

Al-Imran (The Family of Imran) 3:26

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ
مِمَّن تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

O God Master of the kingdom, You grant authority to who You like, and You take the authority from who You will. You exalt who You like and humiliate who You will. Everything in Your hands is good. Verily You are able to do everything.

MUHAMMAD HUSAIN TABA TABAI (AR)

O God Master of the kingdom, You grant authority to who You like, and You take the authority from who You will. You exalt who You like and humiliate who You will. Everything in Your hands is good. Verily You are able to do everything.

The words of this verse are not disjointed or unconnected. They are partly connected with the Ahlul-bayt of the messenger and partly to the Jews. They warn the Jews and the authority has been taken away from them so that they may wander in the wilderness till the Judgment day. He has humiliated them and taken away whatever form of self respect that they had.

As we have already discussed, the Surah says that God is the creator of all universe and it is He who arranges their affairs. He is the supreme authority; He gives authority to who He pleases, He bestows respect and well being and is the one who confiscates authority from who He pleases. Both the verses speak the same.

God says, “Say: O God Master of the kingdom”. This is a manner of pleading as ordered by Him because all welfare is in His hands and it is so that He can dispel all the false allegations found in the hearts of the hypocrites and those who disbelieve, together with the people of the book. They have gone astray and killed their souls by appointing false gods who they hope will help them. But the believer pleads to God whose knowledge is infinite and who gives sustenance and He gives in abundance.

God is the undisputed Master of the worlds because He is the cause of everything that exists. His Lordship is total and everything in the end will revert to Him. In verse 62 of Surah Al-Mumin the Book says, “This is Allah your lord.’ In Surah Baqarah verse 255 Qur’an says, “ To Him belong what ever is in the heavens and the earth.”

There are others that explain that “things” means that which exists physically and is dependent but God is oblivious to all needs and is supreme. Nothing can resist His will once He decides to do what He wills.

He is the declared owner and master of all the worlds and must be declared as such. He is the creator and owner of all that exists. Every creation is responsible for its deeds and in this way some have been empowered to be so. It is like the senses of man for hearing and seeing and their organs and he is the master of them both. In verse 1 of Surah Taghabun the Book says, “He is the Kingdom and all praise is due to him.” In verse 55 of Surah al-Qamar the Book says, “In a seat of truth near the Omnipotent king.” There other verses too on the same issue and they too establish His omnipotent authority.

He is the Master, owner and Lord for it is He who grants and bestows what He wills on who He wills, for He owns everything. Had it not been so then it would not have been correct to call Him the sustainer but He is the creator who gives to His creation. In verse 33 of Surah an-Nur the Books says, “And give them something of the wealth that God has bestowed upon you.”

He is the owner of everything including that which a man possesses. He is the authority and He uses what He wills and how He wills just as the kings in this world use the wealth of their subjects.

- In Surah an-Nas the Books says, “I seek refuge with the Lord of mankind, the King of mankind, and the God of mankind.”
- In Verse 34 of Surah Ibrahim it says, “And He gave you all that you asked for”.
- In verse 7 of Surah Al Hadid it says, “And those of you believe and spend – great will be their rewards”.
- In Verse 10 of Surah Hadid the book says, “And what is wrong with you that you do not spend in god’s way?”
- And to God belongs all the heritage of the heavens and the earth.”
- In verse 16 of Surah Asl Mumin it says, “Whose is the kingdom this Day?”
- He owned everything that we have before we existed;
- He owns them jointly with us and will inherit everything when we cease to exist.
- He is exalted and He is almighty.

In the verse, “Mulk” means the worldly kingdom as explained by some people. We will soon deal with the meaning of “Mulk” in the words, “You grant authority to who you like” and whatever has already been said proves God to be the sole and mighty owner of the worlds. In verse 258 of Surah Baqarah the Book says, “Because God had given him the kingdom”. This refers to this worldly kingdom. It is a boon or a grace from God and it is correct to deem that this is why thee is an inclination to establish an Islamic kingdom.

To be in authority is a gift from God for the deserving and for the undeserving there is chastisement. In both the cases they will revert to God and for both it will be trial that God puts them through. We have already discussed that He does what He pleases and this does not mean that He does anything wrong or that He is forced or duty bound to do but that it is His divine will that He does what He does.

“You bestow honor on which you will and humiliate whom You will.” The word “al-I’z” means something that becomes unreachable. In verse 128 of Surah Taubah the Book says, “Grievous to him is your falling into distress.” Now “al-Zil” is the opposite of “al-I’z” and means something that is easily attainable or something that can easily reach you like the punishment of God. In verse 61 of Surah Baqarah the Book says, “And they drew on them the wrath of God.” In verse 24 of Surah Isra the Book says, “Lower for them the wing of humility out of compassion.” In verse 54 of Surah al Maidah the book says, “Humble towards the believers.”

He bestows authority for He is the owner of all the worlds and everything that He bestows belongs to Him. Whatever honor or respect a man has been bestowed by Him, even a ruler of people is indebted to God for having made him a ruler. In verse 139 of Surah Nisa the Book says, “Is it honor they seek among them?” In verse 8 of Surah Munafiqun the Book says, “But honor, power and glory belong to God.” This is the true or real honor the rest are its reflection and humbleness.

In verse 2 of Surah Saad the Book says, “No! Those who disbelieve are steeped in self-exaltation and rebellion”, and in verse three it says, “How many a generation we destroyed before them and they cried out when there was no time left to escape!”

In our verse the book says, “In your hand is good. Verily you are able to do all things.” The word “Khair” really means the choice or selection. When we are faced with good and evil we choose goodness. Though we opt for it we know that it is something that we strive for and that which we desire is Khair. If we choose it for something else that something too will be goodness or Khair. It is something that we choose for we need it and it is good for us and that is why it is called Khair.

We discern from whatever we have discussed that God is goodness personified. Qur’an says that all His names depict His glory and attributes.

- In verse 73 of Surah Ta-Ha the Book says, “God is better in comparison to your reward.”
- In verse 39 of Surah Yusuf the Book says, “Are many different Lords better or God, the one the irresistible?”
- Then in verse 11 of Surah Al Juma the book says, “God is the best of the providers.”

- While in verse 87 of Surah A'raf it says, "He is the best of the Judges."
- In verse 57 of Surah Anam it says, "He is the best of the Judges".
- In verse 150 of Al Imran it says, "He is the best of Helpers" and
- In verse 54 of the same Surah it says, "God is the best of the Planners" and again
- In verse 150 of Al Imran it says, "He is the best of Helpers"
- In verse 89 of Surah A'raf it says "You are the best of those who judge."
- And in verse 155 of the same Surah it says, "You are the best to forgive."
- In verse 89 of Surah Anbiya the Book says, "You are the best of heirs."
- In verse 29 and 109 the Book says, "You are the best of those who bring to land" and
- "You are the best of all who show mercy."

These names are also His attributes and they prove that He is the best in everything for He is Lord Creator.

In all the above verses what we see is that His names are the best of names because all His attributes are not something given or separate but a part of His entity as Lord God. All kinds of goodness and whatever goodness there is comes from Him. All goodness revert to Him and every one of them will revert to Him. It is He who bestows and He who increases whatever He gives. Now when we consider the previous sentence, "You give the kingdom to whom you will" it will refer to the authority in this world and it is a grace or a boon from Him. In the way it is correct to say that He bestows authority and it is He gives honor to some as His gift then it is correct to assume that it is He who has the power to confiscate the authority given and to replace the honor with humiliation and ignominy. The confiscation of authority is not something evil but just the denial of the right to rule and the humiliation is just the denial of the right to be honored. But this happens because of man's own doing for he indulges in sin and oppression and loses his authority and honor. We have discussed this issue earlier.

There are both goodness and evil as inherent part of the creation. It is also God's prerogative to confiscate authority and honor as goodness and there is nothing wrong in saying that He has the authority to confiscate them. He is the owner of all goodness and it is on His order that well being and honor is given to people. There is none like Him and He has no partners. Hamd or praise if not done or if objected to is a form of evil and those who do it should be declared unjust because it is an inherent part of the universe and all creations living or inert to Praise the Lord.

The exposition of goodness and evil tells us that they belong to the deeds of mankind and they are the result of his independent decisions and if it is taken otherwise then the good deeds will not be good and the bad ones will not be evil excepting for the fact that god permits these deeds to happens as they do.

So it is clear that every goodness comes from God and is a part of His power and authority because through it He manages the affairs of the world. This rule is applicable on every action good or bad.

The words “In your hand is the good” means “I have the power over goodness and evil. This is clearly explained in verse 81 of Surah Nahal, “And has made for you garments to protect you from the heat (and cold).”

The Book then says, “You are able to do all things”. All goodness is in God’s hands and no other has any authority over Him. The verse says, “In your hand is the good’ that means no one else can control goodness. This is a limitation that none can cross. It is God under whose command everything takes place but all evil emanates from man’s independent decision.

MIR AHMED ALI (AR)

Aqa Mahdi Puya says:

- Sovereignty belongs to Allah;
- He is the sole and the ultimate authority in the domains of creation and legislation.
- Every thing submits to the authority of the master of the universe, the absolute sovereign, because all things in the universe have been created by Him, and therefore,
- Islam, the only religion of Allah and the only means of salvation, stands for total submission to Allah's will-a truism candidly summed up in these verses in the form of a prayer.

The Holy Prophet and his Ahlul-ayt have rightly advised the faithfuls to recite this prayer at all occasions, so that the conviction in the omnipotence of the Almighty permeates their hearts and minds to guide them in all their mental and physical activities.

A complete resignation to Allah's will is possible only when man believes that it is Allah who alone can do and undo things, conceivable and inconceivable, easy and difficult.

- Then the grace of the merciful Lord abounds, because in His hand is all good.
- He is the absolute sovereign. None has any right or claim upon Allah.
- He bestows His bounties on whomsoever He likes.
- There should be no complaint, nor grudge, nor frustration.
- With total resignation to His will, man must pray and invoke His mercy to obtain fulfilment of his legitimate wants and needs.

Ibn Abbas says that these verses contain the Ism al-A'dham, the greatest name of Allah, therefore, its recitation for obtaining fulfilment of desires brings positive results, provided that in thoughts and deeds the supplicant wholeheartedly relies upon Allah's omnipotence and judgement, and remains thankful in all events and under all circumstances.

Nothing is impossible for Him.

An usurper or a tyrant, by actual control of the machinery of government, may become a defacto ruler. The Nimruds and the Fir-awns were defacto rulers. They also claimed divinity. A large number of people accepted them as gods, but none of them was a de jure God. The theoreticians, in the employment of the usurpers and tyrants, try to misguide the people by arguing that a de facto wielder of power is also a de jure ruler. It is a fact that there are some chosen representatives of Allah who, by right, are entitled to exercise the authority, given to them by Allah Himself, which they do as the de jure authorities (Baqarah: 247; Nisa: 54, Munafiqun: 8), although the defacto kingdom may be in the hands of others who are rightly described as usurpers in the political thought of true and original Islam.

Yazid bin Mu-awiyah, the de facto ruler, argued with the Ahlul-Bayt by quoting this verse that he was also the de jure authority. Bibi Zaynab bint Ali proved his deceitful claim false by showing the inherent weakness in the theory of fatalism. In her analytical, objective, and rational discourse she quoted verse 178 of Ali Imran and verse 10 of al Rum to establish the fact that those who disbelieve, imagine that the rein Allah gives them does good to them, whereas, truly Allah gives them rein that they may grow in sinfulness, for which there is a disgraceful punishment for them, because evil is the consequence to those who deal in evil by denying the signs of Allah and making a mockery of them.

The chosen representatives of Allah, His signs, are the real authorities to administer God's kingdom, because of their total submission to Allah's will (Baqarah: 247; Nisa: 54 and Munafiqun: 8). To enable the true faithfuls to identify the rightful inheritors of God's kingdom, an extract from the prayer of Imam Ali bin Husayn al Zaynal Abidin is given below:

O my Allah, this office (administration of the God's kingdom) belongs to the leaders appointed by Thee, Thy chosen friends. This, because it was founded and preserved for Thy fearless trustees, who have been particularly elected to execute this highest function. But Thy representatives have been wronged by the usurpers, every trick is used to harass them and to snatch from them their rights, again and again intimidated and exposed to dangers. Thy book has been thrown to the winds, commandments made obligatory by Thee have been falsified and put out of context, and Thy prophet's way of life has been discontinued and discarded. Why? Thou knows best.

(Du-a al Jumu-ah-Sahifa al Kamilah)

If the theory of might is right, is accepted, then usurpation will have no meaning at all.

AYATULLAH KAMAL FAQIH IMANI AND SEVERAL SCHOLARS

In some commentary books, such as Majma'-ul-Bayan and Tafsir-ul-Kabir by Fakhr-Razi, it is recorded that the Prophet of Islam (S) , after conquering Mecca, prophesied for the Muslims to be victorious in the battles against Iran and Room. At that time some of the hypocrites looked at each other perhaps mockingly. Then this verse was revealed.

Some other commentators have reported that the revelation of the verse occurred at the time of digging a ditch, when the Prophet (S) sharply struck with a pick on a stone and a few sparks appeared. Then, he (S) said: " I received the conquest of the castles of Ctsiphon (an ancient city near Baghdad) and Yemen from Gabriel in these sparks." Hearing this, the hypocrite smiled mockingly and then this verse was revealed.

It is necessary to mention that whatever from endowment, honour, and abasement have been referred to in this verse from the side of Allah, are according to the law and way of treatment of Allah. Otherwise, Allah does not give a person honour or does not abase another one. For example, an Islamic narration says: "Whosoever humbles himself for Allah, He will make him honourable; and whosoever be arrogant, He will despise him." (1) Therefore, both honour and abasement belong to Allah, but paving their way and preparing their causes depend to us.

This verse refers to the powers and governments which have been brought into existence because of the competency of persons and attachment of people. The verse does not mean those oppressive governments and powers which have come into being by the application of force and terror, furnished by making collusion with internal and external factors.

Explanations:

1. The real possessor of all governments is Allah. The ownership of other than Allah is temporary and limited.
2. Allah gives the government to the one who is eligible, as He gave it to Solomon, Joseph, Talul, and Zul-Qarnayn.
3. Unity in supplication and worship is a necessity. In Munajat-ush-Sha'baniyyah, from the Immaculate Imams, we recite: "O' Lord, my immensity and my deficiency are in Your hand (up to YourWill) , not in that of other than you." (2)
4. Now that He is the Possessor, then others are not any things but dipositaries and should act according to the consent of the Essential Possessor.
5. What He determines (for giving and taking) are all good, though we may not know its philosophy and judge hurriedly.
6. Honour and abasement is up to the Lord, therefore, do not expect honour from others.

The Qur'an has criticized severely those who seek for honour from other than Allah and says: "... Do they seek honour from them?..."(3)

7. When the mortals are not really the landlords of their properties, why are they proud of having them in their possession or become despair for losing them?

"Say: ' O' Allah! Master of the Kingdom! You shower the kingdom upon whom You please and take away the kingdom from whom You please! and You honour whom You please and abase whom You please; all goodness is in your hand. Verily You are All-Powerful over all things."

(1) Bihar-ul-Anwar. vol. 101, p. 109.

(2) Bihar-ul-Anwar, vol. 94, p. 97.

(3) Sura An-Nisa', No. 4, Verse 139.