

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