

ALHAMDU LILLAHI RABBIL AALAMEEN

Sadr al-Mutaalihin (AR)

Bismillah ar-Rahman ar-Raheem
All Praise is for Allah, the Lord of the Worlds

- It has been opined that the meanings of “Al Hamd” and thanks are very close and their opposite is disclaim and disbelief.
- It is said that both Hamd and praise are similar in meaning and Hamd is attached only to God but praise can be for anybody.
- This is why we often say, “Praise and thanks be to Allah” and thanks here means admission of God’s grace with all humility.
- Hamd and Shukr or thanks are used for specific purposes; the former is used generally but the latter is for some special and specific grace.

Hamd is derived from Praise and the Holy Prophet said, *Hamd is the result of being thankful*. The Ma’sumin have said that *anyone who has not praised God has not thanked him for He is the Cause of all grace and its gracefulness is reflected by belief and deeds though it is also linked to the human physique*.

At times it is discerned from the deeds.

In Surah HUD verse 69 God says, **They said, Salam and he answered Salam.**

This verse tells us that Hazrat Ibrahim greeted the angels in the best manner possible. If we take this sentence as a descriptive one then it is proof of the names it has. It praises those names in the best possible manner.

Hamd is a way of expression and it may not be just orally. It means it is the praise that is worthy of the entity named. There is no limit for His praise just as He is unlimited. This is the reason why everything in the universe praises Him.

In Surah Isra verse 44 God says, **All that is therein glorifies Him.**

- For the scholar it means the expression of the Lord’s attributes and it is sometimes done through words and sometimes through deeds.
- All the creations praise God in words and sometimes it is done in a negative approach.
- The expression through deeds is done by being brave or charitable and there is no scope of opposing such proof.
- The Praise of God is the best Praise.
- He has created all living and inanimate things and they are limitless.
- This is His infinite Mercy that is manifest every moment.
- From it emanate the limitless proof of his Lordship.

All Praise (and thanks) is for God, the Lord of the worlds

and every atom of this universe is a proof of it.

Every thing that exists has been created by God;

therefore all praise is for Him.

This is why this Hamd is evident in all that exists.

Every thing that exists praises Him and so is the grateful thanks giver.

Verse 21 of Surah Fussilat amply proves this for it says, **And they will say to their skins, Why do you testify against us? and they will say, Allah has caused us to speak.**

Under this context all creations are a Praise of God and they in turn praise God. In this context all creations are equal to human beings, for they are attached to the one truth, the one entity and the one great source of intelligence. These are the various faces of praise and the best praise is the personality of the Holy Messenger Muhammad and according to God's promise he will be installed on the exalted throne. Verse 79 of Surah Isra amply describes it, *Your Lord will raise you to a station of the highest degree.*

He is the best form of praise for God. All praises are related to him and he is called Hamad, Mahmud, and Ahmad; names that are different forms of Hamd.

His existence is the best form of praise for it is according to the Grand scheme in the sense that the praise of all existence is proven in Him and He is the ultimate praise of God being the supreme and complete creation and the best of examples.

Verse 10 of Surah Kahaf says, **I am but a human being like you.** The Holy Messenger said, *There was a time when I was closest to my Lord, a station that none has achieved before me, even the apostles of God.*

He again said, *He who obeys me obeys God and he who makes me angry has angered God.*

This is the best form of praise that tells us that the Messenger's position in the hereafter will be only second to God for that will be the most exalted and praiseworthy station. He said, *I have been created to become the intercessor for God's praise and there is no praise where I am not mentioned.*

All creations praise God, physically, spiritually through intelligence; and all tongues praise Him through words while all bodies praise Him through deeds. This is the demand of the existence in this world and the hereafter. There is no doubt that every deed has a cause and reason close to the truth and the entity of God is the cause of all the ultimate of every beginning and every end.

This praise may also be pointing towards God being the beginning and the end of all existence. It will therefore mean that in God is the creation of everything and in Him is the existence and the end. In the spiritual sense it will mean to be totally immersed in the entity of God for He is the source of enlightenment and all perfection.

Praise is for God the Lord of the worlds

The other interpretation of this verse is that the truth of every living thing is for God and since they are for God, He is for them. God has said, **God is for the one who is for Him**. God is the source, cause and perfection of all that exists. *The other source to God is the entity of Apostle Muhammad who is the cause of the creation of the worlds and who is the source of intercession in the hereafter because he is the ultimate praise of God.*

The Lord of the worlds

The word al-Rab means the lord Preserver.

The worlds here means the heavens and the earth and all that exist between them.

Verse 23 of Surah Shuara says, **The Pharaoh said, What is this, Lord of the worlds?**

The existence of man is called the smaller world and the heavens are termed as the greater worlds.

The word *Nas* here refers to the creatures that exist and the Lord of mankind means both mankind and animals.

The word *Aalamin* here may refer to the Ulema but according to the dictionary it means the skies and orbs that fill it. All that exists is the creation of God. The smaller world is the world of mankind and the skies are the greater world of which the former is a part. It is called the smaller world because it embodies the attributes to manage the entire universe. It is just like the Qur'an that embodies the knowledge of all divine books. The hereafter too is a part of the worlds and in a sense the existence of man can also be termed the greater world because in his mind he is aware of the hereafter, the Paradise, the rivers, the Houris etc. They all exist but remain unseen. In verse 21 of Surah Dariyat Qura'n says, **why don't you realize?**

The conclusion of this discussion is that mankind is part of the greater worlds or the universe. In his mind is the knowledge and perception of the creatures that exist but are not seen and in this sense man's existence can be termed as the greater world? Everything is not discerned through manifestation but may be realized mentally. Man is the greater world when he is able to perceive the seen as well as the unseen.

All Praise is for the lord of the worlds

O You who has created all things from your self! For who have you accumulated it all? You have created that which has no limit. You are the fountainhead of all that exists. You are a concentration that vast for you have granted vastness to reality. O hearer of all things how is that the creation is not limited?

The term “You have granted vastness to reality” refers to the Hadith Qudsi that says, *I have not expanded the earth and the heavens but I have given a vastness to the heart of the believer.*

Bezavi says that this is a proof of possibilities because the possibilities are far removed from their manifestation and from the period of well being. We have said earlier that nurturing something means to uplift the nurtured one to its zenith but there is no proof for it. It is in the age of its existence that a creation reaches its zenith. The prayer time begins with the Takbeer and ends on Salam. This is its existence and this is the period of its maturity. While discussing the knowledge of the creator we have proven the existence of the worlds and said that all creations have their stations or place of existence but not God the creator.