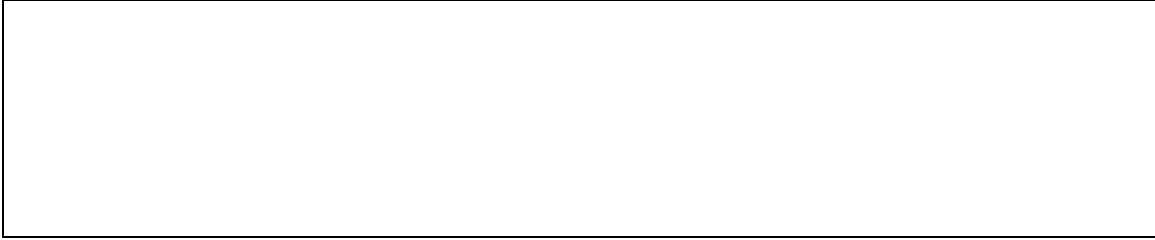


Al-Isra (17:111)



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

MUHAMMAD HUSAIN TABA TABAI (AR)

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

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

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

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

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

MIR AHMED ALI (AR)

Verse 90

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

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

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

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

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

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

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

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

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

... And magnify Him with all magnificence.

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

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

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

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

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

The Imam (a.s.) explained:

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

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

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

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

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

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

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

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