chapter 38, Verse 41). Prophet Ya'qub (AS) said, I make complaint of my anguish and my sorrow unto Allah (SWT). (Qur'an - Chapter 12, Verse 86).
- Complaining everything to ALLAH makes sense as only He can judge and respond in a certain manner, after we forget the event.
- al-Khumeini (AR), Dear servant of Allah (SWT), an impatient person complains of his troubles to everyone, and this, aside from causing disrepute among people who look down upon him as a weakling of instable character, makes him lose his standing in The Court of Allah (SWT) and in front of His Angels. What faith in Allah (SWT) has that servant who cannot bear an adversity that visits him from his Beloved, The Absolute, and after having received thousands upon thousands of His Bounties and while being immersed in the sea of His Favor, opens his mouth in front of people to complain as soon as adversity strikes him? Khwajah

Naqir al-Din al-Tusi (AR) states, Sabr restrains the inner being from anguish, the tongue from complaint and the bodily members from untoward movements.

- Complaints can be any action, or thought resulting from undesired performances, and ALLAH will forgive if asked.
- Even, the earth complains to ALLAH after its abuse, and it often takes revenge as natural disasters. Or,
- Water and food also complain when they are misused.
- Every creation has the ability to complain and only ALLAH is the final Hearer and Responder, but others can re-act with the knowledge of ALLAH.
- He is the Hearer, even if there is no response or a later one is required.
- Even in the Qur'an, it has been mentioned that the ears, the eyes and other organs will be speaking on that day.
- Similarly, the mosques, which appear to be composed of bricks and mortar, have a living and conscious reality.
- That is why some reports say that on the Day of Judgment the mosques and the Holy Qur'an will make complaints to their Lord.
- There is another tradition in Islam that the earth, place and the surrounding environment you pray will be your witness on the Day of Judgment.
- This explains why the Infallible observed their prayers in different mosques, in different places in the mosque, and on different mountains.
- Leftover or thrown-out food will also complain on the Day of Judgment – and so is the potential of every-THING in this universe to become a witness on that Day.
- ALLAH has made certain experiences as complainable, and only ALLAH is aware of all them.
- A complainer complains at all times (excessive complaints, crying and whining), and even if ALLAH is not the target, ALLAH has the power to respond and make changes to how others will respond.
- All creation make complaints in their own ways, and only ALLAH can be the final hearer and responder, because of His Wisdom.
- Example, animals have been reported and observed to communicate with humans, and many such incidents have been recorded in the blessed life of the Prophet (S). In several instances, and as we shall note later, animals have complained of their hunger to the Prophet (S).
- Allamah Taba Tabai (AR) says: The reports that have come down to us from the Imams show that the acts of worship will appear on the Day of Resurrection in their appropriate forms and will talk to the human beings. Even in the Qur'an, it has been mentioned that the ears, the eyes and other organs will be speaking on that day. Similarly, the mosques, which appear to be composed of bricks and mortar, have a living and conscious reality. That is why some reports say that on the Day of Judgment the mosques and the Holy Qur'an will make complaints to their Lord.
- Verily there is a valley in Hell for the proud called *Saqa*. Once it complained to The Almighty about the intensity of its heat, and requested Him to relieve it for

some time so that it may take a breath. As soon as it breathed, its breath filled the entire Hell with fire.

- al-Majlisi (1627) in Biharul-Anwar - Volume 13, Page 245 says: For forty days, the earth complains to God because of the urine of the uncircumcised man (that falls on the ground).
- A popular tradition in Islam is that the water with which ghusl was performed due to forbidden reasons (like masturbation or adultery), that water, and the earth on which the water flowed will both complain on the Day of Judgment.
- There is another tradition in Islam that the earth, place and the surrounding environment you pray will be your witness on the Day of Judgment. This explains why the Infallible observed their prayers in different mosques, in different places in the mosque, and on different mountains. Leftover or thrown-out food will also complain on the Day of Judgment – and so is the potential of every-THING in this universe to become a witness on that Day.
- Once while circuiting the Ka’bah, the Prophet omitted to put his hand on the west corner when it immediately complained. The Prophet saluted the corner and assured it that he will not abandon it.
- The Muslim way of life is thus perfect for the whole world and its contents - the trees, the animals, the environment, the humans, and so forth. For all these have the ability to complain on the Day of Judgment.
- Many complaints do not require a response, or are made quietly or by conjecture, and only ALLAH observes and hears everything in His creation.
- Complaints are also made using different languages, and only ALLAH knows all.
- Some complaints need to be ignored, and ALLAH has provided us with intellect to make such decisions.
- ALLAH is the slightest chance, hope or complaint and only He can make amends for you on the Judgment Day.
- Complaints may require a later response. It has been reported, a sparrow that was killed just for fun would, on the Day of Judgment, complain (to God) against the person who did so, just for fun and not for any material gain.
- All expressions of pain, dissatisfaction, or resentment are to be directed to ALLAH, because only ALLAH can hear with no obstacles.
- All causes or reasons for complaining, grievances, reach Him as ALLAH is the Merciful Creator.
- Since ALLAH can make alterations on-the-go, all grievances reach Him.

## **7 - O Resurrector of Creatures**

- Imam Ali (AS), Unlike some people's belief that the remembrance of death and The Resurrection Day makes one negligent about worldly affairs and material gains, our belief is that the remembrance of death prevents one from heedlessness and indiscipline. He, who is cautious about his performances, big or small, will not commit any wrong act. Apparently, this is one of the most efficient ways to scrutinize our behavior and lead a good and decent life.

- ALLAH has provided ample evidences to prove resurrection, and every creation will die and be raised.
- He created these sciences and evidences, so He is in full control of them.
- Every creation will return to Him, and some will be judged before the ultimate gift is presented.
- For the ultimate gift to be presented, Paradise, resurrection has to transpire.
- And so death and the final Day have to happen to reach our final destination.
- Resurrection is part of Justice of ALLAH. In Wasa-il al-Shia it is recorded with a chain of authorities from Abu `Abd Allah, may peace be upon him, that he said "Whoever does not come to God, the Almighty and the Glorious, on the Day of Resurrection with a creed that you follow, no virtue of his will be accepted nor will any sin of his be overlooked.."
- Sayyid Lari,

If we accept that God has created an environment in which numerous evildoers and oppressors are able to continue on their chosen path until the last moment of their lives, without recognizing any limit on their behavior, to stoop to any vile act in order to gain power and gratify their desires. If we accept that this is possible without their being called to account, and that the oppressed continue to writhe beneath the lash of injustice and deprivation until their last gasp can all of this be called anything but oppression and injustice?

...

In addition, certain crimes and evils are so extensive in their effects that they cannot be adequately punished in this world, with its limited timespan. Crimes are sometimes so grave that the punishment inflicted by men is not equal to the task of imposing on the criminal the punishment he deserves. The criminal plunderer for whom the world is nothing but a carcass on which to feed kills and consumes at will; his hands are stained with the blood of hundreds or thousands of people whom he drags into the slaughterhouse. He is so sunk in the mire of vice and injustice that he is incapable of learning lessons from the past or thinking of a better and more enlightened future. If despite all his crimes his soul were to be taken in just the same way as that of one of his victims, the punishment involved would be unjust and grossly unequal, for he would then have been punished simply for one of his victims and all his other crimes would remain unpunished.

Many crimes are, then, beyond the scope of worldly retribution. If we wish to analyze matters more logically, we must look further, beyond this world. There is also the consideration that no authority in this world has the power to restore to men all the rights which have been violated.

Similarly, the world does not have the capacity to reward virtue in a fitting and complete manner. When we attempt to assess the value of the unrelenting efforts that the pure and the virtuous expend in this world, which is full of trouble and pain, we realize that the rewards available here are very slight.

Qur'an, Shall We make those who believe in God and do good deeds like those who work corruption on earth? Shall We requite pious and God fearing men like the sinful and the doers of evil? Do those who have committed foul and sinful deeds imagine that We will grant them a rank like that of those who believe in God and do good works, so that they wilt be alike in death and in life? Theirs is a false and ignorant notion. God has created the heavens and the earth in justice, and ultimately every soul shall receive the requital for its deeds, without any injustice" (45:21-22).

- Every creation has a birth, life, purpose of life, death, resurrection, and some are judged before the eternal life.
- ALLAH also resurrects a service or a practice, as He is the all-Aware One. This may be after decades or just at another place.
- ALLAH has allowed science to take care of this.
- As is, the human body is also a receiver of energy, and therefore, life is filled with constant interactions.
- In Bentov's (1988) words, Life is constantly communicating and interacting with everything else in the universe on subtle or imperceptible energy levels. We also know that no energy is lost in a closed system.
- Research into the energy surrounding humans, plants and inanimate objects has
- found that the energy is not only informative and electromagnetic in nature, but interacts and affects each other.
- All living and non-living matter seem to be in constant communication with and affect each other, even down to the cellular level.
- Further, tiniest change in any system in the body affects all other systems of the body in the same manner and other systems nearby.
- Physicists have established this and that these waves radiate out at the velocity of light into the farthest reaches of the cosmos and interact, and affect all other radiating waves. This interaction can be positive or negative. Whenever a disturbance in this energy drives it out of harmonious rhythm, this discordant pattern radiates outward and disturbs the surrounding energy. The 100th Monkey Principle mentioned below explains further this concept.

- An interesting study by Watson, in his book Life Tide: The Biology of Consciousness, in which he describes the popular Hundredth Monkey Principle, found that after a group of monkeys learned a new behavior, suddenly other monkeys on other islands with no possible normal means of communication learned that behavior, too.
- Undoubtedly, the information stored in the energy field, which was released into space, had to be the primary source of interaction in this instance.
- The Shiite 5th Leader al-Baqir (AS) says that Muslims are created out of the same nature, and when a serious accident occurs to one, someone else feels sorry in another land and place.
- al-Khumeini (AR), 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.
- Even if the parts of any creation is cut into millions of pieces and the wind blows them, ALLAH has established scientific mechanisms to resurrect it.
- The whole of creation is going to go through this stage, and the final destination, Hell or Paradise, has to happen.
- The movement from the 'Mortal' to the 'Eternal' world is through Death and Resurrection.
- For us to be judged accordingly, the life of all creatures after their death shows the power of ALLAH.
- Allah (SWT) says in The Qur'an, And the measuring out on that Day will be just. Then as for him, whose measure (of good deeds) is heavy shall be successful, and as for him whose measure is light, they are those who will have made their souls suffer a loss because they disbelieved in Our Communications. (Qur'an - Chapter 7, Verse 8-9).
- In addition, We shall set a Just Balance on that Day of Resurrection, so no soul shall be dealt with unjustly in the least. An act whose weight of a grain of mustard seed will even be brought forward! Moreover, sufficient are We to take account. (Qur'an - Chapter 21, Verse 47).

The Qur'an says, Shall We make those who believe in God and do good deeds like those who work corruption on earth? Shall We requite pious and God fearing men like the sinful and the doers of evil? Do those who have committed foul and sinful deeds imagine that We will grant them a rank like that of those who believe in God and do good works, so that they will be alike in death and in life? Theirs is a false and ignorant notion. God has created the heavens and the earth in justice, and ultimately every soul shall receive the requital for its deeds, without any injustice. (45:21-22).

- Jibouri, The Qur'an states that some sins can condemn someone to hell. These include lying, dishonesty, corruption, ignoring God or God's revelations, denying the resurrection, refusing to feed the poor, indulging in opulence and ostentation, and oppressing or economically exploiting others.
- Imam Ali (AS), unlike some people's belief that the remembrance of death and The Resurrection Day makes one negligent about worldly affairs and material gains, our belief is that the remembrance of death prevents one from heedlessness and indiscipline. He, who is cautious about his performances, big or small, will not commit any wrong act. Apparently, this is one of the most efficient ways to scrutinize our behavior and lead a good and decent life.
- History is evident that the majority of people with different religions, in the past and at present, confirmed and attested to the belief in Resurrection.
- People in the past (until present) kept morsels of food, ornaments, and even clothes inside the grave of a dead person close to their family. The belief, although an ignorant one, was that the dead would come to life as soon as after burial and enjoy the food.
- In the past whenever a king died, ten women fought until one died and was buried with the king. This was a highly respected practice among various religions and a woman sacrificed her life only to be resurrected with the king.
- Every man out of his natural disposition has some conception of The Day of Resurrection because there is no one who would not like to know the ultimate future of man and of this world.

## **7 - O Freer of Captives**

- Only ALLAH can change minds of people, change circumstances, so one can attain freedom.
- One can put himself or herself into captive (by his thoughts and actions) and only ALLAH knows how you can think yourself through it.
- Phobia, depression, anxiety and stress are all kinds of mental captivity, and only ALLAH can plan your escape as He is all-Wisdom.
- Animals in captivity also direct themselves to ALLAH to free them.
- Eventhough non-athiests argue that a religion like Islam can put one into captivity, the reality is that there is freedom in Islam and it is only a better way of life.
- In summary,
- If taken captive and subdued, ALLAH turns hardship into ease (whilst in captivity), as was the case of Prophet Yusuf (AS), the truthful and trustworthy.
- His freedom saved him from harm, although he was enslaved, subdued, and imprisoned. The darkness of the pit, the dread and whatever befell him did him no harm, until ALLAH favoured him and made the insolent tyrant, who had been his master, his slave. Then ALLAH made him His apostle and through him was merciful to the people.

- Sometimes, one is captivated as he or she is forced into a situation and an undesired goal. And so he or she has to seek help who will help him or her directly or by making obstacles easy.
- Going through obstacles may be a learning experience, and so ALLAH will reduce the mount of captivity so there is learning.
- He is the freer because only ALLAH can reduce or eliminate the captivity bt so many creations.
- Captivity comes in many sorts, and only ALLAH can free any creation, because only He understands and can over-power everything in this universe, even one's mind.
- Being captive can be a result of internal or external sources, and only ALLAH can help you through them.
- He is the freer, because only ALLAH can untie the knots forever, or captivators can return and re-captivate.
- This way, one is less or not controlled by the will of another.
- There are many sources of captivity. Only ALLAH can save you from entering into their traps and if you enter, only ALLAH can free you.
- AYAT -- Yusuf AS
- ALLAH is the only One that is fully free and not affected or restricted by a given condition or circumstance.
- Nothing affects Him.
- He is not subject to a given condition.
- ALLAH is always able to act at will. He is not under compulsion or restraint.
- ALLAH is the only Freer because in His unlimited Mercy, He has allowed us to understand the signs of pre-captivity and avoid them.
- Also, He expects no returns for all this.
- Because any creation can be a prisoner in so many ways, and there are so many ways to get off it, only ALLAH can free you.
- Phobia is one good example of the mind being in captivity. One held in the grip of a strong emotion or passion. Or,
- A persistent, abnormal, and irrational fear of a specific thing or situation that compels one to avoid it, despite the awareness and reassurance that it is not dangerous.

## **8 - O He, to Whom is Due all Praise and Adoration**

- This is the first and foremost commentary on the second verse of al-Hamd in Qur'an – All Praise.
- Because ALLAH overlooks His whole creation with all His Greatest attributes, He deserves all praises and adoration.
- We adore ALLAH simply because He is way beyond everything we do, think or come across.

- The Creator is the One Who is adored
- ALLAH deserves our highest form of adoration because not only He created all these unlimited creatures and resources, ALLAH is also in full-control of them.
- ALLAH cannot be compared.
- In addition, in the night, give Him glory too, and at the setting of the stars. (Qur'an – Chapter 52, Verse 49)
- Moreover, during part of the night adore Him, and give glory to Him (for a) long (part of the) night. (Qur'an – Chapter 76, Verse 26)
- Everything adorable we see is a creation of ALLAH and He dominates it.
- Any creation or quality/attribute that deserves some kind of adoration, ALLAH owns it and has a much higher position in it.
- 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.*

al-Khumeini (AR), "Alhamdu lillah" [All praise is for Allah], it means that all forms of praise are exclusively for the Divine Sacred Essence.

- al-Khumeini (AR), 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.
- He is the only One where adoration, praise, and thanksgiving is offered in worship of Him, in all His creation.
- Imam Ali (AS): 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.
- Sadr al-Muta-alihin (AR), ... and every atom of this universe is a proof of it. Everything 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.
- The Aimmah (AS), *Nothing is more loved by Allah than one's saying: All praise is for Allah*, as Allah Himself has so praised Himself. There are many similar traditions.
- 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.

- Even the slightest expressions of approval, commendation, or admiration belong to ALLAH, because He owns all good, He constantly directs us and He has allowed us.
- He owns all the reasons for praise.
- ALLAH always does a 100% of everything, so only He deserves adoration.
- ALLAH is the only One Who can be fully adored, because only He stands above all creation.
- All worship Him only, whether willingly or not.
- Only ALLAH is worthy of adoration.
- Only ALLAH is loved intensely and deeply, because He is Merciful and His blessings are unlimited.
- Because ALLAH is the One Who elicits all adoration and blessings, He is worth to adore.

## **8 - O He, Who Holds all Pride and Eminence**

- Pride is one of the qualities that is ALLAH's and He owns it.
- Imam Sadiq (AS), ... Refrain from pride and self-glorification, since pride is God Almighty's mantle, and one who contests with God regarding His cloak, God will shatter him and disgrace him on the Day of Resurrection.
- Shaytan's first crime was based on Pride and this will take us into Hell.
- Imam al-Sadiq (AS), Verily there is a valley in hell for the proud called 'Saqr'. Once it complained to the Almighty about the intensity of its heat, and requested Him to relieve it for some time so that it may take a breath. As soon as it breathed, its breath filled the entire hell with fire?
- al-Imam al-Sadiq (AS), ... Verily the proud (on the Judgement Day) will be created in the form of ants and people will trample them down under their feet until God is finished with the reckoning.
- There are many forms of pride, and each one is discouraged. Pride because of good qualities and praiseworthy attributes. Pride in moral vices and undesirable qualities. Pride in one's righteous deeds and devotional exercises. Pride in sinful and wicked deeds.
- Pride is therefore discouraged in all its forms. Imam al-Sadiq (AS), Do not show off your actions to someone who neither gives life nor causes death, and who cannot take away from you your burdens. Showing off is a tree whose only fruit is hidden association of other gods with Allah (SWT), and its root is hypocrisy. The vain one will be told on The Day of Judgment, *'Take what you consider to be the reward of your actions from those you took as your partners with Me. Look to those whom you worshipped and called on, from whom you entertained hopes and whom you feared. Moreover, know that you cannot conceal anything inside of you from Allah (SWT); you will be deceived by yourself.'*
- Allah (SWT) does not accept good deeds infected with pride. Never can the person who possesses a speck of pride inside his heart enter Paradise.
- Even satisfaction or pleasure taken in one's own or another's success, achievements should be directed to ALLAH.

- ALLAH holds all eminence because He owns the highest position of superiority over everything whichever creation goes through.
- Any creation that has achieved high ranks of eminence, ALLAH owns those occurrences. So He is higher.
- For example, a person has a towering personality and always stands out above others. ALLAH owns these qualities in a much higher manner.
- These are immediately noticeable, conspicuous and widely known, eminent.
- This quality is His and only ALLAH owns it. Imam al-Sadiq (AS) has warned us as follows: Refrain from pride and self-glorification, since pride is Allah (SWT) Almighty's Mantle, and one who contests with Allah (SWT) regarding His cloak, Allah (SWT) will shatter him and disgrace him on The Day of Resurrection.
- His creation is not supposed to have even a speck-of-doubt. Why?
- Because all that the creation does to elicit pride belongs to ALLAH.
- There is a valley in Hell for the proud called Saqa. Once it complained to The Almighty about the intensity of its heat, and requested Him to relieve it for some time so that it may take a breath. As soon as it breathed, its breath filled the entire Hell with fire.
- ALLAH is Proud in His own right and in His Greatness.
- If man becomes proud and conceited, he will become a partner of Satan!
- He is the Eminent, because all sources of eminence and pride are His, and He distributes them to all creation based on His Wisdom, so no-one deserves to have pride in them.
- Therefore, all sources of pride is unacceptable.
- ALLAH owns all these sources and the highest of them are His.
- He cannot be compared to His creation, and ALLAH is always above others in rank, merit, or reputation.
- Example, ALLAH gave us thousands of abilities, and Satan makes us feel proud of them, our good actions and thoughts, successes, etc.
- Verily, Allah (SWT) does not accept good deeds infected with pride.
- We have been advised, never be proud of our good actions.
- Instead, thank Allah (SWT) for giving you a chance to perform that good act. Whenever you stand in front of Allah (SWT) express humility, poverty and abasement. Understand that it is up to Him whether He honors or disgraces His Slave. You should never complain, for complaint of someone who claims to be His Slave and Lover is a shortcoming in one's obedience.
- Beauty is another source of pride.
- It is reported that on The Day of Judgment, Lady Maryam (AS) will be brought forward in the presence of those women who were proud of their beauty and advertised it to men by either not observing the hijab or by observing the hijab with adornments thereby destroying the whole purpose of the hijab. All the women present will be surprised at the beauty of Lady Maryam (AS).
- al-Khumeini (AR) further lists down six kinds of such a great sin,
  1. Kibr/Pride because of possessing true faith and belief,
  2. As opposed to it is the pride in invalid faith and false belief.

3. Pride because of good qualities and praiseworthy attributes.
  4. Pride in moral vices and undesirable qualities.
  5. Pride in one's righteous deeds and devotional exercises.
  6. Pride in sinful and wicked deeds.
- Two of the countless Names of ALLAH is O Alterer, O Humiliating of the proud, O Pride of those without pride.
  - Because ALLAH owns all qualities that we possess or yearn to achieve, only He deserves to possess this quality.
  - And because ALLAH can eradicate any of these qualities, makes pride only His.
  - Example, feeling pleasurable satisfaction over an act, possession, quality, or relationship by which one measures one's stature or self-worth; proud of one's child; proud to serve one's country.
  - We should all have a feeling of being lower in rank, quality, or station.
  - ALLAH has blessed us enough (birth, life and death) to have this quality (humbleness) with no hinderances.
  - Examples are countless. We begin with impurities; our life is filled with impurities, failures, etc; we all end as impure.
  - ALLAH continues to hold all positions of great distinction or superiority over every creation, and why only He is eminent.
  - A person of high station or great achievement is through ALLAH, and all his or her eminency is His. Why?
  - Because ALLAH has allowed and made possible all positions leading to superiority, distinction, high rank, or fame.

## **8 - O He, Who holds all Honor and Rank**

- All the sources of honor and rank are His, ALLAH owns and holds all these.
- Abu Ja'far (AS) said, Allah (SWT), Blessed and Exalted is His Name, shall say, 'O' People of The Gathering! To Whom does Honor belong Today?' So, Muhammad (S), Ali, Hasan, Husayn (Peace be on all of them) will say, 'To Allah (SWT), The One, The Almighty.' Allah (SWT) The Exalted will then say, 'O' People of The Gathering! Lower your heads and cast your eyes down, for this is Fatima proceeding towards Paradise.'
- Lots of things lead to honor and a higher rank, and because ALLAH is the educator behind all this, He deserves all credit.
- A creation achieves this higher status amongst others because of their struggle, and none other than ALLAH has gifted these thoughts and actions that lead to honorship and higher ranks.
- Example, affliction is an adornment for the believer and a mark of honor for the man of intellect, because facing it directly needs steadfastness and firm-footedness, both of which confirm belief.
- Getting born or being related to a creation of honor is not honor. The position of the believers is a good example, can be honorable or not. Example, The honor and greatness of a believer lies in his praying at night.

- Imam al-Sadiq (AS) once exclaimed to the son of Zubyan, Glory is to Allah (SWT)! The believer is honorable near Allah (SWT).
- Sadr al-Mutaalihin (AR), 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.
- Sadr al-Mutaalihin (AR), 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.
- ALLAH is the source of all the rising or lowering in ranks, over all His creation.
- There are many rules to attain perfection, to move towards goals, and only ALLAH can make one elevate in ranks, and move in the correct manner.
- ALLAH does not grow in any of these ranks, as He holds the highest position in all ranks, in all creation.
- He is the Honored because He holds the highest of positions. He is second to none.
- Allah (SWT), Blessed and Exalted is His Name, shall say, 'O' People of The Gathering! To Whom does Honor belong Today?' So, Muhammad (S), Ali, Hasan, Husayn (Peace be on all of them) will say, 'To Allah (SWT), The One, The Almighty.' Allah (SWT) The Exalted will then say, 'O' People of The Gathering! Lower your heads and cast your eyes down, for this is Fatima proceeding towards Paradise
- Therefore, ALLAH owns all sources of honor and rank in all creation.
- Only ALLAH deserves the highest form of dignity as He owns and dominates His creation.
- ALLAH owns all our thoughts (and everything else) and makes it possible at all times to achieve respect, reverence and higher rank compared to everyone or everything.
- Example, affliction is an adornment for the believer and a mark of honor for the man of intellect, because facing it directly needs steadfastness and firm-footedness, both of which confirm belief.
- To some creation, only the attention and pleasure of ALLAH is their goal, and this is what is one of the higher stages of ALLAH consciousness leading to correct honor and reverence.
- There are ranks in everything.
- We are supposed to learn ways to achieve higher ranks, in us, and also help others.
- Whoever deserves to be advanced, preferred or favoured over others, the Almighty, al-Muqaddim, advances his rank or status.
- ALLAH holds the highest position, and none of His creation can sur-pass Him.
- He outranks or takes precedence over all what He created.

- ALLAH holds honor because He has the highest forms of respect, reverence.
- He is the source and cause of all credits.
- The only honor we should keep on reminding ourselves is that ALLAH is our creator and observer.
- ALLAH always has the honor, because He is the foremost in everything.

## **8 - O He, Who makes Promises and Honors them**

- ALLAH is the only One Who made, and continues to make promises.
- He is the One Who makes the final acceptance and deliverance, in this world or the hereafter.
- There are many forms of promises including what we ask for, what we do and what we need. We involves the whole creation.
- ALLAH honors all promises made to the entire creation, because only He owns and observes with wisdom and understanding, all that happens within His creation, be it inanimate.
- The promises He made are countless, and every creation is involved.
- ALLAH knows and keeps His ways to provisions and sustenance, always open. This is His promise.
- To discharge a promise made, ALLAH is the best reminder.
- ALLAH also makes promises (that this will happen) to anyone who does or thinks of something, because He knows the outcome.
- ALLAH is the only Who is fully able to honor the promises or goals that the creation wants to achieve.
- This why ALLAH is Kareem, because He honors all His promises.
- al-Hakam is the One in Whose promise there should be no doubt at all, in Whose action there is no fault at all.
- He has decreed that the hearts must be contented and pleased with Him, that the souls must be submissive, obedient, to Him.
- A promise may also be an indication of forthcoming excellence or goodness.
- Paradise is one of the best promises He made for His Believers.
- As Imam Ali (AS) says, Your promise is true.
- 6<sup>th</sup> Imam (AS), Assign importance to the Hereafter; you must look forward for The Day when God's Promise will be fulfilled, and collect some provisions for God's countenance. O' you who have been created by Allah (SWT)! Keep in mind the purpose of which you have been created and fear Allah (SWT). Be afraid of Him as much as He wants you to be afraid. If you believe that He will bring His Promises to fulfillment and if you fear the terrors of The Day of Judgment, then try to deserve all the blessings He has reserved for you.
- A promise is a declaration assuring that one will or will not do something, but ALLAH always honors His promises because only He has limitless wisdom and understanding.

- A promise is an indication of future excellence or success, and why only ALLAH can make promises.
- The creation can make promises, but they may not be honored.
- ALLAH has, throughout creation, assured the authenticity or inevitability of something, or some actions, thoughts, or some experiences (emphasize a statement), because He knows what it leads to.
- Example, He has promised that ... will harm us, and why we have specific Islamic Laws to direct us.
- Assurance from ALLAH is always good to follow.
- AYAT – why laws
- 25 Promises from ALLAH:-

## **8 - O He, Who Pardons and is Content**

- ALLAH is the only One that is content with all He does, because only ALLAH owns the best forms of wisdom, knowledge and forgiveness.
- He pardons, because only ALLAH has promised His forgiveness again and again. And,
- The pardon from ALLAH is a result of His Kindness to His creation. Every other creation pardons due to other un-kindly reasons.
- He pardons just by praising Him. Imam Ali (AS) says, a praise which will become a link to His obedience and pardon.
- ALLAH truly pardons because He erases all proceedings from the disobediences, as everyone and everything is a potential witness.
- The world is designed to work negative on any creation that harms it, and only ALLAH has the power to pardon and eliminate all future calamitous events brought about by one's actions or thoughts.
- Imam Ali (AS), 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.
- The Muslim way of life is thus perfect for the whole world and its contents - the trees, the animals, the environment, the humans, and so forth. For all these have the ability to complain on the Day of Judgment.
- ALLAH is always satisfied, because He has full knowledge and domination of all future occurrences.
- al-Hakam is the One in Whose promise there should be no doubt at all, in Whose action there is no fault at all; He has decreed that the hearts must be contented and pleased with Him, that the souls must be submissive, obedient, to Him.
- He has decreed that the hearts must be contented and pleased with Him, that the souls must be submissive, obedient, to Him.
- This is why Imam Husain (AS) is the contented soul.
- This way, 6<sup>th</sup> Imam (AS), One who passes his evenings and mornings in such a way that the world be his greatest concern, Allah (SWT) ordains poverty between his two eyes and causes his affairs to become disjointed and dissipated, while he does not attain anything except what has been apportioned for him. In addition,

as for one who passes his evenings and mornings while his biggest concern and goal be The Hereafter, Allah (SWT) puts contentment in his heart and gives a wholeness and unity to his affairs.

- ALLAH, A person who is not happy with My Orders, not patient with My Afflictions, not thankful for My Bounties, not content with My Gifts, then he should look for another lord other than Me and he should get out of My Universe.
- Contentment is a quality we all should strive for, as Imam Ali (AS) says that satisfaction and contentment is always the answer to everything we all go through. Why?
- Because no-one can plan better than ALLAH.
- al-Khumeini (AR), Some people understand contentment to be submission. Rather, it is aspiration to be better, but with true satisfaction with what you already have now. The Prophet's migration from Makkah to Madinah is a perfect example for that. He was contented with Allah's decree in Makkah, but still strived to migrate for the better.
- Allah has planned for you your wealth, in the way that is best for you. Thus, we need to trust in the way Allah (SWT) provides for us and, once you maintain a content heart, this not only relieves your body and mind from stress and worry but it makes Allah (SWT) pleased with you.
- There are several examples of contentment in our history, especially at times of crisis. The Prophet (SAWS) maintained a content heart throughout all the hardships in his life and when his most beloved son Ibrahim died right after he had been weaned, he cried out of mercy but praised Allah (SWT) for all He had decreed.
- AYAT.
- Many religions require you to reveal your sins and disobedient acts to people who can degrade you, and why pardon in Islam is only reserved as one of ALLAH's best qualities.
- Only ALLAH can forgive and force every witness to forget.
- ALLAH is so kind, that He allows disobedience, and then pardons.
- He only punishes after numerous excuses, but pardons at all times.
- Only ALLAH is always approachable, friendly, generous, warm-hearted, charitable, kind, humane, considerate, forbearing, tolerant, generous, liberal, agreeable and beneficial at all times, and without asking for these attributes.

## **8 O He, Who Holds all Abundance and Provides**

- ALLAH is the sustainer of all His creation, and all look at Him for provisions of every kind.
- Imam Ali (AS), You are the Provider while I am provided with sustenance.
- All-in-excess is His, because only ALLAH knows the extent to His provisions, and there are no left-overs.
- All abundance is His, because ALLAH has promised a good and measured living, and He can access these provisions any time.
- So, only ALLAH can deliver, to its full extent, all different kinds of provisions.

- Examples, on the Day of Resurrection, the Mercy (one of His provisions) shall be so abundant that even Satan will aspire for God's pardon. Imam Ali (AS), Your mercy is vast and abundant.
- Trials and tribulations as abundant gift from ALLAH (part of His provision). al-Imam al-Baqir (AS) said, Verily, God Almighty treats the believer with tribulations in the same way as a man treats his family with gifts after an absence (upon a journey), and He restrains him from the world in the same way as the physician prescribes restraints for the sick man.
- Imam Ali (AS), You are the Provider of safety but I am involved in suffering.
- 6<sup>th</sup> Imam (AS), If this water had not been in such abundance flowing through springs, valleys and canals, it would have caused a great deal of inconvenience to the men, who need it for themselves, the watering of their quadrupeds and animals, their agriculture, the plants and corn fields. At the same time the beasts, the birds and animals or the fishes and aquatic living creatures dwelling in water would suffer a great deal.
- Wealth is another of His provisions. Allah has planned for you your wealth, in the way that is best for you. Thus, we need to trust in the way Allah (SWT) provides for us and, once you maintain a content heart, this not only relieves your body and mind from stress and worry but it makes Allah (SWT) pleased with you.
- Relief from pain, etc, is also part of His provisions.
- In short, they are in abundance and ALLAH holds and is the owner as only He is the Best Provider.
- All of provisions of ALLAH are overflowing because He is responsible to all His creation, and all depend on His abundant provisions.
- The amount is, therefore, unlimited.
- Only ALLAH has endless supply.
- He can provide from almost anything, or make any necessary alterations, to sustain a creation. So, even something poison or harmful to one, can have any quality He desires.

## **8 - O He, Who Holds Decision and Judgement**

- ALLAH is the holder of all decision-making, because only He releases this kind of quality to only certain people or creation who can judge.
- Because the judge of any kind is always under the observation of ALLAH, only He can make a correct response based on false judgment.
- ALLAH is the final decider, and why He set the Judgment Day, when all can be judged accordingly. Why?
- Because there are so many witnesses we do not have access to, and they will come forward on that Day.
- ALLAH is the final judge, because all the judges below Him can make errors, except the blessed Aimmah (AS), who He gifted with infallibility.

- ALLAH holds all decisions and final judgment, because all His provisions and means to livelihood requires decisions, and only ALLAH can make you the best judge for that time.
- Only ALLAH can make you arrive at the best decision, because all answer to Him.
- Even incorrect decisions can result in good outcome if ALLAH wills it.
- ALLAH is the final Judge and Decision-Maker in all instances. Because only ALLAH has observed from the first to the end of any creation.
- al-Hakam is the precise Arbitrator, the absolutely correct Judge Whose decision none can overturn, nor can anyone repeal His decree.
- Because ALLAH is superior in all happenings, past and future, we have to yield for His decisions.
- ALLAH is the final Judge and Decision-Maker, because He decided, decreed and destined everything, in advance.
- ALLAH dominates all decisions made by His creations. But, He has blessed us with better-decision-making skills. One of the methods is self-conditioning and self-examination
- These are essential pre-requisites for a wayfarer who is battling with his self. Self-conditioning means binding oneself with the resolve not to do anything against God's Commands. Shaytan and his accursed legions may magnify the volume of the task in our eyes, but these are the guiles played by The Accursed.
- al-Khumeini (AR) advises us to remain in this state of mind till night, the time for introspection and inner deliberation, and evaluate our deeds of the whole day. This is the time to see whether you have been honest to The Giver of all, to whom everybody is accountable. If you have been faithful to Him, you should be thankful to Him that He has made you successful in your intentions. Indeed, Imam al-Kadhim (AS) has said,
- He who does not take account of himself once everyday is not one of us.
- We have to remind ourselves that Shaytan is always there to misguide us but his powers are nonetheless much less convincing if we are good and obedient servants of Allah, and seek His Divine Assistance. Imam Musa al-Kadhim (AS) had said,
- One who does not examine and evaluate himself every day is not one of us (i.e. he is not a follower of The Prophet and The Ahlul-Bayt). (A person who examines himself every day), if he does a good deed, he beseeches God to increase him (in virtues) and if he has perpetrated a vice, he seeks God's forgiveness for it and is penitent before Him.

## **8 - O He, Who is Glorious and Eternal**

- Eventhough many creations have been created for eternity, only ALLAH is eternal because He was living before His creation, and never ever dies during or after the creation.
- ALLAH does not even go through life and death, life again, and so forth. One meaning of eternal is continuing without interruption; perpetual.

- He is ever-living.
  - This manner, all glory is His and He owns them. Why?
  - Because ALLAH is the originator of all what is considered as a worth to glory.
  - All the countless attributes are also eternal, and will never reduce or gain.
  - For example, His rizq is eternal, because He has to provide even on the Day of Judgment.
  - His forgiveness and mercy are also eternal.
  - And so many other attributes of ALLAH, and why only He is unchanged by time, seemingly unceasing; occurring again and again.
- 
- ALLAH is a being without beginning or end; existing outside of time.
  - Time is a creation of His. Imam Ali (AS), How could He be worthy of being called Eternal if He were contingent?
  - Imam Ali (AS), He was Almighty prior to the actuality of might and power was created. He was wise before the conception of knowledge and reason was brought about. He was absolute sovereign even when there was no kingdom or possession. He is Glory under all circumstances. His supreme being is prior to antecedence, and eternal, without a beginning. He will survive continually beyond the end of everything, imperishable, and without an end. He has no needs, in the beginning as well as in the end. He is free from dependence, by Himself, whether inward, or outward, there is no injustice in His judgment, no unfairness in His management, no oppression in His administration. (It is) impossible to deny His sovereignty, or to run away from His firm grip, or to avoid His punishment.

### **8 - O He, Who is Liberal and Munificent**

- ALLAH is the liberal because all His qualities can be accessed at all times.
- He is always giving, and is never, ever limited.
- Acceptance is one of His attributes, and so ALLAH is always favoring proposals for reform, open to new ideas for progress, and tolerant of the ideas and behavior of others.
- In a way, He is broad-minded.
- ALLAH allows things to unfold, as He is also the most patient. Also,
- Allah's Munificence regarding the sinners is great: "... and He is the Most High, the Great" (Qur'an, 2:255).

### **8 - O He, Who Holds all Blessings and Bounties**

- ALLAH holds, owns all attributes that are good, and all belong to Him.
- Therefore, all blessings and bounties originate and end with ALLAH.
- Not only ALLAH has set and designed all forms of bounties, He also dominates the blessings and bounties released from His creation.

- ALLAH has a hold of these attributes so He can release them the manner He desires.
- He also makes a holding of these two and unlimited positive attributes, so they never get out-of-support. So,
- In His custody, at all times.
- When we hold anything, we need to contain it, but ALLAH owns these attributes, so they are all His.
- Because some positive attributes can appear and feel negative to other creations, ALLAH holds these to withstand any amount of pressure, opposition or stress.

## **9 - O Preventer (of ...)**

### **O Preventer of Misfortune**

Allah, Glory and Praise are due to Him, and only to Him, has said, Or do they have gods who can defend them against Us? (21:43)

*Al-Mani`* is one of Allah's Attributes and is derived from *man`*, the opposite of giving or granting. It also means: to protect, to stop one thing from harming another or one group of people from annihilating another. It is used to describe the defense of a house, a fortified fortress, etc, against an enemy. It means: to protect and support. It means He has the power to stop the causes of annihilation or deficiency in both creeds and bodies. He wards off evil to protect and safeguard; He stops giving to whomsoever He pleases in order to try or to protect them. He gives life to whomsoever He loves or does not love, but He does not grant the bliss of the hereafter except to those whom He loves.

*Al-Mani`* protects and supports those who obey Him, and He stops some of His servants from doing what He does not want them to do while giving them what they want. He wards off the causes of perdition and diminution in matters related to creeds and nations due to what He creates of causes prepared for their preservation. Obstruction from the causes of annihilation, and the preservation of what is guarded against extinction, are the objectives of *man`* and are the ultimate goal. If *man`*, prohibition, is needed for the purpose of preservation, and the latter is not needed for the sake of the first, then every protector defends and protects. Not everyone who prohibits protects except that he prohibits the causes of annihilation and diminution.

*Al-Mani`* prohibits affliction from reaching His friends, or the complete abstention from giving to whomsoever He pleases. If He prohibits affliction from reaching His friends, this is due to His beautiful Grace, and if He stops giving to them, it will still be a great favour from Him.

Allah grants the pleasures of the life in this world to those whom He loves and to those whom He does not, but He does not protect the heart of a servant of His except when the latter is one of His close friends.

*Al-Mani`* wards off the causes of annihilation and diminution of creed and body by creating the means which protect it against annihilation and diminution. So, He creates some causes and prohibits others; He gives everything what serves its interests and prohibits what causes its damage. He makes some wealthy by giving them, and He stops

giving to whomsoever He pleases to try them by affliction. He enriches and impoverishes; He makes some happy and some miserable; He grants some and withholds from others; He grants some and deprives others; so, He is both *al-Mu`ti*, the Giver, and *al-Mani`*, the One Who withholds. And He withholds giving from whomsoever He pleases, and His withholding may contain giving in disguise. He may withhold giving one of His servants abundant wealth and instead give him accomplishments and beauty. He may deprive one of His servants from enjoying good health and make him pleased with His decree. *Al-Mani`* is also *al-Mut'i*: for within the withholding there may be giving, and within the giving there may be withholding.

The Messenger of Allah used to say the following after finishing each of the prescribed daily prayers: "There is no god but Allah, the One and only God; His is the Kingdom; His is the Praise, and He can do everything. Lord! None can prohibit what You grant, nor can anyone grant what You withhold, and none is capable of stopping the implementation of Your will." DR. JIBOURI

### **9 - O Repeller (of ...)**

- Calamities are a result of our thoughts and actions.
- Scientists believe then even weather issues and earthquakes are a result of our actions, and why the environment has a right on us.
- ALLAH knows and repels these reactions from our thoughts and doings.
- Only ALLAH can cause less or no side-effects from drugs, or a particular event, or whatever else.
- Sometimes calamities, a sickness or its result, are a blessing and only ALLAH can make that decision.
- ALLAH also repels all creation than we do not prefer to be a part of us – like Malaria-causing-mosquito.
- He, in His Mercy, has even offered ways to offer different kinds of resistance to ward off these kind.
- ALLAH, in His Mercy, has even kept such kinds of creation far or un-known to us.

### **9 - O Elevator (of ...)**

- As humans, ALLAH in His Mercy, has kept provisions to allow us to elevate in many situations.
- He even helps and guides us to these elevations. So, like Imam Ali (AS) says, There is none to elevate what You have lowered.
- ALLAH has designed the universe based on elevations, and we should strive for higher positions.
- Example. Patience is of three kinds. Patience at the time of affliction, patience concerning obedience and patience concerning disobedience. One who bears patiently with affliction, resisting it with a fair consolation, Allah (SWT) writes for him 300 degrees (of sublimity), the elevation of one degree over another being like the distance between Earth and Heavens. In addition, one who is patient

about obedience, Allah (SWT) writes for him 600 degrees (of sublimity), the elevation of one degree over another being like the distance between the earth's depths and The Throne.

- The reward for those who rise by night to glorify Allah cannot be described. As the Prophet (S) has said, There is no good deed except that its reward has been outlined in The Qur'an, except Salat-ul-Layl. Almighty Allah has not specified its reward due to its greatness with Him. In addition, during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory. **(Qur'an – Chapter 17, Verse 79)**
- In this verse, Almighty Allah describes the extraordinary spiritual effects of reciting Salat-ul-Layl. It raises the human being to *Maqame Mahmood*, a position of glory and praise. It is an elevated position with Allah, one that few people can attain. Salat-ul-Layl is thus one of the most effective ways of achieving closeness to Allah.
- You take one step toward any kind of good, ALLAH will move you to a higher place or position from a lower one.
- He always lifts.
- Only ALLAH can increase the amplitude, intensity, or volume of a particular act so we automatically move towards a higher rank. He knows the extent of our capabilities.
- ALLAH can also bring an end to (a blockade or siege) by removing forces that stop, hinder or prevent you from higher positions.
- He knows all hurdles and ways to boost us.

#### DR. JIBURI

- The Holy Qur'an states the following: "Allah will exalt those of you who believe, and those who are granted knowledge, to high degrees" (Qur'an, 58:11).
- Al-Rafi is one of the Attributes of Allah whose root word is raf`, lifting, raising, exalting, elevating, and the like.
- It can be used for objects as in 2:63: "... and lifted the mountain over you,"
- and in 13:2: "Allah is the One Who raised the heavens without any pillars so that you may see [His might] and He is firm in power."
- It can also be used for raising the structure of a building as is the case in the verse saying, "And when Abraham and Ishmael raised the foundations of the House..." (Qur'an, 2:127).
- It is also used for exalting or revering someone's status as in this verse: "... and exalted your esteem" (Qur'an, 94:4).
- It is also used to exalt the status or degree of someone honoured as in the verse saying, "... and We have exalted some of them above others in degrees" (Qur'an, 43:32), and also, "... and exalted thrones..." (Qur'an, 56:34), that is, thrones the status of which is exalted by nearness to Him.
- Al-Rafi is Allah Who exalts the status of His friends, granting them victory over their foes and His, and that of the righteous, to the highest degrees.

- He exalts the truth; He exalts the believers by granting them happiness; He exalts His friends from among the believers by getting closer to them; He exalts the status of His friends by granting them the upper hand, and He exalts the status of those who befriend Him in truth and in equity.
- Al-Rafi' raised the heavens without pillars, raised the clouds over the winds, raised the birds in the air: "Have they not seen the birds above them expanding (their wings) and contracting (them)? Who withholds them save the Beneficent God? Surely He sees everything" (Qur'an, 67:19).
- Al-Rafi has raised the status of His friends in the life of this world by making the believers humble themselves before them, and by making people pay homage and respect to them even if they do not wield any power, even if they have no wealth at all: "Now surely the friends of Allah shall have no fear, nor shall they grieve.
- Those who believed and guarded (themselves against evil) shall have glad tidings in the life of this world as well as in the life hereafter; there is no alteration to the words of Allah; that is the mighty achievement" (10:62-65).
- Al-Rafi exalts the reputation of those who are regarded as weaklings among their own people, supporting the wronged against those who wrong them.
- In Surat al-Baqarah, the Almighty says, "We have made some prophets excel over others; among them are those to whom Allah spoke, and some of them He exalted by (many degrees of) rank" (Qur'an, 2:253).
- In Surat al-Ana'm, He says, "And this was Our argument which We gave to Abraham against his people; We exalt in dignity whomsoever We please; surely your Lord is Wise, Knowing" (Qur'an, 6:83).
- In the same chapter, the Almighty tells us that "He it is Who has made you successors in the land and raised some of you above others by (various) degrees so that He may try you by what He gives you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful" (Qur'an, 6:165). Other references occur in the following verses:
- Allah said: O Jesus! I am going to terminate the period of your stay (on earth) and cause you to ascend to Me, to purify you from those who disbelieve, and to make those who follow you above those who disbelieve till the Day of Resurrection; then to Me shall be your return, so I will decide among you concerning that in which you differed. (3:55).
- And mention Idris (Enoch) in the Book; surely he was a truthful man, a prophet, and We raised him high in heaven. (19:56-57).
- And the heavens He raised and established the balance. (55:7)
- One who is granted a blessing through the inspiration of this Attribute of Allah is one who rises above his abominable desires and inclinations; such a person will be exalted by Allah to a status as high as that enjoyed by the angels with Him or even higher...

## **9 - O Fashioner**

- As humans, only ALLAH can create and fashion, as only He understands the trends of the future.
- So, every creation goes through this.
- ALLAH designs every creation way ahead of what is to come.

### **DR. JIBURI**

- Allah has said, "He is Allah the Creator, the Evolver, the Bestower of forms (or colors). To Him belong the Attributes" (Qur'an, 59:24).
- Al-Musawwir is the One Who fashions, Who gives something its distinctive form and shape.
- The general human form is distinguished from that of non-humans. Allah says, "... and He formed you and made your forms good" (Qur'an, 40:64), "Into whatever form He pleased He shaped you" (Qur'an, 82:8), and "He it is Who shapes you in the wombs as He pleases (3:6)."
- Al-Musawwir means: the One Who invents the forms and shapes of whatever He creates, Who beautifies them according to His wisdom, giving everything its own distinctive shape and form.
- He creates humans in different forms and shapes, making some of them different from others in physique, size, complexion, etc.
- This may be the meaning of the verse saying, "And among His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for those who have knowledge" (Qur'an, 30:22).
- "He it is Who shapes you in the wombs as He pleases; there is no god but He, the Mighty, the Wise" (Qur'an, 3:6); "And certainly We created man of an extract of clay, then We made him a small seed in a firm resting-place, then We made the seed a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation; so, blessed be Allah, the best of creators" (Qur'an, 23:12-14).
- Whenever the Messenger of Allah prostrated, he used to say, "Lord! To You have I prostrated, in You have I believed, and to You have I submitted! My countenance has prostrated to the One Who created it and shaped it, Who created hearing and vision for it; so, blessed is Allah, the best of creators!"
- Among the supplications of the Messenger of Allah when he prostrated is this one: "My face has submitted to the One Who created and formed it and Who made its form good."
- The Holy Qur'an has informed us a good deal about al-Musawwir, Allah.

- In Surat al-A`raf, for example, we read the following: "And certainly We created you then fashioned you" (Qur'an, 7:11).
- In Surat al-Taghabun, we read, "He has created the heavens and the earth in just proportions, and He has given you shape and made your shapes beautiful, and to Him is the final resort" (Qur'an, 64:3).
- In Surat Ghafir, we read, "Allah is He Who made the earth a resting-place for you and the heavens a canopy, and He formed you then made your forms good, and He provided you with good things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds" (Qur'an, 40:64).
- In Surat Ali-`Imran, we read, "He it is Who shapes you in the wombs as He pleases; there is no god but He, the Mighty, the Wise" (Qur'an, 3:6).
- In Surat al-Infitar, we read, "O man! What has beguiled you from your Lord, the Gracious One Who created you then made you complete, then He made you symmetrical? Into whatever form He pleased He constituted you" (Qur'an, 82:6-8).
- And in Surat al-Hashr we read, "He is Allah the Creator, the Evolver, the Bestower of forms (or colors). To Him belong the Attributes; all those in the heavens and on earth declare His Praises and Glory, and He is Exalted in Might, Wise" (Qur'an, 59:24).
- Allah Almighty has said, "And He created pairs, the male and the female, from the small seed when it is adapted, and upon Him is its bringing forth a second time" (Qur'an, 53:45-47).

### **O Rescuer From My Trials**

- ALLAH knows when trials and tribulations should not be dispelled, and welcomed. Because only He can have access to your inner-most thoughts, arguments and decisions. Some of them:-
  1. You realize the power of Lordship over you. ALLAH is the Lord and you are His slave. When tribulations come over you, There is no Helper and (source of Strength) than ALLAH, the High, the Great. You can control certain things in your environment, but ALLAH is the one with more power to do whatever He wishes.

2. You realize your servanthood and your complete state of resignation and brokenness in front of ALLAH. Those who went into inflection, they say “surely to ALLAH we belong, and to Him we return” (from Qur’an).
3. Sincerity and Returns to ALLAH. No place of return - in defense - except to Him. If you realize you have no other place of refuge except to Him. One of the scholars said, “A moment of ikhlas (sincerity) in this world is enough to save a person.”
4. You are forbearing towards the one who has afflicted you. You can actually forgive them. You get one of the greatest rewards in forgiving those who have actually done wrong [to you]. Allah loves those people who forgive [others]. The one who pardons and rectifies - his reward is with ALLAH. Patience is based on understanding.
5. To be grateful for it. Those with tribulations - know that ALLAH does stuff to benefit them.
6. The purification these calamities have towards their wrongs and their sins.
7. The compassion Allah shows in tribulations. A scholar said: you have well being in your family but you get problems from other people (Allah will give you those problems if you do not help those). Tribulations of others is actually a blessing.
8. Tribulations give you knowledge of what well-being is. Allah (subhana wa t’ala) has prepared [us] for calamities with contentment based on different ranks. Patience and contentment are [different].
9. Tribulations prevent you from arrogance and pride and tyranny.
10. Whoever who is pleased with it is [because] he knows Paradise is better than anything in this world.

al-Khumeini (AR),

Thus if a man faces adversities, pain and torments in this world and is overtaken therein by waves of calamities and tribulations, he will inevitably come to resent it. His attachment to it will diminish and he will come to distrust it. If he believed in another world, a vast world free of every kind of pain and grief, he will inevitably want to migrate to it, and if he were unable to make the journey physically, he will send his heart out to it.

Moreover, it is evident that all the spiritual, moral and behavioural evils arise from the love of the world and negligence of God Almighty and the Hereafter. The love of the world is the source of all sins, in the same way as the love of God, the aspiration for the eternal abode of His bounty, the renunciation of the world and absence of reliance upon and trust in its adornments are the source of all spiritual cures and moral and behavioural reform.

### **O Best Tester Of Trials**

"Verily, it is mentioned in the Book of 'Ali that of all mankind the prophets undergo the severest of trials, and after them the awsiya', and after them the elect to the extent of their nobility. Indeed, the believer undergoes trial in proportion to his good deeds. So one whose faith is sound and whose deeds are good, his trials are also more severe. That is indeed because God Almighty did not make this world a place for rewarding the believer and punishing the unbeliever. And one whose faith is feeble and whose (good) deeds are few faces fewer tribulations. Verily, tribulations hasten towards the believer with greater speed than rainwater towards the earth's depths.

Why? How?

al-Khumeini (AR),

However, since the grace and mercy of God Almighty have been accompanying the Children of Adam since eternity, He bestowed upon them two educators and teachers which are like two wings with which they can fly from the depths of ignorance, defectiveness, ugliness and wretchedness to the heights of knowledge, perfection; beauty and felicity, and deliver themselves from the narrow valley of nature to reach the expansive and open horizons of the realms of the spirit (malakut). The first of these is the faculty of intellect and discernment, which is the inner teacher; and the second, the outward teacher, is represented by the prophets and the divine guides who shove the path of felicity as distinct from the ways of wretchedness. None of these two can singly achieve this end without the other. For the human intellect by itself can neither identify the paths of felicity and wretchedness nor find the way to the hidden world and the realm of Hereafterly existence. Similarly, the guidance of the prophets cannot be effective without the exercise of the discerning faculties of the intellect.

al-Imam al-Baqir (AS) said "Verily, God Almighty treats the believer with tribulations in the same way as a man treats his family with gifts after an absence (upon a journey), and He restrains him from the world in the same way as the physician prescribes restraints for the sick man."

al-Imam al-Sadiq (AS), in a noble tradition of al-Kafi with a continuous chain of transmission going up to him, states: Verily, the servant has certain stations near God that cannot be realized without one of these two attributes: either the loss of his wealth or affliction in his body. The greatness of man's reward goes with the greatness of suffering, and God did not love a people but that He subjected them to suffering.

In Majma al-bayan, this tradition is cited from al-Imam al-Sadiq (A): ...And one whose faith is feeble and his intellect is weak, his tribulation is also slight.

### **O Guide For Those Who Seek Guidance**

al-Khumeini (AR),

one should not imagine that God's love and the great care of His Sacred Essence for some people is - God be our refuge - extravagant and pointless. Rather, with every step that a faithful servant of God takes towards Him, God's grace turns towards him and the Almighty moves closer to him. The similitude of the degrees of faith and the availability of the means of Divine succour is that of a man moving with a lamp in darkness; with every step that he takes forward, some more of the path in front of him is illuminated, which allows him to take another step forward. With every step that a man takes forward on the path of the Hereafter, that path appears clearer to him and God's grace upon him increases, preparing the means of attention towards the world of Divine proximity and of antipathy towards the world of separation and distance.