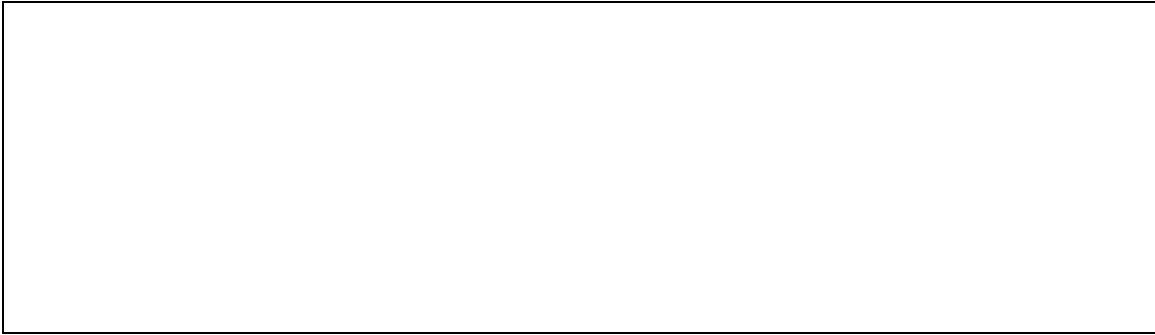


Al-Hadid [57:4]



He it is Who created the heavens and the earth in Six Days, and is moreover firmly established on the Throne (of Authority). He knows what enters within the earth and what comes forth out of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever you may be. And Allah sees well all that you do.

MUHAMMAD HUSAIN TABA TABAI (AR)

It is He who has created the heavens and the earth in six days and then rose over the Throne. He knows what goes into the earth and what comes forth from it, what descends from the heavens and what ascends thereto. And He is with you wherever you may be. And Allah is the all-seer of what you do.

Introduction and Verse 1

The purpose of this Surah is to enjoin the believers to spend, and this has been done repeatedly, for in another place He says, “ Believe in Allah and His Messenger and spend of that whereof He has made you trustees.” And in yet another place God says, “ Who is he that will lend to Allah a goodly loan?” And then He says, “ Those who give Sadaqat, men and women, and lend to Allah a goodly loan.”

The very meaning that it will be considered as a loan to God is enough to enjoin the people to charity. He is the best among those who ask, for He never betrays His words. He has promised that He will double the amount lent to Him and will give unlimited rewards in exchange.

It is to this charity that He has hinted towards piety and the belief in the Messenger and these attributes are connected with the cleansing of the sins, the increase of hardships, and the servitude to the divine light just the way the truthful ones and the martyrs are close to God.

This verse hints towards the creator and the created, the judgment Day, enjoin people to piety, true faith and abstinence. The construction of the verse tells us that it was revealed in Madina. Some commentators have said that it is a collective issue whether this verse was revealed in Madina or not.

Since enjoining the people to charity, declaring it to be a loan to God creates the impression that God is dependent on our deeds He has begun the Surah with “Whoever is in the heavens and on earth glorifies Allah” and then mentioned the names that prove Him to be above all needs. The Surahs that have begun with “Tasbih” like Hashar, Al Saff, and Al Jumuah, Al Taghabun etc. are the examples of proof in this discussion.

God says, Whatever is in the heavens and the earth glorifies Allah. And He is the Almighty, all-wise

The word “Tasbih” means to keep clean and God being clean here means that we should deny that anything unclean could ever reach Him or be attached to Him any sense. We should firmly believe that God does not have these attributes. All the creations know this whether they are intelligent like the angels, humans, and Jinns or without intelligence like the minerals. The verse speaks about the common creations whether they be intelligent or non intelligent. God has mentioned those names that are specific to the intelligent beings like those under the divine control and those with the freedom of intelligence.

The verse actually says that all that exists on the earth and in the heavens, the entire universe considers God to be pure and above all needs. Some have opined that *The Glory* mentioned here should be taken in the literal sense and not symbolic. The existence of the creations on earth and the heavens proves that there is a Creator who has created them and He is clean of all impurities and is perfect. He has no attribute to the common creation that every thing should Glorify His purity like the glorification by the intelligent beings.

The glorification or the Tasbih is the truth in the literal sense like He said in verse 44 of Surah Isra, “The seven heavens and earth and all that is therein, glorify Him and there is not a thing but glorifies His praise. But you understand not their glorification.”

If the Tasbih here was meant to be in the literal form then there was no sense in saying that you understand not, because Tasbih in the literal sense means that the creations praise their creator as a proof of His glory and this proof should be consolidated on the disbelievers. If all the creation chant the praise in the same way then it should not be said, “But you do not understand.”

Therefore, the Tasbih of all the creation in the heavens and on earth are chanting through their tongues even though we may not understand them. If we do not understand, it does not mean that the minerals and stones do not speak. Qur’an speaks the truth and says that all creations speak. He says, in verse 21 of Ha Mim Sajdah, “Allah has caused us to speak as He has caused everything to speak” and “He is almighty and all wise”. It means God is elevated; He breaks all powers and none can break Him. His deeds are overpowering and well founded. Nothing can contaminate Him. These are such irrefutable proofs that they cannot be denied.

A Discussion on Hadith

Arbaz Ibn Saria is quoted in Durre Manthur to have said that The Messenger used to recite the Surah that started with Tasbih before going to sleep and used to say that these Surahs contain a verse that is better and greater than a thousand verses.

The Compiler's Words

This Hadith has been narrated by Ibn Zarees who Quoted Yahya bin Abi Kathir and he in turn quoted the Messenger.

Kafi records Asim bin Hameed who said that, one person came to Ali Ibn Husain and asked about *Tawhid*. The Imam replied,

Indeed God knows that in the last phase of this earth there will be a nation who will research and this is why He has revealed Surah Ikhlās and Surah Hadid till the words *He has full knowledge of whatever is in the breasts*, but if some one wants to delve more in this matter then He will destroy himself by going astray.

The explanation of “ Whatsoever is in the heavens and earth glorifies Allah and He is the Almighty and All wise.” in Tafsir Qummi quoting the Messenger is “ He has given me the complete word” and the Words *He is the First* means that He existed before everything and *He is the Ultimate* means He will exist after everything is destroyed and He knows the secrets of the hearts.

There is a Hadith in Kafi in which the people asked Hazrat Ali, “ Where was our God before the creation of the heavens and the earth?” He said,

Saying “ Where He was “ is incorrect about Him because God does not have a station; He creates them.

Tawhid has copied the sermon of Imam Hasan in which he says,

All praises are for the One God about whose origin nothing is known and it does not mean that He has a starting point of existence. His origin cannot be discovered in any way and I do not deem it correct because He has no beginning. He has no end for if He had an end then he would have been alone but limited.

- He has no beginning for if He had, then He would have been understood.
- He has no future for if He had, then he would have been limited.
- He has not begun from any thing that he could have a beginning.
- His supremacy is not like the supremacy one creation has over another.
- It is true that He has supremacy but not in a way of physical existence.
- He has not limited Himself to anything and He is not hidden in anything.

Nahjul Balagha says, “*Kul Zahir Ghaira Ghair Batin wa Kul Batin Ghaira Ghair Zahir.*”

The Compiler's Words

It means that the manifestation of the non-gods is something other than the secrecy in the hearts. Everything is not hidden in the same way as it is manifested but is secreted in another way. God is the sole entity and is not divided into various forms of life so He is manifest in the same way as He is hidden and is secreted in the same way, as He is manifest. He is unseen because of His great perfection and through this anonymity He manifests Himself.

In the same book there is another sentence which according to this Compiler says that the afore and the after mentioned here is not the past and the future as we take it to mean, because both this is unlimited and unaccountable in God. He is unfathomable while the entire creation is not so. His existence cannot be measured in terms of time. Both the sections of existence are however, not without His existence and so His existence is immeasurable on the entire creation. Had it been otherwise then there would have been a doubt about His own origin and end because He would be subject to it. It is time that has a past and future but not the entity of God. He, in short, He is timeless.

His manifestation and secrecy is not attached to any space but according to His presence and is above all things.

In Durre Manthur there is a Hadith from the Messenger wherein he says

The people ask you about God and about everything. They ask whether God existed before the creations then what existed before Him. He was before everything came into existence and will exist after everything ceases to exist. He is above all manifest creation as He is above the unseen ones. He is the creator and has the knowledge of everything.

In Tawhid Abu Baseer says he heard Imam Sadiq say,

God has always been the sustainer and knowledge is a part of Him without any one else knowing it. His knowledge was manifest when He created the beings.

The Compiler's words

This knowledge is not the knowledge that we perceive or like the knowledge that a constructor has when he builds a house. This knowledge remains with him even when he destructs the building. His knowledge is the perfect knowledge that no one else can claim to have.

A sermon by Hazrat Ali has been recorded in the same book in which he said that the *Knowledge of God is not derived through anything. In Him knowledge and existence are the same and there is no gap between His entity and knowledge.*

The Compiler's Words

From this we learn that His existence itself is knowledge and it does not mean that he derives knowledge.

The words, "*It is He who has created the heavens and the earth in six days*" have been explained when we discussed Surahs Yunus, A'raf, Hud and Furqan.

"And then He rose over the Throne. He goes what goes into the earth and what comes forth from it. What descends from the heavens and what ascends thereto."

We explained the Arsh in Surah A'raf and have said that *Istawa* means that He began to arrange the creations and this is why He mentions the composition of the creations after He rose over the Throne. This is an integral part of His existence.

Raghib says that *Waluj* means to enter through a constricted passage and *Uruj* means to ascend; so the meaning will now be that God knows about all creations whatever enters the earth, and whatever descends like rain, and He knows all that comes out from earth like the different plants, insects and water.

He knows all that descends from the heavens like rain, rays, angels, etc. and whatever rises from earth towards the heavens like, the smoke, the angels and the deeds of men.

He will be with you wherever you exist because His presence surrounds everything and you cannot hide yourselves from Him. This encompassing is not limited to space but He surrounds us in all conditions and time.

The words "*wheresoever you may be*" describes a form of separation to denote different stages of existence to us but He is above all space and time .

MIR AHMED ALI (AR)

Verse 2

Refer to the summary of al Fatihah pertaining to the Biblical "Lord's prayer" on page 11.

To Allah belongs the kingdom of the whole universe. It is His will which operates the heavens and the earth and whatsoever is between them and controls their functions through the laws made by Him.

Aqa Mahdi Puya says:

He is the first and the last, the manifest and the hidden, the real ever-existing supreme being. These attributes in their true sense cannot be applied to any save the infinite, the absolute and the eternal. Nothing can be said about Him save negation of the ideas and concepts applicable to the created beings of composite nature.

His presence with the created beings refers to His all embracing omnipresence and renders null and void all anthropomorphic concepts of godhead.

Refer to the commentary of Ha Mim: 9 to 12; Araf: 54 and Yunus: 3 and Baqarah: 255.

Ha Mim: 9 to 12

In Araf: 54; Yunus: 3; Hud: 7 and Sajdah: 4; the creation is stated to have taken place in six days. As explained in the commentary of Hajj: 47, Sajdah: 5, Ibrahim: 5 the term yawm (day) used in various places in the Qur'an is not the day of the earth, measured according to the movement of the earth in relation to the sun. When there was no sun or suns in the universe, yawm (day) may refer to any period of time known to Allah alone. Here it may mean stages or periods. So the two days may mean two stages, physical and spiritual.

The four days mentioned in verse 10 refer to the several stages in which the creation of the heavens and the earth took place, and the sequence of the order in which the various components of the universe were brought into existence. Refer to Baqarah: 29; Rad: 3; Nahl: 15 and Saffat: 6.

Aqa Mahdi Puya says:

Verse 11 may refer to the theory of nebula. According to Hijr: 16 and 17 all illuminating stars are arranged in the lower heaven. Then the other six heavens may be in the nebula.